

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Hajj to the House is a duty to Allah by all people who are able to undertake it.



A HANDBOOK OF HAJJ AND UMRAH

An English Version
of
Masai'l-o-Ma'lumat-e-Hajj-o-Umrah

(THE RULES AND CEREMONIES OF Hajj & UMRAH)

What to do?
Where to do?

What not to do?
How to do?

Compiled by
Late Muhammad Moinuddin Ahmad

Translated by
Prof. Jalil Ahmad

A Project of
Al-Moin Trust, Karachi (Pakistan)

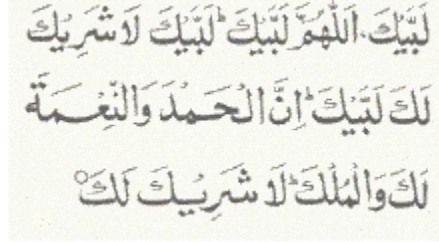
Originally this handbook was compiled in 1984, under the title of *Masai'l-o-Ma'lumat-e-Hajj-o-Umrah* for Pakistani, Indian and other Urdu speaking pilgrims. This was written in a lucid and simple style presenting all the salient features of Hajj and Umrah and their rites and ceremonies. The book was approved by the renowned scholars and *Ulama* in Pakistan.

Its demand and popularity increased with the passing years. In 1993, The Government of Pakistan, Ministry of Religious Affairs, Islamabad, got it published in a quantity of 90,000 and named it "*Anwarul Haramain*", for free distribution among all Pakistani pilgrims. Besides Urdu edition, Bangla, Gujrati and English versions followed. Realizing its tremendous benefits to the Muslim Ummah, in 2006 the English version of the book was presented in PDF format on the internet for free download:

<http://www.hajjumrahguide.com/handbook.pdf>

The handbook may be copied for further distribution as long as the text is not modified in any way, a reference is made to the web site "Hajj & Umrah" and the above source URL is used to access it.

TALBIYAH



“Here I am (at Your service), O Allah!
Here I am. No partner do you have.
Here I am.
Truly, the praise and the favour is Yours and
the dominion; No partner do You have.

A pilgrim enters into the state of *Ihram* only after reciting *Talbiyah*. And at all other times it is the oft-repeated prayer of Hajj—You may say, the chief song of the pilgrim. He must repeat it countless times during the Hajj and Umrah. In fact it is the response to the call of Hadrat Ibrahim [ؑ] who in obedience to the commandment of Allah, had called his bondsmen “Come to the House of Allah”. Therefore the people, who, after assuming *Ihram*, proceed to the House of Allah with the intention of *Hajj* or Umrah, and recite *Talbiyah*, seem to say in answer to the proclamation made by Hadrat Ibrahim [ؑ] “O our Rabb, You had summoned us by asking Ibrahim—Your favorite bondsman—to call us, we are here, we are present, we are here in Your Majestic presence”. But a pilgrim should not forget that he should proceed with due reverence and humility and with mixed feelings of hope and fear, as is natural, when the Sovereign summons someone to His August Presence, fearing his presence may not be accepted due to his evil deeds.

It has been narrated by Sahl ibn Sa’d [ؓ] “When a believer of Allah recites *Talbiyah* for Hajj or Umrah and says “*Labbaik*”, all the created things to his right and to his left, whether they are lifeless stones and trees or lumps of mud, also say *Labbaik* with him, right up to the both ends of the earth”.
(Tirmidi, Ibn Majah)

THE FOUR KALIMAT

I. KALIMATUT TAYYIBAH:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(There is no deity save Allāh, and Muhammad is Rasulullah)

II. KALIMATUT TASHAHHUD:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(I bear witness that there is no deity save Allāh, and I bear witness that Muhammad is His bondsman and His Messenger)

III. KALIMATUT TAMJID

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

(Glory be to Allah, and praise be to Allah. There is no deity save Allah. Allah is Supreme. There is no strength nor power save in Allah the Magnificent)

IV. KALIMATUT TAWHID:

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

(There is no deity save Allah, the One without a partner. His is the dominion and His is the praise, and He is Powerful over everything)

CONTENTS

1. Talbiyah	3
2. The Four Kalimat	4
3. Contents	5
5. Glossary	8
6. Preface	11
7. Hajj	13
8. "Hajj" as a duty and its kinds	13
9. Faraid, Wajibat and Sunan of Hajj	16
10. Ahkam (rules) of Umrah	17
11. Mawaqit (the places traditionally stipulated for the assumption of Ihram)	17
12. Ihram - its rules and regulations	20
13. Makkah Mukarramah	24
14. Tawaf and its kinds	26
15. Know-how of Tawaf	27
16. Wajibat, Muharramat and Makruhat of Tawaf	28
17. Rules of Tawaf	30
18. Supplications during Tawaf	35
19. Supplications at Multazam	38
20. Maqame Ibrahim and Salah Wajib for Tawaf	38
21. Zam Zam water	39

22. Sa'ey and its rules	40
23. Ritual shaving	44
24. Stay at Makkah Mukarramah and rules of Umrah and Tawaf	45
25. 8th Dhul Hijjah - its Ahkam (rules and ceremonies) and stay at Mina	47
26. Wuquf (stay) at Arafat	48
27. A fervent appeal	50
28. The Tasbihat and supplications to be recited in Arafat	50
29. Wuquf (stay) at Muzdalifah	53
30. Ramyul Jimar in Mina	54
31. Stay in Mina and Qurbani	57
32. Stay in Mina and Ritual Shaving	57
33. Tawafuz Ziyarah	58
34. Tawaful Wada	59
35. Instructions and Invocations	59
36. An appeal	61
37. Rules for children	62
38. To perform Hajj on behalf of others	62
39. Rules for women	65
40. Jinayat	68
41. Rules of Salah, Salatut Tasbih, Salatul Janazah in the Harmain (Holy Makkah and Madinah)	70
42. Madinah Munawwarah	77
43. The Salam on visiting the grave of Hadrat Hamzah and other martyrs of Uhud	83
44. Places to visit in Makkah Mukarramah	84

45. Places to visit in Madinah Munawwarah	84
46. Appendix	86
(i) Hajj Rites at a Glance	86
(ii) What to do in Umrah and Hajj	87

GLOSSARY

- Adhan:** The call for Salah.
- Adhkar:** Plural of Dhikar (remembrance of Allah)
- Afaqi:** Literally “outsider”, one who lives beyond the boundaries of a “Miqat”.
- Afdal:** More virtuous
- Akhirah:** Hereafter, the next world
- Ahkam:** Laws, rules
- Ahadith:** Plural of Hadith
- Ayyamut Tashriq:** The period between the 9th and the 13th Dhul Hijjah, see Serial Nos. 184-185.
- Barkah:** Beneficent force of divine origin, which causes superabundance in the physical sphere and prosperity and happiness in the psychic order.
- Bid’ah:** Innovation
- Dam:** Animal sacrifice as a penalty
- Dhikar:** Remembrance of Allah
- Din:** Religion
- Du’a:** Solemn request and humble petition to Allah, prayer, supplication
- Fard:** A religious duty explicitly mentioned in the Qur’an or Sunnah (in case of Hajj and Umrah, an integral part of it).
- Fara’id:** Plural of Fard
- Fasiq:** Sinful
- Firdows:** The Paradise
- Hadith:** Tradition – the recorded words, actions and sanctions of Rasulullah (peace be upon him).
- Haraam:** Unlawful
- Hajarul Aswad:** The black stone. It is a stone said to have been brought from paradise. Its pieces are set in a silver frame in the wall at man’s chest height in the south eastern corner of Baitullah.
- Halal:** Lawful
- Halq:** Get the head shaved
- Hatim:** The semi-circular wall surrounding Baitullah on the northern side. It is a part of Ka’bah and while performing Tawaf it is wajib to include this piece of land.
- Hill:** The area lying between a Miqat and the boundaries of the Haram.
- Hamd and Thana:** Glorifying and lauding Allah
- Ibadah:** An act of worship; an act of adoration
- Iddah:** The waiting period
- Idtiba:** To place the upper sheet of Ihram on the left shoulder after making it pass through the right arm-pit (see Serial No. 114).
- Ifrad:** A kind of Hajj when a person makes Niyyah to perform simple Hajj
- Imam:** The person who leads the Salah
- Istighfar:** Seeking forgiveness of Allah; prayer to seek His forgiveness
- Istilam:** To kiss Hajarul Aswad either actually or symbolically. (see Serial No. 88)
- Istiqbal of Hajarul Aswad:** To stand on the line made of Black Stone so as to face Hajarul Aswad. (see Serial No. 85)
- I’tikaf:** A retreat in a Masjid for worship and meditation
- Ja’iz:** Permissible, allowed
- Jamarat:** Plural of Jamrah

Jama'ah: The congregation
Janabah: State of major pollution for which bath is necessary, defilement.
Jaza: Recompense
Jimar: Plural of Jamrah
Karahat: That which is Makruh, that is reprehensible
Kafir: An infidel
Makruh: Reprehensible
Makruhan Tahriman (Makruh Tahrimi): Abominable, approximately towards unlawfulness
Makruhat: Plural of Makruh
Masnun: That which is approved by Sunnah
Mathurah: Handed down by Hadith
Mataf: The place where Tawaf is performed
Mawalat: Uninterrupted succession
Mawaqit: Plural of Miqat
Miqat: A place traditionally stipulated, beyond which no Muslim can go towards Makkah, without being in the state of Ihram. (see Serial No. 24).
Miswak: Tooth stick
Mubah: Being attended neither with praise nor blame
Mufrid: A pilgrim who performs Hajjul Ifrad
Muharramat: Plural of Muharram (Haraam)
Muhrim: The pilgrim in the state of Ihram
Muqim: A resident
Muqtadi: A person who follows the Imam in Salah
Mustahabb: Commendable, desirable, preferable
Mutamatti: A pilgrim who performs Hajjul Tamattu
Nafil: Supererogatory
Niyyah: Intention
Qada: The missed or deliberately omitted act of worship
Qarin: A pilgrim who performs Hajjul Qiran
Qasr: To get hair cut short; curtailed Fard Salah by a Musafir (traveler)
Qiran: To perform Hajj and Umrah in one Ihram
Qiyam: To remain standing
Qurbani: Sacrifice of a goat, sheep or 1/7th of a camel or cow
Qurra: Plural of Qari, a person who recites the Qur'an with the proper rules of recitation.
Rak'atain: Two Rak'at Salah
Ramal: To walk with short and quick steps and with jerking of shoulders (see Serial No. 117)
Rukn: Essential element
Rawdah: Garden; metaphorically the Sacred Chamber, where Rasulullah (peace be upon him) rests.
Sadaqah: Charity
Salah: (Namaz) Prayer performed in a prescribed form
Salam: To greet
Salat Alan Nabiyye: (Durud Sharif) To send blessings and salutations on Rasulullah (peace be upon him)
Satr: The portion of body that must be covered, i.e., from naval to the knees for men.
Sah-w: Forgetfully missed
Shari'ah: Islamic law
Shafa'ah: Intercession
Sunan: Plural of Sunnah

Sunnah: What Rasulullah (peace be upon him) has commended; in accordance with the practice of the Holy Prophet (peace be upon him)

Sunnatul Mu'akkadah: A compulsory Sunnah, a Sunnah on which special emphasis has been laid by the Holy Prophet (peace be upon him) or his companions or which has been in constant practice of the Muslims as a body.

Tahiyyatul Masjid: Literally "Greeting to the Mosque". Two Rak'at Nafil Salah which may be offered on entering into a Masjid. But this Salah need not be offered on entering Masjidul Haraam, for its Tahiyah is a Tawaf.

Tahlil: To say "La Ilaha Illallah". It is better to add Muhammadur Rasulullah (peace be upon him)

Takbir: To say "Allahu Akbar"

Takbirat: Plural of Takbir

Tasbih: To say: "Subhanallah". It also means rosary and to count on its beads.

Tawbah: Return to Allah with repentance

Tamattu: To combine Hajj and Umrah

Thana: Praise of Allah

Thawab: Recompense

Wajib: Obligatory in the second degree, an act omitting of which is not allowed, binding.

Wajibat: Plural of Wajib

Wudu: Ablution

Wuquf: Literally means "To Stop, To Stay"

Zawal: Exact declining of sun

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Merciful, the most Beneficent

PREFACE

Hajj is the fifth of the five “PILLARS” (*Arkan*) of *Islam*. It was made *Fard* on the 9th Hijra, after the revelation of the *Ayah*; translation:

“Hence Hajj to this *Bait* (House) is a duty owed to Allah by all people who are able to undertake it. And as for those who deny the truth – Allah does not stand in need of anything in all the worlds”. 3.97

It is a duty obligatory on every Muslim, man or woman, who has reached the age of puberty and is sound of mind to perform the Hajj once in his or her lifetime provided that they have the means to do so.

The very fact that Hajj is *Fard* and Umrah is *Sunnatul Mu’akkadah* only once in a person’s lifetime, makes it all the more imperative on them to acquaint themselves thoroughly, with the procedure of performing Hajj and Umrah. Moreover Hajj has very specific “*MANASIK*” (rites and ceremonies), that are to be performed strictly in a given sequence of time and place and the errors made even inadvertently are not condoned and are liable to *Jaza*. You may commit an error and you may even not know that your Hajj is impaired.

So much about the form of Hajj. Its soul that lies in absolute surrender to the will of Allah actuated by the divine love and devotion, is still harder to come by.

But what often happens is this that an ordinary pilgrim takes it lightly and gets little benefit out of his arduous journey that also entails great expenses on him.

Therefore, I thought it might do some real good to the common man if I compile a handbook on Hajj and Umrah strictly in accordance with the authenticated opinions of *Hanafi Fiqh* in a lucid and simple style that will present all the salient features of Hajj and Umrah and their rites and ceremonies, that a person must know.

With this aim in view, in 1984, I compiled a handbook entitled *Masai’l-o-Ma’lumat-e-Hajj-o-Umrah* in Urdu for Pakistani, Indian and other Urdu speaking pilgrims. The handbook was duly approved by the renowned scholars and *Ulama* of all schools of *Hanafi Fiqh* in Pakistan.

I distributed the handbook among a large number of intending pilgrims, who greatly admired and appreciated it. Its demand and popularity increased with the passing years. Subsequently I revised and updated the handbook, in the light of new experiences gained and new problems and difficulties faced by the pilgrims. The Government of Pakistan, Ministry of Religious Affairs, Islamabad, so much appreciated my work that this year 1993, by the grace of Allah, they got it published in a quantity of

90,000 and named it “Anwarul Harama’in”, for free distribution among all Pakistani pilgrims.

In subsequent years along with the updated Urdu editions of the handbook, the Bangla and Gujrati editions followed. It was my long cherished desire that the handbook could be translated into English so as to cater to the needs of a large public comprising English speaking people in Pakistan and everywhere in the world.

I am very grateful to Allah the Almighty and Munificent who enabled me to achieve my purpose, and with no less pleasure I take the opportunity of presenting this handbook to the people at large.

I need not sum up various topics that can be seen from the table of contents but, I must explain one special feature of the handbook, that the relevant technical terms which every Muslim should know, have been adopted in original as they are used in Arabic language, and have been transliterated as they are spoken. Because they have a wider appeal and understanding, I have preferred them to Urdu or Persian forms used in my Urdu handbook which have a relevance only to the Urdu speaking people, e.g., instead of Namaz I used Salah, and Masjidul Haraam instead of Masjid-e-Haraam. I have also given a glossary that explains the meanings of all these technical terms.

In the end, I am extremely thankful to all my friends and admirers who have greatly contributed to the making of this handbook. May Allah grant them recompense in this world and in the life to come. I also request those who may read this handbook to pray for us at different places they visit during the Hajj and on different occasions, which are known for the efficacy of prayer.

May Allah forgive me for the errors that I may have made. I also pray to Allah for making this handbook useful, and accepting it as a means to my attaining His favor and *Maghfirah*. May Allah grant all of us *Hajjul Mabruur* and bless us with security and prosperity here and in the *Akhirah*.

Muhammad Moinuddin
2/139-K Kashmir Road
P.E.C.H. Society
Karachi 75400, Pakistan
August 9, 1993

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Merciful, the most Beneficent

HAJJ

1. Literally, in Arabic, Hajj means “a resolve”, i.e., to resolve to some magnificent duty.
2. As a technical term in *Shari’ah* (Islamic Law), Hajj is the name of those acts which are performed after entering into the state of *Ihram* with the *Niyah* (intention) of Hajj. They comprise *Fard* (necessary duty), *Tawaf* (circumambulation of *Ka’bah*), *Wuquf* (stay) at *Arafat* and some *Wajibat* (obligatory actions) which are performed in a given order at appointed times.
3. All the rites and ceremonies of Hajj are the acts actuated by the ecstasy and divine madness of love. But this does not mean that a pilgrim will have to face no difficulties and hardships while performing them. This simply means that the rites of Hajj are the acts of a person in love and while performing them, he is so happily engrossed in achieving the favor and nearness of his beloved Allah, that he tramples down all the thorns of the way smilingly, and becomes an embodiment of patience and submission. In spite of all the facilities that a pilgrim can possibly have while performing Hajj, there always be some difficulties and hardships. Therefore, to seek the pleasure and nearness of Allah he should bear them all patiently. Rasulullah ﷺ says, “To endure hardship in Hajj is like enduring hardship in *Jihad* (fighting for the cause of Allah). Therefore, he who patiently bears hardships and difficulties will have a great recompense in the hereafter, his efforts will not go unrewarded” (Ittihaf).
4. (a) Before proceeding for Hajj, a pilgrim should feel that in response to the call of his Master, His bondsman intends to kiss His threshold and leaves his home in the hope of being accepted. He should leave his home in the spirit as if he is leaving this world. If he has been unkind or unjust to a person or has hurt him, he should crave his forgiveness and if he has deprived a person of his due or rightful claim, he should redress it.
(b) He should offer supererogatory *Salah* (*Nafl* comprising two *Rak’at*) with the intention of *Tawbah* (repentance for his sins), then he should send *Durud* (blessings) and *Salam* (salutations) on Rasulullah ﷺ, should sincerely repent all his past sins and misdeeds, whether great or small, should recite *Istighfar* (O Allah forgive me) and should make a firm determination that he would never commit sins again (Insha Allah).

“HAJJ” AS A DUTY AND ITS KINDS

5. Hajj is *Fard* (a duty necessary) on every Muslim, man or woman, who has reached the age of

puberty and who has means to do so. The person who performs it gets *Thawab* (recompense) for it, and he, who does not perform it (in spite of means) is *Fasiq* (a sinner) and he will be punished for it in the hereafter and he, who denies that it is a *Fard*, becomes *Kafir* (an infidel).

6. It is narrated by Hadrat Ali رضي الله عنه that Rasulullah صلى الله عليه وسلم said, “A person who has the provision for Hajj and has the conveyance that can take him to *Baitullah* (the House of Allah) and even then he does not perform Hajj, it makes no difference whether he dies a Jew or a Christian and this is because Allah says that Hajj of *Baitullah* is *Fard* on those who have the means to do so” (Tirmidhi).

7. Those who do not perform Hajj are worth reprimanding while those who perform it without knowing the *Arkan* (ordinances of *Shari'ah*) and what they are supposed to do, also deserve the same. Everyone knows that nothing can be achieved without learning. How pitiable it is that they do not care a little to learn about *Ibadah* (acts of worship) that is *Fard* on them and is prescribed only once in their life time, and that they do nothing to embalm their hearts with the love of Allah and Rasulullah صلى الله عليه وسلم.

8. It is narrated by Hadrat Abu Hurayrah رضي الله عنه that Rasulullah صلى الله عليه وسلم said, “The person who performed Hajj just to please Allah and abstained from lustful acts, wickedness and sins of all sorts, shall return from it pure and sinless as he was at the time of his birth”.

9. “*Al-Hajjul Mabruur*” is the Hajj during which a pilgrim neither commits any sin nor anything that is forbidden in the state of *Ihram*. After performing Hajj, he becomes indifferent to the worldliness and the life of the next world attracts him more. And some scholars are of the opinion that “*Al-Hajjul Mabruur*” is yet another name for the Hajj that is “*Maqbul*” (accepted and approved by Allah) and its sign is this that after performing it, a person is more prone to do good and to abstain from sin. (Hayat, Umdatul Fiqh)

10. Hajj is *Fard* on a Muslim, only once in his lifetime, provided he has the means to perform it, that is after paying his debt, including *Mahr* (dowry), he has enough money necessary for his journey to Makkah and back home, for his stay there and for the sustenance of his family during his absence. A house, household effects and personal garments are included in the daily necessities of life.

If a person has money, as detailed above, Hajj is *Fard* on him, and he is a sinner, if he delays it.

The common belief that Hajj is not *Fard* on a person who has an unmarried daughter, till she is married, is absolutely wrong, and also that a person, before proceeding on Hajj, must set aside enough wealth for the dowry of his unmarried daughter.

The Hajj is not *Fard* on a woman, who neither has her own independent income, nor she has saved enough money of her own, to be able to perform Hajj. However, if her husband has enough wealth to take his wife and children along with him, he can certainly do so. But a man ought not delay his Hajj until he saves enough money so as to take his wife also with him.

Hajj is *Fard* on that woman also who has personal ornaments, that she can sell and meet her own expenses and those of her *Mahram* (a male relative with whom marriage is forbidden). For more details, consult the chapter entitled “Rules for Women”.

A *Hadith* says, “Hasten to perform Hajj, for who knows about the future. You may fall ill or may be forced by some need to forgo Hajj”. Another *Hadith* says, “Hajj has precedence over *Nikah* (to get married)” (Kunz, Fadail-e-Hajj).

11. Some people have wrongly publicized that Hajj becomes *Fard* on a person, who has performed Umrah. Hajj is not *Fard* on a person who does not have enough wealth to perform it, even if he has performed Umrah in the months of Hajj.

12. There are three kinds of Hajj:

(a) Hajjul Ifrad: It is simple Hajj. A pilgrim before passing through the *Miqat* (the place for assuming *Ihram*), enters into the state of *Ihram* with the *Niyyah* (intention) of performing Hajj alone. He does not combine it with Umrah, that is he takes care not to perform Umrah at all, in the months of Hajj. The person who performs *Hajjul Ifrad* is called *Mufrid*. *Ifrad* is the only kind of Hajj allowed to the residents of Makkah and *Hill* (that is those who reside between the *Miqat* and the precincts of *Haram*, e.g. Jeddah). They cannot perform *Qiran* or *Tamattu*.

(b) Hajjul Qiran: Literally, *Qiran* means to combine two things. A pilgrim who performs this kind of Hajj, combines Hajj and Umrah, that is he assumes *Ihram* with the *Niyyah* to accomplish both of them. The person who performs this kind of Hajj is called a *Qarin*.

After performing the *Tawaf* and *Sa'ey* for Umrah, a *Qarin*, should remain in the state of *Ihram* and perform *Tawaful Qudum* before *Wuquf* (staying) at *Arafat* which is *Sunnah*. It may please be noted that *Tawaful Qudum* is other than *Tawaf* for Umrah. The latter is not the substitute for the former. Likewise the *Sa'ey* for Umrah is quite distinct from the *Sa'ey* for Hajj. It is better for a *Qarin* to perform *Sa'ey* (for Hajj) after *Tawaful Qudum*, it is also a *Sunnah*. If he does not perform *Sa'ey* after *Tawaful Qudum*, he shall do it after *Tawafuz Ziyarah*.

For an *Afaqi* (a pilgrim who resides in a country situated outside the *Miqat*), *Qiran* is most virtuous, but the residents of Makkah and *Hill* are not allowed to perform it. If they do so, they will do wrong and *Dam* (sacrifice of a goat, a sheep or 1/7th of a cow or a camel) will be *Wajib* (obligatory) on them.

