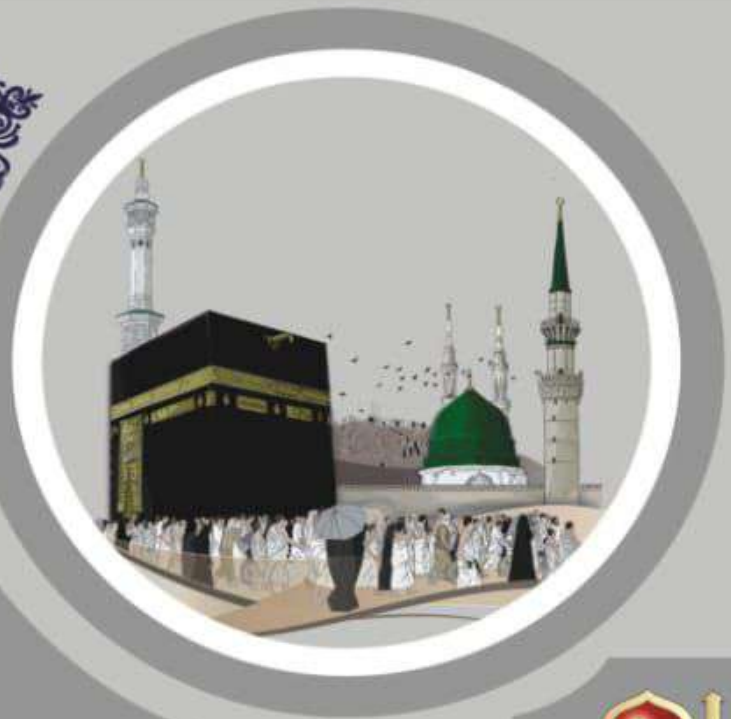


New Edition

Hajj & Umrah

Step by Step

A stepwise introduction to perform Hajj & Umrah
with important illustration.



By:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hajj & Umrah Step by Step

Importance and Virtue of Hajj and Umrah

Hajj is one of the five pillars of Islam. The Almighty has said:

(١) **وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.**

[آل عمران : 97]

It is the duty of the people to perform Hajj to this house (i.e. Bait-ul-Allah) whoever has the power to come to this house. And the one who denies the commandments of Allah he does harm to Himself Allah is self-sufficient over all the worlds.

(٢) **وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ.**

[سورة حج : 27]

Call all the people to the pilgrimage. They will come to you on foot and on every learn camel from every distant path. So they may obtain the benefits “ In store ” for them.

The Prophet (peace and blessings of Allah be upon him) said:

نُبِيَّ الْإِسْلَامِ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَقَامِ الصَّلَاةَ وَآتِ الزَّكَاةَ وَحُجِّ الْبَيْتِ
وَصَوْمِ رَمَضَانَ. (بخاری و مسلم)

"Islam is based on five things:

- To testify that there is no God but Allah and that Muhammad is His slave and Messenger
- Praying and
- Giving Zakat and
- Hajj to Baitullah, and
- Fasting in Ramadan (Bukhari and Muslim)

The Prophet (peace and blessings of Allah be upon him) said:

O people! Hajj is obligatory upon you, so perform Hajj.

(بخاری و مسلم)

There are so many virtues of Hajj in the hadiths that no Muslim can dare to listen to them and delay make in performing Hajj. Due to Hajj, one gets forgiveness from Allah Almighty, freedom from Hell, attainment of divine pleasure, elevation of ranks and innumerable rewards. Negligence from performing Hajj not only leads to the paucity in obligation also deprive one from of these innumerable virtues.

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (may peace be upon him) said:

(Muslim and Bukhari) مَنْ حَجَّ فَلَمْ يَزِفْ وَلَمْ يَفْسُقِ رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ.

"Whoever performs Hajj and does not commit any obscenity or disobedience to Allah, then he will be cleansed from his sins and return as he was on the day his mother gave him birth.

Similarly, Abu Hurayrah narrates from the Holy Prophet (PBUH):

(Mishkat page 221) الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

"Umrah becomes the expiation for intermediate sins till the next Umrah and the reward for Hajj Mabroor (free from sins and sincere Hajj) is none but Jannah"

عَنْ وَهَبِ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً.

"The reward for performing Umrah in Ramadan is equal to Hajj"

Sayyid Abu Mas'ud narrates from Prophet Muhammad (PBUH):

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ حُبَّ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ. وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ قَوْلٌ إِلَّا الْجَنَّةُ. (ترمذی)

Perform Hajj and 'Umrah one after another, for they both remove poverty, need and sin in the same way that a goldsmith's

furnace removes the dust of iron, gold and silver, and the reward of Hajj is only Paradise"

Abu Hurayrah narrated from the Prophet (PBUH) that:

الْحَاجُّ وَالْعُمْرَاءُ وَقَدْ لُوِيَ إِذْ دَعُوهُ أَجَابَهُمْ وَإِنْ اسْتَغْفَرُوا غُفِرَ لَهُمْ. (ابن ماجه)

Those who perform Hajj and Umrah are the guests of Allah Almighty. If they pray to Allah Almighty, then Allah accepts their prayers and if they ask forgiveness from him, He forgives them.

Abdullah Ibn-e- Umar narrates from the Prophet (PBUH):

إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَاحِبَهُ وَمُرَّةَ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَغْفُورٌ لَهُ.

(مسند احمد)

When you meet a pilgrim, greet him before you reach his home, shake his hand and ask him to seek forgiveness for you, because his sins have been forgiven” (Therefore, his prayers are especially expected to be accepted).

It is narrated on the authority of Syedna Ali (R.A) from the Prophet (PBUH) that:

مَنْ مَلَكَ زَادًا وَرَاحِلَةً تَبْلُغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحْجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.

“Whoever has the necessary arrangement for Hajj and has a ride that can take him to Bait-ul-Allah and he still does not perform Hajj, it does not matter whether he dies as a Jew or as a Christian and that is why Allah Almighty has said that Hajj to Bait-ul-Allah is obligatory for Allah on those who are able to reach it.

And the same verse was interpreted by Omar (R.A) when he was asked: "Those who do not perform Hajj in spite of their ability to do so, He said: "I want to impose JIZYAH upon them, they are not Muslims, they are not Muslims"

You may have guessed from this command of Allah' this interpretation of the Messenger of Allah and the Caliph of the Prophet (PBUH) that it is not optional to perform and to refrain from if you do not wish to but it is an obligation upon a Muslim who has means to travel to the Ka'bah and is not crippled in his hands and feet, must perform it once in a lifetime. Whether he is in any corner of the world and whether he has responsibilities for his children and his business or job etc. Those who, in spite of their capability, keep postponing the Hajj and makes thousands of excuses they must be worried about their faith.

As for those who have never thought that Hajj is a duty for them, they travel all over the world, they pass by at a few hours distance away from Makkah, and yet the intention of Hajj does not cross their minds, they are not Muslims at all. They lie if they call themselves Muslims, and the ones who consider them Muslims are ignorant of the Qur'an. If they feel for the Muslims, let them bear it. In any case, the spirit of obedience to Allah and faith in His command is not in their hearts. (Khutbat)

However when Hajj becomes obligatory, i-e when a person is a free, sane, mature and healthy Muslim and has basic necessities (i-e house, clothes, servants, rides, household goods, agricultural goods, expenses and debts till the return to his family, etc.) In addition, there should be enough wealth to cover the cost of going and coming back from the Ka'bah according to one's habit and status. The journey is also peaceful for a lady has an intimate relative. Hajj is obligatory in all cases if the property contains so much ornaments or excess goods (e.g. merchandise) in excess of its immediate value that its expenses can be met, and then it is not permissible to delay after that. He will be just as sinful.

وفي فتح القدير: "وَيَأْتِيهِمُ بِالتَّائِبِينَ عَنِ اُولِ سُنَى اِلا مَكَانٍ، فَلَوَجَّ بَعْدَهُ اِرْتِفَاعُ الاَثْمِ" [شامية: 192/2]

According to Imam Azam, Imam Malik, Imam Ahmad and Imam Abu Yusuf, Hajj becomes obligatory immediately after being

able to do so, so it is necessary to perform it as soon as it becomes obligatory.

Because the time of Hajj is fixed throughout the year and there is no fixed time of death, then delaying in spite of capability is like wasting Hajj.

The Prophet (PBUH) said: "Whoever intends to perform Hajj must hurry, because sometimes a person becomes ill or some other need arises." (Kanz-ul-Amal)

On this basis, even if the parents do not give permission, it is necessary to go for Hajj without their permission, unless they are in such need of service that there is a danger of incurring unbearable hardship after going to Hajj.

