

# ON THE HOLIEST EARTH OF ISLAM

Written By

Hazrat Allamah Maulana Muhammad Ibrahim Khushtar

Siddiqui Qadri Razvi



KHUSHTAR PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط

“And due to Allah from the people is pilgrimage to the House for him who can find a way thither.”

*Holy Qur'an 3:97*

# ON THE HOLIEST EARTH OF ISLAM

A Comprehensive & Practical Manual for Hajj & Umrah

Written By

His Eminence Hazrat Allamah Maulana  
Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi 

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This book is dedicated to  
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Ala Hazrat Imaam Ahle Sunnat  
Imaam Ahmad Raza Khan Qadri  
Faazil-e-Bareilvi



whose intense love for Rasoolullah ﷺ and  
ardent zeal for the cause of Islam will always  
serve as a shining star and guiding light for  
the Muslim Ummah

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## FOREWORD

Hajj is a very important obligation and is the 5<sup>th</sup> Pillar of Islam. To perform the pilgrimage, it is most essential for intending pilgrims to have both physical and financial means. Every stage of Hajj illuminates the heart of the pilgrim with the love of Allah Ta'ala and his Beloved Rasool (Sallallahu Alaihi Wasallam) and is a safeguard of the remembrance of the grand sacrifice of Hazrat Ibrahim and Hazrat Ismail (Alaihimus Salaam).

Hajj is a mirror of international brotherhood and unity of Muslims from across the globe, and is a vast field of contemplation where all members of universal Islam walk forward together to the great invitation of Allah Ta'ala.

The pilgrimage combines various virtues and embraces several important laws that are at its very foundation. For its accomplishment and acceptance by Allah Ta'ala, one has to fulfill all the standing requirements of the entire procedure.

Usually it is in the minds of pilgrims to think more of how to adapt themselves to the changes brought about by matters of accommodation, food, etc. than to apply in their minds and hearts the basic necessity to comply with the procedure, laws, and methods to follow, that would eventually make their pilgrimage successful. They should remember that this pilgrimage is their golden chance of no equal, and they should do whatever actions are pleasing in the sight of Allah Ta'ala, remembering that their attendance is holy, and that they should not indulge in ordinary things of loitering unnecessarily, as they would not obtain the true benefit of spiritual satisfaction and heavenly rewards of Hajj, even though they have found the means and time to reach the holy land.

This book is meant to assist the pilgrim at every stage and step of this blessed journey, so that he/she may be able to fulfill all the

requirements of Hajj and gain as much benefit and spiritual reward as possible during this once in a lifetime journey. The book covers the entire journey chronologically, starting from departing from one's home till one's return, as one heartbreakingly leaves the holy lands of Makkatul Mukarramah and Madinatul Munawwarah.

To the reader who is not at this moment proceeding to the holy land, this book will give one the entire picture of the whole spiritual journey, to captivate one's mind and cherish one's heart. By this the reader will, In sha Allah, be moved by the Grace of the Almighty to join among the countless invitees of Hajj.

Only after reading the text of this book, can one visualize and appreciate how far and deep the author has gone into the journey of Hajj, based on detail, simplicity, and ease of use. This book has been written in such a beautiful manner that reading it will make one feel as if one is in the holy lands of Makkatul Mukarramah and Madinatul Munawwarah.

Readers finding mistakes and errors in this book are kindly requested to send their remarks and observations to [publications@raza-e-khushtar.org](mailto:publications@raza-e-khushtar.org) and the publisher will In sha Allah, in a following edition, make the necessary alterations. Kindly note that any errors and shortcomings found in this book are not attributable to the esteemed author, but are due to the shortcomings of the publisher.

If this book has provided benefit and satisfaction to the reader, then you are earnestly and humbly requested to remember the esteemed author and the Raza-e-Khushtar Team in your Duas in the holy lands. You are also humbly requested to present Salaams and Salutations to Rasoolullah (Sallallahu Alaihi Wasallam) on behalf of Hazrat Allamah Maulana Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi (Rahmatullah Alaih) as well as the Raza-e-Khushtar Team, when you present yourself in the exalted Court of our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam).

O Allah Who has created from the uncultivated Valley of Makkah, the blessed capital of the whole world, please grant our wish and give us the opportunity to perform Hajj as a mark of gratitude and love to you, O Most High, and to our Beloved Rasool (Sallallahu Alaihi Wasallam) and help us to fulfill with honour our Hajj and Ziyaarat, Allahumma Ameen!

## O PILGRIMS COME AND SEE THE COURT OF THE KING

کعبہ تو دیکھ چکے کعبہ کا کعبہ دیکھو  
 اب مدینہ کو چلو صبح دل آرا دیکھو  
 آؤ جو شہ کوثر کا بھی دریا دیکھو  
 ابر رحمت کا یہاں زور برستا دیکھو  
 ان کے مشاقوں میں حسرت کا تڑپنا دیکھو  
 اپنی اس شمع کو پروانہ یہاں کا دیکھو  
 قصر محبوب کے پردے کا بھی جلوہ دیکھو  
 یاں سیہ کاروں کا دامن پہ مچلنا دیکھو  
 آخریں بیت نبی کا بھی تجلا دیکھو  
 جلوہ فرما یہاں کونین کا دولہا دیکھو  
 شعلہ طور یہاں انجمن آرا دیکھو  
 جن پہ ماں باپ فدا یاں کرم ان کا دیکھو  
 آؤ اب داد رسی شہ طیبہ دیکھو  
 خاک بوسنی مدینہ کا بھی رتبہ دیکھو  
 ٹوپی اب تھام کے خاک در والا دیکھو  
 جوش رحمت پہ یہاں ناز گنہ کا دیکھو  
 مجرمو آؤ یہاں عید دوشنبہ دیکھو  
 ادب و شوق کا یاں باہم الجھنا دیکھو  
 رہ جاناں کی صفا کا بھی تماشا دیکھو  
 دل خوننا بہ فشاں کا بھی تڑپنا دیکھو  
 میری آنکھوں سے مرے پیارے کاروضہ دیکھو

حاجو آؤ شہنشاہ کا روضہ دیکھو  
 رکن شامی سے مٹی وحشت شام غربت  
 آب زمزم تو پیا خوب بجھائیں پیاسیں  
 زیر میزاب ملے خوب کرم کے چھینٹے  
 دھوم دیکھی ہے در کعبہ پہ بیتابوں کی  
 مثل پروانہ پھرا کرتے تھے جس شمع کے گرد  
 خوب آنکھوں سے لگا یا ہے غلاف کعبہ  
 واں مطیعوں کا جگر خوف سے پانی پایا  
 اولیں خانہ حق کی تو ضیائیں دکھیں  
 زینت کعبہ میں تھا لاکھ عروسوں کا بناؤ  
 ایمن طور کا تھا رکن یہانی میں فروغ  
 مہر مادر کا مزہ دیتی ہے آغوش حطیم  
 عرض حاجت میں رہا کعبہ کفیل الحجاج  
 دھو چکا ظلمت دل بوسنہ سنگ اسود  
 کر چکی رفعت کعبہ پہ نظر پر وازیں  
 بے نیازی سے وہاں کا بیتی پائی طاعت  
 جمعہ مکہ تھا عید اہل عبادت کے لئے  
 ملتزم سے تو گلے لگ کے نکالے ارماں  
 خوب مسعیٰ میں بامید صفا دوڑ لئے  
 رقص بسمل کی بہاریں تو منیٰ میں دیکھیں  
 غور سے سن تو رضا کعبہ سے آتی ہے صدا

Written by Ala Hazrat Imaam Ahle Sunnat Imaam Ahmad Raza Khan ﷺ

## OVERWHELMED BY THE ECSTASIES OF ARABIA

1. Once again I am overwhelmed by the ecstasies of Arabia,  
My heart is again bewitched by the charms of Arabia.
2. Nightingales go to the gardens in heaven from Arabia,  
Sweet desert of Arabia, rare desert of Arabia.
3. Non-Arabs and Arabs admiringly follow Your examples,  
Both are Your most obedient and loyal disciples.
4. My eyes shed tears of blood and affection for Arabia,  
The mine which produced two precious pearls of Zahra.
5. A true heart falls in love with Arabia at first sight,  
An observant eye appreciates Arabia with the tears' insight.
6. My longings and prayers increase my dismay,  
Because the lovely desert of Arabia is far away.
7. Hope for the best, though it is autumn season,  
The Arabian garden often blossoms without any reason.
8. Millions of other gardens have given sacrifice,  
To keep the Arabian garden fresh and nice.
9. For earning the Arabian Gardens attention,  
The rose and the nightingale are seen in contention.
10. How profound is the mercy on the Arabian rose's part,  
Who allures with smiles the nightingale's heart.
11. Prisoners will be set free today as an act of grace,  
Because a festivity in the Prophet's honour is taking place.
12. Withered flowers often painfully cried,  
In the Arabian desert we would have died.
13. Affluent non-Arabs are Your servants for nothing,  
Generous Arabs for Your sake will spend everything.
14. Raza! were the Arabian clouds to rain for a few days,  
Eight heavens would rush to gain benefits in many ways

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ط

## 1. INTRODUCTION TO HAJJ

Hajj according to the dictionary means intention. In Shariah, it means the stay in Arafat with Ihraam on the 9<sup>th</sup> of Dhul Hijjah (12<sup>th</sup> month of the Islamic calendar) and the performance of Tawaaf of the Ka'bah.

## 2. THE STIPULATIONS OF SHARIAH

Hajj became Fardh (obligatory) in the 9<sup>th</sup> year of the Islamic calendar and its obligation is a certainty. Whosoever contests this fact is a kaafir (unbeliever) and during the whole of one's lifetime, Hajj is obligatory only once.

### 2.1 Time

The time of Hajj starts from the month of Shawwal (10<sup>th</sup> month of the Islamic calendar) and lasts until the 10<sup>th</sup> of Dhul Hijjah.

### 2.2 Conditions

1. To be a Muslim.
2. To be of sane mind.
3. To have attained puberty (Baaligh).
4. To have financial means for the journey.
5. To enjoy sound physical condition.
6. No danger must be present along the way.
7. Ladies, young or old, must be accompanied by their husbands, or by persons with whom marriage is unlawful.
8. Ladies must not perform Hajj during the period of time, which a divorced lady or a widow must allow to pass, before remarriage (Iddat).

**Note:** For Hajj to become Waajib (incumbent) on somebody, it is necessary for that person to comply with all of the above and the following conditions.

#### Necessary explanations

- Regarding the financial means for the journey, it is implied that the prospective pilgrim enjoys a normal home with the usual possession of clothing, provisions for the household, and if he has any servants in his household service, they should remain unaffected by his absence. Over and above the essential expenditure, he must have the necessary financial means to perform the Hajj. His financial condition must enable him to undergo the journey to Makkah and back, and for buying provisions during the voyage. His dependants at home must be provided with the essential needs of life until his return.
- By sound physical condition, it is meant that one's body is free from physical disability, that one is not blind, one is not affected by paralysis, one is not crippled, one is not so old as not to be able to travel by one's self unassisted, and one must not suffer from ill health.

According to the Hanafi school of thought, the compulsory (Fardh) actions of Hajj are the following:

1. Ihraam
2. Wuqoof-e-Arafaat
3. Tawaaf-e-Ziyaarat
4. Niyat (intention)
5. Sequence (meaning first Ihraam, then Wuqoof then Tawaaf)
6. For every Fardh action to be performed in its stipulated time (e.g. Wuqoof cannot be performed on the 11<sup>th</sup> of Dhul Hijjah)
7. For the Fardh actions to be performed in its stipulated place (e.g. Wuqoof must take place in Arafaat, it cannot be performed in the Haram Shareef)

## **2.3 Preparation For The Journey**

If you do fulfill the above conditions, start preparing yourself for the holy journey and while doing so, follow the following instructions:

1. Obtain the permission and blessings of your parents.
2. Settle all debts and return all trusts to their owners
3. If at the time, you cannot settle your debts, obtain the permission of your creditors. It is desirable that the creditors give permission.
4. Whatever amount of Salaah, Zakaat and Fasts are due by you, must be made good. Ask for forgiveness for your sins and resolve to abstain from committing sins in the future.
5. Travel with the sole intention of obtaining the pleasure of Allah Ta'ala. All ideas of haughtiness and pride must be removed from the heart.
6. All expenditure must be derived from an honest means of income. You are recommended to take money in excess of your requirements so as to spend with an open heart, in aid of the needy and to distribute by way of charity and alms.
7. Endeavour as much as possible during the holy voyage to obtain the company of one learned in religion and of religious persons who can impart to you good advice, who can increase your faith for the Hajj and for the Ziyaaraat (visit to the holy places), and who can acquaint you with all the laws relating to Hajj.

## **3. THE TIME OF DEPARTURE**

Meet all your relatives and friends and seek their forgiveness for all your shortcomings towards them. It is equally imperative that they forgive you at heart. Request them to make Dua (invocations) for you as these are a source of blessings. Entrust to Allah Ta'ala their

religion, their lives, their wealth, their children, their health and their honour.

After wearing garments and getting ready for the journey perform 4 rak'at Nafl prayers with *Alhamdu* (Surah Faatiha) and *Qul Huwallah* (Surah 112), provided that the time is not Makrooh (objectionable).

Next read the following Dua and then start your journey:

اللَّهُمَّ بِكَ اِنْتَشَرْتُ وَ اِلَيْكَ تَوَجَّهْتُ وَ بِكَ اَعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ ط  
اللَّهُمَّ اَنْتَ ثِقَتِي وَ اَنْتَ رِجَائِي اللَّهُمَّ اَكْفِنِي مَا اَهَمَّنِي وَ مَا لَا اَهْتَمُّ بِهِ وَ مَا  
اَنْتَ اَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَ لَا اِلَهَ غَيْرُكَ ط اللَّهُمَّ زَوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي  
ذُنُوبِي وَ وَجِّهْنِي اِلَى الْخَيْرِ اَيْنَمَا تَوَجَّهْتُ ط اللَّهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ وَعْثَاءِ  
السَّفَرِ وَ كَاثِبَةِ الْمُنْقَلَبِ وَ الْحَوْرِ بَعْدَ الْكُورِ وَ سُوءِ الْمُنْظَرِ فِي الْاَهْلِ وَ الْمَالِ  
وَ الْوَلَدِ ط

*Allahumma bika intashartu wa ilaika tawajjahtu wa bika a'tasamtu  
wa 'alaika tawakkaltu. Allahumma anta thiqati wa anta rijaa-i.  
Allahummakfini maa ahammani wa maa laa ahtammu bihi wa maa  
anta a'lamu bihi minni 'azzajaaruka wa laa ilaaha ghairuk.  
Allahumma zawwidnit taqwa waghfirli zunoobi wa wajjihni ilal khairi  
ainama tawajjahtu. Allahumma inni a'oozubika mew wa'thaa-is  
safari wa kaabatil munqalabi wal hawri ba'dal kawri wa soo-il  
manzari fil ahli wal maali wal waladi.*

TRANSLATION: O Allah! I have left with Your help and I have turned towards You and for You I have abstained from sin and I have placed my trust in You. Oh Allah! You are my confidant, You are my hope. Oh Allah! Whatever thing I am deficient of, provide it to me and

whatever thing I am thoughtless about, provide it to me and provide me with that of which You have greater knowledge than I. Those who beseech Your protection are honoured and there is nobody else to be worshipped besides You. Oh Allah! Make provision for me for the journey and forgive my sins, and let me face good things wherever I turn myself. Oh Allah! Behold, I seek refuge in You from the toil of this journey, from beholding a bad sight and a bad change from deficiency after plenty, from the curse of the oppressed and from an evil eye on my wealth, family and offspring.

On the day of departure before leaving the house give some Sadaqah (charity). For travelling, the following days are better: Thursday, Saturday and Monday, and the morning time is more blissful.

Upon leaving the threshold, recite the following Dua:

بِسْمِ اللَّهِ وَاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ۖ اللَّهُمَّ إِنَّا  
نَعُوذُ بِكَ مِنْ أَنْ نُرْزَلَ أَوْ نُزَلَّ أَوْ نُضَلَّ أَوْ نُضَلَّ أَوْ نُظْلَمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ  
أَوْ يَجْهَلَ عَلَيْنَا أَحَدٌ

*Bismillaahi wa billaahi watawakaltu 'alallaahi wa la hawla wa la quwwata illaa billaah. Allahumma inna na'oozobika min an nazilla aw nuzalla aw nadhilla aw nudhalla aw nazlima aw nuzlama aw najhala aw yajhala 'alayna ahadun.*

TRANSLATION: In the name of Allah and with the help of Allah, I have placed in Allah my trust (and I have turned my back on sin) and there is no power or strength except with Allah. Oh Allah! We seek refuge in You from committing errors by ourselves or being caused to err by others, or from going astray by ourselves or being led astray by others, or from oppressing others, or being oppressed, or from being ignorant or being influenced by the ignorance of others.

Next recite Durood Shareef as many times as possible.

When leaving your home, make as if you are leaving this world. At that time read:

- *Aayatul Kursi* : (Surah 2, Verse 255)
- *Qul Ya Ayyuhal Kaafiroon* : (Surah 109)
- *Iza Jaa-a* : (Surah 110)
- *Qul Huwallah* : (Surah 112)
- *Qul A'oozu Birabbil Falaq* : (Surah 113) and
- *Qul A'oozu Birabbinnaas* : (Surah 114)  
(omit *Tabat Yadaa* - Surah 111)

The above passage and Surahs must each be preceded by *Bismillaah-ir-Rahmaan-ir-Raheem* and after completing *Qul A'oozu Birabbinnaas*, say once again *Bismillaah-ir-Rahmaan-ir-Raheem*. By the grace of Allah Ta'ala you will be in comfort all along the way.