(c) Hajjut Tamattu: *Tamattu* literally means to enjoy or to take advantage of a facility. A pilgrim who performs this kind of Hajj, combines Umrah with Hajj in such a way that during the months of Hajj, before passing through the *Miqat*, he assumes *Ihram* for Umrah only. Then after he accomplishes Umrah at Makkah Mukarramah, having his head shaved or hair cut short, he relinquishes his *Ihram* but does not come back home. Then, on the 8th of Dhul Hijjah he resumes *Ihram*, this time with the intention of Hajj and performs the rites and duties of Hajj. The person who performs this kind of Hajj is called a *Mutamatti*. This kind of Hajj is also meant for the *Afaqi*. The residents of Makkah Mukarramah and *Hill* cannot perform it. If they do so, they will do wrong and *Dam* will be *Wajib* on them.

13. After performing the Umrah at Makkah, some pilgrims stay with their relatives at Jeddah. As they have already formed an intention to perform *Tamattu*, now when they go to Mina on the 8th of Dhul Hijjah, they cannot change their mind to perform *Qiran*. If they do so, *Dam* will be *Wajib* and in *Shari'ah* their Hajj will not be accepted as *Qiran*. Therefore, they should assume *Ihram* with the intention of performing simple Hajj. Their Hajj, together with the Umrah they have already performed, becomes *Hajjut Tamattu*.

FARAIID, WAJIBAT AND SUNAN OF HAJJ

14. **FARAIID (THE DUTIES) OF HAJJ:** They are three as given below:

(i) To assume *Ihram*: That is to form *Niyyah* (intention) to perform Hajj and to recite *Talbiyah* (*Labbaik* in full)

(ii) *Wuquf* at *Arafat*: To stay at *Arafat* anytime, even if it be for a moment, from after *Zawal* (the moment after mid-day) of the 9th Dhul Hijjah to the dawn of the 10th Dhul Hijjah. This is the *Rukn* (an indispensable part) of Hajj. To begin *Waquf* immediately after *Zawal* is a *Sunnah*.

(iii) *Tawafuz Ziyarah*: It may be performed any time from the morning of the 10th Dhul Hijjah till the sunset of the 12th Dhul Hijjah after ritual shaving. This too is *Rukn*.

NOTE:

(a) It is *Wajib* to perform every one of these *Faraid* in the prescribed order at its appointed time and place.

(b) If any of the three *Faraid* is missed or omitted for any reason, Hajj would not be properly accomplished.

15. **WAJIBAT OF HAJJ:** Basically they are six. Other related *Wajibat* will be discussed in detail at their proper place. If any *Wajib* is left out intentionally or inadvertently, it does not make the Hajj invalid, but *Jaza* (reparation) will be due for the omission, in the form of *Qurbani* (animal sacrifice) or *Sadaqah* (giving food or corn as alms to the poor in a fixed quantity). It may, however, be kept in mind that omitting a *Wajib* without any excuse is a sin that cannot be absolved by *Jaza* unless the pilgrim repents and seeks forgiveness of Allah. Therefore, one should be determined not to leave any *Wajib*. The above mentioned six *Wajibat* are as under:

i) **Wuqf at Muzdalifah:** That is *Qiyam* (to stay) at the appointed time during the halt at *Muzdalifah*.

ii) **Sa'ey (traversing seven times) between Safa and Marwah:** It is *Makruh* (reprehensible) to delay *Sa'ey* till after the days prescribed for *Qurbani* but no *Jaza* will be due.

iii) **Ramyul Jamar:** Pelting at *Jamarat*.

iv) **To offer a sacrifice:** It is due only on a *Qarin* or a *Mutamatti*.

v) **Have the head shaved or hair cut short**

vi) **Tawaful Wada (Farewell Tawaf):** It is only due on *Afaqi*.

16. **SUNAN OF HAJJ:** A detailed account of the *Sunnan* is given in the pages that follow. As a general rule, it is bad and objectionable to omit a *Sunnah* intentionally. No *Jaza* is due if a pilgrim omits them, but he who performs them is definitely rewarded.

AHKAM (RULES) OF UMRAH

17. In Arabic Umrah means “to visit a populated place”. As a technical term used in the *Shari’ah*, Umrah means to perform *Tawaf* of *Ka’bah* and *Sa’ey* between *Safa* and *Marwa*, after assuming *Ihram*, either from a *Miqat* or a place in *Hill*. Umrah is also called *Hajjul Asghar*.

18. Hadrat Abu Hurayrah رضي الله عنه narrated that Rasulullah صلى الله عليه وسلم said ”Umrah becomes an atonement for the sins committed between one and the next Umrah”. (Bukhari, Muslim)

19. It is narrated by Hadrat Abdullah ibn Masud and Jabir رضي الله عنه that Rasulullah صلى الله عليه وسلم said “Perform Hajj and Umrah again and again for both remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron”. (Tirmidhi and Nasa’i)

20. Hadrat Abdullah ibn Abbas رضي الله عنه narrated that Rasulullah صلى الله عليه وسلم said “The recompense of the Umrah performed in the month of Ramadan is equal to that of one Hajj. According to a Hadith Rasulullah صلى الله عليه وسلم said “Performing Umrah in Ramadan is equal to performing Hajj with me”. (Bukhari, Muslim)

21. A Muslim who can afford to reach Makkah Mukarramah, it is *Sunnatul Mu’akkadah* (a compulsory *Sunnah*) for him to perform Umrah once in his lifetime and it is *Mustahabb* (desirable) to perform more than one. It is, however, prohibited to perform Umrah from the 9th to 13th Dhul Hijjah.

22. **Faraid (duties) of Umrah:** They are two in number:

(a) To assume *Ihram*, which is accomplished after a person recites *Talbiyah* with the intention of Umrah.

(b) To perform *Tawaf*

23. **Wajibat of Umrah:** These are also two in number:

(i) *Sa’ey* between *Safa* and *Marwah* (after *Tawaf*) and to begin it from *Safa* and to end it at *Marwah*.

(ii) Have the head shaved or hair cut short (it is *Wajib* to trim up to 1/4th of the head, and *Sunnah* if the whole head is shaved).

MAWAQIT

(The places traditionally stipulated for the assumption of Ihram)

24. *Mawaqit* are those places on all the four sides of Makkah, beyond which it is *Wajib* to proceed towards Makkah after assuming *Ihram*. They can be divided into the following three categories:

A. MIQAT OF AN AFAQI

If a Muslim residing outside *Miqat* wants to enter into Makkah or the precincts of *Haram* for performing Hajj or Umrah or for any other purpose, he cannot pass through *Miqat* without *Ihram*. If he crosses *Miqat* without *Ihram*, he must go back to any *Miqat*, assume *Ihram* with the intention of Hajj or Umrah, recite *Talbiyah*, and then enter again into the precincts of *Haram* otherwise *Dam* will be *Wajib* on him but if he returns to *Miqat* and enters Makkah after assuming *Ihram*, *Dam* will be waived off.

MAWAQIT THROUGH WHICH AN *AFAQI* SHOULD NOT PASS WITHOUT ENTERING INTO THE STATE OF *IHRAM* FOR HAJJ AND UMRAH ARE GIVEN BELOW:

- (a) **Dhul Hulafah:** Its new name is Abyar Ali. The people coming from Madinah Munawwarah, should assume *Ihram* from here, or even from Masjidun Nabvi itself.
- (b) **Juhfah:** For the people coming from Egypt, Syria, or west, now replaced by a locality near Rabigh.
- (c) **Qarn:** For the people coming from Najd and Taif. This is close to the place now known as “AL-SAIL”
- (d) **Yalamlam:** For the people coming from India, Pakistan and Yemen by sea. It is the name of a mountain, some 32 miles to the south of Makkah Mukarramah. It is now called Sa’diyah also.
- (e) **Dhatul Irq:** For the people coming from Iraq (Basra and Kufa, etc.)

B. MIQAT FOR THE RESIDENTS OF HILL

(a) The people who are the residents of *Miqat* or *Hill* (area situated between *Miqat* and *Haram*), for example those coming from Jeddah, whether they be residents of Jeddah or are staying there, for them the whole area where they live is *Miqat*. If they enter Makkah Mukarramah with the intention of Hajj or Umrah, it is *Wajib* on them to be in the state of *Ihram*, which they can assume from their homes.

However, they can enter into the Holy City of Makkah without *Ihram*, if they go there for some reason other than for performing Hajj or Umrah.

(b) Some of the pilgrims after performing Umrah, do not stay at Makkah Mukarramah but stay with their relatives at Jeddah. In such a case, they come under the category of those residing at Jeddah. They need not assume *Ihram* if they do not go to Makkah Mukarramah for Hajj or Umrah but for some other reason, for example just for *Salah* or *Tawaf* in *Masjidul Haraam*.

C. MIQAT FOR THE RESIDENTS OF HARAM

For those residing within the boundaries of *Haram*, their *Miqat* for Hajj is *Haram* and for Umrah is *Hill*. The *Afaq*i, who after performing Umrah, relinquishes *Ihram* and stays at Makkah Mukarramah, is like the resident of Makkah. For Hajj, his *Miqat* is *Haram* and for Umrah, any place in *Hill* beyond the boundaries of *Haram*, for example Tan’im or Ji’irana.

25. Some pilgrims who travel by air for Hajj or Umrah, assume *Ihram* at Jeddah instead of their homes. Before landing at Jeddah, the plane is on level with *Dhatul Irq*, the *Miqat* for Iraqis, and almost flies

over *Qarn*, the *Miqat* for people of Najd. There is a consensus among *Ulama* that it is not *Ja'iz* (permissible) for the pilgrims to assume *Ihram* on reaching Jeddah. Therefore, they should assume *Ihram* from their homes, the airport, or the airplane itself, at least an hour or two before it lands at Jeddah. If they land at Jeddah without *Ihram*, they would commit the sin of passing through *Miqat* without *Ihram*, and *Dam* will be *Wajib* on them. If such is the case, they should go back to any one of the five *Miqats* of the *Afaqi* pilgrims (mentioned at Serial No. 24), easily accessible to them. Here, they should assume *Ihram* with the intention of Hajj or Umrah, and then again enter Makkah. Thus, they would be absolved of paying the penalty of *Dam*.

It may, however, be categorically stated that in the given situation, an *Afaqi*, cannot assume *Ihram* for Hajj or Umrah either from Jeddah or Tan'im.

Tan'im is *Miqat* only for those who reside in Makkah and that too for the purpose of Umrah.

26. It is also incumbent on the pilgrims from U.K., U.S.A., Canada, African countries, India and Bangladesh, or other parts of the world, who travel by air and want to proceed direct to the Holy City of Makkah with the intention of Hajj and Umrah, to land at Jeddah in the state of *Ihram*, otherwise they will be sinful and *Dam* will be *Wajib*.

The journey of some pilgrims may last for ten to twenty hours or even more, therefore, it may be difficult for them to assume *Ihram* from their respective homes, specially for the pilgrims from U.S.A., Canada and African countries. They can adopt one of the following ways:

i) They should keep sheets of *Ihram* with them and assume *Ihram* some two hours before they land at Jeddah. They can assume *Ihram* without bath or *Wudu* (ablution) if water is not available. If possible they should offer *Nafl Salah* (comprising two *Rak'at*) for *Ihram* or else, they should assume *Ihram* without *Nafl Salah* with the *Niyah* of Hajj or Umrah.

ii) They can break journey at Baghdad, Oman, Beirut, Cairo or any other Muslim country in the vicinity of Jeddah. There, they can assume *Ihram* and then proceed to Makkah via Jeddah.

iii) The plane that goes to Jeddah via Riyadh makes a stop over at Riyadh in transit. You can find out how long the plane stops there for clearance and other formalities. Perform *Wudu*, offer *Nafl Salah* and assume *Ihram* there.

27. If an *Afaqi Mutamatti* performs Umrah in the months of Hajj, relinquishes *Ihram* and goes to the Holy City of Madinah, according to Imam Abu Hanifah, it is preferable if he assumes *Ihram* from there with the intention of performing *Hajjul Ifrad*. Thus his Hajj will become *Hajjul Tamattu*. But if he so desires, he can assume *Ihram* with the intention of Umrah only and after performing Umrah and relinquishing *Ihram*, he can resume *Ihram* for Hajj. But under no circumstances he should come to Makkah Mukarramah with the intention of performing *Hajjul Qiran*. If he does so, *Dam* will become *Wajib* on him.

WARNING: Some of the pilgrims who, assume *Ihram* with the intention of *Hajjul Ifrad* as mentioned above, do not offer *Qurbani* assuming that no *Qubani* is due on *Mufrid*. It is incorrect. *Qurbani* is due as they are actually *Mutamatti*.

28. There are some pilgrims who want to perform another Umrah, from Madinah Munawwarah, while

leaving for home. They come to Jeddah without *Ihram*, keep their luggage in a hotel, assume *Ihram* there and proceed to Makkah for Umrah. They follow a wrong procedure for which they are sinful, and *Dam* becomes *Wajib* on them. If they want to perform Umrah they should assume *Ihram* from Madinah Munawwarah or Abyar Ali.

29. It is also said that some of those who live in Makkah Mukarramah for the reasons of employment or business, when they come home on leave and go back to Makkah Mukarramah, either they enter the Holy City without *Ihram* or assume *Ihram* on reaching Jeddah. As mentioned earlier, both of these practices are incorrect. If a person reaches Jeddah without *Ihram*, it is incumbent on him to go back to any one of the *Miqat* of an *Afaqi* and then should enter into *Haram* after assuming *Ihram* from a *Miqat*. If he does not do so and performs Umrah by assuming *Ihram* from Jeddah, he will be sinful and *Dam* will be *Wajib* on him. He must repent and seek the forgiveness of Allah for his misdeeds.

But if he enters the Holy City of Makkah without *Ihram*, and does not perform Umrah at all, one Hajj or Umrah will be *Wajib* on him for every time he so enters, and also one *Dam*. Therefore, such persons should assume *Ihram* from their homes or from the port of embarkation and on reaching Makkah Mukarramah, the first thing they should do is to perform Umrah.

IHRAM – ITS RULES AND REGULATIONS

30. In Arabic, *Ihram* means “not to desecrate” or “to declare a lawful thing as Haraam (unlawful) upon oneself”. According to *Shari’ah*, *Ihram* is to enter into a state in which it is prohibited for a person to use certain *Halal* (lawful) and *Mustahabb* things, like wearing stitched garments, use of perfume, and hair cut, after he forms *Niyah* for Hajj or Umrah and recites *Talbiyah*.

31. Usually the two sheets that a pilgrim puts on while in the state of *Ihram*, are also called “*Ihram*” but they should not be confused with “*Ihram*” as such. They are simply worn when a pilgrim enters into the state of *Ihram*. A pilgrim can change them as often as he likes, whether they are polluted or not. Some people wrongly think that once these sheets are put on, they cannot be taken off. By taking them off or by changing them a pilgrim does not relinquish *Ihram*. A person becomes *Halal* or comes out of the state of *Ihram* in which he had entered with the intention of performing Hajj or Umrah, only when he completes all the essential rites of Hajj or Umrah and has his head shaved or hair cut short.

The rules of *Ihram* for women are discussed in the chapter relevant to women.

32. **Wajibat of Ihram are given as under:**

- i) To take off the stitched garments. They are not used as long as a pilgrim remains in the state of *Ihram*.
- ii) To assume *Ihram* at a *Miqat*, but in no case beyond it. This can also be done at home at the time of departure. Anyhow it is imperative not to cross *Miqat* without being in the state of *Ihram*.
- iii) To abstain from the things forbidden in the state of *Ihram*.

33. Before the bath a pilgrim takes for assuming *Ihram*, it is *Mustahabb* that he should have his nails

cut and shave his armpits and pubic hair, have a bath with soap so as to become thoroughly clean. It has been observed that some people in the state of *Ihram* have long hair in their armpits, apparently because they had not shaven them for months. It is really very bad if their pubic hair are also that long. It is *Mustahabb* to shave pubic hair every week or at least once every fortnight. It is *Makruh Tahrimy*, almost *Haram*, not to shave pubic hair for more than forty days. A pilgrim should pay special attention to it before he assumes *Ihram*.

34. When a pilgrim takes a bath, it is *Mustahabb* that he should form the *Niyyah* (intention) that he is taking this bath to assume *Ihram*. Bath and *Wudu* are not the conditions for *Ihram*, nor they are among *Wajibat* of *Ihram* but to leave them without any reason is *Makruh*.

35. It is better if the sheets of *Ihram* are white but colored ones are also permissible. One sheet of cloth is sufficient for *Ihram* but it is *Sunnah* to put on two sheets. It is permissible to have more than two sheets, but not the stitched ones.

36. Seminal discharge, while asleep, does not make any difference in the state of *Ihram*. The person should have a bath for major cleanliness, should wash the sheets of cloth or even change them.

37. While in *Ihram*, it is forbidden (for men) to use a pair of slippers or shoes that cover the raised bone in the middle of the foot. Therefore, the footwear must be of the type that leaves the area of the raised bone exposed. If a *Muhrim* (person in the state of *Ihram*) wears the shoes that cover the raised bone of the foot for a full day or a night, *Dam* will become *Wajib* on him; for a lesser period only *Sadaqah* is *Wajib*, that is wheat weighing one and three fourths of a kilo should be distributed among the poor. And if the shoes have been worn just for an hour, a handful of wheat should be given as *Sadaqah*.

38. While in *Ihram*, it is forbidden for men to wear socks, gloves, or to bandage or tie a piece of cloth on head and face.

39. While in *Ihram*, it is forbidden for both men and women to cover their faces in such a manner that the cloth touches either the whole or a part of the face, such as cheeks or nose or chin.

40. While in *Ihram*, it is forbidden for men to cover their heads, whether whole head or a part of it.

41. A *Muhrim* is not permitted to wipe his face with a cloth or a towel, because it touches the face. If the cloth touches the face for less than an hour, it becomes *Wajib* on him to give to the poor a handful of wheat as *Sadaqah*. However, if he wipes his face with his hand, there is no harm in it. But a man except his head and face, and a woman except her face, can wipe the rest of their body with a towel or a cloth.

42. A *Muhrim* is not allowed to hunt animals that live on land but he can slaughter and eat the meat of a chicken, a goat, a cow, and a camel, both in *Haram* and beyond its limits.

43. A *Muhrim* should not kill a louse if it is on his head, body or clothes and should not remove it from there and throw it down alive on the ground. It is permissible to kill hurtful animals like a snake, a scorpion, a hornet, or a bug, etc.

44. While in *Ihram*, it is forbidden to use perfume, to apply henna to the head or beard, to trim nails and to remove hair from any part of the body.

45. While in *Ihram*, it is forbidden to make a mention of *Jima* (conjugal relations) before women, or to kiss them or to touch them lustfully.
46. Sin is a sin, whether committed in *Ihram* or without it, but it becomes a grave sin if committed in the state of *Ihram*, therefore, it is forbidden with a greater emphasis. Picking up quarrel with the companions is also forbidden.
47. It is *Makruh* to put a button, a knob or a pin or a clip on the edges of the sheets put on in *Ihram*, but it is permissible if a *Muhrim* does so to protect the *Satr* (the area which is forbidden to expose from the navel to below the knees) from being exposed and no *Jaza* (compensation) will be due for it. It is allowed to wear a belt.
48. A *Muhrim* may wrap himself, including his feet, in a blanket or quilt but he cannot cover his head or face from it.
49. A *Muhrim* may put his hand or someone else's hand, without covering them with a cloth, on his head. He can also keep household utensils, e.g. a cauldron, pots or pans, a cot or a tray, etc. on his head.
50. It is *Makruh* for a *Muhrim* to place his face or forehead on a pillow lying upside down. However, cheeks and head can be placed on a pillow.
51. It is *Makruh* for a *Muhrim* to comb his hair or beard or to scratch his head or beard in the manner that hair is pulled out. He should scratch his head or beard gently or comb his beard with his fingers so as not to let his hair fall.
52. It is *Makruh* for a *Muhrim* to remove the dirt from his body and to comb the disheveled hair. It is in the *Hadith* that a perfect pilgrim is he, whose hair is matted and whose body and clothes are untidy.
53. For a *Muhrim*, it is admissible to look into a mirror or to get a tooth pulled out, and *Miswak* (brushing of teeth with a tooth stick) is, as usual, a *Sunnah*. But he should not use perfumed tooth powder or tooth paste.
54. While in *Ihram*, it is *Makruh* to wear a garland of flowers or to smell the fragrance of flowers or fruits deliberately. If he uses the perfumed soap once daily, *Sadaqah* will become *Wajib* on him but if he does so repeatedly, *Dam* will be *Wajib*.
55. While in *Ihram*, it is *Makruh* to bury his head or face or a part of it under the *Kiswah* (exterior hangings of *Ka'bah*). But there is no harm if he wraps himself in the *Kiswah* provided his head and face are uncovered.
56. It is *Makruh* to assume *Ihram* without first performing *Nafl Salah*. But it is admissible if the time for *Salah* is *Makruh* or there is no place to perform the *Salah*. In such a case he can assume *Ihram* with the intention of Hajj or Umrah without performing *Nafl Salah*. To perform *Nafl Salah* before assuming *Ihram* is a *Sunnah*. It is neither *Fard* nor *Wajib*.
57. Before assuming *Ihram* it is *Mustahabb* to put perfume on the body as well as on the sheets used in *Ihram*. But that kind of perfume should not be used which leaves body (i.e. its trace) after assuming

Ihram. The reason for the prohibition is this that if these sheets of *Ihram* are later removed for some reason and then are reused, the *Muhrim* has to pay the penalty for using perfume while in *Ihram*.

58. It has been confirmed by reliable sources that on the airplane, the pilgrims are supplied perfumed tissue napkins, and not knowingly, they wipe their hands and face with them. *Dam* becomes *Wajib* on a person who wipes his full hand or full face with such perfumed napkins in the state of *Ihram*.

59. Before he forms *Niyyah* and assumes *Ihram*, a person should put on the sheets of cloth. He should keep both the shoulders covered with the sheets. Then after covering his head he should perform *Nafl Salah*, if the time is not *Makruh*. This *Salah* is a *Sunnah* and it is *Mustahabb* that in the first *Rak'at*, he should recite Suratul Kafirun after the Al-Fatihah and in the second *Rak'at*, Suratul Ikhlas.

60. After offering the *Nafl Salah* he should uncover his head and while still sitting, he should make *Niyyah* for Hajj or Umrah, as given below:

NIYYAH FOR UMRAH

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

(O Allah! I intend to perform Umrah. Make it easy for me and accept it from me.)

NIYYAH FOR HAJJUL IFRAD

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

(O Allah! I intend to perform Hajj. Make it easy for me and accept it from me.)

NIYYAH FOR HAJJUL QIRAN

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

(O Allah! I intend to perform Umrah and Hajj. Make both of them easy for me and accept them from me.)

NOTE: It is forbidden to perform *Salah* with covered head, after a person has entered in the state of *Ihram*. Therefore, after assuming *Ihram*, men should perform *Salah* with uncovered head.

61. A person while assuming *Ihram* for Hajj and Umrah can form the *Niyyah* in his heart. To pronounce it with his tongue is only *Mustahabb*.

62. After *Niyyah*, a pilgrim should recite *Talbiyah* that is *Labbaik...* (I am present) loudly. To recite *Talbiyah* once is a condition for *Ihram*. It is *Sunnah* to recite it thrice. It must be noted that *Talbiyah* is not accomplished, if it is silently recited in heart only and not with voice, which is also a condition for it. A woman should not recite *Talbiyah* in a loud voice.

63. A person should note that the state of *Ihram* is not accomplished and a person does not become *Muhrim* unless he forms the *Niyyah* and recites *Talbiyah*. To enter into the state of *Ihram* is yet another name for making *Niyyah* and reciting *Talbiyah*.

64. After reciting *Talbiyah*, a pilgrim should send *Salat* and *Salam* (*Darud*) on Rasulullah ﷺ and then recite the following *Du'a* (prayer):

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

(Oh Allah! I earnestly request You to grant Your pleasure and Paradise and I seek Your protection from Your Wrath and Hell-fire.)