Benefits of Hajj

Brothers of Islam! In the Qur'an, where it is mentioned that Allah had commanded Abraham to make a call for Hajj in general, the first reason for this command is stated to be:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ . [سج: 28]

"So that people can come here and see by themselves, what are the benefits for them in this Hajj"

That is to say, after traveling and gathering in this place, they should see with their own eyes that it is for their benefit and the benefits that are hidden in it can be appreciated only when a person does this. See for yourself

It is narrated about Imam Abu Hanifa that until he performed Hajj, he was hesitant to decide about which form of worship is the best among Islamic worships, when he performed Hajj himself, seeing those benefits that are hidden in this worship, He cried out without hesitation that surely Hajj is the best.

Let us now briefly look at the benefits of Hajj.

Nature of Hajj journey

People around the world are generally familiar with two types of travel. One is the journey that is made to earn bread; the other one is for entertainment. In both cases the inner desire and purpose makes one traveled. When one leaves home for his own sake, he is separated from children and the loved ones. Spends money or spends time for its own sake. So there is no question of sacrifice. But this journey, which is called Hajj, is very different from all other journeys. This journey is not for any purpose or for the fulfillment of desire. Rather, it is only for Allah Almighty and for fulfilling the duty which Allah has ordained. No one can be ready for this journey unless he has the love of Allah in his heart. Unless someone be afraid of Him and don't think of his duty as duty. So a person who goes on Hajj, bears a long separation from his home and relatives, loss of his business and wealth, and the hardships of travel, his departure is proof of that. There is in him the fear of God and the love of Allah and the sense of duty, and there is the power in him that if at any time there is a need to get out of the way of Allah, he can get out, he can suffer. He can sacrifice his wealth and his comfort to please Allah.

The desire for goodness and piety:

Then when someone is ready for the journey with such pure intention, his state of mind is at another level, wonderful thoughts starts coming to his mind, he repents of his sins and forgives people. If he has to someone's right, he thinks of paying it so that he shouldn't be burden of carrying the rights the judgment of Allah. His heart hates the evil and naturally the desire for good increases. Then, as soon as he leaves for the journey, the more he goes towards the house of Lord, the more the spirit of goodness grows in him. He tries not to hurt anyone and does his best to serve or help as much as he can. His inner self resist him to use bad words and nonsense, obscenity, dishonesty and quarreling, how he can commit bad deeds while he is travelling to Haram –e- Ilahi. This journey of his is a complete act of worship.

What is the use of oppression and transgression in this state of worship? So unlike all other journeys, this is a journey that keeps purifying one's soul at all times, and think that this is a great reformation course that every Muslim who goes for Hajj must go through.

Ihram and its conditions:

After completing a part of the journey, there comes a certain limit (boundary) from where a Muslim who wants to go to Mecca cannot proceed without wearing ihram clothing. What is this ihram? A beggarly dress with nothing but a fold a chador and shoes. This means that until now you were what you were, but now that you have to go to the court of God, become poor. Be poor in appearance and humility heart. Take off the colorful clothes and ornaments. Dress modestly. Don't wear socks. Keep your head bare don't use perfume. Don't make hair avoid all kinds of adornment. Avoid special marital relationships, but also avoid actions and things that are fond of or reminiscent of that relationship don't hunt, but also avoid pointing out the prey. Apparently, when you adopt this color, it will also have an effect on the inner self. From within your heart will also humble, arrogance will go out and there will be peace at your heart.

Talbiyah:

The words that utter by the pilgrim, while Ihram when wearing and after, which he reiterates after every prayer, and when he ascends every height, and when he descends every descent, and when he meets every caravan and every morning. Cries out loud, they are:

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

“Here I am , my God!” Here I am, I am present, you have no partner, I am present, surely praise is all for you. Blessings are all yours and the whole kingdoms are yours. You have no partners”

This is in fact the answer to the general call for Hajj which was made by Hazrat Ibrahim four and a half thousand years ago by the command of Allah Almighty. Forty-five centuries have passed since the first proclamation of God called, "Servants of God, come to the house of God, come from every corner of the earth, whether on foot or on a ride." In response, to this day, every passenger of the Holy Haram is saying aloud I am Here, I am present my God, you have no partner, I am only present because of call, praise is for you, blessing is yours, kingdoms are yours, you have no partner in anything." In this way, the pilgrim's connection with every voice of Labik is connected with the movement of true and pure piety which has been going on since the time of Ibrahim and Ismael. The distance of four and a half thousand years is removed from the middle. It seems as if Ibrahim is calling from Allah and he is answering from here. He keeps answering and moves forward. As we move forward, the state of interest becomes more intense. At every ups and downs, the sound of Allah's call resounds in his ears and he moves forward responding to it. Every caravan knows its message and like a lover it cries out after hearing its message.

I'm here, I'm here." Every morning brings a message for him as a friend and as soon as he opens his eyes in the dawn of light **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ** seems to sound.

The repeated sound of ihram, in combination with this poor dress, this state of travel, and this state of getting closer to the destination of the Ka'bah, is such that the pilgrim automatically falls in love with Allah.

Circumambulation of the Kaaba Tawaf - e - Kaaba:

With this glory the pilgrim reaches Makkah and as soon as he arrives he goes straight to the threshold to which he was called. He embraces the house of his Lord, and then circumambulates this center of his faith, his religion and every circulation starts and ends with embracing. After this he performs

a couple of rak'ats at Maqam e Ibrahim, then he climbs up the Mount Safa and from there when he gazes at the Ka'bah he cries out:

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

"There is no deity except Allah. We do not worship anyone else. Our obedience is for Allah alone, no matter how much the disbelievers dislike it."

Striving Between Safa & Marwah:

Then the pilgrim runs between Safa and Marwa, as if proving from his condition that he will always strive in the service of his master and in seeking of His pleasure. In the course of this endeavor, he sometimes utters:

اللَّهُمَّ اسْتَعْمِلْنِي بِسُنَّةِ نَبِيِّكَ وَتَوَقَّعِي عَلَى مِثْلِهِ وَأَعِدِّي مِنْ مُضَلَّاتِ الْفِتَنِ.

"O God, help me in the way that is the way of your Prophet (PBUH), and put me to death in the way that is the way of your Prophet, and save me in life from the tribulations that lead me astray."

And sometimes says:

رَبِّ اغْفِرْ وَاذْخِرْ وَتَجَاوَزْ عَنَّا تَعَلَّمْ. إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

"Lord, forgive and have mercy and forgive my sins which you know, your power is above all and Your grace is above all."

Staying at, Arafat and Muzdalifah:

After that he becomes like a soldier of Allah and now for five or six days he has to live a camp life. One day there is a camp in Mina, another day there is a camp in Arafat and in the sermon it is as if the instructions of the commander are being listened to.

Rami Jamar:

At dawn, he marches towards Mina and there the pillar is pelted with pebbles. With each pebble hit, the soldier says:

بِسْمِ اللّٰهِ اَكْبُرُ عَمَّا لِلشَّيْطٰنِ وَحِزْبِهِ.

يا

اللّٰهُمَّ تَصَدِّقًا بِكِتَابِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ

This stoning of pebbles means that God, whoever may rise up trying to destroy your religion and degrade your word, I will fight to raise your word against it. Then the sacrifice is made in the same place so that the intention and determination to shed blood in the way of Allah is expressed through action. From there he turns towards the Ka'bah, like a soldier returning to his headquarters after completing his duty.

After completing Tawaf and two rak'ats, Ihram clothing is removed. What was forbidden becomes halal again and now the life of the pilgrim begins again as usual. After returning to this normal life, the pilgrim goes to Mina and camps again and stones the three pillars on the next day, they are called Jamarat. And there is a reminder of the destruction that came to the house of Allah on the occasion of Hajj, the year of the birth of the Messenger of Allah, which was destroyed by the birds of the heavens by throwing stones on the command of Allah. On the third day, after throwing stones at these pillars, the pilgrim returns to Makkah and circumambulates the center of his religion. This is called Tawaf –e- Wada i-e seeing off Hajj.

Blessings and effects of Hajj:

From all these details that you have heard, you can imagine the tremendous effects on the heart and mind of a person that has spent a period of 40-50 days, since the intention of Hajj and its preparation till returning home. It is a sacrifice of time, a sacrifice of wealth, a sacrifice of comfort, a sacrifice of many

worldly relations, a sacrifice of many carnal desires and pleasures. And all this is for the sake of Allah. No personal interest is involved.

Then in this journey one goes through the state of piety, the constant remembrance of Allah with passion and love towards God, that leaves a lasting imprint on his heart, the effect of which lasts for years. Then reaching the land of Haram, on every step man sees traces of those who sacrificed everything in worship and obedience to Allah. Fighting every evil of the world, endured hardships, exiled, enduring continuous oppression, but in the end he raised the word of Allah, and bowed down every false god. Looking at these vital signs blessed relics, the lesson that a God-fearing man can learn about determination and jihad for the sake of Allah cannot be taken from anything else.