Also at that time, read the following passage once so that you may enjoy a comfortable return journey:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

*Innallazi farada 'alaikal qur-aana la raadduka ila ma'aadin*  
(Surah 28, Verse 85)

TRANSLATION: Indeed He who has ordained the Qur'an upon you will surely bring you back to where you wish to return.

After having said farewell to your relatives, depart from the Masjid which you usually attend and if the time is not Makrooh, perform 2 rak'at Nafil prayers with *Alhamdu* and *Qul Huwallah*.

### 3.1 The Farewell Invocation

Those people, who are saying farewell to the Haajis or to other persons, are advised to read the following Dua at that time.

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

*Astawdi'ullaaha deenaka wa amaanataka wa khawaateema  
'amalika*

TRANSLATION: Unto Allah I entrust your faith, your trust, and the furtherance of your deeds

### 3.2 Invocations When Embarking on a Car, Train or Plane

Read 3 times: *Bismillaah-ir-Rahmaan-ir-Raheem*

Read 3 times: *Allahu Akbar, Alhamdulillah, SubhaanAllah*

Read once: *Laa Ilaaha Illallaah*

Next read once:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ط وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ط

*Subhaanallazi sakh-kharalanaa haazaa wa maa kunna lahu  
muqrineen wa innaa ilaa Rabbinaa la munqaliboon.*

TRANSLATION: Glory be to Him Who has given this conveyance (means of transport) in our control and this was not to be in our control; and indeed we have to return to our Lord.

The reading of this invocation preserves one from the toils of the voyage.

### 3.3 Invocation While Boarding a Ship

The following invocation preserves one from shipwreck:

بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ط وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ  
 وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ  
 تَعَالَى عَمَّا يُشْرِكُونَ

*Bismillaahi majreha wa mursaaha inna Rabbi la Ghafoorur Raheem.  
 Wa maa qadarullaaha haqqa qadrihi wal arda jamee'an qabdatuhu  
 yaumal qiyaamati was samaawaati matweeyyaatum biyameenih  
 Subhaanahu wa ta'aala 'amma yushrikoon.*

TRANSLATION: In the name of Allah is its (this vessel's) sailing and its anchoring; verily my Lord is Most Forgiving, Most Merciful. And they (the unbelievers) have not honoured Allah with the honour that is due to Him; whereas on the Day of Qiyaamah the entire earth will be worth nothing by Him, and all the skies will be rolled up by His Divine Power. Glorified and Exalted is He from all partners which they ascribe to Him.

### 3.4 During The Voyage

Whether you are travelling by rail or by car, by ship or by plane, you must remember that you are heading for Hajj and for Ziyaarat of the Rauzah Mubarak (Tomb) of Rasoolullah (Sallallahu Alaihi Wasallam).

Let your face, your character, your words, and your behaviour sparkle with holy Islamic radiance. Imprudence, shamelessness, disobedience of Allah Ta'ala, quarrelling and fighting, although normally forbidden, must be more especially kept distant from during the Hajj voyage, as the Holy Qur'an has set it as an irrevocable condition for your Hajj to be accepted. Pay serious attention to these points.

During this holy voyage you must apply coolness to the heat of your temper, and restrain anger, bearing patience and forbearance to fighting and quarrelling and fearing Allah Ta'ala in sinning. You must be strictly regular in the performance of your prayers and you must constantly remember the purification of your eyes and heart. By the grace of Allah Ta'ala your Hajj voyage, which resembles your departure for the hereafter, will be accepted In sha Allah.

### **3.5 Miqaat Is Coming**

Think from which Miqaat (boundary line for Ihraam) you have the intention of entering into Makkah. It is not permitted to cross the Miqaat without wearing the Ihraam. Consequently, in case you would not have the opportunity of wearing the Ihram near the Miqaat, do it well beforehand.

The Miqaats are five in number:

1. Zul Hulayfa or Bir-e-Ali: This place is about 9 km to the south of Madinah Shareef. It is from this very place that Rasoolullah (Sallallahu Alaihi Wasallam) and the rightly guided Caliphs put on their Ihraam.
2. Zaatu Ireq: This is the Miqaat on the side of Iraq and Mesopotamia, and is 94 km to the east of Makkah. It is at this place that the Battle of Hunayn took place.
3. Juhfa or Raabigh: This is the Miqaat for the people from Syria.
4. Qarn-ul-Manaazil is the Miqaat for the people from the side of Najd. It is a hill close to the river at Arafaat, and equally close to Taaif.
5. Yalamlam: It is one of the hills of Makkah. Today it is called Saadia. It is the Miqaat for the people from the direction of Yemen, Pakistan, India, etc.

Figure 1 below illustrates the 5 Miqaats and their distances from Makkah. Zul Hulayfa is the furthest Miqaat from Makkah but is very close to Madinatul Munawwarah.

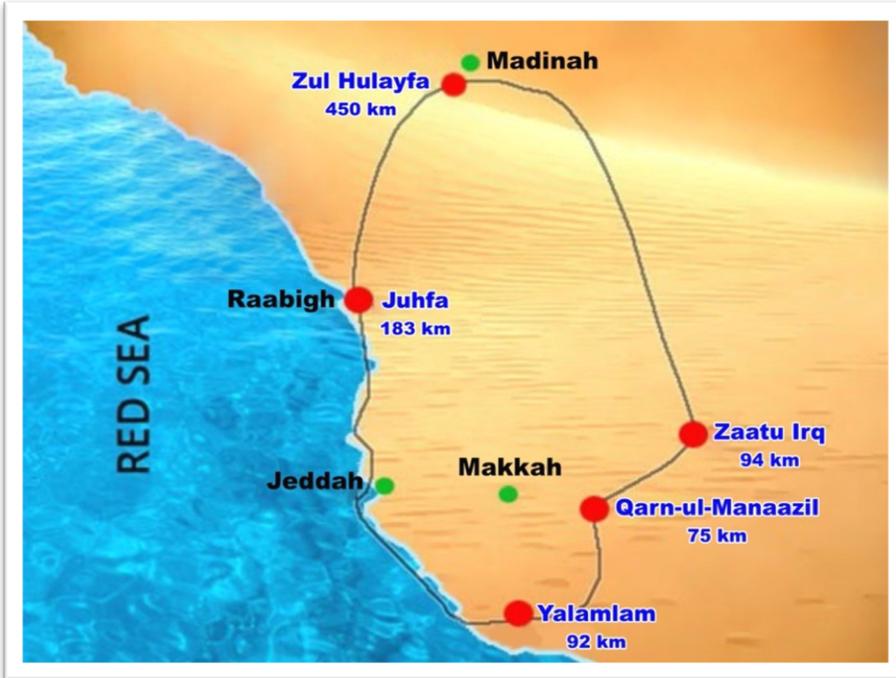


Figure 1: Diagrammatic Representation of the 5 Miqaats

### 3.6 Things Worthy of Attention

Any person who has to cross a Miqaat or pass beside a Miqaat is enjoined to wear the Ihraam from there.

Any person who travels by air has to change into Ihraam well before reaching one's Miqaat at whatever place he one Ghusl (bath) facilities available. For example, pilgrims from Karachi, Bombay, Cairo, Nairobi, Mauritius and South Africa flying directly to Jeddah must wear their Ihraam before boarding the plane.

If anyone has to cross the Miqaat without the intention of proceeding to Makkah, he can do so without Ihraam. Whosoever wants to go to Madinah before the Hajj and, along the way, has to cross a Miqaat, can do so without Ihraam. If you intend to proceed for Hajj from

Madinah, start putting on your Ihraam from Zul Hulaifa. It is however, better that the Ihraam be worn from Masjid-e-Nabawi, because changing into the Ihraam before reaching the Miqaat is preferable.

### **3.7 Before Putting On the Ihraam**

Prepare yourself and your mind with profound contentment with these preparations. Clean your teeth with a miswaak (green twig) and perform your Wudhu (ablution). It is Mustahab (recommended) that you perform a careful Ghusl (bath) in accordance with the Sunnah. Cleanse your body from all impurities and take every precaution to be absolutely clean. Have the children take a Ghusl and, in the event of any ladies undergoing their monthly period (menstruation), have her take a Ghusl too.

Before taking the Ghusl it is also Mustahab that the moustache be trimmed short, the nails be clipped, the hair at the armpits be removed, the area under the navel be made clean. Any man who is accustomed to shaving his head should do so; otherwise he can oil his hair and comb it. You should use such a (non-alcoholic) perfume on your body and on your clothes so as to leave no spot at all; this is Sunnah. When these preparations are over, get ready to put on your Ihraam.

## **4. THREE MODES OF HAJJ**

Before putting on the Ihraam, understand this well: for everyone there exists three modes of Hajj. These are

1. **Ifraad:** Tie the Ihraam only for Hajj, and at the time of wearing the Ihraam, perform the Niyat (intention) for the accomplishment of Hajj only.
2. **Tamattu:** When wearing the Ihraam express the Niyat for Umrah only and in Makkah you must have duly complied with all the regulations concerning Umrah.

3. **Qiraan:** Here the Ihraam is tied with the intention of performing both Hajj and Umrah. You must also express the Niyat of performing both Hajj and Umrah with the same Ihraam.

All the precautions which have been taken for the Ihraam in respect for Ifraad and Qiraan remain until the Hajj is accomplished, being given the fact that many persons sustain difficulties in order to carry on Qiraan and Ifraad.

Of the 3 kinds of Hajj, Qiraan is the best because Rasoolullah (Sallallahu Alaihi Wasallam) performed only the Qiraan. Consequently, if Allah Ta'ala grants you the strength, perform Qiraan. Otherwise it is desirable that Tamattu be performed.

#### **4.1 The Method of Tying the Ihraam**

Before tying the Ihraam, the above instructions must have been duly complied with in accordance with the Sunnah. Remove your clothes and your socks. Next tie the Ihraam (two unsewn pieces of cloth, one covering the lower portion and the other the upper portion of the body), as illustrated in Figure 2 below. It is recommended that both cloths be new and white. You must not tie knots at the border of the Ihraam, neither should it be fastened with pins. However with regard to ladies, they may wear their traditional dress but their heads must be covered.

Block 5 in Figure 2 illustrates how the Ihraam should normally be worn and Block 6 illustrates how the Ihraam must be worn for Iztiba'a (discussed in Section 5.4).

If the time is not Makrooh, perform 2 rak'at Nafil prayers with the Niyat of Ihraam. It is better that these two rak'ats be read as follows: in the first rak'at *Alhamdu* and *Qul Ya Ayyuhal Kaafiroon* and in the second rak'at *Alhamdu* and *Qul Huwallaahu Ahad*.

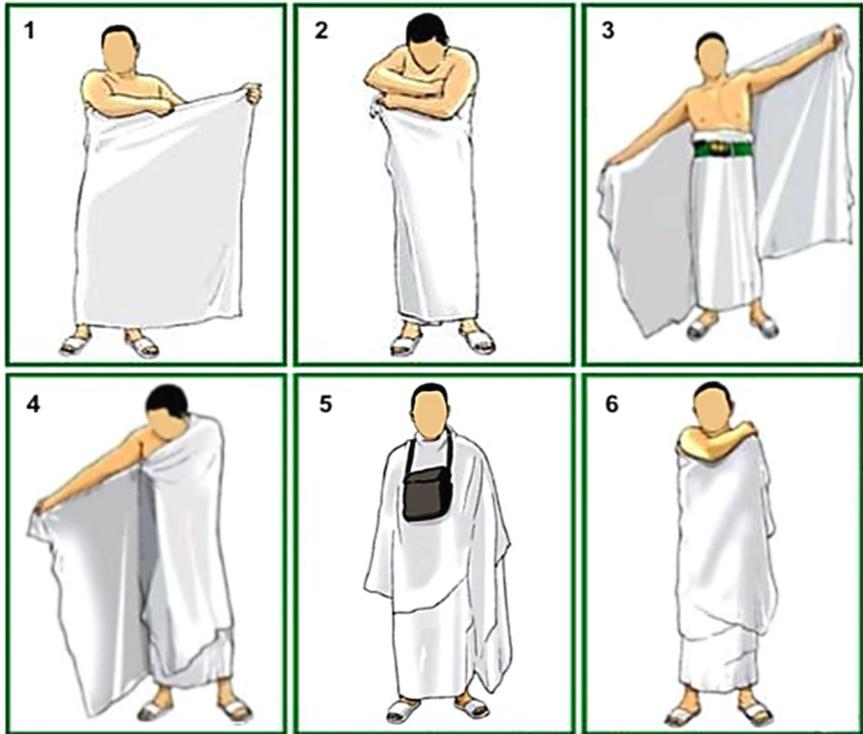


Figure 2: Illustration of How to Put the Ihraam On

After the Salaam of these two rak'ats, if your Niyat for Ihraam is Ifraad, recite the following:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ مُخْلِصًا  
لِلَّهِ تَعَالَى

*Allahumma inni ureedul Hajja fayassirhu li wa taqabbalhu minni  
nawaitul Hajja wa ahramtu bihi mukhlisan lillahi ta'ala*

TRANSLATION: Oh Allah! I am making intention of performing Hajj so make it easy upon me and accept it from me. I have made the

intention for Hajj and I have entered into a state of Ihraam sincerely for the pleasure of Allah, the Exalted.

If your Niyat for Ihraam is for Tamattu, read the following:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا  
مُخْلِصًا لِلَّهِ تَعَالَى

*Allahumma inni ureedul 'umrata fayassirha li wataqabbalha minni  
nawaitul 'umrata wa ahramtu biha mukhlisan lillahi ta'ala.*

TRANSLATION: Oh Allah! I am making intention of performing Umrah so make it easy upon me and accept it from me. I have made the intention for Umrah and I have entered into a state of Ihraam sincerely for the pleasure of Allah, the Exalted.

If your Niyat for Ihraam is for Qiraan, read the following:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي نَوَيْتُ الْحَجَّ  
وَالْعُمْرَةَ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى

*Allahumma inni ureedul hajja wal umrata fayassir huma li  
wataqabbal huma minni nawaitul hajja wal 'umrata wa ahramtu  
bihima mukhlisan lillahi ta'ala.*

TRANSLATION: Oh Allah! I am making intention of performing both Hajj and Umrah so make it easy upon me and accept them from me. I have made the intention for Hajj and Umrah and I have entered into a state of Ihraam sincerely for the pleasure of Allah, the Exalted.

## 4.2 Talbiyyah - The Holy Hymn Of Hajj

Immediately after expressing the Niyat for Ihraam, the Talbiyyah, i.e. the pilgrims' holy hymn, should be constantly recited over and over again in a loud voice.

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

وَالْمُلْكَ لَا شَرِيكَ لَكَ ط

*Labbaik Allahumma labbaik, labbaik laa shareeka laka labbaik innal  
hamda wanni'mata laka wal mulk, laa shareeka lak*

TRANSLATION: I am present (before You) Oh Allah! I am present. I am present (before You), You have no partner, I am present. Undoubtedly all Praise, Magnanimity and Sovereignty are for You alone. You have no partner.

## 4.3 Restrictions Regarding Ihraam

Now you have become a Muhrim: Hence the restrictions of Ihraam apply to you. Now you must abstain from the following:

1. Sewn garments cannot be worn.
2. Neither the head nor the face should be covered either with a topi or a turban.
3. You must not wear such shoes that do not expose the middle bones of the upper part of your feet or even socks.
4. You must not get your hair shaved or cut.
5. Not a single hair from any part of your body should be cut or plucked out.
6. You must not get your nails pared off.
7. You must not use perfume.
8. You must not have intercourse with your wife, neither should you indulge in the preliminaries.

9. No hunting game should be done, nor participate or help in any hunting.
10. You should not kill any lice which may have found their way on your body or in your clothes.

#### 4.4 Allowable Things in Ihraam

1. To perform Ghusl without removing dirt.
2. To wash clothes.
3. To use umbrellas.
4. To wear perfumeless surma if the necessity arises.
5. To put perfumeless oil in the hair or to rub the body with it.
6. To wear rings.
7. To look into the mirror.
8. To tie a long purse and a waist cloth (unsewn).

#### 4.5 The Boundary of Haram

When you are in Ihraam while passing through Jeddah and when you arrive at the spot from where Makkah is distant by approximately 16 km, know that the boundary of Haram has started. Show respect from head to feet. Lower your head and look down to get in. Start reciting the Labbaik softly.

### 5. WHEN THE CITY OF MAKKAH COMES IN SIGHT

Behold! The Holy and Blessed City of Allah Ta'ala splendidly lies in front of you. Stop and recite this Dua:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا ط

*Allahummaj 'al li biha qaraarau warzuqni feeha rizqan halaala*

TRANSLATION: Oh Allah! Make this a decisive place for me and grant me lawful sustenance therein.

## 5.1 Entry Into Makkah

How lucky are you that your eyes are able to gaze at the gates and walls of Makkah and that you are able to perform the Tawaaf (the circumambulation) and your feet are able to kiss the earth of this holy city of Makkah. If it is possible, take a Ghusl. Enter into this holy city through Baab-ul-Mullah during the day with recitation of Durood Shareef of Talbiyyah and with complete attention to the Lord of the Holy Ka'bah.

