

HAJJ
IN THE LIGHT OF QUR'AN
AND SUNNAH

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Published by
IBNUL QAYYIM ISLAMIC
RESEARCH & GUIDANCE CENTRE (IRGC)

Hajj - Rulings and Description

All praise is for Allah. We praise Him, we seek His aid and we ask for His forgiveness. We seek Allah's refuge from the evils of our own selves and the evils of our actions. Whomsoever Allah guides, there is none to misguide him and whomsoever Allah leads astray none can guide him. I testify that none has the right to be worshipped except Allah, alone, without any partners and I testify that Muhammad ﷺ is His slave and Messenger.

Obligation of Hajj

Hajj is a pillar of *Islaam*. It is obligatory upon every Muslim male and female who can afford its expenses. Its obligation is based upon the *Qur'aan & Sunnah* and consensus of the Ummah. Allaah ﷻ says in the *Qur'aan* "And *Hajj* (pilgrimage to *Makkah*) to the House (*Ka'bah*) is a duty that mankind owes to Allaah, those who can afford the expenses and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to *Makkah*), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the 'Alamin (mankind and jinn). ﴿Soorah Aal-'Imran 3 : 93﴾

As for the *Sunnah*, Ibn`Umar ؓ reported: The Messenger of Allaah ﷺ said, "Islaam is based on five (pillars), testifying the fact that La ilaha illal lah Muhammad-ar-Rasul-ullah [None has the right to be worshipped except Allaah, and Muhammad ﷺ is the Messenger of Allaah], establishing *As-Salah* (the prayers), paying *Zakaat* (poor due), pilgrimage to the House [of Allaah (*Ka`bah*)], and the *Saum* (fasting) during the month of *Ramadh*aan." ﴿Bukharee and Muslim﴾

Abu Hurairah ؓ reported: The Messenger of Allaah ﷺ delivered a *Khutbah* and said, "O people! *Hajj* (pilgrimage to the House of Allaah) has been made incumbent upon you, so perform *Hajj*." ﴿Muslim﴾. And The Ummah has unanimously agreed upon its obligation.

Conditions for its obligation

However, it is not obligatory upon every individual. Not every single Muslim is required to perform it. There are some conditions that should be met for its obligation, which are as follows:

- **Islaam:** *Islaam* is the first and basic condition. A person has to be a Muslim. As for the disbeliever, he is not required to perform it. In fact, he is not allowed to enter the two holy cities: *Makkah* and *Madeenah*. Allaah ﷻ said: “O you who believe (in Allaah's ﷻ Oneness and in His Messenger (Muhammadﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah and in the Message of Muhammadﷺ) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year ﴿Soorah At-Taubah: 28﴾
- **Sanity:** A person has to be sane. As for the insane, he is not obliged to fulfill, any religious responsibilities. The pen is lifted from the person who is insane. The Prophet ﷺ said: “The pen is lifted from three: from the child until he becomes an adult, from the insane until he becomes a sane and from the one who is asleep until he wakes up” ﴿Tirmidhi, authenticated by Al-Albaani﴾
- **Puberty:** A person has to reach the age of puberty. The one who has not reached this age is not obliged to fulfill any religious duty. The pen is lifted from children until they grow up and become adult. The Prophet ﷺ said: “The pen is lifted from three: from the child until he becomes an adult, from the insane until he becomes a sane and from the one who is asleep until he wakes up” ﴿Tirmidhi, authenticated by Al-Albaani﴾
- **Financial capability:** This means a Muslim should be able to afford all the expenses involved in the *Hajj*. The one who cannot bear the expenses is exempted from this obligation. If someone is financially capable but not physically, then he has to make someone else perform *Hajj* on his behalf.
- **Accompany of Mahram or husband:** This is an additional condition for women. A woman has to be accompanied by her *Mahram* (a close male relative) or husband throughout this journey. If a woman cannot find any of them, then she is not obliged to perform it.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a *Mahram* (husband or any other relative to whom she is prohibited to marry).”[Al-Bukharee and Muslim].

