



لَيْتِكَ اللَّهُمَّ لَيْتِكَ



Method of Hajj and Umrah

Rafiq ul Haramayn

Companion for Hajj & Umrah Pilgrims



Allamah Maulana Abu Bilal رحمہ اللہ
Muhammad Ilyas Attar Qadiri Razavi



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لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Rafiq-ul-Haramayn

A Companion for Hajj Pilgrims

Comprehensive Method of Hajj & 'Umrah



Allamah Maulana Abu Bilal
Muhammad Ilyas Attar Qadiri Razavi

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Rafiq-ul-Haramayn

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*If you are eager to perform Hajj and 'Umrah correctly
and to make your visit to Madina-tul-Munawwarah
spiritually uplifting, go through the book*

Rafiq-ul-Haramayn

*Comprehending the Questions and Answers
given in this book is of vital importance*

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

Contents

Transliteration Chart	X
Translator's Notes.....	XI
Preface	XIII
Commendation.....	XIV

Suggestions for Hajj Pilgrims1

List of Items for Pilgrims	1
Additional Travelling Items.....	3
Health Certificate.....	4
Where to Keep Luggage?	4
When Should Pilgrims Travelling by Air Put On Ihram?	5
Jeddah to Makkah.....	5
Departure by Ship.....	6
When Should Pilgrims Travelling by Sea Put On Ihram?	7
Coast of Jeddah.....	7
Jeddah Customs	7
Transport Organized by Mu'allim.....	7
For Refund of Travel Coupons.....	8
Thirty (30) Madani Pearls Regarding Travelling.....	8
A Parable.....	9
How to Offer Ṣalāh During Journey?	14

Excellence of Hajj15

70 Million Virtues on Every Step	16
Risk of Death on Kufr (Disbelief).....	18
Treasure of Devotion, Essential for Hāji	18
Adopt Affiliation With True Devotee.....	18
Mysterious Hāji.....	19
Hāji Who Slaughtered Himself.....	19
How is it to Call Oneself Hāji?	20
An Anecdote	20
How is it to Display a 'Hajj Congratulations Board?'	21
Hajj on Foot.....	21

56 Terms 22

1. Ashhūr-ul-Hajja (أَشْهُرُ الْحَجَّةِ)	22
2. Ihṛām (إِحْرَام)	22
3. Talbiyah (تَلْبِيْه)	22
4. Idṭibā' (إِضْطِبَاع)	22
5. Raml (رَمْل)	23
6. Ṭawāf [Circumambulation] (طَوَاف)	23
7. Maṭāf (مَطَاف)	23
8. Ṭawāf-ul-Qudūm (طَوَافُ الْقُدُوم)	23
9. Ṭawāf-uz-Ziyārah (طَوَافُ الزِّيَارَةِ)	23
10. Ṭawāf-ul-Wadā' (طَوَافُ الْوَدَاع)	23
11. Ṭawāf-ul-'Umrah (طَوَافُ الْعُمْرَةِ)	24
12. Istilām (اِسْتِلَام)	24
13. Sa'ī (سَعْي)	24
14. Ramī (رَمْي)	24
15. Ḥalq (حَلْق)	24
16. Qaṣr (قَصْر)	24
17. Masjid-ul-Ḥarām (الْمَسْجِدُ الْحَرَام)	24
18. Bāb-us-Salām (بَابُ السَّلَام)	25
19. Ka'bah (كَعْبَةِ)	25
Names of 4 Corners of Ka'bah	25
20. Rukn Aswad (رُكْنٌ أَسْوَد)	25
21. Rukn 'Irāqī (رُكْنٌ عِرَاقِي)	25
22. Rukn Shāmī (رُكْنٌ شَامِي)	25
23. Rukn Yamānī (رُكْنٌ يَمَانِي)	25
24. Bāb-ul-Ka'bah (بَابُ الْكَعْبَةِ)	26
25. Multazam (مُلْتَزِم)	26
26. Mustajār (مُسْتَجَار)	26
27. Mustajāb (مُسْتَجَاب)	26
28. Ḥaṭīm (حَاطِم)	26
29. Mīzāb-ur-Raḥmah (مِيْزَابُ الرَّحْمَةِ)	26
30. Maqām-u-Ibrāhīm (مَقَامُ إِبْرَاهِيْم)	27
31. Zam Zam Well (بَيْتُ زَمْ زَم)	27
32. Bāb-uṣ-Ṣafā (بَابُ الصَّفَا)	27
33. Mount Ṣafā (كُوْهُ صَفَا)	27
34. Mount Marwah (كُوْهُ مَرْوَه)	28

35. Mīlayn-e-Akhḍarayn (مَيْلَيْنِ أَخْضَرَيْنِ)	28
36. Mas'ā (مَسْعَى)	28
37. Mīqāt (مَيْقَات)	28
There are 5 Mīqāt	28
38. Żul-Hulayfaḥ (ذُو الْحُلَيْفَةِ)	28
39. Żāt 'Irq (ذَات عِرْق)	29
40. Yalamlam (يَلَمْلَم)	29
41. Juḥfaḥ (جُحْفَه)	29
42. Qarn-ul-Manāzil (قَرْنُ الْمَنَازِل)	29
43. Mīqātī (مَيْقَاتِي)	29
44. Āfāqī (آفَاقِي)	29
45. Tan'im (تَنْوِيم)	29
46. Ji'irrānaḥ (جِوَرَانَه)	30
47. Ḥaram (حَرَم)	30
48. Ḥil (حِل)	30
49. Minā (مِنَى)	30
50. Jamarāt (جَمَرَات)	31
51. 'Arafāt (عَرَفَات)	31
52. Jabal-ur-Raḥmaḥ (جَبَلُ الرَّحْمَةِ)	31
53. Muzdalifaḥ (مُزْدَلِفَه)	31
54. Muḥassir (مُحَسِّر)	31
55. Baṭn 'Uranah (بَطْنُ عُرْنَه)	31
56. Mad'ā (مَذْعَى)	32
Places Where One's Du'ā is Accepted	32
Types of Ḥajj	34
Qirān	34
Tamattu'	35
Ifrād	35
Method of Putting on Iḥrām	35
Iḥrām of Islamic Sisters	36
Nafl Ṣalāḥ of Iḥrām	36
Intention for 'Umraḥ	36
Intention for Ḥajj	37
Intention for Ḥajj Qirān	37
Labbaik	38
One Sunnah	38
8 Madani Pearls of Labbaik	39

Important Ruling Regarding Intention.....	40
Meaning of Iẖrām	41
Ḥarām Acts in Iẖrām.....	41
Makrūḥ Acts in Iẖrām.....	43
Permissible Acts in Iẖrām.....	44
Difference in Iẖrām of Man and Woman	47
Useful Cautions in Iẖrām.....	48
An Important Caution	48
Explanation of Ḥaram	49
Entering Makkaẖ	49
Make Intention of I'tikāf.....	50
First Sight at Holy Ka'baẖ.....	50
Most Virtuous Supplication	51
Halting for Supplication During Ṭawāf is Forbidden.....	51

Method of 'Umrah.....51

Method of Ṭawāf	51
Supplication of First Round	55
Supplication of Second Round	57
Supplication of Third Round	59
Supplication of Fourth Round	60
Supplication of Fifth Round.....	62
Supplication of Sixth Round	63
Supplication of Seventh Round	65
Maqām-u-Ibrāḥīm	66
Ṣalāḥ for Ṭawāf.....	66
Supplication of Maqām-u-Ibrāḥīm	67
Come at Multazam	67
Du'ā to be Made at Multazam.....	68
An Important Ruling	69
Come at Zam Zam Well	69
Recite This Du'ā After Drinking Zam Zam Water	70
Sa'i of Ṣafā and Marwaẖ.....	70
Wrong Way	71
Du'ā of Mount Ṣafā	72
Intention of Sa'i	74
Du'ā When Descending from Ṣafā/Marwaẖ.....	74

Du'ā to be Recited between Green Marks.....	75
Ṣalāh of Sa'ī is Sunnah	76
Ṭawāf-ul-Qudūm	77
Halq or Taqsir	77
Definition of Taqsir	77
Taqsir for Islamic Sisters.....	77
Advice for Those Performing Ṭawāf-ul-Qudūm	78
Advice for Mutamatte'	78
Advice for All Ḥājīs	78
What to Do During Stay in Makkah*?.....	79
Very Important Caution	80
Advice for Islamic Sisters	81
Seven Ḥarām Acts During Ṭawāf.....	81
Seven Makrūh Acts During Ṭawāf.....	82
Seven Permissible Acts During Sa'ī and Ṭawāf.....	83
Seven Makrūh Acts in Sa'ī.....	83
Three Miscellaneous Rulings Regarding Sa'ī.....	84
Important Advice for Islamic Sisters	84
Putting on Ihram of Ḥajj.....	85
A Madanī Advice	85
Leaving for Minā.....	86
Alas! No Care is Taken.....	87
Du'ā of Night of 'Arafāt	87
Leaving for 'Arafāt.....	88
Du'ā of Pathway to 'Arafāt	88
Entering 'Arafāt.....	89
8 Madanī Pearls Regarding Ritual Stay in 'Arafāt	89
Emphatic Advice of Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن	90
Du'ās of 'Arafāt.....	91
It is Sunnah to Make Du'ā in 'Arafāt Whilst Standing.....	96
Du'ā of 'Arafāt (English)	97
Freed from Sins.....	107
Departure for Muzdalifah.....	107
Method of Offering Maghrib and 'Ishā Ṣalāh in Combination	108
Collect Stones	108
An Important Caution	108
Ritual Stay in Muzdalifah.....	109
Ramī; First Rite of 10 th Ṣul-Ḥijjah	110
Be Warned!	111