As soon as possible, after reaching Makkah, place your luggage in safe custody, pay all usual calls of nature, and after performing Wudhu, reach Baab-us-Salaam in order to attend Masjid-e-Haraam. It is Mustahab that the Talbiyyah be constantly on your lips until Baab-us-Salaam.

## 5.2 Presence in Masjid-e-Haraam

Ahead of you lies Baab-us-Salaam now. Reciting the Dua below step inside with your right foot first. Always remember this method of entering Masjid-e-Haraam or any other Masjid. Leave the Masjid with your left foot first and recite the Dua below but substitute the last part 'Rahmatika' with 'Fadhlika' and add the following 'Wa Sahhilli Abwaaba Rizqika'. You will reap countless rewards in this life and the next.

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط اللَّهُمَّ افْتَحْ لِي  
أَبْوَابَ رَحْمَتِكَ وَأَدْخِلْنِي فِيهَا

*Bismillahi wal hamdulillahi was salaatu was salaamu 'ala  
Rasoolillah. Allahummaf tahli abwaaba rahmatika wa adkhilni  
feeha.*

TRANSLATION: In the name of Allah and all praise is due to Allah and Durood and Salaam be upon Rasoolullah (Sallallahu Alaihi

Wasallam); O Allah! Open the door of Your Mercy for me and admit me therein.

### 5.3 When the Holy Ka'bah Meets Your Sight

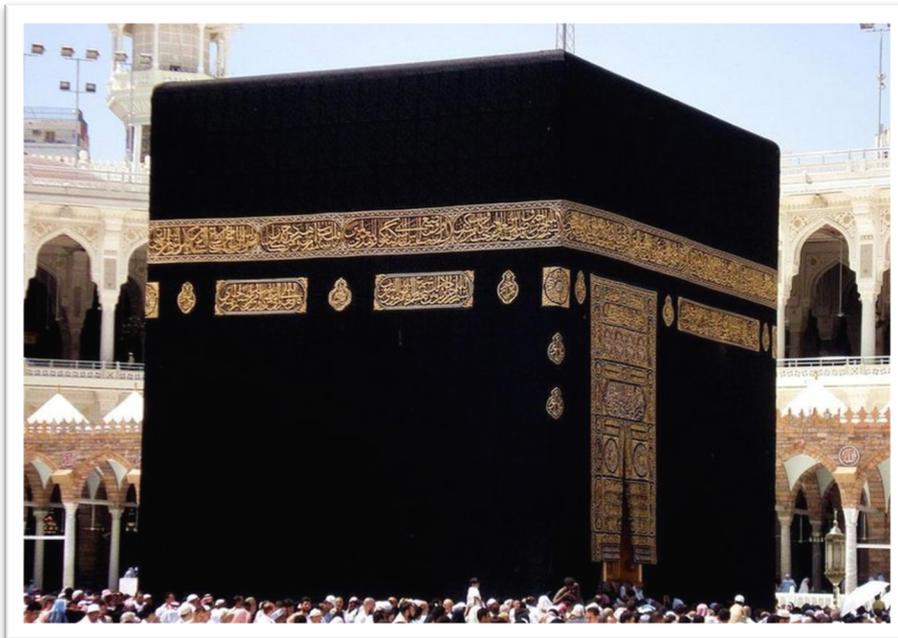


Figure 3: The Glorious Holy Ka'bah

When the Holy Ka'bah meets your sight, recite the following 3 times each:

***Allaahu Akbar  
Laa Ilaaha Illallah***

And express this request to Allah Almighty:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ ط حَيِّنَا رَبَّنَا  
بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ ط اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيمًا وَتَشْرِيفًا وَ

مَهَابَةٌ أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدِّينِ وَالْفَقْرِ وَمِنْ ضَيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ  
اللَّهُمَّ ادْخُلْنِي الْجَنَّةَ بِلَا حِسَابٍ

*Allahumma antas salaam wa minkas salaam wa ilaika yarji'us  
salaam hayyina rabbana bis salaami wa adkhillna daaras salaam.*

*Allahumma zid baitaka haaza ta'zeemau wa tashreefau wa  
mahaabatan a'oozubi Rabbil baiti minad daini wal faqri wa min  
deeqis sadri wa 'azaabil qabr. Allahumma adkhillnil jannata bilaa  
hisaab*

TRANSLATION: O Allah! You are peace and from You comes peace and to You will peace return. Keep us alive in peace, O our Creator and enter us in the abode of peace (Jannat). O Allah! Increase this House of Yours, in dignity, honour, nobility of character and sacredness. I seek protection from the Lord of this Holy House from indebtedness, from want, from the burden of the broken heart, and from the torments of the grave. O Allah! Admit me in Jannat (Paradise) without accountability.

#### **5.4 Make Iztiba'a**

With the good pleasure of Allah Ta'ala, you are about to perform Tawaaf now. Therefore, first make Iztiba'a, i.e. pass the upper sheet of your Ihraam from under your right arm and throw it over your left shoulder, so that the right shoulder may remain uncovered (See Figure 2 on Page 25). Bear in mind that Iztiba'a is Sunnah during the 7 circuits of Tawaaf.

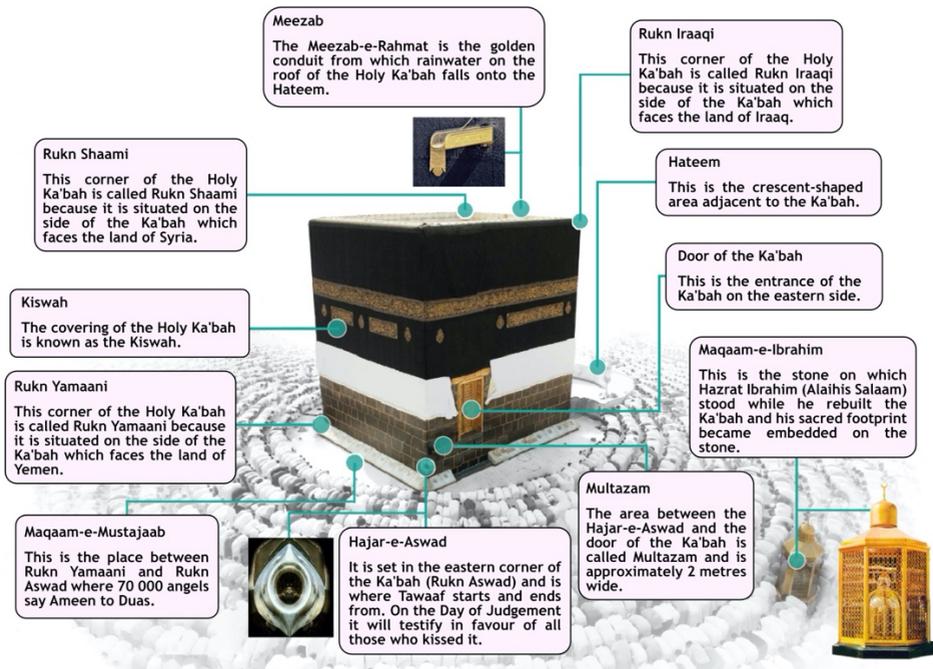
#### **5.5 Ramal**

Ramal means the simultaneous motion of both shoulders as wrestlers do, the swelling of the chest, the brisk walking while lifting the legs forcefully and making short paces. Ramal is Sunnah in only the first 3 circuits of Tawaaf.

Always remember that both Iztiba'a and Ramal are Sunnah in only those Tawaafs after which Sa'ee are performed.

## 6. NOW TAWAAF STARTS

Before commencing with your Tawaaf study Figure 4 below to understand the various critical points of the Holy Ka'bah.



**Figure 4: Diagrammatic Representation of the Critical Points of the Holy Ka'bah**

### 6.1 Hajar-e-Aswad

First approach Hajar-e-Aswad (the Black Stone, about which our Beloved Rasool (Sallallahu Alaihi Wasallam) said, "When the Hajar-e-Aswad came from Heaven it was whiter than milk. Evil deeds of the people have blackened its colour."). After performing Iztiba'a, stand in front of the Ka'bah like this: let your right shoulder face the

left border of Hajar-e-Aswad so that the whole of the Black Stone is on your right. Now express the Niyat for Tawaaf, as follows:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْمُحَرَّمِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

*Allahumma inni ureedu tawaafa baitikal muharrami fayassirhu li wataqabbalhu minni*

TRANSLATION: Oh Allah! I am making intention of performing the Tawaaf of Your Exalted House, so make it easy upon me and accept it from me.

Don't however, forget this: At the time of formulating your Niyat, you should not raise your hands to your ears; it is Bid'at to do so. In Tawaaf the Niyat is Fardh. Without Niyat there is no Tawaaf. After this, while facing the Ka'bah, advance a little to your right just in front of the Hajar-e-Aswad. Then, as in Salaah, lift both your hands to your ears so that your palms may be in the direction of the Hajar-e-Aswad and say:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

*Bismillaahi wal hamdulillaahi wallaahu akbar was salaatu was salaamu 'ala Rasoolillah*

TRANSLATION: In the Name of Allah, and all praise is due to Allah and Allah is the Greatest; and peace and blessings be upon Rasoolullah (Sallallahu Alaihi Wasallam).

Next, if you have the opportunity, go ahead with respect and kiss the Hajar-e-Aswad. In case it becomes impossible on account of a heavy crowd either to kiss or to touch the Hajar-e-Aswad, face the palms of your hands towards the Hajar-e-Aswad and then kiss them. The technical term for this kiss according to Shariah is Istilaam. This is Sunnah. At this time, read the following Dua:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَطَهِّرْ لِي قَلْبِي وَأَشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

وَاعْفِنِي فِي مَنْ عَافَيْتَ ط

*Allahummaghfirli zunoobi wa tah-hirli qalbi washrahli sadri wa yassirli amri wa'fini fee man 'aafait*

TRANSLATION: O Allah! Forgive my sins, and purify my heart, and expand my chest (i.e. give me spiritual enlightenment), and make my task easy for me and preserve me among those whom You have preserved.

Now, your Tawaaf has already started. Having the Ka'bah on your left, go straight ahead proceeding with your Ramal, but remember fully that no inconvenience should be caused to anyone.

## 6.2 The Invocation of Multazam

Now you have reached Multazam. This is between Hajar-e-Aswad and the door of Holy Ka'bah. Here, read this Dua:

اللَّهُمَّ هَذَا الْبَيْتُ بَيْتُكَ وَالْحَرَمُ حَرَمُكَ وَالْأَمْنُ أَمْنُكَ وَهَذَا مَقَامُ الْعَائِدِ

بِكَ مِنَ النَّارِ فَأَجِرْنِي مِنَ النَّارِ ط

*Allahumma haazal baitu baituka wal haramu haramuka wal amnu amnuka wa haaza maqaamul 'aa-izi bika minan naari fa ajirni minan naar*

TRANSLATION: O Allah! This House is Your House, and this Holy Place is Your Holy Place; and the security (here) has been bestowed by You, and this is the place of those who take refuge with You from the Fire, so save me from the Fire of Hell.

Next proceed in the direction of the door of the Ka'bah saying:

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَإِتِّبَاعًا لِسُنَّةِ  
 نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
 شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالْجِبْتِ  
 وَالطَّاغُوتِ ط

*Allahumma imaanam bika wa tasdeeqam bikitaabika wa wafaa-am  
 bi 'ahdika wa ittibaa'al lisunnati Nabiyika Muhammadin sallallahu  
 ta'ala alaihi wa sallama wa ash hadu allaa ilaaha illallaahu wahdahu  
 laa shareekalahu wa ash hadu anna Muhammadan 'Abduhu wa  
 Rasooluhu aamantu billaahi wa kafartu bil jibti wattaaghoot*

TRANSLATION: O Allah! (I am performing this Tawaaf) with complete  
 faith in You and belief in the Truth of Your Book and in the fulfillment  
 of my pledge to You, and in following the Sunnah of Your Prophet  
 Muhammad (peace and blessings of Allah be upon him) and I bear  
 witness to the fact that there is no God but Allah and that Muhammad  
 (peace and blessings of Allah be upon him) is His Prophet. I have  
 faith in Allah and I disbelieve in the idols and the devil.

### 6.3 Invocation of Rukn Iraaqi

You have passed the door of the Holy Ka'bah and are approaching  
 Rukn Iraaqi, the north east corner of Baitullah. At this point make the  
 following request:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشُّكِّ وَالشَّرِّ وَالشَّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ وَ  
 سُوءِ الْمُنْقَلَبِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ

*Allahumma inni a'oozubika minash shakki wash shirki wash shiqaaqi wan nifaaqi wa soo'il akhlaaqi wa soo'il munqalabi fil ahli wal maali wal waladi*

TRANSLATION: O Allah! Truly I take refuge in You from doubt, from idolatry, from discord, from hypocrisy, from immorality, from the evil eye and from the perversion of worshipping worldly things in the form of family, wealth, and offspring.

#### 6.4 Meezaab-e-Rahmat

Now you have reached Meezaab-e-Rahmat (the golden conduit), i.e. the conduit which is situated on the roof and extends from the north wall between Rukn Iraaqi and Rukn Shaami. Here, read the following Dua:

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ وَلَا بَاقِيَ إِلَّا  
وَجْهَكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ شَرْبَةً  
هَنِيئَةً لَا أَظْمَأُ بَعْدَهَا أَبَدًا ط

*Allahumma azillani tahta zilli 'arshika yauma laazilla illaa zillu 'arshika walaa baaqiya illaa wajhuka wasqini min haudi Nabbiyika Muhammadin sallallahu ta'ala alaihi wa sallama sharbatan hanee-atan laa azma-oo ba'dahaa abadaa*

TRANSLATION: Oh Allah! Hide me in the shadow of Your throne on the day when there shall be no shadow except the shadow of Your throne, and none remaining except Your Countenance. And, grant me a drink from the well of Your Prophet, Muhammad (peace and blessings of Allah be upon him), a drink so pleasing and so satisfying that it will quench our thirst for eternity.

## 6.5 The Invocation of Rukn Shaami

Now you are reaching Rukn Shaami (north west corner of Baitullah); read this Dua:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا صَالِحًا  
مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ يَا عَالِمَ مَا فِي الصُّدُورِ وَأَخْرِجْنِي مِنَ الظُّلْمَةِ إِلَى  
النُّورِ ط

*Allahumaj 'alhu hajjam mabroorau wa sa'yam mashkoorau wa zambam maghfoorau wa 'amalan saaliham maqboolau wa tijaaratal lantaboora yaa 'aalima maa fis sudoori wa akhrijni minaz zulumaati ilan Noor*

TRANSLATION: O Allah! Make this pilgrimage to be an accepted Hajj and this endeavour successful, and a basis for the forgiveness of my sins, and accepted pious deeds, and a trading with no loss. O the Knower of the affairs of the hearts, take me out of darkness (of sin) and bring me towards the light (of pious deeds).

## 6.6 The Invocation of Rukn Yamaani

Now you are reaching Rukn Yamaani, the south west corner of Baitullah. Caress it with both hands or with only the right hand, if your heart desires, kiss it and make wholeheartedly the following petition:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالدُّنْيَا  
وَالْآخِرَةِ ط

*Allahumma inni as-alukal 'afwa wal 'aafiyata wal mu'aafaataad daa-imata fid deeni wad dunya wal aakhirah*

TRANSLATION: Oh Allah! Truly I beg forgiveness from You (for my sins), and safety (from every affliction), and everlasting security (from every trouble) in religion, in the world and in the Hereafter.

### **6.7 Maqaam-e-Mustajaab**

Immediately after leaving Rukn Yamaani you will have Maqaam-e-Mustajaab (south west between Rukn Yamaani and Rukn Aswad) and at this place 70 000 angels say Ameen to Duas.

At this place, read the following comprehensive invocation:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ط

*Rabbana aatina fid dunya hasanatau wa fil aakhirati hasanatau wa qinaa 'azaaban naar*

TRANSLATION: Oh our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of the hell-fire.

### **6.8 An Essential Explanation**

In case you are unable to recite the above mentioned Duas for the preceding places you are enjoined to read Durood Shareef only. It is sufficient for all the wishes that you may solicit in respect of your faith, of this world and the hereafter.

You should not stop for the recital of either Duas or Durood Shareef during your Tawaaf, but make your recitation while you are walking.

### **6.9 Completion of a Tawaaf**

Passing through Maqaam-e-Mustajaab, you again reach Hajar-e-Aswad. Therefore, observe the method outlined above for kissing the Hajar-e-Aswad. At this time, you have completed one circuit of Tawaaf.

**Note:** Leaving Hajar-e-Aswad and reaching it again constitutes one circuit of the Tawaaf. This Tawaaf is known as Tawaaf-e-Qudoom and this Tawaaf is Sunnah only for those coming from outside the Miqaat, non-Meccans. When you have performed 7 similar circuits, you will have accomplished one Tawaaf.

Also, at the end of the 7 circuits, perform the Istilaam of Hajar-e-Aswad according to the above mentioned method. In this way, you will perform 8 Istilaams for one Tawaaf.

## 7. AFTER THE COMPLETION OF TAWAAF

### 7.1 Maqaam-e-Ibrahim

After completing your Tawaaf, you reach Maqaam-e-Ibrahim. If however, there will be no Sa'ee after a Tawaaf, cling to Multazam and read the Dua given in Section 7.2 below before coming to Maqaam-e-Ibrahim for the Nafil Salaah.