This is the most important *Du'a* handed down in *Hadith* from Rasulullah ﷺ for this occasion. However, a pilgrim can earnestly request Allah to grant him anything he pleases. It is *Mustahabb* to send *Salat* and *Salam* (*Durud*) on Rasulullah ﷺ and to pray to Allah in a low voice.

65. It is *Mustahabb* to recite *Talbiyah* in every new situation, when a person boards a conveyance or alights it or changes its direction, while ascending or descending, at day-break when awakening, after the *Salah* (*Fard* or *Nafl*), when meeting some one. It is most virtuous to recite *Talbiyah* as frequently as a person can. He should not talk in between the recitation.

66. While ascending, it is *Mustahabb* to say *Takbir*: Allahu Akbar (Allah is Great), with *Talbiyah*, and while descending, to say *Tasbih*: Subhan Allah (Praise be to Allah) with it.

67. In a group of people, every person should recite *Talbiyah* individually. It has become a custom that people recite *Talbiyah* in chorus, though it is a wrong practice yet it is so widely acknowledged a practice that it should not be criticized.

MAKKAH MUKARRAMAH

68. Most surely the first house ever set up for mankind is which is in Makkah, a blessed one and a source of guidance to all the people of the world. In it are clear signs like the Maqame Ibrahim (the standing place of Hadrat Ibrahim ؑ) and whoever enters it is secure. (Translation: Suratul Imran 96-97)

69. Makkah Mukarramah is the manifestation of the splendor, magnificence and grandeur of Islam and the *Ka'bah* – the First House of Allah is the center of His Dignity, Glory and Munificence. While performing *Salah*, all the Muslims of the world turn their face towards it. This is the place, where about two million Muslims from all over the world assemble for performing Hajj, every year. The Holy *Qur'an* calls the city of Makkah as Ummul Qura' (the mother of cities). Allah says "This Arabic *Qur'an*, we have revealed to you, in order that you may warn the people residing in Ummul Qura' and all who dwell around it". (Translation: Ash-Shura:7)

70. A person should enter the Holy City with due humility and reverence. He should come here like a lover, bare-headed with a shroud on his shoulder, and in a state of sad perplexity. These are the manners

for him to enter the Holy City of Makkah. On every step, he should request Allah earnestly to grant him what he wishes to achieve in this world and in his *Deen* (religion) and should recite *Istighfar*, seeking the forgiveness of Allah for his sins. And he should think himself to be a prisoner, who is being produced before the Great Emperor who is Gracious and Merciful.

71. While entering into *Masjidul Haraam* (the Holy Mosque) a person should recite:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

(In the name of Allah and *Salat* and *Salam* upon Rasulullah ﷺ)

and he should put his right foot in the Holy Mosque, and should pray:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allah huma aftah li abwabe rahmate ka

(O Allah! Open to me the gates of Your Mercy)

72. While entering into *Masjidul Haraam*, it is *Mustahabb* to make *Niyah* of *Itiqaf* (a retreat in a mosque for worship and meditation), as a person does when he enters into other mosques. He has only to say:

(O Allah! I form *Niyah* for *Itiqaf* for the period I am in *Masjidul Haraam*)

73. As soon as a person catches sight of *Baitullah* he should say *Allahu Akbar* thrice, *La Ilaha Illallah* thrice or should recite this *Takbir* thrice:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

*Allahu Akbar, Allahu Akbar, La Ilaha Illallah
Wa Allahu Akbar, Allahu Akbar Wa Lilla Hil Hamd*

and then make *Du'a* as under:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

(O Allah! You alone are the Giver of Peace, and Peace comes only from You. O our Rabb!
Keep us in peace.)

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا
 وَمَهَابَةً وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِنْ حَجَّهِ
 أَوْاعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَ
 تَكْرِيمًا وَبِرًّا

(O Allah! Increase the exaltation, the veneration and the awe of this House and he, who pays due regard and respect to this House, among the people who perform its Hajj and Umrah, also increase his nobility, greatness, honor and goodness.)

After this he should recite *Salat* and *Salam* (*Durud*) on Rasulullah ﷺ .

This is the place and time, when *Du'a* is accepted. It is in the *Ahadith* that when a Muslim casts first glance at *Baitullah*, his *Du'a* is accepted. He should earnestly request Allah that he may die a Muslim, that he may be granted *Firdows* (the Paradise) without reckoning, and that he may follow *Shari'ah* in every respect. Besides, he can ask for anything he likes. A *Du'a* mentioned in *Hadith* is reproduced below:

أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الْكُفْرِ وَالْفَقْرِ وَمِنَ
 ضَيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ

(I seek the protection of the Rabb of the House, from *Kufr*, poverty, narrowness of chest and chastisement of grave.)

74. On seeing the *Baitullah* first, a person should raise hands for *Du'a*. It is *Mustahabb* to make *Du'a* while standing.

75. On entering *Masjidul Haraam* a person should not perform the *Nafl Salah*, called *Tahiyyatul Masjid*. “*Tawaf*” is the greeting for this *Masjid*. If somehow a person does not want to perform *Tawaf*, or if it is feared that due to *Tawaf* he may miss the congregational prayer, he can offer the *Nafl Salah* (*Tahiyyatul Masjid*) provided the time is not *Makruh*.

TAWAF AND ITS KINDS

76. *Tawaf* means to go round. In the context of Hajj and Umrah, *Tawaf* means to go round *Baitullah* seven times.

77. There are seven kinds of *Tawaf*:

i) **Tawaful Qudum:** An *Afaqi*, when for the first time he enters *Masjidul Haraam* in the state of *Ihram*, he will perform a *Tawaf* which is known as *Tawaful Tahiyah* or *Tawaful Qudum*. This is *Sunnah* for

the *Afaqi* who enters Makkah Mukarramah with the intention of performing *Hajjul Ifrad* or *Hajjul Qiran*. It is not a *Sunnah* for a pilgrim who comes to perform *Hajjut Tamattu* or *Umrah*, or for the resident of the Holy City of Makkah. It is also a *Sunnah* for a resident of Makkah Mukarramah who journeys beyond *Miqat* before the months of Hajj and enters again in Makkah in the state of *Ihram* with the intention of performing *Hajjul Qiran* or *Hajjul Ifrad*.

ii) **Tawafuz Ziyarah:** It is also called *Tawafur Rukn*, *Tawaful Hajj*, *Tawaful Fard* and *Tawaful Ifadah*. This is *Rukn* of Hajj. Hajj is not accomplished without it. Its time is from the dawn of 10th Dhul Hijjah to the sunset of 12th Dhul Hijjah. If it is delayed, *Dam* becomes *Wajib*.

iii) **Tawaful Wada** (Farewell Tawaf): Also known as *Tawafus Sadr*. It is *Wajib* for an *Afaqi*.

iv) **Tawaful Umrah:** This is *Rukn* and *Fard* for *Umrah*.

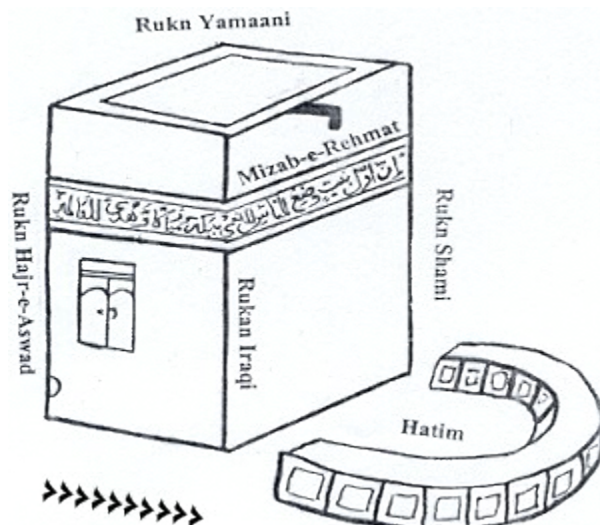
v) **Tawaful Nadhr:** It is *Wajib* when a person has made a vow to Allah to do it.

vi) **Tawaful Tahiyya:** *Mustahabb* for a person who enters into *Masjidul Haraam*. This is like *Salatul Tahiyyatul Masjid* when a person enters into any other *Masjid*. But if any other *Tawaf* is performed, it becomes its substitute.

vii) **Tawafun Nafl:** Can be performed any time.

KNOW-HOW OF TAWAF

(During *Tawaf* pilgrims move towards the direction indicated by the arrows in the map)



TO BE NOTED:

1. The *Tawaf* begins when you move from *Hajarul Aswad* towards *Hatim*.

2. Move in the direction of arrows (anti-clock wise), keeping *Hajarul Aswad* to your left.
3. Moving on the line marked by arrows when you reach *Hajarul Aswad* again, one circuit is complete.
4. Seven rounds like this make one *Tawaf*.
5. Facing *Hajarul Aswad* there is a line made of black stone, across the floor of *Masjidul Haraam*. Stand a little before this line to form *Niyyah* for *Tawaf*.
6. If you stand on this black line you will face *Hajarul Aswad*. This is the position for *Istilam* of *Hajarul Aswad*.
7. *Istilam* or kissing *Maqame Ibrahim* is forbidden. Please make special note of it.

WAJIBAT, MUHARRAMAT AND MAKRUHAT OF TAWAF

78. WAJIBAT OF TAWAF

- i) Being free from both minor and major impurities, i.e., not being without *Wudu*, not being in the state of menses or lochia (blood discharge after child birth), and free from ritual pollution, making bath a must.
- ii) To keep that portion of the body covered which must be kept covered during the *Salah*, that is from the navel to below the knees for men and whole body up to the wrist and ankles for women.
- iii) To perform *Tawaf* on foot (for those who are fit to do so).
- iv) To begin *Tawaf* from the right side, i.e., to walk from *Hajarul Aswad* towards the door of the *Ka'bah*.
- v) To encircle *Hatim* while performing *Tawaf*.
- vi) To complete the seven circuits of *Tawaf*.
- vii) To offer two *Rak'at Salah* after every *Tawaf*.

NOTE: It must be kept in mind that if any *Wajib* is omitted, *Tawaf* has to be performed anew otherwise penalty becomes due.

79. MUHARRAMAT OF TAWAF: These things are forbidden for a person performing *Tawaf*:

- i) To perform *Tawaf* without *Wudu* or in the state of menses, lochia (blood discharge after child birth), or ritual pollution.

- ii) To perform *Tawaf* while absolutely naked or having that much portion of the body uncovered as would make *Salah* invalid.
- iii) To perform *Tawaf* riding or climbing on one's shoulder without a valid excuse, or crawling on the belly or knees or to perform *Tawaf* from the opposite direction.
- iv) To pass through *Hatim* while performing *Tawaf*.
- v) To leave a circuit of *Tawaf* or any portion of a circuit.
- vi) To begin *Tawaf* from a place other than *Hajarul Aswad*.
- vii) It is *Haraam* to perform even a part of any circuit of *Tawaf* with the chest turned towards *Baitullah*. Of course it is allowed to face *Baitullah* when a person reaches *Hajarul Aswad* and stays in front of it.
- viii) To omit any one of the *Wajibat* of *Tawaf*.

80. MAKRUHAT OF TAWAF:

- i) To indulge in frivolous, needless and useless talk.
- ii) To buy or sell anything or to talk about the sale or purchase of anything.
- iii) To recite *Du'a* or perform *Dhikr* (remembrance of Allah) in loud voice.
- iv) To perform *Tawaf* in polluted clothes.
- v) To abandon *Ramal* (to strut) and *Idtiba* without any valid excuse in the *Tawaf* where it is *Sunnah* to perform them.
- vi) To omit *Istilam* of *Hajarul Aswad*.
- vii) To raise hands without facing *Hajarul Aswad*.
- viii) To make long gaps or intervals between the circuits of *Tawaf*, and to remain busy in some other business.
- ix) To stay for supplication at any corner of *Baitullah* or at any other place while performing *Tawaf*.
- x) To eat food during *Tawaf*.
- xi) To combine two or more *Tawaf* without offering two *Rak'at Salah* after every *Tawaf* except when time for *Salah* is *Makruh*.
- xii) To perform *Tawaf* during Friday sermon.
- xiii) To commence *Tawaf* while *Takbir* or *Iqamah* for the congregational *Salah* is being pronounced.

- xiv) To raise both hands without saying “*ALLAHU AKBAR*” at the time of forming intention of *Tawaf*.
- xv) To raise hands during *Tawaf* as in *Du'a* or to fold hands as in *Salah*.
- xvi) To perform *Tawaf* while feeling the push of urination or excretion.
- xvii) To perform *Tawaf* while hungry or in rage.
- xviii) To perform *Tawaf* with shoes on without any valid excuse.
- xix) To perform *Istilam* at any portion of *Baitullah* other than *Hajarul Aswad* and *Ruknul Yamani*.

RULES OF TAWAF

81. It is essential to be in the state of *Wudu*, during entire duration of *Tawaf*, therefore a pilgrim should perform *Wudu* before beginning *Tawaf* and see that it remains intact up to the completion of *Tawaf*. He should perform *Wudu* anew if it is nullified before completing first four circuits, and should start performing *Tawaf* anew. But if *Wudu* is nullified after first four circuits, he may altogether begin a new *Tawaf* or resume it from where he had left it.

82. *Niyah* is an essential condition for *Tawaf*. If a person goes round the *Holy Ka'bah* full seven times, without *Niyah*, the *Tawaf* will not be accomplished. It is enough to form *Niyah* in his mind and it is not necessary to express it in words also.

83. For the pilgrims who are performing Umrah only, recitation of *Talbiyah* ends when they begin *Tawaf*.

84. **The *Mustahabb* method of *Tawaf*:** A pilgrim should stand facing *Hajarul Aswad* in such a way that the entire *Hajarul Aswad* remains to his right, that is a little before the wide strip of black stone on the floor of *Masjidul Haraam* in front of *Hajarul Aswad*. Standing a little away from this black strip, he should form *Niyah*, in the words given as under:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ سَبْعَتَهُ
أَشْوَاطٍ لِلَّهِ تَعَالَى فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

(Oh Allah! I intend to perform *Tawaf* of Your *Baitul Haraam* (Sacred House) in seven circuits for the sake of Your pleasure only. Make it easy for me and accept it.)

85. After this *Niyah*, he may walk a little to the right and stand on the line made of black stone so as to face *Hajarul Aswad* completely. This is known as *Istiqbal* of *Hajarul Aswad*.

86. After the *Istiqbal*, as mentioned at No. 85 above, the pilgrim should pronounce *TAKBIR* (that is to say *Allahu Akbar*), then he should raise his hands or he can also raise his hands simultaneously while

saying *TAKBIR*.

NOTE: A pilgrim should not raise his hands before *Istiqbal* of *Hajarul Aswad* and saying *Takbir* while beginning *Tawaf*. It is *Bid'ah* (innovation).

87. After forming *Niyyah* and while facing *Hajarul Aswad* for the first time, a pilgrim should recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ

Bismillahi Allahu Akbar Wa Lilla Hil Hamd

Then he should raise both the hands up to the lobe of his ears and his both palms facing *Hajarul Aswad* and *Baitullah*, as is done while performing *Takbirut Tahrimah* (saying *Allahu Akbar*) in *Salah*. Then he should drop his hands and then perform *Istilam* of *Hajarul Aswad*.

88. **Istilam, that is to kiss Hajarul Aswad:** A pilgrim should place both of his palms as he puts them on the ground while prostrating in the *Salah*, inside the silver socket where pieces of *Hajarul Aswad* are studded. He should place his lips between his palms on the pieces of *Hajarul Aswad* and gently kiss them without making any sound. If it is not possible due to rush of pilgrims, he should stand on the black line of demarcation so as to face *Hajarul Aswad*, then raise his hands to its height (which is a little below his chest), with palms facing towards it, presuming that he has placed them on it, and then recite:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Allahu Akbar La ilaha ill-Allahu was-Salâtû was-Salâmû `alâ Rasûlillah

and then kiss his palms.

NOTE:

(a) When a pilgrim raises his hands up to the lobe of his ears after forming *Niyyah* of *Tawaf*, this is quite different from raising hands as a symbol of *Istilam* on his inability to kiss *Hajarul Aswad* due to rush. Here he should raise the hands as high as *Hajarul Aswad* is situated. The one should not be confused with the other.

(b) Rasulallah ﷺ had specially said it to Hadrat Umar رضي الله عنه: “You are a strong man, do not force your way to kiss *Hajarul Aswad*. If you can easily get access to it, then kiss it, otherwise, while facing *Hajarul Aswad* say *Takbir* (*Allahu Akbar*) and *Tahlil* (*La Ilaha Illallah*)”.

(c) To kiss *Hajarul Aswad* is only a *Sunnah* and to cause trouble to a Muslim is *Haraam*. Therefore, following the example of others do not force your way to it.

89. While performing *Istilam*, people are pushed forward and backward by the crowds. As in that position they are facing both *Hajarul Aswad* and *Baitullah*, they should not move towards the gate of *Baitullah*, otherwise it will be reckoned that they have performed that much portion of *Tawaf* while facing *Baitullah*, which is forbidden. If it so happens, a pilgrim should retrace his steps, keeping his left

shoulder to *Baitullah* and perform again that much portion of the circuit of *Tawaf*. If it is not possible to do so because of crowd, he should perform that circuit again otherwise *Jaza* (compensation) will be due. Therefore, it is advisable that a pilgrim should not kiss *Hajarul Aswad* in the crowd, rather he should perform its symbolic *Istilam* by making a gesture from a distance.

90. After *Istilam*, a pilgrim should revert to the position of *Tawaf*, that is he should take a right turn, and resume *Tawaf* keeping *Baitullah* to his left shoulder.

91. Now-a-days perfume is frequently applied to *Hajarul Aswad*. While kissing it, if the hands or face of a pilgrim are profusely perfumed *Dam* becomes due, but if the quantity of perfume is small only *Sadaqah* is due which is to give 1.75 kilo of wheat in charity. Therefore, it is better not to touch or kiss *Hajarul Aswad* while in *Ihram*. Rather, he should perform *Istilam*, by making a gesture from a distance.

92. While performing *Tawaf*, a person should keep in mind that divine glory and effulgence shower down on *Baitullah* and from there they flow into his mind and heart. The more the concentration in *Tawaf*, the greater the flow of effulgence into his soul.

93. It is *Wajib* to include *Hatim* in every circuit of *Tawaf*. It is not valid to pass through *Hatim* in *Tawaf*. If a pilgrim does so, he should repeat that particular circuit otherwise *Jaza* (compensation) will be due.

94. It is *Mustahabb* to walk with short steps in *Tawaf* and it is *Makruh* to have a break once or repeatedly in the rounds of *Tawaf* or to get engaged in anything else during *Tawaf*.

95. It is *Mustahabb* to avoid anything which is contrary to humility and submissiveness; for example to pay unnecessary attention to people around, to put hands on hips, nape of the neck, or mouth; or put the fingers of one hand into the fingers of other hand. It has also been observed that some people run after each other during *Tawaf*; this is contrary to the spirit of *Tawaf*, which should be performed with due composure.

96. During *Tawaf*, a pilgrim should keep his eyes focused in front of him like a person performing *Salah*, who keeps his eyes focused on the place where he makes *Sajdah* (prostration). With the supplications of *Tawaf*, he should send *Salat* and *Salam* (*Durud*) on Rasulullah ﷺ which is the most virtuous kind of *Ibadah*, even more so near the *Arkan* (corners) of *Baitullah*.

97. A pilgrim should not raise his hands as in *Du'a* or fold them as in *Salah*, while performing *Tawaf*.

98. It is *Mustahabb* to make *Du'a* or *Dhikr* in *Tawaf* in a low voice. But if high voice disturbs other pilgrims, it becomes *Wajib* to say it in low tone.

The noise and commotion created by the men of a *Mu'allim* while helping the pilgrims to recite *Talbiyah* and supplication is totally objectionable.

99. It is more virtuous to make *Du'a* in *Tawaf* than to recite the Holy *Qur'an*.

100. A *Qarin* can recite *Talbiyah* in *Tawaf* for Umrah, *Tawaful Qudum* and a *Tawafun Nafl* and *Mufrid* too can recite *Talbiyah* in *Tawaful Qudum* and *Tawafun Nafl*, but in a low voice. But *Du'a* is preferable to *Talbiyah*. Recitation of *Talbiyah* is forbidden in all other kinds of *Tawaf*.

101. To perform *Tawaf* quite close to *Baitullah* but away from its foundation is *Mustahabb* for men, provided it does not trouble anyone. For the rules for women, consult the relevant chapter on women.

102. In *Tawaf*, it is allowed to pass in front of those who are performing *Salah*.

103. Continuity of action in each circuit of *Tawaf* is *Sunnatul Mu'akkadah*, therefore during the *Tawaf* one should not linger on anywhere without an excuse. It is *Makruh* to stop for *Du'a* either at any corner of *Baitullah* or anywhere else during *Tawaf*, as it breaks the desired continuity.

104. To touch *Ruknul Yamani* with both the hands or only with right hand is *Sunnah* but care must be taken that the direction of the feet and the chest must not be changed and they must not be turned towards *Baitullah*. It is contrary to *Sunnah* to kiss *Ruknul Yamani* or to touch it with the left hand only. If there is no possibility of touching it, it is better that the pilgrim passes by it without making any expressive gesture, for in doing so most people do not fully observe the rules of *Tawaf*.

105. While facing *Hajarul Aswad*, it is *Sunnah* to recite *Takbir* while making *Istilam* in the beginning and also in every circuit. One should say:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Allahu Akbar La ilaha ill-Allahu was-Salâtû was-Salâmû `alâ Rasûlillah

106. When a pilgrim reaches the line of black marble marked on the floor after completing a circuit, he should face *Hajarul Aswad* first, then he should perform *Istilam* as is mentioned at Serial No. 88 and also recite *Takbir* as is mentioned at Serial No. 105. But he should not raise his hands up to the lobe of his ears, which is done only once at the beginning of *Tawaf*. People, who do not know, do this every time they reach the black strip or face *Hajarul Aswad*, which is incorrect.

The difference between the method of raising hands at the time of *Istilam* and at the time of *Takbir* at the beginning of *Tawaf* is also mentioned at Serial No. 88.

It is to be remembered that to turn face and chest towards *Baitullah* during *Tawaf* is permissible only while performing *Istilam* of *Hajarul Aswad*.

107. During a *Tawaf*, *Istilam* of *Hajarul Aswad* is performed eight times including *Istilam* at the beginning and the end of the *Tawaf*. The jurists agree that the *Istilam*, at the beginning of *Tawaf* and at the end are *Sunnatul Mu'akkadah*. To perform *Istilam* in all other circuits is either *Sunnah* or *Mustahabb* according to different jurists. Omission of *Istilam* is *Makruh*, therefore it should be performed in every circuit.

108. To perform *Tawaf* in excessive heat and rain is considered to be most virtuous. Some people wait for these occasions, others perform it after every *Salah*. There are yet others who perform *Tawaf* when there is a great number of people, presuming Allah the Munificent may accept their *Du'as* well, for the sake of someone in the crowd who is near to Allah and on him He showers His blessings and Mercy.

109. Although to look at *Baitullah* is *Ibadah* but while in *Tawaf* it is forbidden to face *Baitullah*. Often the pilgrims do not pay attention to it, and they face *Baitullah* as and when it pleases them, even a great

number of them while performing *Tawaf* look at *Baitullah*, and while walking around it they point at it with their hands. To face *Baitullah* is *Jai'z* (permissible) only at the time when they perform *Istiqbal* of *Hajarul Aswad*.

110. Some pilgrims while performing *Tawaf* cling to the *Kiswah* (covering of *Ka'bah*) and kiss it. This breaks the continuity of *Tawaf* (as mentioned at Serial No. 103) as well as in doing so they face *Baitullah*, which is *Haraam* in *Tawaf*, therefore it should be avoided.