Hastening for its performance: Those who meet all these conditions should hasten to perform it. Delaying it for no genuine reason is not good. Since the person does not know whether he will be able to perform it at a later time or not, or whether he will remain alive to perform it or the death will overtake him suddenly. The Prophet ﷺ said: “The one who intends to perform *Hajj*, he should hasten, as he might get sick or lose his conveyance or get afflicted with something that stops him from doing *Hajj*.” 《Ahmad and Ibn Majah. Authenticated by Albani》

Excellence of Hajj

Hajj is a great act of worship that bears a huge reward. Some of the Prophet’s ﷺ sayings in this regard should be noted.

1. Abu Hurairah ؓ reported: The Prophet ﷺ was asked: “which deed is the best?” He ﷺ replied, “Faith in Allaah and His Messenger.” Then he was asked: “What is next?” He replied, “*Jihaad* (holy fighting) in the Cause of Allaah.” Then he was asked, “What is after that?” He ﷺ replied, “*Hajj Mabrur* (an accepted pilgrimage)”. 《Bukharee and Muslim》.

2. Abu Hurairah ؓ reported: The Messenger of Allaah ﷺ said, “Whoever performs *Hajj* (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during *Hajj*), then he returns from *Hajj* as pure and free from sins as on the day on which his mother gave birth to him.” 《Bukharee and Muslim》.

3. Abu Hurairah ؓ reported: The Messenger of Allaah ﷺ said, “(The performance of) *Umrah* is an expiation for the sins committed between it and the previous *Umrah* and the reward of *Hajj Mabrur* (i.e., one accepted) is nothing but *Jannah*.” [Bukharee and Muslim].

Etiquettes before leaving for Hajj

It is necessary for those leaving for *hajj* to purify their intentions, dedicating it completely for Allaah's sake and pleasure. Only legal income should be used for the whole journey and its expenses. As the prophet ﷺ said: “Allaah is pure and He accepts only which is pure (*halaal*). [Muslim]

A sincere repentance should be made for all the previous sins before embarking on the journey. People's outstanding rights

(like loans, etc.) should be cleared off before setting out for the journey. If this is not done for any genuine reason, then the person should inform his family members and ask them to clear it on his behalf. He should also advise them to fear Allaah and uphold their religious duties. A comprehensive and correct knowledge should be sought regarding *hajj* based on *Qur'aan* and authentic *Sunnah*. Such an important duty that involves great efforts and huge expenses should never be based on hearsay or shallow knowledge. Women should be accompanied by their mahram or husband and should not embark on the journey alone.

Etiquettes during Hajj

Once *Ihraam* has commenced, extra care should be taken in safeguarding the tongue and one should utilize his maximum time in remembrance of Allaah. One must avoid causing hardship or inconvenience to others during the whole journey, especially during *Tawaaf*, *Sa'ee* and Stoning the Jamarat. If one is disturbed by others he should show patience and forgive them. Regular prayers must be established in congregation and one should not let laziness get its way in this aspect. Women should not uncover themselves in front of any *non-mahram* and should take care of their *hijaab*.

Types of Hajj

There are three types of *Hajj*: 1- *Hajj Ifraad*. 2- *Hajj Qiraan* 3- *Hajj Tammatu'*

Hajj Ifraad: It means performing only *Hajj*. In this type of *Hajj* a pilgrim makes the intention of performing *Hajj* only and initiates his *Ihraam* with this intention. He will remain in the state of *Ihraam* until he completes it.

Hajj Qiraan: It means combination of *Hajj* and '*Umrah* together. In this type of *Hajj* a pilgrim makes the intention of performing '*Umrah* and *Hajj* together and express his intention of both at the time of *Ihraam*. After completing his *Sa'ee* for '*Umrah* he will not get his hair shaved or trimmed and will remain in his *Ihraam* until he finishes most of the rites of *Hajj* on the 10th of *Dhul -Hijjah*.

Hajj Tamattu’: It is a *Hajj* in which the *’Umrah* and *Hajj* are performed separately. In this type of *Hajj* a pilgrim makes the intention of performing *’Umrah* and expresses it at the time of *Ihraam*. After completing *’Umrah* he comes out of the *Ihraam* and enjoys a normal life. Then on the 8th *Dhul-Hijjah*, he makes the *Ihraam* again for *Hajj* and performs all the rites of *Hajj*.

