

Hajj and Umrah

In the Mubaarak Hadith, Rasulullah ﷺ has resembled the Deen of Islam to a canopy which is supported on five pillars. The centre and main supporting pillar is the Shahaadah, while the remaining four pillars are Salaah, Zakaat, Fasting and Hajj. From the five pillars, the last pillar to be revealed was the pillar of Hajj. Hence, the pillar of Hajj signified the completion of the Deen of Islam.

In the end of the 10th year after Hijrah, Rasulullah ﷺ announced his intention of performing Hajj to the Sahaabah ؓ. The Sahaabah ؓ were excited and wished to accompany Rasulullah ﷺ on this Mubaarak journey. Sahaabah ؓ thus travelled from far and wide to be present for the Hajj until they numbered approximately 124 000 (according to some reports). This was the first time that such a large crowd was ever witnessed since the beginning of Islam. Rasulullah ﷺ only performed one Hajj during his Mubaarak lifetime (after Hajj was made Fardh) and this Hajj was known as "The Farewell Hajj" of Rasulullah ﷺ. It was during this very Hajj, on the 9th of Zul Hijjah, on the plains of Arafah, that the following verse was revealed:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَيْتُكُمْ بِحَنِيمٍ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you; completed my favour upon you; and have chosen for you Islam as your religion. (Surah 5:3)

In this verse, Allah Ta'ala had announced the completion of His favour upon this Ummah and the completion of Deen. One of the greatest virtues of Hajj is that this verse announcing the completion of Deen was revealed at the time of Hajj. Similarly, in this verse was a sign and an indication towards the demise of Rasulullah ﷺ, as the completion of Deen marked the completion of his mission in this world. Once, a learned person from among the Jews said to Hazrat Umar ؓ, "In the Qur'an, you people recite a certain verse. If that verse had been revealed on us, we would have annually celebrated that day." Hazrat Umar ؓ inquired, "Which verse are you referring to?" The Jew recited the abovementioned verse. Hazrat Umar ؓ said, "Certainly! I remember the exact day and place where this verse was revealed. That day was in actual fact a double celebration for this Ummah. Firstly, it was a Friday – which is a day of celebration for the Muslims, and secondly, it was the day of Arafah – which is a day of celebration for the pilgrims." Hazrat Umar ؓ further stated that this verse was revealed on a Friday after Asr on the day of Arafah while Rasulullah ﷺ was seated on his she-camel.

The obligation of Hajj is an obligation of a lifetime. As far as the other fundamental pillars of Islam viz: Salaah, Zakaat and Fasting are concerned, they are obligatory on an individual either daily or yearly. However, when it comes to the obligation of Hajj, Allah Ta'ala has made it Fardh once in a

lifetime for the one who has the means to carry it out. Hence, the person performing his Fardh Hajj has only one chance to do it correctly. If he uses this once-in-a-lifetime opportunity correctly, by adhering to the relevant laws and etiquettes of Hajj, then he will Insha-Allah return with an accepted Hajj and great reward. If this opportunity is not used wisely, then although one may be blessed with the opportunity to perform many Nafil Hajj thereafter, his Fardh Hajj will remain deficient and cannot be compensated for in any way.

Virtues of performing Hajj and Umrah

The Mubaarak Ahaadith of Rasulullah ﷺ are replete with the virtues and rewards that have been promised for those who fulfil this obligation correctly. Hazrat Abu Hurairah ؓ reports that Rasulullah ﷺ said, "Whoever performs Hajj for the sake of pleasing Allah Ta'ala and therein utters no word of evil, nor commits any evil deed, he shall return from it as free from sin as the day on which his mother gave birth to him." (Bukhaari #1449) In another Hadith, Hazrat Abu Hurairah ؓ reports that Rasulullah ﷺ said, "Surely there shall be no reward for a righteous Hajj except Jannat." (Bukhaari #1683) In yet another Hadith Hazrat Abdullah bin Mas'ud ؓ reports that Rasulullah ﷺ said, "Perform Hajj and Umrah together because they remove poverty and sins just as a furnace removes impurities from iron, gold and silver." (Tirmizi #810) From this Hadith, we come to know that Hajj and Umrah do not only cause one's sins to be forgiven, rather through the barakah of Hajj and Umrah, even poverty is removed and one is enriched with the wealth of this world and the hereafter. However, sincerity and fulfilling the Hajj and Umrah in accordance to the Sunnah is a pre-requisite.