At this time, let the following Aayat (verse) constantly be on your lips.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط

*Wattakhizoo mim maqaami Ibraaheema musalla*

TRANSLATION: And make the standing place of Ibrahim a station for Salaah.

It is Waajib to offer 2 rak'at of Nafil prayers at this place or any other place in the vicinity, provided the time is not Makrooh, with:

1. *Alhamdu* and *Qul Ya Ayyuhal Kaafiroon* in the first rak'at, and
2. *Alhamdu* and *Qul Huwallahu Ahad* in the second rak'at.

Then recite the following Dua (the Hadith states that high rewards are attached to it):

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَا نِيَّتِي فَأَقْبِلْ مَعْدِرَتِي وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي  
 سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي ط اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا يُبَاشِرُ  
 قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا مِّن  
 الْمَعِيشَةِ بِمَا قَسَمْتَ لِي يَا أَرْحَمَ الرَّاحِمِينَ ط

*Allahumma innaka ta'lamu sirri wa a'laa niyati faqbil ma'zirati wa ta'lamu haajati fa a'tini su-aali wa ta'lamu maa fee nafsi faghfiri zunoobi. Allahumma inni as-aluka imaanay yubaashiru qalbi wa yaqeenan saadiqan hatta a'lama annahu laa yuseebuni illa maa katabtali wa ridam minal ma'eeshati bimaa qasamta li ya Arhamar Raahimeen*

TRANSLATION: Oh Allah! Indeed You are aware of all my concealed and manifest deeds, so accept my apology. You are aware of my needs, so bestow upon me what I request. And You are aware of my inner being, so forgive my sins. O Allah! I beg of You for such a faith which overwhelms my heart, and a true belief and conviction so that I realize that nothing will befall me except that which You have predestined for me, and contentment with living with what is in my fate from You, O the Most Merciful of those who show mercy!

## 7.2 Cling to Multazam

If after a Tawaaf comes a Sa'ee, you should cling to Multazam (the wall from Rukn Aswad to the door of the Holy Ka'bah) in the same way that a child clings to his mother. You should put your chest, your belly and your face on Multazam, your head high up, weeping and reciting the following Dua:

يَا وَاجِدُ يَا مَا جِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ

*Ya Waajidu Ya Maajidu laa tuzil 'anni ni'matan an'amtaha 'alayya*

TRANSLATION: O Creator! O Most Exalted! Do not diminish from me, the blessings which you have blessed me with.

### 7.3 Zamzam Shareef

After completing with the Multazam, attend the Zamzam Shareef. Facing the Holy Ka'bah and after saying Bismillah, drink in 3 breaths the blessed water from the well of Zamzam to your fill. After this, say Alhamdulillah, and recite this Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَعَمَلًا مُتَقَبَّلًا وَشِفَاءً

مِّنْ كُلِّ دَاءٍ

*Allahumma inni as-aluka 'ilman naafi'au wa rizqau waasi'au wa  
'amalam mutaqqabbalau wa shifaa-am min kulli daa-in*

TRANSLATION: O Allah! I beg of You for beneficial knowledge, increased sustenance, accepted deeds, and cure from every affliction.

Zamzam is a small well with water always overflowing to the needs of millions of visitors. The divine miracle through Rasoolullah (Sallallahu Alaihi Wasallam) is that there is not a single instance when the well dries up or causes water shortage.

## 8. SA'EE BETWEEN SAFA AND MARWAH



**Figure 5: Sa'ee Between Mount Safa and Mount Marwah**

After drinking Zamzam water to your satisfaction, if you are not tired, go again to Hajar-e-Aswad before Sa'ee. Otherwise, you may take a little rest before doing so.

Reciting Takbeer (Allaahu Akbar) kiss the Hajar-e-Aswad, according to the method already given above. In case this is not possible, face the Hajar-e-Aswad and say *Allaahu Akbar Wa Laa Ilaaha Illallah Wal Hamdulillah*, recite Durood Shareef and proceed to Mount Safa for Sa'ee.

It is Waajib to start Sa'ee from Mount Safa. If one started the Sa'ee from Mount Marwah then the first circuit will not be counted and will have to be repeated.

When leaving the gate of the Masjid, leave with your left foot first and put on your right shoe first. This method is Sunnah for every Masjid. At this time read the aforementioned Duas.

Just after leaving the gate of Safa, the staircase of Mount Safa presents itself. At this time this declaration should continuously be on your lips in obedience to Rasoolullah (Sallallahu Alaihi Wasallam):

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ  
 أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ  
 عَلِيمٌ ط

*Abda-u bimaa bada Allahu bihi innas safaa wal marwata min sha'aa  
 irillaahi faman hajjal baita awi' tamara falaa junaaha alaihi ay yattau  
 wafa bihimaa waman tatau wa'a khairan fa-innallaaha shaakirun  
 'aleem*

TRANSLATION: I begin with that which Allah began. Undoubtedly Safa and Marwah are among the signs of Allah. So whosoever performs Hajj or Umrah of this Sacred House, there is no sin upon him for making rounds between the two of them, and whoever does good deeds on his own accord, then indeed Allah is Most Appreciative, the All Knowing.

After this, ascend as many stairs of Safa as will place the Holy Ka'bah within your sight. Now that you are standing and facing the Ka'bah, raise both your hands towards the sky as you do for Duas. Note however, that both hands should extend parallel in front of you to the height of your shoulders and recite 3 times:

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

*Subhanallahi wal hamdulillahi wa laa ilaaha illallaahu wallaahu  
 akbar wala haula wala quwwata illaa billaahil 'aleeyil 'azeem*

TRANSLATION: Glory be to Allah, and all praise is due to Allah and no one is worthy of worship except Allah, and Allah is the Greatest.

And there is no power or strength except with Allah, Who is Dignified and Glorified.

Next recite Durood Shareef and comprehensive invocations (given under Section 6.7 for Maqaam-e-Mustajaab) and with complete peace of heart recite Duas in favour of your relatives, friends and acquaintances.

### 8.1 The Niyat for Sa'ee

At the end of the Dua drop your hands and recite:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَسِّرْهُ لِي فَتَقَبَّلْهُ مِنِّي

*Allahumma inni ureedus sa'ya bainas safaa wal marwata fayassirhu li fataqabbalhu minni*

TRANSLATION: O Allah! I am making intention of performing the Sa'ee between Safa and Marwah so make it easy upon me and accept it from me.

Next, come down from Safa and proceed to Marwah reciting Durood Shareef.

### 8.2 The Two Green Spots

When you reach the green sign, start running until you reach the second green sign, but do not run so fast as to cause inconvenience to others. These 2 green spots are called Meelain Akhdharain. You will find these 2 green spots set into the walls of the Haram Shareef on your left.

At this place recite this Dua:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ وَإِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ ط إِنَّكَ أَنْتَ

الْأَعَزُّ الْأَكْرَمُ ط اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

*Rabbigh fir warham wa tajaawaz 'amma ta'lamu wa innaka ta'lamu  
maa laa na'lam innaka antal a'azzul akram, Allahummaj 'alhu  
hajjam mabroorau wa sa'yam mashkoorau wa zambam maghfoora*

TRANSLATION: O Allah! Forgive me and have mercy upon me. Forgive my wrongdoings about which You know completely, without doubt You know that which we do not know. Without doubt You are Most Honourable and Most Exalted. O Allah! Make this pilgrimage to be an accepted Hajj and this endeavor (Sa'ee) successful, and forgive my sins.

Just after leaving the second green spot start to walk normally and recite this Dua repeatedly, until you reach Marwah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ  
حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

*Laa ilaaha illallaahu wahdahu laa shareeka lahu lahul mulku  
walahul hamdu yuhyi wa yumeetu wa huwa hayyul laa yamootu  
biyadihil khayr wa huwa 'ala kulli shai-in Qadeer*

TRANSLATION: There is none worthy of worship except Allah; He is alone and has no partner. To Him belongs all Sovereignty and to Him is all praise due and He gives life and causes death and He is Ever-Living and does not die. And in His Hand is good, and He is All-Powerful over everything.

When you reach Marwah climb one or two stairs and face the Qiblah and there also recite the same Duas you read at Safa.

In this way you have completed one circuit of Sa'ee. After this, again proceed from Marwah to Safa. This is the second circuit of Sa'ee. Following this method, accomplish 7 circuits.

As usual, between the two green spots during the seven circuits you must run, and at the seventh circuit stop at Marwah. Now your Sa'ee is complete.

### **8.3 Keep This in Mind**

It is not essential that you be in a state of Tahaarat (ritual purity) for Sa'ee. Ladies undergoing menstruation may perform Sa'ee. But with regard to those Ibaadaat (items of worship) to be performed inside the Masjid, like Tawaaf, Tahaarat is essential. With regard to those Ibaadaat to be performed outside the Masjid, such as Sa'ee, Wuqoof-e-Arafaat, Wuqoof-e-Muzdalifah, Rami (stoning) etc., a state of purity is not essential. For Sa'ee however, it is Mustahab to remain with Wudhu.

It is also Mustahab after the performance of Sa'ee to perform 2 rak'at of Nafil prayers in Masjid-e-Haraam provided that the time is not Makrooh. It is Waajib to perform Sa'ee on foot unless one has a valid reason to do otherwise, in which case one can make use of wheelchairs, small bedsteads etc.

### **8.4 Umrah and Tawaaf-e-Qudoom**

The acts of devotion accomplished during Tawaaf and Sa'ee are called Umrah. If your Ihraam is for Qiraan or Tamattu for you this is Umrah, but in case the Ihraam is for Ifraad, this Tawaaf for you is Tawaaf-e-Qudoom.

If the Ihraam is for Qiraan, after completing all Umrah devotions, you must again perform one Tawaaf and one Sa'ee with the Niyat of Tawaaf-e-Qudoom.

After this, the Qaarin i.e. those that are performing Qiraan mode of Hajj, and the Mufrid, i.e. those that are performing the Ifraad mode of Hajj both must remain in a state of Ihraam in Makkah uttering Labbaik. Their Labbaik will expire on the 10<sup>th</sup> of Dhul Hijjah at the time of Rami; it is at that very time that they will leave their Ihraam.

## **8.5 Getting Your Head Shaved Or Your Hair Cut**

If your Ihraam is for Tamattu, when you have performed your seven circuits of Sa'ee, your Sa'ee will be over. Then get a bit of your hair cut or your head shaved. For Ladies, only a small bit of hair needs to be cut. Apart from this, it is Haraam (forbidden) for ladies to have their head shaved or cut.

At this point in time Umrah is now completed and your state of Ihraam is now over. Now the restrictions of Ihraam no longer apply. You can once again wear your sewn clothes, and you can use perfumes. Now, all those things have become Jaaiz (permitted) for you, which were forbidden during the state of Ihraam.

## **8.6 Activities in Makkah Mu'azzamah Before Hajj**

After completing all your work in respect of Umrah and Tawaaf-e-Qudoom, you will stay until the 8<sup>th</sup> of Dhul Hijjah in Makkah. Endeavour not to lose a single minute of your time during this interval. You may perform as many Nafil Tawaaf as you like without Iztiba'a, Ramal and Sa'ee.

Here it must be pointed out that the performance of Nafil Tawaaf is more preferable than that of Nafil Salaah for travellers. After every 7 circuits, perform 2 rak'at Nafil at Maqaam-e-Ibrahim when the time is not Makrooh. Besides that, recitation of the Holy Qur'an and the performance of Zikrullah (remembrance of Allah) in this place, constitute excellent deeds.

## **9. 8<sup>th</sup> DHUL HIJJAH - THE POMP AND SPLENDOUR OF HAJJ**

Today is Yaum-ut-Tarwiyya, the 8<sup>th</sup> of Dhul Hijjah. If you are not with Ihraam, then have Ghusl and tie your Ihraam (as explained in Sections 3.7 and 4.1). After this, first perform 2 rak'at Nafil Salaah in Masjid-e-Haraam, and after Salaam express the Niyat of Hajj:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

*Allahumma inni uridul Hajja fayassirhuli wataqabbalhu minni*

TRANSLATION: Oh Allah! I am making intention of performing Hajj, so make it easy upon me and accept it from me.

After this recite 3 times the Talbiyyah:

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

وَالْمُلْكَ لَا شَرِيكَ لَكَ ط

*Labbaik Allahumma labbaik, labbaik laa shareeka laka labbaik innal  
hamda wanni'mata laka wal mulk, laa shareeka lak*

TRANSLATION: I am present (before You) Oh Allah! I am present. I am present (before You), You have no partner, I am present. Undoubtedly all Praise, Magnanimity and Sovereignty are for You alone. You have no partner.

After this Niyat and Talbiyyah, you will once again become a Muhrim and all the restrictions of Ihraam will again apply to you as already stated in previous sections.

**Note:** If your Hajj is a Hajj of Tamattu perform the above-mentioned Nafil Tawaaf with Iztiba'a and Ramal and also observe Sa'ee in accordance with the above-mentioned method so that (after the performance of Hajj) at the time of rush (in Tawaaf-e-Ziyaarat) you may not incur trouble to perform Iztiba'a, Ramal and Sa'ee.

## 9.1 The March to Mina

The sun of the 8<sup>th</sup> Dhul Hijjah has risen. Now start marching to Mina in a state of Ihraam. Mina is a very small place between a few mountains, and such a small place is attended for 4 to 5 days by

millions of visitors, living in erected tents, and undergoing normal life. But Mina is never short of place and space for anyone. This is also a divine miracle through Rasoolullah (Sallallahu Alaihi Wasallam), as he said that Mina to the Haajis is like the receptive belly of an expectant mother. May Allah Ta'ala grant you the courage and energy to go there by foot, since you will be rewarded with as many as 70,000,000 (seventy million) good deeds for every step, until you return.

Along the road, read Labbaik, Sana (Subhaanak-Allahumma) and Duood Shareef as much as you can.

## 9.2 When Mina Meets Your Sight



Figure 6: The Erected Tents at Mina

When Mina meets your sight read the following Dua:

اللَّهُمَّ هِدِيهِ مِنِّي فَأَمِّنُنِي عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْ لِيَأِيَّكَ

*Allahumma haazihi minan famnun 'alayya bimaa mananta bihi 'ala awliyaa-ika*

TRANSLATION: Oh Allah! This is Mina. Bless me with that favour which you bestowed upon Your Awliya (Beloved Friends).

### **9.3 The Pre-Hajj Programme for Mina**

On the 8<sup>th</sup> of Dhul Hijjah, while it is still cool, hasten to reach Mina before Zohr prayers. Perform your Zohr and subsequent prayers until the morning of the 9<sup>th</sup> of Dhul Hijjah in Mina and spend the night between 8<sup>th</sup> and 9<sup>th</sup> Dhul Hijjah in Mina. In case it is possible for you on this night of Arafah, keep awake the whole night. Otherwise, after performing your Esha Salaah in congregation, go to sleep with Wudhu and wake up in the morning and perform your Salaah with Jama'at (congregation). By the grace of Allah Ta'ala, you will obtain the same rewards as if you had spent the night awake.

At this stage, the programme for Mina is complete. Let Talbiyyah (Labbaik), Tasbeeh (SubhanAllah), Tahmeed (Alhamdulillah) and Durood Shareef be constantly on your lips.

### **9.4 The Departure to Arafat on the 9<sup>th</sup> of Dhul Hijjah**

Today the 9<sup>th</sup> of Dhul Hijjah is the day of Arafah. After Fajr prayers recite attentively Labbaik, remembrance of Allah, Durood Shareef, etc.

When the sun has started shining on the hill front of Masjid-e-Khaif, proceed to Arafat. At this time, do not forget that you are attending the invitation of Almighty Allah. The sacred valley of Arafat is in your vicinity. Raise your head in the recitation of Tasbeeh (SubhanAllah), Tahmeed (Alhamdulillah), Tahleel (Laa Ilaaha Illallah) and Labbaik.

## **10. WUQOOF-E-ARAFAT**

From Mina to Arafat, the distance is about 10 km. If you find it possible, accomplish this journey on foot; otherwise, make use of a means of transport. When you have reached Arafat, you will be in

the vicinity of Jabal-e-Rahmat (the Mount of Mercy). You may stop near Jabal-e-Rahmat or at any place in Arafaat, except Batn Urna.

Before noon, you must have made arrangements for your provisions etc. When noon approaches, take your bath without removing any dirt as this is Sunnat-e-Muakkadah. In case this is not possible, perform Wudhu only. After noon has passed (if it is possible for you to arrive there in time) go to Masjid-e-Namra where Zohr and Asr prayers will be performed jointly in congregation in the time of Zohr. Otherwise, at your residence with Jama'at or alone, perform Zohr and Asr in their respective times.

The few hours which you have thus spent in Arafaat are the gist and essence of all the Hajj activities. For the sake of Allah, don't be negligent for a single minute of time. Be ashamed of your sins, and weeping and in admonition, beg for forgiveness by means of Istighfaar, Dua, Durood Shareef and especially the 3<sup>rd</sup> Kalimah:

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

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*Subhanallahi wal hamdulillahi wa laa ilaaha illallaahu wallaahu akbar wala haula wala quwwata illaa billaahil 'aleeyil 'azeem*

TRANSLATION: Glory be to Allah, and all praise is due to Allah and no one is worthy of worship except Allah, and Allah is the Greatest. And there is no power or strength except with Allah, Who is Dignified and Glorified.

