An e-Handbook on
Preparing
Performing and
Personalising the Umrah/Hajj

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This handbook is to be updated yearly, so please e-mail your suggestions/contributions
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Disclaimer: This compilation is based on the experiences, opinions and limited knowledge of the editors and contributors. Please refer to your Ustaz/ah as you go through this handbook.
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Say: Allah speaks the Truth; so follow the religion of Abraham. The upright one. And he was not one of the polytheists. Certainly the first house appointed for mankind is the one at Bakkah (Makka), blessed and a guidance for the nations. In it are clear signs: the place of Abraham; and whoever enters it is safe; and Pilgrimage to the house is a duty which people owe to Allah –whoever can find a way to it.” (The Quran, 3:94-96).

The Quran speaks of mankind (al-nas) when dealing with the Pilgrimage, and not just believers or Muslims. For instance:

“Pilgrimage to the House is a duty which people owe to Allah.” (3:96)

“Proclaim to people the Pilgrimage: they will come to thee on foot and on every lean camel, coming from every remote path.” (22:27)
Salutations

In the name of Allah, the Most Gracious, the Most Merciful
Assalaamu'alaikum Umrah/Hajj pilgrims

This e-handbook is distributed gratis. It is our modest attempt to assist ourselves as well as fellow Muslims/Muslimahs to prepare for a fulfilling journey in performing the Hajj or Umrah. It is a piece of "work in progress" and we welcome suggestions, ideas, and tips from all of you for continuous improvement. For those who have read previous editions, please note that additional/updated info is in green.

Alhamdullillah we began in 2003 and and insya Allah, we will continue to capture the lessons learned, observations and experiences related to the preparation, performing and personalising the Umrah/Hajj call from those who have returned from the Holy Land. We all know that the journey to the Holy Land is not like any of the usual sightseeing and business trips; it is an experience of a lifetime - one that involves a considerable amount of energy at the physical, emotional, mental and spiritual levels. Certainly, it involves our heart, mind, body and spirit.

We hope what we compile in the form of personal experiences and anecdotes (shown in Italics in the e-Handbook) will help facilitate the process of planning, completing and achieving your Umrah/Hajj objectives. We thank all our contributors and wish them jazakAllahu khairan kathira.

Please note that this book serves to complement the many available books on Umrah/Hajj. Therefore you will not find the usual description of rituals and supplications provided by Tabung Haji. However, we have included some useful materials under Appendices and Readings as well as website links.

May Allah guide us in this effort. All good comes from Him and any shortcoming contained herein is due to our oversight. Please forgive us and may Allah forgive us for our faults. Please remember us and the contributors in your prayers.

Fi amanIllah (may Allah increase our iman),
Asma and ‘Azian
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# The Handbook -- at a glance

## Part 1: Preparing for the Trip

1. Study and Research
2. Make Travel Arrangements
3. Check and Cleanse Our Personal Assets
4. Check Medical and Dental Health
5. Manage Our Menstrual Cycle
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PART 1: PREPARING FOR THE TRIP

The call to visit the Holy Land was whispered in our ears the day we were born; but the final urge may come to us in many different ways. While there are those who have performed the pilgrimage early in their lives - most of us will only make the journey when we believe we are financially stable and free from any debilitating physical and emotional encumbrances. God Willing, it is a journey that we have to make on our own at least once in a lifetime.

So, how do we start?

1.1. Study and Research

- Attend regular classes on Fardhu ‘ain, i.e. Tauhid, Tasawwuf and Fiqh so that you are familiar with what is rukun, wajib, sunat, harus, makruh. Should you feel overwhelmed at any point in time, you know what you MUST do and what you CAN omit. It is imperative that we study from a qualified and certified Ustaz/ah whom we trust and have confidence in. If you have more than one, better still, then you can have resources to cross check teachings. If you don’t have your own, you may be confused by the different interpretations of the other pilgrims’ ustaz/ahs offering different instructions/opinions regarding the tasks involved.

“Please use this opportunity to have most of your issues addressed, preferably, by the same ustaz (teacher). From my own experience, I tried to prepare myself as much as possible with Ustaz A, then I use his information to proceed. This way, I avoid confusion and minimize my doubts, uncertainties (“was-was”) when I get to Makkah, with others offering “advice” based on what they were taught. Nonetheless, we should not shut out others from sharing with us what they have learned.”

- Attend specific classes provided by Tabung Haji/travel agent/organizer on the rituals and meaning of what we will be
experiencing. Do read the books they provide and ask friends to relate their experiences. **Find out in detail how RasulUllah (saw) performed his Hajj** -- check out books on “Manasik Haji.” Learn about Hajj Tamattu’, Ifrad and Qiran. Learn the do’s and don’t’s when in ihram from your Ustaz/ah.

- Attend "Kursus Perdana Haji". Find out from Tabung Haji the dates. This one-day and one- night orientation cum simulation session can provide you with the physical and mental readiness to begin your preparations for the trip. If you are going with a group of 3-4 friends/relatives, this is a good time to get to know one another.

  “You'd be surprised to hear some comments made...like "O.I was not informed of the condition in Arafah and Mina..I am shocked!!" Another is "had I known the Hajj was like this...I wouldn’t have come!!"

- Check out current publications and media that carry articles/features on Hajj and Umrah. Follow the Special program on Performing the Hajj on TV1. Also **Hajj Pocket Guide** by Dar Al Khair Publishing House.

  “The CD by Ustaz Daud Che Ngah is very informative. I went through the set for my preparation for Hajj 2002. I have found it helpful as it explains the do’s and don’ts.”

- Check out the following websites for more information and then refer questions to your Ustaz/ah(s).

  http://www.ummah.org.uk/hajj/
  A list of links providing Hajj information.

  http://www.the-webplaza.com/hajj/index.shtml
  Take a few hours to explore this site for hajj rites, sites, hotels, etc.

  http://hajj.al-islam.com/
  Basic info, including those on the 2 Masjids, Also available in various languages, including Bahasa Melayu.
http://www.islamicity.com/mosque/hajj/  
LOTS of info related to Hajj, including multimedia. Also has detailed step by step hajj guide. I especially like the article “The Soul of Hajj.” This to me is a summary of the book by Dr. Shariati (please see link below)

http://www.al-islam.org/hajj/shariati/  
An in-depth exploration of the meaning behind Hajj concept and rites – worth reading if you have the time and if you have sufficient knowledge to decipher some words less literally.

http://www.soundvision.com/info/hajj/  
The free Handbook of Umra & Hajj is definitely worth printing. The flow diagram for Hajj within it received 5 star rating from various parts of the world.

http://www.tohajj.com/eng/default.asp  
LOTS of info, including step by step guide, info on Makkah & Medinah (hospitals, banks, etc.)

CNN documentary videos worth watching, especially for first-timers.

http://www.saudinf.com/main/b635.htm  
Definitely worth exploring, for news, issues, facts, etc. on Kingdom of Saudi Arabia.

http://muslim-canada.org/hajj.htm  
Short and punchy article – read with an open heart and let the points “hit home”.

http://www.pbs.org/muhammad/virtualhajj.shtml  
A simplified overview of hajj logistics.

• To help internalize the hajj/umrah experience, read the stories about Prophets Muhammad (saw), Ibrahim (as), Ismail (as), Adam (as). You can obtain these from some of the websites mentioned above.
Obtain an understanding of how the Prophet’s (saw) companions interacted with him and lived their lives from “Hayatu Sahabah” by Sheikh Yusof Qandalawi, available in English & Bahasa Malaysia.

To appreciate the Holy Lands, read about the history of Makkah & Medinah.

You can obtain those published by Darussalam Publications for about SR20 each in Makkah.

Ustaz Abdul Basit of Medinah has written two books: “Makkah Al-Mukarramah Kelebihan dan Sejarah” & “Madinah Munawwarah Kelebihan dan Sejarah”, in Bahasa Malaysia, which I have found informative. The publisher is Dar Al-Maathir. almaathir@yahoo.com, tel: 00 966 4828 3864. Alternatively, you can purchase them for SR15 each from Ustaz Effendi in Medinah, tel 05075 11095, and Ustaz Abu Usama in Makkah, tel 05075 75549.

In addition, you may want to look for these 2 books in Medinah: “The Prophet’s Mosque” by Khaled Muhammad Hamed, and “Memories of the Luminous City”. These books contain colour pictures and are in Arabic & English.

Know how to cover our 'aurat. Practise using the hijab if you are not used to it.

Check on the transparency of our clothes. You can stand in front of a mirror with the sunlight behind you and ask a friend to tell you. Ladies may want to bring loose camisoles and full slips to wear underneath your garment. Note that a jubah/abaya is usually transparent – it is meant to be your “overcoat.”

Check on the tightness of our clothes. If wearing pants, is it loose enough not to reveal your body shape as you bend and prostrate? If need be, ensure the shirt/telekung is long enough.
• Learn how to purify yourself through istighfar, solat taubat, etc. from your Ustaz/ah.

• Know how to take ablution using one small cup of water and/or using a water spray. Check out the spray bottle at IKEA.

“I filled the spray bottle with clean water (used Zam Zam in Makkah/Medinah) and carried it with me everywhere – very useful for ablution when there’s no tap conveniently available.”

• Know how to perform solat on a moving vehicle (eg. the plane and bus), solat jama’/qasar, solat jemaah, solat jenazah, what to do when entering/leaving masjid. Know the many types of solat sunat; witir, hajat, tasbih. Useful to bring a guidebook.

“I noted that some of the male jemaah did not even pray in the plane, thus missing their solat fardhu.”


• Start to practice performing our prayers/supplications for protection (e.g. the memorizing and understanding of the potent Ayatul Kursi, etc.) as early as we can. We need to safeguard ourselves against jinns and humans.

“Make Du’a during every prayer once we are confirmed for Hajj. I always made du’a to ask that Allah make the Hajj easy (mudah) and complete (sempurna) and alhamdulllah my wish was granted.”

”My ustaz recommended reading the following supplication for quality and ease of ibadah”

The first one was taught by RasulUllah (saw) to Muadh bin Jabal. You may want to read it with istiqomah at least once after every solat fardh.
• Begin to read the Quran and if you haven’t already, learn the tajwid.

“This is the easiest act to do yet will bring great reward. If you are the type who usually starts the Quran in Ramadan and then leave it without “khatam”, try to make an effort to “khatam” before you go. If not, try to khatam during pilgrimage. InsyaAllah, you may be successful in continuing reading the Quran when you return to Malaysia, compared to continuing to go for solat jemaah in “suraus”.”
"I wasn’t so good at reading the Quran so I attempted to “khatam” the English translation. Speaking of which, I found THE NOBLE QURAN (available in the Masjids) very easy to read and helped me tremendously in strengthening my faith and confidence in Allah, alhamdulillah! It was also useful to have my own pocket size copy which I could highlight and mark.”

“Reciting the Quran is a PLUS in ibadah especially if you are able to read it in Masjidil Haram or Masjid Nabawi. Learning how to read it before embarking on the journey would help you not waste a single minute of your time in the holy lands so that you can fill it with solat, reading the Quran and other ibadah. But if unable to, the supplications are provided with translation. Read the translated part.. I personally read both not just because I can read the Quran, but because reading the translated version means more to me as I understand every word that I am saying. Allah understands any language we speak, even if it is in our heart.”

“Don’t worry about not knowing any supplication in Arabic. If it gets to be too much to think of what to ask Allah for even in Malay, you could recite Al Fatiha or any simple ayat – this is to help us to feel tawadhu’ and focused on the task at hand. It’s alright not to read any supplication, but your mind may wander. It will be nice though if we could learn to read Quran before we go as a spiritual preparation. Quran is NUR – a gift from Allah to us, a pity if we do not read it in our daily lives especially if we are going to visit His place. I remember Ustaz Harun Din saying, if we want to attain Haji Mabrur, it begins from home from the time we register.”

" Just speak in our own language. Remember we are talking to Allah. The supplications in the books are merely suggested readings. The danger is, you spend too much energy in memorising, but lose the spiritual attainment which is more important."

• Learn at least some basic or conversational Arabic. Know some simple words in Arabic.
1.2. Make Travel Arrangements

- Decide who to go with as well as rooming arrangements (eg. 4 to a room is less expensive than a suite of 2 rooms, 2 to a room).

“It is good to go with a group of friends. Try to listen to others before deciding what you think is best for yourself. Please bear in mind that in Makkah, friends also need time to be alone and you cannot demand much from them. Spouse and children, however, have a direct obligation vis-à-vis the spouse or parent, so if you are travelling with close relatives, you are expected to be inter-dependable.”

- Plan for Male Muhrims. Obtain information from an established travel agent specializing in umrah/hajj. Stay close to your muhrim, especially at Immigration.

“A single parent-female can perform Umrah or Hajj if accompanied by 2 trusted female companions. In Saudi, the authorities strictly adhere to this rule, as they do not wish a female jema'ah to be stranded in Saudi. For Umrah, however, Travel Agents normally arrange for someone within the group to act as temporary ‘Muhrim’ to accompany the single female to enter Makkah. This is checked at Immigration point in Jeddah/Medinah”

“I learnt from a few Ustaz/ahs that it's okay to go with female thiqah if you're going to perform hajj/umrah wajib; but for hajj/umrah sunnat, you must have a male mahram accompanying you.”

“My girlfriend was my thiqah and I was hers when we performed our Hajj in 2003. We did, however, obtain the blessings and written approvals from our respective husbands for the journey. For Umrah you need to be accompanied by a male Muhrim. Personally I agree that we should plan our trip well to ensure that we have a true Muhrim – as I feel that the temporary Muhrim as assigned by the Travel Agents would cause us to start our journey on the left foot. The reasoning given was that this is an immigration requirement….but still the willingness to perjure oneself on a holy journey may not be a good choice.
• Select your travel agent. Check with your family and friends their experience.

“An agent with 20 years of experience cannot guarantee that he will deliver. Watch for signs. If you can shop around, shop around for people who make the promises with “InsyaAllah”. From my own personal experience, my group had it tough without “InsyaAllah”.

• Choose the travel option that suits your needs. You may want to perform solat istikharah on this.

a. Muassasah (please refer to Noraini Shamsudin’s personal account in section 3.3)

“You need to be more tolerant as it is often very cramped. But it is a good way to test your patience and you'll appreciate your hajj more as you go through some "hardship". Amongst the hardship is having to walk 6 km to and fro passing through the two Muassiem tunnels. You'll get to mix with people who are very old and who have never traveled before, and often you end up taking them to clinics (which is a form of amal jariah).”

“Although I did not go under the package, I must admit that the "Maha Susah [Muasassah] was not necessarily “susah”. Food was always available. At Masjidil Haram, however, I met a few teary-eyed ladies who claimed that when they went back to the hotel (NOT muassasah) a little late, there was no more food.”

b. Package:

" This can be comfortable but it is not a guarantee for comfort during Umrah/Hajj. During my Hajj, I saw the happy faces of the pilgrims in their tents/open air abode by the streets in Mina, and the less than happy faces of the pilgrims in what was then the most expensive package.”

• Decide on the timing. If you'd like to stay in the Holy Lands for the whole of Ramadhan, you may need to inform your travel agent 5 months in advance.
“Going among the last flights for Hajj has its advantages:
- We can perform haji Ifrad (around 10 days in Ihram before Tahalul Awal)
- We don't have to rush back to Makkah while in Mina since we have many days more after 13th Zulhijjah in Makkah.
- Decrease in the volume of people (people leaving for home or people going to Medinah), we can perform tawaf umrah/sunnat and sa'i with ease. Even kissing HajarulAswad, insyaAllah.”

• Decide on the carrier. Only two airlines operate the direct route: Malaysia Airlines or Saudi Air.

“Flying with Saudi Air will save your journey by bus from Jeddah to Medinah. Saudi Air flies directly to Medinah. Since food is taken in from KL, it will carry Malaysian food. So you do not have to worry. The flight will almost be the same number of hours.”

• Check your Mutawif/Guides and their responsibilities:
  - What does a group Ustaz do or is supposed to do?
  - Is he in the group with you i.e. in the same apartment/hotel or do you have to get to him, i.e. he stays apart from the group?

“The travel Agent will normally assign a Mutawif who can help you in performing your Umrah/Hajj and serve as a resource on things you need some clarification. During Hajj, a group of Ustaz/ah(s) is assigned at every Maktab to assist the jema'ah and they will provide talks - ceramah almost every night.”

• Obtain information on weather conditions in Medinah and Makkah

“Weather will depend on which month you are performing your Umrah or Hajj. The last 3 years (2000 – 2003) it has been cold in Medinah and Makkah. Even rainy. The hot season will sometimes exceed 40 deg C. During Northern winter months, the cold can sometimes go to negative degrees at night. Bring along your cardigan & thick socks to wear during night prayers. So, plan your travel dates accordingly.”
• Select hotel/apartment and find out their proximity to which part of the Masjid – some parts are air-conditioned. Hotels or apartments near the two Holy Masjids (Masjid Nabawi in Medinah and Masjid Al Haram Ash-Sharif in Makkah) are more expensive than those further away. For the hotel in Makkah, ensure that there is little gradient, if any, when you are bringing the elderly or children. It is possible to stay at 4-star hotels at reasonable rates.

If you are sharing more than 2 to a room, do find out the number of sinks or WCs available in the room. It may be worthwhile to pay more for convenience.

"Consider hotel distance to MasjidilHaram and Masjid Nabawi. We went with UTAS Travel & Tours - which to me, offered the most reasonable rates and hotel (Hotel Makkah)/apartment (Raed). Their location is very near to MasjidilHaram. Although Hotel Abrar in Medinah was about 8-10 minutes from Masjid Nabawi, we didn’t mind it because the length of stay in Medinah was only 9 days.

As Hj Daud Che Ngah once mentioned "Expect the worst, Hope for the best!!" My husband paid for a room for 4 persons. Instead he got a room for himself. That somewhat provided us the privacy when we needed it and of course the space to put our stuff. Which was also nice for me who paid for a 5-person room. And after Jemaah on early flights left, we got a room for 2 with the bathroom all to ourselves. That was a blessing!!”

“In Makkah, the nearest hotels I know are Hotel Makkah, Zahret Makkah, Makkah Hilton, Inter-Continental, Sofitel, Firdous Makkah. I have stayed in Hotel Towers apartment three times and it was very nice. What I like about Makkah Hilton is the glass bubble lifts – I get a sense of security in case I end up to be the only female in the lift.”

"In Medinah, if you stay in a hotel of some distance the road is level so walking is not much of a problem. Reason for getting a Hotel near the Masjid is to allow you to go back after every prayer to rest or freshen up. If Hotel is far, it would be wiser to stay in the masjid and the solat times are quite near to one another. However, staying
further away could earn one more pahala, as time spent in the Holy land should be of hardship.”

1.3. Check and Cleanse Our Personal Assets

• Ensure that the money you use for this journey is HALAL!

• Ensure you have savings in Tabung Haji. Note that you can only withdraw from Tabung Haji in Makkah as there is no such facility in Medinah. What you withdraw in Makkah is transacted in Saudi Riyals. The Tabung Haji branch is now on the mezzanine floor of Hotel Firdous Makkah, tel: 0254 96000, ext. Tabung Haji. This hotel is near the clock tower where people feed the birds. Opening hours (subject to change): Saturday – Wednesday 9:30am – 1:30pm; Thursday 9:30am – 12 noon. Closed Friday.

• Settle the amount due for zakat, which can offset income tax. Pay all dues.

• Sort out all your debts and clear them.

1.4. Check Medical and Dental Health
(for more details on medical health, please refer to Appendix 1)

• Obtain the Medical booklet from Tabung Haji and make sure to follow up on issues per the compulsory medical check up required for Hajj pilgrims.

• Seek prevention and prescription from a holistic perspective. Allah’s ‘ilm is not limited to the medical sciences. Check out various forms of alternative treatments (e.g. reflexology, qi gong, iridology) and alternative medicines (e.g. homeopathy, herbal remedies, nutrional supplements).

• Do regular stretching exercises for flexibility and regular aerobic exercises to build stamina. Develop your physical strength to perform all the rituals by starting a daily habit of brisk walking prior to
departure. Seek professional advice if under medication or medical treatment.

• Visit your dentist three months before going.

1.5. Manage Menstrual Cycle

• For ladies, we must know how to handle our menstrual cycle and do seek advice from the medical profession. Please note in some cases even after taking the prescribed medication, you may still menstruate. We make plans but Allah decides what is best for us. Discuss alternatives with your gynaecologist so that you can at least PLAN to be able to perform your umrah/hajj in a state of purity.

“I was overconfident and paid dearly for it. I was on the pill the last 3 times I visited the Holy Lands and had no problem. So this time around I didn’t make extra effort to stock up on provera and wasn’t very conscientious about taking the pill on time everyday. At the same time, I verbalized to a friend that I had no problems so far with the pill. To cut the story short, I was not able to pray for the better half of my stay and needed to consult the mutawif to determine which portion of the time was “istihadah” and which portion was “haid.”

“I would like to share my experience on the payment of dam. Two years before performing the Haj, my sister joined me on a special Umrah trip, which was meant to prepare me for my true journey. Even though we were both experiencing the onset of the menopausal period of our lives, we were hoping that we would be blessed with full dry season, to enable us to smoothly perform the Umrah. I had been more fortunate than my sister, whose anxiety may have caused the reverse effect, with the flow being erratic and uncontrollable.

When we were in Medina, a kind soul offered her some medication intended to temporarily halt the flow which allowed her to pray in the beautiful mosque of Masjidil Nabawi, the Prophet’s Mosque and resting place of our beloved prophet (saw). From Medinah we proceeded to the holy City of Makkah. Upon arrival and after a short rest we visited Masjidil Haram and immediately after prayers,
performed the Tawaf, the Sa’ie the Tahallul, completing our 1\textsuperscript{st} Umrah. Unfortunately, the very next day her flow returned and I guess with vengeance, as it was suppressed by the medication. It was quite a challenge to her, to keep on cleansing herself long enough to have a praying window in Masjidil Haram between the flow. One evening she was happy to note that the flow had stopped and after performing the cleansing bath the next morning we visited Miqat Al-Taneim, wearing our Ihram, with the objective of performing another Umrah, the second for her. We returned to the Masjidil Haram in time to hear the Iqamat to begin the dawn prayer. Hurriedly we found a space to join in and as I prayed I was looking forward to continue with the performance of the Umrah immediately after.

We then proceeded to Baitullah to perform the Tawaf. At the end of the 6\textsuperscript{th} round of the Tawaf, my sister whispered to me that she was feeling uncomfortable. Although she continued to accompany me to complete the 7\textsuperscript{th} round, she knew that her Tawaf had to be aborted. She waited for me to complete my Sa’ie and Tahallul before we returned to the Hotel. At the hotel she related her condition to another pilgrim, who assured her not to worry and that she should wait a while, and when the flow stop to immediately take her bath and to revisit Baitullah to re-performed the Tawaf. This was exactly what she did and I accompanied her to complete the Tawaf. However, whilst performing the Sa’ie she experienced a slight flow but she was able to proceed and complete the Sa’ie and then the Tahallul. We were happy that she completed her 2\textsuperscript{nd} Umrah, and as the next day was time for us to leave for Malaysia, she once again cleansed herself and managed to perform the Tawaf Wida’, to say goodbye and prayed that one day we would return with better health. Regretfully the flow continued on the flight until she returned to Malaysia.

Even though she completed the Umrah, both of us felt that something was not right but we were not able to identify it. Before my departure for the Hajj, she visited me, and offered RM350.00 to pay a Dam on her behalf. I could not accept the money as we were both unsure what the payment was for. Dam could only be paid for specific reason and infringement of the key rites.
During my recent Hajj trip I asked my pilgrim friend why she could not just take a bath and join us to pray and perform a mini Tawaf (tawaf sunat). She then told me that to perform a Tawaf she should wait for at least 24 hours after her flow had dried to ascertain that it truly ended before taking the cleansing bath. She could pray in between but the waiting period is a condition for performing the Tawaf. At that instance I thought of my sister and what happened during the Umrah trip. I then consulted our group’s Uztaz, who reluctantly opined that my sister may still be in her Ihram. He however advised me to seek the opinion of Tabung Haji nearest to her home.

Upon my return to Malaysia, I immediately visited my sister in Kota Bahru and related to her the doubt that was looming in me. We went to Tabung Haji’s office in Kota Bharu and as the Director had some doubt, he contacted the Mufti at Pusat Islam in Kuala Lumpur. Dato’ Mufti confirmed that she needed the 24 hours waiting period for complete stop to the flow and given the account of her story, she was still in Ihram. Therefore, she needed to immediately adhere to the rules of Ihram and to pay the Dam by slaughtering a full-mature goat. In addition she should, if circumstances allow, return to Mekah to complete the Umrah. Fortunately, she is a widow, otherwise the Dam would have been a camel.

All this while, we did not know why we had the feelings of uncertainty and doubt and Alhamdullilah, events happened to clear the air and release her from the serious weight of still being in Ihram after leaving the Holy City of Makkah”.

• If and when you menstruate, all is not lost! Some of the ibadat you can do when menstruating are as follows:
  o I’tiqaf in the Masjid (differing opinions on this, so please do your own research and be guided by your Ustaz/ah.)
  o Read the translation of the Quran – this can have a powerful effect on you – not to be underestimated!
  o Do dhikrUllah – read up the 99 names of Allah and the meaning of each name.
  o Find those deserving of charity and do sadaqah.
  o During Ramadhan, stand near the gate/door just before adhan maghrib and hand out dates/rutob to those coming in.
• Use Zam Zam as another means to manage your menses -- make supplication regarding your period and ability to perform the necessary rites without interruption when you drink Zam Zam.

1.6. Inform Others of Our Trip

• Call up or visit those you need to seek forgiveness from.

• Offer to make supplications for family and friends, and if so entrusted and accepted, you need to perform and fulfill it.

1.7. State Intent

• Check on your intention (nawaitu) as early as possible and constantly reaffirm it. Remember that our goal is Allah; everything and everyone else are a means towards Him.

“Why I'm stressing on this point is because in a lot of circumstances, there's always a hidden agenda. For example, en route to Europe for a holiday; there's a wedding ahead and there's some shopping to do (Makkah and Medinah are a shopping haven for exquisite materials); to show off that we can afford the first class trip, to name a few.”

“My husband wanted our hajj to be a “honeymoon” and it was. Ironically, he who all these years has been strict in adhering to non-muhrim restrictions has become interested in another woman several months after the hajj. On hindsight, perhaps his intent for the hajj was not appropriate.”

“This time I made it clear to myself that I wanted to purify myself and get closer to God. Alhamdullllah, what became apparent to me during my trip were the personal development areas I needed to improve in. Additionally, I am very grateful to Allah for granting me the ability to have more faith and confidence in Him. SubhanAllah!”

• Be prepared for challenges even before one reaches the Holy Land.
“We arrived at about 3 a.m at Jeddah airport and were still waiting to clear immigration 2 hours later which meant we needed to find a place to solat Subuh ‘anywhere’. I was glad I had on covered clogs so that it was easy for me to perform wudhu (did so at the water cooler) and had my prayer paraphernalia in my carry on. Bringing bathroom slippers in a carry on is also helpful if you’re wearing shoes on the journey. On hindsight, I wish I had my sejadah in my carry on, since I had to solat on the bare floor.”

**Notes for those accompanied by elderly relatives and/or young children**

You may have decided to bring your elderly relatives/children who are too old/too young to be taking the journey by themselves.

- Discuss with your travel agent and inform them that you're taking an elderly person/young children with you. Make sure you go via direct flight i.e. from Malaysia, either MAS or Saudi Air.

- Request for the following (it's better to pay more for convenience.)
  
  - A direct flight to Saudi Arabia, if possible, direct to Medinah. (only Saudi Air is allowed to land in Medinah instead of Jeddah. Those going by MAS will still need to land in Jeddah first.) Make sure your travel agent does not arrange your flight through other airlines, which need to make stopovers and transits.

  “Some agents simply go for whatever's cheaper in cost. They will only inform you of the details when things are already confirmed. The group I went with recently had to go via Yemen Air, stopover in Dubai, transit at Sanaa, then only to Jeddah. There were many elderly people in our group. Needless to say, by the time we got to Makkah, most of them were too tired to immediately complete their umrah.”
■ Travel from Medinah to Makkah by plane via Jeddah. From Jeddah, you will need to travel by road to Makkah, which takes about one hour.

■ Please note that many travel agents now arrange for bus-trips for the Medinah-Makkah route. This may take 6 hours or even up to 8 hours during peak season. (If you're going for Hajj, most likely you will have to travel by bus). While the younger ones may not find this a problem, the elderly people may be too tired by the time they get to their destination. Alternatively, you could arrange to travel by GMC (an 8-cylinder, 4-wheel drive), which could get the trip reduced to about 4 hours. A GMC can seat up to 7 pax.

• Arrange for hotels near the two masjids and convenient enough for elderly people/young children. There are hotels, which are considerably quite near but are built on hilly areas which may not be too convenient for elderly people, especially those with back or knee problems.

PART 2: PERFORMING THE HAJJ/UMRAH

The journey is about to start and you may have 20 to 50 days ahead of you to be physically, emotionally, mentally and spiritually challenged. The following reminders may help you plan ahead:

2.1. Be Positive in Our Thoughts, Speech and Actions

• Ask Allah for ANYTHING.

“At Masjidil Haram after ‘Asr one day, I asked Allah to lead me to the best place for me and found myself wandering towards Hijir Ismail even though I had no intention to visit the place.”
“I was with my parents and was afraid that I would do things to displease them so I asked Allah to make me behave so as to please Him and my parents. I was then moved to buy a book, “Kindness to Parents” which was a helpful guide.”

“I felt irritated when people kept bumping their bags or bodies against my head so I asked Allah to enable me to respond in a way that pleases Him. Later when the same thing happened I didn’t even feel any irritation. Amazing!”

- Seek Allah’s permission always.

“Acknowledge that this world is His Creation, more so such proof will be clear in Makkah and Medinah - Remember to always say “Insya Allah” “By Permission of Allah”.

- Choose to view everything from a positive perspective. Look for the goodness in anything and do not dwell on the badness, even dirty toilets or anything strange. Keep your thoughts and speech POSITIVE. What ever you expect or say tends to be fulfilled in Medinah or Makkah, be they good or bad.

“I took the opportunity to check on myself and my deeds everytime something ‘bad’ happens, eg. not being able to pray in the masjid, being too tired to pray, any form of illness.”

“I had to walk through some rubbish and decayed food and kept muttering in my heart “suci & selamat” (clean & safe).”

- Watch what you’re about to say out loud. If it’s not positive or doesn’t solve problems, then don’t say it. If you have blurted it out, then quickly istighfar. If you can, perform solat taubat there and then, especially in the holy lands.

“In Makkah, I was upset with someone and blurted a remark in public that could have caused this person embarrassment. That was just before “‘Isya’” & tarawikh. Serves me right and I didn’t get to pray in Masjidil Haram. I stopped short of entering the Masjid and joined
others outside. My husband told me later there was plenty of space inside. SOB!!!”

“Please, please, avoid gossiping. Sometimes, we see something which is not very nice happening inside our jemaah. We are not supposed to gossip; we are supposed to stop such things [either by hand, words or in the heart, the last being the lowest degree]. You are not Scully and Mulder, you are a servant. There is no need to draw conclusions and say to people: “Such and such a thing happened to such a person because he did such and such a thing” when a calamity happens to a person.”

- Watch what you’re about to say in your heart. If it’s not positive or doesn’t solve problems, then don’t say it. If you find that you’ve made a mistake, then quickly istighfar. If you can, perform solat taubat there and then, especially in the holy lands.

  “At Masjid Nabawi, I saw women carrying their footwear into the mosque and silently wondered why they couldn't have left them outside as I did. After solat, would you believe I actually forgot where I left my slippers (and I had always remembered before this) -- after some moments of frantic searching, I realised my mistake and istighfar and begged Allah to let me find my slippers. Allah being the Most Merciful then let me find them.”

- Do your best, and then leave it to Allah. Before doing something, practise saying 'BismILLah alhamduLLah amantubLLah tawakkaltu'alAllah' ... and in your heart make the intent to leave all affairs to Allah. This can be very helpful to prevent the notorious loss of slippers at the masjids. Another practice is to say with strong faith “insyaAllah it/they will be safe.”

  “One of the people in my party left the footwear at the shoe rack in Masjidil Haram and forgot to say "InsyaAllah safe" as was done before. The slippers couldn't be found afterwards.”

- Be patient. You may be required to wait for the bus, people, elevator, etc. Carry a folding chair (SR15) if you cannot stand for long periods.
Always have reading material with you to occupy your time or a tasbeeh to remind you to do dhikrUllah. Never complain.

"In 1994, I remembered having to wait on the bus at Kelana Jaya, then waiting at Jeddah airport, then waiting again on the bus to go to Makkah, then waiting again on the bus to go to Arafah. There were so many instances when I had to wait patiently and I kept reminding myself to not utter a word...."

• Be courteous to others. Share the space for praying.

“Provide a place for others and others will provide a place for you...especially in the Masjid. Oh yes, extend your silaturrahim..I am blessed with a Nigerian and a Pakistani sister and an old Indian lady named Shah Jahan who gave me bangles..she doesn't speak English, so we signed and signalled and amazingly she understood the few words which I picked up from watching Hindi films....”

“If I don't empathise with others, I will be made to. Several weeks or months ago my eldest son had a few mouth ulcers and complained he had difficulty eating. At that time, I thought he was "playing it up." So for the first time in years (as far as I can recall), I developed a mouth ulcer in Medinah and found out for myself how DIFFICULT it was to eat. I realised then the reason for my ulcer and apologised to my son.”