The Delegation of Allah Ta'ala

Hazrat Abu Hurairah ؓ narrates that Nabi ﷺ said, "Those performing Hajj and Umrah are the delegation of Allah Ta'ala. If they beg Allah Ta'ala for anything, He grants it to them and if they seek His forgiveness, He forgives them." Hazrat Ibnu Umar ؓ reports that Rasulullah ﷺ said: "When you meet a Haaji then greet him, shake hands with him and ask him to make dua for forgiveness on your behalf before he enters his home, for his dua for forgiveness will be accepted since he is forgiven by Allah Ta'ala for his sins." (Musnad Ahmad #5371) Just as there are great virtues and rewards promised for those who fulfil this obligation, similarly, there are grave warnings for those who neglect to fulfil this fundamental obligation, despite having the means to do so. Hazrat Ibnu Abbaas ؓ said: "Whoever has enough money to perform Hajj and does not do so, or enough wealth making Zakaat obligatory on him, and he does not give it, he shall surely at the time of his death beg to be sent back to the world." (Tirmizi #3316)

The Method of Performing Umrah

Generally, most people travel to Makkah Mukarramah before the days of Hajj, and perform Tamattu' Hajj (perform Umrah and thereafter Hajj). Hence, the method of performing Tamattu' Hajj will be mentioned below.

A person intending to make Umrah will enter into Ihraam before crossing the meeqaat. If he travels by plane, he will tie the Ihraam before boarding the plane or before the announcement of approaching the meeqaat is made.

Ihraam of Men and Women

The Ihraam of men consists of two pieces of cloth. One cloth will cover the upper body and the other will be tied around the waist in order to cover the lower body. In the state of Ihraam, it is necessary that the area of the foot where the shoelaces are tied be exposed i.e. the metatarsal bones. Furthermore, the entire area from that point up to and including the ankle has to remain exposed.

Women are permitted to wear their normal clothing which covers the entire body. They are also permitted to wear footwear that covers the entire foot. Women should not wear the normal niqaab/purdah which lies against the face in the state of Ihraam. However, it is still necessary to cover the face and for this purpose, the cap niqaab should be worn.

Ihraam Salaah

Once the clothing of Ihraam has been worn, one should perform two rakaats of Nafil Salaah, provided that it is not a time in which performing Nafil Salaah is Makrooh. It is preferable for one to recite Surah Kaafiroon in the first rakaat and Surah Ikhlās in the second rakaat. Since one has not yet entered into the state of Ihraam, while performing these two rakaats of Salaah, one should ensure that his head is covered with a topi and that both shoulders are covered with the Ihraam.

After completing the Salaah, one should remove the topi and make the intention of entering in to Ihraam for Umrah. Only after making the intention of Umrah and reciting the Talbiyah will one enter into the state of Ihraam. It is preferable to recite the Talbiyah thrice. Once one has entered into the state of Ihraam, the most virtuous Ibaadat for him is to recite the Talbiyah. Hence he should continue to recite the Talbiyah as much as possible. It is Sunnah for men to recite the Talbiyah aloud and for women to recite the Talbiyah softly. It is not permissible for women to recite the Talbiyah aloud.

Method of Performing Tawaaf of Umrah

When one intends to perform Tawaaf of Umrah, he will make the niyyah of performing the Tawaaf of Umrah. Thereafter, he will stand in line with the Hajr-e-Aswad and while facing it with his entire body, raise his hands and recite the Takbeer with making Istilaam. Istilaam means for one to stand before the Hajr-e-Aswad, place his hands on it, kiss it and recite, "Bimillahi Allahu Akbar". However, due to the Hajr-e-Aswad having itr on it, it is not permissible for one in the state of Ihraam to place his hands on it and kiss it. Furthermore, due to the crowds, it is difficult for one to reach the Hajr-e-Aswad. Hence, as a substitute, one will stand in line with the Hajr-e-Aswad and while facing it, he will raise his hands before his face as though he is placing them on the Hajr-e-Aswad and thereafter he will kiss his hands. After completing Istilaam, he will continue with his Tawaaf. Whenever he reaches the Hajr-e-Aswad, he will make Istilaam. When he completes his Tawaaf after the seventh round, he will make Istilaam for the eighth time. His Tawaaf is now complete.