Hajj tamattu’ is the best *Hajj* of all. The Prophet ﷺ encouraged his companions to perform this type of *Hajj* and asked them to convert their *Hajj* into *Hajj Tamattu’*. Majority of the rulings for all the three types of *Hajj* are the same, such as the rulings of *Ihraam Tawaf*, *Sa’ee*, moving to *Mina*, standing in *’Arafat*, spending the night at *Muzdalifah*, most activities of 10th *Dhul- Hijjah* , rulings of staying at *Mina* during Tashreeq days and stoning the *Jamaraat*. However, there are a few differences among them and a person, concern about them should refer to relevant authentic books. As the vast majority of pilgrims, especially from Asia, perform *Hajj Tamattu’*, we have decided to give an accurate description of it in this booklet seeking Allaah's help and aid.

As we stated earlier, *Hajj Tamattu’* means *’Umrah* and *Hajj* performed separately in the same journey. *’Umrah* is performed first and then rites of *Hajj* get under way from the 8th *Dhul-Hijjah* onwards.

Umrah

’Umrah consist of four things: *Ihraam*, *Tawaf*, *Sa’ee* and shaving or trimming of the hairs. The first three are essential parts while the last is only *wajib*.

Ihraam

Ihraam is the first essential pillar of *’Umrah*. *Ihraam* means initiating the rites of *’Umrah* by making intention, wearing the *Ihraam* (which is two unsewn cloth for men) and saying the *Talbiyah*. This is done once when someone reaches the *Miqaat*. After putting on *Ihraam* one has to observe some special rules imposed on him due to his *Ihraam*.

It is *Sunnah* to cut the nails, remove the armpit and pubic hair, take bath and perfume the body before putting the *Ihraam*

dress on. The *Ihraam* dress for men consists of 2 pieces of unsewn white cloth. As for women, there is no specific clothing has been prescribed for them. Their normal clothes can be used for *Ihraam* provided they are not attractive.

If a woman is in her menses at the time of travel, she should take bath and make intention for '*Umrah*' as normally done. Intention for '*Umrah*' should be made in the heart and expressed by the tongue with these words. "Labbaik Allaahumma Umratan". لَبَّيْكَ اللَّهُمَّ عُمْرَةً. Then *Talbiyah* should be recited loudly throughout the journey until one starts the *Tawaf*. Women should recite it quietly if they are in the presence of *non-mahrams* and the risk of *fitnah* is involved. The words of *Talbiyah* are:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لِشَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لِشَرِيكَ لَكَ

Things forbidden during Ihraam

- Shaving or trimming any hair.
- Trimming finger nails or toe nails.
- Using perfumes or scent
- Hunting undomesticated land animals.
- Sexual relationships with the spouse with intercourse or without.
- Marriage contracting (any sort of marriage dealings whether marrying or conducting someone else's marriage or proposing etc.)
- Wearing gloves.
- A male is not allowed to wear any type of clothes that are sewn
- A male is not allowed to cover his head with something that comes into contact with his head directly.
- A woman is not required to cover her face by fastening something over her face. However, at times when she confronts any non-mahram male, she should cover her face with her stole and should not fasten any cloth over it.

Things permissible during Ihraam

- Taking a bath without soap or with soap that has no fragrance.
- Scratching head if required.
- Using an umbrella if needed.
- Wearing a belt & watch.

- Changing the *Ihraam* clothes.

Tawaaf

Wudoo (ablution) is obligatory for performing *Tawaaf*. Women in their menses or post natal bleeding period are not permitted to perform the tawaaf . Tawaaf consists of seven rounds. Each round begins from Hajr-e-aswad (black stone) and ends at it. The proper way for performing each round is that one should first face the Hajr-e-aswad (black stone) and kiss it if possible. However, in doing so, he should not harm anyone or cause any inconvenience to others.

If kissing the black stone appears to be a difficult task then he should touch it with his hand and kiss the hand. If this also becomes difficult then he should make a gesture (indication) with his hand and proceed. When making gesture with hand he should not kiss his hand. After kissing or touching or making gesture one should initiate the first round by saying Bismillahi Allaahu Akbar (In the name of Allaah, Allaah is the Greatest).

