

AHKAM (RULES) OF UMRAH

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

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

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

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

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

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

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

(b) To perform *Tawaf*

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

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

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

MAWAQIT

(The places traditionally stipulated for the assumption of Ihram)

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

A. MIQAT OF AN AFAQI

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

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

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

B. MIQAT FOR THE RESIDENTS OF HILL

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

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

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

C. MIQAT FOR THE RESIDENTS OF HARAM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IHRAM – ITS RULES AND REGULATIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NIYYAH FOR UMRAH

تَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى

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

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

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

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

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

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

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

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

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

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

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

MAKKAH MUKARRAMAH

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

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

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

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

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

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

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

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

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allah huma aftah li abwabe rahmate ka

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

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

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

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

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

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

and then make *Du'a* as under:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

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

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

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

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

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

أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الْكُفْرِ وَالْفَقْرِ وَمِنْ
 ضَيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ

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

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

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

TAWAF AND ITS KINDS

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

77. There are seven kinds of *Tawaf*:

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

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

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

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

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

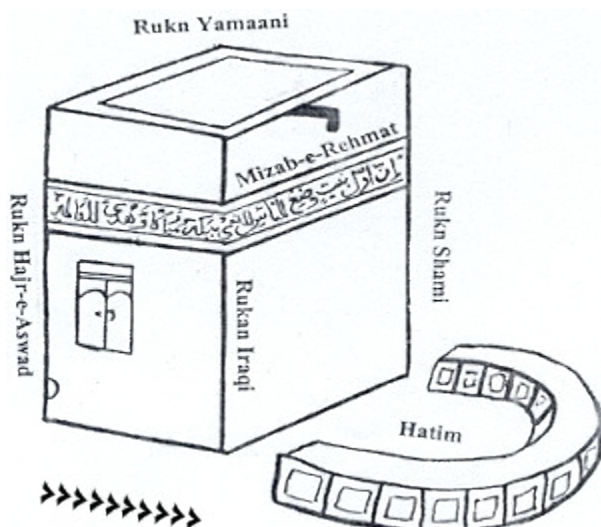
v) **Tawaful Nadhr:** It is *Wajib* when a person has made a vow to Allah to do it.

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

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

KNOW-HOW OF TAWAF

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



TO BE NOTED:

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

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

WAJIBAT, MUHARRAMAT AND MAKRUHAT OF TAWAF

78. WAJIBAT OF TAWAF

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

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

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

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

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

80. MAKRUHAT OF TAWAF:

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

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

RULES OF TAWAF

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

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

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

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

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

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

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

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

saying *TAKBIR*.

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

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

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ

Bismillahi Allahu Akbar Wa Lilla Hil Hamd

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

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

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

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

and then kiss his palms.

NOTE:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTE:

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

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

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

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

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

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

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

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

NOTE:

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

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

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

SUPPLICATIONS DURING TAWAF

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

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

A. BETWEEN HAJARUL ASWAD AND RUKNUL YAMAANI

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

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

NOTE:

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

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

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

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

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

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى

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

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

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

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

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

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ

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

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

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

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

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

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

B. SUPPLICATIONS BETWEEN RUKNUL YAMAANI AND HAJARUL ASWAD

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

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

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

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

SUPPLICATIONS AT MULTAZAM

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

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

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

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

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

MAQAME IBRAHIM AND SALAH WAJIB FOR TAWAF

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

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

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

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

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

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

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

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

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

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

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

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

ZAM ZAM WATER

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

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

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

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

NOTE:

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ

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

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

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

SA'EY AND ITS RULES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then he should recite three times in a loud voice:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

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

and three times he should recite:

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

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

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

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

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

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

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

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

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

i) recite *Kalimatut Tawhid*:

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

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

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

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

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

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

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

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

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

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

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

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

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

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

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

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

RITUAL SHAVING

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

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

NOTE:

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

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

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

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

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

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

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

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

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

STAY AT MAKKAH MUKARRAMAH AND RULES OF UMRAH AND TAWAF

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

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

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

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

NOTE:

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

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

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

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

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

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

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

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

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

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

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Subhan Allah Wabe Hamde hi Subhan Allah hil Azim

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

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

176. Or recite this:

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

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

iii) 100 times

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

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

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

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

i) 100 times third *kalimah*:

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

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

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

ii) 100 times

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

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

199. A pilgrim may also recite:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

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

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

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (١) عَدَدَ خَلْقِهِ

(٢) وَرِضَى نَفْسِهِ (٣) وَزِنَةَ عَرْشِهِ

(٤) وَمِدَادَ كَلِمَاتِهِ

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

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

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

اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، أَللَّهُمَّ

اهْدِنِي يَا لَهْدِي وَنَقِّنِي بِالتَّقْوَى

وَاعْفِرْ لِي فِي الْأَخِرَةِ وَالْأُولَى

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

TAWAFUL WADA

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

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

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

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

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

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

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

INSTRUCTIONS AND INVOCATIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ﷺ taught the supplication that is given below:

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سْئَلَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ
مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَ اَنْتَ الْمُسْتَعَانُ
وَ عَلَيْكَ الْبَلَاغُ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

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

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

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

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

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

MADINAH MUNAWWARAH

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

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

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

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

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

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

and should put the right foot in and then recite:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

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

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

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

Your Prophet and Your beloved Muhammad ﷺ).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After this he should recite seventy times:

صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَّ يَا رَسُولَ اللَّهِ

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

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

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

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

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

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

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

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ

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

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

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

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

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



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

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

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

THE PLACES TO VISIT IN MAKKAH MUKARRAMAH

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

THE PLACES TO VISIT IN MADINAH MUNAWWARAH

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

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

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

8. The Martyrs of Uhud.

9. Jannatul Baqi.

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

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

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

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