Idhtibaa and Raml

A male will make Idhtibaa and Raml during the Tawaaf of Umrah. Idhtibaa means that one will tuck the Ihraam sheet beneath his right arm and drape it over his left shoulder. In this manner, his right shoulder and right arm will be exposed. Idhtibaa is done during the entire Tawaaf. Raml is for a man to walk briskly and boldly during the first three rounds of the Tawaaf. This will be done by taking short steps and moving the shoulders. Idhtibaa is only done by males.

Two Rakaats Waajib-ut-Tawaaf

After completing the Tawaaf of Umrah, it is Waajib for one to perform two rakaats of Salaah. This Salaah is called "Waajib-ut-Tawaaf" Salaah. These two rakaats cannot be performed in the Makrooh times e.g. After Fajr until the time of sunrise, and after Asr until sunset. If one had completed Tawaaf at these times, then he should delay performing the two rakaats until after sunrise and after sunset. Before proceeding for Sa'ee, it is preferable for one to drink Zam-Zam. It is reported that on the occasion of Hajj, after Rasulullah ﷺ performed the Tawaaf of Umrah, he drank Zam-Zam and thereafter proceeded for Sa'ee.

Sa'ee

One will thereafter proceed to make Sa'ee. Before commencing the Sa'ee, it is Sunnah to make Istilaam of the Hajr-e-Aswad for the ninth time. One will commence the Sa'ee from Safaa and walk towards Marwaa. From Safaa to Marwaa is counted as one round of Sa'ee. Similarly, from Marwaa to Safaa is counted as another round of Sa'ee. The seventh round of Sa'ee terminates at Marwaa. On reaching the green lights, men should begin to jog. Women will walk in the normal manner. Once one passes the green lights, one should stop jogging and recommence walking. When the Sa'ee is complete, one should proceed to the Mataaf and perform two rakaats of Nafil Salaah.

Halq

After completing the Sa'ee, men will shave their heads or trim their hair. Shaving the hair is better and more rewarding. It is impermissible for women to shave their hair. They should therefore trim the hair. All the hair should be gathered around the fingertip and the amount of one fingertip should be cut. A person who has completed all the actions of umrah besides cutting the hair, may cut his own hair or ask someone out of the state of ihraam to cut his hair. Similarly, the husband and wife who have both completed all the actions of Umrah may cut each others hair. After one's hair has been cut then one has become halaal. One will remain in Makkah Mukarramah until the days of Hajj approach. When the days of Hajj approach, then one will put on the Ihraam of Hajj and carry out the rituals of Hajj.

The Five Days of Hajj

The 8th of Zul Hijjah

The 8th Zul Hijjah is the first of the five days of Hajj. On the morning of the eighth, one will put on the Ihraam and proceed to Mina after sunrise. One should leave at such a time that he will reach Mina in time to perform the Zuhr Salaah in the Mustahab time. The Sunnah of Rasulullah ﷺ is that one remains in Mina on the eighth of Zul Hijjah and performs Zuhr, Asr, Maghrib, Esha and the Fajr of the following day, the ninth of Zul Hijjah. Hence one should endeavour to fulfil this Mubaarak Sunnah by performing these five Salaah in Mina. It is also Sunnah to spend the night in Mina. During one's stay in Mina, one will engage in the recitation of Talbiyah, recitation of the Qur'an Majeed, Zikr, etc.

The 9th of Zul Hijjah

After performing the Fajr Salaah on the morning of the 9th in Mina, one will wait until sunrise and thereafter depart for Arafah. One should recite Takbeer and Talbiyah the entire way. After reaching Arafah, it is Sunnah for one to take ghusl before zawaal. Nowadays, each country has been allocated a specific area in Arafah to observe the Wuqoof. Hence, it will be safer that one remains with his group. After zawaal, the time of Wuqoof commences. This Wuqoof is considered the main Fardh of Hajj. Therefore, if one misses the Wuqoof of Arafah, one will miss the Hajj. Hence one will commence making Wuqoof and engage in dua. One will perform Zuhr and Asr with jamaat in their respective times. When making Wuqoof, it is better for one to stand and face the Qiblah. It is also permissible for one to sit and even to lie down. One should continue to engage in Zikr, dua, istighfaar and the recitation of Talbiyah until the evening. One should not engage in any act of entertainment or futility. It is permissible for the Hujjaaj to fast on the day of Arafah. However, it is more virtuous for them not to fast as Rasulullah ﷺ did not fast on this day. After sunset, one should proceed to Muzdalifah reciting the Talbiyah and making dua. It is not permissible to leave Arafah before sunset. If anyone leaves before sunset then one damm (slaughtering a sheep or goat) becomes Waajib. However, if one returns to Arafah and thereafter leaves after sunset, the damm will fall off.