Then if we look at the Tawaf of Ka'bah which is associated with this center of religion and the practice of believers which is practiced during the Hajj by struggling, training and camping up, we will know if we compare it with prayers, fasting and zakat. It comes to know that all these things are training for a great mission that Islam wants to take from Muslims. That is why Hajj has been made obligatory on every Muslim who has the capability to go to the Kaaba, so that as many Muslims as possible have been present in every age who have undergone this training.

Hajj is a collective worship:

We will not be able to fully realize the benefits of Hajj unless we realize that Muslims do not perform Hajj separately but there is a fixed time Hajj for Millions of Muslims from around the world. Muslims perform Hajj together at one time. From what we have already stated, the only thing that has come to our mind is the effect of Hajj on each and every one of the Hajjis individually. But for Muslims around the world, how these benefits have been increased millions of times by setting a single time for Hajj.

The beauty of Islam is that it produces thousands of miracles, from a single worship. There were no lesser benefits in offering individually prayers but its benefits were greatly increased by making it a condition of congregation, and by setting the rule of Imamate, and by forming large congregations on Friday and Eids. Fasting individually was also a great means of reform and training, but by specifying a month of Ramadan for all Muslims, its benefits were increased beyond measure. There are many virtues in giving Zakat individually, but the benefit of it increased so much by setting up a system of treasury for it that we cannot guess it till Islamic regime is established, and Do not see with our own eyes that what a blessing it is to collect the Zakat of all Muslims in one spot and distribute it among the deserving.

The same is on the occasion of Hajj. Even individually a person performs Hajj, there can be a great revolution in his life, but by setting a rule for Muslims from all over the world to perform Hajj at the same time, it's benefits become countless.(Sermons)

Terms and Conditions of Hajj

Hajj is not obligatory on every person, but there are special terms and conditions for it. Hajj will be obligatory on the person in whom these conditions found, whether male or female and in whom all those conditions or any one condition is missing, Hajj will not be obligatory on them. These are the conditions:

Condition No 1:

To be Muslim. This condition is not only specific to Hajj but also for all types of worship i-e prayers, fasting, etc. Therefore, Hajj is not obligatory on a kaafir.

Condition No 2:

To be an adult. Hajj is not obligatory on an immature person. If a sensible immature person performs Hajj, it will not be counted as an obligatory, so after becoming an adult, if all the conditions are found in it, then Hajj will have to be repeated.

Condition No 3:

To be wise. Hajj is not obligatory on the insane and unstable. If such a person performs Hajj, it will not be performed as an obligation.

Condition No 4:

To be free. Hajj is not obligatory on a slave.

Condition No 5:

The health of the body. Hajj is not obligatory on a person who is blind or crippled or has an amputated arm or a leg or is so old or sick that he cannot travel without effort. It is not obligatory on them to perform Hajj. And not necessary to make a will to perform Hajj for him. But if these people perform Hajj with such difficulties, then the responsibility of Hajj will be performed. Many scholars have said that Hajj is obligatory on such people too. If they are convinced that they will not be able to go for Hajj for the rest of their lives, then it is obligatory on them to perform their Hajj through another person or make a will at the time of dying that my Hajj be performed after my death. And it is better to be cautious in disputed opinions, so if such people have wealth, they should pay for it and perform Hajj with someone else or make a will.

Note: Remember that if a person is obliged to perform Hajj in the time of health and then he becomes disabled or ill before performing Hajj, Then it is obligatory for him to perform Hajj. If he does not have the ability, he should bequeath it to his heirs so that after his death, Hajj may be performed on his behalf.

Condition No 6:

To be wealthy, rich. This means that the pilgrim should have enough capital in addition to his daily needs to cover his expenses during the journey to and from Bait-ul-Allah and the maintenance of the family which is obligatory for him. Therefore,

Hajj is obligatory on those who have required wealth and Hajj is not obligatory on those who do not have enough wealth.

Condition No 7:

If the Wealth is found at the time of Hajj, this condition means that if the ability of wealth which is mentioned in the Condition No 6 is found at the time of Hajj, then Hajj will be obligatory and if the ability of wealth is exhausted before the time of Hajj begins, and then Hajj will not be obligatory.

The time of Hajj here refers to the month of Hajj, i-e Shawwal, Dhi Qaida and ten days of Dhi Al-Hijjah, And if they live so far away that it is not possible to reach Hajj even during this period, then the time of Hajj for such people will be considered as the time when the people of their area usually start going for Hajj.

Therefore, if the first type of people became the owners of the expenses of Hajj before the months of Hajj and the money was spent or lost before the month of Shawwal started, then Hajj will not be obligatory on them. Similarly, if the wealth of second types of peoples are spent or lost before the time of Hajj in their area, then Hajj will not be obligatory on them too.

How to perform Umraah:

Umrah acts and its brief outline

Umrah is the name of the following four specific acts:

1. Ihram
2. Circumambulation
3. Striving Between Safa & Marwah
4. Shave / Cut hairs

Impermissible days of Performing Umrah:

There are only five days during a calendar year in which Umrah is banned, that is from 9th Dhul-Hijjah to 13th Dhul-Hijjah. These days are reserved for Hajj, in which Umrah couldnt

perform. Apart from these, it is permissible to perform 'Umrah throughout the year.

The Beginning and conclusion of Umrah:

Umrah begins with ihram and ends on the shave/cutting hairs. It is same like the prayer which begins with Takbeer e Tahreema (Allah o Akbar) and ends with salaam.

By reciting Takbeer with the intention of prayer, the forbidden things of prayer, such as talking, eating and drinking, are ceased. In the same way, seven things are forbidden to a person as soon as a person makes the intention while break into ihram for Umrah, whereas after completing Umrah, by shaving /cutting hairs removes these restrictions.

Seven prohibited acts during Umrah:

Seven acts are forbidden in Umrah. They are called "offense" Those who perform 'Umrah by performing them are liable to a "dam" meaning a fine. The following are seven things.

1. Nail cutting
2. Haircut, shaving. Excessive hair removal is also prohibited. Shaving /cutting beard, mustache and head is also forbidden.
3. Scenting, or using something that smells good.
4. It is not allowed for a man to cover his face or head. It is also not allowed for a woman to cover her face with a niqab that touches her face. However, it is necessary for women to cover their face, but they should use a hat or niqab which does not touch their face. By using such type of Niqab/hat the two rules that are required by the Shari'ah for women is fulfilled. These are two rules of Shari'ah for a woman:
 - One is that she cannot open her face in front of non-mahrams. Her face can be seen either by "Allah, the Lord of Glory" who is her creator or by the one whom her creator has given permission i-e her husband or her mahram men, No one

else can see. This is a limitation. This limitation of the veil is also here and in the Haram it becomes even more necessary and obligatory, because just as the reward of goodness there is greater, so is the punishment of sin there.

- The second limitation is to cover the face while in Ihraam, but with a cloth that does not touch the face. Now it is also necessary to cover the face and prevent the veil from touching the face. The solution is to wear a Niqab with hat so that the niqab does not touch the face and also cover face from non-mahram.

5. While performing Umrah it is forbidden to wear sewn clothes for men, Shirt, trousers, undergarments, it is also forbidden to wear gloves or socks.

6. While performing Umrah slippers that cover a raised bone in the middle of the foot are also forbidden to wear.

7. Lusty talk or doing lustful action forbidden while performing Umrah.

These seven things are forbidden while performing Umrah.

Penalty and Atonement of Violation:

If someone commits any of the prohibited things during performing Umrah, then "Dam" meaning a fine will obligatory on him / her. Small animal or one-seventh of a large animal called "Dam". If the offense is mild, you can give charity instead of "Dam". For details of mild and severe offenses, refer to the scholars and great muftis in case of need.

Umrah step by step

Preparation for ihram:

After shaving, cleaning unnecessary hair and cutting nails do Ghusl (Bath) with the intention of Ihram, if not must do ablution.

Wearing ihram:

Wrap a white sheet as a layer. Cover with other chador (cover both arms). At this time it is Sunnah to comb and applying a light scent on the body. (Women will make the intention of Ihram in their own clothes).

Supererogatory prayers:

Now cover your head and recite two rakat of prayers.(If there is an abominable time of prayer, then leave Nafal).

Intention:

Men should make intention (Niyat) with naked head head (while women should cover their heads).

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ تَاقِبِيٍّ هَآلِي وَتَقَبَّلَهَا مِنِّي.

"O Allah, I intend Umrah for your pleasure, make it easy for me and accept it."

Talbiah:

As soon as the intention is made for performing Umrah, men should recite Talbiyah three times a little louder and women with low voice

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

Dua:

After reciting Talbiyah recite Durood Sharif and then ask for this dua.