Perform the recitation of the Holy Qur'an, and every now and then recite Talbiyyah.

Do not forget the extremely important conditions for this valley at this time! This is the sacred valley where Rasoolullah (Sallallahu Alaihi Wasallam) and his beloved companions used to stay. At this time too,

thousands of very pious servants of Allah Ta'ala are present in this gathering. Now, with full faith and conviction, instill in your mind and heart the fact that the grace and blessings of Allah Ta'ala are at hand owing to the august presence of those pious persons. Through their blessings and intermediary you too will enjoy these blessings.

In accordance with the promises of Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) place your entire trust in the fact that you are being washed of all your sins like unto a new-born child. In order to attain this state of purity, you must constantly attend to the avoidance of all sins. Also make invocations in favour of your parents, your relatives, your friends, your acquaintances and of all Muslims. Continue this routine until the end of your stay at Arafat at sunset time.

### 10.1 Special Dua for the Day of Arafah

Our Beloved Rasool (Sallallahu Alaihi Wasallam) has told us, "The best thing for this day is the act accomplished by myself and those Prophets who preceded me." Accordingly, like them, let us recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ  
حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

*Laa ilaaha illallaahu wahdahu laa shareeka lahu lahul mulku  
walahul hamdu yuhyi wa yumeetu wa huwa hayyul laa yamootu  
biyadihil khayr wa huwa 'ala kulli shai-in Qadeer*

TRANSLATION: There is none worthy of worship except Allah; He is alone and has no partner. To Him belongs all Sovereignty and to Him is all praise due and He gives life and causes death and He is Ever-Living and does not die. And in His Hand is good, and He is All-Powerful over everything.

## 10.2 The Departure to Muzdalifah

When the sun has duly set, without performing Maghrib Salaah and while reciting Talbiyyah, set out for Muzdalifah, about 5 km from Arafaat. During the coolness prevailing after Maghrib, this journey can easily be accomplished on foot. Thus, you will not be delayed on account of the rush of cars, buses etc. Otherwise by any means after reaching Muzdalifah, try to reach Jabal-e-Quzah (Mount Quzah) leaving the road. Otherwise, station yourself in whatever place suits you.

At the time of Esha, pray both Maghrib and Esha Salaah jointly with one Azaan and one Iqaamat without any interval between the two. Then complete your Sunnah for Maghrib and Esha and your Witr. When you have reached Muzdalifah, if you desire to have some rest after your Salaah, for a short time perform Tasbeeh, Tahleel, Takbeer and Dua, and then go to sleep with Wudhu. After some time, wake up and perform your Tahajjud and remain constant with Labbaik, Istighfaar, Dua and Durood.

While it is still dark, read your Fajr prayers, posting yourself at the Mash-aril Haraam (Holy Monument) or in its vicinity, otherwise at whatever place is available except Wadi-e-Muhassar. It is Waajib to observe Wuqoof (standing posture). With a firm conviction, make Dua and remain convinced that what Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) have said about the attendance at this place is being fulfilled in your favour.

After this, sometime before the sun rises, proceed to Mina and, on leaving Muzdalifah for Rami-e-Jimar (stoning), pick up pebbles the size of date seeds, wash them and keep them with you.

In Mina, if you wish to remain until the 13<sup>th</sup> of Dhul Hijjah, pick up 70 pebbles and, in case you want to remain only until the 12<sup>th</sup> of Dhul Hijjah, pick up 49 pebbles.

### 10.3 From Muzdalifah to Mina

After the Wuqoof of Arafat and the Wuqoof of Muzdalifah, with the blessings of which you have enriched yourself, you are now going to Mina. Along the road say Takbeer, Tasbeeh, Tahleel and Labbaik.

Cross in haste the Wadi-e-Muhassar (about 0.5 km) and reach Mina. The Wadi-e-Muhassar is a canal between Mina and Muzdalifah. This canal begins from the top of the left hand road hill and runs for a distance of about 0.5 km.

### 10.4 Rami of Jamarat-ul-Uqba

On arriving at Mina perform the actions detailed below.

It is now the 10<sup>th</sup> day of Dhul Hijjah and you need to go to Jamarat-ul-Uqba for Rami. It is better that you do so before noon. On arriving there, stand about 2 to 3 meters from Jamarat-ul-Uqba in such a manner that Mina is on your right, Makkah on your left and Jamarat-ul-Uqba in front of you. Pelt the devil 7 times, using one pebble every time and holding it between your thumb, index finger and middle finger. When casting pebbles read the following:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ رِضًا لِلرَّحْمَنِ ط

*Bismillaahi Allahu Akbar, raghman lish-shaytaani ridhan  
lir-Rahmaan*

In case you cannot remember this invocation, say only:

*Bismillaahi Allaahu Akbar*

After this, do not remain there any longer.

### 10.5 Qurbaani

At this stage, the Talbiyyah which was constantly on your lips ends at the first throw of the pebble.

After Rami comes the performance of Qurbaani. Proceed immediately for Qurbaani purposes to Manhar, the place of Qurbaani. It is a thanksgiving for the Hajj. For the Qaarin and the Mutamatti (one performing the Tamattu mode of Hajj) it is Waajib to offer Qurbaani while for the Mufrid it is Mustahab.

### **10.6 Shaving (Halq) or Hair Cutting**

After the Qurbaani, get your head shaved or get a bit of your hair cut as you prefer, but it is better to get the head shaved. For the women only a small bit of the hair will be cut. Remember that the shaving and hair cutting must proceed from the right. At this time you must observe the routine of Takbeer and Tahmeed. Even if you are bald headed you must get the razor to be passed over your head. Now all those activities which were not permitted in Ihraam become lawful once again except the abstinence from sexual intercourse which will remain in force.

Now there is no longer any prohibition to bathing, using perfumes and wearing sewn clothes.

## **11. TAWAAF-E-ZIYAARAT**

There are two extremely important parts of Hajj and these are:

- Wuqoof-e-Arafaat and
- Tawaaf-e-Ziyaarat

At this point you have completed the Wuqoof-e-Arafaat. It is now the 10<sup>th</sup> of Dhul Hijjah and it is best to perform the Tawaaf-e-Ziyaarat today. If on account of rush you are unable to perform it on the 10<sup>th</sup>, it is better that you perform it on the 11<sup>th</sup>. You may even perform it on the 12<sup>th</sup>.

In the case of Qiraan and Ifraad in Tawaaf-e-Qudoom and in the case of Tamattu after the Ihraam Hajj, please note that in any Tawaaf of

Nafil those who have already performed both Ramal and Sa'ee or only Sa'ee should not perform either Ramal or Sa'ee in this Tawaaf.

When this Tawaaf is over, your Hajj is complete. Now, the prohibitions of Ihraam, including abstinence from sexual intercourse, no longer apply.

## **12. THE THREE DAY PROGRAMME FOR MINA**

When you have completed the Tawaaf-e-Ziyaarat, return to Mina this very day because as from the 10<sup>th</sup> it is Sunnah to pass 3 consecutive nights in Mina.

After the Zohr Salaah on the 11<sup>th</sup> of Dhul Hijjah, go and perform Rami (casting of pebbles) on the 3 Jamarat. The Rami starts from the Jamarat-ul-Oola which is in the vicinity of Masjid-e-Khaif. Next comes Jamarat-ul-Wusta and finally comes the Jamarat-ul-Uqba.

At every Jamarah, face the Qiblah and according to the aforementioned method cast 7 pebbles at every Jamarah, and each time read Takbeer.

When you have finished casting your pebbles at the first and second Jamarah, advance forward a little in the direction of Qiblah and say *Allaahu Akbar* and read Kalimas and Durood Shareef. On your behalf and on behalf of Muslims in general ask for Dua-e-Maghfirat (forgiveness).

However, with regard to the 3<sup>rd</sup> Jamarah i.e. Jamarat-ul-Uqba you must not stop after making your Rami and must come back reciting Dua.

In this way, perform Rami on the Jamarat in the afternoon of the 12<sup>th</sup> of Dhul Hijjah.

Now if you desire you may proceed to Makkah before sunset. If at Maghrib time you are still at Mina, spend the night there. Then, as

usual, perform your Rami after noon during the day and proceed to Makkah. This is better.

**Note:** The Rami of the 10<sup>th</sup> of Dhul Hijjah takes place before noon while the Rami on the 11<sup>th</sup> and 12<sup>th</sup> of Dhul Hijjah takes place after noon.

In addition to what you have been told above, remember that at the time of making Rami, on the 10<sup>th</sup> Dhul Hijjah, the performance of Rami from sunrise to noon is commendable, from afternoon to sunset is Mubah (lawful), and from sunset till morning is Makrooh (disliked). With regard to the 11<sup>th</sup> and the 12<sup>th</sup> of Dhul Hijjah, the Rami extends from afternoon until the next morning, but after sunset it becomes Makrooh. With regard to the Rami of the 13<sup>th</sup> of Dhul Hijjah, its time extends from morning to sunset, but from morning until noon, the time is Makrooh.

So in case you did not perform your Rami of these three days, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> during the day, do it during the night. The night Rami performed without any valid reason is Makrooh, however, it is lawful if you have a valid reason.

The details of the last points of religious law discussed above will prove beneficial to ladies, sick and frail persons. However, you must bear in mind that after the Rami of the 10<sup>th</sup> of Dhul Hijjah there is Qurbaani, and after Qurbaani, there is either shaving or cutting of the hair.

**Note:** Millions of pilgrims every year throw billions of pebbles on the 3 Jamaraat for the last 1400 years, but there is no accumulation of the pebbles at the place of throwing. Our Beloved Rasool (Sallallahu Alaihi Wasallam) has confirmed that those pebbles, accepted by Allah Ta'ala, are carried away by angels, otherwise the billions of pebbles would have been the scene of a huge mountain.

### **13. DEPARTURE FROM MINA TO MAKKAH**

On the return journey to Makkah from Mina, it is better if you stay a while at Wadi-e-Muhassab and offer Duas. Near Jannat-ul-Muallah are two hills and between them lies the valley of Muhassab. It also goes by the name of Bat-ha.

#### **13.1 Deeds to be Performed After Hajj in Makkah**

When you reach Makkah and during your stay there, perform Umrah for the sake of your parents, relatives, friends and the pious and beloved servants of Allah Ta'ala. Also, do not remain distant from the benefits of Khatam-ul-Qur'an (completing the recitation of the whole Qur'an).

#### **13.2 How to Perform Umrah Again**

From Makkah proceed to Maqaam-e-Tan'eem and there tie your Ihraam from Masjid-e-Aisha. Then return to Makkah for Tawaaf of Baitullah. Perform Sa'ee and get your head shaved. In this way, in one day, you may perform several Umrahs and in every Umrah it is necessary for the razor to be passed over your head.

### **14. LAWS OF HAJJ IN RELATION TO LADIES**

Ladies must perform their Hajj and Umrah in accordance with the above mentioned regulations, same as the men, but they must take note of the following:

1. At the time of Ihraam, ladies unable to pray owing to menstruation must not perform Nafil Salaah for Ihraam. They must make Ghusl and tie their Ihraam without Nafil prayers.
2. While wearing Ihraam, ladies are authorised to wear their customary dress.
3. While in a state of Ihraam ladies must have their heads covered; only their faces must remain unveiled, but for Hijaab

purposes (to hide from a person with whom marriage is lawful), hand fans etc. must be used.

4. They must say their Talbiyyah silently and never aloud.
5. For ladies there is neither Iztiba'a nor Ramal in Tawaaf: they must walk normally while wearing all their clothes.
6. Ladies must not run while performing the Sa'ee between Safa and Marwah; on the contrary, they must walk slowly.
7. At the time of entry into Makkah Mu'azzamah if they are not in a state of purity, they must not enter Masjid-e-Haram nor perform Tawaaf. However if they are wearing the Ihraam for Umrah they have to reach Makkah although they will not be able to perform their Salaah until Hajj. They will leave Umrah to perform Hajj.
8. After the Hajj when they have purified themselves, they will have to perform the Qaza for Umrah.
9. At the time of Tawaaf-e-Ziyaarat if it is not possible for women to perform it, they will have to wait until they have purified themselves to perform it.
10. In the case of women who have already performed the Tawaaf-e-Ziyaarat but who after this, have no possibility of performing their Salaah and have left Makkah, are exempted from the last Tawaaf i.e. Tawaaf-e-Wida. In short, besides Tawaaf-e-Ziyaarat, for such ladies there is exemption from Tawaaf-e-Qudoom and Tawaaf-e-Wida.
11. When Ihraam has come to an end for ladies, they must not have their heads shaved, but only a small lock of their hair cut.

#### **14.1 Entry into the Holy Ka'bah**

On the day of Hajj, the door of the Holy Ka'bah remains open and people, regardless of all self-respect, attempt to get in through bribery. As far as you are concerned, you will make it a point to refrain

from this practice. If while refraining from these practices you have been able to get inside the Ka'bah, do so with respect, with weeping, with admonition, and with shamefulness for your sins. Saying Bismillah, step inside with your right foot first and stand a distance of three arm lengths from the wall in front of you without looking here and there.

Stop there and perform 2 rak'at Nafil prayers provided the time is not Makrooh. However, in case you have not had this opportunity, perform your Salaam in Hateem because when you have penetrated inside the precincts of Hateem, it is as if you have penetrated inside the Ka'bah itself, for the reason that the Hateem is part and parcel of the Holy Ka'bah.

#### **14.2 Tawaaf-e-Wida and Departure from Makkah**

Your presence in Makkah has been an extremely fast one, and the time of departure is now at hand. Now, the enthusiasm, the happiness and the joy of Hajj are subsiding into a feeling of intense grief and separation. Proceed forward with tearful eyes, heavy heart, and shaking footsteps. You must fulfill all the respects which are due in the presence of the Holy Ka'bah. At this time, you must every now and then remember that you are going to get parted from the Holy Ka'bah and do not know whether you will have the opportunity of being present here again.

Perform your final Tawaaf (Tawaaf-e-Wida) with utmost grief and without Iztiba'a and Ramal. This Tawaaf is Waajib for the non-Meccans.

After Tawaaf, perform 2 rak'at Nafil as usual at Maqaam-e-Ibrahim, provided the time is not Makrooh. Do not forget to weigh over the fact that you do not know whether you will have the opportunity again, of performing Sajdah (prostration) and of making supplications in this holy place, in the blessed Court of Allah Ta'ala.

Now it is the well of Zamzam that is before you. Drink of its blessed water as much as you can. Anoint your body with this water and ask for supplications to the effect that Allah Ta'ala grants you the opportunity of drinking from the Hauz-e-Kauthar, Allahumma Ameen!

Stand near the door of the Ka'bah and kiss the threshold and implore Allah Ta'ala that He accepts your Hajj and Ziyaarat and that you may be present here again and again, and make this request:

السَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَغْفِرَتِكَ وَيَرْجُو رَحْمَتَكَ

*As-saa-ilu bibaabika yas-aluka min fadhlika wa maghfiratika wa yarjoo rahmatika*

TRANSLATION: The beggar is present at Your doorstep begging for Your Benevolence and Your Forgiveness, and is hopeful for Your Mercy.

Then cling to Multazam. Hold firmly the Ghilaaf (Kiswah) of the Ka'bah (the drapery covering the Holy Ka'bah) and at this auspicious time express all the desires which come on your lips to the Lord of the Holy Ka'bah, and in weeping, kiss the Hajar-e-Aswad. When returning walk backwards with your face still in the direction of the Holy Ka'bah and with a sorrowful gaze. You must leave with your left foot first, and after this, from the gate of the Masjid you must contemplate the Holy Ka'bah for the last time and read comprehensive invocations and at this time, beg from the Lord of the Holy Ka'bah for His forgiveness and His mercy. With the hope that you will be present here another time, start your departure.

The ladies who are in a state of impurity will have to stand at the gate of Masjid-e-Haraam looking at the Ka'bah with a sorrowful gaze and reciting Duas, after which they will start their departure.

### **14.3 Places of Acceptance of Duas**

In the world of Muhabbat (Love of Allah Ta'ala), every atom of the Baitullah, the city of Makkah and its vicinity deserves respect, every place being full of blessings. However, there are some places enjoying special honour with regard to the fulfillment of prayers and acceptance of Duas and which are miraculously potent. These places include the inside of the Ka'bah, the Mataaf (around the Ka'bah where Tawaaf is made), Multazam, Hajar-e-Aswad, Maqaam-e-Ibrahim, the blessed Zamzam, Safa, Marwah and Mas'aa (area between Safa and Marwah), the time of sighting the Holy Ka'bah, Rukn Yamaani, Hateem, Meezaab-e-Rahmat, Arafaat, Muzdalifah, the vicinity of Jamarat-ul-Oola and Jamarat-ul-Wusta in Mina, and half of the night of the 14<sup>th</sup> of Dhul Hijjah in Mina. If you are particularly attentive, you will pass through these places with a spirit of certainty because you will perceive the spirituality of the state of these places inside you.

So bearing this in mind, make your supplications to Rabb-e-Kareem (Gracious Lord) and He will grant your demands in substantial quantities through the blessings of the Holy Prophet (Sallallahu Alaihi Wasallam).