However, in remaining six rounds he should just say Allaahu Akbar (Allaah is the Greatest).It is sunnah to touch the Rukn-e-Yamani during each round if it is possible. Kissing or making gesture is not allowed here. Only men should observe Ramal in first three rounds. Ramal means: walking fast with short steps shaking the shoulders. If Ramal is not possible, one should at least try to pretend doing so. Men should observe Idhtiba, during all seven rounds. Idhtiba means: Wearing the upper cloth in such a way that the right shoulder remains uncovered and naked.

One should note that this Ramal and Idhtiba are observed in only Tawaf -e-Qudum; the very first Tawaf that a pilgrim does upon reaching *Makkah*. One should keep himself busy with dhikr, *Du'aa* & recitation of *Qur'aan* during the Tawaaf. There are no specific dua for each round. However, it is sunnah to recite ~

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

in each round between Rukn-e-yamaani and Hajr-e-aswad. After completing the Tawaaf one should cover his shoulders and pray two Rakaat behind Maqam-e-Ibrahim if possible. Otherwise prayer should be offered anywhere inside Masjid-e-Haraam. It is sunnah to recite soorah kafiroom in the first rakaah and soorah Ikhlas in the second Rakaat after reciting soorah Fatihah.

Upon completing the prayer it is Sunnah to drink Zamzam water by directly going to the well if it is possible and convenient, otherwise Zamzam water provided in the containers should be used. Zamzam water should be poured over head and body as well. After drinking Zamzam water it is Sunnah to Kiss the Hajar-e-aswad if possible, otherwise it should be touched. If touching appears to be hard as well, then a gesture should be made. By this, the starting of the Tawaf and its ending become similar.

Sa'ee

After completing Tawaf one should proceed towards Mount Safa in order to initiate *Sa'ee*. Upon getting closer to mount Safa he should read the ayah:

إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And say

أُبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

I am starting with what Allaah has started.

Then he should climb the Safa Mountain (if possible), face the ka'ba, and say Allaahu Akbar three times. Then the following *Du'aa* should be said three times

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

After finishing these *Du'aas* one should make *Du'aa* of his own choice. Then he should proceed towards the mount of Marwah. While proceeding a male pilgrim should run between the two green lights. Upon reaching the mount Marwah the same activities done at Safa, should be repeated apart from the verse. By this, one round has completed. Then by returning to Safa, second round would be

completed. Likewise, one should keep moving between two until seven rounds are completed. The last round would be ending at the mount of Marwah. One should keep himself busy with Dhikr, *Du'aas* and reciting the *Qur'aan* during the Sa'ee. Wudoo is not obligatory for Sa'ee. However, it is better to perform it with Wudoo.

Halq or Taqseer (Shaving or Trimming the hairs)

After completing, the Sa'ee between Safa and Marwah hair should be shaved or trimmed. Shaving is more recommended and rewardable than trimming. However, if there are only a few days remaining for hajj then one may get his hair trimmed. Women should cut up to an inch of their hair from the end.

With this 'Umrah is completed. One can remove his *Ihraam*. This also marks the lifting of all restrictions, which were enforced due to the *Ihraam*. Now a pilgrim should lead a normal life and enjoy all the legal bounties provided by his Lord. He will remain in this state until the 8th *Dhul-Hijjah*. On the morning of 8th *Dhul-Hijjah* he is required to make *Ihraam* for *Hajj*.

Rulings of Hajj

8th Dhul-Hijjah (The Day at Tarwiyyah): On the morning of 8th *Dhul-Hijjah* he is required to make *Ihraam* for *Hajj*. Intention for Hajj should be made in heart and expressed by tongue saying: Labbaik Allaahumma Hajjan. لَبَّيْكَ اللَّهُمَّ حَجًّا. *Ihraam* should be made from wherever one is staying in *Makkah*. The same rulings for *Ihraam* which were mentioned for 'Umrah apply here.

One is not required at all to go to the Haram in order to make *Ihraam* from there or to perform the Tawaf. Then *Talbiyah* should be said continuously until throwing stones at the Jamarah on the 10th of *Dhul-Hijjah*. Then the journey towards *Mina* should be made at mid morning. (breakfast time) After reaching *Mina*, a pilgrim should stay there and pray Zuhr, Asr, Maghrib Isha and Fajar of 9th *Dhul-Hijjah*. Four *Rakah* prayers should be shortened to two *Rakah*, However, combination of two prayers is not allowed, each prayer should be done at its fixed time. The same

rule applies with regard to the prayers at *Mina* on 10th 11th 12th & 13th *Dhul-Hijjah*.