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ ط وَأَعُوذُ بِكَ مِنْ عَذَابِكَ وَالنَّارِ.

"O Allah, I seek Your pleasure and Paradise from You and seek refuge in You from Your wrath and Hell."

After that, ask for whatever prayers you want.

Restrictions on Ihram:

As soon as he recites the talbiyah, the restrictions of ihram started on him.

Now men can't wear sewn clothes, they can't wear slippers that cover the raised bone on the top of the foot, but women can still wear sewn clothes, they can wear all kinds of slippers. Both men and women cannot cut their hair, their nails, apply perfume, have intercourse, hunt or even kill their own body lice.

During the journey:

Keep reciting Talbiyah as much as possible.

Makkah:

Enter to Makkah with great pleasure, greatness, love, and humility, asking for prayers.

Appearance at Haram Sharif:

Enter to the Haram after performing ablution. Step in with your right feet and read this supplication.

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ أَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Intention of Itikaf:

Then say: "O Allah! I intend to observe l'tikaf for as long as I stay in this Masjid.

First look on the Khana Kaaba:

Recite this while glancing at Baitullah.

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Then get aside of the way and raise hands and ask for good prayers because this is a special occasion of prayers acceptance.

Preparation for Circumambulation (Tawaf):

It is necessary to perform ablution. Stop reciting Talbiyah. Tahiyat al-Masjid should not be recited, because Tahiyat al-Masjid of Masjid al-Haram is circumambulation (Tawaf).

Intention of Circumambulation (Tawaf):

Only men should perform (اضطباغ) (i-e remove the chador from the right armpit and put it on the left shoulder and leave the right shoulder open). Now make the intention in the heart in the alignment of the Black Stone (Hajr e-Aswad) and towards the Ka'bah:

“O Allah! I intend to perform Umrah Circumambulation (Tawaf) for your pleasure. Make it easy for me and accept it.

Istilaam:

Now go two or three steps forward and come in front of the Black Stone and raise both hands up to ears and say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

Standing in the same place and recite again.

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

Do Istilam of Black Stone (Hajr e-Aswad). If possible without hurting anyone, place both your hands on the Black Stone and touch the Black Stone, if touching is not possible, then kiss your palms by gesturing to receive from a distance (like a flying kiss).

Start Circumambulation (Tawaf):

While standing in the same place, change the direction so that the Khana Kaaba is on your left side and start circumambulation (Tawaf).

Carefulness (Note):

It is not permissible to turn one's chest or back towards the Ka'bah during circumambulation except for the reception or gesture of the Black Stone (Hajr e-Aswad). Take special care of it.

Ramal:

Men should perform Ramal in the first three of the seven cycles of Circumambulation (Tawaf). That is, to take steps closer and walk a little faster like wrestlers, and in the remaining four circumambulation (Tawaf) cycles, will follow the usual walking style. Women will walk at normal speed in all circumambulation cycles.

Supplications during Circumambulations (Tawaf):

Following three supplications are narrated from the Holy Prophet (PBUH) in circumambulation (Tawaf).

- رَبَّنَا إِنِّي أَسْأَلُكَ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.
- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ وَمَوَاقِفِ الْحُزِيِّ فِي الدُّنْيَا وَالْآخِرَةِ.

If no supplication is memorized keep reciting this:

- سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Even if one remains silent in circumambulation, (Tawaf) is still performed or whatever Dua is memorized or which gratifying the heart, he can also pray in his own language.

Istilaam or Gesture:

In the same way, when again reach in the alignment of the Black Stone, one cycle got completed. At the end of each cycle, when reach the Black Stone, touch the Black Stone if possible without any harm, otherwise touch your hand by gesturing your hand from a distance. According to this calculation, a total of eight times in circumambulation one receives or hints at the Black Stone.

End of Circumambulation:

Finish circumambulation by completing seven cycles and gesturing Istilam.

End of (اضطباع):

Now end the (اضطباع), ie cover both shoulders.

Two rak'at prayer:

After circumambulation (Tawaf) perform two rakats of prayer at Maqam e- Ibrahim or at where space is easily available.

Multazam:

Now come to Multazam (the part of the wall of Bait-ul-Allah which is between the Black Stone and the door of Bait-ul-Allah) praying here is greatful. be careful about the scent used in that place while you are in Ihram.

Zam zam Water:

After praying at the Multazam, come to Zam Zam water, stand facing the qiblah, recite Bismillah, take Zam Zam with your right hand and ask for this prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

The Last Istilaam or Gesture:

Now, while leaving for Sa'i (striving between Safa & Marwah), once again stand in the alignment of the Black Stone and gesture the Black Stone.

Start the Sa'i (striving between Safa & Marwah):

Make the intention of Sa'i on Safa:

O Allah, I intend to make Sa'i (seven rounds) between Safa and Marwah for your pleasure, make it easy for me and accept it.

Climb on the Safa so that Baitullah can be seen, no issue if Baitullah is not visible due to crowd or pillars. Then after praising Allah, raise your hands and turn towards the Ka'bah and ask for good prayers. It is Sunnah to perform Sa'i in ablution.

Going off for Marwa:

After asking for prayers, get down from Safa and walk towards Marwa. Run between the green pillars / lights. Females will walk in their normal way.

Masnoon prayer to be ask between Safa and Marwah:

اللَّهُمَّ اغْفِرْ وَاذْخِرْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Arriving at Marwa:

Here too, turn towards qiblah and prays in the same way as we did on Safa. First round of Sa'i is complete. In the same way, complete seven rounds and in each round, when you reach Safa or Marwa, face towards qiblah and raise your hands in the same way and ask for prayers and in each round, men should run lightly among the pillars / Green lights.

End of the Sa'i (striving between Safa & Marwah):

The seventh round ended at Marwa, the Sa'i has been completed. Turn towards the Qiblah and raise your hands and pray.

Shave / Cut hairs:

The last act of Umrah for male is to shave or cut the hair of the whole head, and the last act of Umrah for women is to cut the hair a little more than the length of the whole finger. Men of Hanafi sect should avoid cutting only a few hairs, otherwise fine will be obligatory and be careful while shaving the head, do not apply perfumed soap or shampoo etc. on the head.

Alhamdulillah, Praise is to Allah. Our 'Umrah has been completed; all the restrictions of Ihram have been removed. May Allah accept it. (Amen)

Nafili Circumambulation (Tawaf):

The best worship in the Holy Haram is Circumambulation (Tawaf). Therefore, instead of strolling in markets and wasting time, one should try to perform Tawaf as much as possible. Two rak'ats of prayer is obligatory after each Tawaf. During free time from Tawaf, one should engage in Nawafil and Zikr and recitation. In nafili Tawaf there is no (اضطباع) and Ramal and no sa'l after nafili Tawaf.

A few places in Makkah

There are many places in Makkah which are associated with the important events of the life of the Holy Prophet (PBUH). Visiting these places is not a part of Hajj and Umrah, but going there and remembering those events of the Seerat revitalize the belief. Therefore, if you have the opportunity and ability to stay in Makkah, it is better to go and visit these places. And in these places there is hope for the acceptance of supplication by the Grace of Allah Almighty, but this pilgrimage is not necessary at all, but it is not recommended either. If someone not go to these places there is no hindrance in Hajj or Umrah but the focus should be to the presence in Haram Sharif. Because the actual place of pilgrimage is Haram and maximum time should be spent in Tawaf, because Tawaf is the best worship there.

However, there is no problem if one visits these places not with the intention of traveling and entertainment, but with the intention of renewing one's faith. Below are some key places:

Cave of Hira:

It is the place where the first revelation of the Holy Qur'an and the first verses of Surah Al-Alaq were revealed.

Cave of Saur:

It is the place where the Holy Prophet stayed for three days at the time of migration.

The Masjid e- Jinn:

It is the place where the Holy Prophet had preached to jinnaat.

Masjid al-Rayya:

It is the place where the Holy Prophet (PBUH) raised the flag on the day of the conquest of Makkah.

Masjid e- Bilal:

It is on the top of Jabal Abu Qabees. According to a saying there, the miracle of splitting the moon appeared.

Moold-un-Nabi:

Place of birth of Holy Prophet in Mohalla Moold-un-Nabi.

Jannat e- Moealla (جنت موعلى):

Graveyard of Makkah, where Umm Al-Mu'minin Syeda Khadija tul-Kubra, including many Companions, Ahl-e-Bayt and great people of Ummah are buried.