111. During *Tawaf* it is *Makruh Tahriman*, that is almost *Haraam*, for a pilgrim to turn his back towards *Baitullah*. If it is committed, that particular portion of the circuit of *Tawaf* should be repeated but it is better to repeat the entire circuit. If it is not done, *Jaza* will be due.

112. It is *Haraam* to turn chest towards *Baitullah*, even for a little while during *Tawaf*. If it so happens, that much part of the circuit of *Tawaf* be repeated otherwise *Jaza* will be due.

113. It is undesirable to wear shoes, while performing *Tawaf*, without any excuse. However, wearing of socks is NOT prohibited in *Tawaf* except when a person is in the state of *Ihram*.

114. *Idtiba* is to place the upper sheet of *Ihram* on the left shoulder after making it pass through the right arm-pit.

115. It is *Sunnah* to have *Idtiba* in all the seven circuits of *Tawaf* performed in the state of *Ihram* which is followed by *Sa'ey*. But it is not observed in *Sa'ey*.

116. *Idtiba* is not *Masnun* (prescribed by *Sunnah*), before *Tawaf* or after it. Most of the pilgrims, while in the state of *Ihram*, put on the upper sheet of cloth in the manner it is worn in *Idtiba*. They should avoid it and should not generally leave the right shoulder exposed.

NOTE:

The first thing that a pilgrim should do after *Tawaful Umrah* is to cover his exposed shoulder. In *Salah* both the shoulders should be wrapped up as it is *Makruh* in *Salah* to expose one or both the shoulders.

117. *Ramal* in *Tawaf* is to walk with short and quick steps and with jerking shoulders. Some of the pilgrims start running, which is wrong.

118. (i) It is *Sunnah* only to perform *Ramal* in the first three circuits of that *Tawaf* after which *Sa'ey* is performed. There is no *Ramal* in all other kinds of *Tawaf*.

(ii) To perform *Ramal* in all the seven circuits of the *Tawaf* is *Makruh* but no *Jaza* will be due.

(iii) Some pilgrims perform *Ramal* in all the seven circuits of the *Tawaf* and some others do it in every *Tawaf*, which is incorrect.

119. If *Ramal* is not possible due to a large crowd of the pilgrims, it should be postponed till the crowd thins out. But during the Hajj period when the crowd remains too heavy almost all the time, *Ramal* should be performed only when possible, otherwise it may be omitted.

120. A pilgrim who performs *Ramal* in one or two circuits but suddenly the crowd swells, he should stop *Ramal* and complete the *Tawaf* in usual manner.

121. If a pilgrim forgets *Ramal* in the *Tawaf* and recollects it after the first circuit, he should do it in the subsequent two circuits, but if he recollects it after first three circuits he should leave it altogether.

NOTE:

As it is *Sunnah* to perform *Ramal* in the first three circuits, it is also *Sunnah* not to perform it in last four circuits.

122. The *Tawaf* in which *Ramal* and *Iditiba* are *Masnun* (prescribed by *Sunnah*), it is *Makruh* to give them up without any reason.

123. Most of the pilgrims wrongly think that *Tawaf* will not be accomplished unless they recite the *Du'a*, mentioned in the books on Hajj, for every circuit. Only to form *Niyyah* is a condition for *Tawaf*. It is permissible for a pilgrim who performs the *Tawaf*, not to recite anything and just to keep quiet.

SUPPLICATIONS DURING TAWAF

124. No *Du'a* is prescribed by Rasulullah ﷺ for every circuit of *Tawaf*, as mentioned in various books written on the rites and ceremonies of Hajj. They have been handed down to us by Muslim scholars of great repute. That they should not be recited is not the intention of the writer, if a person has learnt them by heart and also knows their meaning, they can be recited with great benefit. But to read them from a book during *Tawaf*, impairs the humility, sincerity and concentration, which is the soul of *Du'a*. Therefore, if a pilgrim recites them without knowing their meaning, it is futile to repeat these invocations and prayers, by reading or just by listening to the cries of a fellow pilgrim or a *Mu'allim*.

Some short supplications culled from the Holy *Qur'an* and *Hadith* are given below, which can be easily remembered with their meaning and which can be recited during *Tawaf* with great benefit.

A. BETWEEN HAJARUL ASWAD AND RUKNUL YAMAANI

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

- i) Allah is Holy and all praise is due to Allah alone and there is nobody to be worshipped except Allah, Allah is the Greatest. There is no Power nor Strength except in Allah.

NOTE:

Hadrat abu Hurayrah رضي الله عنه narrates that Rasulallah صلى الله عليه وسلم said, "A person who performs *Tawaf* around *Baitullah* and does not talk during it and keeps on reciting these words, ten sins of his are erased and he is elevated by ten degrees". (Mishkat, Ibn Majah)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

ii) There is no God but You. Glory be to You. I have surely been one of the wrong doers.

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

iii) O Allah! You are All forgiving. You love forgiveness, so forgive me.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

iv) O You Living, You Eternal, I appeal to your Mercy.

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

v) O Allah! Forgive me and have Mercy and You are the best of all the Merciful.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى

vi) O Allah! from You I beseech guidance and piety, chastity and self-sufficiency.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

vii) O our Rabb! Forgive me and my parents and also all the believers on the Day of Reckoning.

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

viii) O Our Rabb! Forgive me and accept my repentance, surely You are the Relenting, All Merciful.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ

ix) I seek the forgiveness of Allah except whom there is no God. He is the Living, the Eternal, To Him I turn.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

x) Glory be to Allah. All praise is due to You alone. I testify that there is no god but Allah. I seek Your forgiveness, and to You I turn penitent.

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

xi) O Allah! I seek Your Pleasure and Paradise and I seek Your Protection against Your Wrath and against the Hell.

اللَّهُمَّ قَنِعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيْمَا أَعْطَيْتَنِي
وَاخْلُفْ عَلَيَّ كُلَّ غَايِبَةٍ لِيَّ مِنْكَ بِخَيْرٍ-
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

xii) O Allah! make me content with what You have granted me and bless all that You have bestowed on me and guard well on my behalf all that I have left behind me (such as my family, my wealth, etc.) There is no god but Allah. He is unique. He has no partner. For Him is the sovereignty and for Him is the praise. And He is All-powerful.

B. SUPPLICATIONS BETWEEN RUKNUL YAMAANI AND HAJARUL ASWAD

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ °
يَا رَبَّ الْعَالَمِينَ °

(O Our Rabb! Give to us in this world that which is best and in the Hereafter that which is best, and save us from the torment of the Hell, and let us be with the righteous in the Paradise.
O the Powerful, O the Forgiver, O Rabb of the worlds.)

125. As mentioned earlier, a person can recite in any *Tawaf*, any invocation he likes. There are people

who daily recite *Salat* (*Darud Sharif*) on Rasulallah ﷺ, verses of the Holy *Qur'an* and other formulas glorifying Allah, for a fixed number of times on their rosary. They are advised to complete their daily round of recital in one *Tawaf* or more. Thus they will not only be able to complete their routine easily, but will also earn the recompense of *Tawaf*.

SUPPLICATIONS AT MULTAZAM

126. The portion of the wall between *Hajarul Aswad* and the door of *Ka'bah*, is know as *Multazam*. After every *Tawaf* it is *Mustahabb* to nestle close to *Multazam* and to supplicate. This is the place where *Du'a* is accepted. Rasulallah ﷺ, clung to it as a child nestles closely to her mother's bosom. After *Tawaf*, nestle close to it if you get a chance. Touch it with your head, chest and belly, also with your stretched hands rising above your head. Now put your left cheek on it and now your right cheek and pray with tears welling up in your eyes. Make supplication and ask for all you can. You have reached the threshold of your Rabb, the Great Munificent Rabb. You are standing at His door, before His very eyes. He is looking at you and He is listening to your sighs, your cry for help.

This is not a place where you should recite your prayers parrot-like. The words should well out of your bleeding heart.

Hadrat ibn Abbas رضي الله عنه, reports from Rasulallah ﷺ, saying, “*Multazam* is the place where *Du'a* is accepted. No bondsman ever prayed for a thing there that was not accepted.”

127. Tears will well up with that *Du'a* only that we earnestly make with our heart and soul. Learn *Du'a* at Serial No.274 and 275 by heart.

128. Do not cling to *Multazam* in the state of *Ihram* because it is perfumed.

MAQAME IBRAHIM AND SALAH WAJIB FOR TAWAF

129. After every *Tawaf* it is *Wajib* to perform *Rak'atain* (*Salah* comprising two *Rak'at*).

130. After completion of the seventh circuit of *Tawaf*, and after the *Istilam* of *Ka'bah* for the eighth time, a pilgrim should move towards *Maqame Ibrahim* reciting:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take the station of Ibrahim as your place for *Salah*)

and perform two *Rak'at Salah* for *Tawaf*.

It is *Mustahabb* to recite *Suratul Kafirun* after *Al-Fatihah* in the first *Rak'at* and *Suratul Ikhlas* in the

second. But it is also *Ja'iz* (permissible) to recite any other *Surahs* instead. After *Salah* one should make *Du'a*.

131. It is *Masnun* to perform *Rak'atain* for *Tawaf* soon after *Tawaf* and to defer it is *Makruh* except after *Fajr* and *Asr*. For details see the Rules of *Salah* from Serial Nos. 6 to 9.

132. It is *Makruh* to perform *Rak'atain* for more than one *Tawaf* together. If the time is *Makruh* and *Salah* cannot be performed, then a pilgrim should perform more than one *Tawaf* and should perform separate *Rak'atain* for each *Tawaf* after the *Makruh* time is over.

133. It is *Sunnah* to perform *Rak'atain* immediately after *Tawaf*, therefore, a pilgrim who forgetfully misses it and begins another *Tawaf*, should discontinue *Tawaf* if he recollects it before completing first circuit of *Tawaf*, and perform *Rak'atain*. However, if he recollects it after completing the first circuit (of the second *Tawaf*) he should complete all the seven circuits. After it he should perform *Rak'atain* separately for each *Tawaf*.

134. If a person is confused about the number of circuits performed in *Tawafur Rukn*, he should perform the *Tawaf* again; but in case of *Fard* or *Wajib Tawaf*, he should perform only that circuit again about which he is doubtful, and in case of *Sunnah* and *Nafl Tawaf* he should act according to what he thinks to be most probable.

135. It is forbidden to kiss the monument symbolizing *Maqame Ibrahim* or to perform its *Istilam*.

ZAM ZAM WATER

136. It is *Mustahabb* to drink *Zam Zam* water after offering *Rak'atain* of *Tawaf*.

137. It is lawful to have a bath or to make *Wudu* with *Zam Zam* water for *Barakah* provided one is not unclean but it should not be used to wash off pollution.

138. If a person wants to drink *Zam Zam* water he should stand facing *Baitullah*, should say “*BISMILLAH*” and quaff it with three breathing spaces, every time looking at *Baitullah* and every time saying “*BISMILLAH*” before and “*ALHAMDU LILLAH*” after he drinks water. He should also pour it over his head and body.

Hadrat Jabir رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, “The *Zam Zam* water serves the purpose for which it is drunk”. Therefore, one should say, “I drink it with the intention that I may not get thirsty on the Day of Reckoning”.

NOTE:

Hadrat Abbas رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, “The difference between us and the *Munafiqin* (hypocrites) is this that they do not drink to their fill”. Therefore, that lucky person who gets a chance to go on Hajj or Umrah, should quaff this holy water as long as he stays in the Holy City of Makkah. While drinking it he should pray profusely, and should also make the following *Du'a*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَابْتِغَاءً
وَشِفَاءً مِنْ كُلِّ دَاءٍ

Allahhumma inni as'aluka ilm-an na'fi-an wa rizqan wa'si-an wa shifa'am min kulli da'in

(O Allah! I request You earnestly to grant me useful knowledge, sustenance and provisions in abundance, good deeds, and cure from every disease).

139. One can drink *Zam Zam* water at home or anywhere outside the *Haram Sharif*, both standing or sitting.

SA'EY AND ITS RULES

140. Literally, *Sa'ey* means to walk and to run, and as a term in *Shari'ah* it means to traverse seven times distance between *Safa* and *Marwah*.

141. For a person who performs Umrah, *Sa'ey* is *Wajib* but before it, one should have performed *Tawaf*. There is no *Sa'ey* without *Tawaf* before it.

142. **Wajibat of Sa'ey:**

- i) To perform it after a *Tawaf* which was performed in a state when the person was free from both major and minor impurities of all sorts.
- ii) To perform full seven rounds of *Sa'ey*. First four rounds are *Fard* and the remaining three are *Wajib*.
- iii) To perform it on foot, unless there is some valid excuse.
- iv) To be in the state of *Ihram* while performing *Sa'ey* of Umrah.
- v) To cover the whole distance between *Safa* and *Marwah*.
- vi) To start from *Safa* and end it at *Marwah*.

143. **Makruhat of Sa'ey:**

- i) To buy and sell or to talk during *Sa'ey* which would interrupt *Du'a*, would take away concentration, or would disturb the continuity of performance.
- ii) Not to ascend *Safa* and *Marwah*.
- iii) To perform *Sa'ey* after its appropriate time is over, without a valid excuse.
- iv) Not to keep the portion of the body covered which must be covered in *Salah*, that is from navel to

below the knees for men, and whole body up to wrists and ankles for women.

v) Not to run with a medium pace between the place marked with two green pillars in the descent of the valley or to walk briskly besides these.

vi) To have intervals between the rounds of *Sa'ey*, without a valid excuse because it breaks the continuity which is *Sunnah*.

144. Although not a condition essential, yet it is *Sunnah* to perform *Sa'ey* soon after *Tawaf*.

145. It is also *Sunnah* to perform *Istilam* of *Hajarul Aswad* after performing *Rak'atain* and drinking *Zam Zam* water. This is the 9th *Istilam* of *Hajarul Aswad* beginning from the *Tawaf*. Then he should proceed to *Safa* for *Sa'ey*.

146. It is sufficient to ascend on *Safa* up to that place from where one can see *Baitullah*. It is not correct to climb right up to the top.

147. *Niyah* is not a condition essential for *Sa'ey*. It is only a *Sunnah*. Facing the Holy *Ka'bah*, a pilgrim should form intention of *Sa'ey* as follows:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

(O Allah! I intend to make seven rounds of *Sa'ey* between *Safa* and *Marwah*, for Your pleasure. Make it easy for me and accept it.)

148. It is *Sunnah* to stand facing *Baitullah* at *Safa* and *Marwah*, and also a *Sunnah* to run with a medium pace between the green pillars in every round (for men only).

149. A pilgrim should recite *Talbiyah* also, if he performs *Sa'ey* for Hajj after *Tawaful Qudum* and before *Tawaful Ziyarah*.

150. A pilgrim who performs *Sa'ey* for Umrah should not recite *Talbiyah* during *Sa'ey* because for him, the recitation of *Talbiyah* ends with the beginning of *Tawaf*.

151. It is *Wajib* to begin *Sa'ey* at *Safa* and end it at *Marwah*. From *Safa* to *Marwah* is the first round and from *Marwah* to *Safa* is the second one. Thus the seventh round ends at *Marwah*.

152. It is not proper to climb on *Marwah* also up to the farther end.

153. It is *Mustahabb* to repeat *Du'a* and recitations three times at *Safa* and *Marwah* and to stay there for quite some time.

154. While on *Safa* and *Marwah*, some pilgrims raise their hands up to the ears and point towards *Ka'bah* with their hands. This is contrary to *Sunnah*. On *Safa* and *Marwah*, one should raise his hands

as in *Du'a* and not in the manner as he does while beginning *Salah*.

Then he should recite three times in a loud voice:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allahu Akbar, Allahu Akbar, Allahu Akbar Wa Lilla Hil Hamd

and three times he should recite:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ
وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

(There is none worthy of being worshipped but Allah. He is One and has no partner. His is the Kingdom and all praise is due to Him and He is All-Powerful.)

(There is none worthy of being worshipped but Allah. He is the One and Unique. He fulfilled His promise and helped His bondsman, Rasulallah ﷺ and He alone defeated enemies.)

Then he should glorify and praise Allah in the words given below:

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ
وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

(Allah is Holy and all praise is due to Allah alone. There is none worthy to be worshipped except Allah. Allah is the Greatest. There is no Power nor Strength except in Allah.)

Then a pilgrim should send *Salat (Darud)* on Rasulallah ﷺ, in a low voice and he should pray for himself and for his friends with due humility and reverence because this too is the holy place where *Du'a* is accepted and what a person asks for is given.

155. Now he should begin *Sa'ey* and during it he should

i) recite *Kalimatut Tawhid*:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

*La ilaha ill-Allahu wahdahu la Sharika lahu, lahul-mulku wa lahul-hamdu wa hu 'wa
'ala kulli shai 'in Qadeer.*

(There is no deity save Allah, the One without a partner. His is the dominion and His is the praise,
and he is Powerful over everything.)

ii) and should continue *Du'a* and *Dhikr* in every round.

It is in the *Hadith* that *Sa'ey* between *Safa* and *Marwah* is just for remembrance (*Dhikr*) of Allah and for no other purpose. (Tirmidhi and Abu Dawud)

156. When a pilgrim performing *Sa'ey*, between *Safa* and *Marwah*, reaches the place marked with green pillars, up to a distance of six cubits before and after it, he should start running with medium pace, then again should resume the usual pace.

It should be remembered that to run fast is not *Sunnah*, he should run with a medium pace. Some people run very fast between the green pillars, while some others walk swiftly during the whole *Sa'ey*, both of these actions are wrong, although no *Jaza* is due for it.

157. Only men are required to run with a medium pace between the green pillars. The women should walk with their usual pace.

158. Between the green pillars, the following *Du'a* has been narrated from Rasulullah ﷺ :

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

(O Rabb! Forgive and have Mercy. You are All Powerful and most Gracious.)

159. If *Wudu* is nullified during *Sa'ey*, a pilgrim should not discontinue performing it as *Sa'ey* is valid without *Wudu* and there is no penalty for it.

160. After *Sa'ey* and before ritual shaving, it is *Mustahabb* to perform *Nafl Salah* (two *Rak'at*) in *Masjidul Haraam* provided the time is not *Makruh*. But one should not perform it at *Marwah* because it is *Bid'ah*.

161. While coming out of *Masjidul Haraam*, a person should first keep the left foot out and then recite the following *Du'a*:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

(In the name of Allah, and all praise is due to Allah and *Salat* and *Salam* on Rasulallah ﷺ.
O Allah! I earnestly request You for Your Bounty.)

RITUAL SHAVING

162. One should note that some pilgrims relinquish *Ihram*, after getting a lock of hair cut by the men who stand near *Marwah*, holding a pair of scissors in their hands. It must be clearly understood that according to *Hanafi Fiqh* this sort of hair cut is not sufficient for relinquishing *Ihram*. A pilgrim should either get his head shaved which is known as *Halq* or get his hair cut short which is known as *Qasr*.

In *Qasr*, he has to get all his hair cut short up to the extent of one finger-joint or a little longer as a measure of protection, or one-fourth of his entire head.

NOTE:

i) It is *Wajib* for a person, whose hair is less than a finger-joint in length, to get his head shaved.

ii) To get only one-fourth of the head shaved is technically sufficient to relinquish *Ihram*. But it is *Makruh Tahriman* (Makruh to the extent of almost being *Haraam*).

iii) There are pilgrims, who after performing the first Umrah get one-fourth of their head shaved, then after the second Umrah they get another one-fourth of their head shaved, then after the third Umrah, they get yet another one-fourth of their head shaved and finally after the fourth Umrah they get the rest of their head shaved. This whole process is *Makruh*.

iv) It is better for the pilgrims who perform Umrah again and again, to get their hair cut short or get their head shaved for the first Umrah. Then after every Umrah it is *Wajib* that they should ask the barber to let the razor just roll on their head, thus every time they will get *Thawab* (recompense) of ritual shaving.

v) If there is no hair on a pilgrim's head or he has wounds on his head, it is *Wajib* to get razor rolled on his head. When the simple rolling of razor is also not possible, he will be exempted from this *Wajib*.

163. Ritual shaving of head should be done within the precincts of *Haram* only or else *Dam* will be *Wajib*.

164. If a pilgrim in the state of *Ihram* has completed all the rites and duties he had to perform before ritual shaving, he can himself shave his head. He can also shave another *Muhrim* who falls in his category or can get his head shaved from a similar *Muhrim*.

165. It is *Mustahabb* to say "ALLAHU AKBAR" and supplicate while the head of a pilgrim is being shaved.

166. **Ihram Upon Ihram is forbidden.** There are pilgrims, who after performing *Tawaf* and *Sa'ey* only, assume *Ihram* for another Umrah, without ritual shaving (*Halq* or *Qasr*) or they get their hair only slightly trimmed, which does not qualify them to relinquish *Ihram*. This is forbidden. If they will do so, *Dam* will be due.

STAY AT MAKKAH MUKARRAMAH AND RULES OF UMRAH AND TAWAF

167. It is in the *Hadith* that whoever endures the heat of Makkah Mukarramah even for a little while, the hell fire will be removed from him at a distance of hundred years. (Albahrul Ameer).

168. It is in the *Hadith* that whoever falls ill in Makkah Mukarramah for a day, he will be reckoned as righteous as a person who has worshipped for sixty years at a place other than Makkah Mukarramah. (Albahrul Ameer).

169. The *Hanafi Fiqh* allows a person to perform Umrah on behalf of his parents, friends and relations. Those who follow the *Hanafi* school should utilize this privilege during their stay at Makkah Mukarramah.

170. When a person intends to perform Umrah, he should either have a bath or *Wudu*, then after putting the sheets worn in *Ihram* he should go to Tan'im, a place at a distance of three miles from the Holy City of Makkah. Here there is a mosque called the Mosque of A'isha. If the time is not *Makruh*, he should perform two *Rak'at Nafl* for *Ihram*. Then he should uncover his head and while still sitting, he should form the intention of Umrah and recite *Talbiyah* thrice and come back to the Holy City of Makkah for Umrah.

NOTE:

A *Qarin*, after performing the Umrah, does not relinquish *Ihram*. Therefore, he cannot perform another Umrah before Hajj. If he again assumes *Ihram* for Umrah from Tan'im, he would commit a sin and *Dam* will be due. He can, however, perform as many times *Nafl Tawaf*, as he likes.

171. For an *A'faqi*, *Tawaf* is more virtuous than *Nafl Salah*. The unique opportunity of performing *Tawaf* is not available anywhere else in the world. Rasulullah ﷺ said, "*Tawaf* too is *Salah* with the only difference that in it you can speak. But do not say anything other than good things in *Tawaf*".

172. A Tradition says, "A person who performs *Tawaf* fifty times, he becomes as pure from sins as is the newly born baby". (Al Jam'ul Latif)

173. Everybody can transmit the reward of a good deed he performs to another person, whether alive or dead. This good deed may be any *Ibadah* (act of worship), such as *Salah*, *Sawm* (fasting), *Sadaqah*, Hajj, Umrah, *Tawaf* or recitation of the *Holy Qur'an*.

This is a matter of forming of intention or *Niyyah* only. A person doing a good deed may decide to transfer its reward to another person either at the time of doing the deed or later on after completing it. Therefore, every pilgrim must perform *Tawaf* on behalf of his or her parents and other near relatives. Another thing which must be kept in mind is this that we owe our very presence in *Masjidul Haraam* to

our illustrious Master Rasulullah ﷺ. Our indebtedness to him demands that we should also perform at least one *Tawaf* for him. During this *Tawaf* one should recite *Salat (Durud)* on Raulullah ﷺ exclusively, in preference to all other forms of invocations.

It will be still commendable if we perform *Tawaf* on behalf of the pious Caliphs, *Sahabah* and *Ahlul Bait* and our mothers (holy wives of Rasulullah ﷺ) also.

NOTE: *Sa'ey* is one of the *Wajibat* of Hajj and Umrah. Do not waste your time by performing *Sa'ey* after every *Nafl Tawaf*.