9th Dhul-Hijjah (The Day of Arafat): On the 9th *Dhul-Hijjah* after sunrise one should proceed towards Arafah reciting *Talbiyah*. After reaching there, *Zuhr* and *Asr salah* should be offered after the time for *Zuhr* has began. They must be shortened and prayed together. 2 *rakaah* for *Zuhr* 2 *rakaah* for *Asr* with one *Adhaan* and two *Iqamat*.

Standing in Arafah is an important pillar of *Hajj*. One should make sure that he is standing within the boundaries of ‘‘Arafat, as some people seem to be standing beyond it boundaries. If someone could not make this standing in its normal time and manages it before the break of dawn of 10th *Dhul-Hijjah* then it will count as a valid standing.

The whole area of ‘‘Arafat can be used for standing. Our Prophet ﷺ supplicated standing by the side of the *Jabal-e-Rahmat* and said : ‘‘I stood here, but the whole field of Arafat is valid for standing.’’ (Bukharee). So one should not put himself in unnecessary trouble and waste his extremely valuable time in order to secure a place on *Jabal-e-Rahmat*.

After the *Zuhr* and *Asr* prayers one should get engaged with *Dhikr*, *Du’aas*, recitation of *Qur’aan* and *Talbiyah* until sunset. The most appropriate *Dhikr* that was said by all prophets on this day is:

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

Laa ilaaha illAllaahu wahdahu laashareeka lahu lahul mulku wa lahul hamdu wahuwa a'la kulli shayin qadeer.

True repentance should be offered. One should face the direction of *K’aba* (and not the *jabal-e- Rahmat* (mountain)) while making *Du’aas*. Hands should be risen also while making *Du’aas*. Allaah frees maximum number of people from Hell on this Day And He expresses His pride about the people of *Arafah* in front of the angels.

Night halt at Muzdalifah: After the sunset, one should proceed towards *Muzdalifah*. After reaching there, *Maghrib* & *Ishaa* prayer should be offered together with one *Adhaan* and two *Iqaama*. 3

Rakahs for Maghrib and 2 *Rakas* for 'Ishaa should be performed. If the journey between 'Arafa and *Muzdalifah* takes longer time and one fears that he will not be able to reach *Muzdalifah* before midnight then Maghrib and 'Ishaa prayers should be done on the way. After the two above-mentioned prayers in *Muzdalifah* one should finish off his personal needs and take rest by sleeping, in order to regroup his energy and prepare for the following day that is full of important activities.

10th Dhul Hijjah (The day of sacrifice): Fajr prayer should be offered at *Muzdalifah* at its earliest time. Then one should be engaged in Dhikr, *Du'aas* and recitation. When it becomes too bright, but before sunrise, he should leave towards *Mina*.

Women and weak people are allowed to leave *Muzdalifa* and head towards *Mina* after midnight. After reaching *Mina* seven pebbles should be thrown on Jamarah Aqabah (the biggest Jamarah nearest to Makkah). Each pebble should be thrown separately by saying Allaahu Akbar. One should get as near as possible to Jamarah. Otherwise, one should make sure that pebbles fall inside the circle built around the Jamarah. If any of them do not fall inside it then they are not counted.

Then slaughtering of the sacrificial animal should be done. One can do it by himself. However, it is easier to get it done through the Islaamic Bank. One should note that this sacrifice is only obligatory on those who are performing *Hajj Tamattu'* or *Qiraan*. Those who are performing *Hajj Ifraad* are not obliged to offer it. Then shaving of the head should be done. Trimming is permissible but not preferable. Women will cut up to an inch of their hair from the end. Now *Ihraam* can be removed, and this marks the lifting of all restrictions, which were in force during the state of *Ihraam* except sexual relations with one's spouse.