• Be helpful to others. Help others whenever you have the chance. Take care of the elderly, even if they're not supposed to be under your care. As already mentioned, there are quite a number of elders who don't have anybody accompanying them (as a matter of fact, there was an elderly lady who was supposed to be taken care of by her cousins, but they found it quite troublesome to do so and always left her behind).

"I find quite a number of people with the attitude "Difficult to take care of myself, how to take care of others". Trust me, you'll find that things which are usually difficult to do would become much easier every time after you help someone in need. Just to share my own experience, not that I did anything much... just things like helping
them find their luggage, or if they don't know how to call home, help them do so... bring them along to the masjid with you and make sure they come back with you... those kind of things. I didn't realise it then, but during my "post-mortem" of my hajj, I realised that the following happened AFTER I helped out the elders in my room:

- There were many people in queue to kiss the hajjar aswad, so I didn't plan to join them, but somehow right after my tawaf sunnat, I saw a clear passage to the hajjar aswad. As a matter of fact, the police guarding the hajjar aswad actually waved to me to get to the Hajjar Aswad and stopped others from pushing and shoving around. I managed to touch and kiss the hajjar aswad easily.

- While I prayed at the Raudhah, a lady, a total stranger, actually "guarded" me while I performed my prayers, she put her arms around me so that others don't push me or walk in front of me. She disappeared right after I completed my solat, I didn't even have the chance to thank her.

- While waiting at the airport for our flight home, I went to buy food for myself, my mother and my aunt (that year those who went by muassasah needed to buy our own food). There were many others who were in haste to buy food, so I just waited there. One of the Arab men, selling drinks, saw me and called out his friend selling the food to pack the food for me first. So, I managed to buy the food easily

• Cultivate the habit of giving.

“For those who plan to ‘wakaf’ Al-Quran in the Masjids, please get the seller to stamp on the Al-Quran the word Wakaf. Otherwise, it may be taken out from the Masjid. I realised that most jemaah are not aware of the above when I attended the "Reunion" last Saturday at LUTH, Kelana Jaya.”

“Get ready with Saudi Riyals for sadaqah every time after prayers. If you don’t favour the panhandlers who line the streets, you can sadaqah to organizations (in the boxes provided, also on the streets). Or to the Ustaz teaching hafazan groups in the masjid...they usually are around in the mornings..when you go for your solat dhuha.”
• Cultivate the habit of cleanliness.

“I noticed that the many pigeons kept the masjid clean by confining their droppings on the clock tower. Yet, after iftar, the area surrounding the masjid is full of litter. If birds can do this, we humans too can take the trouble to keep the masjid clean.”

• Preferably, always be with Wudhu’.

“We were surprised to be brought to Masjid Quba’ for Subuh prayers by the bus driver, before reaching Medinah from Makkah. On the way we had stopped at a rest area and I had taken my ablution there. InsyaAllah, pahala Umrah will be given to those who perform solat at masjid Quba’ with wudhu’ taken from home.”

• Perform Wudhu’ on the plane (see top of p.10)

“What I usually do is to place a small towel on the tray in front of me to catch the drips. Then I perform the wudhu using just enough water to cover all the parts of the body which are wajib, i.e. face, hands till elbow, at least 3 strands of hair (Shafiee) and both feet (place shoes/sandals beneath the feet to catch the drips. This way, you hardly spill water on the floor, insyaAllah.”

"I do the same for my travels – i.e.: minimize the drips. And I find it easier to use the paper cup(s) to collect the water first instead of fumbling with the tricky water faucets – that way I could mix the hot and cold water for nice water temperature. For the feet, I rinse over the toilet bowl so my shoes don’t get wet.”

• Be patient while in transit. A bus ride from Makkah to Medinah & vice versa usually takes about 6 hours, but during Hajj season, the journey may take up to 8 hours or even more.

"The Umrah/ Hajj challenge begins the minute one sets his/her mind to perform this ibadah, therefore things may not go as planned. Otherwise the journey begins from the home to KLIA (Umrah) or to Tabung Hajj (Hajj)."
Go to your rooms first to freshen up. Do not be too eager to proceed to the mosque but prepare yourselves - body, mind and soul for the upcoming prayers. Rest.”

• Avoid non-muhrim interactions.

“Take care of your aurat. The Saudi government requires a female to travel with a muhrim. This requirement is not for entry purposes only. It is the prescribed way of behaviour. It is important that the adhab in interaction with the opposite sex be observed. I feel that the observance of this adhab is very important towards protecting the “mabrurness” of your hajj.

For example, there is no need for a man to go to a woman (vice versa), who is not an ustazah, to get advice on how to perform a certain ritual. In this case, you go to a proper ustaz/ustazah. From my personal experience, I found it bizarre that a man later came to tell me that “such and such lady, she is so knowledgeable about doing tawaf, and I learnt a few things from her” when the lady is not an ustazah and he learnt those “few things” when she was not with her muhrim, and he, his muhrim.

It is acknowledged that this kind or standard of behaviour is tough to achieve when we are back home, but at the very least we should try to achieve it in Makkah with its “much more” conducive environment.”

• Be prepared to use public washrooms that may not meet your standard of hygiene.

2. 2. Think of Safety and Security

Identification

• Wear your ID tag/bracelet AT ALL TIMES AND ENSURE THE SAME FOR THE ELDERLY AND CHILDREN ESPECIALLY. Carry in the ID tag or your wallet/pocket the names of the travel agents’ contact
persons and their telephone numbers as well as the hotel business card.

Valuables

• Keep most of the cash in the hotel safe or somewhere safe. Carry small change for sadaqah and/or shopping in your zippered pockets. Identify the amount for sadaqah and have the cash readily available so that you won’t fumble while possibly a crowd of the needy gather around you.

“I just want to warn others to be very careful with their wallets/purses/handbags. I was "attacked" by 2 ladies, one asking for sadaqah pulling my right arm while the other was quietly pulling my handbag on the left under my “telekong”. Fortunately I was alert as another friend from my same group was robbed earlier and warned us. It seems there is a syndicate now.”

“…Instead I looked for the little boys and girls who were made to sit in the hot sun begging for alms. I know this is a syndicate too but I feel pity for those little ones.”

“Alhamdulillah I found a neat way to keep cash and credit cards safely and within easy reach. I use a flat double sided card holder. On one side I place my credit/charge cards, my i/c and a few pieces of high value denominations. On the other side I keep neatly folded cash, organized by denominations. I then slip this rather flat piece inside the arm glove on my left hand. It is hidden from view because of the long sleeves. I did, however, constantly remind myself that I still needed to ask Allah to keep my valuables safe.”

• For the times when you need to carry important documents and large amounts of cash on you, use a t-shirt with a zippered chest pocket or a pouch that you can hang around your neck, under your clothes. This, however, is no guarantee of security – always make supplication to Allah and tawakkal.

• Always be alert and keep up the supplications for protection regularly
"Not everyone who is there has good intentions. A lady in my group lost SR1600 in the Prophet's mosque. Her robe was cut with a sharp razor."

“During tawaf, I felt someone opening my backpack zipper as well as the zipper of another bag I was carrying under my arms. The thief managed to get away with a pouch containing cash.”

• Always have your telekung and important documents handy and near you even in your room when you sleep.

"I always thought once you get to your room, just lock your room door and that's it, you're safe. Until my recent umrah trip in September, when someone knocked on my room door at 1 a.m. while I was sleeping; telling me to get out. I got another shock when I took a peek outside and saw a fireman and the corridor was already full of smoke! If I had been alone I could have panicked, but I had to take care of my mother, so I had to keep my cool. I got hold of my telekung, put on my mother’s telekung, and then had to lead my mother down the staircase from the 4th floor. When I got down, I saw some women who only had a small towel on their head. Some had not covered their heads probably because they panicked and simply ran for their lives."

• When taking ablution, keep your watch, spectacles, sunglasses, etc. on your person, whether in your pockets or a waistpouch/backpack/slingbag. Do not leave anything “lying around.”

Females

• Ladies who are “uzur”, DO NOT stay in the room alone by yourself during prayer times. Sit in the hotel lobby or a public area, in public view.

• Always have yr male muhrim travel with you -- be the last to enter a vehicle and the first to exit.
• Avoid going into those narrow shops or narrow alleys alone because there have been cases of kidnapping there. Be suspicious of parked vehicles. Remember, we are there on different turf.

“I have always been independent but when I was there, walking in a crowded street alone, I could still sense ‘eyes’ following me.”

• Have a friend with you when shopping; do not be by yourself in a shop with a male shop attendant. There are men who tend to get cheap thrills touching your hand or body “accidentally”, SO be careful. You may want to wear a niqab (when not in ihram) to reduce the attractiveness factor.

• Stay calm, istighfar when there are men who are tempted to hug you during saie or pinch bottoms during tawaf, etc., Ask Allah for protection and forgive the offender. Take care if you are bringing pretty teenage girls.

• Advise your spouse/parent/sibling not to enter the quarters of the opposite gender. If possible, they should remain at the main door and ask someone to call you. It would be difficult to watch one’s ‘aurat’ when one is resting or sleeping. If you need to have any discussion, have it outside of the quarters.

Children

• Never carry children on your shoulders in crowded places, esp. during Tawaf or Saie. Should the child fall, it might be tragic.

“An Iranian 2 year old was trampled to death during Tawaf in Ramadhan 2002. “

Health & Hygiene

• Always take a shower, blow your nose and clear any phlegm after performing tawaf or being in a crowded place. Insya Allah you will flush out germs and virus.

• Whenever you can, conserve water -- YOU ARE IN A DESERT
“When you need to do washing, use as little water as possible. Unlike in Malaysia, water in Saudi Arabia is delivered by trucks daily into the building tanks. If you waste, you might find you don't have any for purifying yourself later. You might want to store some in bottles for crisis situation”.

“Another point to note, especially in Arafah and Mina — do not waste water. If you do not have to bathe in Arafah, please do not. When taking ablution, use a spray bottle or a cup to reduce the amount of water consumed. In Mina, shorten your bath and conserve water”.

- Sleep when it is time to rest as you need the energy to do your ibadah. This also helps you to be alert.

2.3. Become Familiar with the Locality

- When you arrive at your hotel be it in Medinah or Makkah look around the place and take a good look at the building you're in. Then try to remember the surroundings. Very important to listen to instructions of the guide because normally he will show the route to and from the mosque. Get to know people in the same group. It does not pay to be a loner out there.

- Jot down the time for prayers for planning purposes. Because of the crowd during the Hajj season, you may have to make plans to be in the mosque at least 60 minutes before prayer time.

- If you're travelling as a pair or a group, once you get into the mosque, the splendour of it all normally astounds everyone and a seasoned traveler is not spared. Be sure to identify a specific meeting place to meet (eg. door name and number) in case anyone goes missing or when you split in the case of men and women and especially with children.

"My advice is, once you get inside, take a look at the Ka’abah and make sure which corner of the Ka’abah you see first, i.e. Hajjar Aswad or Yemeni or whichever. Whenever you get lost, go back to
the Ka’abah and start your move from the particular corner of the Ka’abah to find your way back.”

“To identify the door you came in it is easier to note which corner of the Ka’abah it is closest to.”

- Bring a small backpack containing a small bottle of water (in case you need to take wudhu' again), tissues, wet tissues (especially helpful if you are breaking fast in the Masjid), pen, paper, tumbler (so that you don't need to refill Zam Zam water so often and you can take some back to your residence) when you go to the mosque, and if performing umrah, a pair of scissors for tahallul.

Carry the backpack in front so that it can also act as a shield in crowded places. Also backpacks can remain on your back when you go to the toilet or take your wudhu’.

“I like the foldable Travelpak brand (about RM50) – it is lightweight yet durable. It has bottle compartments at the sides (you can have your zam zam water bottle on one side and bottle with spray header for wudhu’ on the other side.”

"The door guards will check your bags for weapons or camera as well as phones with camera. So as you enter, just open your bag and show them the contents. Sometimes they will not allow water bottles, so a tumbler is better”.

- Place your bag in front of you so that others may walk in front of you as you pray. The bag should be at least 5 “hasta” away from your feet.

- Pack your slippers in a shoe bag upon entering the masjid and keep the shoe bag in your backpack. Please check with your Ustaz/ah if it is permissible to tawaf carrying shoes/slippers. In case you lose your slippers, slippers are usually sold outside the masjids. If need be, walk home in your socks.
“Travelpak also has a thin lightweight shoebag with a zippered pocket. The travel/luggage section of major department stores should have this brand.”

- There is no restriction on printed materials if it is to help us perform our Ibadah. Printed material that is forbidden are those related to politics or other unrelated writings that could adversely affect or change our nawaitu.

- If you are well versed in English, look for the THICK Quran translation (there's also a thinner, very readable version) in English.

“It's the most beautiful translation I've come across -- and you can also purchase it for SR60 at the bookstore. The thinner version, however, is easier to read and the footnotes contain hadiths. It comes in hardback at SR30 and paperback pocket size at SR20-25. The latter is one I would ‘never leave home without’”

- Take note of eating places – local, Indonesian, Indian, etc. Sample the pure thick fruit juices (mango, orange, sugarcane, guava, honeydew, etc.) at unbelievably low prices (SR 3-5)

NOTE: It is advisable to have food with you, especially on transit and in case there is shortage of food for whatever reason. Consider serunding, biscuits, fruits, etc.

“If you like samosa, the best I've found in Makkah is at Shobra restaurant, behind Intercontinental Hotel – a bit more expensive but chock full of meat!”

In Medinah (Please refer to other Hajj/Umrah Guidebooks. What is stated here is insufficient and not necessarily 100% correct.)

Please note that Medinah’s landscape has changed since 2002, if you have been there before, please expect changes in shop locations, etc.

- At Masjid Nabawi there are areas strictly designated for males or females. The female sections are accessible through the following areas (Qiblat is south):
- North-eastern part of the Masjid, doors #22-30 (access to Raudhah);
- North-western part of the Masjid, doors #13-17 (no access to Raudhah)

- Depending on the days of your stay in Medinah, the travel agent will normally assign an Ustaz to assist you during ziarah. The first ziarah should be of Makam RasulUllah (saw). For ladies this visit is restricted to certain hours in the day. Early morning at approximately 7.00am to 9.00am and at 1.00pm to 3.00pm. For this visit, the Ustaz will only accompany you to the Masjid area and recite the supplication and show you the Baqi’ cemetery.

- You will then proceed into the Masjid to Makam Rasul on your own to pay respect to our RasulUllah (saw). Recite the supplication from your reference book, concentrate, and you will feel that your heart will burst with love for our him and gratitude for the Islam that he has brought to us through hardship. It is sad that as Muslims, we have taken things for granted and have not carried out his teachings the best we can.

- Next move to makam Saidina Abu Bakar and Saidina Umar. Ladies may not be able to have access to the 3 Makams.

- Then proceed to Raudhah. Raudhah will normally be packed. Try to get through and perform Solat Sunnat at the first line in the Raudhah. During Umrah, it is possible. But during Hajj, if you think you can’t, then don’t attempt it, because many have suffered injuries during this time. The trick is to get to the second row and stand for awhile, InsyaAllah the person praying in front will get up to allow you to pray. Otherwise ask politely for a small space to pray. Perform 2 raka’at sunnat and in your last sujud, sujud for some time. During that time, pour your heart out and ask Allah for what you want. During Sujud, no one will ask you to move. But also be careful as in a crowded area, where people are pushing, someone might fall on you. SO it is advisable not to go alone and get your friend to guard while you pray and vice-versa.
• The following days will be spent visiting the various Masjids built in connection with RasulUllah (saw). A trip to Masjid Quba, should be done with wudhu’ from the hotel. Solat two raka’at at Masjid Quba is equivalent to one umrah if wudhu’ is performed at place of residence. Use this opportunity to perform Solat Dhuha. Ask to visit the Quran Printing Complex.

• After the 4th or 8th day in Medinah (Tamattu’ in Hajj) Jema’ah will proceed to Makkah. Perform the sunnat Ihram bath, don your ihram wear but do not perform the Ihram nawaitu yet so that you do not get bound by the Ihram rules.

• The bus will depart for Makkah another 5-6 hours journey (may even be as long as 12 hours) with a stopover at Miqat, which is at Bir Ali. Here you can perform the nawaitu for Umrah/Ihram and hence be bound by the 13 rules of Ihram. Use this long journey to recite “LabaikAllah …” if possible until you reach Makkah.

In Makkah (Please refer to other Hajj/Umrah Guidebooks. What is stated here is insufficient and not necessarily 100% correct.)

• Arrival. Check-in and if you’re not too tired, proceed to Masjidil Haram for prayers. Otherwise rest and freshen up first. Remember you are still in Ihram and need to observe the rules.

• The mutawif will inform the time for Jema’ah to get together and perform Umrah. For beginners, it is best to follow the Mutawif. Remember Umrah and Hajj comprise specific actions. It is enhanced with supplications. Aim to do your best and try to recite all the supplications you have learned. You don’t need to memorise them and you can read from your reference book.

“Personally, I prefer to perform the Umrah without the Mutawif because a Mutawif will normally be too familiar with the procedure and tends to proceed at a fast pace. I like to do it at my own pace and perform it whole-heartedly, reading the supplication in both Arabic and Bahasa Malaysia/English and understand every word I am saying. My advice is do not rush. Each ibadah needs to be done
without rushing and with tertib so that it is done properly and with full concentration of body, mind and soul.”

- Masjidal Haram. There are about 100 doors at Masjidal Haram. SO be very sure which door you enter. The main door is Abdul Aziz, which is Door #1. RasulUllah, however, entered the Masjid through Babus Salam near the Saie area.

GATES OF MASJIDIL HARAM (BAB)

1. **King Abdul Aziz Gate**
2. King Abdul Aziz stairs
3 & 4. Basement Ajiad
5. Ajiad
6. Bilal
7 & 8. Ajiad Escalator
9. Hussain
10. Ismail
   (From Safa to Marwa)
11. Safa (in front of Istana)
12 & 13. Gate
14. Abi Qabis stairs
15. Bab Darul Raqir
16. Bani Hashim Flyover
17. Bani Hashim Gate
18. Ali Flyover (green light)
19. Ali
20. Al Abbas (green light)
21. Al Abbas Flyover
22. Al Nabi
23. Al Nabi Flyover
24. **Bab As Salam**
25. Salam Flyover
26. Bani Shaiba
27. Al Hajoon
28. Al Ma’ala Flyover
29. Al Ma’Ala
30. Al Madda-a
31. Al Marwa (Morad)
32 - 34. Marwa Gates
35 & 36. Morad Escalator
37. Al Mohassab
38. Arafa
39. Mina
40. Quraish Escalator
41. Qararah Escalator
42. Qararah Escalator
43. Al Qararah
44. Ramp Basement Haram
45. **Al Fath Gate**
46. Zubair Bridge
47 & 48. Haram (basement)
49. Omar
50. An Nadwa Bridge
51. An Nadwa
52. Al Shameia
53 & 54. Al Shameia Escalator
55. Al Qods
56. Al Medinah
57. Al Medinah Bridge
58. Al Hodaiba
59 & 60. Haram (basement)
61. Al Mahdi Al Abasi Bridge
62. **Al Umrah Gate**
63. Al Umrah stairs
64. Gate
65 & 66. Al Shebika Escalator
67 - 74. Gate
75-77. King Fahd (Haram basement)
78. King Fahd stairs
79. **King Fahd Gate**
80. King Fahd stairs
81- 83. King Fahd (Haram basement)
Some of the doors of Masjidil Haram are now only for ladies, although ladies can still enter through other doors.

- The Ka’abah is about 5-7 meters from the Masjid doors. Look at the Ka’abah often and think of the history and what had happened on this holy ground.

“The energy near the Ka’abah is incredible, especially at the Multazam and at the Golden Spout -- you get reduced to tears easily and feel like how one could feel on “Padang Mashar” -- naked, tiny, full of sins -- enough to make one feel repentant.”

“I make it a point to do tawaf everytime I enter Masjidilharam and before exiting. To me, this is more afdhal than doing umrah everyday.”

“I like to khatam Quran in Masjidilharam, so I read the Quran during tawaf instead of the normal doas. In the afternoon I do it upstairs so that I don't get too tanned.”

“During Ramadhan, I made doa while performing tawaf sunnat. Otherwise, I don’t get to make all the doa for myself, family and friends near the Ka’abah because of the huge crowd.”

- Try praying on the rooftop of Masjidil Haram. It is so refreshing to do so for Subuh and Maghrib prayers.

2.4. Perform rituals

- For Umrah:
  Perform the Tawaf by circumambulating 7 times around the Ka’abah. Both males and females move in the same area. The
ladies are normally in black robes except for Malaysians and Indonesians who are in white. Men are normally in white. If you can, perform tawaf at night when it’s cool.

If you lose count, perform an extra round, if in error, do again or backtrack to the error. There are many things to watch for in tawaf.

1) Preserve your wudhu’. Keep hands underneath your telekung and use the arm gloves.
2) Always harden your left shoulder to face the Ka’abah. The cycle is anticlockwise.
3) Do not touch the Ka’abah until after you’ve completed your tawaf.
4) Do not be afraid to walk alone in tawaf. If you’re afraid that you may lose each other, select a checkpoint to meet after tawaf before performing the next task. Reason: if you move in groups or link hands, you are unable to be sure that you can walk in the straight line without moving your shoulder. Tendency for another group to crash in is high and your shoulder may move. Then your tawaf may become invalid.
5) For better concentration it is wise to walk the outer circle, further from the crowd especially at the starting line even though it may take longer. I have done this many times and normally it will take approximately 30-40 minutes to complete the tawaf.
6) The floor around the Ka’abah is covered with white tiles. If you perform Tawaf after Zuhr or “Asr when the sun is shining hot, it is wise to use sunglasses to protect the eyes. You may also want to wet your head with Zam Zam water to prevent dehydration.”

“There were also a few of our ladies there who had prayed using the face masks, which is not permissible during ihram. They also used the masks during tawaf, perhaps after looking at female pilgrims from other countries.”

Once you have completed your tawaf, proceed behind Maqam Ibrahim. Perform solat Sunnat Tawaf 2 raka’at and recite the supplication given in the book. If you are able to move towards the Multazam, raise your hands and recite the supplication. This is another place where supplications are “mustajab”. Unless the guard chases you, use this opportunity to make supplications as
much as you can. If unable to go near, then a distance away is okay as long as it is directly in front of the Ka’abah door.

NOTE: If it is crowded, you can perform solat Sunnat Tawaf anywhere in the Masjid. Do not add to the congestion.

• Hijir Ismail (this is considered to be the INSIDE of the Ka’abah)

Then move on to Hijir Ismail. (semi circle beside Ka’abah) This task is not compulsory for Umrah. It can be done at any time but personally I always follow this step to ensure that I have completed everything should I not get a second chance. That is why it has to be slow and steady, step-by-step.

Hijir Ismail is always crowded. Just find any small space where you can sujud to perform two-raka’at sunnat and again use sujud akhir to take your time to make supplication in your heart. The guard may not chase you if you are in sujud position.

• Zam Zam.

Once completed*, look for Zam Zam water which can be found everywhere around the masjid. Take a short break to drink. When you drink the Zam Zam water, face the Ka’abah, recite the supplication and in your heart ask Allah to help you in your Umrah/Hajj and remove all illnesses from heart, body, mind and soul. * Please note that you can drink Zam Zam water anytime. You can use the tanks outside the Masjid to fill up bottles.

In the book, “The Miraculous Healing by Zam Zam Water” published by Dar Al-Ghadd Al-Gadeed (SR14 @ Da’awah Bookstore, Hilton Shopping Complex), there are many examples of what one could ask from Allah when imbibing the Zam Zam water or when applying over various body parts.

“One of the ‘hikmah’s of being uzur during Ramadhan was the ability to drink LOTS of Zam Zam water. Having read the book mentioned above, I now TREASURE my limited supply of Zam Zam water back home.”
• **Safa and Marwah.**

When you have rested, proceed to Safa and Marwah for Saie. If it is time for Solat Fardhu, stop to perform solat and continue afterwards.

Start at Safa -- face Ka’abah and Istilam. Then start walking to Marwah. For ladies there is no need to jog a little at the Green Light, but for men, yes. Use thick socks to walk the Saie. Safa→ Marwah (1 count); Marwah→ Safa (2 counts) and continue until 7 counts. If unsure, complete another walk. Better more than less. You do not have to be in Wudhu’ for this task. Here you can walk together as there are lanes that you can follow but do not link hands.

After you have finished the 7 counts, which will end in Marwah, perform the Tahlul. Bring a small pair of scissors and cut a few strands of hair→ recite the supplication. In Umrah/Hajj Tamatu’, you are now out of Ihram. However if in Ifrad, do not cut your hair, as you will still be in Ihram till Hajj is completed. Thus your first Umrah (which is wajib) is completed. Subsequent Umrahs will be Sunnat. You can do this as many times as you can by just taking a short trip to Miqat. You may want to sadaqah the umrah sunnat to a deceased family member or friend.

• **Arafah**

‘Ukuf at Arafah on 9 Dhulhijjah is the climax of Hajj, a time of the year when supplications are most mustajab, i.e. between dhuhr & maghrib. Plan carefully how to best utilize the limited precious time at Arafah.

Avoid bringing too many things to Arafah and Mina because you need to walk long distance. Use bags with rollers or a backpack for Mina and Arafah as you may need to walk for a long stretch to get to your camp.

Rest as much as possible 2-3 days before leaving for Arafah. Resting can increase the probability for patience. If you can afford it, send clothes to the laundry. Conserve energy for praying and ibadah.
Insya Allah, it will not be hard to find out the locations of your tent for Arafah and Mina. In fact, it is possible now to get a map of the locality. Prepare yourself for walking from Arafah to Mina.

For those staying on in Mina from Arafah, be sure to pack the essentials for the stay in both Arafah and Mina.

- Some cash, whether for food or sadaqah.
- Charge/credit cards
- Handphone* with new battery
- Handphone charger
- Pen
- Medication/Supplements*
- Prayer//Hajj Paraphernalia*
- Clothing*
- Undergarments* (disposables may be handy here)
- Accessories*
- Toiletries/hygiene items*
- Spray bottle for wudhu’, to freshen face, etc.
- Linens*
- Wish list of what you would like to ask Allah for yourself, families and friends
- Ear plugs
- Small torch light
- Small pouch for at least 70 pebbles
- Luggage key/combination locks
- Hand luggage with rollers/trolley or backpack
- Small pocket knife for cutting fruits
- Alarm clock (alarm clock function in phone can also be used)
- Towel
- Some food

* Please refer to Appendix 2.

‘Ukuf in Arafah is well described in Hajj guidebooks. As usual, try to take a walk around after you’ve laid down your stuffs. Find out where:
- The nearest toilets are.
- The nearest clinic is.
- The nearest drinking water tanks are.
Pilgrims will be put in a tent with 20 or more people of different ages. If you notice a person complaining of headaches and feeling hot, cool her down by fanning her underneath her hijab or telekong and sponge her especially her head. Most probably she's about to get heat stroke. And if you ever leave the tent, be sure to let someone know of your absence.

At Arafah between Zuhr and Maghrib, devote your time, energy, mind and body to Allah. Avoid mixing tea and taking pictures in the midst of preparing to move to Muzdalifah. Concentrate on istighfar, glorification, prayers and supplication.

“My aunt advised me to come out of the tent upon hearing the Zuhr adhan and make supplication.”

Queuing for the bus and the bus ride from Arafah to Muzdalifah may take 10 hours or more, so be prepared with what you need on hand.

"Once on the bus to Mina, take a good look or get to know the person who is sitting beside you if you're not traveling with family. During my hajj trip, a lady on my bus went missing because she got down again just before we left for Mina from Arafah to go to the toilet without informing anyone. Unfortunately for her, the person she sat with was too oblivious of whatever was happening.”

“For Hajj 2003, several thousand pilgrims missed mabit in Mudzdalifah, and even a lot more had to walk to their tents in Mina by disembarking from their buses 4 – 6 kilometres away. For the new hajjs, please take note of this scenario.

The total walk between Arafah and Mina InsyaAllah is about 10 kms (add 1 or 2 kms to your tent). By the time you are in Makkah, gather a few “similar heads” and discuss the possibility of this happening again. Then discuss this with your mutawif as to your contingency plan, for e.g. are you going to walk? When do you decide to walk? (For men) putting on an extra towel to deal with the chill of nighttime? Energy bars? What things will you jettison in order to make walking more comfortable [or you have a haversack which can be kept in the
• Mina

Look for toilets that have been used for bathing because these are more likely to be clean and not smelly.

“I think the greatest challenge was at the toilets in Arafah and Mina...I had to garner plenty of patience and watch my mouth!”

If you have a long way to walk to the Jamrahs, bring water and sweets. Many have fainted due to low blood sugar.

Try to get a few people (preferably male muhirms) to enclose and protect you with their hands while you throw the stones, so that you can get near to the pillar. Be sure you know HOW to throw the stones.

When in doubt about anything, especially the umrah/hajj rituals, always, always ask the Ustaz/ah.

• Ziarah of Makkah & Vicinity during non-Hajj season

• Jabal Thur

Looking at the terrain, one tends to better appreciate the challenges RasulUllah (saw), Saidina Abu Bakr (ra) and his daughter Asma’ (ra) went through.

• Arafah

Many climb Jabal Rahmah and make supplication for a God-selected groom or bride, best for her/him in terms of the deen, the world and the hereafter.

• Muzdalifah

Note where the pebbles are to be picked.
• **Mina**

Learn from the Mutawif the proper way to throw pebbles at the Jamarat. Internalise the significance of Prophet Abraham’s willingness to sacrifice Prophet Ismail.

• **Jabal Nur**

Think of the physical challenge RasulUllah (saw) undertook to meditate. This is where he received the first Ayat through Gabriel.

• **Hudaibiyyah**

This is the site of the peace treaty. You may want to perform umrah from this miqat. There is also a camel farm here. Some pilgrims were able to freeze the camel milk to bring back home.

> “My mother became more energetic after drinking camel milk and asked for it in Medinah. We were not able, however, to find it in Medinah.”

• **Museum Haramain**

You may take pictures here beside items and ornaments used previously at the two Holy Masjids. There are also lovely pictures and three-dimensional models of the Masjids.

• **Inside of Masjidil Haram**

Check with your Mutawif if he can take you on a tour and show interesting historical sites. You may want to give a tip for this (usually) extra service.

**Notes for women**

• Remember that for women, it is better to pray in the last saf and BEHIND the men. When crowds are large, it can get chaotic and some women may want to push their way through to pray in the
front. What can happen is the space around the Masjid gets taken up and men do end up praying behind the women. This can be a little “challenging” to the men.

- Always bring a full length prayer mat, whether you pray inside or outside the Masjid. The ladies section MAY be contaminated with babies' fluids or others’ incontinence, so it is advisable to have your sejadah over the carpet or floor.

- For Friday prayers, the Masjids tend to be packed because the local men also pray there. This prayer is not compulsory for women, so if it is too crowded, do not add to the congestion. You can pray dhuhr in your hotel room.

- Please refer to safety/guarding aurat issues above, especially for those without male muhrim.

“I went for Hajj with my mother and auntie. No male mahram accompanying. Didn't find it much of a problem... not for Hajj at least. As a matter of fact, for the Hajj, sometimes it is easier if you go with female companions especially if you're going by muassasah. Even if you go with male companions, you still get to stay in separate rooms and separate tents in Mina & Arafah. Most important thing is, just make sure you always stay in a big group.”

“This is what your mum and your sister will replace the muhrim role. During my Umrah and Hajj trips, although I went with my husband, I only saw him after prayers and at meal times. I normally go to the Masjid long before the Adhan call with my sister in law or another girl friend. Because the prayer area for women is separate from men in Umrah, I only need a female companion, as we will be moving around the same areas. SO be independent but do not move around alone. Always be with some companion.”

- For breastfeeding mothers, carry around a paper/plastic cup so that you may express the milk undercover and keep up the supply. You need to quickly discard the milk at the nearest sink/drain. One of the contributors was able to continue feeding her child after being away for 10 days.
Notes for those accompanied by elderly relatives

• Under any circumstances, DO NOT leave an elderly person by himself/herself outside the hotel at any time.

“The 4 of us headed for Raudhah and grandma said she would stay just outside Raudhah and look after our bags. Went we came out, she was not at the place where we left her. Apparently the later crowd had displaced her and by God’s will, someone managed to protect her. We had to hunt for the stuff we had left with her and could not retrieve everything.”

• ALWAYS accompany your elders. If say, you’re doing your tawaf/saie, and the elderly person you’re accompanying seems tired and you feel they need to rest first, accompany them back to the hotel. Don’t ask them to wait at a certain place for you to finish your tawaf/saie. They may wander and end up lost in the masjid. In the event that they do get lost, and the only thing you find later on are their shoes/slippers outside the masjid, leave the shoes/slippers there!

“This actually happened to someone in my group during my recent trip. Two elderly ladies ended up lost in the masjid while their family members completed their umrah. Worse still, while searching for the two ladies, one of the family members found their shoes outside the masjid and took their shoes back. Apparently when these two ladies did get out through that particular door and could not find their shoes, they thought they had the wrong door and went back inside the masjid to find another door out. The elderly ladies were only found after 24 hours. They had to spend the night in Masjidil Haram, without any food.”

Notes for those who need wheelchairs

• Wheelchairs are available for free at Masjidil Haram when you deposit your passport. They are located in the Saie area.

• During the Hajj season, those unable to perform tawaf and saie on foot can do it using a wheelchair. Renting a wheelchair can be
expensive. It can go up to SR150 per session. Malaysians can borrow them from the Malaysian Medical Mission for free.