Rules of Hajj

The three Duties acts of Hajj:

1. Ihram
2. Waqoof e- Arafa
3. Circumambulation (Tawaf) of pilgrimage

Six Obligatory Acts of Hajj:

1. Waqoof e- Muzdalifah
2. Throwing stones at the devil pillars
3. Sacrifice (Qurbani) of Hajj
4. Shave or Cutting Hair
5. running between two hills Safa Marwah Sa'i
6. Tawaf-e-Wida

Types of Hajj:

There are three types of Hajj:

1. Hajj e- Ifrad Isolated Hajj (افراد):

Should return only after performing Hajj and should not perform any Umrah before that.

2. Hajj e- Tmatu (تمتع):

During the months of Hajj, one go to the Haram and perform 'Umrah in a separate Ihram Then on the 8th of Dhul-Hijjah he should wear a new Ihram and perform Hajj.

3. Hajj e- Qeran (قران):

Perform Umrah and Hajj in the same Ihram in such a way that after completing Umrah he does not shave or shorten his hair and does not take off the Ihram and he performs Hajj in the same Ihram. Then shave or shorten the hair and unwear Ihram of Umrah and Hajj at once.

Month of Hajj:

Shawal, Dhi Al-Qaeda and first ten days of Dhi Al-Hijjah. A pilgrim can make the intention of Hajj by entering ihram from any month or day in this duration.

Days of Hajj:

8th Dhi Al-Hijjah (Day of ترويه)

9th Dhi Al-Hijjah (Day of Arafa)

10th, 11th and 12th of Dhul-Hijjah (Days of Nahr / Days of Sacrifice)

Types of Circumambulation (Tawaf):

Tawaf Qadoom: Tawaf of arrival (Sunnah)

Tawaf-e-Ziyarat: Fundamental Tawaf (Obligatory)

Tawaf Wada': Tawaf of return (Obligatory)

Types of Waqoof:

Waqoof e- Arafa: The Fundamental act of Hajj (Obligatory)

The Waqoof e- Muzdalifah: (Obligatory)

Waqoof e- Mina: (Sunnah)

It is Sunnah to spend the night of the 10th, 9th and 11th in Mina, so it is disliked act (كراهية) to spend the whole night or most of it outside Mina, but it is not obligatory.

Prohibited acts in Umrah and Hajj:

Following seven things are forbidden while performing Umrah and Hajj.

1. Nail cutting
2. Haircut, shaving. Excessive hair removal is also prohibited. Shaving /cutting beard, mustache and head is also forbidden.
3. Scenting, or using something that smells good.
4. Wearing sewn clothes for men

5. For men, wearing socks or slippers that hide a raised bone in the middle of the foot
6. It is not allowed for a man to cover his face or head. It is also not allowed for a woman to cover her face with a niqab that touches her face.
7. Lusty talk or doing lustful action forbidden while performing Umrah and Hajj.

Masnoon Supplications for Hajj and Umrah

Talbiyah:

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

I am here my Allah, I am present, I am present, you have no partner, I am present, surely praise is all for you. Blessings are all yours and the whole kingdoms are yours. You have no partners”

Prayer at the time of gesturing the Black Stone:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ! إِنَّمَا تَأْتِيكَ، وَتَضَدِّيغًا بِكَيْتَابِكَ، وَإِتِّبَاعَ سُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

During Circumambulation (Tawaf):

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

Rukuni e-Yamaanii:

اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Between the Rukuni e-Yemeni and the Black Stone:

رَبَّنَا إِنِّي أَسْأَلُكَ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

During the Sa'i:

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ۝

While drinking Zam Zam Water:

اللَّهُمَّ! إِنِّي أَسْأَلُكَ عَلِيمًا تَأْوِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

When stoning the devil (حجرات):

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

A comprehensive prayer:

For those people who do not remember the Narrated prayers in Arabic, a comprehensive prayer is written below which can be recited at different occasions for the acceptance of prayer.

“O The Lord of the worlds! On this occasion, grant me all the good things that the Prophet (PBUH) and your pious servants have asked for, and protect me from all that they have sought refuge in! Ameen”

Somewhere pray like:

“O Allah! Accept from me all those prayers that been prayed by Prophets and Prophet (PBUH) and your other pious servants till today! (Ameen)”.

“O Allah! Grant us your pleasure and paradise and protect us from your wrath and hell! (Ameen).”

Aim: Ask for the needs of your world and the hereafter in your own language and ask on behalf of your relatives, friends and for the entire Ummah.

Overview Five days of Hajj

The first day of Hajj: 8th Dhul-Hijjah:

Arrival at Mina and praying five prayers at Mina

1. Dhuhr (Noon Prayer), 2. Asr (Afternoon Prayer), 3. Maghrib (Sunset Prayer), 4. Isha (Night Prayer) (Night stay at Mina and worshipping) 5. 9th Dhul-Hijjah Fajr (Sunrise prayer)

Second day of Hajj: 9th Dhul-Hijjah:

Arrangement of Ghusl, preparation of Waqoof and departure to Arafat after Fajr prayer.

Waqoof e- Arafat from fall(Noon) till the sunset

Pray Zuhr and Asr prayers in congregation at your own time in your tent due to crowd and if you have the chance to participate in the central congregation with the Imam, then at the time of Zuhr, pray both the Zuhr and Asr prayers behind the Imam-e-Hajj.

After sunset, without performing Maghrib prayer, departure to Muzdalifah.

Maghrib and Isha prayers should be performed together in Muzdalifah during Isha.

Staying night at Muzdalifah, tahajjud, supplication and prayers.

The third day of Hajj: 10th Dhul-Hijjah

Waqoof after Fajr in Muzdalifah, departure to Mina just before sunrise and three acts in sequence after sunrise

1. Stoning (Rami) of the big pillar. No prayer after this.
2. Then Hajj Sacrifice (There are separate conditions for Eid Sacrifice).
3. Then for men shave or cut hair, and for women only cut the hair little long than finger.

Open Ihram and go to Makkah for Tawaf e-Ziyarat in normal clothes, one can do it tomorrow or the day after tomorrow.

Stay overnight in Mina.

The fourth day of Hajj: 11th Dhul-Hijj

After fall (Noon) till the next morning at any time Stoning (Rami) of

The first small pillar (then ask Dua)

Then the middle pillar (then ask Dua)

Then the big pillar (no prayer after that)

If you did not do Tawaf Ziayrat yesterday, then do it today

Stay overnight in Mina.

The fifth day of Hajj: 12th Dhul-Hijj

After fall (Noon) till the next morning at any time Stoning (Rami) of

The first small pillar (then ask Dua)

Then the middle pillar (then ask Dua)

Then the big pillar (no prayer after that)

If you have not done Tawaf Ziyarat till now, then must do it before Maghrib today.

If women are disabled then they can do it later. Perform the rest of Hajj rituals on time.

The Sixth day of Hajj (optional): 13th Dhul-Hijj

Today Stoning (Rami) is optional. On 12th date can go to Makkah. If one stay till the morning of the 13th, then the stoning (rami) will be obligatory which you can do after the morning.

Tawaf e-Wida (Farewell Tawaf):

This Tawaf can be perform before returning home. Hajj is completed. Give thanks to God and resolve to live your life according to the law.

Description of Hajj Step by step

8th Dhul-Hijj (The first day of Hajj)

Preparation for Hajj and Ihram:

Before the night of 8th Dhul-Hijjah, complete the preparation for Hajj and Mina, trim the hair, cut the mustache, cut nails, and clean unnecessary hairs

Ihram, Nafil, Intention and Talbiyah:

In the morning of 8th Dhul-Hijjah, do ghusl or ablution from the Haram or from your hotel and wear Ihram, the brief procedure of which has been discussed at in the description of Umrah for men and women. It is better to wear Ihraam and go to the Masjid al-Haram and do Tawaf with the intention of tahiyyat al-masjid. And if there is no prohibited time, then men should come to Haram Sharif and cover their head and perform two rakats of Nafil. Women should pray these Nafal at their residence/hotel.

After completing Nafil, bare your head and make the intention sincerely. If one wants to do it verbally, can do it in the following words:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْحَجَّ فَيَسِّرْ لِّيْ وَاَقْبَلْهُ مِنِّيْ

“O Allah! I make the intention of Hajj, make it easy for me and accept it. ”

(You can make the same intention in your own language).

After that say talbiyah three times and pray. Now the restrictions of Ihram have started. The details of the restrictions of Ihram have already been mentioned in the section of Umrah.

Departure to Mina:

The Ihram is worn, now take the essentials of four or five days with you and leave for Mina. Transport are also available by the management to get to Mina, but usually due to the large

crowd, it takes too much time to get on the vehicles. Mina is about three miles from Makkah. Rather than by Vehicles and keep reciting talbiyah and Zikr, it is better to go on foot. Keep reciting Talbiyah and Zikr.