## **15. SINS AND THEIR EXPIATION**

With regard to the regulations and advices given above, you are enjoined during the Hajj season to focus all your attention on the Faraa'idh, Waajibaat and the Mustahabaat. Thus, you will save yourself from sins and from their expiation.

However, in spite of the greatest care, mistakes and moments of forgetfulness are liable to occur. In every such case there is a remedy available. Consequently, it is our humble desire in the section below to give you a few points of religious law under the following classifications. Therefore, when necessity arises, refer yourselves to these Masaa'il:

1. If the Muhrim has perfumed his body completely or to a large extent, or has perfumed any part in such a quantity that it constitutes an excess according to others' opinion, he must offer Dam (sacrifice of a sheep or a goat).
2. If after Ihraam, the perfume which was already on your body before the tying of the Ihraam extends to another body part, there is no penalty.
3. If the Muhrim has used Mehndi (Henna) on his head, his beard, the palms of his hand or that of his feet, or if he has used sesame seed oil, or any perfumed oil, he must pay a penalty as mentioned in No.1 above.
4. In case pure perfume like Mushk (musk), Saffron, Clove, Cardamom etc. have been chewed in such a quantity as the smell still persists in a large part of the mouth he must offer Dam as in No.1, otherwise he must give Sadaqah consisting of 135 tolas of wheat (1.6 kg or 3½ lbs) or 270 tolas of barley or dates (3.2 kg or 7 lbs), or the same value in cash.
5. If the Muhrim has worn sewn garments for 12 hours consecutively, it is Waajib to offer Dam (sacrifice). If he has worn it for a little time only, Sadaqah as in No. 4 will suffice.
6. If a man has covered his head either entirely or to the extent of even a quarter of it and in case of both men and women having veiled their faces completely for 12 hours consecutively or more, they must offer Dam, otherwise Sadaqah as in No. 4 will suffice.
7. If a man has shaved a quarter of his head or his beard or his underarm or his pubic hair, he must offer Dam, otherwise Sadaqah as in No. 4 will suffice.
8. If in making Wudhu, while washing his hand or wiping his head, he has plucked out a hair, he must pay full Sadaqah. Some authorities stipulate that for every hair until 2 or 3 hairs,

one handful of grain or one piece of bread or one date must be given.

9. If the Muhrim has shaved the head of another Muhrim, he must pay Sadaqah as in No. 4 above. If a Muhrim has trimmed the nail of another, the same expiation applies.
10. If a person has left Arafaat before sunset, he must offer Dam.
11. If a person has not observed Wuqoof (standing posture) without any valid reason on the morning of the 10<sup>th</sup> at Muzdalifah he must offer Dam.
12. If a person before Wuqoof-e-Arafaat indulges in sexual intercourse, his Hajj is null and void. However, after completing all the Hajj rituals, if he gives Dam and makes the Qaza of Hajj the following year, the cancellation is removed.
13. If after Wuqoof and before Halq (shaving of the head) and Tawaaf, he indulges in sexual intercourse, he must sacrifice a camel or a cow and in case this act took place after Halq, a sheep or a goat must be offered in sacrifice.
14. If the Fardh Tawaaf was performed either totally or to a large extent, in a state of ritual impurity (napaak), or in the case of a female if she was undergoing menstruation, a camel or a cow will have to be sacrificed and the Tawaaf must be accomplished again in a state of purity. In case the Fardh Tawaaf is performed without Wudhu, a sheep or goat will have to be offered as Dam.
15. If anybody completes one full Tawaaf or a large number of circuits in a state of ritual impurity for a Tawaaf other than the Fardh Tawaaf, he must offer Dam of a sheep or goat. If anyone completes one Tawaaf or a large number of circuits without Wudhu, for a Tawaaf other than the Fardh Tawaaf, he must give Sadaqah as in No.4.

16. If a Muhrim has killed a louse on his body or on his clothes or has removed it, for one louse one piece of bread will have to be given, in the case of 2 or 3 lice one handful of provisions, or for any number in excess of three, Sadaqah as in No.4 must be given.
17. Dam is necessary when there is abandonment of Tawaaf-e-Wida (final Tawaaf before departure).
18. If during all the days of Rami, anyone has neglected the performance of Rami or if he has forgotten one whole day of Rami or a large part of Rami, he must offer Dam. However, if anyone has neglected less than half of Rami, Sadaqah as in No. 4 is necessary for every pebble neglected.
19. In case of shaving done outside the boundary of the Haram Shareef or after the 12<sup>th</sup> or before Rami or in the case of performing Halq before Qurbaani, or performing Qurbaani before Rami by a Qaarin or Mutamatti, Dam becomes necessary.
20. Wherever the question of Dam as in No. 1 and Sadaqah as in No. 4 arises, for a Qaarin double Dam and double Sadaqah are necessary.

## **16. HAJJ-E-BADAL**

The correct procedure is as follows: any person from one's own country may accompany one and perform the Hajj on behalf of that person. Alternatively, one may send somebody to perform the Hajj in one's place and cover all expenses involved in food, accommodation, transport charges etc. It is recommended for this work that such a person be chosen who knows the full procedures and laws pertaining to Hajj.

It is a wrongful procedure to choose, after reaching Makkah, a local person there to perform the Hajj for one's father or grandfather etc. in

consideration of a grant of Ihraam clothes and a paltry sum of money. This is a procedure commonly adopted by certain unwise persons for Hajj-e-Badal purposes. They think that in this way, the Hajj has been duly accomplished.

Take note of the following regulations with regard to Hajj-e-Badal:

1. Persons on whom Hajj is obligatory and who cannot go to perform Hajj themselves must assign some other person to perform the Hajj on their behalf.
2. The person who assigns must be in a state of complete permanent physical inability to attend himself. In case he gets well with time, it is compulsory for him to perform the Hajj himself.

## **17. ZIYAARAAT IN MAKKAH MU'AZZAMAH**

Every span of the City of Allah Ta'ala is a place of Ziyaarat for the eyes and for the heart and every part of it is graced with Allah Ta'ala's Mercy. On whichever place you set your eyes you will see His manifestation and at whichever place you sit the land will assume the form of light.

### **17.1 Makkah Shareef**

In this condition and with these feelings, let us proceed to Makkah for Ziyaarat (visit to the holy places).

1. Jannat-ul-Muallah Shareef: This is a very vast and extremely ancient cemetery, divided into three parts. In the last part is to be found the Tomb of Hazrat Khadijat-ul-Kubra (Radiallahu Ta'ala Anha), our Beloved Rasool's (Sallallahu Alaihi Wasallam) first wife. It was she who gave birth to all of the Holy Prophet's children, with the exception of Hazrat Ibrahim (Radiallahu Ta'ala Anh). At some distance from this place towards the east is to be found the grave of Hazrat Haashim

(Radiallahu Ta'ala Anh), the ancestor of the Holy Prophet (Sallallahu Alaihi Wasallam) and others, but almost all the tombs have been destroyed.

2. Mazaar of Hazrat Khwaja Usman Harooni: Hazrat Khwaja Usman Harooni (Radiallahu Ta'ala Anh) was the Murshid (spiritual guide) of Hazrat Khwaja Muinuddeen Chishti Ajmeri (Radiallahu Ta'ala Anh). This place lies in the vicinity of the palace of Sharif-e-Makkah.
3. Masjid-e-Jinn: It lies between Masjid-e-Khwaja Usman Harooni and the Jannat-ul-Muallah and it is at this very place that the Jinns listened to the recitation of the Holy Qur'an from the Holy Prophet (Sallallahu Alaihi Wasallam).
4. Masjid-e-Bilal: This Masjid is situated at the top of Jabal-e-Abu Qubais. This Masjid is also called Masjid-e-Hilaal. It is at this very spot that Hazrat Umar Farooq (Radiallahu Ta'ala Anh) proclaimed his acceptance of Islam.
5. Shaq-ul-Qamar: This spot is about 50 paces away from Masjid-e-Bilal on Jabal-e-Abu Qubais. It is at this very spot that the Holy Prophet (Sallallahu Alaihi Wasallam) stood when he caused the moon to be split into two.
6. Mauladun Nabi (Sallallahu Alaihi Wasallam): At this very place, the last and cherished Prophet of Allah (Sallallahu Alaihi Wasallam) was born. Presently, there is a library as well as a Madressah at this place which is situated in Mohalla Qashaashiya in the street of Sooqul Lail. This place is on the "Share Malik Saood".
7. Baitu Abi Bakr: This house is situated in Mahalla Ghaasiya. It is in this very house that Hazrat Aisha Siddiqah (Radiallahu Ta'ala Anha) was born and it is from this very house that the Holy Prophet (Sallallahu Alaihi Wasallam) started for the Hijrat.

Nowadays, the ground floor is occupied by shops and the upper storey by a Masjid.

8. Maulad Hazrat Ali: In this very place Hazrat Ali (Radiallahu Ta'ala Anh) was born. It is situated in Mohalla Ali which is very near to Mauladun Nabi.
9. Maulad Hazrat Fatimah: This is the house of Hazrat Khadijat-ul-Kubra (Radiallahu Ta'ala Anha). In this place, the Holy Prophet (Sallallahu Alaihi Wasallam) got married to Hazrat Khadijat-ul-Kubra (Radiallahu Ta'ala Anha) and at this place Hazrat Bibi Fatimah, Hazrat Qaasim, Hazrat Zainab, Hazrat Ruqayya, and Hazrat Umme Kulsoom (Radiallahu Ta'ala Anhum) were born. This place is situated in one of the streets of Share Faisal. Nowadays there is a Madressah there.
10. Baitu Umme Haani: This is the house of Hazrat Umme Haani (Radiallahu Ta'ala Anha). It is from this place that the Holy Prophet (Sallallahu Alaihi Wasallam) left for Me'raj and it is situated inside the Haram Shareef and its name is Baab-e-Umme Haani (Door of Umme Haani).
11. Baitu Arqam: It is in this very place that the Holy Prophet (Sallallahu Alaihi Wasallam) sought refuge from the Kuffaar (disbelievers). It is also in this very house that Hazrat Umar Farooq (Radiallahu Ta'ala Anh) accepted Islam. It is only a few paces from Safa and Marwah and is situated at a street corner. There was a Madressah there but in the new construction of the Haram Shareef, this historical place has been destroyed.

In addition to these, if good fortune favours you, and if Allah Ta'ala helps you, visit Ghaar-e-Hira (the cave of Hira) and Jabal-e-Thaur (Mount of Thaur) and enlighten your mind and spirit with the history of Islam.

## 17.2 Mina Shareef

Presence in the following places is also a source of rewards and blessings and it also favours the acceptance of Duas:

1. Masjid-ul-Bai'at: It is at this very place that the Treaty of 'Uqba (Bai'at-ul-'Uqba) was held, but no Masjid exists there any longer.
2. Masjid-ul-Qabsh: It is at this very place that the grand sacrifice of Hazrat Ismail (Alaihis Salaam) took place. Presently there is no Masjid there. Only a signboard is to be found on the skirt of the hill.
3. Masjid-e-Khaif: This is a famous Masjid in Mina. At this place 70 Prophets of Allah Ta'ala have prayed. It is also the burial place of 70 Prophets. In this field, at the time of Hajjat-ul-Wida, in 10 Hijri, the Holy Prophet (Sallallahu Alaihi Wasallam) caused tents to be erected and prayers held.
4. Ghaar-e-Mursalaat: It is in this cave that Surah Mursalaat was revealed. It lies in the vicinity of the Hill near Masjid-e-Khaif.

## 17.3 Maqaam-e-Ja'raanah

This station is situated near Makkah and Taaif, near Arafaat. It is here that the Holy Prophet (Sallallahu Alaihi Wasallam) in Shawwal of 8 Hijri caused the spoils from the Battle of Hunayn to be distributed.

The fountain there continues to enjoy the blessings of the blessed saliva of the Holy Prophet (Sallallahu Alaihi Wasallam). On account of this, the well overflows with water. Tying Ihraam and making Umrah from this station involves tremendous benefits. People commonly call this Umrah (the Umrah of Ja'raanah) the big Umrah.

## 17.4 Taaif the Blessed

In case you have the opportunity during the days of your stay in Makkah, with fervour and contentment, perform also the Ziyaarat of Taaif the blessed, every atom of which reflects the practical history and the confirming message of Islam. Taaif the blessed is the witness of the pristine history and preaching of Islam and most particularly the propagation of mission work and the declaration of the true picture of Islam.

Taaif Shareef is situated south east of Makkah at a distance of 113 km. It is a very important station on account of its dazzling beauty and very pleasant climatic conditions and is renowned for its vegetable and fruit.

At the following places you are recommended to perform Ziyaarat:

1. **Rauzah Abdullah Ibn Abbas:** This blessed shrine is on the left of Masjid-e-Ibn Abbas and close to the gate. Here Hazrat Hibrul Ummat Mufassir-e-Qur'an Hazrat Abdullah Ibn Abbas (Radiallahu Ta'ala Anh) along with the venerated son of the Holy Prophet (Sallallahu Alaihi Wasallam) Hazrat Abdullah (Radiallahu Ta'ala Anh) (his titles were Tayyib and Taahir) are lying at rest. People call Masjid-e-Ibn Abbas Haram Shareef.
2. **Bir-e-Nabi:** It is in this very well that the Holy Prophet (Sallallahu Alaihi Wasallam) put his blessed saliva during the Battle of Hunayn when the water had dried up. Due to the blessings of the Holy Prophet (Sallallahu Alaihi Wasallam) it is, till now, overflowing with water.
3. **Masjid-e-Nabi:** This is a small Masjid about 200 paces away from Masjid-e-Ali and situated on the southern side. Here, the Holy Prophet (Sallallahu Alaihi Wasallam) performed Salaah at the time of Tableegh in Taaif.

4. **Rauzah Hazrat Ikramah:** This place is about 3 km from Masjid-e-Nabi on the south and is situated on the top of a hill. It is the Mazaar of Hazrat Ikramah (Radiallahu Ta'ala Anh), the son of Abu Jahl. The Mazaar has suffered damages.

**Note:** All the above places are situated on the south at a distance of one mile from Taaif Shareef and in the vicinity of Matna.

5. **Jabal-e-Ghazaala:** It is a hill about 1.5 km west of Taaif Shareef. It is the subject of a famous deer story as detailed below:

Once, a Jew caught a heifer in his net. The heifer complained to the Holy Prophet (Sallallahu Alaihi Wasallam) that babies had been born to her that very day. She said, "I was going in their direction when I was caught." The Holy Prophet (Sallallahu Alaihi Wasallam) told the Jew to free the heifer and gave his guarantee that she would return after suckling the babies. In case of her failing to return, the Holy Prophet (Sallallahu Alaihi Wasallam) bound himself to compensate for its value. The Jew freed her.

The heifer suckled her babies and returned subsequently with them. The Jew immediately made this request: "I am not going to hold what you have made free," and in addition, he accepted Islam. This is the incident for which this hill is famous.

It was a wonderful miracle that wherever the milk of that heifer leaked on the hill, beautiful shrubs sprouted. To this day, these shrubs have been seen by a few people. These shrubs enjoy the reputation of being very useful for dimness of sight and other eye-trouble.

6. **Bustaan-e-Ali:** It is a small garden which Hazrat Ali (Radiallahu Ta'ala Anh) gave in Waqf for the Muslims. The garden is

situated about 1.5 km south of Taaif Shareef. It is in the village of Matna near Masjid-e-Ali.



## 18. DEPARTURE TO MADINAH SHAREEF



**Figure 7: The Beautiful Sight of Masjid-e-Nabawi**

The separation from Makkah Shareef will now change into the meeting with Madinah Shareef. The distance from Baitullah (Holy Ka'bah) changes into nearness with Baitur-Rasoolullah (Sallallahu Alaihi Wasallam) (shrine of the Holy Prophet). The departure from Ka'bah changes into the sight of the beloved Green Dome of the Holy Prophet (Sallallahu Alaihi Wasallam).

The essence of the Hajj pilgrimage is now at hand. You are going to Madinatul Munawwarah. If your car is travelling at 100 km per hour, your heart on the contrary is travelling to Madinah at a speed of hundreds of km at every beating of your eyelids.

Glory be to Allah Ta'ala! In the prevailing restlessness, here is Jeddah coming into sight. Now, you are moving towards Madinah. Every goal of this journey looks beautiful and every place appears delightful. While passing through the stations of Raabigh and Mastoora and while refreshing your faith with worship and with obedience and while enjoying the residence and food provided, you are approaching with

the utterance of Durood and Salaam, the destination of sacrifice and love.

### **18.1 Badr Shareef**

Formerly, it was difficult to go to Badr Shareef on account of the rough road available and on account of its distance from Madinah, but currently, by the grace of the Martyrs of Badr, it is quite easy to proceed to Badr. In the new Madinah Road, Badr Shareef is also an important station.

The field of Badr is situated south west of Madinah at a distance of about 130 km. If you have the opportunity, spending a night here in tranquility will yield substantial rewards and blessings.

Offer Faatiha in honour of those noble souls through whose sacrifice Islam is alive today.

Now, just after leaving Badr Shareef at a very short distance on the road, there exists also the shrine (Mazaar) of Hazrat Abu Zarr Ghaffari (Radiallahu Ta'ala Anh) on the right-hand side of the skirt of a hill.