- You can also borrow one from the Tabung Haji, but to pay someone to push it can be expensive. You could buy one from any pharmacy (if you are lucky, used ones are also available), use it and either sell it back to the pharmacy or donate it to the hotel where future pilgrims can borrow it for free. It is cheaper to buy than rent in the long run.

- It may be preferable to buy one because although the distance from hotel to Masjid is near, the compound of the Masjid, which is cemented/tiled, is some meters away from the entrance. If you rent, it is for a limited duration and is subject to availability.

“During my recent umrah trip, I saw a place outside Masjidil Haram which provides wheelchairs for free. We didn't get any, though, because my mother only needed it for saie, not for tawaf (for tawaf we could cut short the distance by doing the tawaf nearer to the Ka'abah, but for saie there's no way to cut short the distance). So, we rented the wheelchair at the saie area. In this case, it was the aide who wheeled her during saie, but both my sister and I promised to keep within distance, so we did. But if you intend to do this, it's more advisable to get the male in your group to follow the person being wheeled... my sister and I had a tough time trying to catch up with the aide... his one step was equivalent to 2 steps from us!!! Phew!!”

- Tawaf for someone in wheelchair would be together with every one else. It is advisable for you to wheel your mother yourself and perform the tawaf together. She can read the supplication aloud and you can end each with “amin” since you are unable to hold the book. If you get someone else to push the wheelchair, the aide may be in a hurry to complete his job so that he can take in another customer. He may push the jema’ah at high speed. Yes, the tawaf will be completed but is it done correctly to the best of the ability and in the end do you get the satisfaction that you have completed it successfully? Again use the outer circle as to avoid the crowd. During Hajj, some proceed to the 2nd and 3rd level of the masjid to tawaf.
NOTE: Please ensure that the wheelchair is not left empty, so that it is in your secure possession always. The person who uses the wheelchair can perform solat in it.

2. 5. Prepare to depart

- Wait until your hajj or umrah is completed before you embark on major shopping, so that you can focus on your original intent/nawaitu. Thereafter, you may want to consider the following items after shopping around to compare prices – always ask for discounts, unless you are buying from a street vendor who may be more in need than a merchant:

“I’m used to bargaining with vendors at home and habitually did so with the street vendors in Medinah. After a while, however, I felt guilty because they are less fortunate and are doing their best to make a living. I don’t mind overpaying – if it’s too expensive, then I’ll just walk away. The transaction needs to be sincere for both parties.”

- Expandable, multi-zippered bag with rollers @ SR30 – useful and versatile!
- Al-Fajr alarm clock (www.alfajr.com) @ SR 135. A large face version is available for SR 150. It is programmed to emit beautiful adhan during the 5 solat times according to various cities worldwide.
- Books in English – wide selection at the Da’wah Bookstore in the Makkah Hilton shopping complex; ask for their list of books, CDs, etc. In Medinah, look for bookstores around Hotel Oberoi. For discounted prices, go to the Quran Printing Complex in Medinah to purchase Quran and/or translations (eg. SR18 vs. SR 25-30 regular retail).
- Habbatus Sauda products, e.g. Oil, rubbing ointment, honey, etc.
- Perfume oils (“minyak attar”), perfumed wood for burning (eg. bakhour, oudh)
  “I like Al Quraeshi’s Kasturi no.1, Haya, Munasabats – smallest bottle costs SR25-35”
- Scarves
“Al Helwa in the Makkah Hilton shopping complex has good quality scarves with contemporary designs.”

■ Henna
“\textit{I found the one sold on the street in Makkah (SR5 per pack) to be finer than the ones in green packets or the one in Medinah.”}
■ “Akar Fatimah”, easily found at Jabal Uhud. Look for the green, fresh ones.
■ Dates, especially in Medinah. Do ask the vendor to elaborate on the specific benefits of specific types of dates. According to one vendor at the dates market in Medinah, the Ambar is for youthfulness and the Lubnah is for bone marrow/fertility. Check out the frozen dates too.
“\textit{For rich, high quality chocolate covered dates, try the Tomoor brand @ SR40/kg. The manufacturer is Al Madinah Dates Co. 055308563. Less expensive is the Al Ansar brand – you may be able to get a good price if you visit their factory in Medinah. Al Ansar has a large variety with various combinations of chocolate, wafer, dates, nuts, etc.”}
■ Denim maxi can be purchased for as low as SR30 at the bazaar. The stone washed version is more expensive at about SR 40-50.

• During the Hajj season, check with your travel agent regarding arrangements to send your additional luggage prior to departure through POS MALAYSIA. You may also be able to post zam zam water, though at an expensive rate. It can be done several times before you leave. Also check for alternative cargo arrangements and rates.

• At Jeddah airport, a packing service is available. All Zam Zam water containers must be packed in plastic bags. This is compulsory. Costs SR5. Advisable to pack all luggage in plastic too as Zam Zam water from broken containers can damage your things. Can be done at Jeddah airport. BE SURE TO WRITE YOUR NAME/FLIGHT DETAILS ON THE ZAM ZAM BOTTLE & PLASTIC BAG or you may have difficulty retrieving your Zam Zam water upon arrival at KLIA.
• Do not talk about others’ folly, except by keeping their identities private and with the sincere intention of learning from their mistakes.

• Do not brag about anything, especially the number of umrahs you were able to perform during your trip. It’s not the quantity, it’s the quality. Be thankful for the privilege of being able to perform your umrah/hajj. Only Allah knows if it has been accepted.

• Continue with the positive habits and be conscientious of your prayers during the journey home…and beyond…

'Abd-Allaah ibn Mas'ood said: the Messenger of Allaah (peace and blessings of Allah be upon him) said: "Keep on doing Hajj and 'Umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver." (Narrated by al-Tirmidhi, 810; al-Nasaa'i, 2631. The hadeeth was classed as saheeh by al-Albaani - may Allah have mercy on him - in al-Silsilah al-Saheehah, 1200).

PART 3: PERSONALISING THE EXPERIENCE

3.1. The Land of Self Actualisation

by Ummi Shafiq

This was my fifth journey to Makkah & Medinah and this was the best to date. But let me take you back to my first journey, the journey that expedited my quest for self actualisation…

I remember way back in 1994, still a novice yet with a strong urge to go to Makkah, I was on my best behaviour. As outspoken as I was (and still am!), I made much effort to zip my mouth and not utter a word of disdain, no matter what the circumstances. Alas, one day I looked around the room I had shared with other ladies and remarked in my heart how good I was that I didn’t have to take medication like the rest of
them. THAT was a major mistake, for in Makkah or Medinah, you get instant retribution!

Later that day I developed gastritis and then bronchitis and was still coughing back in Malaysia. It took a few years before God sent His Mercy upon me and got rid of them “itis”– enough time to make the lesson stick. And the lesson was to not just watch one’s mouth but also one’s heart. So what was wrong with that little secret “pat on the back”? What was wrong was that I had perceived myself as superior to others in that THEY had to take medication and I didn’t. Humility is the order of the day.

My second journey, about 5 years later was almost flawless; or so I thought. Yes, I did make a major effort to watch my heart this time. And this time, I was exposed to the tantalizing array of Italian scarves. Oh my! Didn’t I just have to come back to Makkah for more of those scarves next time. So I asked God to bring me back the next year. It didn’t happen of course, because it was for the WRONG REASON!!!

I sighed to myself and berated myself. Yes, I DO SO WANT to go back to Makkah & Medinah – there’s something about those cities that grab you -- the subtle serenity, ecstasy, even fantasy. I told myself to forget about the wares and concentrate on God, The Creator, rather than His creations. You see, it’s not as easy as just buying a ticket to go to Makkah. One has to be invited by God, because The Ka’abah is His House. So if one is not invited, then various issues will crop up to prevent one from going – lack of desire to go, insufficient funds, emergencies, delays, illness, etc.
The Ka’abah, situated within The Masjidil Haram in Makkah, was earlier built by Prophet Abraham (peace be upon him).

A few years later I had started to imagine I was in front of The Ka’abah before I started my prayers. Soon I was on my way to Medinah and then Makkah. During this journey I made an effort to read up on the cities. And this time around I fell in love with Medinah. I wanted to make it my home – a place to live, a place to die. I wasn’t as thrilled about Makkah as I was about Medinah at that time. I suppose it made sense because Medinah represents the fruit of Prophet Muhammad’s (peace be upon him) struggles while in Makkah. Medinah is the embodiment of what many find attractive about Islam.

This particular journey was also more challenging and I succumbed to my weaknesses. I remember blurting out a comment in public that caused embarrassment to someone in my party. We were on our way to The Masjidil Haram from the hotel. Somehow I stopped short of entering The Haram and joined others to pray outside. Towards the end of my prayers, I sobbed, realizing that this was retribution. As Muslims can tell you, it makes a difference praying inside or outside The Haram. Inside, you are promised 100,000 times the reward PLUS the reward for ‘itiqaf. Of course, the Sufi Saint Rabiatul Adawiyah would not even have looked at the reward. God was her sole attention.

Having learned more about myself during this third journey, I then set my intention for my fourth journey: to purify myself and find God. This
was Ramadhan 2003 and this was the beginning of a new era in my spiritual quest. Wow, talk about purifying myself. I was taken deep beneath the layers and that hurt! I uncovered so many subtle weaknesses about myself and it would be too embarrassing to go into detail here. But there is one particular lesson I’d like to share in the hope that I shall always be reminded.

The beautiful Masjid Nabawi, also known as The Prophet’s Mosque in Medinah.

It was after the evening prayers in Masjid Nabawi in Medinah. I saw this pretty lady with make up and all and was just saying to myself that this wasn’t quite the place for it. The next morning, guess what? I couldn’t pray in the Masjid – AGAIN as a few years before. So I asked myself what wrong could I have done this time. And that lady flashed in my mind. Of course! I shouldn’t have passed judgment. Who am I to judge others anyway? So what I do now is if I see something I disapprove of, I say a little prayer. For example, if I see someone who dresses in an untidy manner, I pray that God makes him/her well-groomed. Maybe it’s none of my business, but the prayer is better than a critical remark.

As for finding God, let me share this poem with you.
I found You
between the words of The Noble Quran
I found You
in the reflections of my mind
I found You
as my tears kept flowing
I found You
when my heart kept yearning
I found You
when I realised the suffering was for my sins
I found You
when You made me look deep within...

And now that I have found You
Do as You please with me
Whatever I ask for
You decide for me
And whatever You decide
Please give me the strength to see
The goodness therein
Make it plain for me...

My love to You O Allah
And I know You love me for,
You are my *Wakil*, You are my *Wali*
How can I ask for more?

Note:
*Wakil* = Disposer of affairs, Watcher
*Wali* = Protector, Guardian, Supporter, Helper Friend


Well, something happened in Medinah to make me vow to return as soon as the hajj season was over. So I left for Medinah April 30, 2004. This journey to both Medinah & Makkah was the most interesting, most fulfilling, most informative to date. It was quite unbelievable:
- in Medinah I had a room with a view of The Prophet’s (peace be upon him) qubah (green coloured dome)
- in Makkah I had a room with a lovely unobstructed view of The Haram
- the Arabian food we requested was appetizing and delectable
- we visited more places than the usual routine, including a tour of the inside of The Haram in Makkah
- we had guides who were intelligent, witty and very knowledgeable
- the ground operator, Alef Meem, went beyond the extra mile, even bent over backwards to meet our requests
- most significantly, I fell in love with Makkah, I mean, head over heels…

The sight
Sent waves and ripples of emotions
My chest felt tight

Till tears
Rolled down my cheeks
Unbashfully in front of my peers

Yet it wasn't quite
The sight of The Haram
It was what was inside...

It was the energy
Beckoning at me
Reaching out to me
Touching me...

And there it* stood
Black & elegant
I wish I could
Stay there with permanence

I felt overwhelmed
By His Greatness
I felt reduced
To nothingness
Please don't ever let me go
I pleaded with Him
Keep me close to You for I love You so

Where will I go if You leave me?
How can I ever live fruitfully?

Let me cling on to You for dear life
Grant me sakinah in the midst of strife

Let me be in love with You and no other
As surely as You are One God and no other.

*The Ka‘abah, also known as BaitUllah or House of God
Note: Sakinah = Tranquility, calmness, peace and reassurance

Sunway Damansara
May 28, 2004

So here I am, back in Malaysia and homesick for Makkah. What made the difference this time? I give much credit to my Mursyid (captain of all my gurus), Sheikh Aleey, who had directed me to focus on the intention of asking God to transform me to become His true servant…Who knows where that will lead me? Who knows what God has in store for me? Who knows WHO I’ll be?

I thank God for the opportunity of my experiences and for letting me love Him. May it not matter to me what I’ll do, what I’ll have or who I’ll be…as long as it is what God wants for me.

3.2. Towards a Spiritual Journey: A personal narrative
by Sharifah Maria Alfah

Bismillaaahirrahmaanirrahiim…..
In the name of Allah the most beneficent, the most merciful
I bear witness that none that I worship other than Allah
I bear witness that Prophet Muhammad is His messenger
May the peace and blessings of Allah be upon him and upon his family and companions and
Upon those who follow them in piety until the Day of Judgement….

The plane came to a smooth landing at 7.30 am on March 4\textsuperscript{th} 2003, to the welcoming sight of KL International Airport. It was full of tired yet fulfilled pilgrims returning from the Hajj. As it taxied along the tarmac towards the terminal, I played back in my mind my memoirs of the journey, which I felt was a truly spiritual journey, culminating in individualized experience for all returning pilgrims.

"Al-hamdullilaah"

My good friend and companion for the journey asked me to describe in one word my overall experience. My truthful respond was “Al-hamdullilaah!” I was thankful to Allah the Glorious, the Mighty, for His blessings and guidance in allowing me and the others in my group to perform and complete the Hajj, without any untoward incidents. So many misfortunes or mishaps could befall any of us deterring or even blocking our journey, as I saw or hear the recounts of those who were unfortunate to be in a situation or another.

Preparation

I left for Makkah with a full suitcase but a rather empty chest. I was thankful that I did attend the few lectures that I could muster due to my tight schedule, listened to the tapes – \textit{Kursus Ibadah Haji} by Uztaz Hj.Hassan Abdul Latiff especially when I was driving back and forth between Penang and KL. In the beginning, I truly envied my fellow pilgrims who were more prepared, who took a whole year or even more to learn, assimilate and practice some of the rituals. However, I was thankful and grateful to some of these blessed souls for their readiness in sharing, in pointing your errors and in propping your level of confidence. I will always treasure the gifts they gave me, verses, books like \textit{Majmu’ Syarif – Jalan Menuju Bahagia Dunia & Akhirat} from Hajjah Fauziah Lokman and \textit{Panduan Lengkap – Sembahyang Sunnat} from Hajjah Aminah Arrifin.
In retrospect, intended pilgrims must take the trouble and time to prepare themselves. The various lectures offered by Tabung Haji or the pilgrimage operators should be attended, tapes listened and books read. It would reduce tremendous amount of stress and add niches to your level of self-confidence and reliance. Be open to seek guidance and support from your group members, esp. the Uztaz who is assigned to help you, as was Uztaz Haji Md Daud, to whom I am indebted.

**The Truth Mirror**

The other preparation is to take the trouble to look into the truth mirror, to reflect on our behaviors, needs, idiosyncracies, relationship issues and rough edges. All the positive and negative traits, bearings and attitudes would somehow be accentuated in the Holy Land. We really need to swallow our false prides and quickly seek redemption and perform supplications for those negative attributes and thoughts before the lessons turned unbearable. Even negative thoughts or doubts may receive enlightening retributions. Lessons in humility were aplenty, and we must be quick in seeking pardons and forgiveness.

I had my own personal experience when a doubt glared me in the face and left me totally a true believer. I remembered smiling, maybe cynically, when the Uztaz, in Penang, mentioned during one lecture, that Allah sends down his Angels, around 5000 of them to be amongst the pilgrims during the Tawaf, especially from Rukun Yamani to Hajarul Aswad, where we start the Istilam for a new round. He continued to warn that where there was good there was also evil designed by Satan, who sent down thousand of his minions, maybe the rank “of five star generals” to derail us from our efforts, our faith, our concentration in the mayhem that surrounded us. A doubt did cross my mind on whether Satan’s minions could be in such a holy place. It was during the end of the 6th round, when I was performing the Tawaf on my own that I felt a hand on my left shoulder. Initially I just let it be, thinking that it was a woman’s hand seeking support. But I suddenly felt that this was different. I tried to move away but the hand kept coming back. Suddenly, after crossing the line of Hajarul Aswad, I felt a chill creeping up my neck, which caused me to glance back over my shoulder. What I saw was a sordid, sleazy face with red horrible eyes, baring his yellow teeth.
I immediately raised my voice in prayers seeking Allah’s help and His protection. At that instance a wheelchair hit an Indian woman pilgrim, who screamed as her clothing got tangled in one of the wheels. I felt the hand leave my shoulder and when I looked back the ‘thing’ was gone. I completed the round and prayed hard seeking God’s forgiveness, protection and blessings. But the incident left its mark and since then I did not do the Tawaf alone again.

Sharing of Experiences

Exchanges of experiences were many during meals when we had the opportunity to sit together building rapport and friendships. There were lots of light moments and humor especially when one of our group members, Hj. Mahadir Lokman related his experiences. His knack for seeing the humorous side of events and skill in relating them made us laugh which I think was quite therapeutic. Bad experiences became examples to avoid but positive experiences needed to be shared carefully, otherwise your elation could be interpreted as being boastful - riak. Sometimes the experience was meant for the individual and this should be kept between him and his Giver.

I was so reminded when I related my experience of being blessed by a unique purple onyx bangle, given to me in the Masjid-Al-Haram by a rather elderly Middle Eastern woman, after the incident of the Tawaf. Maybe it was an amulet to uplift my faith and confidence. Reflecting, it could have been a gift that was really meant for me and hence should have been kept as such. Maybe I should have considered the feelings of others around me, who did not receive such a gift. I take it as another lesson in humility that we all needed more of.

I now know that if we have faith and steadfastness, committing no offence within its boundary, we should not have any fear for as we enter the sanctity of the City of Makkah, we were protected and blessed….

“Whosoever enters it, he attains security.” (Al ‘Imran 3:97)

Self Control
Keeping one’s true feelings especially of hurt, anger and dejection to oneself was difficult; but if well managed, created better harmony and peace. I learnt from years in my profession as a HR person to shrug my shoulders and choose avoidance rather than confrontation. This choice did help to reduce a lot of stress on relationships, for which we were forever tested, and allowed me to keep focused on my superior goals and reasons for being on the journey. I did however seek forgiveness for any inadvertent contributions on my part to any given situation, knowing that I could easily be blinded of my role in it.

**Security and Safety**

The frequent reminders and advice to be careful in respect of our security and safety should be heeded especially for women. It is always advisable to go around with a *Muhrim* especially at night. If not possible, plan to travel at least in pairs or better still in groups. I was grateful to always have companions to perform all rituals and to go shopping with.

The tip to wear thick socks/stockings covered by another pair of thin socks helped not only to protect one’s feet during the performance of Tawaf and Sa’ie but in making washing easy. Eventhough we truly believe in Allah’s protection when we seek it, we should not throw caution to the wind. Praying at the multazam after Tawaf could cause accidents if we are not careful and mindful. I have had pilgrims crossing over my head as I bow in sujud and it is better to keep your hands and fingers close to your body to avoid them being stepped on. There was an account of a couple being trampled to death whilst trying to perform their prayers within the flow of the crowd performing their Tawaf.

Another good tip is to wear proper shoes when performing the stoning of the *Jamrahs*. Apart from the danger of slipping, many who wore slippers came away with bare feet. I had quite a scare after performing the first stoning of Jumrah Aqobah, when my arms were suddenly grabbed by two Indian women who were falling in the crowd. As at the moment I was helping a rather small elderly lady to throw her stones, I lost my footing among the multitude of slippers that were discarded around the Jumrah. Fortunately as I felt myself being pulled down by the weight of the two women, another group member grabbed my waist and yanked me back to my feet, assisted by her husband. I guess they may have
saved my life and maybe the lives of the two Indian women as well. May Allah bestow His blessings on them always. I came away from the crowd quite shaken and tearful. After that experience, I wore my shoes for the next three days of performing the rituals and found my balance better and footing more firm.

**The Cornerstones of Hajj**

I believe that faith and self purity; and the prerequisite performance of all rites are the two cornerstones to achieving the ultimate of the Hajj – Hajj Mabrur. One only needs to ask to receive, for every deed depends on the intention, and our rewards are tailored to our intention.

The other cornerstone has to be our sincere feelings and connections with our fellow pilgrims. I felt that during each step of the journey we were given ample opportunities to show and shower our purest love, care and compassion for another human soul, a fellow pilgrim from all races and walks of life. Tears kept streaming down my cheeks as I recalled the number of times I let the opportunities slip by, maybe through my lack of faith, fear for my safety, safeguarding my comfort zone and the pursuit to perform the Hajj rituals to the latter. I thank Him for his guidance, for there were times that I did try to provide some assistance, care and compassion and I hope that these did make the difference.

**Health & the Blessed Water – Zam Zam**

My sinus did not help, flaring with the airborne sand and germs. During prayers we could hear the orchestrated coughs, and my contributions to the disruptive melody were plentiful. Like most pilgrims I came well prepared with medicines, yet I had to make a few trips to the Tabung Haji Clinics for further medication. I am truly grateful that the clinics were well manned by polite and caring personnel. Furthermore, within our group, one only needed to mention one’s ailment for immediate offers and sharing of tablets and pills. This comradeship to see others well to enable them to perform all rites were most pronounced and enlightening. There were even doctors within our midst ready to offer professional advice and medicines.
One’s health, physical, mental and spiritual, are vital to one’s performance of all the rites and formality of the Hajj. Poor health could seriously impede the completion of the set rituals, especially during the time in Arafah, Muzdalifah and Mina. Vitamins and food supplements could help to sustain us, when we were pushed to the limit due to lack of sleep and rest. Yet, I have seen many showing their true faith, strength and spirit, rising above their physical limitations and poor health to perform what was required, be it the prayers (fardu and sunnat), Tawaf at Baitullah, Sa’i between Marwah and Safa, the wukuf in Arafah, the collecting of stones at Muzdalifah, mabit in Mina and finally stoning the Jumarat. Poor health and disabilities were only physical hurdles that many did overcome with fortitude and faith.

Allah swt, the Most Gracious, the Most Merciful provides all His pilgrims with the purest of gift, the water of Zam-Zam with all its virtues. For me, it was a life saver for as said by the Messenger (pbuh), “The water of Zamzam is for the purpose for which it is drunk” Ibn Majah (3062). Washing my face and drinking the water of Zam-Zam helped to reduce my cough and arrest my constant nose-bleed. Whilst visiting Tabung Haji clinic, I observed a number of elderly pilgrims who were receiving treatment for dehydration. It seemed they would rather not drink to avoid visits to the toilets.

I would personally add that there should be a change in mindset that we should only make the trip when we are retired, kind of over the hill or before the final curtain. There should instead be a new message and call to encourage Muslims, who fulfill the criteria (beristithoáh) to perform the Hajj when they are in their prime. There were quite a number of younger pilgrims who were able to take the strides better and I envied them.

Our Atonement

With millions of people all hoping to get through the rites and rituals and experience the cleansing and the promised acceptance of atonement, there were times that I found myself being detached from it all, as though I was watching from a third plain. There were times I wished I were more alone to be able to seek my true self in the multitude of people. There were times I felt despair and at other times overwhelmed
by feelings of loneliness, missing my families. But most of the time I felt thankful and joyful that I was in fact one of the multitudes, one of the millions who were lucky to be in the Holy Land, to fulfill the last pillar and obligatory duties of a Muslim. In the dawn of the mornings when I stood embracing the Kaabah from the rooftop of Masjidi Haram, the feelings of peace and love for the Creator and all His Prophets, Angels and people were overwhelming. My cheeks were often wet with tears when the awe and feelings of thankfulness overcame me.

The journey was a window to our character, a test of our togetherness with our fellow Muslims. It challenges our faith. Each ritual had a deeper meaning to test our true self, for example - Did we help to offer and squeeze a little space for another fellow pilgrim to perform her prayers, as you are only a guest in His house? Did we offer our water when we saw another thirsty pilgrim, as we had more than we needed? Did we feel any abjection towards those who were different and not as clean as us? Did we feel threatened when a sick pilgrim came near? Did we sincerely part with our wealth when we gave the alms? Were there silent objections when we paid the expiation – *fidyah*?

**A Dream Fulfilled**

Performing the Hajj was fulfilling a dream, a calling that had come true. Whether our Hajj was “Mabrur” – accepted or not, we would never know. Some said if you return with peace in your being, then your Hajj was accepted. Others said that if during the Hajj you were able to get along well with the other pilgrims, helping them in their needs, no matter how big or small, how hard or simple, then your prayers were answered. For each, our own journey and the fulfillment of our own needs. I found that the journey completed my own needs and vows and any shreds of doubt I ever had on various aspects of our religion were washed away as I felt His greatness and the faith of the multitudes. Hopefully we were all returning home … reborn as the day our mothers gave birth to us.

Just then, the door of the plane opened for me to disembark, to be home with my loved ones. I now pray for the day I would once again say the Talbiyah, to mark my return journey to the Holy Lands of Makkah and Medinah. Insha Allaah.
Subhaan Allah, Wal-hamdu lillaah, Wa laa ilaaha illallaah, Wallaahu Akbar. Laa hawla wa laa quwwata illa billaah hil’aliyi’azim. Glorified is Allah, and the praise is for Allah, and there is none worthy of worship but Allah, and Allah is Greatest. There is no power and no might except by Allah, the most Glorified and the most Great.

3.3 My Hajj and Umrah Memories of 2002
By Noraini Shamsudin aka Ryan

TRIP DETAILS: KT 98
The Flight no: SV 5361
The date: 16th February 2002 (check in time: 10pm at Kompleks Tabung Haji Kelana Jaya) and flew off at 1.30 am from KLIA
Touchdown at Jeddah: 5.45 am, 16th February
In Makkah Stayed at ASHRAF JADIDAH BJ 3A, maktab 89, eraser, room 1149C

THE HAJJ TRIP

Flight home: SV5374
Date: 29th March 2002 (from Hotel at 1.30 am)
Time: 7.30 am, 30th March from Medinah airport.
Touchdown KLIA: 9.30pm, 30th March
In Medinah stayed at zone 2, FUNDUK DAR, pencil, room 508B
Duration of stay: 43 days

My husband and I were lucky to be allowed to do hajj even though we had just applied just the year before. I had remembered putting on that famous ‘seposen’ face when we met the Tabung Haji officer to submit our application in Kajang office. He had simply said, “Try appeal in around the month of May. That is when the offer is made to those qualified.”

Since our savings were enough to do hajj, I had this itch to make it at whatever odds. It’s simply that the ‘call’ was too strong in me. Early June
of 2001 I had submitted the appeal letter and voila! In two weeks time we had the offer letter to do our pilgrimage that very next year! Alhamdulillah.

Since then, we made vigorous preparations for this journey of a lifetime. Besides attending Tabung Haji’s weekly classes and the ‘Kursus Perdana’ etc, we also looked up a few other books and websites related. RM 20,000 was no small amount for us who have eight mouths to feed! After checking through our statement of accounts, we discovered that we had more than enough to make an extra Umrah trip for the two of us that same year, ie in 2001 itself.

So, we signed up through an Umrah agency, rounded up a few friends to come along (at their own expense of course!) and September, we made our first Umrah trip to the Holy lands. After that trip, our confidence and excitement to do hajj was even elevated and by this time, after getting lots of opinion from experienced ‘hajjahs’ and ‘hajis’ (many of the tips were actually from my batch—especially from yanali and Dr Aya..thank you so much dearest girls!!), we set off for Makkah on February 16th, 1.30 am via KLIA.

I met Shah of Red House upon reaching Jeddah airport, 2 years my junior who happened to be sharing the same “Maktab” with me throughout our stay at Makkah. Although we had opted for a “Muassasah” trip, we considered ourselves fortunate that our Maktab was less than 50 meters away from both Grand Mosques, the Masjidil Haram in Makkah and the Masjid Nabawiyy in Medinah. That enabled me to walk to and fro the mosque for every prayer. Alhamdulillah.

In Makkah, we stayed at the Ajjiyad area; opposite the Jiyyad Hospital, which is also a stone’s throw away from the Royal Palace of King Fahd (our entrance to the Grand Mosque was via Gate 1: King Fahd’s Gate). While in Medinah, we stayed at Funduk Dar (Zone 2) which was officially opened that particular Hajj season! Since it was a brand new hotel, we felt like it was a 5-star treat compared to our Makkah stay! Alhamdulillah..our patience was duly rewarded in the holy lands itself!
What was so unique about this hajj trip was the Arafah and Mina experience, which was by far an outcry compared to the Umrah trip we did earlier.

Since our flight was one of the last few flights to Makkah (the last being KT 100), we had opted to do Haji Ifrad since the act of “Wukuf” was just a few days away after our arrival. We did a lot of research on the “Manasek” / Journey of the Prophet Muhammad (pbuh) doing his hajj, thus, decided to follow his actual journey.

After Tawaf Qudum, and Saie, we rested a few days until it was the Wukuf trip. At this time, the crowd was at its peak of approximately two million, all crammed in this Masjidiil Haram. It was an awesome sight, of all the different faces of Muslims and their clothings, so different to that of ours back home. I loved the robes worn by the Nigerians most of all. They’re most elegant and so colorful !!! I could just imagine back in the old days, these men travelling around on horses and camels with their robes flying high. Must be quite a sight!

After packing up a few simple items in our backpack; such as a long white robe (jubah), two tudungs (I preferred MINI TELEKONGS as compared to donning a telekong like the majority of Malaysian Hujjaj did, simply because it was more convenient when we frequented the toilets!!), a pair of cotton trousers, a couple of underwear and of course toiletries, a small hand towel, biscuits, vitamins (Vit-C tablets and rehydration tablets are a must) and essential medicines (such as paracetamol and diarrhoea solutions), an umbrella, a small scissors for the act of tahallul, a pouch for stones, a plastic mat and a light sejadah, Al Quran and doa books, we started our journey to Mina to do the act of “Tarwiyyah”, whereby the Prophet (pbuh) had stopped by Mina to gather water as preparation for his wukuf at Arafah. But before we did this, we had informed our Tabung Haji authorities at our Maktab in Makkah for permission. Since we are considered ‘young’ and ‘vibrant with energy’ (at 42!), they consented and supported our mission.

(I STRONGLY RECOMMEND FUTURE HUJJAJ TO START BUILD STAMINA EARLY IN MALAYSIA ITSELF, i.e. DO BRISK WALKS DAILY, TAKE YOUR DAILY VITAMINS DILIGENTLY, AT LEAST A MONTH BEFORE DEPARTURE.)
We spent the night at Masjid Khif at Mina, a stone’s throw away from the Jamrah area. Masjid Khif was amongst the oldest mosque in history. More than 70 Prophets was said to have prayed in that mosque. Very few Asians were there besides ourselves that night. Most were the Arabs, as it is ‘Wajib’ Haji in their Mazhab to do this act of Tarwiyyah.

Throughout our stay there, we discovered that every prayer was shortened to only 2 rakaat (Solat Q’Asr), except Maghrib, as according to the Prophet’s Sunnah. I did my Solat Hajat asking Allah to make my journey fruitful and with ease. We spent the night reading the Quran interspersed with Solat Tahajjud.

The next morning (immediately after Subuh) we headed for Arafah to do our wukuf. Since we were about the only few Malaysians there (the rest were Arabs, and did not understand much of the Arabic language--** MUST REMIND FUTURE HUJJAJ TO PICK A WORD OF TWO OF THE LANGUAGE BEFORE THEY REACH THERE!!), we decided to join the congregation on foot via the pedestrian walk to Arafah to avoid the traffic jam from here as well. Amazingly, this pedestrian walk which started from Masjid Khif was well facilitated with fresh Zam Zam water coolers all along the way to Arafah. There are also lots of ‘syaiie’ (tea) on sale throughout the journey! Alhamdulillah, we reached Masjid Nameerah at Arafah just in time to hear the Imam’s Khutbah and joined in the congregation for Solat Jama’ Q’Asr of Zohr and ‘Asr, meaning 2 rakaat for Zohr and 2 rakaat for ‘Asr.

After solat, we walked on to locate our Malaysian tent, but decided to drop the idea after another 2 hour walk, and only managed to find an Indonesian tent instead. We decided to just spend the rest of the evening in silent supplication, read the Quran, not forgetting to Solat Taubat, Hajjat etc.

After Maghrib, we hopped on another bus ride to travel with the rest of the 2 million crowd in all heading for Muzdalifah, and did our Solat Jama’ Q’Asr Maghrib and “Isya’” there. Since we had travelled by ourselves, we decided to camp out at Muzdalifah although the act of “Mabit” only requires one to be there for a while. The Prophet (pbuh) himself spent the night there while gathering stones to throw at the Jamrah.
What we did was real camping out, with only our mats and bags as pillows under the moon and stars along with what seemed like millions other Arabs then! But fortunately, another Malaysian couple who joined us in this trip offered their COLEMAN camping tent and that was a big relief for me who always had a roof as shelter back home. I shared the tent with the wife, making our presence so much significant as compared to the other campers! (I STRONGLY RECOMMEND A SIMPLE CAMPING TENT FOR TWO FOR THIS PURPOSE)

So, we camped up with what looked like mostly the Arab crowd, reminding me how simple was their journey. Most of them brought along their family and little ones along and slept out in the open on simple spread out mats. We were obviously the most fashionable campers, and had the rest of the crowd staring at our camp with amusement!! Toilets were available around (on queuing basis of course!) and food is in abundance, ranging from hot tea to fresh Nan breads! My biscuits had remained untouched so far. (Canned CHILLI TUNA with Nan breads would be a nice alternative meal at that time! Yumm..)