During Stay in Mina:

There is no marked task in Mina on the 8th of Dhul-Hijj. Spending the day and night of 8th Dhul-Hijj is the only task. Set out to offer prayers in congregation at the time of prayers. It is Sunnah to spend the whole night in Mina and offer five prayers in Mina. Pray, read out books on Hajj issues, make arrangements to learn from scholars and encourage others to do good deeds as well.

It is obligatory to Recite Takbeer Tashreeq once after every prayer from 9th Fajr of Dhul-Hijj till Asr of 13th Dhul-Hijj. Men should recite loudly and women should recite slowly as it is obligatory to recite.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

9th Dhi Al-Hijjah (Second Day of Hajj)

Departure for Arafat:

Leave for Arafat after sunrise after performing Fajr prayer on 9th Dhul-Hijj. Arafat is about 6 miles from Mina. Many people complete this distance by walking. If one can dare to do so, then it is better, and if one do not have the courage, and if there is a fear that due to fatigue, there will be no pleasure and happiness in remembrance and worship. Then it is better to use vehicle. Recite the Talbiyah along the way all time.

Arriving at Arafat:

If you get to Arafat before the fall (noon), there is nothing wrong with resting until the fall (noon). If possible, get up near fall (noon) take shower, otherwise do ablution.

Waqoof at Arafa:

As soon as fall (Noon) starts, start Waqoof and stay till sunset. This waqoof of Arafat is a Fundamental duty of Hajj. Take special care of boundaries of Arafat, A little part of Masjid Nimrah is not included in boundaries of Arafat, people who are unfamiliar sometimes have misunderstanding and they stay in that part, if one stays in that part from start to end, so the fundamental obligation of Hajj "Waqoof-e-Arafat" is missed. If someone came out of Arafat before the sunset, so he would still have to fine (Damm).

During waqoof -e Arafat, Spend time in reciting talbiyah, repentance and asking for forgiveness, reciting dua and dhikr masnoon and praying.

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

Note: Waqoof is better to do while standing and it is permissible to do it while sitting.

Zuhr and Asr prayers:

In Masjid e- Nimrah of Arafat, Zuhr and Asr prayers are offered in congregation at the time of Zuhr, which is called Jama bain Swalatain. If for some reason the Jama bain Swalatain cannot be performed following the Imam, then it is not permissible to offer these two prayers together. therefore offer Zuhr prayer on its own time and similarly do for Asr prayer.

Departure to Muzdalifah:

After sunset, without offering the Maghrib prayer, while reciting Talbiyah and Masnoon Azkar start moving to Muzdalifah.

Maghrib and Isha prayers:

Perform Maghrib and Isha prayers in Muzdalifah at Isha time. For both prayers call only one adhan and one iqamah, first perform three Rakat of Maghrib with congregation, then recite

Takbir Tashreeq and Talbiyah and then perform four rakat of Isha, then the two Sunnahs of Maghrib, then two Sunnahs of Isha and offer three rakat Witr.

Note: If a person prays Maghrib prayers on the way before reaching Muzdalifah, his prayers will not be accepted by Allah. He has to perform it again in Muzdalifah

Zikar and supplication:

This is a very blessed and virtuous night. Do as much dhikr, Quran recitation, Talbiyah and du'a as possible in it, and get some rest too.

10th Dhi Al-Hijj (Third Day of Hajj)

Fajr Prayer and Waqoof:

In the Fajar, call the adhan and offer the Sunnah, perform the Fajr prayer with congregation at the first time and then do waqoof. Waqoof Muzdalifah is obligatory.

Pebbles:

It is recommended to bring up seven pebbles from Muzdalifah for stoning (Rami) Jamra Aqabaa (جمرة عقبه). While it is not recommended to take pebbles from Muzdalifah for stoning (Rami) the rest of Jamarat, it is permissible to pick up from anywhere. But do not pick up the pebbles lying near the Jamarat.

Return to Mina:

When the time for sunrise is very close, Return back to Mina, Mina is three miles from Muzdalifah. It can be easily reached on foot in early morning. Recite the Talbiyyah with passion and love and with greatness.

Muhsir Valley:

On the way, you will come to a low place called "Muhsir Valley". Here Abrahah's army was killed. Invoke the majesty and

power of Allah Almighty and cross it quickly, with fearing the punishment of Allah.

Rami of Aqaba:

When reach to the Mina, first throw the stone (Rami) on Jamarah Aqaba (the big devil). Today, on the 10th of Dhul-Hijj, only one Jamra (Great Devil) is stoned, which is better to do before the fall. Carry seven pebbles with you and stand at some distance from the pillar so that the Mina is on your right and Makkah Mukarramah is on your left. Take the pebble with thumb of right hand and index finger and hit on the bottom of the pillar. It is sufficient for the pebbles to fall in the compound around the pillar. It is not necessary to hit the pillar. On pebble recite

بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ

If memorized then recite dua which is narrated from Syedna Ibn Umar (RA) and fro some other Companions:

اللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا

Or recite these words:

بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ وَبِاللّٰهِ الْحَمْدُ رَحْمَةً لِلشَّيْطٰنِ وَرَحْمَةً لِلرَّحْمٰنِ.

Stop Reciting Talbiyah:

Talbiyah which have been reciting till now, ends as soon as one start stoning (Rami) of Jamrah-al-Aqabah start reciting other Masnoon Azkar. Come to your tent without Dua and do preparation for the sacrifice.

Sacrifice (Qurbani):

If you are performing Hajj Tamattu or Hajj Qiran, then it is obligatory to do sacrifice as a gratitude to the pilgrimage. The Eid sacrifice which is obligatory on every person with ability to do is in addition with pilgrimage sacrifice.

There are also three days for Hajj's sacrifice 10th, 11th and 12th Dhul-Hijjah. Do it any time of the day or night till the sunset of 12th Dhul-Hijjah, although the first day is preferable, but on the first day it is very difficult because of the crowd, on 11th Dhul-Hijjah can be easily sacrificed.

This sacrifice also has the option of going to the "slaughterhouse" of Mina itself and buying the animal of your choice and slaughtering it or if you wish and having it done through one of your trusted persons in Mina or Makkah.

Some people make this sacrifice through the bank. It is difficult to trust the bankers that they will slaughter the animal before the shave or cut hairs, whereas it is obligatory to make the sacrifice before the shaving or cutting Hair. In case of bank transfer, it should be make sure before shaving or cutting hair whether the sacrificial animal has been slaughtered or not.

Shaving or Cutting Hair:

If you have made the sacrifice yourself in Mina or have it done by someone and you are sure of the sacrifice then the man should shave the hair of the whole head or cut the hair of the whole head , but Shaving is better. It is better for women to cut their hair from the fourth part of the whole head to a little more than the their finger. A woman will not be free from the restrictions of Ihram if hair cutted less than fourth part of the whole head. After the Shave or shortening, all the restrictions of Ihram except for intercourse with the wife will be removed.

Note: It is permissible for a mahram to shave or shorten his own hair in order to become free from Iharam, and it is also permissible to shave or shorten the hair of another mahram to end Ihram restriction.

Tawaf-e-Ziyarat:

After shaving or shortening, then take bath or do ablution, wear sewn clothes or in Wear Ihram, go to Makkah with full pleasure and perform Tawaf.

Note: It should be noted that it is obligatory to perform Tawaf in abulation. If the whole or most of the Tawaf is performed without abulation then fine (Damm) is obligatory. If one performs half or less of Tawaf without abulation then on each round a fine equal to Sadqa-tul-Fitar is obligatory. If one performs full or half of Tawaf-e-ziyarat in the state of Janabat or in the state of menstruation, then sacrificing Budna (i.e., a camel or a cow) will be obligatory. All above obligatory fine will be fall off if one performs Tawaf-e-Ziyarat again. Tawaf-e-Ziyarat is the second most important member after Waqoof of Arafa.

Time of Tawaf-e-Ziyarat:

Tawaf-e-Ziyarat can be done on any day during the three days of Eid. Delaying from these three days will cost a fine (damm). The time for Tawaf-e-Ziyarat starts from the morning of 10th of Dhul-Hijjah. But since Tawaf-e-Ziyarat is Sunnah after Stoning (Rami) and shave or shortening, one should perform Tawaf-e-Ziyarat after it. If one performs Tawaf-e-Ziyarat before it, then it is against the Sunnah. The last time of Tawaf-e-Ziyarat is till the sunset of 12th Dhul-Hijjah. Although it is better to do it on the 10th of Dhul-Hijjah, if on 10th of Dhul-Hijjah is difficult due to fatigue and crowds, then there is no harm in doing it on 11th or 12th of Dhul-Hijjah.

Method of Tawaf-e-Ziyarat:

The method of Tawaf-e-Ziyarat is the same as described in detail in the description of Umrah. If you are wearing sewn clothes then there will be no (اضطباع) (keeping the right shoulder open) and if you are circumambulating in the Ihram then do (اضطباع).