A condition of extreme solitude prevails here. According to a Hadith from the Holy Prophet (Sallallahu Alaihi Wasallam) given more than 1400 years ago, Hazrat Abu Zarr Ghaffari (Radiallahu Ta'ala Anh) would be living alone in that place from where he will leave the world alone and from where he would be raised alone on the Day of Resurrection. Even today, the exact spot can be seen.

### **18.2 Towards Madinah Shareef**

You are advancing with the mystical perception of this place. Lower your eyes, then tearfully raise them gradually, and contemplate the 2 hills parallel before you. Perhaps it was the same road along which the she-camel of the Holy Prophet (Sallallahu Alaihi Wasallam) travelled. The beautiful scenery and perfumed air indicate the same

thing. Now, behold, Zul Hulayfa (Bir-e-Ali) is at hand. Now you are nearing Madinah.

If you have the opportunity, take a Ghusl and change your clothes. Perfume yourself and with full respect, start reciting Durood Shareef. Now your car is gathering speed again, the atmosphere is more cool and the water more and more sweet and fresh. Make your way ahead. You are coming closer to the station of Madinah. It is indeed a thousand pities that it is the motor car and not your head that is treading upon the sacred ground of Madinah and offer the abundant gift of Durood and Salaam.

SubhanAllah! With the recitation of much Durood and Salaam, you have reached Bir-e-Urwa (Wadi-e-Aqeeq) and now this unclean body is also nearing the clean city. Now, alight from the car and give a chance to your feet to kiss the sacred earth. Then, with Wudhu, and with the recitation of Durood and Salaam go ahead.

## **19. FIRST SIGHT OF THE GREEN DOME**

Now, you are beholding the population of Madinah Tayyabah. Behold! The light of every believer's eyes and the tranquility of every believer's heart: the Green Dome in the middle of the population like a green stone in the middle of a ring lies in your sight. There is consensus amongst the Scholars that the holy earth that is just parallel to the green tomb of the Holy Prophet (Sallallahu Alaihi Wasallam) exceeds in sacredness the holy earth of the Ka'bah and Jannat (Paradise), and according to Ulama, is even more significant than the Heavenly Throne (Arsh). With weeping eyes and bowed head, with love and ecstasy recite wholeheartedly, again and again, Durood Shareef.



**Figure 8: The Green Dome: Tranquility for the Hearts of the Believers**

### **19.1 Baabul Ambariya**

The gate of the Beloved City of the Holy Prophet (Sallallahu Alaihi Wasallam), Baabul Ambariya is in sight. Step inside with your right foot first and recite:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ط رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ  
 وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَازْرُقْنِي مِنْ زِيَارَةِ  
 رَسُولِكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءِكَ وَ أَهْلَ طَاعَتِكَ  
 وَأَنْقِذْنِي مِنَ النَّارِ وَاغْفِرْ لِي وَاذْهَبْ عَنِّي يَا خَيْرَ مَسْئُولِينَ ط

*Bismillaahi maashaa Allahu laa quwwata illa billaah. Rabbi adkhillni  
 mudkhala sidqew wa akhrijni mukhraja sidqin. Allahummaftah li  
 abwaaba rahmatika warzuqni min ziyaarati Rasoolika Sallallaahu  
 ta'ala 'alaihi wasallama maa razaqta awliyaa-ika wa ahla taa'atika  
 wan qizni minan naari waghfirli warhamni ya khaira mas-ooleen*

TRANSLATION: In the name of Allah, Allah be pleased. There is no power except with Allah. Oh my Lord! make me enter with the truth and make me come out with the truth. Oh Allah! Open for me the doors of Your Mercy and grant me the honour of visiting Your Messenger (Peace and Blessings of Allah be upon him) as You have granted it to Your saints and to Your obedient servants; and save me from the fire of hell and forgive me my sins and shower Your Mercy upon me, O the Best of those that are beseeched.

## 19.2 Congratulations O Pilgrims of Madinah

Behold! The sun of your good fortune is rising and the days of your life are shining. Behold! Here you are and here is the City of Madinah.

If it is possible, place your luggage in safe custody, pay your usual calls of nature and if it happens that you have not performed Ghusl before entering this place, hasten to take your Ghusl or otherwise, with Wudhu, after changing your clothes and perfuming yourself come to the exalted threshold of Masjid-e-Nabawi. On reaching the door of the Masjid, with hands joined together and making Salaam,

stop for a while as though you are asking for permission from our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam).

At this auspicious time, pay the respect which is due when entering into a Masjid and recite the necessary Duas, as discussed in Section 5.2. Say Bismillah and step inside the Masjid with your right foot first. Control your zeal and wishes, and show utmost respect in this exalted place. Also, provided the time is not Makrooh, perform 2 rak'ats Tahiyatul Masjid with *Alhamdu* and *Qul Ya Ayyuhal Kaafiroon* in the first rak'at and *Alhamdu* and *Qul Huwallaahu Ahad* in the second rak'at. Moreover, if it is possible, perform this Salaah in the Riyaaaz-ul-Jannah which is inside the Masjid.

## 20. ATTENDANCE IN FRONT OF THE HOLY SHRINE

After this, with utmost respect, control your heart and your eyes, and in case it is possible, while remaining self-restraint proceed in front of the Holy Shrine on the east side by the side of the holy feet and for every step which you take offer a gift of Durood and Salaam with the following complete certainty:

### RASOOLULLAH ﷺ IS ALIVE

The Holy Prophet (Sallallahu Alaihi Wasallam) is looking at his Ummah (followers) and is aware of their condition.

The belief and unanimity of opinion of all religious heads is that:

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي مُشَاهَدَتِهِ لِأُمَّتِهِ  
وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ وَعَزَائِبِهِمْ وَنِيَّاتِهِمْ وَخَوَاطِرِهِمْ وَذَلِكَ عِنْدَهُ جَلِيٌّ  
لَا خِفَاءَ لَهُ

*Laa farqa baina mautihi wa hayaatihi sallallaahu ta'ala 'alaihi  
wasallama fee mushaahadatihi li ummatihi wa ma'rifatihi bi  
ahwaalihim wa 'azaa-imihim wa niyyaatihim wa khawaatirihim wa  
zaalika 'indahu jaleeyun laa khifaa-ih*

TRANSLATION: There is no difference between the passing away and the life of the Holy Prophet (Peace and Blessings of Allah be upon him) as he sees his Ummah and is aware of them, he recognizes their condition, knows their intentions, their wishes and their inner thoughts, and all of these are clearly manifest to him and nothing is concealed from him.

Hazrat Allamah Ali Qari Makki (Radiallahu Ta'ala Anh) passed away in 1015 A.H. and writes in his book "Sharah Maslak" which is the best and most detailed manuscript for Hanafees on Hajj:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَالِمٌ بِحُضُورِكَ وَقِيَامِكَ وَسَلَامِكَ أَيْ بِجَمِيعِ

أَحْوَالِكَ وَأَفْعَالِكَ وَإِزْتِحَالِكَ وَمَقَامِكَ

*Annahu sallallaahu alaihi wasallama 'aalimun bihudoorika wa  
qiyaamika wa salaamika ay bi jamee'i ahwaalika wa af'aalika wa  
irtihaalika wa maqaamika*

TRANSLATION: In truth, The Holy Prophet (Peace and Blessings of Allah be upon him) knows your attendance, your standing, your salutations, in fact all your conditions, actions, departures and stations.

## 20.1 Salaam in the Court of Rasoolullah ﷺ



Figure 9: The Exalted Court of Rasoolullah ﷺ

Behold! Now you are at the distinguished Holy Chamber of the Holy Prophet (Sallallahu Alaihi Wasallam). With your hands folded like you stand in Salaah, but with your back facing the Holy Ka'bah and your face in front of the Rauza-e-Anwar (Illuminated Shrine), stand at a distance of four arm lengths from the north wall of the Holy Chamber.

This station is one of respect and submission. Beware! Don't try to either touch or to kiss the blessed drapery. With profound respect and modesty, with weeping and with normal and moderate voice, recite Salaam in this way:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْكَ  
يَا رَسُولَ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا شَفِيعَ  
الْمُذْنِبِينَ ط السَّلَامُ عَلَيْكَ وَعَلَىٰ أَلِئِكَ وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ ط

*Assalaamu 'alaika ayyuhan Nabiyyu wa rahmatullahi wa barakaatuh. Assalaamu 'alaika Ya Rasoolallah. Assalaamu 'alaika Ya Khaira Khalqillah. Assalaamu 'alaika Ya Shafee'al Muznibeen. Assalaamu 'alaika wa 'ala aalika wa as-haabika wa ummatika ajma'een*

TRANSLATION: Peace be upon you O Prophet of Allah together with the Mercy of Allah and His Blessings. Peace be upon you, O Messenger of Allah. Peace be upon you, O best in the entire creation of Allah! Peace be upon you O intercessor of the sinners. Peace be upon you, your noble family, your companions and upon your entire Ummah.

If you have the opportunity, offer the above Salaam again and again for yourself, your parents, your Murshid (spiritual guide), your teacher in religion, your children, your relatives, your friends, your acquaintances, and for all Muslims. Request his intercession (Shafaa'at) continuously in these terms:

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ ط

*As-alukash shafaa'ata Ya Rasoolallah*

TRANSLATION: O Messenger of Allah, I beg you for your intercession.

Thereafter offer Salaam to Rasoolullah (Sallallahu Alaihi Wasallam) on behalf of all those who requested you to convey their Salaams. If there exists no possibility of quoting all their names, ask only in this way:

“Ya Rasoolullah (Sallallahu Alaihi Wasallam), all those who have faith in you and who remember you have requested me to convey their Salaams to you. Please accept their Salaams. They too hope for your Shafaa'at on their behalf.”

Then move as little as an arm's length to your right, stand before the well illuminated face of Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh), the most honourable Companion of Rasoolullah (Sallallahu Alaihi Wasallam), and the greatest among those who sacrificed their lives for Rasoolullah (Sallallahu Alaihi Wasallam), and recite this salaam:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ ط  
السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ ط

*Assalaamu 'alaika Ya Khaleefata Rasoolillah. Assalaamu 'alaika Ya Wazeera Rasoolillah. Assalaamu 'alaika Ya Saahiba Rasoolillahi fil Ghaari wa Rahmatullaahi wa Barakaatuh*

TRANSLATION: Peace be upon you, O Khalifa of the Messenger of Allah. Peace be upon you, O Viceroy of the Messenger of Allah. Peace be upon you, O Companion of the cave (of Thaur) of the Messenger of Allah, and the Mercy and Blessings of Allah be upon you.

Again proceed to the right hand side by one arm's length and stand before the Mazaar Shareef of Hazrat Umar Farooq-e-Azam (Radiallahu Ta'ala Anh) and formulate this request:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط السَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْأَرْبَعِينَ ط  
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ ط

*Assalaamu 'alaika Ya Ameer al Mu'mineen. Assalaamu 'alaika Ya Mutammimal Arba'een. Assalaamu 'alaika Ya 'izzal Islami wal Muslimeena wa Rahmatullaahi wa Barakaatuh*

TRANSLATION: Peace be upon you, O Commander of the Faithful. Peace be upon you, O Completer of Forty (Muslims). Peace be upon

you, O Honour of Islam and of the Muslims, and the Mercy and Blessings of Allah be upon you.

Next turn to your left by half a foot or so and standing between the shrines of Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq (Radiallahu Ta'ala Anhuma) put forward this request:

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَي رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكُمَا يَا وَزِيرَي رَسُولِ اللَّهِ

اللَّهُ ط السَّلَامُ عَلَيْكُمَا يَا صَبِيْعِي رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

أَسْأَلُكُمَا الشَّفَاعَةَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْكُمَا وَبَارَكَ

وَسَلَّمَ ط

*Assalaamu 'alaikuma Ya khaleefatay Rasoolillah. Assalaamu 'alaikuma Ya Wazeeray Rasoolillah. Assalaamu 'alaikuma Ya Dajee'ay Rasoolillahi wa Rahmatullaahi wa Barakaatuh. As-alukumash shafaa'ata 'inda Rasoolillahi Sallallaahu ta'ala 'alaih wa 'alaikuma wa baaraka wa sallam*

TRANSLATION: Peace be upon you, O both Khalifas of the Messenger of Allah. Peace be upon you, O both Viceroy of the Messenger of Allah. Peace be upon you, O both who are resting beside the Messenger of Allah and the Mercy and Blessings of Allah be upon you both. I beg both of you to intercede with the Messenger of Allah for me. May Allah send salutations, blessings and peace upon him and upon you both.

These are all stations at which prayers are granted. Endeavour to put forward your requests here and recite comprehensive invocations. Otherwise, recite Durood Shareef, which is the soul of all Duas.

After Salaat-o-Salaam and after submitting your requests come to that side of the Masjid about which the blessed lips of Rasoolullah (Sallallahu Alaihi Wasallam) have reported the following:

مَا بَيْنَ بَيْتِي (أَوْ قَبْرِي) وَمِنْبَرِي رَوْضَةٌ مِّنْ رِّيَاضِ الْجَنَّةِ ط

*Maa baina baiti (aw qabri) wa mimbari raudatam mir riyaadil  
Jannah*

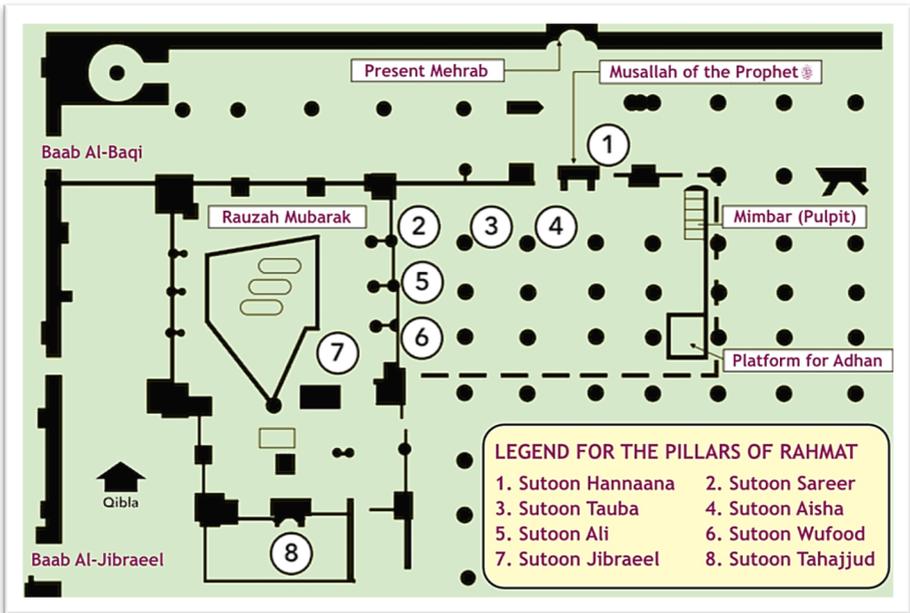
TRANSLATION: Whatever is to be found between my house (my grave) and my pulpit (Mimbar) is a garden from the gardens of Paradise.

Because of this, the name of this section is Rauzatul Jannah i.e. flower garden of Paradise. By the head side of Rasoolullah (Sallallahu Alaihi Wasallam) is drapery from which the boundary line of the Rauzah begins until the Mimbar where it ends. If there is possibility at this time, reach the Mimbar, recite Duas and offer Nafl if the time is not Makrooh and whatever you have to ask of the Almighty Allah, ask Him to grant your request for the sake of Rasoolullah (Sallallahu Alaihi Wasallam).

## 20.2 Pillars of Rahmat

The original pillars, called Pillars of Rahmat, which exist since the time of Rasoolullah (Sallallahu Alaihi Wasallam) in Masjid-e-Nabawi are eight in number. If you perform your Salaah near them, you will reap benefits and blessings In sha Allah. If the opportunity exists, perform also the Ziyaarat of these pillars. At these stations, Salaah can be performed and Duas solicited.

Figure 10 below provides a diagrammatic illustration of where the Pillars of Rahmat are situated within Masjid-e-Nabawi, followed by an explanation of each of the pillars.



**Figure 10: Diagrammatic Representation of the Pillars of Rahmat**

These pillars are as follows:

1. Sutoon Hannaana: This pillar is situated exactly behind the Musallah (Prayer place) of Rasoolullah (Sallallahu Alaihi Wasallam). Before the erection of the Mimbar it was here that Rasoolullah (Sallallahu Alaihi Wasallam) stood to deliver the Friday sermon. At this place stood Sutoon Hannaana, which, when the Mimbar was ready, wept in being separated from the Holy Prophet (Sallallahu Alaihi Wasallam).
2. Sutoon Sareer (Pillar of the raised couch): In this place was a mat filled with date seeds on which the Holy Prophet (Sallallahu Alaihi Wasallam) would rest during l'tikaaf. This pillar together with Sutoon Wufood and Sutoon Ali are situated close to one another in the draped wall by the head side of the Holy Prophet (Sallallahu Alaihi Wasallam).