Six Madanī Pearls Regarding Ramī.....	112
Ramī by Islamic Sisters.....	113
Ramī by the Ill	113
Ritual Sacrifice of Ḥajj.....	114
Tokens for Animal Sacrifice	115
17 Madanī Pearls Regarding Ḥalq and Taqṣīr.....	116
12 Madanī Pearls Regarding Ṭawāf-uz-Ziyārah	118
Ramī of 11 th and 12 th Żul-Ḥijjah	120
12 Makrūh Acts in Ramī	122
19 Madanī Pearls about Ṭawāf-ur-Rukḥṣat.....	123
Ḥajj Badal.....	126
Pre-Conditions of Ḥajj Badal.....	127
Eight Madanī Pearls Regarding Ḥajj Badal.....	130

Pilgrimage to Madina-tul-Munawwarah132

Method of Enhancing Fervour	132
Quranic Proof for Remaining Barefoot.....	132
Preparation for the Visit	133
Grand Green Dome Appears	133
Enter Via Bāb-ul-Baqī'	134
Ṣalāh in Gratitude.....	134
Appearing Before Golden Grille	135
In What Direction is His Blessed Countenance?.....	135
Make Salām to Holy Prophet ﷺ	136
Make Salām to Şiddiq Akber رَضِيَ اللهُ عَنْهُ	137
Make Salām to Fārūq A'ẓam رَضِيَ اللهُ عَنْهُ.....	137
Make Salām to Shaikhain Together.....	138
Make Following Du'ās	139
Recite Near Golden Grille.....	139
Don't Turn Your Back Towards Golden Grille for Du'a	140
Reward of Fifty Thousand I'tikāf	140
Reward of Five Hajj Daily	141
How Many Times Should Salām Be Made Every Day?.....	141
Say Salām Orally.....	141
Old Woman Blessed With Grand Vision	142
Await Expectantly!	143
Blessed Vision	143

Passing Across Those Offering Ṣalāh is Sin	143
Reverence for Green Dome	144
Do Not Spit in Sacred Streets.....	144
Excellence of Fasting in Madīnah	144
Difference in Worth of Deeds in Makkah and Madīnah	145
Do not Use Shoes of Others.....	145
Alas! Jannat-ul-Baqi'	146
Salām to Those Buried in Jannat-ul-Baqi'	146
Broken Heart	147
Farewell Visit	147
Al-Wada' Yā Rasūlullāh ﷺ	148
Ziyārāt (Holy Sites) in Makka-tul-Mukarramah	149
Birthplace of Holy Prophet ﷺ	149
Jabal Abū Qubaīs	149
House of Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا	150
Cave of Jabal Ṣaur	150
Cave of Ḥirā	150
Dār-ul-Arqam.....	151
House of Sayyidunā Abū Bakr Ṣiddiq رَضِيَ اللَّهُ عَنْهُ	151
Masfalah	151
Jannat-ul-Ma'lā	152
Masjid Jinn	152
Masjid-ur-Rāyah.....	153
Masjid Khayf.....	153
Masjid Ji'irrah	153
Martyrs of Ḥunain.....	154
Tomb of Sayyidatunā Ma'imūnah رَضِيَ اللَّهُ عَنْهَا	154
11 Places in Masjid-ul-Ḥarām Where Holy Prophet ﷺ Offered Ṣalāh	154
Ziyārāt [Holy Sites] in Madīna-tul-Munawwarah	156
Advice for Hiring Taxi	156
Battlefield of Badr	156
Blessed Pillars of Masjid-un-Nabawī.....	156
Orchard of Jannah.....	159
Mihrāb of Holy Prophet ﷺ	159
Mimber (Pulpit) of Holy Prophet ﷺ	160
Platform of Aḥl-us-Ṣuffah.....	160
22 Masājid	161

Masjid Qubā	161
Five Masājid	161
Masjid Ghamāmāh	162
Masjid Ijābah	162
Masjid Qiblatayn	163
Jabal Uḥud	163
Mausoleum of Sayyidunā Ḥārūn عَلَيْهِ السَّلَام	163
Grave of Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ	164
Excellence of Making Salām to Martyrs of Uḥud	164
Salām in Court of Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ	164
Collective Salām to Martyrs of Uḥud	165
How to Visit These Holy Sites?	166

Offences and Their Expiations167

Definition of Dam etc.	167
Leniency in Dam etc.	167
Important Ruling Regarding Expiatory Fast	168
Fear Allah غُرُوجًا	169
Questions and Answers about Ṭawāf-uz-Ziyārah	170
Questions and Answers about Ṭawāf-ur-Rukḥṣat	173
Questions and Answers about Ṭawāf	174
Questions and Answers about Iqṭibā' and Raml	176
Questions and Answers about Sa'i	178
Questions and Answers about Kissing and Caressing	180
An Important Question	181
Questions and Answers about Intercourse	182
Questions and Answers about Cutting Nails	184
Question and Answers about Removal of Hair	185
Questions and Answers about Use of Perfume	189
Questions and Answers about Wearing Stitched Clothes etc.	193
Questions and Answers about Ritual Stay in 'Arafāt	196
Questions and Answers about Ritual Stay in Muzdalifah	197
Questions and Answers about Ramī	198
Questions and Answers about Ritual Sacrifice	199
Questions and Answers about Ḥalq and Taqṣīr	200
Miscellaneous Questions and Answers	201
Hajj Akber	205

Guidance for Those Working in Arab	206
How is it to Ask for Financial Help for Ḥajj or ‘Umrah?	207
How is it to Overstay for Ḥajj on ‘Umrah-Visa?	208

25 Parables of Hujjaj210

1. Why Should I Not Weep!	210
2. Unconsciousness Whilst Reciting Labbaïk (لَبَّيْكَ)	211
3. A Crippled Ḥāji.....	211
4. Sacrifice of Life in Path of Allah عَزَّوَجَلَّ	212
5. Mysterious Ḥāji.....	214
6. Ḥāji Without Performing Ḥajj.....	215
7. Ḥajj of Shaykh Shiblī.....	219
8. Just Six out of Six Hundred Thousand	220
9. Grapes from Ghayb.....	220
10. Help from Mustafa ﷺ	222
11. Look! We have Reached Madīnah	223
12. Green Horseman.....	223
13. Holy Prophet ﷺ Helps the Helpless	224
14. Beholding of Blessed Hand	226
15. May Salām be on You, O My Son!	226
16. Reply to Salām	227
17. Benevolence on Devotees	227
18. Envious Demise	227
19. I have Come to Holy Prophet ﷺ	228
20. Glad Tidings from Blessed Tomb.....	228
21. Meal from Holy Prophet ﷺ	229
22. Beloved Prophet ﷺ Granted Bread	230
23. I am Your Guest.....	230
24. Holy Prophet ﷺ Granted Dirhams.....	231
25. A'lā Ḥaḍrat and Beholding Holy Prophet ﷺ	231
Congratulations for Your Intention of Visiting Madīna-tul-Munawwarah!	234
15 Madanī Pearls for Those Travelling to Madīnah.....	236

Glossary	238
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Index	243
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Transliteration Chart

ع	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	H/h	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدّه	Ā/ā

Translator's Notes

Dear readers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing Amīr-e-Ahl-e-Sunnat, founder of Dawat-e-Islami Shaykh 'Allāmah Maulānā Abu Bilāl Muḥammad Ilyās 'Aṭṭār Qādirī Razavī's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ books and booklets into various languages of the world, is pleased to present the English translation of the book '*Rafiq-ul-Haramayn*.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense. For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, a transliteration chart has been added to represent those letters correctly.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute. However, a glossary has been given at the end of the book, elaborating the Islamic terms. Further, the index has also been added.

It should be noted that some of the descriptions regarding visa and pre-departure procedure may be specific to Pakistan. Respected Ḥājīs travelling from other countries will obviously be following the rules and regulations of their respective countries. Since this book was written by Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ several years back when sea travel for Hajj-pilgrimage was in operation in Pakistan, this book contains a description regarding sea travel.

This translation has been accomplished by the grace of Allah Almighty عَزَّوَجَلَّ, by the favour of His beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. If you find any shortcoming in this work, it may be a human error on the part of the Translation Majlis, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

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Preface

ط
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط

By the grace of Allah عَزَّوَجَلَّ and the support of His most beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sag-e-Madīnāh (the author) began to compose the rulings and manners regarding Ḥajj and Ziyārah in the fragrant environment of Makka-tul-Mukarramah in order to attain the privilege of serving the visitors to Ḥaramayn. To acquire further blessings, I also wrote a few pages within the spiritually glowing environment of Madīnāh-tul-Munawwarah and finally completed this book in Karachi. I named this book ‘Rafīq-ul-Ḥaramayn.’