Striving Between Safa and Marwah (Sa'i):

Tawaf and its related matters i.e. two rak'ats of Tawaf prayers, Dua on the Multazim, drinking Zam zam water and asking for Dua. Then by gesturing towards the Black Stone, perform Sa'i

between Safa and Marwah. Method of Sa'i is the same as describe in the Umrah. Return to Mina after finishing from Sa'i and spend the night in Mina.

Note: Although it is better to make Sa'i only after Tawaf-e-Ziyarat, but if one makes Sa'i before Hajj after Tawaf-e-Qadoom or after completing Umrah and after performing Nafil Tawaf, it is still permissible. He will not perform Sa'i after the Tawaf-e-Ziyarat, nor will he make Ramal or (اضطباع) in Tawaf.

A women's issue/Note:

If women are in a state of disability (menstruation) then they can perform all the remaining acts of Hajj i-e Mina, Muzdalifah, Arafat, Waqoof, Rami, hair cutting, Qurbani, Masnoon Azkar etc. Only they cannot perform prayer, Tawaf and Sa'i.

If she has performed other acts of Hajj and his disability (menstruation) came during Tawaf-e-Ziyarat and three days of Eid have passed and his disability has not ended then there is no fine (Damm) for him due to delay. However, when they become pure, they must perform Tawaf-e-Ziyarat. Medications can be taken to prevent menstruation if there is no harm.

11th Dhul-Hijjah (Fourth day of Hajj)

Stoning of Jamarat (Rami):

On 11th of Dhul-Hijjah after fall (Noon), throw seven pebbles on the all three Jamarat, i-e Jamara e-awla, Jamara e-Wasta and Jamara e-Aqaba, respectively. It is Sunnah to perform this Rami after the fall (Noon) and before the sunset., but if the aged, sick and the women are in great distress or fear of death due to the crowd, so they can perform Rami at night too, also for the youngster at risk of death there is nothing wrong with being late. Women can also ask one of their mahrams to throw on their behalf.

Supplication (Dua):

After stoning (Rami) of Jamra-e-oola (First) and Jamra-Wustaa (Middle), go a little forward, stand to one side facing the Qibla and ask for good duas. On this occasion, there is special chances for the acceptance of dua, but there is no dua after stoning (Rami) on Jamara-e- Aqaba (tired – last), return to your place without dua.

12th Dhul-Hijjah (Fifth day of Hajj)**Stoning (Rami) of Jamarat:**

After the fall (Noon) and before the sunset, hit all the three Jamarat with seven pebbles each.

Keep in mind the same details that were discussed in the above 11th Dhul-Hijjah.

13th Dhul-Hijjah,**(Optional whether stay and Rami or Leave to Makkah)**

After stoning (Rami) on 12th Dhul-Hijjah, one has the option to stay in Mina or return to Makkah, although it is better to stay. And return to Makkah after stoning (Rami) on the 13th of Dhul-Hijjah, but if one make morning of the 13th of Dhul-Hijjah in Mina, then this Rami will also become obligatory, but in this date Rami there is the flexibility that it is permissible even before the fall (Noon).

A Fatwa on Stoning (Rami):

On 11th and 12th, Dhul-Hijjah, the time for stoning (Rami) is only after the fall (Noon). But in another narration of Hanafi jurisprudence, the restriction after the fall is only for the Masnoon and best Time. It is also permissible to perform Rami before the fall (Noon) given the difficulties that women, aged and sick are facing in Rami now a days, there is a scope for them to follow this second narration.

Means that, there is no problem if these people perform Rami before the fall (Noon) on the 12th date in order to avoid the crowd.

Note: This fatwa is from the Grand Mufti of Pakistan Mufti Muhammad Shafi Sahib which is quoted in the book “Rafiq-e-Hajj” by Mufti Muhammad Rafi Usmani).

Staying at Makkah:

If you get a chance to stay in Makkah for a few days after completing Hajj, consider it a great blessing. Perform Nafil Tawaf as much as possible day and night, on behalf of your parents, teachers and special ones.

Face towards the Bait-ul-Ullah which one have been offering prayers towards it in absentia till now and will continue to do so in future also. If possible, touch and kiss the Black Stone without harming anyone, cling to the Multazim and shed tears to your Lord for the success of this world and the hereafter, restoration of the greatness of the Muslim Ummah, protection of religious schools and centers, for victory of Mujahideen and Pray for the dominancy of Islam in the whole world. Invite others to do good deeds. Sit in the Masjid Haram and look at this holy house of Allah every time with the eyes of greatness and love. These are the moments to which has only access in Makkah, so grab these moments and acquire the blessings of Allah Almighty as much as possible.

Farewell Circumambulation (Tawaf-e-Wida):

Give thanks to Allah Almighty for completing Hajj. Now there is no memembr of Hajj left. The only act that left is that when you are leaving Makkah, you should perform Tawaf. This is called Tawaf-e-Wida or Tawaf-e-Sadar and this Tawaf is obligatory on those who are outside the meeqat and its procedure is similar to the usual Tawaf.

If a person performs circumambulation (Tawaf) after the pilgrimage and leaves Makkah without performing the farewell circumambulation (Tawaf-e-Wida), then this circumambulation (Tawaf) becomes the substitute for the farewell circumambulation (Tawaf-e-Wida). However, it is better to perform separate circumambulation (Tawaf) with the intention of saying goodbye.

At the time of Tawaf-e-Wida, one naturally thinks that Bait-ul-Ullah, which is the special manifestation of Allah, and who has been fortunate enough to reach here after a lifetime of longing, is now leaving it. Whether these moments will be available or not again, just perform Tawaf with the same compassion and longing, if there is no prohibited (مكروه) time, then perform it again.

After completing Tawaf, drink Zam zam water, then come to the Multazim and if there is an opportunity without hurting anyone, then embrace him with the intention of saying goodbye. Weep, sigh and supplicate, for the acceptance of Hajj from your Lord. Ask for forgiveness, ask for Allah's pleasure, ask for yourself, your parents, teachers, elders and for the whole ummah, ask for forgiveness, express regret for any shortcomings regarding the etiquette and rights of Masjid-e-Haram and Bait-Ullah, and according to the Sunnah, leave the Masjid-e-Haram.

Note:

If a woman has already performed all the basics and obligations and the disability (menstruation) starts at the time of departure and the Maharram (محرم) cannot stay any longer at that and the time of return of the plane has also run out, then Tawaf-e-Wida is not obligatory on them and there is no fine (Damm). However, at the time of departure, this woman should stand near the door outside the Masjid-e-Haram, pray there and leave.

Visiting Madina Munawara

Both Makkah and Madina are in the Haram. According to the majority of scholars, being a Haram in Makkah means that if hunting is done in it, it will be obligatory to pay the price of that hunting, while being a Haram in Madinah means that the place is holy to us. Respect and reverence is obligatory because it was the abode of the Holy Prophet (PBUH) during his life and after his death it is his burial.

Although going to Madinah is not a part of Hajj and it is not one of the essentials of Hajj and Umrah, but going here is a sign of loyalty. It is against the motto of fidelity that a person should go for Hajj and Umrah and not attend the Masjid Nabvi and holy shrine of their beloved Prophet (PBUH). After Hajj visiting the Holy Masjid and the Holy Shrine of the Prophet (PBUH) is the most virtuous journey. The love and greatness of the Holy Prophet (PBUH) is the thing without which faith is not complete. It should also be a natural requirement that after reaching the Holy Land, one should not return without visiting the Holy Shrine.

Etiquette of appearing at Madina:

There are some etiquettes of appearing at Madina. This whole journey is the name of etiquettes. One is that Darood Sharif should be recited frequently in it. secondly Great care should be taken for other good deeds. Thirdly, the Holy places here, the people living here, the various things here should also be respected. No bad saying about anything. Don't baffle with a local man. These are the people whose forefathers gave their lives to safeguard the Holy Prophet (PBUH). Their right is over the whole Ummah. Medina is the city of the Holy Prophet (PBUH). Should be treated with respect with everything of it.

On the way to Madinah, recite Darood Sharif frequently. Remembering the favors of the Prophet (PBUH), try to infuse your devotion and love in your heart. The difficulties that they have endured in order to convey the religion to us these all are their

favors. The best recompense for this is that we should recite Darood-e-Sharif frequently, adapt our life according to the Sunnah and keep on striving for the help of the religion of the Holy Prophet (PBUH) and its da'wah, iqamah and implementation. Keep investing our life and wealth.

Attendance at the Prophet's Mosque:

When arrive to Madinah than leave your luggage at your residence/hotel. Perform ablution, get ready, use fragrance and go to the Masjid-e-Nabvi:

”بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ“

recite this Dua and enter through any door with stepping right foot. First Scholars have written that it is Mustahab to enter from Bab-e-Jibreel, but nowadays it is banned to enter from Bab-e-Jibreel and this door is usually closed. After entering the Masjid, if it is time for prayer, so join the prayer and if there is no time for prayer, then reach Masjid-e-Nabvi and recite two rak'ats of Tahiyat-ul-Masjid.