174. *Tawaf* has many virtues and in *Ahadith* this act has been much extolled. Hadrat Abdullah bin Abbas رضي الله عنه narrates that Rasulullah ﷺ said, "Allah the Almighty showers one hundred and twenty blessings on *Baitullah* everyday. Of these, sixty are for those who perform *Tawaf* and forty are for those who perform *Salah* and twenty for those who simply look at *Baitullah*. There is another Tradition that says, "The person who performs the *Tawaf* of *Baitullah* and he has just moved one step, that Allah forgives one of his sins, one good is recorded in his favor, and he is increased in rank by one degree. So, perform maximum numbers of *Tawaf* during your stay in the Holy City of Makkah. Spend most of your time in looking at *Baitullah*. Some scholars are of the opinion that looking at the *Holy Ka'bah* just for a moment is equal to the recompense of *Ibadah* (worship) performed for one year.

175. Hadrat abu Hurayrah رضي الله عنه narrates that Rasulullah ﷺ said, "Two words are very light on tongue, very heavy when weighed in *Mizan* (balance) and very dear to Allah the Merciful, and they are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Subhan Allah Wabe Hamde hi Subhan Allah hil Azim

(Allah is Holy, and praise is due to Allah and Allah is Holy and He is All-Glorious.)

While just sitting in the Holy Mosque, keep on looking at *Baitullah* and recite the above words of glorification of Allah.

176. Or recite this:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (١) عَدَدَ خَلْقِهِ
 (٢) وَرِضَى نَفْسِهِ (٣) وَزِنَةَ عَرْشِهِ
 (٤) وَمِدَادَ كَلِمَاتِهِ

(I glorify Allah with this praise equal to number of His created things and according to His will and equal to the weight of His Throne (*Arsh*), and equal to the ink used in writing His words.)

8TH DHUL HIJJAH – ITS AHKAM (RULES AND CEREMONIES) AND STAY AT MINA

177. It is *Sunnah* for *Qarin* to perform *Tawaful Qudum* before leaving for Mina on the 8th of Dhul Hijjah, if he has not already done it. It is more virtuous for him to perform *Sa'ey* also after *Tawaful Qudum*. Before *Sa'ey* he should perform *Tawaf* with *Idtiba* in all the seven circuits and *Ramal* in first three circuits, make *Du'a* at *Multazam*, perform *Rak'atain* for *Tawaf*, drink *Zam Zam* water and perform *Istilam* for the 9th time. In this *Sa'ey* he should recite *Talbiyah* also.

NOTE:

But he should perform *Tawaf* without *Idtiba* and *Ramal* if he postpones the *Sa'ey* of Hajj till after *Tawafuz Ziyarah*. In such a case he will have to perform *Tawafuz Ziyarah* with *Ramal* and will be exempted from *Idtiba* because by then he would have relinquished *Ihram* and would have changed into the clothes of daily use.

178. A *Mutamatti* should assume *Ihram* before proceeding to Mina.

179. A *Mutamatti* can resume *Ihram* with the intention of Hajj from any place within the precincts of *Haram*, even from the place he is staying and not necessarily from *Masjidul Haraam* only. It is *Sunnah* to take a bath before it.

180. There is no *Tawaful Qudum* for *Mutamatti*. If he wants to perform the *Sa'ey* for Hajj before he proceeds to Mina, he should first perform a *Nafl Tawaf* with *Idtiba* in all the seven circuits and *Ramal* in only first three circuits, make *Du'a* at *Multazam*, perform *Rak'atain* for *Tawaf*, drink *Zam Zam* water, perform *Istilam* for the 9th time, and then proceed for *Sa'ey*. But for a *Mutamatti* it is most virtuous to perform *Sa'ey* after *Tawafuz Ziyarah*.

181. A *Mufrid* performs *Tawaful Qudum* soon after his arrival at Makkah Mukarramah and does not relinquish *Ihram*. On the 8th of Dhul Hijjah he should straight away proceed to Mina.

It is most virtuous for him to perform *Sa'ey* for Hajj after *Tawaful Ziyarah*. However, if he wants to perform *Sa'ey* before leaving for Mina he should do it according to the procedure explained at Serial No. 180.

182. It is *Sunnah* to leave the Holy City of Makkah for Mina on the 8th of Dhul Hijjah after sunrise. But a pilgrim should raise no objection if, due to rush and as arranged by the *Mu'allim*, he has to leave earlier for Mina.

183. On the 8th of Dhul Hijjah it is *Sunnah* to offer *Fard Salah* for *Zuhr*, *Asr*, *Maghrib*, *Isha* and after it *Fajr* in Mina. A pilgrim should stay at Mina during the night. While going to Mina, he should think "MY MAWLA (MASTER) IS NOW CALLING ME THERE".

184. The recitation of *Takbiratut Tashriq* begins on the 9th of Dhul Hijjah after *Fajr* prayers. A pilgrim should recite the following loudly once after every *Fard Salah* at Mina, Arafat and Muzdalifah.

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

*Allahu Akbar, Allahu Akbar, La Ilaha Illallah
Wa Allahu Akbar, Allahu Akbar Wa Lilla Hil Hamd*

185. From 9th to 13th Dhul Hijjah, a pilgrim should recite the above mentioned *Takbir* first, then he should recite *Talbiyah*. A pilgrim stops reciting *Talbiyah* on the 10th of Dhul Hijjah, but *Takbir* should be recited till after *Salatul Asr* on the 13th of Dhul Hijjah.

186. In Hajj days, that is from 9th to 12th Dhul Hijjah, the night that follows the day is reckoned as a part of that day. But the night after the 13th Dhul Hijjah is not considered to be its part.

WUQUF (STAY) AT ARAFAT

187. In Arabic “*Wuquf*” means to stay and in the *Ahkam* (laws) of Hajj, it means to stay for some time from the *Zawal* of 9th of Dhul Hijjah, to the dawn of the 10th of Dhul Hijjah, in the plain of Arafat. This is known as “*Wuquf Arafat*”, the greatest *Rukn* of Hajj, without which there is no Hajj.

188. On 9th Dhul Hijjah a pilgrim should perform *Salatul Fajr* at dawn when it is well lit up, then he should proceed to Arafat after the sun has risen. It is contrary to *Sunnah* to proceed to Arafat before 9th Dhul Hijjah or before the sunrise.

189. It is *Wajib*, that a pilgrim who performs *Wuquf* in Arafat after *Zawal* and before sunset, should stay there till after sunset. But he who does not reach Arafat in the day-time of the 9th Dhul Hijjah and performs *Wuquf* in the night following it, it is sufficient for him to stay even for a short while.

190. *Niyyah* in *Waquf* is only *Mustahabb*. It is not a condition. *Waquf* will be accomplished even without *Niyyah*.

191. In *Waquf* it is neither a condition nor *Wajib* to remain standing, it is only *Mustahabb*. It is also permissible to sit or even lie down. But to lie down without excuse is *Makruh*.

192. It is not a condition for *Waquf* to be free from major pollution like state of menses, blood discharge after child birth and *Janabah* (ceremonial uncleanliness that makes a bath necessary). *Wuquf* is accomplished even in the state of pollution.

193. **Mustahabat of Waquf:**

- i) To make preparations for *Wuquf* before *Zawal*
- ii) To form “*Niyyah*” for *Wuquf*
- iii) To face *Qiblah* while performing *Wuquf*

- iv) *Qiyam* (to remain standing) is most virtuous. When one gets tired he may sit down.
- v) To perform *Wuquf* by standing in the sun, if one feels that he will not fall ill.
- vi) To make *Du'a* and *Istighfar* (*Astaghfirullah* – I seek forgiveness of Allah) with eyes overflowing with tears.
- vii) To raise both the hands up towards the sky for *Du'a*.
- viii) To repeat *Du'a* thrice
- ix) To begin *Du'a* with *Hamd* (Glorification of Allah) and *Salat* (*Durud*) on Rasulullah ﷺ, and to end it with *Hamd*, and *Salat* (*Durud*) on Rasulullah ﷺ, and also to say “*Amin*” at the end.

NOTE:

It is a mistake and contrary to *Sunnah* and a *Bid'ah* to go at the top of *Jabalur Rahmah* for *Wuquf*.

Rasulullah ﷺ performed *Wuquf* at the foot of *Jabalur Rahmah*.

194. The time for *Wuquf* begins soon after *Zawal*. It is most virtuous to stand up facing the *Qiblah* till the sun sets and should remain busy in *Du'a* with hands raised up. If a pilgrim cannot remain standing all this while, he may sit down for a while and then again stand up.

He should recite *Hamd*, *Thana*, *Takbir* (*Allahu Akbar*), *Tahlil* (*La Ilaha Illallah*) and *Talbiyah*, thrice at a time, recite *Qur'an Sharif*, recite *Istighfar* and *Salat* (*Durud*) on Rasulullah ﷺ profusely and passionately and as much as he can.

A person who lags behind in good deeds here, can never make amends for the loss. He should repent his past sins and misdeeds in all sincerity and should make a firm vow never to do them again. His *Dhikr* and *Istighfar* should be resplendent with tears that burnish the hearts rusty with sins. He should make a fervent appeal to his Creator for forgiveness, as if he is in His Majestic Presence.

195. The great assembly of humans at Arafat should make a pilgrim think of the Day of Final Reckoning and he should fervently pray: “May Allah out of His great Bounty forgive me and grant me Paradise”.

He should perform *Ibadah* with firm belief that Allah the All-Merciful, All-Munificent will accept it. He should entertain all hope that *Inshallah*. Allah will not deprive him of the favor of His nearness and surely he will be granted the favor to see Him face to face in the *Akhirah* (next world), when in this world He has blessed him with the good fortune of *Wuquf* at *Arafat*, and visiting His House (*Baitullah*). He should pray everywhere with this firm conviction that Allah hears all we have to say and accepts it. But at the same time he should neither feel too proud, nor feel too secure. No doubt he has been able to do good deeds due to the great Favor and Bounty of Allah, but he should fear on his own account that the great sinner as he is, he would have soiled these deeds. The *Sahabah* (companions of Rasulullah ﷺ) understood that their deeds were not as luminous as they appeared to be. They feared that they may not be accepted, being tainted with hypocrisy.

In Tirmidhi, there is a *Hadith* reported by Hadrat Shaddad bin Aws رضي الله عنه, “The wise man is he, who reckons the doings of his *Nafs* (baser self) and also continues to do good deeds for the *Akhirah*. And the foolish is he who is carried away by worldly temptations and pins his hope in the fulfillment of his false desires”.

Despite all this a person should be hopeful of the Mercy and Favor of Allah, because His Bounty and Favor exceed our sins.

A FERVENT APPEAL

196. This sinful Muhammad Moinuddin Ahmad, makes a FERVENT APPEAL to the pilgrims who happen to read these pages to pray for him as well in the plain of Arafat.

May Allah, out of His Great Bounty and Mercy, keep him firm in His *Iman* and *Deen* (religion) and also to keep him striving in the cause of Allah, till death takes him away and May Allah grant him forgiveness and Paradise.

MAYBE YOUR PRAYERS FLOAT HIM ASHORE! IT WILL INDEED BE CONFERRING A GREAT OBLIGATION IF YOU PRAY FOR HIM.

THE TASBIHAT AND SUPPLICATIONS TO BE RECITED IN ARAFAT

197. In Sha’bul Iman, Imam Baihaqi says as having narrated by Hadrat Jabir رضي الله عنه from Rasulullah صلى الله عليه وسلم, “The Muslim who recites the following on *Yaumul Arafat* (9th of Dhul Hijjah) after the sun declines in the plain of Arafat:

i) 100 times

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

*La ilaha ill-Allahu wahdahu la Sharika lahu, lahu-mulku wa lahu-hamdu
Wa hu’wa ‘ala kulli shai’in Qadeer.*

ii) 100 times

قُلْ هُوَ اللَّهُ أَحَدٌ ...

Qul hu wal lahu ahad ... (complete surah)

iii) 100 times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ وَعَلَيْنَا مَعَهُم

(O Allah! bestow Your blessings upon Muhammad ﷺ and upon the family of Muhammad ﷺ just as You had bestowed Your blessings on Ibrahim ؑ and his family. Surely, You are Praiseworthy and Pure. And, on us (too) with them.)

Allah will say, “O My Angels! What is the recompense for my bondsman who recited my *Tasbih*, *Tahlil*, *Takbir* and praised me and recited *Salat (Durud)* on my Rasulullah ﷺ. O Angels! Bear witness to it that I forgave him and had he pleaded for a favor for the people assembled at *Arafat*, I would have granted him that too.” (Durre Mansur)

198. In the introduction of Hizbul A'zam, besides the *Tasbihat* mentioned above, two are added, that are given below:

i) 100 times third *kalimah*:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Subhan-Allah wal-hamdu-lillahi wa la ilaha ill-Allah wa-Allahu Akbar wa la haula wa la quwwata illa-billahil aliyil azeem

(Glory be to Allah, and praise be to Allah. There is no deity save Allah. Allah is Supreme. There is no strength nor power save in Allah, the Magnificent.)

ii) 100 times

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Astaghfir Ullah Rabbi min Kulle Zambin Wa A'tubu Iley'hey

199. A pilgrim may also recite:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

i) *Subhan Allah Wabe Hamde hi Subhan Allah hil Azim*

(Allah is Holy, and praise is due to Allah and Allah is Holy and He is All-Glorious)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (١) عَدَدَ خَلْقِهِ

(٢) وَرِضَى نَفْسِهِ (٣) وَزِنَةَ عَرْشِهِ

(٤) وَمِدَادَ كَلِمَاتِهِ

ii) I Glorify Allah with this praise equal to number of His created things and according to His will and equal to the weight of His Throne (Arsh), and equal to the ink used in writing His words.

200. Hadrat Abdullah رضي الله عنه reports that Rasulullah صلى الله عليه وسلم in Arafat after *Asr* prayer engaged himself in *Wuquf*, raised up his hands and recited the following *Du'a* repeatedly:

اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ ، اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ ،

اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، اللَّهُمَّ

اهْدِنِيْ بِأَهْدِيْ وَنَقِّنِيْ بِالتَّقْوَى

وَاعْفِرْ لِي فِي الْأَخِيْرَةِ وَ الْأُوْلَى

(Allah is the Greatest and all praise is due to Allah alone. Allah is the Greatest and all praise is due to Allah alone. Allah is the Greatest and all praise is due to Allah alone. There is nobody worthy to be worshipped but Allah. He is Unique and has no partner. The dominion belongs to Him and all praise is due to Him. O Allah! Keep me steadfast on Your Guidance and purify me with piety and forgive me in this world and the next.)

201. Rasulullah صلى الله عليه وسلم said, “Except the day on which battle of *Badr* was fought, besides *Arafat*, there is no other day when *Shaytan* (Satan) was so much disgraced and so much incensed. This is because on this day he sees the Mercy and Blessings of Allah pouring down in torrents on His bondsmen and some of their most heinous sins being forgiven.

202. If a pilgrim leaves *Arafat* before the sunset, *Dam* becomes *Wajib*. *Dam* also becomes due if he does anything forbidden in the state of *Ihram*.

203. Hajj stands nullified if a pilgrim has sexual intercourse after he assumes *Ihram* and before *Wuquf* in *Arafat*. In that case three things will be *Wajib* on him:

i) He should sacrifice a goat.

ii) In the same state of *Ihram* he should perform the remaining rites and duties of Hajj, strictly abstaining from all forbidden things.

iii) Next year, its *Qada* is *Wajib*, that is he should assume *Ihram* anew and perform Hajj in place of the nullified Hajj.

This will be applicable even if the Hajj is a *Nafl* one.

204. A Tradition says that if *Arafat* falls on a Friday, the sins of all the pilgrims in *Arafat* are forgiven. The Hajj that falls on a Friday is seventy times more virtuous.

205. In *Arafat*, there is no *Salatul Jumu'ah* (Friday Prayer) because it is not a city. A pilgrim should perform only *Salatul Zuhr* there, even on a Friday (Refer to the rules of *Salah*, Serial Nos. 16 – 21).

206. It is permissible to perform *Salatul Jumu'ah* in *Mina*.

207. The pilgrims are exempted from performing *Salah* for *Idul Adha*.

208. A pilgrim should neither perform *Salatul Maghrib* nor should he pass night in *Arafat*. He should proceed to *Muzdalifah* after sunset. In the way he should abundantly recite *Talbiyah*, *Takbir*, *Salat* (*Durud*) on Rasulullah ﷺ and remain engaged in reciting supplications abundantly.

WUQUF (STAY) AT MUZDALIFAH

209. In *Muzdalifah*, *Salatul Maghrib* and *Salatul Isha* are combined and offered together at the time of *Isha*. For details see “The rules of *Salah*” at Serial Nos. 22, 23 and 24.

210. It is *Sunnatul Mu'akkadah* to stay at *Muzdalifah* till dawn. It is *Mustahabb* to spend the whole night in *Ibadah*. Some of the scholars are of the opinion that this night is more virtuous than *Lailatul Qadr*.

211. The *Wuquf* at *Muzdalifah* is *Wajib*. It is the condition essential to be here between dawn and sunrise. If a man does not do it, *Dam* will be *Wajib* on him. However, if a woman does not stay there on account of heavy rush, *Dam* will not be *Wajib* on her.

212. Some pilgrims, while returning from *Arafat* go straight to *Mina*, or after a short stay at

Muzdalifah, leave for *Mina*, thus they neither spend the night in *Muzdalifah*, nor perform *Wuquf* there in the morning, therefore, *Dam* becomes *Wajib* on them for omitting *Wuquf*.

213. Before leaving *Muzdalifah* a pilgrim should collect seventy pebbles as big as peanuts or the date stones.

214. In *Muzdalifah*, a pilgrim should make sure that he should not offer *Salatul Fajr* before its appointed time. After dawn he should offer *Salatul Fajr*, then perform *Wuquf*, recite *Tasbih* and *Tahlil* and then he should proceed to *Mina*.

RAMYUL JIMAR IN MINA

215. *Ramy* is the act of pelting the *Jimar* at *Mina* with pebbles.

216. The word “*Jimar*” is the plural of *Jamrah* which means small pebbles. *Jamrah* also signifies the place which is pelted with stones. According to *Hanafi* school of *Fiqh*, *Jamrah* is the plinth on which the pillar stands, and a small arc is made around its base for collecting the stones. The stones should be so thrown as to fall near the pillar. If they fall at a distance of three cubits or more from it, they will not be considered *Ja'iz*, therefore, they should be thrown again, otherwise *Jaza* will be due.

217. On the 10th of Dhul Hijjah, when a pilgrim returns to *Mina*, the first thing he does is perform *Ramy* at *Jamratul Aqabah*. Then he offers sacrifice and after ritual shaving relinquishes *Ihram*.

218. *Ramy Jamar* is *Wajib*. If it is omitted *Dam* will be due.

219. It is *Makruh* to make small pieces of stone by breaking a big stone.

220. It is also *Makruh* to collect small stones from the vicinity of *Jamrah*, from the mosque or from a place that is defiled.

221. It is *Mustahabb* to wash the pieces of stones before pelting.

222. Seven pebbles are to be thrown one by one at each *Jamrah*. If more than one, or all the seven pebbles are thrown at a time, they would be counted as one throw only, even if they fall separately, and remaining six pebbles will have to be thrown, one by one.

223. It is *Makruh* to throw more than seven pebbles. There is no harm if it is done due to some doubt.

224. i) Only one *Dam* will be *Wajib* if a pilgrim (a) fails to perform *Ramy* on all three days, or (b) fails to perform *Ramy* on any day, or (c) fails to throw four stones on the first day, or (d) fails to throw eleven stones in total on the remaining two days.

ii) *Sadaqah* will be due for every stone, if a pilgrim fails to throw three or less pebbles on the 10th of Dhul Hijjah, and ten or less pebbles on the remaining two days.

225. Distance is not a condition for *Ramy*, but it is *Sunnah* that for the purpose of *Ramy* a pilgrim

should stand at a distance of five cubits or more from a *Jamrah*. It is *Makruh* to perform *Ramy* from a distance less than that.

226. A pilgrim may hold a pebble in any manner he likes while throwing it. However, it is *Mustahabb* to hold the stone between the thumb and index finger of the right hand.

227. It is also *Mustahabb* to raise the arm so high while pelting, that his armpit is fully exposed.

228. While pelting, each time *Takbir* should be recited and the following *Du'a* also:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضَى لِلرَّحْمَنِ

(In the name of Allah, Allah is Greatest. I throw this stone to debase *Shaytan* and to please the most Gracious Allah.)

229. On the tenth of Dhul Hijjah seven stones are to be thrown at *Jamratul Aqabah* only.

230. *Talbiyah* is discontinued as a pilgrim reaches *Jamratul Aqabah* to throw the stones.

231. *Masnun* time for performing *Ramy* at *Jamratul Aqabah* is between sunrise and the *Zawal* and it is *Mubah* (permissible), without *Karahat* (reprehension) till the sunset, and with *Karahat* till the dawn. But due to rush, *Inshallah*, it is hoped that the *Karahat* will not be operative.

232. On the 11th and 12th Dhul Hijjah, the time for *Ramy* at all the three *Jamrat* begins from *Zawal* and the *Masnun* time lasts till sunset, and then up to dawn it is *Makruh* to perform *Ramy*. But due to rush, in this case also, *Inshallah* it is hoped that *Karahat* will not be operative.

233. If a pilgrim delays performing *Ramy*, without excuse till the next day, *Dam* will be *Wajib* and *Qada* is essential, that is the missed *Ramy* will have to be performed on any one of the days prescribed for *Ramy*. If it is not performed during the prescribed period, it lapses and only *Dam* remains due.

234. If on the 11th and 12th of Dhul Hijjah a pilgrim performs *Ramy* before noon, it will not be valid. He should repeat it after *Zawal* otherwise *Dam* will be due.

235. The pilgrims normally leave for Makkah Mukarramah on 12th Dhul Hijjah. They should make a special note NOT to be in hurry and not to perform *Ramy* before noon as that *Ramy* will not be valid and *Dam* will be *Wajib*.

236. If a pilgrim stays behind in *Mina* till the 13th Dhul Hijjah, it is compulsory for him to perform *Ramy* on that day at all the three *Jamarat*. Its *Masnun* time is from *Zawal* to sunset although it is *Ja'iz*, with a little *Karahat*, to perform *Ramy* before *Zawal*. If he fails to perform *Ramy* on the 13th of Dhul Hijjah *Dam* will be *Wajib* on him.

237. The *Masnun* order of performing *Ramy* on the 11th and 12th, and if one stays in *Mina* on the 13th Dhul Hijjah also, is detailed below:

i) First on *Jamratul Ula* which is situated near *Masjid Khaif*

ii) Then on *Jamratul Wusta* – the middle one

iii) And lastly, on *Jamratul Aqabah*.

238. After *Ramy* at *Jamratul Ula* and *Jamratul Wusta*, it is *Mustahabb* that a pilgrim should make *Du'a* moving aside from the rush, for the period in which at least 20 verses of the *Holy Qur'an* could be recited. It is *Sunnah* to face *Qiblah* while he stands for *Du'a*.

239. It is not *Masnun* on any day to stop for *Du'a* after performing *Ramy* at *Jamratul Aqabah*.

240. It is *Sunnah* to throw stones in quick succession, while performing *Ramy*. The interval between pelting two stones is *Makruh*, and also between performing *Ramy* at one *Jamrah* and the other except the break for *Du'a*.

241. *Ramy* can be performed from any side of *Jamrah*.

242. Without a lawful excuse it is not permissible to get *Ramy* performed through an agent. *Shari'ah* allows a person to ask someone else to perform *Ramy* on his behalf when (i) he is so seriously ill or weak that he is allowed to offer *Fard Salah* while sitting, (ii) he feels great pain even if he goes to *Jamrat* in a wheel-chair, (iii) or he fears that his disease will be aggravated if he goes to *Jamrat*, (iv) or he is not able to walk and no conveyance is available. If he has no such excuse he is not allowed to get his *Ramy* performed through an agent. If he does so, *Dam* will be *Wajib*. Whether he fails to perform *Ramy* personally on one day or all the three days, in both cases only one *Dam* will be *Wajib*.