Muzdalifah

Upon reaching Muzdalifah, one should take a ghusl or make wudhu. It is not permissible for one to perform Maghrib Salaah in Arafah or on the way to Muzdalifah. Rather, after reaching Muzdalifah, one will perform Maghrib and Esha together with one Azaan and one Iqaamat in the time of Esha. No Sunnah or Nafl Salaah will be performed between these two Fardh Salaahs. The Sunnah and Nafl Salaah will be performed after performing both Fardh Salaahs. If anyone had performed Maghrib Salaah in Arafah or on the way to Muzdalifah, it will be Waajib upon him to repeat his Maghrib Salaah and perform it with his Esha Salaah in Muzdalifah in the time of Esha. If one reaches Muzdalifah before the time of Esha, then one should wait for the Esha time to set in and thereafter perform both the Maghrib and Esha Salaah together. During the night in Muzdalifah, one should engage in as much Ibaadat as possible as this night is an extremely virtuous night and is even more virtuous than Laylatul Qadr (The night of power).

The 10th of Zul Hijjah

It is Sunnah for one to perform the Fajr Salaah in Muzdalifah as soon as Subh Saadiq sets in (i.e. whilst it is still dark). Thereafter one should face the Qiblah and make Wuqoof. One should continuously engage in dua, Talbiyah, Tasbeeh and Tahleel. This Wuqoof is considered Waajib. Hence if one misses the Wuqoof of Muzdalifah, damm will be Waajib. However, Rasulullah ﷺ permitted the womenfolk, children and the weak, after coming to Muzdalifah, to proceed directly to Mina and spend the night in Mina. Therefore, if the womenfolk, children and weak are not present for the Wuqoof after Fajr in Muzdalifah, damm will not be Waajib on them. One should leave for Mina slightly before sunrise. This is Sunnah.

Pelting

When departing from Muzdalifah, one should pick up seventy pebbles which are equal to chickpeas in size. It is also permissible to pick them up from the road or any other place. However, one should not pick up the stones at the Jamarat in Mina. When one arrives at Mina, one should make Rami of the Jamaratul Aqabah (the big 'Shaytaan'). On this day, the 10th of Zul Hijjah, one will only pelt the Jamaratul Aqabah. The time for

pelting is from Subh Saadiq of the 10th until Subh Saadiq of the 11th. However, the Sunnah time for pelting is between sunrise and zawaal. Pelting is thereafter permissible until sunset. Pelting between sunset and Subh Saadiq of the 11th is Makrooh unless for a valid reason (e.g. sickness, old age, one being unable due to the crowds). One will pelt the Jamaratul Aqabah with seven stones and recite the following dua when throwing each pebble:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَعْمًا لِلشَّيْطَانِ وَرَضًا لِلرَّحْمَانِ

At the time of pelting, the hands should be raised high enough that the armpits become exposed. After pelting, one should return to one's tent. One should not make dua after pelting the Jamaratul Aqabah. *N.B. One will stop reciting the Talbiyah at the time one commences pelting the Jamarah.*

Slaughtering

After pelting the Jamaratul Aqabah, one should make qurbaani of a sheep, goat or one seventh of a cow or camel. This qurbaani is known as 'Damm-e-Shukr'. If one is not a musaafir and qurbaani for Eidul Adhaa is Waajib on him, then slaughtering this Damm-e-Shukr will not suffice for one's Eidul Adhaa qurbaani. One will have to carry out the Eidul Adhaa qurbaani separately. After one's qurbaani has been completed, then only will it be permissible for one to shave off or trim his hair. If one had shaved off or trimmed his hair before his qurbaani was slaughtered, then damm will be Waajib for altering the Waajib sequence. It is compulsory upon the one who is doing Tamattu' or Qiraan Hajj to abide by the sequence prescribed in the Hadith when carrying out Rami (pelting), Halq (shaving the head) and the qurbaani of the Damm-e-Shukr. The prescribed sequence is as follows: First, one will pelt the Jamaratul Aqabah, thereafter one will slaughter the Damm-e-Shukr, and lastly, one will shave or trim his hair. After shaving the head, one may trim the moustache, remove unwanted hair, cut his nails, etc. It is impermissible for one to trim the moustache or remove unwanted hair before shaving or trimming the hair of the head. Once the head has been shaved, all those things that were impermissible during Ihraam become permissible except one's wife i.e. cohabiting with her or touching her with lust. One may now remove one's Ihraam cloths, wear sewn clothing and also apply itr. Only after completing the Tawaaf-e-Ziyaarat, one's wife will become permissible for him.