I have tried to keep the language as simple as possible. My heart is overjoyed with the thought that though the author of this book could be anywhere, the book ‘Rafīq-ul-Ḥaramayn’ will be accompanying pilgrims during their visit to the sacred cities إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. It will be in their hands during Ṭawāf of the Holy Ka’bah and during their auspicious visit to Madīna-tul-Munawwarah. In this way it will make ‘Ṭawāf’ of Ka’bah... and إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ it will further be privileged to ‘visit’ sweet, fragrant Madīnāh, and ‘see’ the blessed green dome and the sacred Golden Grille.



Commendation

By

Shaykh Allamah Maulana Mufti Abu Saeed Muhammad
Abdul Lateef Qadiri

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَإِلَيْهِ وَأَصْحَابِهِ أَجْمَعِينَ

The undersigned has gone through the book ‘Rafiq-ul-Haramayn.’
!اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ The book has been written in simple and easy
Urdu (the original Urdu version). In fact, it is a summary of
A’lā Ḥaḍrat’s رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ famous booklet ‘Anwar-ul-Bishārah’
and that of the sixth part of Bahār-e-Sharī’at compiled by
Ṣadr-ush-Sharī’ah Maulānā Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. ‘Rafiq-ul-Haramayn’ is aimed at protecting Ḥajj and ‘Umrah
pilgrims from being misled due to reading erroneous and
unauthentic Urdu books/booklets on this subject.

I pray that Almighty Allah عَزَّوَجَلَّ reward the author of ‘Rafiq-ul-
Haramayn’, Amīr-e-Aḥl-e-Sunnat Maulānā Muhammad Ilyās
Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. May the Almighty accept his endeavour
and make it a means of success in the world as well as in the
Hereafter.

*Al-Faqīr, Abu Saeed Muhammad Abdul Lateef Qadiri
(Dean of Dār-ul-‘Ulūm ‘Ata-e-Mustafa, Jagnah Gujranwala)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Suggestions for Hajj Pilgrims

Dear Hajj pilgrims! May Almighty Allah عَزَّوَجَلَّ make your Hajj-pilgrimage a blessed one! Ensure that your provisions for this journey are ready at least 3 to 4 days before departure. It is also beneficial to seek guidance from some experienced Hāji. Although almost all the daily needs are available in Hijāz-ul-Muqaddas, it will be much cheaper to get these from your own country as 100 PKR converts to 17 Saudi Riyals only (this exchange rate was in 1410 Hījrī; it keeps changing). The cost of basic commodities rises during the Hajj season. Even a cup of tea costs 2 Riyals (about 12 PKR) at some places.

Hence the suggestions of Sag-e-Madīnāh (the author) and the list of necessary items mentioned would be extremely useful, especially for the middle class pilgrims. It should also be noted that the lighter the baggage, the more comfortable the journey. I am now suggesting some items that you should take with you. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ You will find them very useful during the pilgrimage. Please note that carrying fruits, cooked food, sweet-meats etc. are not allowed by the authorities.

List of Items for Pilgrims

1. (Madanī) Panj Sūrah
2. Shajarah of your Murshid

3. Baĥār-e-Sharī'at (part-six) and Rafiq-ul-Haramayn
4. Pen and pad
5. Diary
6. Compass (buy it in Hijāz; it would help you locate the direction of Qiblaĥ in Minā, 'Arafāt etc.).
7. A small pouch to be hung around the neck for keeping books, traveller's cheques, passport, health certificate, ticket, travel documents etc.
8. Iĥrām
9. Pocket belt to be tied around Iĥrām
10. 'Iṭr (lawful perfume)
11. Prayer mat
12. Rosary
13. Clothes as per requirement (according to the weather)
14. A shawl or blanket for covering the body
15. Pillow
16. 'Imāmaĥ (turban) with head-cloth and cap
17. Mat or cloth to be laid on the ground
18. It is Sunnaĥ to carry these things during a journey: mirror, oil, comb, Miswāk, kohl, sewing needle, thread and scissors.
19. Towel
20. Soap
21. Tooth powder
22. Safety razor
23. Ewer
24. Glass

25. Plate
26. Cup
27. Dining mat
28. Water bottle that can be hung around the neck.
29. Spoon
30. Knife
31. Pills for headache, cold etc.
32. Durable handbag
33. Large suitcase (mark it with some symbol, e.g. *).
34. Handheld fan (which will prove to be very beneficial in 'Arafāt, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**).
35. Water sprayer to spray water over the face and the body when it is hot.
36. Necessary cooking utensils
37. Self addressed & stamped envelopes (if you want to send letters to your family or friends you can do so via the pilgrims returning home earlier than you after having performed their Hajj. In this way your letter will be delivered cheaply, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**).

Additional Travelling Items

Since those travelling by sea can carry more baggage, some additional items are suggested for them.

1. A plastic bucket and a mug (for bathing and washing the clothes).

2. Tea, kettle, sugar and a few cups. Hot water for making tea is available in the kitchen on board ship. These items will also be useful in Haramayn.
3. Dry fruits, biscuits, apples etc. Consume these things in the ship. The use of lemon is very beneficial during a sea journey.
4. Those travelling by sea should pack their luggage in strong bags as their luggage is unloaded by cranes in Jeddah. If the bags are weak, they could break whilst being hoisted, causing many problems.

Health Certificate

All Hajj pilgrims should ensure that all of their travelling documents as per legal requirements are prepared in advance, e.g. health certificate. This will be delivered to you after you get vaccinated against cholera, chickenpox etc. at the Hāji camp. If even a single of these documents is incomplete in any way, you may be prevented from boarding the aircraft or you may also face problem at Jeddah airport.

Where to Keep Luggage?

Except your ticket, passport and necessary documents, deposit your entire luggage at the PIA office situated at the Hāji camp at least 8 hours before departure. Your luggage will be transported to your plane. PIA buses will transport you from the Hāji camp to the airport about 3 hours before departure. You may also choose to travel to the airport by your own transport. Anyway, you should be at the airport at least 3 hours before the flight. Check in at the check-in counter and get your passport checked at the passport control.

When Should Pilgrims Travelling by Air Put On Ih̥rām?

It takes almost 4 hours to reach Jeddah from Karachi by air. Whilst airborne it will be difficult to observe Miqāt. Hence those travelling from Karachi should make initial preparations at home. If it is not Makrūh time, offer the Naf̥l Ṣalāh of Ih̥rām and put on Ih̥rām as well at home.

However, do not make the intention of Ih̥rām at home as making intention causes certain restrictions to be imposed. Perhaps the aircraft may be delayed, causing you to observe the restrictions of Ih̥rām whilst waiting for the flight at the airport. Further, if you made the intention of Ih̥rām at home, you would no longer be allowed to wear garland around your neck because of the fragrance of flowers¹.

Hence it is convenient to reach the airport in Ih̥rām or normal dressing. Bathrooms, Wuḍū facilities and prayer halls are available at the airport. You may also put on Ih̥rām, offer Naf̥l Ṣalāh and make the intention of Ih̥rām at the airport, but it will still be convenient to make the intention of Ih̥rām after the aircraft has taken off. (See the details of Miqāt and intention on page 28 and 37 respectively).

Jeddah to Makkah

On arriving at Jeddah airport, disembark from the plane with your hand-luggage reciting Labbaik (لَبَّيْكَ) with utmost devotion. Make your way towards the custom's counter. After collecting

¹ Precautions of using fragrance in the state of Ih̥rām have been described in question/answer section of this book. Anyway, if someone has put on Ih̥rām but has not yet made the intention, nor has he recited 'Labbaik' it is permissible for him to apply fragrance and put on garland.

baggage and getting your passport and documents checked, proceed to the bus organized by your Mu'allim. Depart for Makka-tul-Mukarramah whilst reciting Labbaik (لَبَّيْكَ).

Remember that like any other journey this is also a journey during which one may encounter hardships and discomforts. Sometimes you may have to wait long for transport. Remain patient and content at all times. It is pointless quarrelling and arguing as it only aggravates the problem rather than resolve it. Further, the reward of patience is also lost.

Departure by Ship

Ships normally depart at about 1 p.m. Sometimes there could be a delay. However, Hajj-pilgrims should get to the harbour early in the morning so that the boarding procedures and other requirements could be fulfilled conveniently. Hajj-pilgrims are transported from the Hāji camp to the harbour for a reasonable fare (those reaching the harbour by their own transport will be responsible for any problems in case of delay).

Baggage will be transported via trucks. Ensure that your luggage is loaded on the truck. Hang the pouch containing your passport, ticket and any important papers etc. around your neck. Keep also the necessary items required during the journey including your Ihram etc. in a large cloth-bag with you.

On board ship, meal and tea are served at fixed intervals; be aware of that. Cost of meal and tea is included in the ticket. Those not used to sea travel may become 'sea-sick' resulting in dizziness and nausea. If this happens, sit down or lie down, lest you fall and get injured. If you do not feel better, contact the doctor. If you have any problem, contact your group leader. He will assist you, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

When Should Pilgrims Travelling by Sea Put On Ih̥rām?

Sea travel from Karachi to Jeddah via Aden usually takes 7 days. Do not put on your Ih̥rām in Karachi. Mīqāt for the Ḥajj-pilgrims from Pakistan and India is ‘Yalamlam’ which is almost 70 kilometres before Jeddah. When the ship approaches it, a siren wails in the ship, followed by an announcement on loud speaker advising the pilgrims to put on Ih̥rām. You may now put on your Ih̥rām. (The method of putting on Ih̥rām is described on page 35).