243. The Muslim religious jurists have allowed the women and the persons who are old, sick or weak to perform *Ramy* during *Makruh* hours in order to avoid heavy rush. The jurists have considered the presence of a big crowd to be an extenuating circumstance in their case. As such it is hoped that in their case, Allah willing, this small lapse will be condoned. The *Makruh* hours are as follows:

(i) On the 10th Dhul Hijjah before the sunrise and after the sunset till day-break.

(ii) On the 11th Dhul Hijjah after the sunset till the day-break.

(iii) On the 12th Dhul Hijjah also after the sunset till the day-break.

244. On the 12th Dhul Hijjah, it is not necessary for a pilgrim to leave *Mina* before sunset, but it is *Makruh* to leave after sunset. However, if a pilgrim leaves *Mina* after sunset it is *Ja'iz* although *Makruh*.

But for a woman and a sick or a weak person it is better to perform *Ramy* after sunset and then leave for *Makkah*. *Inshallah* it will not be reckoned to be *Makruh* in this case.

245. “*Mawalat*” or to throw pebbles on all three *Jimar* continuously is *Sunnatul Mu'akkadah*, therefore it is *Makruh* to omit it. If someone performs *Ramy* on behalf of a disabled person, he should first throw seven pebbles at *Jamratul Aqabah* on his own behalf and then seven pebbles on behalf of the other person. On the remaining days of *Ramy* also he should perform his *Ramy* first at each of the three *Jimar* and then he should perform *Ramy* on behalf of the disabled person. However, due to very heavy rush, if a pilgrim who has performed his own *Ramy*, finds it difficult to return to the first *Jamrah* to

perform the *Ramy* as an agent, he is allowed to perform *Ramy* at each *Jamrah* first on his own behalf and then immediately afterwards on behalf of the disabled person. He can diverge from what is preferable because of necessity.

246. During the *Ramy* period it is a *Sunnah* to pass the nights at *Mina*. It is *Makruh* to pass any night or a major portion of it at any other place unless due to heavy rush he is detained at Makkah or in the way, while he goes there for *Tawafuz Ziyarah*.

STAY AT MINA AND QURBANI

247. After completing the *Ramy* of *Jamratul Aqabah* on the 10th of Dhul Hijjah, pilgrims make an animal sacrifice. A pilgrim is required to offer two sacrifices; one for Hajj or as thanksgiving, which is *Wajib* on every *Qarin* and *Mutamatti* and *Mustahabb* for a *Mufrid*, and the other for *Idul Adha*, which is *Wajib* every year on those who can afford it. But if the pilgrim is a *Musafir* and had not stayed in *Makkah* for 15 days or more, prior to 8th of Dhul Hijjah, it is not *Wajib* on him, but *Mustahabb*.

This sacrifice for *Idul Adha* can be offered back at home as well, and the pilgrim while going on Hajj, may leave instructions to this effect.

248. A *Qarin* or *Mutamatti* when he offers sacrifice for Hajj, must form the specific *Niyah* for it, otherwise the offering will not be valid.

If an agent is appointed to do it, he should be specifically told to offer the sacrifice for this purpose.

249. Rasulallah ﷺ offered sacrifice on his own behalf and on behalf of his entire Ummah. Therefore, those who can afford it should offer a sacrifice on his behalf as well.

STAY AT MINA AND RITUAL SHAVING

250. After sacrifice, the *Mutamatti* and the *Qarin* should, without further delay, get their heads shaved or get the hair cut short. For details see Serial Nos. 162,163, 164 and 165.

251. For those who perform Hajj, it is *Sunnah* to get their heads shaved or get their hair cut short in *Mina*. It is also *Sunnah* to turn their faces towards *Ka'bah* while having this ritual shaving, and to begin shaving from the right side of the head.

252. It is *Wajib* that a *Mufrid* should first perform *Ramy* and then have his head shaved or hair cut short.

253. According to the *Hanafi* school of *Fiqh*, it is *Wajib* that a *Mutamatti* or a *Qarin* performs *Ramy* first, then offers sacrifice, and then has his head shaved or hair cut short. The sequence of these three acts is imperative, and Rasulallah ﷺ performed these acts in this very order.

254. If sacrifice has been arranged through an agent, either an individual or an organization, a pilgrim

should make sure that it is offered at the given time. If it has not been offered at the appointed time, and he gets his head shaved or hair cut short, *Dam* will be incumbent on him for violating the rules mentioned at Serial No. 253 above.

255. After ritual shaving all the prohibitions placed by *Ihram*, for example to use perfume, to trim nails, to cut hair, to wear stitched garments, to cover head and face, come to end and the pilgrim relinquishes *Ihram*, except the conjugal relations that are permitted after *Tawafuz Ziyarah*.

TAWAFUZ ZIYARAH

256. The *Tawaf* which is performed after *Ramy*, *Qurbani* and ritual shaving, is called *Tawafuz Ziyarah*. It may be performed before, after or in between *Ramy*, *Qurbani* or ritual shaving although it is contrary to *Sunnah*. According to *Sunnah*, this *Tawaf* should be performed after the ritual shaving.

257. *Tawafuz Ziyarah* is *Fard* and a *Rukn* of Hajj and, therefore, there is no *Jaza* in lieu of it.

258. It is most virtuous to perform *Tawafuz Ziyarah* on the 10th, but it is *Ja'iz* to perform it at any time before the sunset of the 12th of Dhul Hijjah. Any further delay will be *Makruh* to the extent of being unlawful.

259. If *Tawafuz Ziyarah* is performed after the 12th of Dhul Hijjah, *Dam* becomes due for the delay. The delay without a valid excuse is reprehensible and sinful.

260. Conjugal relations remain unlawful unless *Tawafuz Ziyarah* is performed, irrespective of the time limit, which may be the life-time.

261. If a pilgrim has conjugal relations before he performs *Tawafuz Ziyarah* but after *Wuquf* at *Arafat*, then if he had it before the ritual shaving, he would have to sacrifice a cow or a camel, and if done after it, he would have to sacrifice a goat or a sheep. Anyhow, the Hajj would not become invalid but he will have to perform the *Tawafuz Ziyarah* in any case, as it never lapses.

262. If a person died before performing *Tawafuz Ziyarah* but made a will for the completion of his Hajj, it would be *Wajib* on the executor to sacrifice a camel or a cow on his behalf for *Tawafuz Ziyarah* which he missed. (Umdatul Fiqh).

263. If *Sa'ey* was performed after *Tawaful Qudum*, there will be no *Ramal* or *Idtiba* in *Tawafuz Ziyarah*.

264. If *Sa'ey* for Hajj was not performed after *Tawaful Qudum* or before a pilgrim left for *Mina*, it will be done now. The pilgrim will perform *Ramal* in the first three circuits of *Tawaf*, then after *Rak'atain* of *Tawaf*, *Du'a* at *Multazam*, drinking of *Zam Zam* water and *Istilam* of *Hajarul Aswad*, he will perform *Sa'ey*.

265. A pilgrim relinquishes *Ihram* after ritual shaving. If *Tawafuz Ziyarah* is performed after it, which is usual time, it is performed wearing stitched garments of everyday use. Therefore, the *Sa'ey* of Hajj, if performed after *Tawafuz Ziyarah*, will also be performed in the clothes of everyday use.

TAWAFUL WADA

266. It is necessary for all *Afaqi* pilgrims to perform *Tawaf* before going back to their homes. This *Tawaf* which is called *Tawaful Wada* or *Farewell Tawaf* is *Wajib* on every pilgrim whether he is a *Mufrid*, *Mutamatti* or *Qarin*. In case this *Tawaf* is left out even with a valid reason, *Dam* will be *Wajib*. But if a woman leaves it because of menses, no penalty will be imposed on her (for details consult the chapter on women).

Tawaful Wada is *Mustahabb* for those who come from *Makkah* proper or the *Hill* region around it or from the *Miqat*. But it is not prescribed for those who perform *Umrah*.

267. *Tawaful Wada* should be performed with a melancholic heart and weeping eyes. While making *Du'a* at *Multazam* and *Maqame Ibrahim* at the time of his departure, a pilgrim should be filled with concern and have a heavy heart for he does not know whether in future he will have the privilege to visit these holy places and pray there again.

268. After performing *Tawaful Wada*, the pilgrim should perform the *Istilam* of *Hajarul Aswad*, and should come out of the mosque looking at *Baitullah* through tears in his eyes. At the gate of the Holy Mosque he should stop for a while and make *Du'a* while standing there.

269. After *Tawaful Wada*, a pilgrim can enter again in *Masjidul Haraam* to perform *Salah* there, and if possible to perform a *Tawaf* too.

270. If a pilgrim performs *Nafil Tawaf* after he has performed *Tawafuz Ziyarah*, it becomes a substitute for *Tawaful Wada* also and there is no harm if he does not perform *Tawaful Wada* at the time of his departure.

Similarly, if a pilgrim, after *Tawaful Wada* for some reason stays back in *Makkah*, he should not repeat his *Tawaful Wada*, though it is *Mustahabb* to perform it again at the time of departure. However, no time is fixed for *Tawaful Wada* and it may be performed at any time after *Tawafuz Ziyarah*.

INSTRUCTIONS AND INVOCATIONS

271. Imam Ghazali says, "It is not proper for a pilgrim to criticize his companions frequently. He should always be well-mannered and polite. Politeness does not cause trouble to others, but that he should be tolerant when troubled by others, and accommodating".

Further, it should be remembered that going on pilgrimage is a journey of love, and therefore a pilgrim should, throughout his journey, behave like a lover who always remains engrossed in his own thoughts and cares little whether anybody misbehaves towards him or causes any trouble or inconvenience to him.

272. A pilgrim should take every precaution as not to indulge in gazing lustfully as there are ample occasions for it during Hajj and Umrah. Almighty Allah enjoins in Suratun Nur (Light): “Say (O Prophet) to the believing men that they should lower their gaze”. Tabrani has referred to Hadrat

Abdullah Ibn Masud رضي الله عنه that Rasulallah ﷺ is reported to have said:

“Evil eye is one of the poisonous arrows of *Shaytan* (Satan). Whoever turns his gaze despite the demand of heart, I will favor him with such a firm belief in return, whose taste he will relish in the heart”.

273. In the end, I must draw the attention of the readers to a very important point. Good and bad people are found everywhere, and it is not proper to condemn all the people belonging to a place. Always

remember that Rasulallah ﷺ himself was an Arab, originally he belonged to the Holy City of Makkah, later he settled in the Holy City of Madinah, so if for one reason or other you feel offended by some

person or something either in Makkah or Madinah, then for the sake of Rasulallah ﷺ do not denounce the people of these places nor look down upon them. On the other hand, it is necessary to hold them in love and respect. Irrespective of the academic discussions found in the books in this connection, you should be very cautious not to be disrespectful to these places in any way. Remember, if Madinah is the center of elegance and grace, Makkah is the center of majesty and grandeur. If grace and loveliness are reflected by everything in Madinah, Makkah is a place where everyone should behave like a devoted lover. Therefore, while in these places, be extremely careful and abstain from every sin, major or minor, for as every act of devotion is rewarded a million times in the sanctuary of Makkah, great is the punishment also of every sin committed there.

274. In Makkah, there are many sacred places for example *Mataf*, *Multazam*, *Maqame Ibrahim*, *Safa* and *Marwah*, the plain of *Arafat*, *Muzdalifah*, etc. where Hadrat Ibrahim عليه السلام and the last prophet Hadrat

Muhammad ﷺ as well as innumerable other chosen Messengers and countless bondsmen of Allah have made their heartfelt invocations, supplications and prayers, meekly and humbly, with full devotion and a throbbing heart. You may learn the following Du’a by heart and include it among other supplications that you make there:

“O Allah, I beg of You to grant me all that for which Your chosen blessed bondsmen ever asked You to grant them at this Holy Place. O my Most Compassionate and Merciful Allah, I confess all my sins and admit all my faults but relying on Your Mercy and Munificence, I make this humble request. I take refuge with You from all that from which Your virtuous and pious bondsmen have ever taken refuge with You at this place”.

“O Allah, do not deprive me of the special blessings of this place and bestow on me all the favors You have bestowed or will bestow on Your chosen friends and bondsmen. O Allah, let me also share with them Your Kindness and Favors, for there is no dearth in Your Treasures”.

275. A *Du’a* is reproduced here, which is of great merit and is worth remembering.

Hadrat abu Umamah رضي الله عنه said to Rasulallah ﷺ: “You have taught us many supplications, but we cannot remember them all. Kindly teach us a short supplication that may contain all of them”. Then Rasulallah

ﷺ taught the supplication that is given below:

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَنَعُوذُ بِكَ
 مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَأَنْتَ الْمُسْتَعَانُ
 وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(O Allah! I beg of You all good things which had been asked for by Your Nabiyye Muhammad ﷺ and seek Your protection from all evil things from which Your Nabiyye Muhammad ﷺ has craved for protection from You. You are the sole supporter and Your function is only to convey the Message of Truth and we have no ability to do good deeds and avoid evil ones except with the help of Allah who is the Most High and Greatest.)

You should feel sure that Allah the Merciful and Munificent will be granting what you ask for.

276. The pilgrims are most earnestly requested to include the author of this book, Muhammad Moinuddin Ahmad, also in their prayers. May Allah bless and reward them for this regard and favor.

277. In the end, keep the following *Hadith* in mind:

“The reward of actions is on the intentions. It is reported that such a period is coming on the people that the wealthy men would perform Hajj only for excursion, sight-seeing and picnic, while middle class for trade and the scholars and *qurra* (plural of *Qari*, a person who recites the *Qur'an* with the proper rules of recitation) for name and fame.” (Ittihaf)

AN APPEAL

1. During your stay in Makkah, please remember this humble person, Muhammad Moinuddin Ahmad, and if possible perform a *Nafil Tawaf* on his behalf. It will be a great favor, indeed.
2. While visiting Madinah Munawwarah and while standing in front of *Mawajah Sharif* in *Masjidun Nabvi*, please recite the contents given at page Nos. 81-82 Serial No. 20.
3. Make *Du'a* for all those who took part in compiling, translating, composing and producing this book. Convey their *Salam* to Rasulullah ﷺ.

RULES FOR CHILDREN

1. Children fall under two categories:

A) Boys and girls who have sense enough to form *Niyyah*, recite *Talbiyah* and assume *Ihram*, and who can perform the rites and ceremonies of Hajj. Like adults, they shall themselves perform all the *Wajibat* and essentials of Hajj. Their guardians do nothing on their behalf.

B) Very young children who can neither form *Niyyah*, nor can perform the *Wajibat* and essentials of Hajj. The father or guardian of such a child, whoever accompanies him, after bathing him, shall help him wear the two sheets of *Ihram*. Then the guardian himself will make *Niyyah* and recite *Talbiyah* on behalf of the child. Thus, the child becomes *Muhrim*.

The guardian shall protect him against the violations of the restrictions of *Ihram*, and make him perform all the rites and ceremonies of Hajj. On occasions, where it is necessary to form *Niyyah*, as in *Tawaf*, the guardian shall form it himself on behalf of the child. To make the child perform *Tawaf* and *Sa'ey*, either he will carry him on his shoulder, or help him in any other way, or shall himself perform these rites on his behalf.

2. The guardian need not offer *Rak'atain* of *Tawaf* on their behalf as it is waived off in their case.

3. The guardian will either perform *Ramy* on their behalf or help them to perform it.

4. For both the above mentioned categories, the Hajj that they perform, is counted as *Nafl* and not *Fard*, for which the guardian will get the reward.

5. If a young child, imitating the adults, puts on the sheets of *Ihram* himself and performs Hajj, this act shall not be considered as Hajj.

6. The children of any of the above mentioned categories, if after assuming *Ihram*, omit all or any *Wajib* or essentials of Hajj, neither *Jaza* will be due, nor shall they be required to repeat the nullified Hajj.

TO PERFORM HAJJ ON BEHALF OF OTHERS

A person who asks someone to perform Hajj on his behalf is called "*AMIR*" while he who performs it is "*MAMUR*". There is no condition to perform *Nafl* Hajj or Umrah on behalf of others, except that the one who is actually performing, should be a Muslim and physically and mentally fit. However, there are twenty conditions for *Fard* Hajj, as given below:

1. Hajj has become *Fard* on the person who is getting it performed by an agent.

2. After Hajj became *Fard* on him, he became invalid and was rendered helpless to perform it.
3. He remained in the same state till death.
4. Both the *AMIR* and *MAMUR* should be Muslims.
5. Both the *AMIR* and *MAMUR* should be mentally sound.
6. *MAMUR* should have sense enough to understand the rites of Hajj. If a woman performs Hajj on behalf of a man, it is valid, but it is preferable to appoint a man for it and it is most virtuous if he is a religious scholar, knows the rites and ceremonies of Hajj and has performed his own Hajj.
7. If, in his life time, a person wants someone to perform Hajj on his behalf, it is a condition that he should ask him to do it, and if he made a WILL to the effect, it is essential for his heir or executor of the WILL after his death, to do so. If the deceased did not make a WILL but his heir performed Hajj on his behalf or asked someone to do it, *Inshallah* it will be reckoned that the deceased has performed Hajj that was *Fard* on him. But none of those conditions that follow, will be applicable in this case.
8. To spend the whole or most of the expenses of journey from the wealth of the *AMIR*. If *MAMUR* spends his own money on performing Hajj, but later on receives the amount from *AMIR*, it will be reckoned as valid Hajj performed on behalf of *AMIR*, otherwise not.
9. To form *Niyyah* on behalf of *AMIR* while assuming *Ihram* or before beginning the ceremonies of Hajj.
10. To assume *Ihram* on behalf of one person only.
11. To assume *Ihram* for one Hajj only.
12. If *AMIR* has appointed a person by name as his agent, then he alone should perform Hajj on his behalf, otherwise anyone can do it.
13. If *AMIR* has nominated a person by name that only he would perform Hajj on his behalf, it would not be *Ja'iz* to appoint anyone else to do it, otherwise it would be *Ja'iz*. But it is *Ja'iz* for the heir to appoint some other agent, if the one nominated by *AMIR* refuses to perform Hajj.
14. If 1/3rd of the inheritance is enough to meet the expenses of Hajj, it should be undertaken from the *Miqat* of the home of the deceased, otherwise from any place before any *Miqat*.
15. To perform Hajj on a conveyance, if possible from 1/3rd of the property left by the deceased.
16. To perform Hajj or Umrah strictly according to the desire of *AMIR*, i.e. if he had desired for Hajj and instead of that the *MAMUR* first performed Umrah and then returned to *Miqat* with the intention to assume *Ihram* for Hajj the same year or the next, it will not be considered as valid Hajj on behalf of *AMIR*.
17. To assume *Ihram* from the *Miqat* of *AMIR*. If the *MAMUR* assumed *Ihram* for Umrah at *Miqat* and then after having arrived at *Makkah*, assumed *Ihram* for Hajj and accordingly performed it, it will not

be considered as Hajj performed on behalf of *AMIR*. In this situation, Hajj will be considered valid for the person who really performed it and not for the *AMIR*. It leads to the conclusion that it is incorrect to appoint the residents of the Holy cities of Makkah and Madinah as agent for performing Hajj that was *Fard* on behalf of an *Afaqi*. But anyone can be asked to perform *Nafl* Hajj on behalf of a person.

18. To strive that Hajj is not nullified.

19. To avoid missing of Hajj.

20. Not to go against the desire of the *AMIR*. If the *AMIR* asked *MAMUR* to perform *Hajjul Ifrad* and the *MAMUR* performed *Hajjut Tamattu* or *Hajjul Qiran*, it will be against the order of the *AMIR*. In that case, *MAMUR* will have to return the expenditure incurred on Hajj, which will now be treated as Hajj of *MAMUR*.

NOTE:

1) One who is performing Hajj on behalf of someone else, should perform *Hajjul Ifrad* only.

2) *MAMUR* can perform *Hajjul Qiran* with the permission of *AMIR* but he himself will have to bear expenses of offering *Qurbani* for *Qiran*. It is not *Ja'iz* from the funds provided by the *AMIR*, without his permission.

3) Similarly, *MAMUR* can perform *Hajjut Tamattu* also, with the permission of *AMIR*.

4) According to Imam abu Hanifah, it is permissible to nominate a person as agent for Hajj, who has not performed his own *Fard* Hajj because it was not due on him. But it is better to appoint such a person who has already performed his Hajj.

5) It is not permissible to nominate a person on whom Hajj is *Fard* and he has not performed it.

6) As a token of gratitude, the son, if he can, should appoint someone to perform Hajj on behalf of his deceased parents on whom Hajj was *Fard* but who died without making a will. It is still better if he does himself. He can do it or get it done from Makkah Mukarramah also, as the conditions mentioned after Serial No. 7 (above) will not be applicable in this case. *Inshallah*, the Hajj that was *Fard* on the deceased, will be reckoned as having been performed.

7) Even if the Hajj was not *Fard* on any one of the parents, the son should perform it himself or ask someone else to perform it on their behalf, exactly in the manner as explained at Note No. 6 (above).

Rasulullah ﷺ has asked us to pray earnestly and beg Allah to grant Mercy and Forgiveness to our deceased parents.

8. A *Hadith* of the Holy Prophet ﷺ says that whoever performed Hajj on behalf of his mother or father, he really performed Hajj for them, and he will get extra reward for having performed ten *Hajjat*.

9. Another *Hadith* says that whoever performed Hajj on behalf of his parents and paid their debts, he will rise with the *Abrar* (virtuous men free from sins and shortcomings) on the day of Resurrection.

10. If someone has already performed his own *Fard* Hajj, it is more virtuous for him to perform Hajj on

behalf of someone else than to perform his own *Nafl* Hajj. It has been narrated by Hadrat ibn Abbas رضي الله عنه that whoever performed Hajj on behalf of a deceased, one Hajj will be written in the record of the deceased, while seven will be recorded for the person who performed Hajj.

11. Form the following *Niyah* if you perform Hajj on behalf of someone else:

- (i) O Allah! I intend to perform Hajj on behalf of my father/on behalf of (name him). Make it easy for me and accept it.
- (ii) If a *Tawaf* or an *Umrah* is performed on behalf of a person, dead or alive, its *Niyah* will also be made in the same way.

RULES FOR WOMEN

Women shall perform all the rites and ceremonies of Hajj like men. But in certain matters there are separate rules for them, details of which are as under:

1. It is unlawful, and also sinful for a woman to proceed for Hajj or Umrah without being accompanied by her husband or a *Mahram*.

It is narrated by Hadrat ibn Abbas رضي الله عنه as mentioned in Bukhari and Muslim, that Rasulullah صلى الله عليه وسلم said: “No man should stay alone with a strange woman, and neither a woman should travel alone without her *Mahram*”. On this, a person said “O Rasulullah صلى الله عليه وسلم, my name has been enlisted in *Jihad* and my wife has left for Hajj”. The Prophet صلى الله عليه وسلم said: “Do not go on *Jihad*, but perform Hajj with your wife”.

It is a sin to perform Hajj with a fake *Mahram*, that is the one not approved by Islamic *Shari'ah*, although Hajj will be accomplished. The restriction is for both the young and the old.

2. If Hajj has become *Fard* on a certain woman, but she does not find a *Mahram* to accompany her, she should postpone her Hajj till she finds a *Mahram*. It will not be a sin if her Hajj is delayed on account of this. If she does not find a *Mahram* till her death she can make a will that an agent should perform Hajj on her behalf.

3. A widow or a divorced woman in *IDDAAH* (the waiting period) should not go on Hajj because it is *Haraam*.

4. A woman is not required to wear sheets of *Ihram* like a man, she is permitted to use stitched garments of daily use, even the colored ones. She can also put on gloves and socks, but it is better not to use them. She can also use silken dress, gold and other ornaments and also the shoes which cover the raised bone of the feet.