Tawaaf-e-Ziyaarat

One should now proceed to Makkah Mukarramah to perform the Tawaaf-e-Ziyaarat. It is Sunnah to perform the Tawaaf-e-Ziyaarat on the 10th of Zul Hijjah. If Tawaaf-e-Ziyaarat is not performed on the 10th, it will be permissible to perform it until sunset of the 12th. If a woman due to haidh cannot perform it during these days, then she may perform it once she comes out of the state of haidh. If one has not yet removed his Ihraam, then when making Tawaaf-e-Ziyaarat, he will make Raml and Idhtibaa. However, if one has already removed his Ihraam and donned sewn clothing, he will not make Raml and Idhtibaa. When completing the Tawaaf-e-Ziyaarat, one will make Istilaam for the eighth time. One will thereafter perform the two rakaats of Waajib-ut-Tawaaf and before commencing the Sa'ee, he will make Istilaam of the Hajr-e-Aswad for the ninth time. After the Tawaaf-e-Ziyaarat, one will return to Mina and spend the night there. Once the Tawaaf-e-Ziyaarat has been completed, one's wife will no longer be haraam for him.

The 11th and 12th of Zul Hijjah

On the 11th and 12th of Zul Hijjah, one will pelt all three Jamarat. The time of pelting commences after Zawaal. The Sunnah method of pelting is for one to first pelt the Jamaratul Oola (the first 'Shaytaan'), thereafter the Jamaratul Wusta (the middle 'Shaytaan') and finally the Jamaratul Aqabah (the big 'Shaytaan'). After pelting the Jamaratul Oola and Jamaratul Wusta, one should move away,

raise his hands and engage in dua. One will not engage in dua after pelting the Jamaratul Aqabah. Instead, one will immediately return to his tent. Apart from pelting on the 11th and 12th, one should engage in Ibaadat while one is in one's tent and spend the night in Mina. It is Sunnah to spend the night in Mina on the 10th and 11th. After pelting on the 12th Zul Hijjah, one has the choice of proceeding to Makkah Mukarramah or remaining in Mina and pelting all three Jamarat again on the 13th Zul Hijjah. However, it is more virtuous for one to remain in Mina and only proceed to Makkah Mukarramah after pelting on the 13th Zul Hijjah. If one remains in Mina until the time of sunset on the 12th, then it will be compulsory for him to spend the night in Mina and pelt on the 13th. The Hajj is now complete. One may remain in Makkah Mukarramah for as long as he wishes and perform as many Umrahs and Tawaafs as he wishes. Umrah, however, can only be performed after the 13th as it is Makrooh-e-Tahreemi to perform Umrah from the 9th until the 13th.

Departure and Tawaaf-e-Wadaa

Before one departs from Makkah Mukarramah, it is Waajib for him to perform Tawaaf-e-Wadaa (the farewell Tawaaf). This Tawaaf is Waajib and if one omits it, damm becomes Waajib. However, if a woman is in the state of haidh, or one is sick and unable to perform the Tawaaf, then damm will not be Waajib. If one did not perform the Tawaaf-e-Wadaa, but after Hajj, he performed any Nafl Tawaaf, the Nafl Tawaaf will suffice for the Tawaaf-e-Wadaa and one will not have to pay damm.

These masaa'il have been sourced from Shaami, Aalamgiri, Al-Bahrur Raaiq, Badaa'ius Sanaa'i and Ghunyatun Naasik

Advices for Hajj & Umrah

The following etiquettes and advices have been extracted and summarized from Fazaail-e-Hajj of Hazrat Shaikh رحمته.