Coast of Jeddah

When the ship anchors at the coast of Jeddah, custom officials will board the ship to check your documents.

Jeddah Customs

Whilst reciting Labbaik (لَبَّيْكَ), disembark from the ship with a trembling heart carrying your hand baggage. Check in your baggage at the customs. You will then be transported to Madīnatul-Ḥujjāj, the Ḥāji camp of Jeddah. The necessary documents procedure may take 12 hours or more but you should not lose patience. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, The representative of your Mu'allim will be around to guide you.

Transport Organized by Mu'allim

Whether you travel by air or by sea, all transportations from Jeddah to Makkaḥ, 'Arafāt, Minā, Madīnaḥ etc. and finally back to Jeddah from Makkaḥ are to be arranged by your Mu'allim, the cost of which has already been included in your fare.

In addition, serving you with meal at the time of your first arrival at the Mu'allim's office in Makkaḥ and with lunch in 'Arafāt, is also the responsibility of the Mu'allim.

For Refund of Travel Coupons

Keep your travel coupons safely. If you have not used the transport arranged by the Mu'allim for travelling from Makkaḥ to Madinaḥ etc., you are entitled to a refund. When you get to Jeddah airport to depart for your country, simply take the unused coupons to the officials in the transport office to claim your refund.

Thirty (30) Madanī Pearls Regarding Travelling

1. When you are about to depart, seek forgiveness from your family, friends and associates regarding the rights which you may have violated. It becomes incumbent upon the people from whom forgiveness is sought to forgive whole-heartedly.

It is stated in a Ḥadiṣ that whomsoever is approached for forgiveness by an Islamic brother, it becomes Wājib for that person to forgive him, otherwise, he will be denied water from the pond of Kawṣar. (*Anwar-ul-Bishārah*)

2. Ask permission from your parents. If however Ḥajj has become Farḍ for a person he will have to perform Ḥajj even if his parents don't give permission. However, one should not travel to perform 'Umraḥ or a Nafl Ḥajj without the consent of one's parents. Further, it is a misconception that the offspring cannot perform Ḥajj until their parents have performed it.

3. If you possess belongings of others or owe debt to someone, return it. If you have unjustly seized someone's estate (i.e. property, possession, money etc.), return it or get it waived. If you cannot trace the owner, donate an equivalent amount in charity.
4. Fulfil the acts of worship which are still outstanding such as Ṣalāh, fasting, Zakāh etc. Repent of the sin of delaying them. The sole purpose of this journey must be to please Almighty Allah ﷻ and His beloved and blessed Prophet ﷺ.
5. The Hāji should meet Hajj expenses from lawful earnings; otherwise, there is no hope of Hajj being accepted, though his Farḍ will get offered.
6. Take extra provisions and spend them on your companions, the poor etc. This is a sign of Hajj Mabrūr [an accepted Hajj]. (*Anwar-ul-Bishārah*)
7. Show the luggage to be loaded on the hired transport to the transporter in advance. Do not load extra luggage without his consent.

A Parable

It is reported that once Sayyidunā ‘Abdullaḥ ibn Mubārak رضى الله تعالى عنه was about to go on a journey. A person gave him a letter to deliver to someone else. He asked the person to get the permission of the transporter as he had shown all his luggage to the transporter and the letter was an extra thing.

8. It is stated in a Ḥadīṣ that whenever three people depart for a journey, they should choose any one of them as Amīr (i.e. chief) as this helps manage the affairs.

9. The Amīr should be a well-mannered person and a follower of Sunnah.
10. The Amīr should serve his companions, striving for their comfort and convenience.
11. When leaving for the journey, leave as if one is going to depart from the world.
12. When leaving, seek Du'ā from everyone, as this will bring about blessings for you.
13. Islamic sisters should not travel without husband or a trustworthy Maḥram (one with whom marriage is Ḥarām forever) otherwise, sin will be recorded for every step till their return. (This ruling applies not only to Ḥajj-pilgrimage but also to every journey).
14. After putting on the travelling clothes, if it is not Makrūh time (for Ṣalāh), offer four Rak'āt Nafl Ṣalāh with Sūrah Fātiḥah and Sūrah Ikhlas in each Rak'at. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, this Ṣalāh will secure estate and family members till return.
15. Before leaving home, recite 'Āyat-ul-Kursī as well as from Sūrah Kāfirūn to Sūrah Nās excluding Sūrah Lahab with **بِسْمِ اللَّهِ** before each Sūrah. Recite **بِسْمِ اللَّهِ** once in the end as well. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will remain comfortable throughout the journey.
16. If it is not a Makrūh time, offer 2 Rak'āt Nafl Ṣalāh in the Masjid of your area.
17. While travelling by bus, train etc., recite the following invocations, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the conveyance will remain safe from all sorts of accidents.

❖ بِسْمِ اللَّهِ	Thrice
❖ اللَّهُ أَكْبَرُ	Thrice
❖ الْحَمْدُ لِلَّهِ	Thrice
❖ سُبْحَنَ إِلَهِهِ	Thrice
❖ لَا إِلَهَ إِلَّا اللَّهُ	Once

The following Quranic Du'ā once:

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

Purity is to Him, Who has given this carriage in our control,
and we did not have control over it and no doubt we have to
return towards our Creator.

(Part 25, Sūrah Zukhruf) (Kanz-ul-Īmān [Translation of Qurān])

18. Whilst travelling by ship, recite the following Quranic supplication, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will be protected from drowning.

بِسْمِ اللَّهِ تَجَرِبُهَا وَمُرْسَهَا ۖ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٦٦﴾ وَمَا قَدَرُوا اللَّهَ
حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمُوتُ مَطْوِيَّتُ
بِئْسَ إِلَهُ يَمِينُهُ ۖ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

Allah عَزَّوَجَلَّ in Whose name is its movement and its halt; indeed my
Rab is assuredly forgiving, the most merciful. And they (disbelievers)

esteemed not Allah عَزَّوَجَلَّ as was due to Him and He عَزَّوَجَلَّ will roll up the entire earth on the Day of Judgement and all the Heavens shall be rolled up by His Authority. And He عَزَّوَجَلَّ is free from their polytheism, and He عَزَّوَجَلَّ is glorified.

(Kanz-ul-Īmān [Translation of Qurān])

(The first part of this Du'ā is from Sūrah Hūd while the second part is from Sūrah Zumar).

19. After getting to the destination, perform two Rak'āt Nafl Ṣalāh provided the time is not Makrūh. To offer this Ṣalāh is a Sunnah.
20. After reaching the destination, make the following Du'ā from time to time. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ You will remain safe from every harm.

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ط

I seek refuge from the harm of creatures by (virtue of) the complete and perfect words of Allāh عَزَّوَجَلَّ.

21. Recite يَا صَمَدُ 13 times daily; you will be protected from thirst and hunger.
22. If there is a fear of an enemy, recite Sūrah Quraish. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, You will remain safe from every calamity.
23. During the journey, remain busy remembering Allah عَزَّوَجَلَّ and reciting Ṣalāt-‘Alan-Nabī as an angel will accompany you. If, on the other hand, you are engaged in gossips and listening to music etc., Satan will accompany you.

24. Whilst on journey, do not be heedless of making Du'ā for yourself and for all the Muslims as the Du'ā of a traveller is accepted.
25. According to a Ḥadīṣ, if someone facing a difficulty needs help, he should call out the following words thrice:

أَعِينُونِي يَا عِبَادَ اللَّهِ ط

Translation: O servants of Allah عَزَّوَجَلَّ! Help me.

(Ḥiṣn-e-Ḥaṣīn)

26. Treat all the Arabs including the Bedouins with extreme politeness. Even if they behave you harshly, endure it with patience. Our beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for the one displaying patience in response to the harshness of the Arabs. Do not criticize the acts of the dwellers of Makkaḥ and Madīnaḥ and those of any other Arab. Do not even think bad of them in your heart as this is beneficial in the world as well as in the Hereafter. However, if someone possesses heretic beliefs, do detest him strongly and avoid him like the plague.
27. Observe the foregoing manners and etiquettes during the return journey as well.
28. On returning from the journey, offer two Rak'āt Nafl Ṣalāḥ before going to home in the Maṣjid of your locality (provided the time is not Makrūḥ for Ṣalāḥ).
29. Likewise, offer two Rak'āt Nafl Ṣalāḥ after reaching home (provided the time is not Makrūḥ for Ṣalāḥ).
30. Then meet everyone warmly.

How to Offer Ṣalāh During Journey?

1. By Shari'ah, the person travelling at least 57.5 miles (i.e. almost 92 kilometres) is considered a traveller. (*Bahār-e-Shari'at*)
2. On reaching the destination, if one intends to stay over there for 15 days or more, he will not be regarded a traveller by Shari'ah. Instead, he will now be considered a Muqim (resident). In this case, he will not offer Qaṣr Ṣalāh (shortened Ṣalāh where 4 Farḍ Rak'at are reduced to 2).