The next day after Solat Subh, we followed the rest of the huge crowd on foot to Mina to do the act of “Melontar” the Jamrah Aqabah. Though it is ‘afdhal’/best to do it during dhuha, we discovered that it was impossible to do so with the Arab crowd. After witnessing what seemed to be an almost ‘tribal’ misunderstanding between Arabs who came back from the Jamrah area and with those going, we decided to scrap the idea and did it after Solat Zohr. By then, the Jamrah area was practically empty and our task was made simple..Alhamdulillah.

We then did the act of ‘Tahallul’. It was my first experience of shaving clean my husband’s head and luckily, he was satisfied with my amateurish barber’s skills!! We then paid the amount of 350 SR via the authorities empowered to do this act of sacrifice. There were many booths just outside Masjid Khif to do it. (We may also do this via our Tabung Haji elected officials at various Maktabs). From this point of time, we were free from all inhibitions of Ihram! I then showered and shampooed my hair for the first time since I sat foot on this Holy Land!!!
We travelled back to Makkah to do our Tawaf Haji that very same evening and had it completed only just before Solat “Isya”, due to the very large crowd, of course. We then returned to Mina (there were many hop on Mini buses and taxis outside the grand mosques) to spend the night at our camp, erected outside Masjid Khif. The crowd at Mina at this time was so immense outside the Jamrah area, reminding me of Padang Mahshaar, the place we would gather after death, Subhanallah!

(NOTE: Why we had chosen to camp out instead of sleeping at the Maktab camps was simply because our Maktab’s camps were in the district of Muhassir, which was more than 5KM away from the Jamrah area. This was even further up than the Muassiem area. A hadith I came across stated that Muhassir was the place where the army of Abrahah was attacked by the birds known as Ababil carrying stones from Hellfire, just before the birth of the Prophet (pbuh). Muhassir is in Muzdalifah and was the place the Prophet (pbuh) had picked up his stones before proceeding to Mina. Just recently, the Saudi authorities had gazetted the area to be Mina. However, having that much distance to travel on foot daily had made us opt to camp out nearby Masjid Khif, where facilities such as food and water were in abundance.)

The three days after were spent doing the act of “Melontar” the three Jamrahs –Ula, Wusta and Aqabah consecutively. Within those days too, we experienced what we considered to be a most remarkable journey of our lives, witnessing human nature at its peak. The human nature were put to test within the confinements of Allah’s blessings. Everyone was equal here, to do whatever was their creed. But everyone had come with a common goal. To do the act of Ibadah that was advocated upon us by the Prophet Muhammad (pbuh) which was also the call of syariat of the Prophet Ibrahim (pbuh). (I STRONGLY RECOMMEND GOOD WALKING SANDALS as foot apparel as compared to slippers, as I witnessed tons of slippers left piled up in front of the Jamrah ‘wells’, with a few sad tales of trampled hujjaj due to difficulties to get close to the Jamrahs)

There were also the honourable ones who had given away trailers of foodstuff to the hujjaj. Drinks, biscuits, yoghurts, fruits came ‘flying’ from the air, each one landed on eager hands who had come to do this great
act of Ibadah. I am sure the kindhearted donors will surely be well rewarded in the Hereafter, insyaAllah.

After the Mina experience, Umra and other daily routine in Makkah and Medinah was a totally blissful experience of ‘leisure’ as compared to the hardships at Arafah and Mina. In Makkah, we managed to visit Maqam Siti Khadijah (for ladies, from afar), Masjid Jinn, the King Fahd Muzium, the Kaabah Kiswah factory. The Muassasah charged SR 30-40 for a trip depending on the places of visit. However, Masjid Jinn and Maqam Siti Khadijah may be reached on foot.

We left Makkah after our Tawaf Wada’ around noon to head for Medinah which was 8 hours away, by bus. Our bags had to be sent down a night earlier to be sorted and packed on to our buses. Tags of bus numbers and the destined hotel room numbers etc in Medinah were received by then.

The visits to the ‘Maqam’ of the Prophet (pbuh) and the ‘Raudhah’ at Masjid Nabawiyy were an awesome experience simply because the crowd had lessened tremendously, and that too marked our days there were outnumbered.

Visits to the ‘Maqam’ for ladies are scheduled as not to clash during prayer hours. It is preferable to do it straight after Subh prayers at 7 am as compared to the afternoon visits at 2pm, due to the longer duration of visit. After a short queue at the Babun Nisa’, we were allowed in exactly at 7 am. I did the usual Sunnat Tahyatul Masjid upon entry to the Masjid Nabawiyy, then proceeded to the Maqam Rasulullah to say Salam. By this time, the white screens nearby which was placed during the peak Hajj season have been removed and the narrow passage beside the Maqam was usually packed with eager visitors. After a brief visit (the salam text is in the book of doa) to the Maqams of Rasulullah (pbuh), Umar (a.s), Abu Bakr (a.s), I proceeded to Raudhah. (NOTE: It is WRONG to solat at the Maqam’s vicinity. It is syirik to solat, what more cry aloud at the Maqam) To get to Raudhah, simply do your solat Hajat before getting to the area nearby, then doa to be able to solat within the area. The Raudhah is marked by the few golden pillars nearby the Mimbar, as recited by a hadis by Rasulullah (pbuh);
“Between my house and my Mimbar is one of the gardens of Heaven (Raudhah)”

Alhamdulillah, I managed to solat in the Raudhah area during every attempt so far. I did Solat Sunnat Dhuha (since I frequented the place after Subh) –at least 2 rakaat, depending on the crowd; and extended a brief doa after, to allow others the opportunity during those short visits.

We were the last of the Malaysians who left Medinah, and were fortunate to have celebrated the New Year of Hijrah in the Holy Lands. We fasted on the days of Asyura with the Arabs and break our fast with them in the Masjid Nabawiyy. The Arab ladies brought their drinks, dates and breads along and had it laid just before it was time to break fast. Everyone was then invited to join them and was offered their food to share. This was a momentous occasion to observe for someone sentimental like me.

The trips by Muassasah Medinah were much more organised as compared to those in Makkah. We were brought on free bus rides to places such as the Bukit Uhud, Masjid Quba, Masjid Qiblatain, Masjid 7, Chocolate and Tamar factories, the same places we visited during our Umra trip earlier. However, we had to take a taxi ourselves to get to the Quran factory to purchase some home. Cassettes of Quran Reading by Al Ustaz Abdul Rahman AlHuzaify may be fetched at a very good price here, ie at SR 37 only.

After ziarah wada’, we packed and brought down our bags which by now had doubled up. We had them weighed before sending down our bags to avoid excess baggage fines. The airport clearance at Medinah (again, this was a blessing for Medinah airport was just 45 minutes away as compared to Jeddah airport) took quite sometime to settle, thus, we had to solat Subuh there, though we had left the hotel at 2 am. But our patience were well-rewarded when each of us were given a translated Quran each as souvenir before leaving the holy lands.

I had come home reminiscing all fond memories of this hajj trip. I considered difficulties such as the queues at the lifts, toilets and for food as minor challenges. The 2 million crowd may pose a challenge, but, everyone was there for a common goal. Another unique feature there
were the dark-skinned Arabs outside the grand mosques who were always begging for money or selling some very cheap items such as food, scarfs, robes, henna, trousers etc. Often they were chased after by authorities who confiscated their wares if caught. (I witnessed these incidents with deep empathy).

It was a dream come true for someone who had been wishing to do hajj all her life. Like many others, hopefully, this would not be my last yet, inshaAllah.

THE UMRAH TRIP

It was after a test of grit when I left KLIA via flight SV 0825 of Saudi Airlines at 5.15 p.m sharp on the 7th of September, with my husband. We had (for 15 minutes) lost our three-year old daughter amidst the massive crowd which consisted of mostly relatives to those boarding on the same flight and probably others on vacation to other parts of the world on this short mid-term holiday.

After a frantic search mission, our daughter was found crying at one fast food joint where she had thought or hoped would have found me. Within the last few minutes before we boarded in, I had clung her tightly in tears, not due to the thought of leaving her, but thankful to Allah that she was found in time. (We had already decided to cancel our trip lest she was not found by then. But Allah's will made the trip possible..Alhamdulillah.)

After eight hours, we touched down at Jeddah airport, at approximately 9 pm Jeddah time. That was about 1 am --midnight by Malaysian time, but to my amazement, we were not missing our bedtime at all! The immigration routine was fast and our baggage were soon retrieved upon arrival. Our agent immediately took charge of our connecting flight to Medinah.

After our Jama' Q’Asr of Maghrib and “Isya” prayers, we soon departed for the much awaited journey.
Medinah Al Munawwarah

Medinah at 1 am, local time was still buzzing as daylight when we checked in at our hotel. Much to our delight, the hotel was merely 50 metres away from the grand mosque, Masjid Nabawiyy. The scene that captured me was overwhelming. It was truly remarkably magnificent and ostentatious beyond words. I could only utter words of gratification for having brought me here to witness one of Allah's greatness. Only Allah has made it possible for me to be there at that time. Alhamdulillah.

It was brightly lit up and immensely built by creative hands of the Arab Muslims. Word has it that this was to be the second largest mosque after Masjidil Haram in Makkah. The present mosque was completed a few years ago which could accommodate probably a million easily for each prayer.

Subuh prayer was an awesome experience for a first timer like me at the Masjid Nabawiyy. The azan was called at 3.30 am, that is about an hour away from the actual prayer itself. But excitement woke us up after having somewhat of an hour or two of beauty sleep!

We were briefed by our travel agent on how to find our way back to the hotel (as there were hundreds of hotels located around the vicinity), should we get lost. This was especially so as one would be easily led astray by the many shopping bazaars located on all directions from the mosque's gates!

True enough, I discovered later that shopping sprees were an exciting event after every prayer. The wares were merely displayed on road pavements outside the mosque at incredibly cheap prices. Garments such as white long robes, normally sported by Arab men were some of the items commonly on sale, fetching as low as 20 Saudi Riyal per garment. Haggling is an art one must acquire on every item to be purchased. Otherwise, you could be paying double the price for the same item just next door! Once the peddler announced it is 'Halal', then only a deal is settled. Amazing though these roadside peddlers disappeared immediately just before azan of every prayer (to join the mass prayers) and only returned to doing business after prayers was
done, postponing all business dealings! Some bazaars were even left opened to answer the call of Islam's second pillar. Such is the beauty of Islam in this holy land. Total abandoned trustworthiness is something not found in any other parts of the world!

**The Masjid Nabawiyy experience**

Entering the Masjid Nabawiyy was a unique experience altogether. While the call of azan sounded, people from all directions, of different shapes and sizes, of different nationalities and skin colors, flocked in at once answering the call to fulfill their duty to Allah. This oneness in unison truly is plain awesome and so overwhelming!

The white polished marble floors from the gates leading to all doors of the mosque were spotlessly clean and shining, putting my own at home to shame. Cleaning and polishing were done almost periodically after every prayers.

The doors leading to the prayer halls were named after significant names in Islam. There was Babus Siddiq (the honored title given to Abu Bakr (a.s) , Babun Umar, Babun Ali, Babur Rahmah, Babun Jibrail, Babun Nisa' etc.

The Prophet (s.a.w) said;
"Whosoever visits my tomb, will have my 'shafaat' (blessings)." and,
"Whosoever does his pilgrimage (hajj), then visits me after my death, is akin to visiting me while I'm alive." and,
"Whosoever is patient with the difficulties of Medinah, bear that I will be witness and will extend my 'shafaat' on the Day of Judgement."

These are some of the reasons as to why this mosque drew some hundreds of thousands if not millions of crowd each year.

The ladies' entrance was guarded diligently by ladies clad in black 'Niqaab" who checked through every bag carried into the mosque. These security guards were particularly strict in not allowing any cameras to be brought in. It was much to my amusement that they
referred us with special names. It would be 'Siti Rahmah', for us from South East Asian countries, and 'Hanum', for those from Arabic countries! They even managed to utter a word or two of Malay if they needed to communicate with us from the Malaysian and Indonesian waters!

Slippers were to be placed just at the entrance. It is most advisable to put them in a bag or pouch in order to be identified easily later. Many lost their slippers due to forgetfulness, rather than handpicked by someone else.

With these verses, I entered the grand holy premise.
" In the name of Allah and upon this religion of His Messenger O Allah, do allow me in this door of truth, and let me out of this door of truth. O Allah, grant upon me from you your greatness and knowledge that will help me (find the truth). O Allah, Peace and blessings be upon his Messenger Muhammad and his family. Forgive my sins and open up your doors of Rahmah (blessings) and let me in O Allah the Most Compassionate."

Inside the mosque was an even more spectacular sight. Muslimahs by the thousands thronged in rows or 'soffs', in a well disciplined fashion. After each row was completed, another took place behind them, until all floor space was occupied. On most number of occasions, the 'soff' were spilled on outside the mosque due to the enormous number who turned up.

Committed Muslimahs even brought their young to pray. Once, I had the opportunity to pray beside a South African young mother cum dentist by profession, who, like me, had come all the way to do Umrah with her family (She had two sons, the younger, an eight month old baby). Her baby’s cries had not deterred her to join the mass prayer. She even held the baby in her arms lovingly during prayer.

The cool interior of the mosque was therapeutic to the state of mind, besides being an awesome piece of art. Quran verses lined the walls
amidst the tiled glazed finishing, interspersed with colorful tinted glasses and carved designs. The moorish architecture and interior deco was simply fascinating, and blended in unison. The classic chandeliers, antique and ostentatious, were symmetrically hung along the high carved ceilings as far as the eyes could see. Clocks to remind the time lined the walls, reminding the hour and of prayer hours. After Zuhr /'Asr prayers, the centre ceilings glided open to let fresh air in. This alone was a unique experience for me!

The Holy books of the Muslims, the Quran, were lined at the front and side soffs, stacks of them in pure Arabic text and in various other translated versions; Turkish, French, English, Iranian, Indonesian etc. These books were read in silence as part of 'Ibadah' while waiting for prayers led in congregation.

Zam Zam water dispensers, were lined in strategic places for all to quench their thirst. These cooled Zam Zam dispensers were equipped with disposable cups to be dispensed immediately after use. One has to be careful with this. Some were not aware of the correct location of the used cups and the fresh ones! Cleaners were at attention most of the time, armed with giant mops to periodically wipe dry every slightest drop of spilled water.

**Visiting the Mehrab of the Prophet (s.a.w)**

The 'mehrab' or Maqam of the Prophet Muhammad (s.a.w) and his great companions, Abu Bakr (a.s) and Umar Al Khattab (a.s) are situated near the Mimbar (front spot where the Imam stood on each prayer).

The Raudhah is situated beside the Mimbar. It is said to be a sacred place as narrated in a hadith. The Prophet (s.a.w) once said; "The place between my house and my Mimbar is one of the gardens of heavens."

Therefore, Muslimahs were only allowed to visit the mehrab outside prayer hours, specifically from 7 am to 11.30 am and between 2pm to 3.30 pm only.
After Solat Tahyatl Masjid at the Raudhah, or nearby (due to the endless streaming in and congestion of the crowd in this small area), one is encouraged to proceed on to visit the mehrab of the Prophet (s.a.w) and say Salam followed by posturations in a quiet manner.

"Peace be upon you O most noble one. The kind compassionate Messenger of Allah. May you be in Allah's blessings and in His Compassion. Peace be upon you O Messenger of Allah. Peace be upon you the chosen one. Peace be upon you O Most loved one of Allah. I bear witness that there is No God save Allah and I bear witness that you are His Messenger and His Prophet. I bear witness that you have imparted your Risalalah (Deen), you have completed your mission and have given advice to your Ummah, and that you have done Jihad in the midst of enjoining others towards Islam, uplifting the stature of Islam towards greatness. Peace and Salawat be upon you till the Day of Judgement. O Allah, bestow upon him your greatness and the highest status of the place that has been promised by you. O Almighty, You are truly one who never betray promises ever."

It was during this visit that I was overcome by a feeling of overwhelming abundance and solace to be able to be with the Prophet (s.a.w), an indescribable feeling of awe by the presence of the Prophet (s.a.w). Tears of gratification streamed endlessly during my visit to these places. If it were not the Prophet's (s.a.w) sacrifices and dakwah to his ummah, I would probably not have been a believer today!

I then proceeded with the visit to the tombs of Abu Bakr (as) and Umar (as) subsequently, in the same manner with respect to the dead.

The Medinah trip
The first day at Medinah was spent on visiting the mosque and its surroundings. Our visit started at 7.30 am in the morning when the temperature was already at 40 degrees Celsius.

The Al-Baqi' was another place of visit just outside the premises of the holy mosque. Here were some 10,000 companions and family members of the Prophet (s.a.w) who were laid to rest in a huge ancient burial
ground. Syaidina Fatimah AzZahrah (r.a), Ibnu Abbas (r.a), Uthman bin Affan(r.a), Hassan bin Ali bin Abi Talib(r.a), Abdullah Ibnu Umar(r.a), Jaafar bin Abi Talib(r.a), the wives, sons and daughters of the Prophet (s.a.w) to name a few.

We supplicated for the dead as below;
" Peace be upon all of you, O righteous ones. You have preceded us and we will follow you in time. You have led the way and we are your followers. May Allah forgive you and us, and be compassionate towards you and us. O Allah, don't deprive us your bounties that you have bestowed upon them and don't befall your wrath upon us. Forgive us and their sins, and forgive all Ahlul Baqi'."

Pigeons were in numerous numbers as companions to the dead. Peddlers even sold pigeon seeds to visitors to feed them.

The next day was a tightly scheduled trip. The first visit was to Masjid Quba, and we prayed there as encouraged by the Prophet (s.a.w) to commemorate the first mosque ever built by him and the companions after the pilgrimage from Makkah to Medinah.

Next was the visit to Masjid Qiblatain, the mosque where the Prophet (s.a.w) had been ordained to change the qiblat from Baitul Maqdis (Al Aqsa) to Kaabah in Makkah, during his prayer. This change of Qiblat was done immediately and thus, the mosque was named Qiblatain to mark the occasion where the Prophet (s.a.w) faced two Qiblat in one prayer.

The visit to Jabal Uhud (Mount of Uhud) where the martyrs of the Uhud War were buried was also in the itinerary. Here was a painful lesson to the Muslims, to put aside greed and worldly intentions in war, and to be steadfast to the orders of the Prophet (s.a.w) . The war was initially won by Muslims until the team of attackers abandoned their strategic defence positions due to lust for wealth. The Quraisy led by Khalid al Walid (not a Muslim yet then) took this opportunity and counter attacked until the Prophet (s.a.w) himself was almost killed!
The Quran factory was to be an exciting trip, but, unfortunately, only men were allowed in. The ladies were ushered to the Sales Room where the Quran were sold at cost price, relatively much, much cheaper than the current local price. This factory manufactured the majority of the Quran sold all over the world, as well as the translated versions in most languages. Tapes of the read Quran were also at a remarkably cheap price compared to the same ones sold in Malaysia. And to make it an even more thrilling visit, each visitor was given a free translated Quran each! Well, it did end up well after all.

Next was the trip to the Seven Mosques which were previously War posts during the Khandaq War against the Persian army. The seven different mosques were named after the companions in charge of these posts, Abu Bakar, Umar, Ali, Uthman, etc.

Khandaq was a war after Hijra whereby the Prophet (s.a.w) had accepted the strategy forwarded by his companion Salman Al Farisi (r.a) who was familiar to the Persian's strategies, when all hopes were lost when they discovered the Persian army had come to attack them by hundreds of thousands. They had dug a trench encircling Medinah amidst hunger and thirst, working day and night. Being there, at Khandaq, one would have imagined the difficulties the Prophet (s.a.w) and his companions went through. They toiled through hard rocks and stones, as that was what the earth here consisted of.

At all those holy places visited, I extended my supplications as below;
"O Allah O Creator, Do grant our wishes, give us good health, forgive our sins, if we were to meet our death, make us die as Muslims, re-live us as Muslims, gather us with the righteous. O Allah O Rabb, do preserve this place till the Day of Qiamah with true kind honesty. I bear witness that there is No God save Allah, and I bear witness that Muhammad is the Messenger of Allah."

The end of this trip was to the Dates Market, where you don't see any fish nor meat, but only dates and nuts! The price was reasonably cheap as compared to the Hajj season, where one may purchase the Ajwa dates (the first date grown by the Prophet (s.a.w) here in Medinah) at
half the normal price, ie between 50 - 60 Saudi Riyal per kilogram. It would fetch between 80 - 120 Saudi Riyal per kilogram during Hajj season!

After the exciting trip, we rushed off to be able to be in time for Zuhr prayers at the Masjid Nabawiyy, which probably would be our last, since that night, we were to adjourn for Makkah. It has been a tiring but satisfying trip round Medinah, Alhamdulillah.

The evening before ‘Asr prayers was my last visit (Ziarah Wada’) to the Mehrab of the Prophet (s.a.w). It was truly a sad event for me, who had found such peace being with this Grand Person on earth. I had supplicated wishing that the next visit be possible to this holy land.
"O Allah, don't make this visit to this holy place my last. Do give me another chance to return to this place in good health. InsyaAllah, I will return. But if I do meet my death earlier, do bear witness that I have enslaved myself upon you my Shahadah and Bai'ah (agreement) from this day until Qiamah, that there is no God save for Allah, the Only One and no sovereignty matches yours. I bear witness that the Prophet Muhammad is His Messenger, O Most Gracious Allah, the Most Powerful and Most Magnificent. Peace be upon the Prophets of Allah. All praises to the Mighty Ruler and Administrator of the World and the Hereafter."

Our bags were packed and we checked out at 6pm, just before Maghrib prayers. After ‘Isya’ prayers, we were off on another journey to another much awaited land, where the Kaabah resided, in Makkah al Mukarramah.

We prepared ourselves to be in 'ihram' when we reached Bir Ali, to be exact at Zul Zulaifah, the place of Miqat where all international dwellers from Medinah had to recite our 'Niat' to be able to do our Umrah.

The Makkah experience
We reached Bir Ali, at around 2 am in the morning and performed our Sunnat lhram there, at the Masjid Zul Zulaifah. We cleaned ourselves,
performed the ablution and the men, adorned their Ihram attire (which consisted of two pieces of white cloth worn sarong like and one worn over their shoulders). The ladies' ihram attire is the normal daily hijab clothes.

We then performed the Solat Sunnat, and recited the Niat** in our hearts and verbally to confirm our intentions to do the Umrah.

**" Nawaitul Umrah Wa ahramtu Biha, Lillahi Taala."

(I intend to do Umrah and be in Ihram for the sake of Allah the Almighty).

With that we have to observe the thirteen forbidden acts not to be done by a person in ihram:

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<tr>
<td>1.</td>
<td>Covering one's head (for men).</td>
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<tr>
<td>2.</td>
<td>Wearing of sewn clothes (for men).</td>
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<tr>
<td>3.</td>
<td>Covering of one's face (for women).</td>
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<td>4.</td>
<td>Wearing gloves.</td>
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<td>5.</td>
<td>Use of fragrances on clothes or body.</td>
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<td>6.</td>
<td>Use of oil on hair and beards.</td>
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<td>7.</td>
<td>Removal or trimming of hair on any part of the body.</td>
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<td>8.</td>
<td>Trimming of fingernails.</td>
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<td>9.</td>
<td>Cutting or uprooting any tree in the Holy Lands.</td>
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<tr>
<td>10.</td>
<td>Hunting or killing of animals of breed, either making a meal out of them or out of spite in the Holy Lands.</td>
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<td>12.</td>
<td>The acts of sexual pleasures that could lead to copulation.</td>
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<td>13.</td>
<td>Get married, or be witness to one.</td>
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From then on, we were to recite the Talbiyyah which actually was an answer to the call of Allah to His Holy Lands, confirming our eagerness.
by reciting it in unison in the bus throughout the journey until we saw the Holy Mosque.
"Laibbaikallahum Malabbaik..
Labbaikala sharikalakalabbaik..
Innalhamda wannikmata.
Lakawalmulk laasharikalak..

(We've come to answer Your call, We've come to answer Your call, O God ..Verily, all praises, and by Your grace, and government is Yours, without any sovereignty that matches Yours.)

We reached Makkah Al Mukarramah after a brief stop at one village mosque to perform Subuh prayer, at Juhfah. We checked in our baggage to our rooms and cleaned ourselves and had a brief breakfast before proceeding on to the Grand Mosque. Our hotel Asia Palace was only ten metres away from the Medinah entrance, gate 59. My excitement peaked to see the Kaabah!

The Baitillahil Haram
Entering the mosque here was different then in Masjid Nabawiyy. Men and women may enter any entrance together. Guards (at least one, mostly two at each gate) as usual, checked through every bag to ensure no cameras were brought in.

The grey marble exterior, looked very much different from the Masjid Nabawiyy. However, the carved gold door reminded me of the likeness of the two. After reciting the doa entering the mosque (the same as entering the Masjid Nabawiyy), we proceeded on to the centre of the mosque, where the Kaabah is located.

All of us were in total awe. The Mosque was extremely ostentatious. It stretched on as far as the eyes could see, multi storeyed, a blend of the Abbasiyyah architecture plus the additional enlargement of the moorish designs and internal deco, which leads one to the centre of the building, without any roof, where the Kaabah is, which stood erect as the symbol of the Muslim's unity. Around it, was a circle of congregation of people doing their tawaf in unison. It was truly an unforgettable view!

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The Kaabah

Upon seeing the Kaabah, I had prostrated;
"Allahu Akbar. Allahu Akbar, Allahu Akbar. There is no God save for Allah. No sovereignty that matches Him, Allah that governs the World and hereafter. All praises be upon Him, He who holds sovereignty upon all others. We seek your dire protection O owner of this Holy home (Kaabah) from Kufur, from being poor, from the wrath of after death, from small mindedness. May your blessings befall upon the Prophet Muhammad (s.a.w), his family, and his companions. O Allah, multiply this Home with honour, integrity, greatness and goodness, and bestow upon those who honour this Home from those who do their Hajj (pilgrimage) and Umrah with integrity, greatness and goodness."

The Kaabah has four corners, each named differently. The Rukun Hajar Al Aswad (the Hajr Al Aswad at it's side), the Rukun Iraqi (this corner faces Iraq), the Rukun Syami (this corner faces Syam), and Rukun Yamani (this corner faces Yemen). The Hijr Ismail was once part of the Kaabah, but now exposed outside for all to do their prayers in it.

This almost square monument is covered by a black silk material with Gold Quran Khat verses over the top. At the side between Hajr Al-Aswad and the Rukun Iraqi, is the door of the Kaabah and the Multazam. It was here at Multazam that the Prophet Muhammad (s.a.w) was said to seek forgiveness from Allah. He was described to spread his hands upwards on the Multazam and placed his body clasped to it while doing his supplications.

The Hajr Al Aswad always drew a large crowd who wish to feel the stones under their lips. It is the Sunnah of the Prophet (s.a.w) to kiss the Hajr Al Aswad after his tawaf. These small stones from Heaven was a gift to the Prophet Adam (a.s) once. It's original color was white and it's brightness shone through the Holy Lands. In fact, the boundaries of this holy land were actually marked by where the brightness of the stones ended, while the angel Jibrail (Gabriel) stood guard at these borders. But after sometime, there were non-believers who came close to see these stones, thus, the stones turned black, not allowing it's original form to be seen by them as they do not deserve the privilege!
The Hijr Ismail was once a part of Kaabah, also believed to be the place where Siti Hajr (Ibrahim (a.s)'s wife lived with his son Ismail (a.s) while Ibrahim (a.s) was away in Palestine. This is also a crowded place where the Solat after tawaf is done.

On the Rukun Yamani corner, the cloth material is bared and folded out to enable pilgrims do an act of 'Istilam', (by touching the corner or lifting a hand signal from afar while reciting; "Bismillahi Allahu Akbar Walillahilhamd" -- In the name of Allah Most Magnificent, and All praises to Him) to acknowledge the angel Jibrail/Gabriel who 'stood guard' over at this corner.

Tears brimmed my eyes at the first sight of Kaabah while we prostrated asking for forgiveness and Rahmah. We immediately were briefed to do our tawaf ourselves and to meet again at the Safa (Mount Safa) starting point to do our Saie.

**The Tawaf**
We started our tawaf on the marked line along the Rukun Hajr Al Aswad, expressing Niat (intentions) to do so, seven rounds in total for the sake of Allah. Then, with 'Istilam' (as the same as at Rukun Yamani), we walked in the usual fashion, anti-clockwise keeping the left shoulder always parallel to the Kaabah.

While we walked, we read verses from the Quran, concentrated as in Solat and kept our pace in momentum. As tawaf was done in the mosque and as in Solat, we have to remain in ablution. We have to renew our ablution if we do things that will annul it (Batal), and thus, have to stop the tawaf, and re-start from where we stopped or where our ablutions became 'Batal'.

As we passed the Rukun Yamani, we did the Istilam and asked for goodness in this world and in the hereafter.
After the tawaf was completed, if one had the opportunity to prostrate under the Multazam, do so. But, being a first timer that day, we had opted not to, so as to be considerate to the whole group who had to wait for all to finish. We had also opted not to kiss the Hajr Al Aswad for the same reason.

I did my Solat Sunnat behind the 'Maqam Ibrahim'. This was marked by the Prophet Ibrahim (a.s)'s actual footsteps on a stone, now encased in a gold and glass casing. A hadith narrated by the Prophet (s.a.w); that Allah had wanted Ibrahim (a.s) to call upon his Ummah to do the pilgrimage which was his syariat at that time.. But there was no one in sight. Instead, the spirits of all those people from the past and the present who had reached Makkah were the ones who had answered to this call. Thus, Allah had softened the stones he stepped on to commemorate the occasion as witness to this call. And that stone remained to this day, marking his footsteps.

It was also noted that the place of Solat for women was behind a blocked area, near the Zam Zam water area, but many took advantage of doing this prayer immediately behind the men. I did the same as I did not want to lose sight of my husband in the big crowd. As usual, the many lady guards (clad in black but with fancy Chinese fans!), will make sure we were segregated from the men.

After supplications, one may do another Solat at the Hijr Ismail if it was opened, and likewise, prostrate at this holy spot.

"O Allah, verily you know much more of my inner secrets and what I did than I do, so do listen to my cries. You are Most Knowing of my needs. Bestow upon me what is in my heart. Forgive my sins O Allah. O Allah, I beg for my (IMAN) faith unto you to be steadfast in my heart, a faith that believes that nothing befalls upon me save that which have been fated upon me. Be pleased with me, O Allah and make me be pleased with whatever that you have bestowed upon me. O Allah, Whose love supercedes all love in this world and the Hereafter, you are the Benefactor in this world and the Hereafter. Make me a Muslim upon my death and group me with the righteous. O Allah, do not let a sin go without forgiving it, do not let a hope be left unheeded here in this Holy
Place. Facilitate us in our Ibadah here, and clear our hearts, our souls, and let us accomplish this mission with ease". Ameen.

I drank a glass of Zam Zam water (from water dispensers found everywhere around the mosque) as the Sunnah of the Prophet (s.a.w) who did so in his Tawaf Wada' and supplicated for knowledge that would be of benefit, for worldly gains and for Syifaa (cure) from all sicknesses.

As narrated in a hadith by Tabrani;
"The best of water on this Earth is the Zam Zam. It is fulfilling and a cure to all sicknesses". By authority of Bukhari and Muslim.

We proceeded to the Mount Safa where the Saie was to begin. The Saie is actually the walk from Mount Safa to Mount Marwa, and back to Safa, in that manner, seven rounds in all (Safa - Marwa = 1 round and Marwa – Safa = 1 round) which was estimated to be 2.3 kilometers in distance. This route is presently roofed and air-conditioned. The 40 degree Celsius temperature outside was not felt at all on this route. Unlike the tawaf, one need not be in ablution to do Saie. The manner of Saie is a simple brisk walk along the passage with polished marble floorings.

This was definitely different than the route treaded by Siti Hajr when she left Ismail (a.s) who was a baby then, crying when hopes were low to find any water or food in the dry, rocky desert. Ibrahim (a.s) had left them answering the call of Allah to go to Palestine and had left them in Allah's keeping. After seven rounds of running between Mount Safa and Marwa, Allah had ordered Jibrail (Gabriel) to stamp his feet on the rocks and water shot out till this day. This was how the the Zam Zam water originated.

We started Saie at the stoned steps of Mount Safa with Takbir of; "Allahu akbar, Allahu akbar, Allahu akbar, Walillahilhamd" and with raised hands towards the Kaabah Baitillahil Haram.
Along the way, we read verses from the Quran also in deep concentration as in Solat. Mundane talk is not encouraged here. Upon reaching marked green pillars, the men are encouraged to jog between them, as encouraged by the Sunnah. It was narrated by a hadith, that, when the Prophet did his Hajj wada', the Makkah folks were spreading false rumours that the Medinah folks were ill and was suffering from a plague (skin disease), and thus had their shoulders covered. The Prophet (s.a.w) upon hearing this, had ordered the men to wear their Ihram cloth in 'Ittiba' fashion (exposing the right shoulder ) while doing tawaf and jogged between green pillars while doing Saie (and during tawaf) to prove that they were in good health. This immediately stopped all rumours that was spreading henceforth.

I noticed doors along this passage to be named as Bani Syaibah (the keeper of the Kaabah keys, entrusted by the Prophet (s.a.w) after the re-opening of Makkah until today), Babus Salam, Bani Hashim (the tribe of the Prophet (s.a.w)), etc.