1. When Allah Ta'ala bestows His favour on any fortunate person to perform a Fardh or Nafl Hajj, he should not delay in the performing of that duty – especially in the case of Fardh Hajj. Under no circumstances should it be postponed unnecessarily.
2. It is the duty of every person who intends to perform Hajj to learn the relevant masaa'il of Hajj.
3. When leaving for Hajj, the only intention in the heart should be for one to acquire the pleasure of Allah Ta'ala.
4. Seek reliable, religiously minded, practising Muslims to be your companions. Such people will invite you to righteousness and encourage you when you become lazy.
5. Ensure that Hajj is performed with halaal, pure wealth. Hajj which is performed with haraam wealth can never be accepted.
6. Sincerely repent from all sins before departing for Hajj. Make arrangements for all your dependants (wife, children, etc.) to be cared for until your return.
7. Take enough halaal wealth to last you throughout your journey. In fact, you should take more money than you actually need so that you will be in a position to help others who are in need.
8. Before departing, perform two rakaats of Salaah in which you recite Surah Kaafiroon in the first rakaat and Surah Ikhlāas in the second rakaat. It is better to perform two rakaats at home as well as in the Masjid closest to your home.
9. Give some sadaqah before and after departing as sadaqah removes calamities.
10. At the time of departure, recite all the duas which have been narrated in the Hadith for a person departing on a journey. Recite the Sunnah dua when leaving the home. Similarly, recite the Sunnah duas for getting into the vehicle and for travelling.
11. Before departing, meet all friends and relatives. Bid them farewell and ask them to make dua for you.
12. It is best to travel from Makkah Mukarramah to Arafah on

foot as one will receive the reward of seven hundred good deeds for every step that he takes.

13. Bribery is haraam. Therefore refrain from it.
14. You will definitely face hardships in your journey for Hajj. When you face hardship, bear it patiently and ensure that you do not express any impatience, dissatisfaction or displeasure.
15. No matter what the temptation may be, avoid falling into sin.
16. Ensure that no Fardh Salaah is missed when going for Hajj.
17. Travel the entire journey with the enthusiasm, zeal and longing of a lover who is going to see the beloved. Consider yourself fortunate that Allah Ta'ala has invited you to present yourself before him in His court.
18. Continue to beg Allah Ta'ala and hope that He accepts whatever good deeds you carry out. (Fazaail-e-Hajj pg. 81)

Madinah Munawwarah

1. When visiting the Raudah Mubaarak, keep in mind the Hadith: "Whoever visits my Qabr, my intercession becomes binding for him."
2. Take ghusl, wear your best clothes and apply itr before going to make Salaam at the Raudah Mubaarak.
3. Recite 1000 time Surah Kausar before coming into Madinah Shareef. Give Sadqah before going to the Raudah Mubaarak.
4. After entering Masjid Nabawi ﷺ, perform two rakaats Tahiyatul Masjid, make istigfaar and dua and thereafter proceed to confer Salaam upon our Master, Rasulullah ﷺ. It is better to read a short Salaam that you understand rather than reading from a book or card etc. which you do not understand.
5. Recite once إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَيْكَ يَا رَسُولَ اللَّهِ, then read الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ 70 times, thereafter seek intercession in these words:
يَا رَسُولَ اللَّهِ اسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُنَّتِكَ
6. Thereafter convey the Salaams of anyone who requested you to do so in these words:
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعِ مَنْ أَوْصَانِي بِالسَّلَامِ عَلَيْكَ
7. Go to the Raudah Mubaarak at least twice a day to convey Salaams. Thereafter after every Salaah from wherever you are in the Haram, convey Salaams to Rasulullah ﷺ.
8. Try to recite 1000 times or more Durood Shareef daily.
9. Do not engage in any conversations in Masjidun Nabawi ﷺ.
10. Read two rakaats Shukar Salaah often and thank Allah Ta'ala for bringing you to this Mubaarak place.
11. Make the dua of Hazrat Umar رضي الله عنه: "O Allah grant me martyrdom in Your path and allow my death to take place in the city of Rasulullah ﷺ."
12. In Madinah make ta'leem of Fazaail-e-Haj (section on Madinah).
13. Visit Uhud on a Thursday as this is Mustahab. Recite Aayatul Kursi once, Surah Takaasur once and Surah Ikhlāas 11 times and then recite Surah Yaseen and convey the rewards to the martyrs of Uhud. Visit Masjid-e-Quba on a Saturday, as this is Sunnah. It is also Sunnah to walk and to go by conveyance.
14. Take sadaqah monies to distribute to the poor in Madinah.
15. Make at least one Khatam of the Qur'an in Makkah Mukarramah and one in Madinah Munawwarah.
16. Try and visit Jannatul Mualla in Makkah and Janntul Baqee often, (a good time is after Ishraq Salaah) and make dua that Allah Ta'ala reserves a place for you in Baqee.

Ihyaad Deen is run by a panel of Ulama under the auspices of Madrasah Taleemuddeen - Isipingo Beach, Durban.

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