However, if his intention was to stay for less than 15 days, he is to offer Qaṣr Ṣalāh, i.e. offer two Rak'at instead of four in Farḍ Ṣalāh of Zuḥar, 'Aṣr and 'Ishā. There is no reduction in the Farḍ Ṣalāh of Fajr and Maghrib. Likewise, Sunnah and Witr Ṣalāh will also be offered as usual without any reduction.

3. One cannot offer Farḍ, Witr and Fajr-Sunnah Ṣalāh in a moving train. These Ṣalāh may be offered after the train has stopped completely. If someone began offering Ṣalāh in a halted train which then moves, even if a little, before he finishes the Ṣalāh with Salam, the Ṣalāh will be invalid. If there is no chance of the train being halted (and the time for Ṣalāh is going to end), offer Ṣalāh in the moving train and make its Qaḍā later on after getting off the train. Other Sunnah and Nafl Ṣalāh may be offered in the moving train.
4. The ruling of offering Ṣalāh during air travel is quite different. All types of Ṣalāh (Farḍ, Witr, Sunan, Nafl etc.) may be offered during air travel. There is no need to repeat them afterwards.

5. During sea travel, all the Ṣalāḥ may be offered on board provided it is not possible to go on land for offering Ṣalāḥ. There is no need to repeat Ṣalāḥ either.
6. Whilst travelling on trains or planes, people usually offer Ṣalāḥ sitting and facing any direction they like. This is incorrect. One should find out the direction of the Qiblaḥ and then offer the Ṣalāḥ whilst standing. It is necessary to do so.

Excellence of Hajj

The Holy Quran states in Sūraḥ Baqarah, verse 196:

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

Fulfil Hajj and ‘Umrah for Allah عَزَّوَجَلَّ.

(Kanz-ul-Īmān [Translation of Qurān]) (Part 2, Al-Baqarah: 8)

1. The beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who performs Hajj avoiding indecent talks and sinful acts will return (from Hajj) as free from all sins as he was on the day his mother gave birth to him.’ (Bukhārī Sharīf)
2. The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘All sins committed in between (the performance of) one ‘Umrah and the other are expiated, and the reward of Hajj Mabrūr is nothing but Paradise.’ (Ibn Mājah)

3. Sayyidunā ‘Abdullaḥ bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Ḥajj and ‘Umraḥ remove poverty and sins as (the blacksmith’s) furnace removes all impurities from iron, gold and silver. The reward for Ḥajj Mabrūr is Paradise.’ (*Tirmizī, Ibn Mājah, Ibn Khuzaymah, Ibn Hibbān*)
4. Sayyidunā ‘Abdullaḥ ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Performing ‘Umraḥ in Ramaḍān is equivalent to performing Ḥajj with me.’ (*Abū Dāwūd*)
5. Sayyidunā Abū Mūsā رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The Ḥāji will intercede for his 400 family members and will be freed from sins as he was on the day he was born.’ (*Bazzār*)
6. Sayyidunā ‘Abdullaḥ bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports that the last Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘He who goes on foot to perform Ḥajj from Makkaḥ and then returns to Makkaḥ (on foot), 700 virtues equal to the virtues of Ḥaram will be written for him for his each step.’ When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about the worth of the virtues of Ḥaram, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Every virtue is equivalent to a hundred thousand virtues.’
وَالْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, As per computation, one will be rewarded 70 million virtues for every step. (*Bayḥaqī*) وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

70 Million Virtues on Every Step

Giving encouragement to go on foot to perform Ḥajj-rites Sayyidī A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has

stated in his book ‘Anwar-ul-Bishārah’, ‘If possible one should go to Minā, ‘Arafāt etc. from Makka-tul-Mukarramah on foot as 70 million virtues will be written for his every step till his return to Makka-tul-Mukarramah. This adds up to approximately seventy eight trillion and forty billion virtues. Without doubt, Allah ﷻ has showered innumerable blessings upon this Ummah for the sake of His beloved Prophet ﷺ.’

Sag-e-Madīnah (the author) states that Sayyidī Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن has made this estimation on the basis of the distance of the old longer route. Since tunnels have now been constructed in the mountains leading from Makka-tul-Mukarramah to Minā, shortening the route and facilitating the travel for pedestrians, the number of virtues will also reduce accordingly. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ

7. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports that the Holy Prophet ﷻ has stated, ‘Ḥāji is forgiven and the one for whom Ḥāji asks forgiveness is also forgiven.’ (Bazzār, Ṭabarānī)
8. Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا reports that the Prophet of Raḥmah, the Intercessor of Ummah ﷻ has stated, ‘There will be no accountability for the one who departs for Ḥajj or ‘Umrah and dies on the way. He will be ordered to enter Paradise.’ (Ṭabarānī)
9. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports that the beloved and blessed Prophet ﷻ has stated, ‘He who departed with the intention of performing Ḥajj and died on the way, the reward of Ḥajj will be written perpetually for him until the Day of Judgement. He who departed to perform ‘Umrah and died on the way, the

reward of ‘Umrah will be written continually for him until the Day of Judgement.’ (*Bayhaqī*)

Risk of Death on Kufr (Disbelief)

10. The Noble Prophet ﷺ has warned, ‘The person who has the means of performing Hajj and who has no apparent obstacles nor an oppressive ruler nor any disease that prevents him, even then, he dies without performing Hajj, he may die as a Jew or as a Christian.’ (*Dārimī*)

Treasure of Devotion, Essential for Hāji

Beloved Hājīs! As the physical means are necessary for the Hāji, inner spiritual treasure is also a significant requirement for him. This treasure is that of true love and devotion which is attained from the true devotees.

Once a person entered the blessed court of Sayyidunā Ghauš-ul-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Addressing the audience, Ghauš-ul-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ declared, ‘This person has just arrived here in a single step from Baīt-ul-Muqaddas (Jerusalem) in order to learn the manners of true devotion from me.’

Adopt Affiliation With True Devotee

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Even a saint possessing saintly miracle (Karāmah) needs to attend the court of a greater saint so as to attain the treasure of true devotion. How greatly we will be in the need of learning the manners of devotion! We should also have affiliation with some true devotee of the Holy Prophet to learn devotion from him and then depart for Madīnah.

Beloved Ḥājīs! Two incidents of the true devotees of Allah ﷻ and His beloved and blessed Prophet ﷺ are being presented. Read them with a dejected heart shedding tears in the desire of being blessed with love and devotion of Allah ﷻ and Mustafa ﷺ.

Mysterious Ḥāji

Sayyidunā Fuḍayl bin ‘Iyāḍ رضى الله تعالى عنه has narrated, ‘People were busy making Du’ā in the plains of Arafāt when I spotted a young man standing with his head hung in shame. Approaching him, I said, ‘O young man, you too make Du’ā.’ He replied, ‘I fear that I have lost the time granted to me, so how can I make Du’ā?’

Sayyidunā Fuḍayl bin ‘Iyāḍ رضى الله تعالى عنه states, ‘I said to him, ‘Make Du’ā hoping to be blessed by Allah ﷻ for the sake of these people’s supplications.’ As the young man tried to raise his hands for Du’ā, he became overwhelmed, letting out a piercing cry. He then fell onto the ground and his soul left his body. (*Kashf-ul-Maḥjūb*)

Ḥāji Who Slaughtered Himself

Sayyidunā Ḍunnūn Miṣrī رحمه الله تعالى عليه reports that once he saw a young man in Minā who was quietly sitting at a side while other people were busy performing their sacrifices (of animals). The young man cried out suddenly, ‘O my beloved Allah ﷻ! Your servants are busy offering their sacrifices. I wish to sacrifice myself in Your court. O my Creator! Accept my sacrifice.’ Saying this, he ran his finger across his throat and fell down. Sayyidunā Ḍunnūn Miṣrī رضى الله تعالى عنه stated, ‘I hurriedly approached him

and was astonished to see that he had passed away.’ (*Kashf-ul-Mahjūb*)

How is it to Call Oneself Hāji?

Respected Hājīs! Did you notice? This is the Hājj of true devotees! May Allah عَزَّوَجَلَّ bless us with a deeply sincere heart by virtue of these two Hājīs.

Remember, sincerity is a pre-requisite for the acceptance of any worship. The more sincere a deed is, the greater its reward will be. Alas! As a result of drifting away from Islamic teachings and righteous company, most of our worships are now ruined by ostentation.

Unfortunately, these days, ostentation and showing-off seem to have become an integral part in most of our affairs including even Hājj, a great worship. For example, many people call themselves Hāji after having performed Hājj. Sometimes they add the title of Hāji before their name. Perhaps you would be thinking as to what is wrong with this. Although there is no harm if other people call you Hāji without you desiring it but dear Hājīs! Ponder calmly, if one calls himself Hāji, isn't he informing others of his worship unnecessarily! This can better be understood with the help of the following example.

An Anecdote

A train was moving towards its destination. Two persons who were sitting close to each other started conversation. One of them asked the other, ‘What’s your name?’ The other person replied, ‘Hāji Shafiq.’ The second person also asked, ‘And what’s your name please?’ The first one replied, ‘Namāzī Rafiq.’