Reaching Mount Marwa, we did the same manner of Takbir as at Mount Safa and again brisk walked back, until we finished seven rounds in all. We are also encouraged to do 'Istilam' upon sighting the Ka'abah along the way.

Upon reaching Mount Marwa after the seventh round was completed, we supplicated the following;

" O Allah, we wish our doa would be granted. Bestow upon us good health, and forgive our sins. Help us to be obedient and be grateful upon you. Don't let us be dependent on others other than you. Make us die in complete Iman (faith) and in Islam, and May You be pleased with us. O Allah O Rabb, make me avoid all wrath on this earth and make me avoid doing things that do not please you. Make me one that would be pleased by all and especially by you, O Allah Most Forgiving and Most Compassionate."

Then, we completed our Umrah by the act of 'Tahallul', the cutting of a few strands of hair on our head reading the following verses;

" Allahu Akbar, Allahu Akbar, Allahu Akbar. With these strands of hair in my hands, make each of them my Nur (light) that would enlighten me on
the Day of Judgement, and forgive my sins O Allah Most Forgiving. All Praises be to Allah who had helped me accomplish my Ibadah (rituals), Bestow upon me all bounties with each strand, destroy all wrath with it, uplift me with your stature, forgive me and all these persons that had trimmed with me, and all Muslims. O Allah, improve upon my reverence and Iman, give me 'taufiq' (the true path), and your help. Forgive my parents, my family and children. Peace and blessings to the Prophet Muhammad (s.a.w) his family and his companions. Ameen"

With this, we completed our Umrah and thus the lifting of all the Ihram forbiddings.

**The Makkah trip**

After Umrah was completed, we rested and performed Solat Zuhr as usual in congregation. We had meals at different outlets to try the local cuisine. These charitable food joints practically gave away 'Nan' breads, Bukhari rice and Beriyani rice for free. If we ordered for ONE person, they would serve rice or bread fit for SIX to eat! We only paid for the chicken or mutton meal. Fresh citrus fruits are in abundance. Apricots, peaches, apples and of course fresh dates were available at cheap prices. Yoghurt was amazingly much cheaper than back home, priced at only 1 Saudi Riyal per 250ml carton. It must be the accomodative trade policies!

The days after were trips to Jabal Nur, Jabal Thur, Jabal Rahmah at Arafah, Muzdalifah and Mina. The last three places were where the pilgrims of Hajj had to stay overnight for either 'wukuf', 'Mabit' and throwing stones at the three Jamrah. We even managed a visit at a camel ranch to have a taste of fresh camel milk. For 5 Saudi Riyal, we got ourselves a half-litre of fresh camel milk to taste! On our way back to Makkah, we stopped over at either Hudaibiyah, Ja'aranah or Tana'im, the places of Miqat for Makkah dwellers, to prepare ourselves for Umrah. Inherently, we discovered that Tana'im was the nearest place of Miqat, approximately 5 kilometers away from Makkah. Thus, we went there twice on our own by cabs which were easily available. The budget ride would be by van cabs, which charged 10 Saudi Riyal to and fro per head. The expensive ride on a luxurious Citroen cab that we took once was 30 Saudi Riyal to and fro for two.
One place of interest not to be missed here in Makkah is a factory that weaves the Kaabah 'net' or cover once a year. We saw five blocks of buildings in all and were brought to only two of them. One was the place the weaving of the cloth was done. It was here that the black silk cover was hand-woven meticulously, row by row, by the expert hands of the Arabs. No ladies worked here, only men. So was the other block which housed a group of men, sewing the gold Quran Khat verses on black silk that was to be patched later to the other black silk woven on the other block. These gold 'threads' were actual gold threads, and when a certain character was completed, it felt just like a bangle being patched on to a cloth! The complete Kaabah cover took six months to be completed with the cost of 17 Million Riyal per piece, and is replaced every year during the season of Hajj after all pilgrims had left Kaabah to do the Wukuf at Arafah.

Another exhilarating experience was an expedition uphill Mount Thur, to get a close look of the cavern Thur situated at the peak of the mountain hill. This was the hideout the Prophet (s.a.w) and Abu Bakr had chosen, on their way out of Makkah to do their hijrah to Medinah. I took two hours to reach the top, and it was indeed a satisfying rocky climb. I could see the whole of Makkah from the top. I could not imagine how Asma' and Abdullah Abu Bakr had climbed the hill daily, in addition to another five kilometers from Makkah to bring food for the Prophet (s.a.w) and their father!

The cavern was historic because it was there that the Prophet (s.a.w) made a turning point from someone who was being hunted down in Makkah, to be a great leader in Medinah. If he were caught in that cavern, he would have been beheaded as his price was a hundred camels! This Islamic caliphate in Medinah then spread its wings further and Islam became what it is today, one-fifth of the world's population.
I had declined the offer to climb Jabal Nur to get a close look of the Hira' cavern, the place the Prophet (s.a.w) had received his first revelation from Allah via Jibrail (Gabriel) due to the cramps that I had 'suffered' due to the previous climb. (Age had definitely caught up with me!) However, my husband took the challenge and regarded the climb to be much easier than the Mount Thur (It was about half the distance of the Mount Thur Challenge).

**Tawaf Wida'**

After almost a week there, we had to leave home, early at 7 am on the 17th September. Our last obligation before leaving Makkah was to do the Tawaf Wada’. After all our bags were packed on the bus, we did our last tawaf, with mixed feelings. One was the eagerness to get home, the other, sad to leave this Holy land.

After the tawaf was done, I had supplicated the following;

"O Allah, this house is Your house, and I am your slave. You have brought me here by Your own plans and by Your grace, had facilitated me to do this ritual and had made it possible for me to be in this Holy Land. If You are pleased with me, do add on this pleasure. But if You are not pleased with me, forgive me before I am away from Your House. Now is the time for me to go. O Allah, bestow upon me a healthy body, steadfast with this religion, make my return worthy and fruitful, and make me a faithful follower forever. Do give me goodness in this life and the hereafter. Verily, You are the Most Powerful of all others. Do not make this my last visit to your Home. But if this is so, do replace it with Your Heaven as endowment of Your blessings, O Allah, Most Compassionate, Ameen".

We left immediately, forbidden to do any more last minute shopping!
Before reaching Jeddah airport, we had a spin round Jeddah, and stopped a while at a Shopping arcade. But, our hearts were already home.

After Zuhr, during which we performed Jama' Qasar, we boarded Flight SV866 of Saudi Airlines which brought us back smoothly to KLIA,
Malaysia on the 18th of September, 5.30 am without any hitches or difficulties, despite the overall worry of the WTC towers being hit down by commercial airlines, while we were still in Makkah.

Alhamdulillah, it was indeed the best overseas trip we ever had!

Finally, we are very much indebted to Al Ustaz Hj Abdul Halim Abdullah, our agent, who had patiently catered to our needs, spent time with us every night with his enlightening talks, answered our many queries and lack of knowledge, which had indeed made our Umrah trip much more meaningful and with deeper understanding of the many rituals done. Jazakallahu khairan kathira. May Allah bless him with all the blessings on this earth and in the Hereafter, Ameen.

We do look forward to our Hajj trip this coming season to be back in the Holy lands, insyaAllah.

Footnote:
(s.a.w) = Peace and Blessings of Allah be upon Him.
(a.s) = Unto him Allah's blessings
Allahu Akbar = Allah the Magnificent
Alhamdulillah = Praise be to Allah.
Insya Allah = May Allah be willing.
Ameen = May Allah grant it.
Solat = Prayers in Islam
Sunnah = The practices of the Prophet (s.a.w)
Jazakallahu khairan kathira = May Allah bless the best on to you.

3.4 Heat, crowds, traffic jams, queues, hunger and thirst are no longer big deal after Hajj
By Datin Hajjah Maimunah Darus, 1990, PERKIM, Bangsar)

I became a Muslim in April 1963. I chose Maimunah as my new name. Prior to becoming a Muslim I had very little knowledge of what Muslims believed in or how they lived. Coming from the northeast of Scotland,
we hadn’t much interest in religions that were not Christian. At that time, only a small foreign community existed there.

After my conversion I did most things that my in-laws, friends and husband asked me to do. I didn’t eat pork anymore. I tried my best to fast in Ramadhan, but as for attending classes or taking lessons to read the Quran this was not a priority until much later. Bringing up two boys, looking after my husband and keeping the house running smoothly seemed to be my whole world for a few years. Frequent transfers which kept us on the move almost every two years didn’t help either.

People seemed to follow a Western life-style in those days, so there wasn’t much talk of religion or motivation to learn more than the basic requirements. Having had a strict Christian upbringing, in fact, wasn’t a hindrance in adapting, but rather a good preparation. In many cases the Western brides of Malaysian students brought back here to Malaysia were from good families and had very conservative well-disciplined childhoods and adolescence. A bad impression of the West is given on T.V. and in films. However, not all is bad as it is portrayed.

The ’70’s saw a growing awareness of Islam in Malaysian society. I too was searching for answers to questions about my adopted faith – a feeling of needing something more in my life, a longing for the comfort of prayer. After having the disappointment of two miscarriages and then the joy of finally giving birth to a third son sent me on the right path or course to learn more. And I could no longer pray in the free style of my Christian days, I had to master the disciplined repetitive set form that at first seemed so difficult to remember. After having read many books and asking lots of questions, I found what I was looking for. I was convinced I had found what I needed. I had been so slow to recognize what Allah SWT had intended for me all along.

At last came the decision that I was ready to take that longed for, yet with a little apprehension, journey to Makkah. To be more confident about it, I thought I needed a preview or trial run before the Hajj, so I went for Umrah first on December 25th 1988. It was all that I expected and more. So, by June 1989 I was off again with my husband, this time for the Hajj.
How to paint a picture of the Hajj for you with mere ink on paper? How to describe a heart bursting with feelings? The wonder of it all. It is better to say “close your eyes and visualize and feel” The thrill of the first sight of the Kaabah, or in my case as I had been for Umrah barely six months before, the feeling akin to returning to a long lost love.

Imagine a sea of people every “waktu solat” converging on the most beautiful mosque in the world, with one purpose, or aim – to please Allah (s.w.t). Everyone with their own private battles within to be fought. Things to be thrown away, new pledges to make, or just to purely enjoy being there at last. All thoughts of daily problems thrown to the winds, even children and loved ones forgotten for a while, selfishly allowing yourself for once to indulge in what you want to do. Taking your time to read doa or Quran in peace, even when surrounded by thousands of people of all shapes and sizes, colors and creeds, feeling you alone are claiming Allah’s (s.w.t) ear for a while to let him know how you feel.

Where else in the world could this ever happen but in Makkah. Filled to bursting point, but always the miracle of there being enough space for one more sajjadah, one more sweaty body to wriggle into a prized and closely guarded space. The reward of a smile, a touch of a hand in gratitude from an old lady you have helped, unable to put into words with no common language to convey her thanks. How do those old infirm people manage to keep going? The answer is sheer faith and love of Allah (s.w.t).

All the lessons we learnt there – of tolerance, patience – pushed ourselves to the limits of our endurance. All will hopefully, InsyaAllah, make us feel that everyday hassles like heat, crowds, traffic jams, waiting in queues, hunger and thirst are no longer any “big deal” after the hajj.

Reluctantly, at the end of 18 days I had to return to Malaysia. InsyaAllah, I will go again as soon as possible. It’s a bit like giving birth in a way – going to Umrah or Hajj, only the nice bits are remembered and the urge to do it all over again is there as soon as you have done it.

Being one of the founder members of PERKIM Wanita Cawangan Bangsar and taking a keen interest in Muslim welfare work has helped
me to discover the beauty of Islam, the clean well ordered life style. My patient Ustaz and my many born Muslim sisters in PERKIM Bangsar have all helped, Alhamdullillah, in my continual improvement and enlightenment, and have given me a strong urge to help foreign reverts in particular, as much as possible, so that they like myself may find peace and happiness in their new way of life.

Wassalam

3.5 Selected poems from Hikayat Haji: Antologi Puisi by Dr. Haji Zainal Ariffin Ahmad © 2003M/1423H

SYAIR PERJALANAN HAJI
(18/1/03 15 Zulkaedah 1423)

Hikayat bermula dengan Bismillah
Pembuka tirai ziarah Medinahh
Berhijrah pula ke kota Makkah
Untuk laksana Haji dan Umrah

Lengkapkanlah diri dengan ilmu
Haji dan Umrah perlulah tahu
Rukun, wajib, sunnat serta fardhu
Banyak bertanya jika keliru

Telah berpesan seorang sahabatku
Ingatlah wahai tetamu Allah
Ikhlas, ilmu, sabar dan rindu
Haji mabrur bukannya mudah

Kenduri-kendara sudah selesai
Semua keluarga, sahabat handai
Mohon ampun, halal dan langsai
Supaya tenang ibadah tercapai

Sebelum kita keluar melangkah
Solat musafir dua rakaat
Mohon selamat anak dan rumah
Bacalah doa sebelum berangkat

Pada hari tepat masanya
Datang jemaah ke Kelana Jaya
Bas pun bawa ke K.L.I.A.
Tinggal sanak, tinggal saudara

Perjalananku kini bermula
Tiada terfikir menjadi nyata
Walaupun ilmu tak banyak mana
Takdir Allah tak siapa sangka

Empat puluh lima hari di sana
Apa habuanku diberi Allah
Banyak soalan ingin ku tanya
Bila sampai Medinahh dan Makkah

Empat puluh waktu di Medinah
Ziarah Masjid, Makam dan Raudhah
Cuaca dingin tidakku endah
Airmata taubat, pipiku basah
Ya Rasulullah junjungan kami
Demi rindu kami kemari
Tersergam indah Masjidil Nabawi
Kami ziarah makam terpuji

Sepuluh menara, langit dijunjungi
Hijau tersergam kubah Nabi
Masjid ini tak pernah sepi
Jutaan manusia membanjiri

Masjid asal kecil bersegi
Ditambah bina sehingga kini
Berebut manusia datang ziarahi
Makam, mehrab dan mimbar Nabi

Langkah kanan berikan salam
Tahiyatul masjid, minum air zam-zam
Tiang dan lantai marmar berbalam
Ukiran tembaga hiasan dalam

Bermula utara, kiblat ke selatan
Pintu utama Bab-as Salam
Pintu bertatah tembaga ukiran
Kubah hijau mahkota makam

Babul Baqi’ dari Bab-as Salam
Di kanan mehrab, di kiri Raudhah
Sentiasa bergema selawat dan salam
Assalamualaika ya Rasulullah

Taman syurga rebutan manusia
Di kiri makam, di kanan mimbar
Antara tiang beriktiqaf semua
Bertaubat hingga tak mahu keluar

Azan “Asr berkumandang merdu
Kubah bergerak di tingkat satu
Berukir kayu, bertatah biru
Di bawah kubah, bergema dadaku

Tiada siapa boleh menjangka
Di atas masjid tempatnya selesa
Boleh muat seperenam juta
tempat bersantai selepas ibadah

Pintu Abdul Aziz laluan utama
Bertali arus tiada terkira
Segala kaum, pelbagai bangsa
Mencari, tercari, memohon redhaNya

Pintu Umar kawasan wanita
Ruang sembahyang hanya seperlima
Bilangan wanita seganda mahramnya
Ramai sembahyang diluar sahaja

Belum puas di makam Rasulullah
Sampai masanya kerjakan umrah
Berangkat ke Makkah al-Mukarramah
Pakai ihram, banyakkan talbiah

Tertib masuk Masjidl Haram
Mulai dari Bab as-Salam
Bila terpandang Kaabah tersergam
Bacalah doa, sayu mendalam

Tawaf keliling di mataf Kaabah
solat dan doa depan Multazam
sa’ie bermula Safa ke Marwah
cukur, tahallul, tanggallah ihram

Sembilan menara menjunjung langit
sembilan kubah diapit menara
sembilan puluh lima pintu masjid
Pintu Abdul Aziz pintu utama

Menanti Hari Wuquf kan tiba
Masjidil Haram penuh manusia
empat tingkat penuh sentiasa
umat Muhammad SAW satu dunia

Haji ibarat suatu ujian
akan dirasa setiap insan
gunakan akal sila renungkan
haji bukan hanya perbuatan

Pakai Ihram hari Talwiyah
*Giza* di atas, *izar* di bawah
pangkat dan harta tinggallah sudah
pantang tigabelas jangan disanggah

Berwuquf semua di padang Arafah
tak kira sehat, sakit dan lemah
maka bermula ujian Allah
sikap dan sifat mula terserlah
Terbuka langit pintu syurga
Malaikat menunggu taubat nasuha
namun ramai leka dan gundah
lidah dan hati bawa musibah

Dari Arafah hijrah ke Mina
wajib mabit di Muzdalifah
ramai yang sesat dan tergendala
diri tiada sedari jua

Masing-masing di Hari Nahar
baru nampak perangai sebenar
berebut-rebut Aqabah dilontar
keluar ihram, tahallul dikejar

Tiga Hari Tasyrik diberi
Ula, Wusta, Aqabah dilontar
cuba fikir, cuba renungi
apa rahsia sebalik melontar?

Mina susah, awalkan Nafar
pulang ke Mekah, hotel selesa
ramai masih belum tersedar
maka gagal mabit di Mina

Tinggal Mina dipenuhi sampah
semua berebut pulang ke Mekah
Tawaf dan sa’ie dikerjakanlah
Manasik Haji selesai sudah

Haji bukan satu pertandingan
siapa cepat, dia tak menang
Haji Mabrur satu pengorbanan
tanggungjawab bermula dari sekarang
DUGAAN DAN MUHASABAH
(20/1/03 18 Zulkaedah 1423, Maghrib)

Dugaan Allah tersurat dan tersirat untuk setiap insan dan mahramnya baik si isteri dengan suaminya si anak dengan ibubapanya atau sesama jemaah masing-masing ada habuannya

Dugaan dan cubaan bermacam rupa setiap insan akan mengalaminya sabar dan insaflah menghadapinya bukan hanya dengan menutup suara hati, mata, mulut, dan telinga tetapi nilailah diri kenapa ia terjadi dan bertaubatlah

BAGGAGES
(31/1/03 28 Zulkaedah 1423 Maghrib)

Some people come to Mecca expecting miracles and seeking answers without realizing that they have more baggages in their hearts than what their hands can carry

Some come here to the House of Repentance to unload their baggages and do some cleansing some come here without even acknowledging that they have any baggages to sort out but their words and deeds suggest they do some unload one baggage and find out they have more baggages to undo and the worst kind or maybe the most unfortunate are those who come with some luggages but return with additional baggages in their hearts than in their hands
(and I’m not talking about after shopping!)

**ALL ROADS LEAD TO MINA**

11/2/03 10 Zulhijjah 1423, Hari Nahar

In the morning sun of Eidul Adha millions rise from Muzdalifah on foot, by bus, by car taking all roads that lead to Mina but none will get there any sooner lost, bewildered, exhausted in anger

Everyone’s looking for someone to blame but did anyone stop to ponder is this God’s punishment in this life onto all because of a few who has forgotten they are Allah’s guests?

Between ikhtiar and iktibar no one wants to be responsible for the musibah at Muzdalifah and redha with the tests of Allah

**THE AQABAH SECRETS**

(12/2/03 11 Zulhijjah 1423, Hari Tasyrik)

What is it about Aqabah that strikes terror in our heart and soul as proof of our faith and piety?

What is it about a pebble That strikes terror in syaitan Since the first ramy* by Prophet Ismail?

Is it that when we throw at the jamrahs, the devil inside of us will also disappear?
What strikes terror
in the heart of the disbelievers
to wipe away the transgressors?

* ramy – act of throwing stones at the Jamrahs

DANCE OF THE NAZAFAR
(18/2/03  16 Zulhijjah 1423)

As you go about your ibadah
tawaf, sa’ie and solah
have you ever noticed
the clean marble floor
and the dancing men in blue, the Nazafar?

Did you ever wonder
How they keep the House of Allah
ever so clean that men and women
think not twice to prostrate
and put their noses to the floor?

Have you taken a minute
in between your solah
to see the Dance of the Blue Nazafar
as they glide, one by one
in refined ballet like swans on the lake

But once their done, don’t we all rush
to put our noses again to the floor
without even thinking of, nor thanking them
Allah’s graceful swans, the Nazafar
who danced in ibadah?

* Nazafar – umal or cleaners fo the Masjidil Haram
Blue uniform – floor cleaners,
Beige uniform – zam-zam water filler
Green uniform – general cleaner
LESSONS (PENGAJARAN)
(20/2/03 19 Zulhijjah 1423)

What have I learnt from all this?
Here’s what I’ve observed:

Some found their true self and self-value
Some found it’s not worth to help others who are ungrateful

Some became grateful of themselves and their spouses
Some found out the true characters of their partners
Some found that some things are not worth caring about
Some found answers, and some found more questions

Some have been here many times, but learned nothing new
Some learned a new thing every time they are here
Some don’t even realize what they have learned
And yet, there are some who have not learned anything
For me, I found that I have much to learn about myself
and thankful to all who have helped me learn along the way

THE JOURNEY
(HAJI MUDA, HAJI TUA)
(26/2/03 25 Zulhijjah 1423)

Men of all ages take this grand journey
And each learns from it a different lesson
They may or may not find what it means to be a Haji
For those who do, be thankful for Allah’s revelation

An adolescent or an adult sees the Haji differently
He may or may not be aware of its significance
It may not be any better for the middle age or elderly
For they too may or may not see the difference

Six men on this journey of a lifetime
To illustrate, each had lessons to be learned
The youngest of the lot, a lad of fifteen in ihram
Finds not anything he could learn or comprehend
A man of twenty, out from his seclusion
Seeks an audience with Allah Almighty
Crossed path with a man whose thirty something
Seeking what are the responsibilities of the Haji

A man in early forties, full of self-denial
Finds that he has much to learn
Yet another in late fifties, his life full of trial
ponders why it took him this late to learn

When a man is fifteen less a century
He has accumulated much experience, it seems
Many a time he has taken this journey
But his behaviors is no different than the younger pilgrims

Regardless what age a man embarks on this journey
He may not understand what it means to be a Haji
Unless Allah reveals onto him, his destiny
And grants him the wisdom to understand history

KENAPA JEMAAH SESAT
28/2/03 27 Zulhijjah 1423.

Aku faham sekarang kenapa jemaah sesat
bukan sahaja sesat perjalanan, tapi
sesat pedoman, sesat amalan, sesat tujuan, sesat iman

Kesesatan bermula dari keikhlasan niat
Adakah semata-mata kerana Allah SWT?
Tanyalah diri, kenapa kamu datang ke Tanah Suci?

Kesesatan timbul dari sikap dan sifat
Sebagai tetamu Allah SWT, tanyalah diri
adakah kamu sabar dan malu?

Kesesatan membawa kepada bidaah dan khurafat
Haji itu amalan perbuatan, tanyalah diri
adakah amalan ber"Asrkan ilmu atau ikutan adat?

Tahukah apa yang kamu lakukan
dan kenapa kamu melakukannya?
Setiap Manasik Haji perlu difahami

Kesesatan membawa kepada kekufuran
dan kekufuran membawa kepada kemusnahan
Nabi dan Rasul telah beri peringatan
Al Quran telah menunjukkan jalan
tetapi umat Islam sedunia
masih dalam kesesatan

JUMAAT PERTAMA 1424 HIJRAH
(7/3/03 4 Muharram 1424)

Gelaran Tuan Haji
bukan pangkat atau kebesaran
untuk dipakai macam serban
demi menunjukkan keimanan
ia adalah suatu peringatan
tepat si empunya badan ini
akan tanggungjawabnya
menjunjung Piagam Haji
yang seminggu lalu
dia telah berjanji
APPENDICES

1. Medical Preparation
2. Checklist for Packing/Purchasing
3. Hajj Flow of Activities
4. Supplications Before Departure for the Holy Land
Appendix 1

1. Medical Preparation
   By Dr. Tg. Zurina Binti Tg. Ubaidillah

1. For Umrah (10-14 days except Ramadhan maybe more than 2 weeks)

Recommendad vaccination:
   a. Quadrivalent Meningococcal vaccination (ACYW-135)
   b. One dose for either adult or child (above 2 years of age)
      Provides period of immunity between 2-3 years
      (Mencevax by GlaxoSmithKline vs. Menomune by Aventis Pasteur)

2. For Hajj (duration of stay is usually longer than 2 weeks)

Recommended vaccinations:
   a. Meningococcal ACYW -135 vaccination (see notes above)
   b. Influenza vaccination (VAXIGRIP)
      For high risk individuals: above 60 years of age, other chronic/long
      term medical illnesses, lower immune status (body resistance)
      Provides period of immunity of only 1 year
   c. Pneumococcal vaccination (PNEUMOVAX 23)
      For high risk individuals (see notes above)
      Provides period of immunity for 5 years

Tabung Haji provides medical booklets for pilgrims wanting to perform their Hajj. They are required to undergo a medical examination and to record their medical information systematically. It would also be useful for those who intend to perform Umrah to do the same especially if they have significant medical conditions.

A family GP/friendly physician or a medical officer in a government medical outpatient clinic would be able to assist you with the medical examinations, your needed vaccinations or fill in a prescription note for you.
**Medical Drugs/Supplements**

All pilgrims are advised to bring their prescribed drugs for their present medical condition. Always bring extra supply/and or a prescription note for refills. They can also get other extra drugs from their regular doctor.

<table>
<thead>
<tr>
<th>Condition</th>
<th>Suggested cures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fever</td>
<td>Paracetomol (Panadol/Dumin/Uphamol, etc.)</td>
</tr>
<tr>
<td>Flu</td>
<td>Non sedative antihistamines e.g. Clarinase/Cirrhus, Clarityne/Zyrtec</td>
</tr>
<tr>
<td>Cough</td>
<td>Kistures are usually for a dry (no phlegm) or wet (with phlegm) cough</td>
</tr>
<tr>
<td>Stomach upsets</td>
<td>Antacids for gastric e.g. Gelusil, Maalox, MMT</td>
</tr>
<tr>
<td>Antidiarrhoea</td>
<td>Imodium, Lomotil</td>
</tr>
<tr>
<td>Gas &amp; nausea</td>
<td>Maxalon</td>
</tr>
<tr>
<td>Constipation</td>
<td>Dulcolax, etc.</td>
</tr>
<tr>
<td>Travel sickness/giddiness</td>
<td>Stemetil</td>
</tr>
<tr>
<td>For pain (musculo-skeletal)</td>
<td>NSAIDS e.g. Ponstan Voltaren, Brufen, Feldene, Mobic, Vioxx, etc.</td>
</tr>
</tbody>
</table>

Also bring:
- Ointments for rubs, plasters & bandages/guards may also be useful
- Rehydration salts/Lozenges/Gargles
- **ANTIBIOTICS:** Please get your regular doctor to advise you on this as it proves to be useful and usually necessary. It would help you save time and money as it can be very costly to get them in Makkah and Medinah.

Although there are many pharmacies (APOTEK) available at every corner from your place of stay, the cost of drugs is not cheap. TABUNG Haji clinics, though easily accessible, are usually crowded and they have a limited supply of drugs.

Please remember your drug allergies before consuming a new or unfamiliar drug.
Special Notes for Women

There are usually various categories of women involved when it comes to our menstrual cycle. If we choose to especially be free of any menstruation during critical periods of our Hajj/Umrah rituals, the safest guide is to consult your own doctor or gynaecologist.

However, these general principles apply if you have decided to commit and wish to have some control of your period:

a. You are best advised to take progestogen only pills as opposed to the combined pill (oral contraceptive pill)

b. Never MISS your pills……….danger is there will be breakthrough bleeding, do not panic. When you remember, take them; then do it immediately. If not, take double the dose. You maintain this until your critical time is over.

Remember, we can only plan but our destiny is determined by our Almighty God, Allah SWT.
Appendix 2

2. Checklist for Packing and Purchasing:
Compiled by Ummi Rafiq

Travel documents
- Tickets (ALWAYS keep in a safe place – hotel better than on your person)
- Passport or Hajj passport, if performing hajj (if in your possession, keep at the hotel, unless you are travelling to Jeddah, Medinah, etc.)
- Health booklet (meningitis shot, etc.)

Financial documents
(please check on foreign currency limits with your bank)
- Saudi Riyal – could be in the form of cash and travellers’ cheques – have at least SR650 to pay for ‘dam’ and qurban
- Some Malaysian Ringgit (money changers are plentiful in Makkah & Medinah)
- Charge/credit cards
  “I find card with VISA sign as the most reliable because I can easily obtain Saudi Riyals from Cashpoint ATMs”
- Tabung Haji savings book (if performing hajj, the registration card will do)

Communications Paraphernalia
- Handphone with new battery (arrange for international roaming)
  NOTE: Handphone with camera may be confiscated if you bring into the Holy Masjid, especially Masjid Nabawi. The female guard may do a body search.
- Handphone charger (Saudi Arabia uses same voltage as that in Malaysia. You can also purchase a NOKIA charger locally for SR5.)
- Extra battery
- Plug adapter is recommended
  “The hotel I stayed in Medinah had electrical outlets for 2-pronged plugs, the ones with thin protrusions)
- Address book containing contact numbers/e-mails
Notepad/post it notes
Pen
Business/personal contact cards

Medication/Supplements
Check with Tabung Haji for their panel doctor list, as some doctors do provide a medicinal package, depending on your needs and ailments.
“I bring a lot of medicine not so much for myself but to dispense to whoever around me who seem to need it. The VICKS inhaler is very rare in Makkah, so I bring extra to give to people who suffer from flu.”

- Prescription items (bring more than actually required in case of flight delays.)
- Doctor’s Prescription note, in case you need refills
- Vitamins and supplements you normally take, especially Vitamin C.
- Paracetamol or other pain/fever medication
- Dehydration tablet/salts
- Anti-bacteria lozenges, e.g. Diflam for sore throat (some people use raw honey and apple cider vinegar, others tamarind and sugar).
- Something for purging/vomiting
- “minyak angin” or your regular rubbing ointments for aches and pains, muscle cramps
- Small first aid kit including plasters and bandages
- Small container of salt for gurgling and prevention of sore throat
- Cream for skin irritation
- Cough syrup
- Diarrhea tablets

Prayer/Umrah/Hajj Paraphernalia
- spray bottle to take wudhu’ on plane or where place for wudhu’ is inconvenient
- telekung (labeled Malaysia if available, and preferably with a colored ribbon tied at the back of the head so that family/group members can spot you)
- opaque socks, especially if you intend not to wear the sarong, i.e. wear telekong with jubah
"The airline socks are good"
- Small mirror (for ladies) to check if any hair is showing through the “telekung”
  "May be confiscated if you bring to Masjidil Haram or Masjid Nabawi, unless part of your powder compact."

- Face towel/small towel, preferably white. Carry it wherever you go. It comes in handy for catching drips when performing wudhu’ on the plane, bus, at your prayer area.
  "My Ustaz said it’s sunnat to sujud on plain white material. In addition, my doctor advised to sujud on a damp towel to prevent inhalation of dust. So I brought along a small white towel everywhere."

- Prayer mat, the one with plastic lining. Some prefer a small sejadah or thin cotton sejadah – one that is convenient to wash and dry easily and does not take too much space in your bag.

- Counter/tasbeeh

- Kiblat compass (in case you get stranded where there is no direction given for Kiblat)

- Small pocket size Quran (you can purchase this in Makkah/Medinah)

- Regular supplications, surahs, zikir

- Book on solat sunat

- Ihram cloth, at least 2 sets

- Ihram belt

- Hajj/umrah guidebooks to read on the plane

- Foldable scissors for tahallul (in luggage and not carry on)

**Clothing**

"Whatever clothing you bring make sure it is light and easy to wash, ‘airy’ and hassle free when taking ablutions/wudhu"

- Jacket/sweater/cardigan to wear on the plane, air-conditioned tent at Mina and if the weather is cold.

- Change of clothes including undergarments

- Maxi/abaya/jubah/baju kurung (sufficient quantity in white, sunnah to wear white in ihram). Note that you can buy maxis/abayas in Makkah & Medinah for as low as SR30 or less, fancy ones for about SR70 or more.
  "I went to Munawarah, Taman Tun Dr. Ismail (TTDI), to check out what they have and was pleasantly surprised that they really have some good designs. Also good quality arm gloves”
- Long cotton pants with preferably zippered pockets to wear underneath jubah/abaya (plentiful in Medinah & Makkah, insyaAllah)
- Cotton t-shirts with zippered pocket in front to keep cash and cards (available in Klang Valley shops selling umrah/hajj wear)
- Long shirts and pants for men
- Batik/pulicat sarong (for the men, at least one unsewn) 1 for hand carry
  "The batik sarong plays a very important part when we need something to cover our modesty when we change and also to take in the water sprays when we go to the toilet".
- Nightwear/pyjamas

**Undergarments**
- Suspenders/boxers
- Brassieres
- Knickers
- Cami soles to reduce transparency of clothes
- Full length slips to reduce transparency of clothes
- Disposables (available in pharmacies)

**Accessories**
- Sunglasses
- Reading glasses (if necessary and also available for SR10)
- Mini telekung/large scarves
- Skull cap/’serkop’
- Serban/songkok/kopiah
- Sticker labels - luminous
- Arm gloves for women (good ones at Munawarah, TTDI) "Make sure they are of cotton material to avoid itchiness"
- Watch, preferably waterproof, so that you do not need to remove when performing wudhu’
- Minimum jewellery (remember ultimate intent of the journey)
- Sports socks and not the thin, slippery kind (thick socks if going during winter)
"I find that wearing an extra pair of dark coloured socks over my white socks when doing tawaf, etc. keeps my white socks clean for solat"

- **Sandals** (without straps, for ease of wear and preferably waterproof so that you can use them when performing wudhu’)
- **Sports shoes** (especially helpful in Mina and crowded areas) - Covered Bata canvas shoes are recommended so that your feet/socks do not get dirty/dusty

**Toiletries/hygiene items**
(Producer to bring unscented items, such as “Simple” brand. Label your toiletries.)

- Small holder to place your toiletries in the bathroom
  "Check out the Deuter toiletry case – it’s compact, has many compartments and comes with a hook for hanging – I bought mine from a shop selling backpacks in KLCC."
- **Shower cap** (especially useful to keep head covered when going to the toilet)
- **Shampoo**
- **Comb/hair brush**
- **Water spray** (e.g., Evian spray, to spray on face on the plane or at arid areas) or towel when going out
- **Moisturiser** (get the water soluble kind so that you can easily remove it for wudhu’)
- **Cleanser**
  "I find those baby wipes very useful in removing make-up. Check out those that are alcohol free and unscented, such as Simple brand, Johnson&Johnson"
- **Cotton puffs**
- **Powder**
- **Facial blotter** (especially useful if you don’t want to use powder)
- **Cotton buds**
- **Floss**
- **Toothbrush** (alternatively, you can use miswak, usually available near the masjid)
- **Toothpaste**
- **Shaver** (do shave body hair just before you don your ihram)
- **Something to wear while bathing/in the shower,** e.g. a mini slip.
- Non-perfumed soap (liquid soap may be convenient to bring around.)
- Non-perfumed deodorant
- Non-perfumed tissues - the ones in other countries may be rough
- Nail clipper, nail file
- Wet wipes
- Sanitary pads/panty liners
- Toilet tissue*
- Small “gayong” or small plastic water bottle
- Bathroom slippers (soles at least 1 inch thick, to protect feet from najis) or wooden clogs
- Facial mask
- Towel, if not provided by the hotel or if you want to take with you to Arafah, Muzdalifah, Mina.