Now one should leave *Mina* to perform his Tawaf-e-ifaadah (ziarah) in his normal clothes. Tawaf-e-ifaadah (ziarah) is also an important pillar of *Hajj*. Rulings mentioned about Tawaf earlier should be observed. This Tawaf can be delayed upto 13th or the end of *Dhul-Hijjah*. After Tawaf-e-ifaadah Sa'ee should be performed. However, if someone is performing *Hajj Qiraan* or *Ifraad* and he has already done the Sa'ee along with his 'Umrah or

Tawaf-e-Qudum then *Sa'ee* is not required for him. The one who is doing *Hajj Tamattu'* is obligated to perform this *Sa'ee*. After this one should get back to *Mina* and stay there for the 11th and 12th *Dhul-Hijjah*. 10th *Dhul-Hijjah*'s activities can be summed up as throwing stones, sacrificing, shaving the head and performing *Tawaaf-e-ifaadah*. This is the correct order. However, maintaining this order is not obligatory.

11th 12th & 13th Dhul-Hijjah (The Days of Tashreeq): Spending the nights of 11th & 12th of *Dhul-Hijjah* in *Mina* is required. One can also stay on the night of 13th *Dhul-Hijjah*. The main ritual activity during these days is the stoning of all the three Jamarats. In these days the time for throwing stones (pebbles) starts after the zenith (*Zawal*) and it is recommended to finish by sunset. However, it is permissible to throw after sunset. First *Jamarah sughaarah* (the smallest one nearest to the *Masjid-e-Khaif*) should be stoned. After doing so, moving towards the left and making *Du'aa* is *sunnah*. Then *Jamarah Wustah* (the middle one) should be stoned and after doing so, moving towards the left and making *Du'aa* is *sunnah*. Then *Jamarah Agabah* (the biggest one) should be stoned. No *Du'aa* should be offered after this stoning.

While stoning these *Jamaraat* the same manners mentioned earlier should be, observed. Stoning of all three *Jamarat* is obligatory on the 11th & 12th and if one stays in *Mina* for the 13th then he must stone them on 13th as well. If one wants to leave on the 12th, then after finishing the throwing of pebbles he should leave *Mina* before sunset. If the sun sets before one leaves *Mina* then it becomes necessary to stay back in *Mina* for the 13th.

Tawaaf-ul-Wadaa (The Farewell Tawaaf): Upon leaving *Makkah* and going back home one should perform *Tawaaf-ul-Wadaa* (Farewell *Tawaf*). If a woman in her menses has done her *Tawaaf-e-ifaadah* then *Tawaaf-ul-Wadaa* is not obligatory upon her, she can leave without it.

Manners of visiting the Prophet's ﷺ Mosque in Madeenah

- *Hajj* gets completed in *Makkah*. However, traveling to *Madeenah* with the intention of praying in the Prophet's ﷺ Mosque and gaining its reward is highly recommended.

- After reaching the Prophet's ﷺ Mosque one should offer 2 rakaat Tahhiyyatul-Masjid. If possible, he should do it in the *Riyaadul-Jannah*.
- Then the graves of the Prophet ﷺ and his two companions – Abu Bakr ؓ and 'Umar ؓ should be visited. One should stand respectfully in front of the Prophet's ﷺ grave and send blessings (Darood) on him. Then greetings of Salaam upon Abu Bakr ؓ and Umar ؓ should be sent.
- It is not permissible to touch the walls around the grave of the Prophet ﷺ with the intention of seeking blessings, nor is it permissible to make *Du'aa* facing the grave of the Prophet ﷺ and treating it like the Qiblah.
- It is recommended for the *Hujjaaj* to visit Al-Baqee and the graves of the martyrs in Uhud and make *Du'aa* for them.
- In *Madeenah*, only the Prophet's ﷺ Masjid and Masjid -e- Quba have virtues of praying in them. Apart from the two, no other Masjid has any special virtues.

The Prophet ﷺ said: *Praying once in this Masjid of mine is one thousand times better than prayer in other mosques except the Sacred Mosque (Masjid-e-Haraam, Makkah) [Bukhaaree & Muslim]*

The Prophet ﷺ said: *'One who does Wudoo at home, then offers prayer in Quba Masjid will receive a reward similar to 'Umrah.'* [Ahmad, Nasa'ee, etc.]