Astonished, Ḥāji Sahib remarked, ‘Namāzī Rafiq! It sounds very strange.’ Rafiq Sahib asked, ‘Would you please let me know as to how many times have you performed Ḥajj?’ The Ḥāji Sahib replied, ‘**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I performed Ḥajj just last year.’ Rafiq responded immediately, ‘You have performed Ḥajj just once in your life and you are openly calling yourself a Ḥāji showing-off your Ḥajj whereas I offer Namāz (Ṣalāḥ) five times daily, so what is strange if I call myself Namāzī Rafiq?’

How is it to Display a ‘Ḥajj Congratulations Board?’

You may have taken my point. Nowadays the trend of showing off has grown to extreme limits! On departure or arrival of Ḥāji Sahib, his home is adorned with lights along with a board ‘Ḥajj congratulation’ displayed at the front side of the home.

Allah **عَزَّوَجَلَّ** forbid, at some places, even the photographs of the Ḥāji Sahib dressed in Ihṛām are taken. What is all this? Is it appropriate for an escaped slave to return to the blessed court of his Master **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** with such pomp and show? Definitely not, one should proceed for Ḥajj with tears in eyes and remorse in heart for all the sins committed.

Ḥajj on Foot

Sayyidunā Mālik bin Dīnār **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** once left Basra for Ḥajj on foot. Someone asked him as to why he was not going by any transport. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** replied, ‘Should the escaped slave be on a carriage whilst returning to the court of his Master for asking pardon? By Allah **عَزَّوَجَلَّ**! If I headed for the sacred city of Makkah walking even on burning coal it is a small price to pay.’ (*Tanbīḥ-ul-Mughtarrīn*)

56 Terms

Those intending to perform Ḥajj should first go through the following terms and names of sacred places keeping them in mind so that it may become easier for them to understand the rulings etc. described in the book.

1. Ashḥur-ul-Ḥajja (أَشْهُرُ الْحَجِّ)

The holy months of Ḥajj which include Shawwāl, Ḥajj, Ḥijrah and the first ten days of Ḥijrah.

2. Iḥrām (إِحْرَام)

Iḥrām refers to the state in which even certain Ḥalāl things become Ḥarām for the one who recites Talbiyah with the intention of performing Ḥajj or ‘Umrah or both. Further, the unstitched shawls put on in the state of Iḥrām are also called Iḥrām metaphorically.

3. Talbiyah (تَلْبِيَّه)

The invocation repeatedly recited in the state of Iḥrām during Ḥajj and ‘Umrah, i.e.

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

4. Idṭibā' (إِضْطِبَاع)

The act of wearing upper shawl of Iḥrām in such a way that it passes underneath the armpit of right hand and remains on the left shoulder, keeping the right shoulder uncovered.

5. Raml (رَمْل)

Raml implies walking with small steps at a slightly increased pace whilst moving the shoulders and stiffening the chest during the first three rounds of Ṭawāf.

6. Ṭawāf [Circumambulation] (طَوَاف)

To circumambulate the Ka'bah 7 times is called Ṭawāf. One round is called a 'Shauṭ' while its plural is referred to as 'Ashwāt.'

7. Maṭāf (مَطَاف)

The specific area where Ṭawāf is performed.

8. Ṭawāf-ul-Qudūm (طَوَافُ الْقُدُوم)

The very first Ṭawāf performed on arriving in Makka-tul-Mukarramah is called 'Ṭawāf-ul-Qudūm' that is Sunnat-ul-Muakkadah for those making the intention of Ḥajj Ifrād or Ḥajj Qirān.

9. Ṭawāf-uz-Ziyārah (طَوَافُ الزِّيَارَةِ)

It is also called Ṭawāf Ifādah. It is an essential pillar of Ḥajj. It can be performed from the Ṣubḥ-e-Ṣādiq of 10th Ṣul-Ḥijjah till the sunset on 12th Ṣul-Ḥijjah. However, it is preferable to perform it on the 10th of Ṣul-Ḥijjah.

10. Ṭawāf-ul-Wadā' (طَوَافُ الْوَدَاع)

This Ṭawāf is performed after Ḥajj before departing from Makka-tul-Mukarramah. It is Wājib for every Āfāqī Ḥāji (the definition of an Āfāqī Ḥāji is given ahead).

11. Ṭawāf-ul-‘Umrah (طَوَافُ الْعُمْرَةِ)

This Ṭawāf is Farḍ for the person performing ‘Umrah.

12. Istilām (اسْتِلَامٌ)

Istilām is the act of kissing Ḥajar-ul-Aswad or touching it with one’s hand or with a stick and then kissing the hand/stick or pointing towards it with one’s hands and then kissing the hands.

13. Sa’ī (سَعْيٌ)

To walk between Ṣafā and Marwāḥ 7 times is called ‘Sa’ī.’ (One round implies going from Ṣafā to Marwāḥ; hence the 7th walk will end at Marwāḥ).

14. Ramī (رَمْيٌ)

To stone Jamarāt, i.e. Satans

15. Ḥalq (حَلْقٌ)

To shave one’s head completely within Ḥaram in order to be out of the restrictions of Iḥrām.

16. Qaşr (قَصْرٌ)

To trim each hair of a quarter ($\frac{1}{4}$) of the head equal to a finger digit in length. (A finger has three digits while the thumb has two).

17. Masjid-ul-Ḥarām (الْمَسْجِدُ الْحَرَامُ)

The Masjid in which the Holy Ka’baḥ is situated.

18. Bāb-us-Salām (بَابُ السَّلَام)

A blessed door of Masjid-ul-Ḥarām situated towards the east. When making first visit to the Masjid, it is preferable to enter through this door.

19. Ka'bah (كَعْبَة)

It is also called 'بَيْتُ اللَّهِ', i.e. the 'House of Allah عَزَّوَجَلَّ.' It is situated at the very centre of the earth. People throughout the world offer their Ṣalāh facing it. The Muslims make Ṭawāf (i.e. circumambulation) of it with great fervour.

Names of 4 Corners of Ka'bah

20. Rukn Aswad (رُكْنُ أَسْوَد)

The south-east corner of the Ka'bah where Ḥajar-ul-Aswad is affixed.

21. Rukn 'Irāqī (رُكْنُ عِرَاقِي)

The north-east corner of the Ka'bah towards Iraq

22. Rukn Shāmī (رُكْنُ شَامِي)

The north-west corner of the Ka'bah towards Syria

23. Rukn Yamānī (رُكْنُ يَمَانِي)

The western corner of the Ka'bah towards Yemen

24. Bāb-ul-Ka'bah (بَابُ الْكَعْبَةِ)

The blessed door of the Ka'bah made of gold. It is elevated from the ground. It is located in eastern wall between Rukn Aswad and Rukn 'Irāqī.

25. Multazam (مُلْتَزِم)

The wall section between Rukn Aswad and the sacred door of the Ka'bah.

26. Mustajār (مُسْتَجَار)

The western wall section situated exactly behind Multazam, between Rukn Yamānī and Rukn Shāmī.

27. Mustajāb (مُسْتَجَاب)

The southern wall between Rukn Yamānī and Rukn Aswad. At this place 70,000 angels are present to say Āmīn for Du'ā's. Sayyidī A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has named it 'Mustajāb' (i.e. the place where one's Du'ās are accepted).

28. Ḥaṭīm (حَاطِم)

The section inside the semi-circled small wall on the northern side of the Ka'bah. Ḥaṭīm is a part of the Ka'bah and entering it is just like entering the Ka'bah.

29. Mizāb-ur-Raḥmah (مِيزَابُ الرَّحْمَةِ)

The drain pipe made of gold, affixed on the roof of the northern

wall, between Rukn Shāmī and Rukn ‘Irāqī. The rain water pours from it into Ḥaṭīm¹.

30. Maqām-u-Ibrāhīm (مَقَامُ إِبْرَاهِيمَ)

The heavenly stone situated under a small dome in front of the door of the Ka’bah. Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام stood onto this sacred stone to construct the Ka’bah. It is a living Prophetic miracle of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام that his blessed footprints are still imprinted on it.

31. Zam Zam Well (بَيْتُ زَمْ زَم)

This is the blessed well which sprang out when Sayyidunā Ismā’il عَلَيْهِ السَّلَام rubbed his delicate blessed feet on the ground in his infancy. Looking at its water, drinking it and pouring it onto one’s body are all acts of reward and it is a cure for diseases. This blessed well is situated in the south of Maqām-u-Ibrāhīm.

32. Bāb-uṣ-Ṣafā (بَابُ الصَّفَا)

It is one of the southern doors of Masjid-ul-Ḥarām near which lies the mount Ṣafā.

33. Mount Ṣafā (كُوْهُ صَفَا)

It is situated on the southern side of the Ka’bah; Sa’ī starts from here.

¹ As per my little knowledge, the blessed face of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is towards the direction of Mizāb-ur-Raḥmaḥ in his sacred grave. Hence it’s been my practice to recite ‘الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ’ facing towards Mizāb-ur-Raḥmaḥ during Ṭawāf. Those who would like to make Salām from here may notice a pillar of the Masjid just in front of Mizāb-ur-Raḥmaḥ on which the word ‘Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’ is engraved in bold letters. In the same direction lies Bāb Madīna-tul-Munawwarah. If you exit from here, you will be on Madīnaḥ road.

34. Mount Marwaḥ (كُوْه مَرْوَه)

It is situated opposite the mount Şafā. One round completes on reaching Marwaḥ from Şafā and the seventh round also completes at Marwaḥ.