Nafil in Rawdat al-Jannat:

After that, first go to the part of the Masjid which is in between the holy shrine and the pulpit. About which the Prophet (PBUH) said himself: “رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ” (One of the gardens of Paradise). That is, just as wishes will be accepted in Paradise, so prayers will be accepted here. Arriving here, if there is no Makrooh time and the obligatory prayers are not being performed, and then perform two rak'ats of Nafil. If the obligatory prayers are being performed, then participate in it.

After performing the prayers, give thanks to Allah Almighty for bestowing the bliss of attending the Haram and offer good repentance, asking for forgiveness and supplication.

Attendance In the Masjid – e - Nabawi:

Now go to the Holy Shrine with full respect and consciousness. Imagine that I am present at the Holy Shrine of the Holy Prophet (PBUH). On the wall facing towards Qibla you will find three circles, these three circles are formed in front of the blessed face of three gentlemen (Prophet (PBUH), Abu Bakr Siddiq, Umar Farooq) respectively. Durood and Salam will be recited here with the words that are specific for it. Stand in front of the first circle and recite Durood Sharif in a moderate voice with politeness and respect and greet.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

It was the practice of the forefathers to offer short salutations to the people who do not know Arabic and do not remember the long and wide phrases of salutations in arabic nor do they understand their meaning. They say a short salutation.

Greetings to Syedna Abu Bakr:

Then move to the right side stand in front of the other circle and greet the first Khalifah Syedna Abu Bakr Siddiq.

Greetings to Syedna Umar Farooq:

Then again move to right side and stand in front of the third circle and greet the second Khalifah Syedna Umar Farooq.

Dua:

After performing the greeting, move to one side from the holy tomb and find a convenient place, facing the qiblah, pray to Allah Almighty for yourself, for your parents and family, for your friends, for the whole ummah, Repent and seek forgiveness, seek perseverance in religion.

During the Stay in Madina:

InshaAllah you will have ample opportunity to stay in Madina. Consider every single moment of these days as blessings. Try your best to offer at least forty prayers with 1st takbeer . offer Nafls, recite Durood-e-Sharif as much as possible.

A Few Places in Madina

Jannat al-Baqi

At a short distance from the Masjid-e-Nabvi is the ancient graveyard of Madina, "Jannat al-Baqi". This is the fortunate segment of land in which many of the Companions were buried by the Prophet (PBUH) himself with his own hands. i.e (Syedna Usman, Syedna Ayesha Siddiqah, Syedna Abbas, Syedna Abdullah Bin Masood, Syedna Hassan, Syedna Ibrahim), Most of the wives of the Prophet (PBUH) and the daughters are buried here. During the stay at Madina, keep on visiting here, pray for their forgiveness and mercy and ascension.

Masjid Qoba:

The greatness of Masjid-e-Quba is stated by the Qur'an itself. The Prophet (PBUH) said that the reward for offering two rak'ats in it is equal to that of 'Umrah. Visit there too, if there is no Makrooh time, then perform Nawafil and pray to Allah Almighty for the attainment of special enlightenment and blessings there.

Jabal-e-Uhud:

Uhud is the mountain about which the Prophet (PBUH) said:

«أُحُدٌ لَنَا وَبَيْنَنَا»

We loves it and it loves us. "

The battle of Uhud took place at the base of this mountain, in which the Prophet (PBUH) himself was severely wounded and seventy Companions were blessed with Shahdat. Among them was beloved and kind Uncle Syed Al-Shuhada Syedna Hamza of Prophet (PBUH). All these martyrs are buried there. The Prophet (PBUH) used to visit the graves of these martyrs specially and reward them with prayers.

One must visit there at least once and pray for forgiveness and mercy for the martyrs and ask for true loyalty and

perseverance in religion especially with Allah and Prophet (PBUH).

Return from Madina:

After completing stay at Madina you will finally be back. Separation from Madina, Masjid-e-Nabvi and Roza-e-Rasool will naturally cause you sorrow and grief. Do this too along with other prayers for your world and the hereafter:

“O Allah! Forgive me, for the shortcomings that have been happend from me in the payment of rights and manners to this masjid and to this city and its people, accept my pilgrimage. Do not return me deprived from here and this attendance of mine should not be the last attendance, grant me the capacity to attend in the future as well and grant me the intercession of your Beloved and your closeness on the Day of Resurrection.

The Last greetings:

After that, attend the holy prophet Mosque for the last salutation, greetings and pray in the manner mentioned earlier.

After that, make a commitment that wherever you live, you will be devoted to the service and help of the true religion and you will live according to the Sunnah of the Holy Prophet (PBUH). Now, keeping in view the etiquette, according to the Sunnah, come out of Masjid-e-Nabvi and leave for home with dua and istighfar.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَصَلِّ عَلَى آلِهِ وَأَصْحَابِهِ. بَارِكْ وَسَلِّمْ

List of Essential items for Hajj:

The following items are usually required by the pilgrims during the Hajj journey, for their convenience a list is given:

1. One bag
2. Four pairs of clothes according to the season
3. Two pairs of slippers with bag
4. Two pairs (فسي)
5. Oil, comb, cream, mirror
6. Knives, scissors, nail cutters, safety pin
7. Two towels, one large and one small
6. Brush, toothpaste, Misvak
9. A few essential utensils and spoons
10. Two large sheets and a safety pin
11. Essential medicine for yourself
12. Ihram two pairs
13. Holy Quran small size
14. Authentic book of supplications
15. A set of easy books for Hajj
16. Light Tasbeeh + Tasbeeh of seven grains for Tawaf
17. Photocopy of passport and identity card
18. Needle and thread
19. Water bottle
20. Sun glasses
21. Keep a pair of eyeglasses if using or its number safe with you
22. Hand fan
23. Umbrella
24. Tin pack cutter

Important instructions:

Here are listed some helpful instructions:

- Write the number of the travel check in a separate copy and keep the detailed certificate separately.
- Make a photocopy of page 13, 14 of the passport and a photocopy of the plane ticket and keep it separate from the passport.
- Women should not go out alone.
- One should set aside for themselves in the Haram so that it is easy to find them when needed.
- Don't make sharing in cooking with ordinary people, it often leads to conflict.
- Go to the bazaar for shopping very less, think more about attending the Haram and worshiping there.
- Visit Hajj places before Hajj so that Hajj became easy.
- Go with the intention of serving everyone and do not expect hope the service or help from anyone, even from children and wife. Do your own work, if someone else does it, consider it a favor.
- If someone is lost, there are centers, for childrens and for adults. There is a center near Bab-al-Umrah, these centers should be contacted, the staff there is very supportive.
- Don't keep too much cash, but keep some of it.
- Pakistanis do not suit the food of ordinary hotels there. There are many Pakistani hotels in Makkah, some of them are:
 1. Mutam Umm Al-Qura: Towards Bab Al-Marwah
 2. Mutam Sahar: In Shamiya
 3. Ataulah Hotel: Behind Shabika fandaq Firdous Makkah
 4. Madina Hotel: Behind Mecca Tower in Musfala
 5. Makkah Hotel: Behind Makkah Tower in Musfala
- Although the route to Beer Zamzam has been closed, but in the exact alignment of the door of Baitullah, special arrangements have been made for Zamzam for the

pilgrims on the side of Mataf. Drink Zamzam water there and prays.

- The center for collecting and retrieving lost items is outside the Masjid al-Haram, opposite the "Green lights".
- The center for missing children is in front of Bab al-Umrah.
- The center of the wheelchair is on the first floor of Safa. (The first floor there is famous with second floor name).
- If you want to safe your precious things, there are many centers for it. There is a center in front of Bab-Al-Fahd.

Toilets and bathroom:

- In front of Bab Malik Abdul Aziz.
- In between Bab-al-Fahd and Bab Malik Abdul Aziz.
- Towards Bab-al-Marwah
- In front of Bab al-Madina in Shamiya

List of items that carry to Mina from Makkah:

1. Clothing and footwear
2. Hairdressing equipment: blades / safety razors / scissors
3. Khes / Dari / Chadar
4. Umbrella
5. Thermos
6. Cauldron and plate
7. Tissue papers
8. Foodstuffs Biscuits / Cakes / sheermall / Milk pack etc.
9. A book of prayers
10. Pebbles bag
11. Soap
12. Knife
13. Medicines
14. Pillow
15. Mobile Phone
16. Note the times of the five prayers from the Masjid-Al- Haram. In Mina, Arafat and Muzdalifah it will be needed.