**Foodstuff**
(normally easily available around the masjids)
- small bottle (e.g. 500ml or 375ml) of water for drinking, to be taken with you everywhere. (It is better to sip 1000x rather than have a big glass and then needing to go to the washroom often.)
- Plastic tumbler to store Zam Zam water and take back to hotel daily
- Water flask if you want to keep drinks hot/cold.
- “serunding”, “sambal ikan bilis”, bread, etc.
- Biscuits, nuts, chocolates, goat milk tablets, drinks
- Plastic bowl with lid, spoon, fork
- Small electric kettle, cup, teaspoon, coffee, especially for those who need a hot drink before Subuh.
  "We stayed at 5-star hotels, yet there was no hot drink making facility"
- Fruits, etc. to purchase locally to take to Arafah, Muzdalifah, Mina
- Ziploc bags to store leftovers, etc.
- Plastic bag for trash

**Miscellany**
- Wish list of what you would like to ask Allah for
- Small backpack (check out the foldable Travelpak brand) for prayer mat, snacks, tumbler, shoe bag to take to the masjid (leaves arms free)
Ear plugs

"I find these very helpful when I want to go into retreat and silence and need full khusyu'. They are also helpful when there are uncontrollable crowds, fighting, swearing, etc at Arafah, Mina and the Jamrahs."

Shoe bag (preferably waterproof and flexible. Some prefer batik design for ease of recognition). If performing Hajj, your shoe bag will probably be given by the sponsors. Otherwise, check out the Travelpak brand.

Highlighter, if you wish to highlight items in the books you purchase.

Post-it bookmarks, if you wish to mark your books.

Mahjong paper to line shelves in cupboard

Small torch light, especially useful for picking pebbles

Small pouch for pebbles at Muzdalifah & Mina

Umbrella

Camera + film+battery (keep this out of the 2 Holy Masjids)

Mask, in case of dust/sand (NOT to be worn in ihram)

House key

Alarm clock (Or you can purchase the “Al Fajr” alarm clock in Makkah or Medinah for SR 135. It is programmed to emit beautiful adhan during the 5 solat times according to various cities worldwide.)

Straw mat, in case you need to sit/lie down on the ground at Mina & Muzdalifah.

Small knife to cut fruits (to be packed in luggage for checking in)

Small folding chair with back (SR15-20) for those who are not used to sitting a long time on the floor.

Laundry

(please note that you can opt to send your clothes to the small laundry shops located among the regular retail shops in Makkah/Medinah)

“My experience is that the further away the laundry from the Masjid, the cheaper the rate, eg. SR4 vs. SR9 for denim jubah, SR1 vs. SR2 for a pair of thick socks.”

- String for tying things/hanging clothes
- Small umbrella-like hanger with clips for hanging clothes
- Regular hangers* (very useful for drying underwear in your room)
Travel iron, if preferred
- Washing detergent (or you can also buy this at the local supermarket there.)
- Small pail/basin (you can get this in Makkah) or get a strong plastic bag to soak dirty clothes.

**Luggage**
(label all on the inside and outside with your name and contact number)
- Luggage bag, preferably with rollers and one that is flat and can be easily opened up for Customs inspection. Luggage with rollers would be most helpful when you need to walk to find your camp in Mina.
- Luggage label – you can print your name, etc. in BOLD in A4 size paper and laminate or add plastic cover.
- Colourful luggage labels or ribbons, for ease of identification. Useful to tag your boxes and Zam Zam water with the same type and colour too.
- Luggage key/combination locks
- Hand luggage (Note: Tabung Haji normally provides a good size hand luggage. Be sure to clearly mark your hand luggage - something not too big but visible from far because everyone else will be using the same looking bag -- suggest luminous ribbons or tags.
- Permanent marker for marking items/luggage
- Masking tape for labeling items/luggage
- Extra empty bag or two for your souvenirs. Note that luggage is low priced there. Alternatively, you can obtain boxes, tie with string and at the airport get them safety wrapped.

**Camping Paraphernalia**
- Tent that can be easily set up and put away*
- Sleeping bag*

**Linens**
- Light cotton rug rather than plastic mat (sweat sticks on your back)
- Blanket (may be applicable to all if using air conditioned tents)*
- Towels*
- Small/neck pillow
- Pillow cases*
* Needed if you are going under muassasah. Please check with Tabung Haji if there's anything else to pack

**Note:**

1. Items **UNDERLINED are recommended** for hand carry. Note that you may not reach your ultimate destination as scheduled. Do carry an extra set of clothing. Be prepared to pray ANYWHERE appropriate.

2. Bring as few pieces of clothing as possible because you can purchase them relatively inexpensively in Medinah/Makkah, insyaAllah.
Appendix 3

3. HAJJ Flow of Activities:
By Salim Mustam and Asma Abdullah

This is the flow of activities - if you are leaving for Makkah and then Medinah

AT HOME
3 weeks before departure:
Prepare bags with big identification, list down what to bring and pack.
Make sure to get used to wearing your Tabung Haji bangle of identification
On the day of departure:
- Cut nails, shave/cut hair, bathe Sunat ihram.
- Wear ihram and pray Sunat ihram
- Pray sunat safar. Doa sunat
- Prepare one change of clothes and toileteries and place them in your cabin bag
- Lock your big bag
Pray as you leave the house
Pray to get on the transport to go to airport

KOMPLEKS HAJI/KLIA
Arrive at Kompleks Haji to report self
Receive passport Haji
Separate bags - make sure the cabin bag has your ihram clothes
Change money into Saudi Riyal (include the exact amount for Dam)
Meet friends, relatives and say farewell. Ask them to pray for your safety
Check in. Hand in big bag to counter. Make sure to label your bags
Move to Waiting room. Pray
Hear Taklimat
Board bus to KLIA to get on the plane

ON THE PLANE
Read Doa from books or Quran
Bring a tasbih to zikir and keep you occupied
Rest. Pray if required
State Intent Haji at least 7 hours before arrival (you'll hear the pilot's announcement)
Once you state the intent to perform Haj or Umrah or both - say Talbiyah.
Observe prohibitions of Ihram

ARRIVAL IN JEDDAH
Go through Immigration - be prepared for the long queue
Take bags and go through Customs. Open bags for Customs check
Be prepared to walk to Hujjaj Terminal and if during solat times, be prepared to take wudhu in the public toilet and pray at the allocated space
Waiting time before getting onto the bus can be from 1-3 hours
Place bags on trolley
Hand in Passport to Tabung Haji
Get on bus according to number
Bring water bottle to drink and food, if hungry

JOURNEY TO MAKKAH
Jeddah to Makkah will take 1-2 hours - 72 KM
Read Doa and Talbiyah
Read Doa when reaching Makkah

IN MAKKAH
Arrive at hotel/lodging place. Get allocated room no.
Collect bags from bus
Check into your rooms and unpack and rest in Ihram
Prepare to go to Masjidil Haram to do Tawaf Qudum.
Bring small bag to place slippers while in the mosque. Also bring small Doa booklet to help do the Tawaf, and a small thin sejadah to pray in mosque.

TAWAF QUDUM
Enter mosque Masjidil Haram preferably through Babus Salam door.
On seeing Kaabah, stop to read Doa
Recognise Door Number in case you get lost
Niat TAWAF Qudum
Walk towards line at Hajar Aswad corner (Find green light at pillar)
Make sure your left shoulder is in line with Kaabah
Wave/Istilam Kaabah 3 times
With right feet walk and read Doa
At Rukun Yamani, istilam
Read Doa between Rukun Yamani and Hajar Aswad
When nearing Line walk slowly, face Kaabah, istilam 3 times and move
for Round 2 Read Doa
Complete 7 rounds after Hajar Aswad
Turn right (Multazam) face kiblat and read Doa
Move to pray sunat tawaf behind Makam Ibrahim
Move to Hijir Ismail and read Doa
Move to Zam Zam well and drink water and Doa

SAI'E HAJI
Move to Safa Hill in line with Hajar Aswad Line
Niat saie. Face kiblat, istilam
Go down, walk towards Bukit Marwah. Doa
Small run between 2 green lights for men only and read Doa
After green Light 2, walk and Doa
Reach Marwah. Read Doa. Face kiblat, istilam
Go down - walk towards Safa, Doa
Proceed to Saie
Complete 7 rounds. Face kiblat, Doa
Make sure to bring small scissors to cut hair strands and as you drop them into a bin - Doa.

BEFORE WUKUF on 8th Zulhijjah
Take care of health.
Spend time to perform prayers at Masjidil Haram. Be early to get a good place to see Kaabah
Learn to perform sunat prayers: Taubat, Tasbih, Tahajjud, Hajat, Witir
Bring some money to donate/sadaqah after prayers
Sunat to read Quran. Can do Tawah sunat if you have energy.
Be helpful to others
Cannot do UMRAH
Observe prohibitions
Always recite talbiyah
Conserve energy as the big event is yet to come at Arafat and Mina
WUKUF AT ARAFAH on 9th Zulhijjah
On 8th Zulhijjah get ready all the things to bring to Arafah (you'll be in a big tent and it can be hot)
Bring one spare ihram and 2 pieces of underwear and bottle of water (will be given)
Bring Doa books, thin sejadah, pouch for pebbles, small torchlight. Keep big bag in Makkah
Niat ihram Haji.
Move to Arafah on evening of 8th Zulhijjah in ihram clothes. Distance of 22KM and remember Bus no.
In Arafah stay in camp. Food prepared. Pray solat sunat taubat, tahajjud, tasbih and ask God for forgiveness
Read Quran. Drink a lot of water
Wukuf starts at Zohor till sunset on 9th Zulhijjah. Do not waste time. Zikir and Doa. Do not loiter. Bring tasbih to get you into the mood.
After ‘Isya of 9th Zulhijjah move to Muzdalifah on bus. Bring water to drink and for wudhu’. Distance of 8KM can take 3-6 hours.

TO MUZDALIFAH on 10th Zulhijjah
Zikir, Talbiyah, Solat Subuh during journey
Arrive in Muzdalifah to collect 70 stones
Must be in Muzdalifah after midnight of 9 Zulhijjah till sunrise of 10th Zulhijjah.
Doa

TO MINA on 10th Zulhijjah
Proceed to Mina by bus - 7 km
Can take 3-6 hours. Bring water as you'll be thirsty
When seeing Mina, doa

IN MINA on 10th-13th Zulhijjah
Stay in Maktab near Jamrah and get ready to perform Stoning of the Devils rituals at Jamrah Aqabah. Talbiyyah before stoning
After stoning can shave 3 strands of hair. Can open ihram after shaving (Tahallull awal) at Mina. Doa.
At any time can take bus to Makkah for Tawaf Haji and Saie.
After Tawaf Haji (complete Tahallul Thani) free from prohibitions of ihram.
Return to Mina for two more days to complete Stoning at Jamrah Ula, Wusta, Aqabah on 11-13 Zulhijjah after Zohor with 7 stones
May stay for one night in Mina.
Move back to Makkah on 13 Zulhijjah after stoning, considered as Nafar Thani.

RETURN TO MAKKAH
Go back to lodging. Perform Tawaf Haji if not done
While waiting for Medinah perform umrah daily if you have the strength by wearing ihram and going out of Makkah (from Hilton Hotel, 15 minutes ride by bus)
Meqaat Tana’im to put on ihram
State intent, pray sunat ihram return to Makkah, Tawaf and saie, shave (Tahallull) and open ihram, wear ordinary clothes
Before departing Makkah for Medinah prepare things.
Aim to pray infront of Kaabah as it can be a challenge to do in the crowd.
Can do shopping. Bookshops - recommended Dakwah at Hotel Hilton Arcade
Go sightseeing around Makkah - a number places to visit especially the surrounding hills and mosques
Do Tawaf Wida’ after bags are all packed and after last fardh prayers before leaving Makkah.

TRAVEL TO MEDINAH
Prepare to leave for Medinah
Distance of Makkah-Medinah is 447 KM (6-8 hours)
Bring big bag onto bus. Bring water for drink and wudhu’, sejadah, food and books
Bus will stop at resting place. Be prepared to use public toilets. Always carry tissue and water
Solat if it is time and eat
Arrive at hotel in Medinah, check in
Prepare to visit Graves of Prophet Muhammed, Abu Bakar and ‘Umar in Masjid Nabawi
Pray in Masjid Nabawi for 40 waktu without breaks.
Visit other places - Jabal Uhud, Masjid Qiblatain, Khamesa, Quba
Before departing Medinah for Jeddah do visit Wida at Makam Nabi in Masjid Nabawi
TRAVEL TO JEDDAH
Get on bus/or air to Jeddah
Distance of 424 KM (6-8 hours by bus and 90 minutes by air)
In Jeddah stay for departure: 6-12 hours rest. Pray.
Obtain passport from Tabung Haji.
Weigh items
Collect Quran from Saudi authorities (gift from them)
Board plane
Solat on the plane when it is time
Arrive home
Arrange Doa Kesyukuran with family members
Appendix 4

Supplications Before Departure for the Holy Land:
By Ustazah Maimun Ali

Start your supplications with the praises to Allah & RSW in Arabic

Segala pujian bagi Allah, Tuhan semesta alam kerana dia banyak mengurniakan ni'mat dan membalas baik lebih daripada kadar amal yang dikerjakan.

Ya Allah kami datang kepadamu dengan tangan-tangan yang penuh dosa, hati yang berbolak balik, amal yang sedikit, kealpaan, kejahilan yang banyak, namun kami sesungguhnya menggantungkan sepenuh harapan dengan segala keikhlasan kepada rahmah, maghfirah kasih sayangMu memohon Engkau menerima taubat nasuha kami, mengampunkan segala dosa dan kesalahan kami yang terdahulu dan yang terkemudian, yang nyata dan yg kami sembunyikan serta yang kami tidak tahu.

Ya Allah tiada Tuhan melainkanMu yang Terawal & Terakhir sesungguhnya kami sentiasa menzalimi diri dengan dosa yang banyak, ampunilah kami kerana tiadalah pengampun selain Engkau, kurniakanlah maghfirah dari sisiMu dan rahmatilah kami wahai Yang Maha Mengasihani lagi Maha Penyayang.

Ya Allah kami mensyukuri ni'mat terpilih menjadi tetamu Mu keBaitullah dan kami memohon kepada Tuhan yang Maha lemah lembut, lemah lembutlah kepada kami dengan perjalanan yang mudah dan sejahtera, pekerjaan serta akhlaq Haji yang sempurna yang melayakkan kami menerima Haji yang Mabrur, Dosa yang diampuni, usaha yang disyukuri dan perniagaan yang tidak rugi.

Ya Allah sesungguhnya aku memohon kepadamu diadakan perjalanan kami kepadamu, hidayah yang berterusan serta takwa penuh keimanan dah adalah yang diredhai.
Ya Allah jadikan perjalanan ini mudah seolah-olah satu perjalanan yang dekat dan menyenangkan.

Kaulah teman diperjalanan dan wakil yang memelihara serta melindungi anak-anak, harta dan kaum keluarga. Ya Allah cukuplah bagi kami Kau sebagai Penyaksi, Penolong, Pemelihara dan Yang Maha Mengetahui yang terbaik bagi kami. Sesungguhnya kami redha Engkau sebagai Tuhan kami dan kami berserah diri kepadaMu

A shorter version ..........

Ya Allah Ya Tuhan!

Limpahkanlah rahmat dan kesejahteraan keatas junjungan Kami Nabi Muhammad

Rahmat yang dengan Nya menyampaikan Hajat Kami menunaikan Haji kerumahmu BaitulHaram dan mengunjungi Makam kekasih mu junjungan Kami Nabi Muhammad.

Kepada Nya dipohonkan kelimpahan rahmat dan sejahtera semoga Kami dikekalkan didalam sihat walafiat, selamat dan lemah lembut serta kesopanan segala hajat kami dan kurniakanlah rahmat dan sejahtera keatas keluarga serta sahabat sahabat Baginda
ADDITIONAL READINGS:

1. HAJJEE WITH NO HAJJ
2. So That Our HAJJ May Be Accepted
3. Wisdom and Aims of HAJJ
4. What To Do To Make Our HAJJ Be Accepted
5. HAJJ: Its Virtues and Benefits
6. Fifty Things To Do @HAJJ
7. Do's and Don'ts in HAJJ
8. A Woman’s Guide to Hajj
THE HAJJEE WITH NO HAJJ!!

That is the Hajjee who crossed the oases or the airspace or the waters but did not purify his intentions to Allaah azza wa jall. Instead he came either to be named Hajjee So and So or because his acquaintances performed Hajj or to ask people for money or some worldly desire.

That is the Hajjee that called and sacrificed but whose funds were haram in whole or in part or who did not avoid the questionable and did not familiarise himself with those things which concern the pious.

THE HAJJEE WITH NO HAJJ!!

That is the Hajjee who knows that the Prophet (Saw) said, "Take from me your Hajj duties" but in reality did not require himself to follow the one who said that, 'alayhis-salaam, so he does not pursue his sunnah nor the characteristics of his Hajj but rather settles for what his companions are familiar with, even if they are lay people, with no knowledge and perhaps even when a question arises he does not carefully consider whom he asks about it. Some even will ask a good person, even if he does not possess the required knowledge, and Allaah ta'aala says, "Ask those with knowledge if you do not know."

THE HAJJEE WITH NO HAJJ!!

That is the one saying, "Labbayk Allaahumma labbayk, labbayk la shareeka laka labbayk." {Here I am at Your Service O lord, here I am. No partner do You have, Here I am}, however, despite that does not observe His Oneness properly and is not moved to purify himself from misdeeds and perhaps he takes blessings from where they should not be taken or seeks refuge in a human when refuge must be sought from its grantor, subhaanahu wa ta'aala, or he swears by other than Allaah, ta'aala, as swearing by the Prophet (Saw) or swearing by other than Allaah has been forbidden by the Prophet (saw) as he said, "Whoever
swears by other than Allaah has disbelieved or become a mushrik, attributed partners to Allaah, subhaanahu wa ta'aala”.

THE HAJJEE WITH NO HAJJ!!

That is the Hajjee who does not protect his Hajj from dirty, false, evil and vain talk and sexual desire and committing sins so he releases his tongue from its bridle and does not harness his eyes and does not even give up any of the sinful acts that should be eliminated by performing hajj.

That is the one who does not protect the Muslims from his shoving and aggression and perhaps even aggresses the rights of his brothers in their lodgings or their parking places, or aggresses with odours or garbage as if proper manners are not required at certain times or places.

THE HAJJEE WITH NO HAJJ!!

That is the one who says There is no God but Allaah and Muhammad is His Messenger, which requires him to worship Allaah only by the means revealed and by what the Prophet (Saw) has shown, but he worships Allaah subhaanahu wa ta'aala by means not revealed: Perhaps he ascends the mountain in Arafat and tires himself thinking he is in worship is not the case, or perhaps he expends great effort in stoning or used wood or his shoes to stone thinking he is doing the right thing whilst in fact he is abusing his worship and his brothers’ rights.

THE HAJJEE WITH NO HAJJ!!

That is the one in the state of ihram whose day of Hajj coincided with his day of recreation and his day of ihram with his normal day and did not feel the worship and did not lower himself to Allaah, subhaanahu wa ta'aala, and did not struggle to avoid even on the day of Arafat when Allaah subhaanahu wa ta'aala approaches His creation in a manner which is worthy of His Highness and Greatness, subhaanahu, when He Boasts to the Angels and He Saves from Hellfire whomever He Wishes by His Grave and Generosity.
Allah subhanahu wa ta’ala has assigned a great reward for Hajj Mabroor, as evidenced by the saying of the Messenger, sallallahu `alayhi wa sallam,

“…There is no reward for Hajj Mabroor except Paradise.” (1)

The meaning of birr (from which the word “mabroor” is derived) involves the following:

1. Good behaviour towards people, fulfilling one's duties towards others and giving them their rights. In the hadeeth, “Al Birr is good behaviour.” (3) In the Musnad, from Jabir, marfoo` narration states, “They said: 'What makes Hajj mabroor, O Rasulullah – sallallahu `alayhi wa sallam?' He said, 'Providing food to people and spreading (the greeting of) salam'.” (4)

2. Doing much worship and the trait of taqwa, as opposed to sinfulness. Allah ta`ala says, “Do you order people towards al-birr (righteousness) while you forget (it) yourselves?” (2:44) Al-Qurtubi said, “Sayings mentioned in tafseer of this verse are close in meaning, that is, (birr is) performance of Hajj in which its rules are fulfilled and which is done in the most complete manner.”

Not everyone who makes Hajj will have his Hajj accepted. As Ibn `Umar, radhiyallahu `anhu, said to Mujahid, when he said, "How many Hujjaj", "How few. Rather say, how many riders." (6)
3. **Wisdom and Aims of HAJJ**  
By Faysal bin ‘Ali Al-Ba’dani  
Al Bayan magazine, Translated by Islaam.com  
http://www.islaam.com/

The pilgrim must be aware of the following:

**First: Realization of at-Taqwa (piety, fearful awareness of Allah)**

The goal of Hajj is realization of taqwa. This is why we find the link between Hajj and Taqwa in many verses: Allah ta’ala said, “And complete the Hajj and Umrah for Allah...And fear Allah...” (2:196) “And take provisions, but indeed, the best provision is fear of Allah.” (2:197)

**Second: Affirmation of Tawheed**

Hajj is based on making one’s intention sincere for Allah ta’ala and seeking with one’s act the pleasure of Allah and none other. Allah ta`ala said, “And complete the Hajj and Umrah for Allah.” (2:196) And He said, within the verses speaking of Hajj, “So avoid the uncleanness of idols and avoid false statement, inclining [only] to Allah, not associating [anything] with Him.” (22:30-31) Likewise, in Talbiya, which is the slogan of Hajj, singling Allah in one’s rituals is made clear: “Labbayka Allahumma Labbayk, Labbayka Laa shareeka laka Labbayk, Innal-Hamda wan ni`mata, laka wal-mulk, laa shareeka lak.” [Here I am at Your service, O Allah! You have no partner. Here I am at Your service, O Allah. Verily, all the praise, the grace belongs to You and the kingdom. You have no partner] (15). Hajj is based on tawheed and following of the Messenger sallallahu `alayhi wa sallam, and not falling into shirk of obedience, as there is no place in acts of worship for any rituals based on desires.

**Third: Reverence of Allah's symbols (rites) and sanctities**

From the most apparent of goals and wisdom of Hajj is cultivation of the servant upon appreciation, esteem and love of Allah's symbols and
sanctities. Allah says, “That [is so]. And whoever honors the symbols [i.e. rites] of Allah – indeed, it is from the piety of hearts.” (22:32)

**Fourth: Cultivation upon good and praiseworthy characteristics**

1) Decency and chastity. “Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no Rafath…” (2:197)

Ar-Rafath is sexual intercourse or what leads to it from sayings or actions.

2) Suppressing anger, leaving argumentation and disputes. Allah ta`ala says, “and no (Jidal) disputing during Hajj.” (2:197) `Ataa' said, Al-Jidal is that you dispute your companion until you anger him and he angers you.

3) Gentleness, softness and calmness. When he heard strong rebuking, hitting and shouts at a camel while moving from Muzdalifah, “O people, you must be calm, for rush and hurrying is not righteousness.” (16)

4) Not being concerned only about oneself and associating with people. During Hajj, the servant is not only concerned about oneself, rather he mixes with his pilgrim brothers and shares with them in clothing, recitation of Talbiya, transportation and acts.

5) Cultivation upon taking responsibility for one's mistakes. This becomes evident in the case of obligatory atonement for one who makes an intentional mistake that violates the state of ihram, or leaves for Muzdalifah before sunset, etc.

6) Cultivation upon humbleness. This becomes evident in the unity between all Hujaj in rituals and feelings, and the negation of traces of material differences between them, such as language, nationality, wealth, etc. The Prophet sallallahu `alayhi wa sallam, said during his last farewell Hajj, “O people! Verily, your Lord is one, and your father (Adam) is one, verily the Arab is not superior to the non-Arab, nor the non-Arab to the Arab, nor the white to the black, nor the black to the white, except by taqwaa (piety, fearful awareness of Allah).” (17)
7) Cultivation upon different types of patience. The servant restrains oneself from one's desires by leaving acts that are prohibited while in the state of ihram, and also by leaving some permissible acts while not in the state of ihram. He exposes himself to hardship and fatigue in fulfilling the orders of Allah by performing the rituals, so that this be a motive for leaving sins, doing righteous acts and bearing inconveniences after Hajj.

8) Generosity and openhandedness. This is clear in the servant's bearing expenditures for Hajj.

**Fifth: Reminder of the Last Day**

Hajj reminds the servant of the Last Day and its states and conditions in a clear manner, including the following:

- His departure from his country and separation from his family reminds him of his separation from them when leaving this world for the Hereafter.

- Removal of stitched clothing and lack of adornment reminds him of coffin and resurrection of servants from their graves on the Day of Resurrection barefoot and naked.

- Journey and fatigue remind him of weakness and hardship of the Day of Resurrection, to the point that some will drown in sweat to their necks.

**Sixth: Cultivation upon submission and surrender to Allah Ta`ala**

Pilgrim is trained upon submission, surrender and complete obedience to Allah Lord of the worlds, as, for example, in the case of to actions of Hajj, such as abandonment of stitched clothing and adornment, tawaf, sa`ee, standing on `Arafat, stoning, lodging and shaving or cutting of one's hair and other such matters that do not have an obvious meaning.

**Seventh: Deepening of Brotherhood based on faith and Islamic unity**
Pilgrims, with all their differences in tongues, races and nationalities, gather in one same place at one same time, in one same appearance, pronouncing the same call of Talbiyah, and for the same purpose: belief in Allah ta`ala, fulfillment of His order and leaving of sinfulness, all of which develops deep love between them, which, in turn, becomes a motive for them to know each other, to cooperate, exchange thoughts, advice, news and experiences, reinforcing in them uprightness upon this Deen which joined them together, as well as performing acts aiming to reach higher levels.

**Eighth: Strengthening the attachment of Hujjaj to the predecessors**

Actions of Hajj remind of the past, from the migration of Ibrahim, `alayhis salam, with his wife and infant, to Hijaz, his story when he was ordered to sacrifice his son, his building of the Ka`bah and his call to people to make Hajj. Likewise, Hajj is a reminder of the rising of our Prophet Muhammad, sallallahu `alayhi wa sallam, and his farewell pilgrimage with more than one hundred thousand Companions; when he said to them, “Take from me your rites (of Hajj)”. Since then ages have passed, and at the present time the number of pilgrims is more than a million. This causes the pilgrim to remember the generations that have witnessed this land before him…and to remember that the final destination is the same for all.

**Ninth: Increase in remembrance of Allah ta`ala**

The servant who contemplates during rituals of Hajj about Talbiyah, takbir, tahlil (saying La ilaha ill Allah), supplication, as well as the two revelations (Qur’an and Sunnah) which speak about them, will find that an increase in remembrance of Allah Ta`ala is from the greatest wisdom and aims of Hajj. From those texts is the saying of Allah ta`ala, “Remember Allah at al-Mash`ar al-Haram (Muzdalifah).” [2:198] And his saying, “Circumambulating of the house, [going] between as-Safa and al-Marwa and stoning have only been legislated for establishment of remembrance of Allah on the Earth.” (18)
Tenth: Getting used to a system and training upon discipline

Eleventh: Other benefits

Other benefits are related to both Dunia (World) and the Hereafter, that are individual and collective.
I will highlight here some matters that help one ensure that his or her Hajj will be accepted, in shaa' Allah.

**First: Sincerity and Following of the Sunnah**

Sincerity to Allah and seeking His reward and pleasure alone. Allah says in the hadeeth qudsi, "Whoever does an action for other than me, I will leave him and his shirk." (7) The Prophet, sallallahu 'alayhi wa sallam, supplicated, "Allahumma hajjatan la riyya'a feeha wa la sum`a" (O Allah, (enable me to make) hajj with no riya' (show-off in the sense of desire that others witness one's good acts) or sum`a (show-off related to desire that others hear about one's good acts) in it." (8)

Following of the Messenger, sallallahu `alayhi wa sallam, in all matters. He said, "Whoever does an action not in accordance with our matter (Deen), it will be rejected." (9) Also, “Take your rituals (from me), for I do not know whether I will perform Hajj after this one.” (10) The Sahaba, radhiallahu `anhum, comprehended this matter well. `Umar said when he kissed the black stone, "By Allah, I know that you are a stone, you neither bring harm nor benefit, and if I had not seen the Messenger of Allah - sallallahu `alayhi wa sallam, kiss you, I would not have kissed you." (11)

**Second: Preparation for Hajj**

A servant's preparation for Hajj is one of the most important factors in helping him perform the pilgrimage in the legislated manner and ensuring that one's hajj is insyaa' Allah accepted. To prepare for Hajj, emphasis is given to the following:

a. Examining and rectifying one's relationship with Allah Ta`ala, by sincerely repenting and fulfilling the well-known conditions of repentance.
b. Seeking His help and guidance, manifesting one's need of Him, fear of Him and hope in His reward. This is most important, for it is not permissible for a person to rely solely on his material means.

c. Relieving oneself of one's obligations towards others, one's trusts and debts.

d. Writing of one's will, as travel exposes one to various dangers.

e. Preparation of provisions for those the pilgrim is responsible for until he returns, advising them with good and appointing someone to take care of their matters, so that his concern and attention be devoted to performance of the pilgrimage.

f. Taking a convenient journey and good, halal provision. For provision obtained through haram is from matters that cause one's worship not to be accepted. It is related from At-Tabarani in a marfoo` tradition, “When a person leaves for Hajj with good provision, places his foot in the stirrup (of his mount) and calls, “Labbayka Allahumma Labbayk” Here I am at Your service, O Allah! Here I am at Your service], he is called from the heavens: “Labbayka wa Sa`dayk [may your call be replied and happiness be your reward], your sustenance is halal, your journeying is halal, and your Hajj is accepted.” And when he leaves with corrupt provisions and places his foot in the stirrup (of his mount) and says, “Labbayk”, he is called from the heavens, “La Labbayka wa la sa`dayk dayk [may your call not be responded to and happiness not be your reward], your provision is haram, your sustenance is haram and your Hajj is not accepted.” (13)

Today we live at a time when haram earnings have become widespread, and when questionable wealth has increased, except for those that Allah has mercy upon. So let every servant fear His Lord and remember his saying, “Allah is Good (Tayyib) and does not accept except what is good.” (13)

It is recommended for a servant to increase one's halal provisions according to his abilities, so that one does not depend on others and in order to show kindness to the weak (by giving money in charity).
g. Selection of a righteous company that will help one in moments of weakness, remind him when he forgets, teach him when he does not know, order him to good and forbid him from evil. So let the servant be aware of the following two types of companies: a corrupt company that leads to sinfulness and falsehood, and a company that spends its time in what brings no benefit in the hereafter.

h. Learning rules of Hajj and its manners, as well as rules related to travel, including al qasr (shortening prayers), al jam` (joining prayers), at tayammum, al mash (wiping) etc. The Prophet, sallallahu `alayhi wa sallam, said, “Whoever Allah wishes good, He gives him understanding of the Deen.” (14)

What helps a person in this is obtaining books and tapes by people of knowledge, and accompanying them while performing pilgrimage. Likewise, accompanying people who are familiar with places and times of different Hajj rituals.

Third: Servant's awareness of the true reality of Hajj and wisdoms for which the Hajj rituals have been legislated.

This is similar to khushoo` (humble submission) in Prayer, for whoever has greater khushoo`, chances of his prayer being accepted are greater. Likewise with Hajj, the more a person comprehends the reality and spirit of Hajj, the wisdom and goals for which it has been legislated, and takes that as a means of correcting one's creed and way, the more likely his Hajj is to be accepted and the greater his reward. One will not be able to achieve this except by preparation and drowning in contemplation and research about true realities and wisdom of Hajj. As for one who is not like this, it is feared that his action is a mixture of tourism and hardship.