35. Milayn-e-Akhḍarayn (مَيْلَيْنِ أَخْضَرَيْنِ)

These are 2 green marks visible in the passage between Şafā and Marwaḥ. To make these marks prominent, green tube lights have been installed to the walls and the ceiling. In addition, green marble has been used on the floor, indicating the starting as well as the ending points of these marks. During Sa'ī, males are to run between these two green marks.

36. Mas'ā (مَسْعَى)

The passage between Milayn-e-Akhḍarayn is called Mas'ā. It is a Sunnah for males to run along this passage during Sa'ī.

37. Mīqāt (مَيْقَات)

It refers to the place which cannot be passed by the Āfāqī, without Ihṛām, who is going to Makkaḥ whether for trading or for any other purpose. Even the residents of Makkaḥ going out of Mīqāt (e.g. Madīnaḥ or Ṭāif) are not permitted to re-enter Makkaḥ without Ihṛām.

There are 5 Mīqāt

38. Żul-Ḥulayfaḥ (ذُو الْحُلَيْفَةِ)

It is approximately 10 kilometres away from Madīnaḥ towards Makkaḥ. It is the Mīqāt for those coming from the direction of Madīnaḥ. Its present name is 'Abyār-e-'Alī.'

39. Żāt ‘Irq (ذَات عِرْق)

It is the Mīqāt for those coming from the direction of Iraq.

40. Yalamlam (يَلَمْلَم)

It is the Mīqāt for those coming from the direction of Indo-Pak.

41. Juḥfah (جُحْفَه)

It is the Mīqāt for those coming from the direction of Syria.

42. Qarn-ul-Manāzil (قَرْنُ الْمَنَازِل)

It is the Mīqāt for those coming from the direction of Najd (whose present name is Riyadh) which is near Ṭāif.

43. Mīqātī (مِيقَاتِي)

The person who lives within the limits of Mīqāt is called a Mīqātī.

44. Āfāqī (آفَاقِي)

The person who lives outside the limits of Mīqāt is called an Āfāqī.

45. Tan'im (تَنْعِيم)

It is the place where people whilst staying in Makkah go in order to put on Iḥrām for ‘Umrah. It lies at about 7 kilometres from Masjid-ul-Ḥarām towards Madīnah. Masjid ‘Aishah has been built here. People refer to this place as ‘small ‘Umrah.’

46. Ji'irrānah (جِعْرَانَه)

It is situated about 26 kilometres from Makkaḥ on the way to Ṭāif. This is another place where people whilst staying in Makkaḥ go in order to put on Ihṛām for 'Umrah. People refer to this place as 'big 'Umrah'.

47. Ḥaram (حَرَم)

'Ḥaram' refers to the area around Makkaḥ whose limits have spread out up to several miles. This land is called Ḥaram because of its sacredness. Its limits are marked in all directions. It is Ḥarām (unlawful) for any person, whether Ḥāji or not, to hunt in its jungle and to cut its naturally growing trees and live grass. The people who dwell within the limits of Ḥaram are called Ḥaramī or Aḥl-e-Ḥaram.

48. Ḥil (حِل)

This is the area beyond the limits of Ḥaram but within the limits of Mīqāt. Certain acts which are Ḥarām within Ḥaram are Ḥalāl here. The people who live in this area are called Ḥillī.

49. Minā (مِنَى)

A valley about 5 kilometres away from Masjid-ul-Ḥarām where the Ḥājis stay. Minā lies within Ḥaram.

¹ On returning from the battle of Hunain our beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put on his Ihṛām for 'Umrah at this place. If possible, every Ḥāji should act upon this Sunnah. It is a very stirring place. Shaykh 'Abdul Ḥaq Muḥaddiṣ Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ quotes in Akhbār-ul-Akhyār that Sayyidunā 'Abdul Waḥhāb Muttaqī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has strongly advised, 'The visitors of Ḥaram should put on Ihṛām for 'Umrah at Ji'irrānah as it is such a sacred place where I was blessed with the vision of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a hundred times in my dream in a single night.'

50. Jamarāt (جَمَرَات)

The three places in Minā where stones are hurled (at Satan). The first one is called Jamra-tul-Ukhrā or Jamra-tul-‘Aqabaḥ, it is also called the big Satan. The second one is called Jamra-tul-Wuṣṭā (the medium Satan) and the third one is called Jamra-tul-‘Ulā (the little Satan).

51. ‘Arafāt (عَرَفَات)

About 11 kilometres from Minā lies the plains of ‘Arafāt where all Ḥājīs gather on the 9th of Żul-Ḥijjah. ‘Arafāt is situated outside Ḥaram.

52. Jabal-ur-Raḥmah (جَبَلُ الرَّحْمَةِ)

The sacred mountain in ‘Arafāt near which Wuqūf (ritual stay) is preferable.

53. Muzdalifah (مُزْدَلِفَة)

The plains about 5 kilometres away from Minā towards ‘Arafāt. To spend night here on return from ‘Arafāt is Sunnaḥ and to stay here for at least a moment between Şubḥ-e-Şādiq and sunrise is Wājib.

54. Muḥassir (مُحَسِّر)

Adjacent to Muzdalifah is a plain called Muḥassir where divine retribution was inflicted upon Aşḥāb-ul-Fil. If one has to pass through this plain, it is Sunnaḥ to cross it quickly.

55. Baṭn ‘Uranah (بَطْنُ عُرْنَه)

A jungle near ‘Arafāt where Wuqūf for Ḥajj is invalid.

56. Mad'ā (مَدْعَى)

An area in between Masjid-ul-Ḥarām and Jannat-ul-Ma'alā, the graveyard of Makka-tul-Mukarramah, where it is Mustahab to make Du'ā.

Places Where One's Du'ā is Accepted

Respected Ḥājīs! Although the whole Ḥaram is full of blessings, I am going to quote some special places from the book 'Aḥsan-ul-Wi'ā li Ādāb-id-Du'ā' where Du'ā is accepted so that you would make Du'ā there with more concentration and fervour.

The places in Makka-tul-Mukarramah where Du'ā is accepted include:

1. Maṭāf
2. Multazam
3. Mustajār
4. Inside the Holy Ka'bah
5. Below Mīzāb-ur-Raḥmah
6. Ḥaṭīm
7. Ḥajar-ul-Aswad
8. Rukn Yamānī, especially when passing by it during Ṭawāf
9. Behind Maqām-u-Ibrāhīm
10. Near Zam Zam well
11. Ṣafā
12. Marwah
13. In between Ṣafā and Marwah, especially between Milayn-e-Akhḍarayn.

14. ‘Arafāt, especially the area where the beloved and blessed Prophet ﷺ stayed.
15. Muzdalifah, especially Mash’ar-ul-Ḥarām
16. Minā
17. Near the three Jamarāt
18. Whenever one glances at the Holy Ka’bah.

The places in Madīna-tul-Munawwarah where Du’ā is accepted include:

1. Masjid-un-Nabawī
2. The sacred Muwājāḥah (near the Golden Grille). Imām ibn-ul-Jazarī رحمه الله تعالى عليه states that if one’s Du’ā is not accepted at this place, then where else will it be accepted!
3. Near the blessed Mimber (pulpit)
4. Near the sacred pillars of Masjid-un-Nabawī
5. Masjid Qubā
6. In Masjid-ul-Faṭḥ, especially on Wednesday between Zuhar and ‘Aṣr.
7. All those Masājid which have affiliation with the blessed Prophet ﷺ (like Masjid Ghamāmaḥ, Masjid Qiblatayn etc.).
8. All those wells which have affiliation with the blessed Prophet ﷺ.
9. The mount Uḥud

10. Shrines of Baqī'¹ graveyard

11. Mashāhid-e-Mubārakah²

Types of Hajj

There are three types of Hajj:

1. Qirān
2. Tamattu'
3. Ifrād

Qirān

It is the most preferred type of Hajj. The performer of this Hajj is called a Qārin. For this Hajj, the intention of both Hajj and 'Umrah is made together after Ihram has been put on. After performing 'Umrah, a Qārin cannot get Halq or Qaş done; rather, he will remain in the state of Ihram as usual. On the 10th, 11th or 12th of Zul-Hijjah, after having Halq or Qaş done and offering sacrifice (Qurbānī), he will remove his Ihram.

¹ According to historical narrations, about 10,000 Ṣaḥābah (companions) are resting in Jannat-ul-Baqī'. Alas! In 1926, the shrines of this blessed graveyard were demolished and roads were made over the sites of the sacred graves. Therefore, Sag-e-Madīnah hasn't dared to enter Jannat-ul-Baqī' to date lest he steps on some sacred grave unknowingly. As per religious rulings, it is Ḥarām to place foot on a Muslim's grave or to sit on it. Hence devoted visitors are requested to make Salām from outside. (*Sag-e-Madīnah*)

² Mashāhid is the plural of Mashhad which implies 'The place where one is present.' Here this refers to the places which the Holy Prophet ﷺ visited. At such places Du'ās are accepted. There are countless places in Makkah and Madīnah which the beloved Prophet of Allah ﷺ visited, e.g. the sacred orchard of Sayyidunā Salmān Fārsī رضى الله تعالى عنه etc. (*Sag-e-Madīnah*)

Tamattu'

The performer of this type of Hajj is called a Mutamattu'. Those coming from outside Miqāt in the months of Hajj can perform this Hajj. For example, the people from Indo-Pak usually perform Tamattu'. The convenience that lies in it is that a Mutamattu', after performing 'Umrah, can get Halq or Qaş done and remove his Ihram. Then, on the 8th of Zul-Hijjah or before it, Ihram of Hajj is put on.