Common mistakes committed during Hajj

Hajj is a great act of worship. It is only valid, as any other act of worship, if performed sincerely for the sake Allaah and in accordance with the authentic *Sunnah*. In what follows we are going to mention some common mistakes committed during *Hajj*. One should be aware of them and avoid them in order to make his *Hajj* valid and acceptable.

- Crossing Miqaat without making *Ihraam*
- Leaving the right shoulder uncovered for the whole journey or majority part of it. While it is only required during the Tawaf-e-Qudoom.
- Traveling of some women without their husbands or *Mahram*.
- Not taking care of *Hijaab* from strangers by some women.
- Pushing others while trying to kiss the Hajr-e-aswad.

- Making a gesture to Hajr-e-aswad with both hands.
- Passing through inside the *Hateem* during the Tawaf.
- Kissing the Rukn-e-Yamani or making a gesture if touching is not possible.
- Fixing special *Du'aas* for each round.
- Making *Du'aas* too loudly during Tawaf.
- Touching the walls of *K'aba* seeking blessing.
- Making a gesture to *K'aba* with both hands while standing over the mount Safa and Marwah.
- Keeping the Tawaf or Sa'ee on even after the Iqamat for obligatory prayer is called
- Believing that one round of Sa'ee starts from Safa and ends when the pilgrim is back to it from Marwah, while in fact it is two rounds and not one.
- Trimming only a part of the hair.
- Standing beyond the boundaries of 'Arafat.
- Believing that standing at 'Arafat is incomplete unless one climbs over the Jabal-ur-Rahmat.
- Moving from 'Arafat to *Muzdalifah* before sunset.
- Offering the Maghrib prayer while someone is in his way to *Muzdalifah*.
- After reaching *Muzdalifah*, getting involved in collecting pebbles instead of proceeding for Maghrib and Isha prayers.
- Offering voluntary prayers during the night of *Muzdalifah* after one has done the Maghrib and 'Isha prayers.
- Washing the pebbles.
- Cursing Jamaraat and beating them up believing that the Jamaraat represent the devils.
- Not staying at *Mina* during the Nights of Tashreeq.
- After completing Tawaf-e-wada coming out of the Mosque in such a way that one faces the *K'aba* and moves backwards towards the doors, believing that normal exit leads to directing one's back towards the *K'aba*, which is a sign of disrespect.

Common mistakes committed during the visit to Madeenah

- Setting out to *Madeenah* with the intention of visiting the Prophet's ﷺ grave.

- Visiting Prophet's ﷺ grave too frequently.
- Making Du'aa during the visit to Prophet's ﷺ grave in such a way that one faces the grave but not the *K'aba*.
- Making *Du'aa* by means of the Prophet ﷺ. This is a prohibited form of Tawassul.
- Invoking Prophet ﷺ instead of Allaahﷻ, seeking his help, seeking benefit in one's affairs and removal of hardships he is suffering from. This is an act of shirk.
- Visiting those places with the intention of seeking blessing that do not hold special religious status and are not meant for religious visit.
- Believing that it is necessary to offer forty prayers in *Madeenah* during the visit.

May Allaah ﷻ guide all pilgrims to perform *Hajj* according to the Sunnah and make their *Hajj* a *Hajj-e-Mabroor* and may Allaah ﷻ safeguard them.

Activities of IRGC

1. A very good Lending Library, consisting of authentic Islamic Books & Audio-Cassettes in English, Urdu, Tamil, Malayalam and Arabic.
2. *Madrasa* for children, men and women, teaching them the fundamentals of the Religion and the correct recitation of the Qur'aan with *Tajweed*.
3. *Tafseer* of Qur'aan and *Darse Hadeeth* on every Sunday after Maghrib Prayer.
4. *Tafseer* of Qur'aan after 'Ishaa and *Darse Hadeeth* after Fajr daily.
5. Arrangement of special programmes on a regular basis.
6. Printing of Pamphlets on various topics, in English, Urdu & Tamil.
7. Arranging Summer Islamic Course every year, and Da'wah Training Programme for boys.
8. Printing of Books, etc....

Activities in the month of Ramadaan:

1. *Tafseer* of Qur'aan daily after *taraaweeh* prayer
2. *Darse Hadeeth* daily after Fajr
3. Q & A session every Sunday after Zuhr prayer and many other special programmes, etc....