Fourth: Warning against sinfulness and falling into error

A servant does not earn Hajj Mabrur except by leaving sins. While falling into sin is prohibited at all times, Allah ta`ala gives a specific order to the pilgrims to leave sins. He says, “Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no
disobedience and no disputing during hajj.” (2:197) This is due to nobility of the time and greatness of the place. Allah ta`ala says, “Whoever intends [a deed] therein [i.e. in the Haram] of deviation [in religion] or wrongdoing – We will make him taste of a painful punishment.” (22:25) How could there be reward for one who commits sins?!

Contemplation about the state of people during Hajj causes one to realize the many evil deeds and mistakes, which are the result of: weak fear of Allah, lack of consideration of the sacredness of the time and place, ignorance of the Shari`ah and following of customs. Perhaps from the most widespread evil actions and mistakes in Hajj are the following: intentionally committing prohibited acts while in the state of ihram without a valid excuse, harming Muslims with one's sayings and actions, leaving of mutual advising and ordering of good and forbidding evil, delaying prayer from its due time, backbiting, slander, vain talk, argumentation, hearsay, extravagance, miserliness in spending, wasting food, bad behaviour towards others, negligence with regards to sins, such as listening to what is not allowed, uncovering what is not allowed to be uncovered, hurry or delay in performance of rituals, lack of observance of spatial limits which may not be overstepped in performance of actions of Hajj, etc.

Who is more deprived than one who sacrifices his soul, his wealth and leaves his previous state and his adornment and then returns with forbidden actions and the anger of the Merciful?

A poet said,

He went to Hajj so that Allah forgives his sins
And returned with even more sins

Fifth: Striving hard in obedience of Allah and proper use of time

In the verses about Hajj there are signs that exhort the servant to make a lot of righteous actions while performing the pilgrimage. From it is the saying of Allah `azza wa jall, “And whatever good you do – Allah knows it.” (2:197) Perhaps from the most important righteous actions which the
servant should do plenty of and keep busy with while at Hajj are the following:

a) Actions of the heart

Sincerity, love of Allah, relying on Him, fear of Him, hoping in His reward, glorification and respect of Him, submission and surrender, expressing one's need of Him, truthfulness in supplication, repentance, patience, being pleased with Allah, tranquility etc. are from the most important actions of the heart that the servant should occupy himself with in his Hajj, for Islam is centered around them. Ibn ul Qayyim said, “Whoever contemplates the aims and means of the Sharee`ah will know the correlation between actions of the body and actions of the heart and (will understand) that the former are of no benefit without the latter.” (19)

b) Recitation of the Qur’an, remembrance of Allah and seeking forgiveness

Allah has ordered the pilgrims in the verses about Hajj to engage in remembrance (dhikr) and seeking of forgiveness. It is related that the Prophet, sallallahu `alayhi wa sallam, was asked, “What Hajj is the best? He said, “That in which there is most dhikir (remembrance of Allah).” (20)

c) Goodness towards people

In the hadeeth, “It was said, 'O Messenger of Allah, which people are dearest to Allah?' He said, 'Dearest people to Allah are those who are the most useful to (other) people.'”

d) Calling to Allah `azza wa jall

Ignorance, innovations, evil actions and mistakes have widely spread among the pilgrims, and from what is obligatory upon scholars and callers is guiding and advising others, ordering them to good and forbidding them from evil with wisdom, good exhortation and arguing in a better way. Shuja` bin al Waleed said, “I was making Hajj with Sufyan, and his tongue hardly ceased to enjoin good and forbid evil, both while going and coming back.” (21)
e) Supplicating to Allah and asking Him

Hajj is one of the great occasions to ask Allah Ta`ala and to supplicate to Him, it is an occasion that requires usage of the opportunity and submissiveness before Allah. The Prophet, sallallahu `alayhi wa sallam, said, “The best supplication is supplication on `Arafat.” (22) “Those making Hajj and `Umrah are delegates (guests) of Allah, He called them and they answered, they ask him and He gives them.” (23)

Sixth: Steadfastness…Steadfastness (after Hajj)

The evidence of Hajj Mabrur is steadfastness of the servant after Hajj, his practice of righteous acts and leaving of the sins. Al-Hasan al-Basri said, “Al-Hajj al-Mabrur is to return abstinent from this world and desiring the hereafter. This is witnessed to in His saying, “And those who are guided – He increases them in guidance and gives them their righteousness (taqwa, fearful awareness of Allah, care to avoid His displeasure).” (47:17)

So beware, my brother, of destroying what you build, dispersing what you gather, eliminating what you gain, regressing after guidance, and deterioration after refinement.

Remember that Hajj nullifies what precedes it from sins, and that because of Hajj you return in a state like that on the day your mother bore you. So beware of opposing Allah with sins after this blessing. Open a new page in your life and fill it with righteous actions in steadfastness upon His Deen.

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17. See Lata`if al-Ma`arif, 411
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20. Al-Mu`jam al-Awsat by at-Tabarani, 7775; declared Hasan by al-Albani in Saheeh al Jaami` 5569
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5. **HAJJ: Its Virtues and Benefits**

By Sheikh Muhammad Saalih al-Munajjid

Praise be to Allah and peace and blessings be upon the Messenger of Allah.

This is a brief discussion of Hajj - its virtues, benefits and a little about its rulings.

1. **When Hajj was prescribed**

According to the correct view, Hajj was made obligatory in 9AH, the year of the Delegations (al-Wufood), in which Soorat Aal 'Imraan was revealed, in which Allah says (interpretation of the meaning):

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)." [Aal 'Imraan 3:97]

2. **The ruling on Hajj**

Hajj is a fareedah (obligatory duty), one of the pillars of Islam. The evidence (daleel) for this is the aayah mentioned above, and there is also evidence in the Sunnah which indicates the same thing.

Ibn 'Umar (may Allah be pleased with them both) said: the Messenger of Allah (peace and blessings of Allah be upon him) said: "Islam is built upon five (pillars): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing regular prayer, paying zakaah, Hajj and fasting Ramadaan." (Narrated by al-Bukhaari, 8; Muslim, 16).

3. **Is Hajj obligatory straight away?**

Yes, it should be done straight away. The evidence for this is the aayah referred to above. This (doing things straight away) is the guiding principle concerning the commands of sharee'ah. The evidence in the Sunnah which indicates this is as follows:
Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) gave a sermon (khutbah) and said: "O people, Allaah has enjoined Hajj upon you so do Hajj." (Narrated by Muslim, 1337).

Ibn 'Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever wants to go for Hajj, let him hasten to do it, because he may fall ill or some other problems may arise." (Narrated by Abu Dawood, 1732, without the phrase "because he may..." also narrated by Ibn Maajah, 2883 and Ahmad, 1836).

According to a report narrated by Ahmad "Hasten to do Hajj - i.e., the obligatory Hajj - for none of you knows what may happen to him." These two reports strengthen one another. (See Irwaa' al-Ghaleel by al-Albaani, 4/168).

The Shaafa'is say that Hajj may be delayed, because the Prophet (peace and blessings of Allaah be upon him) delayed his Hajj until 10 AH. But the answer to this is as follows:

He only delayed it for one year, but they say it may be delayed indefinitely!

He (peace and blessings of Allaah be upon him) wanted to purify the House (the Ka'bah) of the Mushrikeen and those who performed Hajj naked.

He was kept busy with the delegations who had started to come to Madeenah one after another to announce their Islam.

(See al-Sharh al-Mumti' by Shaykh Ibn 'Uthaymeen, 7/17, 18)

4. It is obligatory to do Hajj once in one's lifetime

Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) gave a sermon (khutbah) and said: "O people,
Allaah has enjoined Hajj upon you so do Hajj." A man said, Is it every year, O Messenger of Allaah? He remained silent until the man had said it three times, then he said, "If I say yes, it will become obligatory and you will not be able to do it." Then he said, "Do not push me to tell you more than what I have left you with, for those who came before you were destroyed because they asked too many questions and argued with their Prophets. If I command you to do a thing, do as much of it as you can, and if I forbid you to do something, then avoid it." (Narrated by Muslim, 1337)

5. The virtues of Hajj

There are many ahaadeeth which speak of the virtues of Hajj, including the following:

From Abu Hurayrah, that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked which deed is best. He said, "Belief in Allaah and His Messenger." He was asked, then what? He said, "Jihaad for the sake of Allaah." He was asked, then what? He said, "An accepted Hajj."
(Narrated by al-Bukhaari, 26; Muslim, 83).

An accepted Hajj means:

It must be paid for with halaal money.
One should keep away from evil, sin and unjust disputes during Hajj.
One should observe all the rituals according to the Sunnah.
One should not show off by doing Hajj; it should be purely and sincerely for the sake of Allaah.
One should not follow it with acts of disobedience and sin.

Abu Hurayrah (may Allaah be pleased with him) said: I heard the Prophet (peace and blessings of Allaah be upon him) say: "Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the Hajj, will come back like the day his mother gave birth to him. (Narrated by al-Bukhaari, 1449; Muslim,1350)

Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: "Umrah is an expiation for the time between it and the previous 'Umrah, and an
accepted hajj has no less a reward than Paradise." (Narrated by al-Bukhaari, 1683; Muslim, 1349).

'Aa'ishah, the Mother of the Believers (may Allaah be pleased with her) said: I said, O Messenger of Allaah, can we not go out on campaigns and fight in jihaaad with you? He said, "But the best and most beautiful of jihaaad is Hajj, an accepted pilgrimage." 'Aa'ishah said, I never stopped going for Hajj after I heard that from the Messenger of Allaah (peace and blessings of Allaah be upon him). (Narrated by al-Bukhaari, 1762).

'Amr ibn al-'Aas (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Hajj wipes out whatever (sins) came before it." (Narrated by Muslim, 121).

'Abd-Allaah ibn Mas'ood said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Keep on doing Hajj and 'Umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver." (Narrated by al-Tirmidhi, 810; al-Nasaa'i, 2631. The hadeeth was classed as saheeh by al-Albaani - may Allaah have mercy on him - in al-Silsilah al-Saheehah, 1200).

Ibn 'Umar reported that the Prophet (peace and blessings of Allaah be upon him) said: "The one who fights for the sake of Allaah and the pilgrim who goes for Hajj or 'Umrah are all guests of Allaah. He called them and they responded; they ask of Him and He will give them." (Narrated by Ibn Maajah, 2893. The hadeeth is hasan and was classed as such by Shaykh al-Albaani in al-Silsilat al-Saheehah, 1820).

6. The Benefits of HAJJ

Allaah says (interpretation of the meaning):

"That they may witness things that are of benefit to them" [al-Hajj 22:28]

The benefits are both worldly and religious (spiritual).

With regard to the religious benefits, the one who goes for Hajj earns the pleasure of his Lord, and comes back with all his sins forgiven. He also earns the immense reward which he cannot earn anywhere else than in these places. One prayer in al-Masjid al-Haraam, for example, is equal
to a hundred thousand prayers elsewhere, and Tawaaf and Saa'ee cannot be done anywhere except in these places.

Other benefits include meeting other Muslims and discussing their circumstances, and meeting scholars, learning from them and asking them about one's problems.

Worldly benefits include trade and business, and other kinds of earnings that have to do with Hajj.

7. The ruling on Hajj and its spiritual effects on a person

There are many virtues of the rituals of Hajj, and much wisdom behind them. Whoever is blessed with proper understanding of them is blessed with much goodness. For example:

When a person travels to carry out the rituals of Hajj, he is reminded of his journey to Allaah and the Hereafter. When he travels, he leaves behind his dear friends, wife, children and homeland, and the journey to the Hereafter is like that.

The one who goes on this journey equips himself with enough provision to help him reach the sacred land, so let him remember that for his journey to his Lord, he needs to have sufficient provision to help him get there safely. Concerning this, Allaah says (interpretation of the meaning): "And take a provision (with you) for the journey, but the best provision is At-Taqwaa (piety, righteousness, etc.)." [al-Baqarah 2:197]

Travelling is a kind of torment, and the same is true of the journey to the Hereafter, only much more so. Ahead of man there is his dying, death, the grave, the gathering, the accounting, the scales and al-Siraat, followed by either Paradise or Hell. The blessed one will be the one whom Allaah saves.

When the pilgrim puts on the two garments of his ihraam, he cannot help but be reminded of the shroud in which he will be wrapped [after he dies]. This prompts him to give up disobedience and sin. Just as he has given up his regular clothing [for Hajj], so he has to give up sin. Just as he has put on two clean, white garments, he has to make his heart clean
and white [pure], and keep his faculties clean and pure, uncontaminated by the stain of sin and disobedience.

When he says "Labbayk Allaahumma labbayk" at the Meeqaat [station of entering ihraam], he means that he has responded to his Lord, so how can he insist on still sinning and not respond to his Lord's call to give it up? When he says "Labbayk Allaahumma labbayk", he means, "I am responding to Your prohibition of it and this is the time I am giving it up."

When he gives up haraam things during his ihraam, and keeps himself busy with the talbiyah and dhikr, this shows him how the Muslim should be. He trains himself to give up some things which in principle are halaal, but Allaah has forbidden them to him at this time [during his ihraam], so how can he violate the prohibitions of Allaah by doing things which are haraam at all times and in all places?

When he enters the Sacred House of Allaah, which Allaah has made a sanctuary for mankind, he remembers the sanctuary of the Day of Resurrection, which no one can reach without striving hard and making a concerted effort. The greatest thing which will keep a person safe on the Day of Resurrection is Tawheed and avoiding Shirk (associating others with Allaah). Concerning this, Allaah says (interpretation of the meaning): "It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided." [al-An'aam 6:81].

Kissing the Black Stone, which is the first ritual to be undertaken, teaches the visitor to honour the Sunnah and not to oppose the laws of Allaah with his feeble reasoning. He recognizes that there is wisdom and goodness behind the laws and rituals which Allaah has prescribed for mankind, and he trains himself to submit himself totally to his Lord, may He be exalted. Concerning this, 'Umar (may Allaah be pleased with him) said, after he kissed the Black Stone: "I know that you are only a stone and that you can neither benefit nor harm. If I had not seen the Prophet (peace and blessings of Allaah be upon him) kiss you, I would not have kissed you." (Narrated by al-Bukhaari, 1520; Muslim, 1720).
When he does Tawaaf, he is reminded of his father Ibraheem (peace be upon him), who built the House to be a place of resort for mankind and a place of safety, and that he called them to perform pilgrimage to this House. And our Prophet Muhammad (peace and blessings of Allaah be upon him) also called them to perform pilgrimage to this House. Moosa, Yoonus and 'Eesaa (peace be upon them) also performed pilgrimage to this House. This House was a symbol and a meeting place for these Prophets; how could it be otherwise, when Allaah had commanded Ibraheem (peace be upon him) to build it and venerate it?

When he drinks the water of Zamzam, he is reminded of the blessing which Allaah has bestowed upon mankind in the form of this blessed water, from which millions of people have drunk throughout the long ages, but it has never dried up. He is encouraged to make du’aa’ when he drinks it by the hadeeth which has been reported from the Prophet (peace and blessings of Allaah be upon him)" "The water of Zamzam is for whatever it is drunk for." (Narrated by Ibn Maajah, 3062; Ahmad, 14435. This is a hasan hadeeth; classed as hasan by Ibn al-Qayyim - may Allaah have mercy on him - in Zaad al-Ma'aad, 4/320).

When he does al-Saa'ee, running between al-Safaa' and al-Marwah, he is reminded of the trial endured by Haajir, the mother of Ismaa'eel and the wife of al-Khaleel [Ibraheem] (peace be upon him), and how she ran back and forth between al-Safaa' and al-Marwah, searching for water which would save her from what she was suffering, and especially so that she could give her little son - Ismaa'eel - water to drink. Since this woman was patient in the face of this adversity and turned to her Lord, this teaches man that doing this is better and more appropriate. When a man remembers the struggle and patience of this woman, it makes it easier for him to bear his own problems, and a woman who is of her own kind will find her problems easier to bear.

The standing (wuqoof) in 'Arafaah reminds the pilgrim of the throngs of people on the Day of Gathering. If the pilgrim feels tired from being in a crowd of thousands, how will it be in the crowds of barefoot, naked, uncircumcised people, standing for fifty thousand years?
When he throws the pebbles at the Jamaraat, the Muslim trains himself to obey Allaah unquestioningly. Even if he does not understand the reason and wisdom behind this throwing (ramy), and cannot make the connection between rulings and their purpose, this is a manifestation of complete submission ('uboodiyyah) to Allaah.

When he slaughters his sacrifice (hady), he is reminded of the great event when our father Ibraaheem submitted to the command of Allaah to sacrifice his only son Ismaa'eel, after he had grown up and become a help to him. He is also reminded that there is no room for emotions which go against the commands and prohibitions of Allaah. This teaches him to respond to what Allaah commands, as Ismaa'eel said (interpretation of the meaning): "'O my father! Do that which you are commanded. In shaa Allaah (if Allaah wills), you will find me of al-saabireen (the patient ones).'' [al-Saaffaat 37:102].

When he comes out of his ihraam and things that had been forbidden to him once again become permissible, this teaches him about the consequences of patience and that after hardship comes ease. The one who responds to the call of Allaah will have joy and happiness, and this joy cannot be known by anyone except those who have tasted the sweetness of obedience, such as the joy felt by the one who fasts when he breaks his fast, or by the one who prays Qiyaam during the last part of the night, after he has finished praying.

When he has finished performing all the rituals of Hajj as they were prescribed by Allaah and in the manner that Allaah loves, he has the hope that his Lord will forgive him all his sins, as the Prophet (peace and blessings of Allaah be upon him) promised in the hadeeth, "Whoever does Hajj for the sake of Allaah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the hajj, will come back like the day his mother gave birth to him. (Narrated by al-Bukhaari, 1449; Muslim, 1350). This invites him to start a new page in his life, free of sin.

When he comes back to his wife and children, and experiences the joy of meeting them again, this reminds him of the greater joy of meeting them in Paradise. This also teaches him that the greatest loss is losing oneself and one's family on the Day of Resurrection, as Allaah says
(interpretation of the meaning): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" [al-Zumar 39:15].

We ask Allaah to help us to obey Him and to reach His House and to do all that He has enjoined upon us. May Allaah bless our Prophet Muhammad (pbuh).
6. **Fifty Things To Do @ HAJJ**  
By Muhammad Alshareef

Many who go for Hajj may find themselves sitting in a tent thinking to themselves, 'now what do I do'. Some pick themselves up and go around doing things pleasing to Allah - others may not capture the moment due to inexperience.

Here is list of beneficial things to do during your Hajj trip. If you are not going for Hajj, why not forward it to someone who might benefit from it on his or her journey. At least they can practice number 26.

May Allah ta'ala make it a safe journey for all the Hujjaj. Ameen.

1. Smile in another Muslims face  
2. Say Salam to strangers  
3. Shake someone’s hand and ask about their health  
4. Buy tea for someone  
5. Offer to get someone's groceries  
6. Sit with a Hajj group from another country and ask about Islam in their village  
7. Carry someone's bags for them  
8. Guide someone ill to the infirmary  
9. Shun vain talk  
10. Recite talbiyah loudly, encouraging others  
11. On the days of Eid, walk through the tents reciting talbiyah loudly reminding others  
12. Gather stones for people  
13. Offer to throw on behalf of unable Hajjis  
14. Guide people to the Jamarat  
15. Lower your gaze  
16. Remind people of the lives of the Sahaabah  
17. Read Qur’an with the Tafseer  
18. Do the authentic Dhikr of the morning and evening  
19. Make doa during your Sajdah  
20. Stand to the side of a gate and offer people water/tea as they leave  
21. Give major attention to shy people in your group
22. Remind people of patience, why they came here, and the example of our Ulumaa' in Hajj
23. Explain a Hajj Khutbah you may have heard to those around you
24. Explain the importance of purifying ones actions for the sake of Allah
25. Phone relatives (from Makkah) on Eid day
26. Make doa for forgotten friends (and the author of this list)
27. Don't allow Muslims to fight during Hajj
28. Help people find a place to sleep
29. Remember - during the heat - the unending torment of hellfire
30. Say 'Laa ilaaha illa Allah, wahdahu laa sharika lah, lauhl Mulk wa lauhl hamd, wa Huwa 'ala kulli shay'in Qadeer' 100x
31. Say the dua of entering the market place when you go there
32. Give charity to those who sell meager things (sandals/eggs)
33. Attend the Halaqahs that are given in Mina
34. Stay for the 13th of Dhul Hijjah
35. Remind people to go home as better Muslims
36. Forgive people that wrong you
37. Talk to 10 different people from 10 different countries
38. Compliment someone sincerely
39. Visit the hospital and thank Allah for all that he has given you
40. Take young Muslims and invite them to sit with the elders. Make them the center of attention.
41. Give a tafseer class after Salah / ask someone knowledgeable
42. (For men) On the days of Eid, offer perfume to those around you
43. Ask about the health of senior women in your group. Make sure they are attended to.
44. Focus hard on helping those immediately near you
45. Take people to the slaughter house and help them / Or assist them in purchasing their slaughter coupons
46. Remember specific blessings Allah has bestowed upon you and say Alhamdulillah
47. Pray to Allah using his 99 most beautiful names (al Asmaa' al Husna)
48. Use a Miswak
49. Fill your pockets with candies and give to the children that you meet
50. Always intend reward from Allah for everything you go through during Hajj
7. Do's And Don'ts In HAJJ
By Muhammad Alshareef

In Aqeedah (the Muslim's Belief)

- Many Pilgrims when they travel to Medinah they pray to the graves. They make Doa' to Rasul Allah (Sal Allahu alayhi wa Sallam). This could not only ruin their Hajj, it could nullify their Islam.
- Do not rub graves for Barakah.
- Do not make Do'a to anyone except Allah ta'aala.
- When going to Medinah, your initial intention should be to visit Masjid An-Nabawee, the Prophet's Masjid.

In Ihraam

- Do not pass the Meeqat without being in the state of Ihraam. If you are landing in Jeddah and going to Makkah to perform Umrah directly, you must be in a state of Ihraam before you land, as the plane shall enter the Meeqat. Jeddah is inside the Meeqat.
- If you are landing in Jeddah, you need your Ihraam towels with you on the airplane in your carry-on bag.
- Women may wear anything Islamically permissible for Ihraam.
- Do not take pictures of yourself in Ihraam. You came to worship Allah and taking pictures for showing others later may contradict your sincerity of doing this for the sake of Allah.
- Women in their menses must be in a state of Ihraam when they pass the Meeqat. They should shower and do talbiyah like everyone else.
- Do not uncover your right shoulder until you reach the Ka'bah and begin Tawaf. This is the time that the Messenger uncovered his shoulder and it is an act of Hajj, so we must follow when the Prophet did it.
- You may change your Ihraam towels if they get dirty. You do not enter into Ihraam by just wearing the towels. You must make the intention to begin.
- Do not shave your beard, whether before, during or after Ihraam.
- You should wear sandals, but if you do not have sandals, you do not have to walk barefoot. Wear what you have until you find a place to get sandals.
- When beginning your Ihraam for Hajj, do it from where you are: in your hotel, on the street, etc. You do not have to go to the Ka'bah to start your Ihraam for Hajj.

- Do pay attention to what you are saying when you are making the Talbiyah: Labayk Allahumma Labbayk...

- When you hear that you are not allowed to wear stitches in Ihraam, know that what is meant is that you cannot wear pieces of cloth that are sewn together to wrap your body, such as a T-Shirt or underwear.

- Both men and women may shower with unscented soap. Yes, for women and men, you may comb your hair, as the Prophet's wives used to do when they were in Ihraam.

**In Tawaf**

- You do not have to say your intention out loud to begin Tawaf. Saying intentions out loud is something the Prophet (Sal Allahu alayhi wa sallam) never did except after Ihraam when he said, "Labbayk Allahumma Umrah wa Hajj."

- You do not have to touch the black stone for your Tawaf to be accepted. If it is crowded you may face your hand toward the stone and say Allahu Akbar.

- Do not kiss the Yemeni corner. You may only touch it.

- Do not worship the black stone. You are glorifying Allah by coming to this house and worshiping Him, following the Sunnah of Rasul Allah (sal Allahu alayhi wa sallam).

- Do not follow those Doa books that make up doa for each time you go around the Ka'bah. Read Quran and make Doa from your heart and glorify Allah.

- Make Doa by yourself, do not do it in a shouting group around the ka'bah.

- Do not wipe the walls of the ka'bah during Tawaf. Rasul Allah did not touch anything other than the black stone and the Yemeni corner.

- Do not hurt anyone to kiss the black stone.

- Do not face your hand to the Yemeni corner and say Allahu Akbar. This is only for the black stone.

- Do not push or hurt anyone during Tawaf

- The Ka'bah should be to your left. Do not do Tawaf with your back to the ka'bah.

- Do not stand at the black stone line for a long time. Move on.
- Do not lengthen your 2 Rakas of Tawaf
- There is nothing in the sunnah about: Doa Maqam Ibraheem. After you pray the 2 Rakas of Tawaf move on.

**In Sa'il (going between Safa and Marwah)**

- Although preferable, you do not have to have Wudu during Sa'i.
- You do not have to climb to the top of Safa or Marwa.
- You can take breaks in Sa'il to drink water or rest.
- You can take a break after Tawaf, before Sai'.
- You do not have to jog the whole way, from Safa to Marwa. Only within the green lights, the valley of Safa and Marwa.
- Women do not have to run between the green lights.
- There is no specific du'a to say between Safa and Marwa.
- Do not miss the Du'a that Rasul Allah said when he stood on Safa. Then raise your hands and pray as he did, Sal Allahu alayhi wa Sallam.
- Do not say your intention out loud before making Sa'i.

**When Shaving or Trimming**

- Shave your complete head, do not leave parts unshaved.
- If you shall trim, take from all sides of your head.
- Do not take off your Ihraam until you have shaved or trimmed. You are still in Ihraam until you do so.
- Do not shave your beard.

**In Mina, Arafah, and Muzdalifah**

- Many people do not confirm if where they are located is inside or outside the borders of the holy sites. Confirm.
- Do not reserve a place that is more than your need. Many people are looking for places to sit down and sleep.
- Only in Arafah and Muzdalifah do you shorten and combine prayers. In Mina only shorten your prayers, but pray them at the correct time.
- Do not waste your Hajj time in vain chatting.
- Spending the 8th day in Mina is the Sunnah of Rasul Allah. Many people skip this and go to Arafah.
- Do not push anyone when you are in a crowd.
- You do not have to go to the Mt. Of Mercy in Arafah. Many people hurt themselves and others to be there even though it is not a Wajib thing to do.
- Mt. Rahmah is not a holy mountain. Do not wipe its sand and rocks for barakah.
- You do not have to pray Dhuhr and ‘Asr on Arafah day in the Masjid of Arafah (Masjid Namirah). You may pray in your tent with your group.
- Do not leave Arafah before Maghrib time.
- Women should avoid getting into a crushing crowd, like in Masjid Namirah.
- Do not face Mt. Rahmah on Arafah day when you make Du'a. You should face the Qiblah.
- You should not treat your time in Arafah like any other day. You should realize the significance and pray to Allah in humility.
- At Maghrib time in Arafah, do not pray Maghrib and Isha' until you Reach Muzdalifah, even if you reach there at 11:00 at night. However, if you see half the night approaching, pray where you are on the road.
- Make sure you are in Muzdalifah before you stop and rest. Many people think they are in Muzdalifah but they are not. Look for the border signs. If you have not seen one, chances are you are still not in Muzdalifah even if you see others sleeping on the road.
- After praying Maghrib and Isha in Muzdalifah, go to sleep immediately, this is what Rasul Allah did.
- Through all of this, continue doing your Talbiyah.

In stoning the Jamarat

- The Jamarat are not Devils, and Shaytaan is not tied up for the stoning of himself. Hajjis that hold this misconception end up cursing, swearing, throwing sandals, etc. It is a commandment from Allah to glorify Allah by saying 'Allahu Akbar' with each pebble.
- You do not have to wash your stones.
- Do not throw sandals or wood or big rocks. This is all against the Sunnah.
- Do not hurt/shove when at the Jamarat.
- Say Allahu Akbar with each pebble. Do not say Bismillaah.
- Throw the pebbles separately.
- Make Dua' after the first and second Jamarat.
- Do not throw the Jamarat before it is time.
- Throw the Jamarat from small to medium to large. Not the other way.
- If someone is throwing on your behalf, you must be unable to throw
- If someone is throwing on your behalf, you do not have to collect the stones yourself and hand the stones to that thrower.
- Throw seven pebbles, not more or less.

**In Tawaf Al-Wadaa’ (Farewell Tawaf)**

- You cannot do your final Jamarat after Tawaf Al-Wada’, as some people attempt.
- Do not walk in massive groups during Tawaf. This hurts many people.
- You MUST spend the night in Mina on the 10th night and 11th night. The two days of Hajj, the days of Mina, are the 11th and 12th, not the 10th and 11th.
- After Tawaf Al-Wadaa' you must leave Makkah, or else another Tawaf should be made.
- After Tawaf Al-Wadaa' you may have lunch or wait at a bus, etc., as long as you are on your way out of Makkah.

**In Medinah**

- Visiting Medinah has nothing to do with your Hajj. It is something different and separate.
- Do not wipe or kiss any walls for barakah. It is only rock and marble.
- Do not raise your voice near the Prophet's grave.
- Do not do Tawaf around the Prophet's grave.
- You do not need Ihraam to enter Medinah.
- Do not make Du’a to the Prophet. Du’a is to be made to Allah and Allah alone.
- If you want to pray for the Prophet to intercede for you on the day of Judgement (Shifaa’ah), pray to Allah for that. "O Allah, allow Your Prophet to intercede for me."
- Do not raise your voice in Du’a near the grave. Face Qiblah and leave the grave area when you want to make Du’a.

**Miscellaneous**

- Do not add the term Hajji to your name after returning home.
- Hadith such as: "whoever visits my grave, I shall intercede for them." Hadith to this effect are lies against Rasul Allah.

A final note:

There are three categories of Muslims who make mistakes:

1. One group is sincerely ignorant of these things and they have little clue that what they are doing is Haram or incorrect. For these people - in sha' Allah - there is nothing upon them.

2. A second group is ignorant, but they have the ability to learn and find out. All that stops them from doing so is their laziness in studying and asking. For these people, it is feared that they may be sinful for their laziness in learning.

3. A third group is aware of these mistakes. They perform it however to either follow their culture or to misguide people. This person is sinful and they shall assume the sin of those that they misguide.

"Our Lord, do not take us to account if we forget or make a mistake" - Al-Baqarah/286
8. A Woman's Guide to HAJJ
By Muhammad al Shareef

Introduction

All praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evil of our souls, and the adverse consequences of our deeds. Whoever Allah guides, there is none that can misguide him. And whoever He misguides, then none can guide him aright.

I bear witness that there is no deity that is worthy of worship except for Allah; He is alone, having no partners. And I bear witness and testify that Muhammad - sal Allaahu alayhi wa sallam - is His perfect worshipper and messenger.

The objective of this article is to give the Muslim woman a chance to see those Fiqh rulings that are specific to her in Hajj - since many a time her rulings are lost in the general discussion of how to perform Hajj. In the end one should have a general idea of those things that a woman differs from men in performing the Hajj. Both men and women should be able to recognize these differences in ritual worship.

After having been given the opportunity - alhamdullilah - to perform the Hajj for a few years, the subject that came to mind for this course of Fiqh Al-Kitaab is Sunnah and that of women in Hajj. Because of the lack of people who are experienced with the rites of Hajj from North America, I wanted to give the Muslim woman a chance to look specifically at those things which she needs to focus on and understand.

To elucidate the Fiqh rulings specific to women in Hajj, I'll focus on two issues:

1. While in Ihram
2. Ritual differences between men and women.
In conclusion, all praise is due to Allah, subhaanahu wa ta'ala. All goodness is from Him - Jalla wa a'ala - and no matter how much we praise Allah it would not equal the blessings that He - subhaanahu wa ta'ala - bestowed upon us.

I thank the American Open University, with their diligent work in helping to carry the message of Islam to homes all across the United States and abroad, for giving me the chance to study this topic and benefit from it's contents.

And with special mention, I must thank my instructor Dr. Houcine Chouat who responded favorably to the idea of this essay being written in English, instead of the standard Arabic. May Allaah ta'ala reward him, and the entire administration at the American Open University, with the best of reward and may they find safety on a Day when no wealth or children will avail, only those that came with a sound heart. And our final prayer is that to Allah belongs all praise.

1. While in Ihram

Should a woman shower upon entering the Meeqaat?

It is equally part of the Sunnah for a woman to shower before Ihram just as it is for a man. In fact, in the case of women who at the time may be experiencing Hayd or Nifaas, there is specific proof that she should take this shower.

Imam Muslim relates in his Saheeh that from Aisha - radi Allahu `anha - that she said, "Asmaa' bint `Umays had nifaas after giving birth to Muhammad ibn Abu Bakr. This happened at Ash-Shajjarah (a place near the Meeqat outside of Medina). So Allah's Messenger - sal Allaahu alayhi wa sallam - directed that she should bathe and begin the tahleel."

In this regard of showering before Ihraam, the menstruating woman is in the same ruling as one who finds herself in Nifaas. Rasul Allah - sal Allaahu alayhi wa sallam - said, "If the Menstruating woman and the one in Nifaas enter the time they should bathe and enter into Ihraam and complete all the rituals (like others) except Tawaf of the (Ka'bah)."
Showering

Abu Dawood and others narrated that Ibn Abbas - radi Allahu `anhu - asked Abu Ayyoob Al-Ansaari, "While he was in a state of Ihram, how did Rasul Allah - sal Allahu alayhi wa sallam - wash his head?" Abu Ayyoob (who was bathing at the time) replied by asking someone to pour water on his head. He then rubbed his head with his hand, going back and forth. He then said, "In such a way I saw the Prophet - sal Allahu alayhi wa sallam - wash."