5. She is not allowed to keep her head exposed like a man, rather it is *Wajib* on her to cover the head. It is better to bind her hair with a small handkerchief, so that her head remains covered but she should not

cover her forehead, otherwise *Jaza* will be due, because it is not *Ja'iz* that the cloth should touch her forehead in the state of *Ihram*.

That she should wear handkerchief on the head is for the purpose of *Satr* (veiling). In *Ihram* it is not a sin to keep her head exposed. It is *Wajib* on a woman to cover her head in the presence of men folk while it is a sin to keep it bare. It has become customary with the women to cover the head with a cloth while in the state of *Ihram* but it is not her *Ihram*. While making *Wudu*, she should uncover the head for *Mas'sah* (to wipe hair with wet hands). Certain women perform *Mas'sah* on the cloth. This is wrong, because such a practice does not make their *Mas'sah* valid, and without *Mas'sah*, *Wudu* is not accomplished, as such *Salah* will not be valid.

Similarly, while taking bath for purification, a woman should unfold her head and wash the hair in proper way so that the water reaches the roots of the hair, and she should also wash her whole body, but she should not use scented soap, nor should she remove dirt from the body.

6. Women should not recite *Talbiyah* in a loud voice.

7. Women should not perform *Ramal* during *Tawaf*. Some women follow men in this matter which is wrong.

8. It is *Mustahabb* for the women to perform *Tawaf* at a distance from *Ka'bah* if there is a huge crowd of men. It has been observed that men and women become mixed while making circuits around *Ka'bah* and sometimes the uncovered portions of their body touch each other. It is a sin of serious nature. Therefore, the women should perform *Tawaf* at the time when there is no rush of men, or they should walk keeping themselves at a distance from men. Similarly, the women should not try to touch and kiss *Hajarul Aswad* particularly when there is a rush of men, only symbolic *Istilam* is sufficient.

9. On rush days, specially on or around 8th Dhul Hijjah, the women should make sure that they finish *Tawaf* well before the congregational prayer begins, as there will be no room for them in *Mataf* to offer *Salah*.

10. In case of huge crowd at *Maqame Ibrahim*, the women should avoid performing *Rak'atain* of *Tawaf* there, instead they can do it anywhere in the *Majidul Haraam*.

11. Women should not run between the two green pillars between *Safa* and *Marwah*. It has been observed that some of them not only run between the two green pillars, but also maintain the same fast speed throughout the process of *Sa'ey*. Both these practices are wrong.

12. They should not ascend *Safa* and *Marwah*, too far.

13. They should walk along the railing. Thus they can avoid the crowd of men.

14. They need not get their head shaved to relinquish *Ihram*. They should have hair cut equal to the size of a finger joint from the whole or 1/4th of the head.

15. If a woman is in the state of menses while leaving home, she can assume *Ihram*. She should better take a bath or if it is harmful, *Wudu* will do. Then facing *Qiblah*, she should form *Niyah* for Hajj or Umrah and recite *Talbiyah*. However, she must not offer *Rak'atain* for *Ihram*.

16. If the menses begin after assuming *Ihram*, it does not disturb the state of *Ihram*. *Ihram* remains intact. She will relinquish *Ihram* only when she completes all the rituals of Hajj including the ritual clipping of hair.

17. Such a woman should, however, stay at her residence in Makkah and she should not visit *Masjidul Haraam*, till she takes the bath of purification, because a woman should not enter the mosque in the condition of menses or lochia (blood discharge after child birth). However, she can continue to recite *Talbiyah*, *Takbir*, *Tahlil*, *Istighfar*, etc. but not verses of the Holy *Qur'an*. After taking bath for purification, she should perform Umrah.

18. Similarly, if menses begin before 8th Dhul Hijjah, she should assume *Ihram* in the same condition, i.e. form *Niyyah* for Hajj and recite *Talbiyah*, but should not offer *Salah* at *Mina*, *Arafat* and *Muzdalifah*. She should, however, continue to make other remembrances like *Talbiyah*, *Tasbih*, etc. If she is still in the state of menses, she should not perform *Tawaf* till she is clean.

19. If *Tawafuz Ziyarah* is delayed because of menses, Dam will not be due. Since *Tawafuz Ziyarah* is a *Rukn* of Hajj, therefore, unless it is performed, Hajj is not complete.

20. If menses begin during *Tawaf*, a woman should discontinue *Tawaf* and should come out of the *Masjidul Haraam*. As *Sa'ey* follows *Tawaf*, she should not perform *Sa'ey* as well. She should perform *Tawaf* and *Sa'ey* after she becomes clean.

21. If menses begin just after completing *Tawaf*, she should perform *Sa'ey*, which is *Ja'iz* in this condition.

22. Except *Salah* and recitation of the Holy *Qu'ran*, a woman, in the state of menses, can continue *Dhikr*, recite *Salat (Durud)* on Rasulullah ﷺ, and make *Du'a*. On the time appointed for *Salah*, she should make *Wudu*, put on clean clothes, and sit on the mat of prayer for the time she normally spent in *Salah* and recite:

سُبْحَانَ اللَّهِ

(*Subhan Allah*) and

لَا إِلَهَ إِلَّا اللَّهُ

(*La Ilaha Illallah*) and

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

(I seek Allah's forgiveness – the One besides whom there is none worthy of worship except Him, The Ever-living, The Eternal)

Rasulullah ﷺ is reported to have said in a *Hadith*: “When a woman with menses seeks forgiveness at the time of *Salah*, one thousand *Rak'at* are recorded in her scroll and seventy sins of her are pardoned and her degree is raised in rank, and she is granted *Nur* (light) for every letter in *Istighfar*, and it is recorded that she has performed Hajj and Umrah, as many times as there are veins in her body. (Majalisul Abrar).

23. *Istihadha* is the discharge of blood that is of the nature of disease. It does not stink as menstrual discharge does. The discharge under the following conditions is *Istihadha*:

- i) A woman who discharges blood after the maximum period, which is ten days for menses and forty days for lochia (blood discharge after child birth).
- ii) A woman who menstruates beyond the period which is her normal, that is three or five days.
- iii) The blood that a woman discharges for less than three days, or in the stage of menopause or during pregnancy.

A woman who suffers from *Istihadha* is considered as *Ma'dhur* (has an excuse). She should not discontinue *Salah* and *Sawm* or *Tawaf*. She need not have bath for purification. She should use sanitary towels, make fresh *Wudu* every time she has to perform *Salah* or *Tawaf* in *Haram Sharif*.

24. A woman should omit *Tawaful Wada* and no *Dam* will be due if her family members are leaving for home and she is still unclean due to menses or lochia.

She should not enter into *Masjidul Haraam*, but should make supplications by standing at one of the gates and she should look at the Holy *Ka'bah* from there and bid farewell.

25. It is generally believed by the women-folk that there is no veiling during the Hajj or Umrah. This is just because of ignorance. Such women commit sin due to non-observance of veiling and make those men sinful who look at them intentionally. In Sunan abi Dawud, it has been narrated by Sayyidah A'isha Siddiqah رضي الله عنها:

“We the women were with Rasulallah ﷺ during Hajj, and we did not cover our faces due to *Ihram*. When the men passed by us, we draped the sheet of cloth that was on our head. This is how we maintained the veiling. And when the men had passed on, we again uncovered the face”.

JINAYAT

Jinayat is the plural of word “*Jinayah*”, which means to commit an evil deed but as a technical term in *Shari'ah*, it means to commit a deed that is not *Ja'iz*. In connection with Hajj and Umrah, *Jinayah* is used for a deed, violating the restrictions of *Ihram* or *Haram*, intentionally or unintentionally.

There are two categories of *Jinayat*:

A. JINAYAT OF IHRAM, i.e., those prohibitions which are connected with *Ihram*. These are eight in number:

- 1) To use scent

- 2) To put on stitched garments - for men
- 3) To cover head and face for a man, and only face for a woman
- 4) To pull out hair from the body or killing and separating a louse from the body
- 5) To trim nails
- 6) To have conjugal relations
- 7) To abandon any one of the *Wajibat*
- 8) To hunt land animals

B. JANAYAT OF HARAM (whether one is in the state of *Ihram* or not):

- 1) Killing, frightening, assisting in hunting or hunting any animal in the *Haram*.
- 2) Cutting or plucking of grass and trees in the precinct of *Haram*.

NOTE:

- 1) If there are less hair of the beard or head fall due to plucking or scratching, for each hair a handful of wheat is given in charity but if their number is more than three, 1.75 kilos of wheat will have to be given in charity.
- 2) If the hair of the beard fall in *Wudu* and their number is three, the charity shall be equal to a handful of wheat, if the number is more than that, it is 1.75 kilos.
- 3) If the above error occurs more than once during a day, only one *Sadaqah* will be due once each day. It will not increase with the number of occasions.
- 4) *Sadaqah* is not due if the hair on the chest, thighs, etc. fall automatically.
- 5) If a man wears stitched garments for an hour or less in the state of *Ihram*, he will be required to give in charity, a handful of wheat and if he remains in the dress for less than half of the day or half the night, he will be required to give alms equal to 1.75 kilos of wheat and if he puts on the dress for more than the above mentioned time, *Dam* will be *Wajib*.
- 6) *Dam* must be offered within the precincts of *Haram*, not outside it.
- 7) *Sadaqah* or its price can be given anywhere.
- 8) It is not *Ja'is* for a person to eat the meat of the animal himself, he has sacrificed as *Dam*.

WARNING: some of the wealthy people commit such mistakes intentionally and say, "We will offer *Dam*". They are sinners. It is feared that their rituals may not be accepted. If someone commits such a deed, he should make repentance, seek forgiveness and also offer *Dam*.

RULES FOR SALAH, SALATUT TASBIH, SALATUL JANAZAH IN THE HARMAIN (HOLY MAKKAH AND MADINAH)

1. The reward for offering one *Salah* in the *Masjidul Haraam* is equal to one thousand, while in the Mosque of Rasulullah ﷺ (Madinah), it is equal to fifty thousand.

2. It has been narrated by Hadrat Anas رضي الله عنه that Rasulullah ﷺ said: “Whoever offers forty *Salawat* in my mosque without any break or missing any one, it is recorded that he has got freedom from the fire and other tortures of Hell, and such a man is free from hypocrisy”. (Musnad-e-Ahmad).

3. It is *Ja'iz* to offer *Salah* anywhere around the *Ka'bah*, but it is very necessary to face the Holy *Ka'bah*. If one fails to face *Ka'bah* his *Salah* will be invalid. It is enough to set direction towards *Qiblah* when one is at a far distance from *Ka'bah*, but if he is seeing *Ka'bah* with his own eyes and does not face it exactly, his *Salah* will not be valid. Facing *Ka'bah* while one is looking at it, is a condition for *Salah*.

4. In the *Masjidul Haraam*, the women, in a huge crowd stand in front of men or even at their sides, while performing *Salah* in *Jama'ah* (congregation *Salah*) and although this is *Haraam*, they do not listen when asked not to do it. Even the men who accompany the women ask them to do so.

In a *Jama'ah*, following the same Imam, if a woman stands on either side of a man or in his front, it invalidates the *Salah* of three men; the two on her either side and the one behind her, even if they are *Mahram* of that woman, such as father, brother son or husband.

5. In the *Masjidul Haraam*, the *Adhan* (call for congregational *Salah*) for *Fajr Salah* is pronounced immediately after dawn, therefore the time for *Ishraq* prayer begins after about one and a half hour after the *Adhan* of *Fajr*. If one knows the exact time of sunrise, he can offer *Ishraq* prayer ten minutes after this time. It is reported in a *Hadith* that one who remains busy in worship from the time of *Fajr* till the sunrise, and offers two or four *Rak'at* of *Ishraq*, he gets the *Thawab* equal to one Hajj and one Umrah. The pilgrims should try to follow this *Hadith* both in the *Haram* of *Ka'bah* and the *Haram* of Madinah.

6. No one should perform any type of *Salah* at exact sunrise, or exact declining of the sun or exact sunset. If a man offers *Salah* during these times, it is *Wajib* on him to repeat it.

7. It is undesirable to offer *Rak'at* for *Tawaf* during *Makruh* time. The *Ahnaf* (following the *Fiqh* of Imam abu Hanifah), should not perform *Rak'at* for *Tawaf*, even after *Asr* prayers. If they perform *Tawaf* after *Asr* they should perform the *Rak'at* for it after *Maghrib* (after *Fard Salah*).

8. Similarly, no *Salah* can be performed after the *Adhan* of *Fajr* except the *Sunnah* of *Fajr*, *Janazah* prayers or any *Qada* (*Fard* that is missed). In the same way, it is not *Ja'iz* to offer any *Nafl Rak'at* after the *Fajr* and before *Ishraq* prayers. Therefore, the *Rak'at* of *Tawaf* should be offered after the sunrise at the time of *Ishraq* but before one performs *Nafl* for *Ishraq*.

9. In the great rush, a pilgrim should not perform *Rak'atain* for *Tawaf* at *Maqame Ibrahim*, as he cannot do it without being greatly disturbed by the crowd and can have no concentration which is the soul of *Salah*. As this *Salah* is *Wajib*, it must not be missed.

10. Most of the pilgrims do not know the rules about the *Qasr* (curtailed *Fard Salah* offered by a *Musafir*) and they make mistakes and even wrangle among themselves whether to perform *Qasr* at *Mina*, *Muzdalifah* and *Arafat* or full *Fard Salah*. Therefore, a definition of *Qasr* is given below:

a) According to *Shari'ah*, the term “*MUSAFIR*” (traveler) applies to a person who leaves his home on a journey which can be covered on foot in three days, that is a place situated at a distance of 48 miles or 70 km, irrespective of the time taken to reach there, and with the intention of staying there for less than 15 days. He should curtail his *Fard Salah* when he leaves the populated area of his town behind. If the railway station or the bus stand is within the populated area it is considered as a part of that town and if it lies beyond it, it is not the part of the town.

b) A *Musafir*, who has the intention of staying for 15 days or more at a place, during his journey, becomes a *Muqim* (resident). But if he intends to stay 15 days at two different places, he remains a *Musafir*. Therefore, a pilgrim who arrives in Makkah at a time when his stay there up to 8th of Dhul Hijjah, when he will have to leave for *Mina*, is not full 15 days, according to *Shari'ah*, he is still a *Musafir*, not a *Muqim* because within 15 days he will have to proceed to *Mina* and *Arafat*. Such a person will have to perform *Qasr Salah* for *Zuhr*, *Asr* and *Isha*. He need not make *Qasr* in the *Fard Salah* of *Fajr*, *Maghrib* and *Salatul Witr*, these will be performed as usual.

11. If a person of Jeddah or Makkah, travels between Jeddah and Makkah, he will not be a *Musafir* according to *Shari'ah* because the distance between the two is less than 48 miles or 70 km but if a resident of Jeddah also visits *Mina*, *Arafat* and *Muzdalifah*, he is considered to be a *Musafir*. So when the residents of Jeddah, perform Hajj, they are *Musafir* at these places.

12. For a *Musafir* it is a sin to perform the *Fard Salah* of *Zuhr*, *Asr* and *Isha* without *Qasr*. However, if he does it inadvertently and made *Qa'dah* (sitting erect) after the second *Rak'at* thus performed will be accounted as two for *Fard* and two for *Nafl*, provided he performs a *Sajdah* for *Sah-w* (forgetful omission), otherwise all the four *Rak'at* will be treated as *Nafl*. Therefore, the *Fard Salah* will have to be performed anew.

13. There is no *Qasr* in the *Sunnah* prayer, i.e. the *Musafir* shall also perform four *Rak'at* of *Sunnah* in place of four. It, however, does not matter if due to urgency or emergency, *Sunnah* prayer is omitted during journey, but if conditions are normal, the *Sunnah* should not be omitted, particularly the *Sunnah* of *Fajr*.

14. A pilgrim in Makkah will be treated a *Muqim* for the purpose of *Salah* if he stays there for fifteen days up to 7th Dhul Hijjah. Such a person should perform full *Salah* (not *Qasr*) in Makkah, *Mina*, *Arafat* and *Muzdalifah*.

15. In both the Sacred Sanctuaries of Makkah and Madinah, only a *Muqim Imam* leads the *Jama'ah*. The travelers will also offer four *Rak'at* while following him. Some of the pilgrims, after completing two *Rak'at*, break the *Salah*. This is wrong, the *Salah* of such a person will not be valid.

16. Similarly, if the Imam is *Muqim*, his followers, including *Musafir*, will perform the full *Fard Salah* at the time of *Zuhr* and *Asr* in *Arafat*. Before offering *Salah* there, one should make sure as to whether *Imam* is *Muqim* or *Musafir*.

17. If *Imam* is a *Musafir*, he should offer *Qasr Salah* where necessary and so should do his followers who are *Musafir* but those who are *Muqim*, should complete their full *Salah* individually. They will not recite anything during their remaining two *Rak'at*, rather keep quite, consuming time spent on the recitation of AL-FATIHAH and complete their *Salah* after *Ruku*, *Sajdah* and sitting for “*Tashahhud*”. In these two *Rak'at*, if *Sajdah* for *Sah-w* becomes due, they should not perform it as still they are considered to be following the same *Imam*.

18. If a *Muqim Imam* makes *Qasr* in *Arafat* or *Mina*, that is he curtails the number of *Rak'at* as a *Musafir* does, the *Salah* of both the Imam and his followers will be invalid. If this be the case, the *Musafir* should arrange his own *Jama'ah*, appoint a *Musafir Imam* and make *Qasr*, or appoint a *Muqim Imam* and perform full *Fard Salah*, following him.

19. It is not *Wajib* to combine *Zuhr* and *Asr* in *Arafat*. It is a *Sunnah*. But according to *Imam abu Hanifah*, *Zuhr* and *Asr* can be combined in *Arafat* provided the king or the *Qadi* who represents him, is *Imam*. In the *Namirah Mosque*, such an *Imam* leads the prayer. As such both the prayers can be combined only there. One should offer *Fard Rak'at* of *Zuhr* only, leaving out *Sunnah* and *Nafl*. Then he should say *Talbiyah* and *Takbiratut Tashriq*. Then he should offer *Salatul Asr*.

20. But if one performs the prayers of *Zuhr* alone or in *Jama'ah* in his tent, he should perform complete *Salah* including *Fard*, *Sunnah* and *Nafl*, then he should perform *Asr Salah* at its prescribed time.

21. A pilgrim should not perform *Salah* at his residence as a *Muqtadi* following the voice of an *Imam*, which is being broadcast from any mosque as *Salah* thus performed will be void. *Salah* performed is also void, if there is no continuity between the *Imam* and his followers standing in rows behind him and if they are separated by a space of two rows, or by a road or by a tent or house.

22. *Jama'ah* is not a condition for offering *Maghrib* and *Isha* combined in *Muzdalifah*. However, it is more virtuous to perform *Salah* in *Jama'ah*.

23. It is *Wajib* to combine *Maghrib* and *Isha* at *Muzdalifah*, and there is no condition that the king or his representative should be *Imam*, as in *Arafat*.

24. If a pilgrim reaches *Muzdalifah* before the time of *Isha*, he will have to wait till it is time for *Isha*. When the time for *Isha* comes, he will offer both *Maghrib* and *Isha* with one *Adhan* and one *Takbir*. First he shall offer *Fard Salah* for *Maghrib* then for *Isha* without *Takbir* or *Adhan* or *Sunnah Salah* intervening them. Then he should offer *Sunnah* for *Maghrib* and *Isha* and *Witr* respectively.

25. One should note that *Hanafi Fiqh* does not allow a person to combine *Zuhr* and *Asr* or *Maghrib* and *Isha* prayers while on journey. Every *Salah* is to be performed separately at its appointed time except *Arafat* and *Muzdalifah* as it has been explained above.

26. Some pilgrims sleep in *Haram Sharif* and when they get up, they perform *Salah* without *Wudu*. One should make sure that in the posture he has slept his *Wudu* is intact. *Salah* without *Wudu* is void.

27. It is *Makruh* to offer *Nafl Salah* at *Safah* and *Marwah*.

28. *Hatim* is also a part of *Baitullah*. If a pilgrim does not get a chance to enter *Baitullah*, he should offer *Salah* under *Mizabur Rahamah* in *Hatim*.

29. One should be careful not to miss the *Jama'ah* at *Masjidul Haraam* and *Masjidun Nabvi*. It is a great misfortune indeed, if this happens intentionally.

30. *Salah* becomes void if the *Muqtadi* stands making rows at a place which is not behind the *Imam* but ahead of him. It is often seen at *Masjidun Nabvi* and *Masjiul Khaif*. One should be careful not to do so.

31. Salatut Tasbih

It has a great reward. Rasulullah ﷺ taught *Salatut Tasbih* to his uncle Hadrat Abbas رضي الله عنه and had told him “On account of this prayer, all of your sins, former and later, new and old, small and grave will be forgiven”. He further told him “If possible, perform it once daily; if it is not possible to perform it daily, then perform it once a week; if it is not possible to perform it once a week, then perform it once a month; if it is not possible to perform it once a month, then perform it once a year; and if this too is not possible then you must perform it at least once in your whole life”. In the *Salah* following *Tasbih* is recited, 300 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ

Subhaan Allahe Walhamdo lillahe Wala ilaha illallah W'allaho Akbar

(Glory be to Allah, and praise be to Allah. There is no deity save Allah and Allah is Supreme)

How to perform it?

Form intention to perform four *Rak'at* of *Salatut Tasbih*, then recite the above *Tasbih* 75 times in each *Rak'at* as follows:

- | | |
|--|----------|
| (a) After Thanah <i>Subhana Kalla Humma...</i> | 15 times |
| (b) After Al-Fatihah and Ayat from the Holy <i>Qur'an</i> | 10 times |
| (c) After <i>Subhana Rabbiyel Azeem</i> in Ruku (bowing) | 10 times |
| (d) While standing up after Ruku and after reciting <i>Sami' Allahu liman hamidah</i> and <i>Rab'bana lakal hamd</i> | 10 times |
| (e) In Sajdah, after <i>Subhana Rabbiyal A'la</i> | 10 times |
| (f) Sitting after the first Sajdah | 10 times |
| (g) In the second Sajdah after <i>Subhana Rabbiyal A'la</i> | 10 times |

Repeat the same process in the second, third and fourth *Rak'at* as well. If a person forgetfully recites the *Tasbihat* for more or less times than the given number in a *Rukn*, he should rectify the mistake in the next *Rukn* by adding to or subtracting from the given number he has to recite there; that is if a person recites the *Tasbihat* for only eight times in *Ruku*, he should recite it two times more in *Sajdah*, and if he recites it two times more, that is twelve times, he should recite it two times less in *Sajdah*.

32. Salatul Janazah (Funeral Prayer)

In both the sacred places, Makkah and Madinah, after every *Salah* dead bodies are brought and Funeral Prayer is offered. Therefore, it is necessary to learn the method of the Funeral Prayer:

- (a) Stand in a row behind *Imam* and form *Niyyah* for the *Salah* by uttering these words: "I form *Niyyah* to perform *Salatul Janazah*, for Almighty Allah, *Du'a* for the deceased, with four *Takbirat*, following this *Imam*".
- (b) The *Imam* will call *Allahu Akbar* loudly, then raise both the hands to the lobe of ears, as in *Salah* and say *Allahu Akbar*, folding both the hands below the navel and recite *Thana Subhana Kalla Humma...* (till end) quietly.
- (c) Then *Imam* will call aloud *Allahu Akbar* the second time, repeat the same without unfolding your hands and then recite *Salat-alan Nabiyye (Durud)* as in *Salah*, silently.
- (d) When *Imam* calls loudly *Allahu Akbar*, the third time, repeat the same without unfolding your hands and make *Du'a* for the dead and all the *Muminin*. It is better to make the *Du'a* prescribed by Rasulullah ﷺ. If you do not remember it, make *Du'a* relating to *Akhirah* such as:

أَلْهُمَّ اغْفِرْ لِي وَلَهُ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(O Allah! Forgive me and him (the dead one) and the believer men and believer women.)