3. Sutoon Tauba (Pillar of Repentance): This pillar bears the name of Hazrat Abu Lubaaba (Radiallahu Ta'ala Anh), a famous companion of the Holy Prophet (Sallallahu Alaihi Wasallam). Here the Tauba (repentance) of Hazrat Abu Lubaaba was accepted. Consequently, it is also called Sutoon Abu Lubaaba. This pillar is red in colour. It is second from the Hujrah Mubarak (the house of the Holy Prophet (Sallallahu Alaihi Wasallam)) and it is fourth from the Mimbar Shareef.
4. Sutoon Aisha: Near the Sutoon Tauba is situated this pillar. It is third from Hujrah Mubarak and third also from the Mimbar Shareef. It too is red in colour. About it the Holy Prophet (Sallallahu Alaihi Wasallam) said, "In my Masjid there is such a spot, which, if only the people were aware of the benefits it yields, they would draw lots to get there." After the passing away of the Holy Prophet (Sallallahu Alaihi Wasallam) Hazrat Aisha Siddiqah (Radiallahu Ta'ala Anha) said in this regard to her nephew Hazrat Abdullah Ibn Zubair (Radiallahu Ta'ala Anh), "This is the place, where this pillar is situated."
5. Sutoon Ali: It is a place where the Companions of Rasoolullah (Sallallahu Alaihi Wasallam) sat when they kept vigil in the early days. Most of this vigil work was performed by Hazrat Ali (Radiallahu Ta'ala Anh). In this very place Hazrat Ali (Radiallahu Ta'ala Anh) performed a substantial amount of Salaah. This pillar is also called Sutoon Haaris.
6. Sutoon Wufood (Pillar of Deputation): This is a remembrance of that place where four deputations were met by Rasoolullah (Sallallahu Alaihi Wasallam).
7. Sutoon Jibraeel: Most of the time Hazrat Jibraeel (Alaihis Salaam) called at this very place with Divine Revelations.
8. Sutoon Tahajjud: This pillar is situated on the north wall of the Tomb of the Holy Prophet (Sallallahu Alaihi Wasallam). Here

Rasoolullah (Sallallahu Alaihi Wasallam) used to perform the Tahajjud prayers.

Besides these, there is the Mehrab-un-Nabi (Niche of the Holy Prophet (Sallallahu Alaihi Wasallam)), Mehrab-e-Usmani, Mehrab-e-Sulaimani, the sitting place of Ashaab-e-Suffa, and in Masjid-e-Nabawi near any pillar wherever you can find a place, know that everywhere it is Noorun 'Ala Noor (light upon light). Here, every spot is a part of Jannah and remember what the Holy Prophet (Sallallahu Alaihi Wasallam) said about Masjid-e-Nabawi, "Any person who performs 40 consecutive Salaah in my Masjid will be saved from hypocrisy and from the torments of hell-fire.

In these stations if the time is not Makrooh, wholeheartedly perform your prayers.

## 21. HANDSOME PROGRAMME FOR MADINAH

Throughout your stay in Madinah Tayyabah, without wasting a single minute, spend most of your time with Wudhu in Masjid-e-Nabawi. Be constant with the performance of Salaah, recitation of the Holy Qur'an and Durood Shareef.

Always make it a point when entering any Masjid, especially Masjid-e-Haraam and Masjid-e-Nabawi to express the Niyat of I'tikaaf as follows:

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ ط

*Nawaitu sunnatal i'tikaaf*

TRANSLATION: I make the intention of Sunnat I'tikaaf

It is fruitful and highly beneficial that a Khatam (complete recitation) of the Holy Qur'an be completed here. After your five daily Salaah, endeavour to find the opportunity of reciting Durood and Salaam at

the Rauzah Mubarak of the Holy Prophet (Sallallahu Alaihi Wasallam).

At whatever place you are in the blessed city of Madinah, immediately, upon seeing the Green Tomb of our Beloved Master (Sallallahu Alaihi Wasallam), stand up and facing it offer Durood and Salaam with utmost respect.

Never turn your back on the Rauzah Mubarak of the Holy Prophet (Sallallahu Alaihi Wasallam) at any time.

### **21.1 Places to Visit in Madinah**

1. Daar-e-Hazrat Abu Ayyub Ansaari (Radiallahu Ta'ala Anh): It is at this sacred spot that the Holy Prophet's (Sallallahu Alaihi Wasallam) she-camel sat down. When the Holy Prophet (Sallallahu Alaihi Wasallam) performed the Hijrat (migration) from Makkah to Madinah, this was the first place where he resided. This spot is situated close to Baab-e-Jibraeel on the eastern side.
2. Mash-had Hazrat Usman Zun Noorain (Radiallahu Ta'ala Anh): This is the place where Jaami-ul-Qur'an Hazrat Usman Ibn Affaan (Radiallahu Ta'ala Anh) met martyrdom while reading the Holy Qur'an at the hands of rebels. This spot is situated in the immediate vicinity of Baab-e-Jibraeel on the eastern side. Forming part of the same circle, can also be found the house of the Ansaari (Helper) in which the Holy Prophet (Sallallahu Alaihi Wasallam) remitted a bow (kamaan) to Hazrat Sa'd Ibn Abi Waqqas (Radiallahu Ta'ala Anh) on the occasion of the Battle of Uhud. For the sake of that bow and of the key to the house of Hazrat Bibi Fatimah (Radiallahu Ta'ala Anha), perform a Ziyaarat.
3. Daar-e-Hazrat Imaam Hasan (Radiallahu Ta'ala Anh): This station is commonly called Daar-e-Hazrat Imaam Hasan. Presently there is a library in it.

4. Jannat-ul-Baqi: This is a sacred cemetery of Madinatul Munawwarah. In it rest at peace besides the 10 000 Companions of Rasoolullah (Sallallahu Alaihi Wasallam), countless Taabi'een and Awliya-e-Kaamileen (Perfect Friends). Perform Ziyaarat every day at this cemetery especially on Fridays when the Ziyaarat is more especially recommended.

When you are present here and while formulating your intention in favour of those who have been buried in it, read the following:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا إِن شَاءَ اللَّهُ تَعَالَى بِكُمْ  
لَا حِقُونَ ط اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَيْتِ الْعَرَقِدِ ط اللَّهُمَّ اغْفِرْ لَنَا وَلَهُمْ ط

*Assalaamu 'alaikum daara qaumim mu-mineena antum lana salafoo wa inna in sha Allahu ta'ala bikum laahiqoon. Allahummaghfir li ahlil baqee'il gharqad. Allahummaghfirlana walahum*

TRANSLATION: Peace be upon you, O the believers living here. You have preceded us and we are about to meet you. O Allah, forgive those that are buried in Baqi. O Allah, forgive us and them.



**Figure 11: Diagrammatic Representation of Significant Mazaars in Jannat-ul-Baqi**

Thereafter recite Durood Shareef, Surah Faatiha, Aayatul Kursi, Surah Ikhlāas etc. You may read whatever you like and offer the Sawaab (reward) to them. After this, in Baqi Shareef, perform Ziyaarat and offer Faatiha at all renowned places from the right hand side in the following order in accordance with Figure 11 above:

1. Hazrat Sayyidah Faatimat-uz-Zahra, Hazrat Sayyiduna Abbaas, Hazrat Imaam Hasan, Hazrat Imaam Zainul Aabideen, Hazrat Imaam Ja'far Saadiq and Hazrat Imaam Baaqir.
2. Hazrat Sayyidah Zainab, Sayyidah Ruqayya and Sayyidah Umme Kulsoom, the blessed daughters of Rasoolullah (Sallallahu Alaihi Wasallam).
3. The wives of Rasoolullah (Sallallahu Alaihi Wasallam) and the Mothers of the Believers, Sayyidah Aisha Siddiqah, Sayyidah Umme Salma, Sayyidah Hafsa, Sayyidah Juwayriya and others.
4. Hazrat Aqeel Ibn Abi Taalib and Hazrat Abu Sufyaan Ibn Haarith.
5. Hazrat Imaam Maalik and Hazrat Naafe', the slave of Ibn Umar.
6. Hazrat Ibrahim, son of Rasoolullah (Sallallahu Alaihi Wasallam).
7. Hazrat Usman Ghani - the third Caliph.
8. Hazrat Sayyidah Bibi Halima, the foster mother of Rasoolullah (Sallallahu Alaihi Wasallam).
9. Hazrat Fatimah, daughter of Asad (the mother of Hazrat Ali), Hazrat Abu Sa'eed Khudri.
10. Hazrat Sa'd Ibn Muaaz
11. Hazrat Ismail, the son of Imaam Ja'far Saadiq.
12. The four Martyrs of the Battle of Uhud.
13. Hazrat Safiya (the paternal aunt of Rasoolullah (Sallallahu Alaihi Wasallam) in the second section of Baqi.  
(Ridwaanullaahi Ta'ala 'Alaihim Ajma'een)

In Jannat-ul-Baqi, start the performance of your Ziyaarat in accordance with the above method, i.e. starting with Hazrat Abbaas and Hazrat Fatimah and ending with Hazrat Safiya (Radiallahu Ta'ala Anhum). This is the simplest method.

5. Masjid-e-Quba: It lies at a distance of about 5 km from Masjid-e-Nabawi. It is in respect of this sacred Masjid that the Holy Prophet (Sallallahu Alaihi Wasallam) has said that the performance of 2 rak'at Nafil yields the benefit of one Umrah. Your presence here on Saturday is Sunnah.
6. Shuhada-e-Uhud Shareef: Here, at the beginning of every year, Rasoolullah (Sallallahu Alaihi Wasallam) would honour the graves with his visit to those who received martyrdom in the Battle of Uhud and he would read the following:

اَلسَّلَامُ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ط

*Assalaamu 'alaikum bimaa sabartum fani'ma 'uqbad daar*

TRANSLATION: Peace be upon you for your patience, then what an excellent final abode you received.

First visit the shrine of Sayyidush Shuhada Hazrat Hamza (Radiallahu Ta'ala Anh) and offer Salaam. You should also send Salaam on Hazrat Abdullah Ibn Jahash and Hazrat Musab Ibn 'Umair (Radiallahu Ta'ala Anhum). With regard to the remaining martyrs, they are resting not far from this place, on the western side. You must visit them too and offer Faatiha and Salaam.

7. Mount Uhud: Perform the Ziyaarat of this mountain too. Rasoolullah (Sallallahu Alaihi Wasallam) said that Mount Uhud loves us and that we too should respond to its love. It is Sunnah to eat something from the trees of Uhud Shareef. Here, however, it is better that you pay your visit on the morning of Thursday.

8. Khamsah Masaajid: At this place there are five Masaajid:

1. Masjid Abu Bakr
2. Masjid Ali
3. Masjid Salmaan Faarsi
4. Masjid Umar
5. Masjid Fatah

It is at these places that on the occasion of the Battle of Khandaq, Rasoolullah (Sallallahu Alaihi Wasallam) appointed them for vigil during the night.

9. Masjid-e-Qiblatain: It is in this Masjid and during the course of Salaah that there was a change of Qiblah. First, two rak'at were performed in the direction of Bait-ul-Muqaddas and the remaining two rak'at in the direction of Ka'bah Shareef.

Besides these, there are other Masaajid which you may visit if the opportunity permits and where you may offer 2 rak'at Nafl prayers if the time is not Makrooh.

## **21.2 The Wells of Madinah**

The wells of Madinah Shareef enjoy the reputation of having been used by the Holy Prophet (Sallallahu Alaihi Wasallam) for Wudhu and water drinking purposes and in a few of which he has placed his sacred saliva. In case you come across somebody who knows their location, let him show you these wells, and during your visit, drink of their water.

## **21.3 The Departure from Madinah**

At the time of your departure from Madinah, go to the Rauzah Mubarak and with weeping and lamenting read Durood Shareef and offer Salaam and offer Duas with a sincere heart that you may again be present here. Ask for death in Madinah with Imaan and following the Sunnah so that you may be buried in Jannat-ul-Baqi. Also make

Dua that all the promises that you made to Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) in Makkah Shareef and Madinah Shareef, be firmly honoured by you and that you may not fall in sin again in the future.

Next, in the same manner as you left Ka'bah effectuate your departure from Madinah with the observance of the same due respects.

On this occasion, you must particularly make supplications (Duas) through the Waseela of Rasoolullah (Sallallahu Alaihi Wasallam) and continuously request him for his intercession on your behalf and on behalf of the Muslims in general.

اللَّهُمَّ ارْزُقْنَا أَمِينِ أَمِينِ يَا أَرْحَمَ الرَّحِيمِينَ وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا

مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَآئِنِهِ وَحِزْبِهِ أَجْمَعِينَ أَمِينِ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط



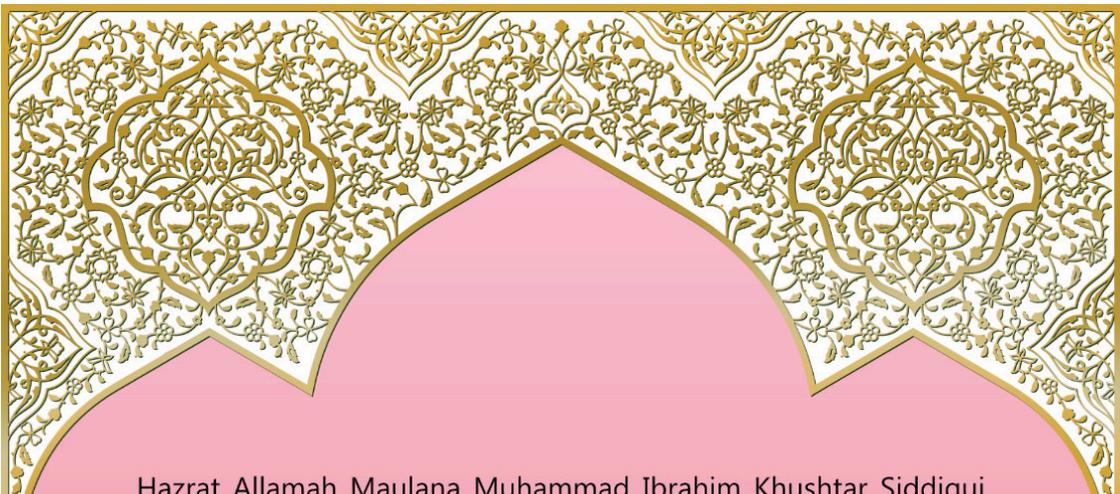
## APPENDIX - MAKROOH TIMES OF PRAYER

1. No Nafl (optional) Salaah is permitted just before the Fardh of Fajr (morning prayer). Only the Sunnah Salaah must be performed. Nafl Salaah can only be performed about 20 minutes after sunrise.
2. After Asr Salaah, no Nafl Salaah can be performed. Only Qaza Salaah can be performed. If after Asr Tawaaf of the Ka'bah is made, the 2 rak'at Nafl that has to be performed at Maqaam-e-Ibrahim must be read after Maghrib.
3. If the Fajr prayer time has been missed and a ray of light is apparent, postpone the Fardh of Salaah till the sun has completely risen. This indicates the period of the rising sun, and thus a prohibited time of prayer.
4. Noon - Midday: When the sun is at its zenith (i.e. Zawaal period), one has to wait for a slight decline.
5. Avoid making the Asr Salaah just a few minutes before Maghrib, because it is the time of the setting of the sun. However, if the Maghrib Azaan is heard, then the Asr Salaah has to be performed as Qaza after the Maghrib Salaah.
6. Jum'ah (Friday) Congregational Prayer: From the moment the Khateeb steps on the Pulpit (i.e. Mimbar) for the sermon (Khutbah) up to the completion of the Friday Jama'at, no Nafl or Sunnah Salaah can be performed.
7. On Eid day, no Nafl Salaah is to be offered before or after the Eid Salaah. For the Shafa'ees, on Eid only the Imaam must not perform Tahiyatul Masjid; the rest of the Shafa'ees can; but if the Khateeb is on the Mimbar while somebody is doing so, then the prayer must be hurriedly completed to enable listening to the sermon.
8. When the Iqaamat (call of congregational prayer) is made, no prayer must be commenced, with the exception of Fajr

Salaah, where the 2 Sunnah must be started and quickly completed, before the Fajr Jama'at ends.

9. For the Hanafees only, after Fajr if Tawaaf of the Ka'bah is made, the 2 rak'at Nafil that has to be performed at Maqaam-e-Ibrahim must be delayed until 20 minutes after sunrise.
10. When one has the call of nature (i.e. showing signs of feeling the urge to pass urine or stool), one has to relieve one's self first. If such signs occur whilst in actual performance of prayer that prayer has to be repeated.





Hazrat Allamah Maulana Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi رحمۃ اللہ علیہ (born 1348AH / 1930) was a roving ambassador of Islam and spread the love of Rasoolullah ﷺ and the teachings of Maslak-e-Ala Hazrat رحمۃ اللہ علیہ to many parts of the world. He was an exceptional luminary of his time and a disciple of Hujjatul Islam Hazrat Maulana Haamid Raza Khan رحمۃ اللہ علیہ, the eldest son of Ala Hazrat Imaam Ahle Sunnat Imaam Ahmad Raza Khan رحمۃ اللہ علیہ. He was a great Saint who transformed the lives of many with his immense knowledge, wisdom, spiritual excellence and charismatic talents. He passed on to Allah's Mercy in 1423AH / 2002 and his sacred Mazaar is in the city of Port Louis in Mauritius.

This book is one of his masterpieces, which is meant to assist the pilgrim at every step of the blessed journey of Hajj and Umrah. It covers the entire journey chronologically, starting from departing from one's home till one's return, as one heartbreakingly leaves the Holiest Earth of Islam.

Reading this book, one can visualize and appreciate how far and deep the author has gone into the journey of Hajj, based on detail, simplicity, and ease of use. The excellence of this book is its unique style that captivates the mind as if one is present in the holy lands of Makkatul Mukarramah and Madinatul Munawwarah.