This narration is used by the scholars as proof that it is permissible for a male or female in Ihram to take a bath and pour water over their head and to pass their hand through their hair.

If the bath is needed because of sexual impurity (Janaabah), then the scholars agree that it is permissible. Even if the bath is desired to just cool off or for other non-essential reasons, the majority of scholars say that it is permissible without any reservations.

Imam Ash-Shaafi'ee said - after narrating this incident about Abu Ayyoob Al-Ansaari, "This is the opinion that we hold. A Muhrim may take a bath whether it is due to sexual impurity or for other reasons. One may wash the head and soak the body with water."

However, some scholars have recommended that a woman should not shower unless it is necessary. This is because she is in Ihram and busy with the actions of Hajj. In fact, to bathe during Ihram is simply an issue of permissibility, but there is no one that says that it is recommended (Mustahab). To some scholars, it is more recommended to remain dusty and disheveled.

Imam An-Nawawee said, "It is more desirable that the pilgrim remain dusty and disheveled. The proof of this is the statement of Allah ta'ala [Then let them end their untidiness...] (22/29) and the statement of Rasul Allah - sal Allahu alayhi wa sallam: [Verily Allah boasts the people of Arafah to the inhabitants of the heavens, saying, `Look at my slaves - they have come to me disheveled and dusty.']"
Combing one's hair during Ihram

It is Makrooh for a woman (or man) in Ihram to aggressively comb their hair - causing excessive amounts of hair to fall out - or to brush unnecessarily. This is because doing so may lead to hair being cut - which is one of the forbidden acts when someone is in Ihram.

As for brushing lightly or scratching one's head, this is permissible. There is a famous saying in the books of Fiqh where they suggest that someone should scratch with the insides of their hands - i.e. softly.

Imam An-Nawawee said, "As for a Muhrim (someone in the state of Ihram), I do not know of any opinion that says he is not permitted to scratch his head. Rather, it is something permissible."

There is a phenomenon amongst some women which works as such: They tie up their head very tightly and do not un-tie it until their Hajj is over. When they are in need of making Wudu, instead of wiping their hair they do wipe over their hijaab instead.

Shaykh Salah As-Saawee, one of the directors at the American Open University, commented that doing this is an example of someone placing a hardship upon themselves, a hardship that the Shari'ah does not require. He said that when a person combs his hair lightly or scratches, the person is not held responsible for the dead hairs that naturally come out.

The color of clothes a woman may wear in Ihram

It is permissible for the woman to wear any women's clothes she pleases which are not attractive or resemble the clothes of men, or are tight-fitting showing the dimensions of her limbs, or transparent - not concealing what is underneath, or too short - not covering her legs or hands, but instead should be abundant, thick and wide.

Ibn al-Mundhir said, as quoted in al-Mughni: "There is consensus among the scholars that the woman in Ihram can wear shirts, vests, baggy trousers, khimaars, and leather socks."
She does not have to wear a particular color (such as green) and can instead wear any colors she desires from among those specific to women (such as dark red, green or black). It is also permissible for her to change these colors if she wishes.

**Wearing Jewelry in Ihram**

It is permissible for women to wear jewelry while she is in a state of Ihram. It was narrated in Al-Bukhaari, that Umm Al-Mu'mineen Aisha - radiAllahu 'anha - used to not consider anything wrong with a Muhrimah wearing jewelry.

In Al-Mughni by Ibn Qudaamah, he says, "I heard from Ahmad, who heard from Naafi' that the women (from the household) of Ibn Umar used to wear jewelry while they were in a state of Ihram. Ibn Umar (seeing this) would not forbid them."

Thus, it is apparent from the Madhhab of Imam Ahmad that it is permissible for a woman in Ihram to wear jewelry.

This permissibility of wearing jewelry is also the opinion of the Hanafiyyah and Maalikiyyah. They quote as their proof - in addition to the above - the fact that wearing jewelry is an act of adornment and a woman in Hajj is not forbidden from adorning herself.

**Covering the face**

A woman in Hajj should not cover her face or wear gloves, just as a male should not cover his head. There is no difference of opinion on this issue, based on the clear statement of Rasul Allah - sal Allahu alayhi wa sallam, "The Muhrimah (a female in Ihram) should not cover her face, nor should she wear gloves."

Having said that, it is permissible for her to cover her face if she fears the gaze of non-Mahram men upon her.

It was narrated that Umm Al-Mu'mineen Aisha - radi Allahu 'anha - said, "The riders would pass by us while we were with Rasul Allah - sal Allahu
alayhi wa sallam - in a state of Ihram. When one of them would ride next to us, we would take our Jilbaab and cover (coming down with the cloth from our heads) our face. When the rider would pass, we would uncover once again."

Scholars have used this hadeeth to show that if a woman is in need of covering her face then it is permissible for her to do so. However, the Shaafi‘iyyah set a condition to this covering saying that the Niqaab should not touch the women's face. This was also the opinion of Al-Qaadee from the Hanaabilah.

In actuality, this condition does not have overall agreement from the scholars. Ibn Qudaamah said in regards to this condition, "I have not found this condition to be from (Imam) Ahmad, nor is it from the Hadith. In fact, reality contradicts this condition. For verily, the cloth that covers over a women's face, rarely does it remain un-touching to her skin. Had this been a condition (that it should not touch her face) the Prophet - sal Allahu alayhi wa sallam - would have explained it."

Refuting the claims of those who claimed that the condition of the women's Niqaab in Hajj is that it not touch her face, Imam Ash-Showkaani used similar arguments as that of Imam Ibn Qudaamah. And Allah knows best.

**Touching one's spouse intimately or non-intimately**

If a male in Ihram touches his wife with desire, or kisses her, then he would be obliged to pay the Fidyah (penalty) - and the same would go for women. This is the opinion of the Hanaabilah.

More so, the male is between two situations after touching his wife: either he releases some fluid or not. If he does not release anything, then the penalty for him is that he must slaughter a sheep. If he does release something, then he must slaughter a camel.

As for the women in this situation, then perhaps her situation is that of the males. Ibn Qudaamah said, "The women is just like the male in this respect."
The Hanafiyyah and Shaafi'iyyah said: It is Wajib for someone who kisses or touches his or her spouse with desire that they pay the fidyah - which is the slaughtering of a sheep. If they cannot find or afford the sheep, then they should alternatively either feed the poor or fast.

From what the Hanafiyyah and Shaafi'iyyah are saying, it seems that the same applies to women if they kiss or touch their husband with desire.

2. Ritual Differences between men and Women

What is the ruling of women performing Hajj without a Mahram?

There are five general conditions before Hajj becomes compulsory upon someone. These are that the person:
- is Muslim
- has reached the age of discernment
- is of full mental capacity
- is not a slave.
- must be capable of completing the journey to Hajj, both physically and financially.

Both males and females share these conditions. However, the Muslim woman has an extra condition before she can be held accountable for not performing Hajj and that is the accompaniment of a Mahram.

The Shaafi'iyyah states that Hajj is not obligatory upon a woman until she finds a male Mahram relative or a husband or a group of trusted women. If she finds any of the previous three, it is obligatory upon her to perform Hajj. If she cannot find one of the three, she is not obliged to perform the Hajj.

The condition that the Shaafi'iyyah holds for a woman to perform Hajj is that she must be able to perform the journey securely. This security can be found when a husband or a Mahram or a group of trusted women accompanies her.

In the popular opinion of the Madhhab, it is permissible for a woman to perform Hajj if she finds only one trusted women to take the journey
with. More so, they say it is permissible for her to travel alone if she shall be safe and she fears nothing on the road. This is how they understand the Ahaadeeth which forbids a woman from traveling alone.

However, if she has already performed her first obligatory Hajj and this is a voluntary performance, then she is not permitted to travel alone -she must be accompanied by a husband or a Mahram. In this case, traveling with a group of trusted women is not permitted; this is the more correct position in the Madhhab.

The opinion of the Maalikiyyah is similar to that of the Shaafi'iyyah in that they allow a woman who does not find a Mahram or husband to travel with a secure group. They add that this secure group may be a group of men, a group of women, or a group made up of men and women.

In the Madhhab of Imam Ahmad, Hajj is not obligatory upon a woman who does not find a mahram or husband to travel with her. In fact, Imam Ahmad specifically commented on this issue, as Abu Dawood states: I said to Ahmad, "A wealthy woman who does not find a mahram to travel with her to perform Hajj, is Hajj Waajib upon her?" He said, "No."

They cited as proof for what the opinion that they took a selection of Ahaadeeth which we shall mention shortly.

The Hanafiyyah held an opinion similar to that of the Hanaabilah. They said that Hajj is not compulsory upon a woman who does not find a mahram or husband to travel with. In addition to the following ahaadeeth, they said that for her to perform Hajj without male assistance would expose her to situations that may very well harm her.

**A Discussion of the Daleel**

[The woman should not travel except accompanied by a mahram]

Hadeeth Adee in which the Prophet - sal Allaahu alayhi wa sallam - said to him "...if your life is prolonged, you shall live to see Adh-Dha'eeneh (a woman) traveling from Al-Heerah (in Iraq) all the way until she performs Tawaf of the Ka'bah, fearing no one except Allah."
They also cite Qiyaas. They compare a woman traveling alone to that of a woman who converts to Islam in the land of the Kuffaar. Or a Muslim woman who may have escaped from the clutches of the disbelievers - in both cases there is unanimous agreement that she is permitted to travel alone. So should the case be in her traveling alone to perform Hajj.

The Hanafiyyah and the Hanaabilah reject these proofs with the authentic ahaadeeth that forbade a woman from traveling alone. It is true, they say, that the hadeeth of Adee is authentic, but it was a statement of the Prophet - sal Allaahu alayhi wa sallam - that did not amount to him sanctioning the act. Rather, it was an account to Adee of what would happen in the future.

As Imam Ash-Showkaani said, it is more befitting to take the hadeeth to mean that such a thing would happen - not that it is permissible. This is so there would be no contradiction between it and the Ahaadeeth that forbid women from traveling alone.

**Should a woman raise her voice when saying the Talbiyah?**

The talbiyah is a chant that someone performing Hajj recites throughout his or her Hajj rites. It includes the words: [I am here, O Allah, I am here. I am here, there is no God but you. I am here. Verily, all praise and all blessings and all sovereignty belong to you. There is no God but you.]

It is a Sunnah to not only say this, but to chant it loudly.

As for women, they should not raise their voice above what is needed for them to hear themselves.

Ibn Al-Mundhir - rahimahullaah - said, "There is a consensus amongst scholars that the Sunnah regarding women is that they do not have to raise their voice when chanting the Talbiyah. All she is required to do is to raise her voice enough so that she can hear herself. This is the opinion of Ataa', Malik, Al-Awzaa'ee, Ash-Shaafi'ee, and it is also the opinion of the Hannabilah and the Hanafees. They feared that with her
raising her voice, a fitnah make occur. For the same reason, it is not Sunnah for her to give the Adhaan for Salaah, nor the Iqaamah."

Shaykh Al-Albaanee - in his book Manaasik Al-Hajj wal Umrah - said: In regards to the talbiyyah the ruling for the women is that of the men - as the two preceding hadith are general. They too should raise their voices as long, however, as there is no fear of fitnah.

A'isha used to raise her voice until the men could hear her. Abu Atiyyah said: "I heard A'isha saying, `Verily I know how was the talbiyyah of Rasul Allah.' I heard her after that saying: Labbaikallaahumma labbaika..."

And Qaasim ibn Muhammad said: Mu'aawiyyah went out at night and heard the voice of someone making talbiyyah, so he said: `Who is that?' It was said: "`A'isha, Mother of the Believers, making `Umrah from at-Tan'eem.' So that was mentioned to A'isha so she said: "If he had asked me I would have told him."

**What both men and woman perform equally in Tawaf**

These are as follows:

1. The desirability of making dua, remembering Allah, or reciting Quran.

2. The desirability of touching the black stone or kissing it if its possible, on condition that a woman does not crowd the men in doing so. The same ruling applies to the Yemeni corner.

3. The permissibility of speaking if its necessary or with befitting speech.

4. The undesirability of eating or holding the urge to urinate, or pass wind, or having a strong desire for food and other things of this nature.
The Difference in Tawaf between men and women

In general, the method of performing Tawaf is the same for men and women. The agreed upon rule is that what is mentioned concerning the men applies to the women so long as there is no specific proof which shows that her ruling is different.

To review the aspects of Tawaf that apply to both men and women, one may refer to the many Fiqh books on this subject. Our concern here is to illustrate the differences which are as follows:

1. Women should not jog in Tawaf

At the beginning of Tawaf, it is sunnah for the men to jog, known in Arabic as Raml, the first three circumbulations around the Ka'bah. The woman is not required to do this.

Ibn Al-Mundhir said, "There is consensus amongst the scholars that the woman should not jog in Tawaf. Instead, she should do the Tawaf walking."

2. Al-Idtibaa' - uncovering the right shoulder

It is logically clear that a woman should not uncover her right shoulder when performing Tawaf. Imam An-Nawawee said, "Uncovering the right shoulder is Sunnah for the men and not permissible for the women. There is no difference of opinion on this matter."

3. Nearing the Ka'bah

It is recommended that the women should not crowd themselves near the wall of the Kaabah, crushing themselves in to the men. Instead, a woman should perform her Tawaf on the outer circles of the Tawaf, away from the crowd.

This is recommended as a protection for her. However, if she is performing Tawaf at a time when the crowd is light, she may draw as near as she can to the Ka'bah.
This ruling is based on an incident that happened in which Umm Salamah -the wife of Allah's Messenger, sal Allahu alayhi wa sallam - complained of a sickness. He instructed her to perform the Tawaf riding on a camel, behind the people.

Ibn Hajjar, explaining this Hadith, said, "He instructed her such because the Sunnah for the women is that they should distance themselves from the men in Tawaf."

4. Performing Tawaf at Night

The scholars mentioned that it is desirable for a woman to delay her Tawaf until night if she arrives in Makkah during the day. The reason, they say, is that this would be more protective for her and others since the crowd would be lighter at that time.

This ruling is illustrated by that which Imam al-Bukhaaree narrated from `Ataa' who said; Aisha -radiallaahu anha- used to perform tawaf away from the men, not crowding them. A woman said to her, "Let us go, O Umm Al-Mumineen, to touch the black stone." Aisha declined until night came and then they went for tawaf. Whenever they wished to perform tawaf they stood there until the crowd of men would be on their way out.

However, if she feels that she may be nearing her monthly cycle, it is better that she performs the Tawaf as soon as she can so that she does not miss it.

5. Crowding to kiss the black stone

It is desirable that a woman should not crowd with the men to kiss the black stone. Instead, she should wave to it with her hand just like the person who cannot reach it.

Imam An-Nawawee said, "Our Ulumaa' have said that it is not desirable for a woman to kiss the black stone, nor to touch it, except at those times when the Tawaf area is light or empty, like during the night or at other times. This is because in her crowding the men it would bring hardship upon herself and hardship upon the men."
6. The difference in Sa'ee between men and women

The method of performing Sa'ee, in general, is the same for men and women. However, there are basic differences in the etiquettes of Sa'ee between men and women.

As is explained in the books of Fiqh, it is not a must that a person be clean from sexual impurity (Janaabah) or, for women, her monthly period in order to perform Sa'ee. However this issue needs a little clarification.

According to the Hanafi school of thought, it is only permissible for a woman in sexual impurity or her menses to perform the Sa'ee if she has already performed the Tawaf in a state of purity. Meaning, if her menses started after the Tawaf then it is acceptable to continue with the Sa'ee.

However, scholars have disagreed with the Hanafi school of thought on this issue for the following reason:

It was narrated by Bukhari that Umm Al-Mu'mineen Aisha - radi Allahu 'anha - said, "I arrived in Makkah and at the time I was in my monthly period. I had not performed the Tawaf of the (Ka'bah), nor had I performed the (Sa'ee) between Safa and Marwah." She continues, "I mentioned this to Rasul Allah - sal Allahu alayhi wa sallam - and he said to me, `Do as the Haaji (Hajj pilgrim) does other then performing Tawaf of the (Ka'bah) until you are clean.'"

In explaining this Hadith, Ibn Hajjar said:
As for the acceptability of performing Sa'ee before Tawaf, scholars of Hadeeth considered it permissible, citing as their proof the hadith of Usaamah ibn Shuraik in which a man came to the Prophet - sal Allahu alayhi wa sallam - and said, "I performed Sa'ee before performing Tawaf." The Prophet - sal Allahu alayhi wa sallam - replied, "Perform Tawaf, there is no difficulty."

Thus, a woman in her menses may perform all the rites of Hajj other then the Tawaf. And she may perform the Sa'ee before her
Tawaf in accordance with the Hadith of Usamah ibn Shuraik and her Sa'ee with be correct and acceptable.

Those that forbade the woman from performing Sa'ee until she first becomes clean of her menses, placed a condition on her has no basis. In reality, the proof we have mentioned rejects this opinion.

7. Jogging, between Safa and Marwa

Imam Ash-Shaafi’ee said, "A woman should not jog between Safa and Marwah, nor should she uncover her arm like a man. This is because she is seeking to come closer to Allah by covering and protecting herself and jogging and uncovering would contradict that."

However, according to the scholars of the Shafi’ee school of thought, there are two opinions on this issue.

The first, which is the opinion of the majority, is that she should not jog in the jogging area. Instead she should walk all through out the distance from Mount Safa to Mount Marwah - whether it be daytime or night time when no one is watching. This is because she is `Awrah and her fiqh is based on covering and protecting herself.

The second, which is held by a minority, is that if she is performing Sa'ee at night and there is no one watching, it is desirable for her to jog in the area of jogging.

This is also the opinion of the Hanbali school of thought. Ibn Qudamah stated in Al-Mughni: A woman should not jog in Tawaf or Sa'ee.

**Women leaving Muzdalifah early**

Spending the night in Muzdalifah on the eve of the 10th of Dhul-Hijjah is just as much a part of Hajj for the women as it is for the men. When she leaves the plain of Arafah, she does as the male would do in Muzdalifah
that is, she should join her Maghrib and Isha at the time of Isha, remember Allah ta'ala and spend the night there.

Some scholars have noted that it is permissible for women who fear the crowd of Muzdalifah (and the predicted crowd at the Jamarat the next day) to leave early from Muzdalifah before Fajr. The default Sunnah however is that a person should wait until after Fajr - after the sun has come up bright - to move on to Mina.

Following is an example of the many Ahadeeth that were narrated regarding this issue.

Firstly: Bukhari narrated from Aisha - radi Allahu 'anha - who said, "(Umm Al-Mu'mineen) Sowdah sought permission from Allah's Messenger - sal Allahu alayhi wa sallam - to leave Muzdalifah before him (i.e. before Fajr) and before the crush of the people, because she was heavy. He - sal Allahu alayhi wa sallam - gave her permission."

Secondly: Muslim narrated from Umm Habibah - radi Allahu 'anha - that the Prophet - sal Allahu alayhi wa sallam - sent her from Muzdalifah during the night (before Fajr).

Thirdly: Muslim narrated from Ibn Abbaas - radi Allahu 'anhu - who said, "Allah's Messenger - sal Allahu alayhi wa sallam - sent me with the weak folk from Muzdalifah during the night (before Fajr)."

Fourthly: Muslim narrated that Ibn Umar - radi Allahu 'anhu - used to take the weak of his family to Muzdalifah. They would stand at al-Mash'ar al-Haraam in Muzdalifah at night, remembering Allah. Then before the Imam would move out (from Muzdalifah) they would leave before him. Some of them would arrive in Mina before Fajr time (i.e. at Fajr time); others would arrive after that. When they would arrive, they would throw their Jamaraat. Ibn Umar would comment, "Allah's Messenger - sal Allahu alayhi wa sallam - granted permission to these people."

Concerning the issue of leaving Muzdalifah halfway through the night, Imam Ash-Shaafi'ee - rahimahullah - said:
The Sunnah is that women and weak folk should move out of Muzdalifah before Fajr - after half the night has passed, so that they may throw their Jamaraat before the crowd arrives. This is based on the hadith of Aisha - radi Allahu 'anha - in which she said, "(Umm Al-Mu'mineen) Sowdah sought permission from Allah's Messenger - sal Allahu alayhi wa sallam - to leave Muzdalifah before him (i.e. before Fajr) and before the crush of the people, because she was heavy. He - sal Allahu alayhi wa sallam - gave her permission."

This is also the opinion of the Hanbali school of thought. In Al-Mughni we read: It is all right for women and weak folk to leave Mudalifah early. From those who would allow their women and weak family members to precede them were AbdurRahmaan ibn `Owf and Aisha. This is the opinion of Ataa' and ath-Thowree and Ash-Shaafi'ee and Ashaab Ar-Ra'I (the Hanafees). We do not know anyone that differs with this opinion, as it is an opinion that carries facility for the women and weak folk and saves them from the hardship of the crowd, and it is also the permission of their Prophet - sal Allahu alayhi wa sallam.

Thus from the previous quotes we see that it was permissible for the women and weak folk to leave Muzdalifah during the night, i.e. before Fajr and before the crowd arrived after Fajr. Those that enter into this permission are the women and children and those in their situation. And Allah knows best.

**How much hair should a woman cut when coming out of Ihraam**

Shaving one's head is one of the rites of Hajj and Umrah. On this topic, the following verse praises the state of the Muslims: [with shaved heads and trimmed]

The Hanafiyyah have said: to shave one's head or to trim it is a Waajib aspect of Hajj. This is also the Madhhab of the Maalikiyyah who said: The shaving itself is Waajib, the trimming on the other hand is sufficient.

The Shaafiyyah state: Our Madhhab is that shaving is a rite that one is rewarded for performing - by performing it one leaves the first stage of Ihram, the tahallul al-Asghar. Thus, according to this, shaving or
trimming is a rukun by which Hajj or Umrah is not accepted until it is performed.

And according to the Hanaabilah, shaving or trimming is a rite from the rites of Hajj or Umrah. Thus according to them it is Wajib. In the book Al-Uddah sharh Al-Umdah, it states: ... And shaving the head is Wajib because the prophet - sal Allaahu alayhi wa sallam - did it, this coupled with the Hadith, "Take from me your Hajj rituals."

Having said that, the question that begs to be asked now is: which is better for a man, to shave his head or trim it, i.e. going bald or using a no.2 clipper? And how is this preference viewed in regards to women.

As for men, it is better for them to shave their head. The proof for this is the obvious order given in the verse [having shaved your heads and trimmed] because the Arabs would often begin with that which more important and preferred.

Also, this preference is based on the hadith in which the Prophet - sal Allaahu alayhi wa sallam - said, "Oh Allah, be merciful to those that shave." They asked, "what about those that trim O Messenger of Allah?" He said, "O Allah, be merciful to those that shave." They asked, "what about those that trim O Messenger of Allah?" He said, "And those that trim."

And in another narration according to Muslim, he prayed for those that would shave three times and those that would trim once.

Even he - sal Allaahu alayhi wa sallam - shaved his head during Hajj, and no doubt, Allah would never choose for his Prophet anything other then that which is more preferred.

But having said that, there is no difference of opinion that it is permissible to choose trimming instead of shaving. In Saheeh Muslim with the explanation of Imam Nawawi it states: There is Ijmaa' (consensus) from the Ulumaa' that shaving is better then trimming, but that trimming is permissible.
Does this preference of shaving apply to women?

In al-Mughni, it states: There is no difference of opinion between the people of knowledge that the Sunnah for a woman is that she should only trim her hair and not shave. Ibn Al-Mundhir said, "The consensus (Ijmaa') of the people of knowledge is that a woman should trim and not shave. This is because shaving in a woman's case would be considered mutilation."

And Ibn Hajjar - rahimahullaah - said, "As for women, the Sunnah is that they should only trim their hair. There is Ijmaa' on this."

How much should a woman trim of her hair?

According to the Maalikiyyah, a woman should take from all her hair the span of an Anmulah (a fingertip span, about 1 centimeter), or a little bit more or less. Explaining this further, in Mawaahib Al-Jaleel Imam Maalik -rahimahullaah - said, "There is no set measurement according to us. Whatever a man or woman takes from their hair it will be sufficient."

The Hanabilah said; A woman should trim from her hair the span of an Anmulah. Said Abu Dawud: I heard someone ask Ahmad about whether a woman should cut from her entire head or not. He said, "Yes, she should join her hair together and then take from the ends of her hair the span of an Anmulah."

An According to the Shafee'eeyah it is desirable for a woman to trim the span of an Anmulah from all sides of her head. Al-Maawardee said, "She should not trim from the sides of her head because that will mar her. Instead she should lift up the hair and cut from that which is underneath."

Having said this, according to the Shafee'eeyah, all that is sufficient for both a man and a woman is three hairs whether they cut it or shave it. Nothing less than this is acceptable.

The Hanafeeyah said: What is meant by trimming is that a man or a woman should take from at least a quarter of the hair of their head, the
span of an Anmulah. Meaning, they should take from all of that hair this measurement. They also said, it is wajib to cut a little more than the span of an Anmulah so that for sure at least an Anmulah was cut.

A woman receives her menses before her performance of Tawaf Al-Ifaadah

This issue which comes up very often is as such: What if a woman gets her Menses, has not performed her Tawaf Al-Ifaadah, and is in a situation where she has to leave Makkah. What should she do?

It needs to be said that being free from menses is a condition for a woman who wants to perform any Tawaf. Thus, with this in mind, if a woman performs Tawaf while in her menses her Tawaf will not be valid.

This is based on the authentic hadeeth that Umm Al-Mu'mineen Aisha -radi Allahu 'anha- said, "I arrived in Makkah and at the time I was in my monthly period. I had not performed the Tawaf of the (Ka'bah), nor had I performed the (Sa'ee) between Safa and Marwah. I mentioned this to Rasul Allah -sal Allahu alayhi wa sallam- and he said to me, `Do as the Haaji (Hajj pilgrim) does other then performing Tawaf of the (Kaabah) until you are clean.'"

This hadith makes it crystal clear that a woman in her menses cannot perform any Tawaf until she has completed her period. What she should do is wait in Makkah until she completes her period, washes up, and then goes and performs her Tawaf.

Her Mahram should stay with her during this time. This is based on the Hadith in which Umm Al-Mu'mineen Aisha -radi Allahu 'anha- said to Allah's Messenger -sal Allahu alayhi wa sallam- "Safiyyah bint Huyayy has received her period." He replied, "She may be blocking us from leaving (then). Did she not perform Tawaf with you (i.e. the women)?" Aisha said,"Yes (she did)." He said, "Then you may go."

On these lines, the scholars and the Muslims in the early generations would not leave Makkah until the menstruating women in their group got a chance to complete their period and perform Tawaf Al-Ifaadah.
Prophet - sal Allahu alayhi wa sallam - said, "She may be blocking us from leaving (then)."

Abu Hurayrah - radi Allahu 'anhu - used to say: An Ameer who is not an Ameer, who is it? It is a woman with a group of people who receives her period before performing Tawaf Al-Ifaadah. They, because of her, will be forced to stay until she completes her period and performs the Tawaf.

But what happens if, due to circumstances out of her control, a woman cannot stay in Makkah until her period is over in order to perform Tawaf Al-Ifaadah? She would have one of three scenarios:

One: She may cut off her Hajj and go home with no Hajj.

Two: She may perform Tawaf even though she has her period because of the dire necessity she is in. Or...

Three: If she leaves without performing Tawaf Al-Ifaadah then she would still be in Ihram. Her husband would not be Halal for her until she returned to Makkah and made up the Tawaaf.

Many scholars have debated over the solution to this problem. Perhaps the most merciful scenario and that which is closer to the principles of the Shari'ah is scenario two in which she performs Tawaf even though she has her period due to the dire necessity.

Shaykh Al-Islam Ibn Taymiyyah gave the following Fatwa: A woman in her period should do the Hajj rites that she is capable of. What she has no control over is forgiven - thus she may perform Tawaf (even though she is in her period). She should shower as she showers for Ihraam, in fact this situation is more deserving, and she should wrap herself tightly as she would during Istihaadah blood, in fact this situation is more deserving.

This is what the texts (of the Qur'aan and Sunnah) point to, in addition to the principles of the Shari'ah. With this opinion no contradiction is made with Islamic principles.
The texts point to Tahaarah being a Wajib aspect of Tawaf. Such as the statement of Allah's Messenger - sal Allahu alayhi wa sallam: "The menstruating woman should perform all the rites of Hajj except the Tawaf." This is a general Wajib.

But we know from the principles of Shari'ah that an issue is Wajib only if the person is capable of performing it. As Allah ta'ala says in the Qur'an [Thus, Fear Allah as much as you are able]. And as the Messenger of Allah - sal Allahu alayhi wa sallam - said, "If I command you with something then do what you are capable of."

The most Tahaarah is in Tawaf is that it is a condition. At the same time we know that in Salah if a person is not able to be in a state of Tahaarah due to some external situation out of their control they are allowed to pray without it. Case in point: The Salah of a woman in Istihaadah or someone who cannot control their urine may perform Salah regardless.

If this is the case - where the conditions of Salah are forgiven when a person cannot fulfill them - then the conditions of Tawaf should also be forgiven when someone cannot fulfill them. In fact, the situation of Tawaf is more deserving of this ruling.

In any other solution (either she cancels her Hajj or tries to come back in the future, remaining in Ihram until she does) there is a huge hardship on her. And hardship is cancelled in Shari'ah.

As for those who say she may perform the Tawaf in her state, but she must pay a penalty for it - our opinion is that there is no penalty. This is because the Wajib, if a person is not blame-worthy for not performing it, then there is no penalty upon them. This is different then when someone leaves a Wajib due to forgetfulness, or ignorance, or intentionally.

The menstruating woman did not leave this Wajib in this case due to a blame-worthy reason. She could not fulfill the Wajib due to her menses, which is something that does not begin according to her will and desire. Thus there is no penalty upon her.
Thus, if a woman has received her period before she has performed Tawaf Al-Ifaadah, she must remain in Makkah until she is clean and then go and perform it.

If in special circumstances and under dire necessity she needs to leave Makkah before completing her period, then according to some scholars - like Shaykh Al Islam Ibn Taymiyyah - she may perform her Tawaf even though she has her period and there is no penalty upon her. And Allah knows best.

**Does a menstruating woman need to perform Tawaf Al-Wadaa’?**

If a woman receives her menses before she has completed her Tawaf Al-Wadaa' (her farewell Tawaf) and she has already done her Tawaf Al-Ifaadah, then she may leave Makkah without performing the Wadaa'. There is no penalty for her to do this.

This is the opinion of the general body of scholars. This facilitation is proved by the authentic statement of Ibn Abbaas - radi Allahu 'anhu - in which he said, "The people were commanded that the last thing they do (in Makkah) is Tawaf, except for the menstruating woman the command was lightened."

Moreover, in the hadith in which Aisha told the Prophet - sal Allahu alayhi wa sallam - about Safiyyah's menses, he asked her if she performed Tawaf Al-Ifaadah. When Aisha said that she had, the Prophet - sal Allahu alayhi wa sallam - said that they would not be held back, meaning, she was allowed to leave Makkah without performing Tawaf Al-Wadaa'.

Also, there is no penalty upon a woman in doing this for the Prophet - sal Allahu alayhi wa sallam - did not make mention of any penalty upon Safiyyah.

**Conclusion**

The goal of this article is to distinguish the Fiqh rulings that are specific to women in Hajj. These rulings are divided and organized into two basic
chapters, one dealing with the Ihram of a woman, the other discussing the ritual differences between men and women.

We learnt that it is equally part of the Sunnah for a woman to shower before Ihram just as it is for a man and that this ruling is not different for a woman in her Hayd or Nifaas. We learnt that showering during Ihram was permissible and that a person may pour water on their hair and rub lightly their head.

Additionally, we learnt that a woman may wear any color of clothing, as long as it meets the Islamic standard of modest dress. And she may wear jewelry. She should uncover her face while in Ihram, but if she fears the gaze of non-Mahram men upon her, she may cover her face as the wives of the Prophet - sal Allaahu alayhi wa sallam - used to do. And they should not touch their spouse with desire.

In the segment on male/female ritual differences, we learnt that a woman should not travel to Hajj without the company of a Mahram. She should not raise her voice excessively when saying the Talbiyah.

Concerning the Tawaf, she differs with the men in that she should do raml (jogging) for the first three circumbulations, she should not uncover her right shoulder, and she should not crowd the men in trying to get near the Kaabah or to kiss the black stone. And it is desirable for her to choose a time when there will be a less crowded.

Regarding the Sa'ee, we learnt that being clean of menses is not a requirement, and that a woman may perform it even if she is in her menses. It is not required for her to run in the valley of Safa and Marwah.

We learnt that it is a Prophetic permission for the women and the weak folk to leave Muzdalifah early. Also, that shaving the head is only preferred for men and that women should not cut more then a centimeter of hair from the tips of her braids.

In detail, we discussed the situation of a woman who receives her Hayd before her performance of Tawaf Al-Ifaadah. She should wait until she completes her Hayd to perform it, and her Mahram should stay with her.
If for dire circumstances she needs to leave Makkah, we learnt that some scholars gave the fatwa that she may shower, wrap herself tightly, and perform the Tawaf even with her menses. But this should only sought when the necessity is sincere.

And finally, we learnt that a woman who receives her menses before performing Tawaf Al-Wadaa does not have to wait in Makkah until she completes her menses. She may leave without performing it, as shown in the Sunnah of Rasul Allah - Sal Allaahu alayhi wa sallam.

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