- e) Thus, without unfolding hands, say *Allahu Akbar*, for the fourth time after the *Imam* says it loudly and finish the *Salah* by turning face first to the right and then to the left for *Salam*.

NOTE:

- I. In the *Janazah Prayers*, there are three *Sunan* and it is also *Sunnah* to observe order i.e.:
 - (a) To recite *Thana* (Praise of Allah) after first *Takbir*.
 - (b) *Salat Alan Nabiyye (Durud)* after the second *Takbir*.
 - (c) *Du'a* after third *Takbir*.
- II. It is *Wajib* to turn your face to the right and then to the left side for *Salam* while finishing *Salah*.

III. It is *Fard* to say *Allahu Akbar* four times. If anybody misses even one *Takbir*, his prayer will be void. Therefore, if a person joins the prayer when *Imam* has already performed a few *Takbirat*, he should not join the *Salah* at once, rather he should wait till the *Imam* says *Takbir* and then he should join the *Salah*. This *Takbir* will serve as *Takbirut Tahrimah* (first *Takbir*) for him. When *Imam* turns his face to the right for *Salam*, he should not follow him, rather he should complete his lapsed *Takbirat* and then turn his face to conclude the *Salah*.

If a person joins when *Imam* has said the fourth *Takbir*, he should at once join the *Salah* before *Imam* turns his face to the right for *Salam*, and then complete the three *Takbirat* he has missed, then should finish the *Salah*.

IV. Prescribed *Du'as*:

(a) If the deceased is an adult male or female:

اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَيْنَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۝

(O Allah! Forgive those of us who are alive and those of us who are dead; those of us who are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.)

(b) If the deceased is a minor child, make this *Du'a*:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِيبًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا نَافِعًا وَمُشَفَعًا

(O Allah! make him (this child) a source for our salvation and make him a source of reward and treasure for us and make him an intercessor for us and one whose intercession is accepted).

(c) If the deceased is a minor girl, make this *Du'a*:

اللَّهُمَّ اجْعَلْهَا لَنَا قَرِطًا وَاجْعَلْهَا لَنَا إِجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُسْتَفْعَةً

(O Allah! make her (this child) a source for our salvation and make her a source of reward and treasure for us and make her an intercessor for us and one whose intercession is accepted).

33. Performance of *Qada* (Missed) *Salah*

- i. If a person does not perform *Salah* that is *Fard*, at its appointed time, he commits a great sin. He should make haste to perform *Qada Salah* that were *Fard* on him, that is twenty *Rak'at* in a day including *Witr*.
- ii. There is no prescribed time for performing *Qada* prayers. They can be performed at any time except during the forbidden time, i.e. right at the time when sun is rising, right at *Zawal*, and right at the time when sun is setting.
- iii. If he missed a large number of prayers, the *Niyah* for each *Qada Salah* should be as follows: “ I make the intention to perform the first *Qada Salah* for *Fajr* or *Zuhr*, etc.” as the case be.

NOTE:

- a) It is wrong to think that if a person performs one *Qada Salah* on a Friday in the month of Ramadan, or anywhere in the Sacred Mosque at Makkah and Madinah, he has made up the loss of all the missed prayers.
- b) *Tawbah* does not make up the loss of a *Rukn* of Islam that is *Fard*. Therefore, it is necessary to perform all the prayers a person has missed right from the time of puberty up to date.

34. AN APPEAL:

In the end, there is an appeal to the pilgrims that they should try to prove themselves ideal Muslims. They should make a pledge that they will never miss any *Salah*. If there is time for *Salah* during the flight and it is feared that it will run out before landing, one should offer *Salah* in the airplane, otherwise one should wait for landing. If a pilgrim performs the *Salah* and stands in the airplane facing the correct direction of *Qiblah*, he need not repeat it after landing, otherwise he should repeat it on landing.

MADINAH MUNAWWARAH

I have reached here,
journeying stage after stage,
with a caravan of pain at my own worthlessness,
shame at my sins and the pangs of separation

1. Hadrat abu Hurayrah رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said:

“Any of my followers, who lives in Madinah and patiently bears all hardships and suffering, I will make *Shafa'ah* (intercession) for him on the Day of Judgement” (Muslim).
2. Hadrat Abdullah ibn Umar رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وسلم said:

“Whoever visited my grave, my *Shafa'ah* becomes *Wajib* for him”. (Sahih ibn Khuzaimah, Su'nan Dara Qutni, Shuabul 'Iman lilbaihaqi)
3. The Holy Prophet صلى الله عليه وسلم is reported to have said: “The place between my grave and the pulpit is one of the gardens of Paradise, and my pulpit is on the fountain of *Kauthar*”. (Bukhari and Muslim)
4. Hadrat Shaykh Abdul Haq writes in his book “Jadhbul Qulub”: To pay a visit to Rasulallah صلى الله عليه وسلم and to his Holy Mosque is equal to one *Hajjul Mubrur* (accepted Hajj), and a means of his Hajj being accepted, who comes here after performing Hajj.
5. While going to Madinah, one should form *Niyyah* to visit both the Mosque and the *Rawdah* (the Sacred Chamber where Rasulallah صلى الله عليه وسلم rests) of Rasulallah صلى الله عليه وسلم. Some of the men of learning have preferred to make the *Niyyah* to visit the *Rawdah*. It is, however, most virtuous to make the *Niyyah* of paying a visit to Rasulallah صلى الله عليه وسلم himself.
6. The journey to Madinah is an *Ibadah*, rather an important worship. It is a journey of love and affection, a journey much longed for and wished for. Therefore, a pilgrim should pay due attention not to miss anything that is *Mustahabb*.
7. According to a Tradition, Allah the Glorified has brought into existence a class of angels, who

deliver to Rasulallah ﷺ, the presents of the *Salat (Darud Sharif)* recited on him by the intending pilgrims, with the submission that such and such a person comes to visit you and he has sent this gift in advance. There is yet another *Hadith*, that when a pilgrim reaches near Madinah, the angels of mercy come forward with presents to greet him and give him good tidings of various nature and shower on him Divine Light (Jadhbul Qulub).

8. A person should enter the city with due humility, devotion and submission. After he puts his personal belongings in a hotel or his lodgings, he should brush his teeth, have a bath, put on a fine dress preferably white, because Rasulallah ﷺ liked it, apply perfume and then proceed to that Dignified Court with downcast eyes and due reverence. He should keep it in mind that this is the same glorious place where Jibrail عليه السلام and many other angels used to come with due reverence. He should also bear in mind the great dignity and majesty of Rasulallah ﷺ and his exalted rank, that on the day when all other Prophets will be helpless, it is only Rasulallah ﷺ, who will be the first to intercede and bless the whole mankind.
9. It is better to enter the mosque through Babul Jibrail but a person may enter through any gate convenient to him. While entering the mosque he should say:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

(In the name of Allah and *Salat* and *Salam* on Rasulallah ﷺ).

and should put the right foot in and then recite:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(O Allah! Forgive me, my sins and open to me the gates of Your Mercy.)

10. It is better to form *Niyyah* for *I'tikaf* even for a little while saying: “O Allah! I form *Niyyah* for the *I'tikaf* as long as I stay in this mosque”.
11. Then one should come to “*Riyadul Jannah*” and offer *Rak'atain* for *Tahiyyatul Masjid* if the time is not *Makruh*. There is a *Du'a* specially for *Riyadul Jannah* which is given below:

اللَّهُمَّ إِنَّ هَذِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ شَرَّفْتَهَا
 وَكَرَّمْتَهَا وَمَجَّدْتَهَا وَعَظَّمْتَهَا وَنَوَّرْتَهَا بِنُورِ نَبِيِّكَ
 وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

(O Allah! This place is one of the Gardens of Paradise. You have exalted it, honored it, elevated it and have given it magnificence and have illuminated it with the light of

Your Prophet and Your beloved Muhammad ﷺ).

اللَّهُمَّ كَمَا بَلَّغْتَنَا فِي الدُّنْيَا زِيَارَتَهُ وَمَاثِرَةَ الشَّرِيفَةِ
 فَلَا تَحْرِمْنَا يَا اللَّهُ فِي الْآخِرَةِ مِنْ فَضْلِ شَفَاعَةِ
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ - وَاحْشُرْنَا
 فِي زُمْرَتِهِ وَتَحْتَ لِيَوَائِهِ وَأَمِتْنَا عَلَى مُحَبَّتِهِ وَسُنَّتِهِ
 وَاسْقِنَا مِنْ حَوْضِهِ الْمَوْرُودِ بِيَدِهِ الشَّرِيفَةِ شَرِبَةً
 هَنِيئَةً لَا نَظْمًا بَعْدَهَا أَبَدًا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(O Allah! The way You have favored us with the honor of visiting Rasulullah ﷺ and his sacred monuments in this world, deprive me not in the *Akhirah* of the favor of the intercession of Muhammad ﷺ, gather us together in his party and under his banner, and make us die while we are steadfast on his path (*Sunnah*) and his love, and give us such a pleasant drink by his hand from his fountain (*Kauthar*), the place where *Muminin* will descend, that after taking this, we would never be thirsty. You are all Powerful).

12. Then, with all reverence and humility, serenity and submission, awe and obeisance, a person should stand at some distance from the pillar that is in front of the Holy Face of Rasulullah ﷺ with his back towards *Qiblah*. Then with downcast eyes and with all calm and composure he should offer *Salam*, thinking that he is in the noble company of Rasulullah ﷺ and Rasulullah ﷺ is aware of it.

13. It does not matter if a person recites a long *Salam*, or a short one, so long as he does it with deep love and rapt attention. However, it is preferable to recite a short *Salam* like the one given below:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْأَنْبِيَاءِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَنْبِيَاءِ
 وَالْمُرْسَلِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

14. Then, he should earnestly request Rasulullah ﷺ for *Shafa'ah*. He should say "O Rasulullah ﷺ, the burden of my sins has broken my back. I am repentant of all my past sins and make a vow before you never to commit them again and crave to Allah for forgiveness. You ﷺ too make *Istighfar* to Allah for me and be my intercessor on the Day of Judgement. If you will not grant my request I will be doomed.

Then a person should say what he has to say to his heart's content. He should leave nothing unsaid; now with just tears silently rolling down the cheeks, now with great fervor at his command, but always humbly and respectfully.

15. Then he should convey *Salam* on behalf of his friends and relatives who have requested him for this. If it is not possible to mention all the names one by one, then it will be enough to say:

"O Rasulullah ﷺ, some of your followers and my relatives have sent you *Salam* through me, kindly accept it from them and beg forgiveness of Allah for them, they long for your intercession."

16. Then move a little to the right and recite *Salam* on Hadrat Abu Bakr Siddiq رضي الله عنه, companion of the Holy Prophet ﷺ in the Cave and his greatest devotee, saying:

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا أَبَا بَكْرٍ الصِّدِّيقِ
 السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ
 فِي الْغَارِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

17. Then move a little to the right to recite *Salam* on Hadrat Umar Faruq رضي الله عنه, and greet him saying:

السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ
السَّلَامُ عَلَيْكَ يَا أَبَا الْفُقَرَاءِ وَالضُّعَفَاءِ
وَالْأَرَامِ وَالْأَيْتَامِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

18. *Imam Nawawi*, in his "Manasik" has written that after reciting *Salam* on Hadrat Umar رضي الله عنه, a person should come back to the first place, i.e., before the auspicious face of Rasulullah صلى الله عليه وسلم. First he should praise Allah, with all his heart, then he should express thanks for the great favor of Allah who has brought him here and then he should recite *Salat alan Nabiyye (Durud)*, then he should humbly make *Du'a* with the *Wasilah* (medium of drawing Divine Mercy) of Rasulullah صلى الله عليه وسلم for himself, his kith and kin, whether dead or alive, and should say 'Amin' at the end of his *Du'a*.

19. While standing before *Mawajah Sharif* (the auspicious face of Rasulullah صلى الله عليه وسلم), he should once recite this verse of the Holy Qur'an:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ اللَّهَ وَمَلَائِكَتَهُ عَلَى النَّبِيِّ - يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

(Verily! Allah and His angels send blessings on the Prophet صلى الله عليه وسلم, O you who believe! send your blessings on him, and salute him with all respect.)

After this he should recite seventy times:

صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَّ يَا رَسُولَ اللَّهِ

NOTE: It is reported that a person who recites the above verse once, while standing before the grave of Rasulullah صلى الله عليه وسلم, and offers seventy times *Salam* as mentioned above, an angel will say in response:

"Blessings and peace of Allah be upon him (the Prophet صلى الله عليه وسلم) and on you, O such and such person", and all his wants and needs will be fulfilled.

20. In the end I earnestly request you to recite the following before *Mawajah Sharif* as and when it is convenient to you:

"O the beloved of Allah (the Rabb of all the worlds), O the Mercy for the Universe, one of your sinful followers Mohammad Moinuddin Ahmad also sends *Salam*. He earnestly requests you to pray to Allah for *Maghfirah* (May Allah grant His forgiveness) on his behalf, on behalf of his kith and kin, and on behalf of all his well-wishers and friends, who have faith in you and seek your *Shafa'ah*. He has no doubt in it that by your intercession and with your kindness he will be successful in this world and the next. He also requests you kindly to pray to Allah that he may die as a Muslim and May Allah favor him to serve in the cause of Islam."

21. Whenever you happen to pass by the *Rawdah* of Rasulallah ﷺ, stand for a while and send *Salam* on him, even if it is outside the mosque.

22. When in the mosque it is most virtuous and rewarding to gaze at the Sacred Chamber where Rasulallah ﷺ rests, and the Holy Green Dome while outside the mosque. Keep on looking at them with a loving longing look.

23. It is reported in Tradition that Friday is the most virtuous of all the days. You should profusely shower *Salat (Durud)* on me (i.e. Rasulallah ﷺ) on that day. Your *Salat (Durud)* is conveyed to me on that day. (Abu Dawud)

24. It has been narrated by Hadrat Abdullah Ibn Masud رضى الله عنه, that the Holy Prophet ﷺ said, "The one who will be nearest to me on the *Day of Resurrection* will be the one who sent *Salat (Durud)* on me abundantly".

One should spend as much time as possible in *Masjidun Nabvi* while in Madinah. The specific *Ibadah* of this Holy City is *Salat alan Nabiiyye (Durud)*. Rasulallah ﷺ is reported to have said "Whoever recites *Salat* near my grave, I listen to it". A short *Salat (Durud Sharif)* is given below which can easily be learnt by heart and recited abundantly:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ

25. The reward for performing *Rak'atain* in *Quba* Mosque is equal to the recompense of one *Umrah*. It has been reported in Bukhari and Muslim that the Holy Prophet ﷺ used to visit *Quba* Mosque on Saturdays. Whenever a pilgrim finds time, he should visit *Quba* Mosque and perform *Rak'atain* there. It is better that he should go there on a Saturday, following the example of Rasulallah ﷺ.

26. **Uhud** is a mountain. The Holy Prophet ﷺ is reported to have said about it: "We love Uhud and Uhud loves us". The battle of Uhud was fought at its foot, in which Rasulallah ﷺ was also seriously injured and seventy brave companions were martyred including Hadrat Hamzah رضى الله عنه, the uncle of Rasulallah ﷺ. One should go on a visit there at least once.

Mullah Ali Qari has advised to form *Niyyah* to visit both the *Uhud* and the martyrs of *Uhud*. A

pilgrim should first recite *Salam* on the martyrs, then he should pray to Allah for His forgiveness, His favor, and prosperity for them and for himself. He should specially make *Du'a* here to remain faithful to Rasulallah ﷺ, and remain firm to Islam. *Imam Ghazali* has recommended to visit *Uhud* whenever possible but particularly on Thursdays. It has been reported by *Hadrat Ibn Umar* رضي الله عنه, that whoever passed by the martyrs of *Uhud* and recites *Salam* on them, they will be sending *Salam* on him till the doomsday.

THE SALAM ON VISITING THE GRAVE OF HADRAT HAMZAH AND OTHER MARTYS OF UHUD



27. *Imam Ghazali* writes that it is *Mustahabb* to visit the graves in *Jannatul Baqi* daily after offering *Salam* to Rasulallah ﷺ. If it is not possible to do so daily, then one should go on Fridays particularly.

28. While returning home, a pilgrim should perform *Rak'atain*, then he should pray:

"O Allah! make not this visit to (the *Haram* of) Rasulallah ﷺ to be the last one, rather make it easy for me to come and stay here again in his noble presence. Grant me peace and security in this world and the next. May I reach my home safe. O *Arhamur Rahimin* ! Favor me with reward and recompense. *Amin. Rabbul Alamin. Amin*".

THE PLACES TO VISIT IN MAKKAH MUKARRAMAH

1. The birth place of Rasulallah ﷺ . Saudi Government has established a library in it.
2. Jannatul Ma'la: The famous graveyard of Makkah.
3. Masjidur Rayah: The Masjid where a flag was hoisted on the day when victory of Makkah was achieved.
4. Masjidul Jin: Then it was a plain, where Rasulallah ﷺ took *Bay'ah* from the Jin.
5. Jabalun Noor (Hira Cave): Here Rasulallah ﷺ used to perform *Ibadah*, before *Nabuwwat* was conferred on him. He received his first revelation here.
6. Jabaluth Thawr: While on Hijrah to Madinah, Rasulallah ﷺ and Hadrat Abu Bakr Siddiq ؓ spent three days in concealment.

THE PLACES TO VISIT IN MADINAH MUNAWWARAH

1. The Musalla of Rasulallah ﷺ in Ryadul Jannah, from where he led *Salah*, as *Imam*.
2. Seven pillars in Ryadul Jannah: Hannanah, Aisha, Abi Lubabah, Sarir, Hars, Wufud and Tahajjud.
3. The Platform of Ashabus Suffah: The place where the Ashab stayed in Masjidun Nabvi, who had decided their lives to remain always in the presence of Rasulallah ﷺ to obtain spiritual guidance from him and to preach Deen.
4. Masjidul Quba: The first mosque built in the History of Islam.
5. Masjidul Qiblatain: Here the *Ayah* for change of Qiblah to Masjidul Haraam was revealed.

6. Masjidul Fath and five other mosques: They remind us the site where Battle of Ahzab (trenches) took place in the 5th year of Hijrah.

7. Masjidul Jumu'ah: Rasulullah ﷺ offered Friday prayer at this place while going to Madinah from Quba.

8. The Martyrs of Uhud.

9. Jannatul Baqi.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ° وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ °

سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ° وَسَلَامٌ عَلَى الْمُرْسَلِينَ °
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ °

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ °

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ °

APPENDIX

(i) HAJJ RITES AT A GLANCE

FIRST DAY OF HAJJ (8TH DHUL HIJJAH):

1. In the state of Ihram depart to Mina from Makkah Mukarramah
2. In Mina today, Salatul Zuhr, Salatul Asr, Salatul Maghrib and Salatul Isha are to be offered
3. Pass night in Mina

SECOND DAY OF HAJJ (9TH DHUL HIJJAH):

1. After performing Salatul Fajr in Mina, depart to Arafat
2. Wuquf at Arafat after Zawal
3. * Salatul Zuhr in Arafat
* Salatul Asr in Arafat
4. After sunset depart for Muzdalifah without offering Salatul Maghrib
5. In Muzdalifa offer Salatul Maghrib and Isha together with one Adhan and one Takbir
6. Pass night in Muzdalifah

THIRD DAY OF HAJJ (10TH DHUL HIJJAH):

1. Wuquf at Muzdalifa after Salatul Fajr, then depart for Mina
2. In Mina perform first Ramy at Jamratul Aqabah
3. Then sacrifice
4. Then shave head or cut your hair short
5. Then proceed to Makkah for Tawafuz Ziyarah
6. Pass night in Mina

FOURTH DAY OF HAJJ (11TH DHUL HIJJAH):

1. Tawafuz Ziyarah, if not performed yesterday
2. Ramy in Mina from after Zawal till Dawn
 - * First at Jamratul Ula
 - * Then at Jamratul Wusta
 - * Then at Jamratul Aqabah
3. Pass night in Mina

FIFTH DAY OF HAJJ (12TH DHUL HIJJAH):

1. Ramy in Mina from after Zawal till Dawn
 - * First at Jamratul Ula
 - * Then at Jamratul Wusta
 - * Then at Jamratul Aqabah
2. Leave for Makkah before sunset

NOTE:

1. If a person performs Ramy on the 11th and 12th before Zawal, his Ramy will not be valid, he should do it again after Zawal.
2. Qurbani (Sacrifice) is Wajib on Qarin and Mutamatti.
3. Qurbani is only Mustahabb for Mufrid.
4. Tawafuz Ziyarah may be performed anytime from the morning of 10th till the sunset of 12th Dhul Hijjah.
5. Sa'ey for Hajj will have to be performed after Tawafuz Ziyarah, if it was already not performed before departure for Mina
6. Tawaful Wada will have to be performed before one leaves for home

(ii) WHAT TO DO IN UMRAH AND HAJJ

WHAT TO DO IN UMRAH

- | | |
|---|-------|
| 1. To enter into the state of Ihram for Umrah | Shart |
| 2. Tawaf with Ramal* | Rukn |
| 3. Sa'ey | Wajib |
| 4. Ritual shaving | Wajib |

* Sunnah

WHAT TO DO IN HAJJUL IFRAD

- | | |
|----------------------------|----------|
| 1. Ihram | Shart |
| 2. Tawaful Qudum | Sunnah |
| 3. Wuquf at Arafat | Rukn |
| 4. Wuquf at Muzdalifah | Wajib |
| 5. Ramy at Jamratul Aqabah | Wajib |
| 6. Qurbani | Mustahab |
| 7. Ritual shaving | Wajib |
| 8. Tawafuz Ziyarah | Rukn |
| 9. Sa'ey | Wajib |
| 10. Ramyul Jimar | Wajib |

11. Tawaful Wada

Wajib

WHAT TO DO IN HAJJUL QIRAN

1. Ihram for Hajj and Umrah	Shart
2. Tawaf for Umrah with Ramal	Rukn
3. Sa'ey for Umrah	Wajib
4. Tawaful Qudum	Sunnah
5. Sa'ey for Hajj	Wajib
6. Wuquf at Arafat	Rukn
7. Wuquf at Muzdalifah	Wajib
8. Ramy at Jamratul Aqabah	Wajib
9. Qurbani	Wajib
10. Ritual shaving	Wajib
11. Tawafuz Ziyarah	Rukn
12. Ramyul Jimar	Wajib
13. Tawaful Wada	Wajib

WHAT TO DO IN HAJJUL TAMATTU (WHEN HAVING NO SACRIFICIAL ANIMAL)

1. Ihram for Umrah	Shart
2. Tawaf for Umrah with Ramal	Rukn
3. Sa'ey for Umrah	Wajib
4. Ritual shaving	Wajib
5. To enter into the state of Ihram for Hajj on the 8th Dhul Hijjah	Shart
6. Wuquf at Arafat	Rukn
7. Wuquf at Muzdalifah	Wajib
8. Ramy at Jamratul Aqabah	Wajib
9. Qurbani	Wajib
10. Ritual shaving	Wajib
11. Tawafuz Ziyarah	Rukn
12. Sa'ey for Hajj	Wajib
13. Ramyul Jimar	Wajib
14. Tawaful Wada	Wajib

NOTE:

- a) It is most virtuous for Qarin to perform Sa'ey after Tawaful Qudum.
b) If Sa'ey is not performed after Tawaful Qudum then there will be no Ramal and Idtiba in the Tawaf, and Sa'ey will be performed after Tawafuz Ziyarah.
- a) It is most virtuous for Mufrid to perform Sa'ey after Tawafuz Ziyarah
b) If Sa'ey is to be performed after Tawaful Qudum then there will be Ramal and Idtiba in the Tawaf.