Ifrad

The performer of this type of Hajj is called a Mufrid. This type of Hajj does not include 'Umrah. Only the Ihram for Hajj is put on. The residents of Makkah and Hilli, i.e. those living between Haram area and Miqāt (e.g. the people of Jeddah) perform Hajj Ifrad.

There is the same manner of putting on Ihram for both Hajj and 'Umrah. However, there is a slight difference in intention and its wording. The details of intention have been described in the next pages. First note the method of putting on Ihram.

Method of Putting on Ihram

1. Trim nails
2. Remove armpits' hair and under navel hair including the hair of the rear private part.
3. Use Miswak
4. Make Wuḍū
5. Perform Ghushl thoroughly

6. Apply perfume to the body and Iḥrām shawls as it is a Sunnah but don't use any perfume that stains clothing like dry ambergris (umber).
7. Removing sewn clothes Islamic brothers should put on a piece of new or washed shawl to cover the upper body and use a similar cloth as Taḥband¹ (i.e. a piece of cloth like sarong).
8. Belt with pocket may also be worn to keep passport or money etc.

Iḥrām of Islamic Sisters

Islamic sisters are to wear their sewn clothes as usual. They may wear socks and gloves as well. They should keep their heads covered but should not wear such a veil that touches their face. However, they may use a book or handheld fan in order to conceal their face from non-Maḥram men, when necessary.

Nafḥ Ṣalāḥ of Iḥrām

If it is not a Makrūḥ time, offer two Rak'āt Nafḥ Ṣalāḥ with the intention of Iḥrām (men should also keep their heads covered whilst offering this Ṣalāḥ). It is better to recite Sūrah Kāfirūn and Sūrah Ikhḥlās after Sūrah Fātiḥah in the first and the second Rak'at respectively.

Intention for 'Umrah

Now the Islamic brothers with their heads uncovered and the Islamic sisters with their heads covered should make the

¹ Taḥband (sarong) must be thick enough to prevent the skin colour to be noticed and the other cloth could be of towelling.

following intention whether they are performing normal ‘Umrah of any day (other than the Hajj season) or ‘Umrah for Hajj Tamattu’.

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي وَأَعِزَّنِي عَلَيْهَا
وَبَارِكْ لِي فِيهَا ط نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى ط

Translation: Yâ Allah عَزَّوَجَلَّ, I make the intention of ‘Umrah, make it easy for me and accept it from me. Help me in performing it and make it blessed for me. I have made intention for ‘Umrah and put on its Ihram for the sake of Allah عَزَّوَجَلَّ.

Intention for Hajj

After putting on the Ihram of Hajj, a Mufrid should make the following intention. Similarly, after putting on Ihram, a Mutamatte’ should also make the following intention on 8th of Zul-Hijjah or before it.

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي وَأَعِزَّنِي عَلَيْهِ
وَبَارِكْ لِي فِيهِ ط نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى ط

Translation: Yâ Allah عَزَّوَجَلَّ! I make the intention of Hajj, make it easy for me and accept it from me. Help me in offering it and make it blessed for me. I have made the intention for Hajj and have put on its Ihram for the sake of Allah عَزَّوَجَلَّ.

Intention for Hajj Qirān

A Qārin should make intention for both Hajj and ‘Umrah in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي ۖ نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُحِلِّصًا لِلَّهِ تَعَالَى ۖ

Translation: Yā Allah عَزَّوَجَلَّ! I make the intention of Ḥajj and ‘Umrah, make both of them easy for me and accept them from me. I have made the intention of Ḥajj and ‘Umrah and have put on the Ihram of both solely for the sake of Allah عَزَّوَجَلَّ.

Labbaik

After making the intention (whether it is the intention of ‘Umrah or that of Ḥajj) it is essential to utter Labbaik at least once; uttering it thrice is preferable. Labbaik is as follows:

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

I am in attendance. Yā Allah عَزَّوَجَلَّ I am in attendance. I am in attendance (and) You have no partners. I am in attendance. No doubt, all glorification and bounties are for You and also the sovereignty (is Yours), You have no partners.

One Sunnah

It is a Sunnah to make Du‘a after uttering Talbiyah (i.e. Labbaik). A blessed Ḥadīṣ states that our beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du‘a to Allah عَزَّوَجَلَّ for the acquisition of Allah’s عَزَّوَجَلَّ pleasure, bounties and paradise and for protection from Hell. Without doubt, Allah عَزَّوَجَلَّ is pleased with the beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Doubtlessly, the Prophet of mankind,

the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not only predestined to enter Heaven but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is also the Master of Heaven by the grace of Allah عَزَّوَجَلَّ.

In fact, these Du'ās are also aimed at teaching us so that we would also make Du'ā with the intention of acting upon a Sunnah. Anyway, the condition of Iḥrām has now started. Recite Labbaik repeatedly. To inspire you, two Aḥādīṣ are stated below:

1. Sayyidunā Abū Ḥurairah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has reported when the reciter of Labbaik recites it, he is given a piece of good news. It was asked if he is given the good news of being blessed with Paradise, he replied, 'Yes.' (*Ṭabarānī*)
2. Sayyidunā Saḥl bin Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has reported that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'When a Muslim recites Labbaik, each and every stone, tree and clod up to the edge of the earth towards his right and left, all recite Labbaik.'

8 Madanī Pearls of Labbaik

1. Memorize Labbaik and recite it innumerable times. Recite it while going upstairs or downstairs, when your caravan meets the other one, at dawn, dusk and at night and after Ṣalāḥ of five times.
2. Whenever you recite Labbaik, recite it at least thrice.
3. As soon as a Mu'tamir as well as a Mutamatte' perform first Istilām of Ḥajar-ul-Aswad for commencing Ṭawāf of 'Umraḥ, they should give up reciting Labbaik.

4. Unlike a Mu'tamir and a Mutamatte', a Mufrid and a Qārin should stay in Makkah and keep reciting Labbaik. Their recitation of Labbaik will end on 10th of Zul-Hijjah when they hurl the first stone at Jamarāt-ul-‘Aqabaḥ (big Satan). Its details will come ahead.
5. Islamic brothers should recite Labbaik loudly but it should not be so loud as to cause difficulty to themselves or others.
6. Islamic sisters should recite Labbaik in low voice. Both Islamic brothers and sisters should note down the following ruling. Besides Hajj, whenever you recite anything, it is essential to recite it loud enough for you to hear but not so loud as to disturb others.

However, there is no harm if one cannot listen to his recitation due to impaired hearing or due to noise around him but he should recite at least in such a voice that he can hear himself when there is no such problem.

7. Intention is a condition for Iḥrām. If Labbaik is uttered without intention, Iḥrām will not be valid. Similarly, a mere intention is not sufficient unless Labbaik or its alternative is recited. (*‘Alamgīrī*)
8. For Iḥrām, it is essential to recite Labbaik at least once. If, in lieu of Labbaik, someone uttered **لَا إِلَهَ إِلَّا اللَّهُ، الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ** or some other invocation regarding glorification of Allah **عَزَّوَجَلَّ**, making intention of Iḥrām, his Iḥrām will be valid but Sunnah is to recite Labbaik.

Important Ruling Regarding Intention

Remember! The intention of heart (willingness in heart) is, in fact, a valid intention. Whether one makes intention for Ṣalāḥ,

fast, Iḥrām or for any other deed, if the intention is not present in his heart, mere verbal utterance of the words of the intention is not sufficient, and such an intention is not valid.

Keep also in mind that uttering the words of intention in Arabic is not necessary; one can also utter it in his mother tongue. Similarly, uttering the words of intention in any language is not necessary either; just the presence of intention in heart is sufficient. However, uttering it verbally is better and uttering it in Arabic is even more preferable as Arabic is the sweet and elegant language of the Noble Prophet ﷺ. Whenever one makes intention in Arabic, it is necessary that he understands its meaning.

Meaning of Iḥrām

The literal meaning of Iḥrām is to declare a thing Ḥarām because even some Ḥalāl (lawful) acts become Ḥarām (unlawful) for the person who is in the state of Iḥrām. The Islamic brother who is in the state of Iḥrām is called Muḥrim whereas the Islamic sister is called Muḥrimah.

Ḥarām Acts in Iḥrām

The following acts are Ḥarām in the state of Iḥrām.

1. For men to wear sewn clothes.
2. To wear a cap or to tie a turban or handkerchief on the head.
3. For men to place a bundle of clothes onto the head (Islamic sisters should keep their heads covered with shawls; they are not prohibited to place bundle of clothes onto the head).
4. For men to wear gloves (no prohibition for women).

5. For men to wear such socks or shoes that hide the instep (i.e. the raised middle part of the foot).
6. To apply perfume to the body, clothes or hair
7. To eat pure aroma, e.g. cardamom, clove, cinnamon, saffron etc. or tie these into clothes. However, if these items are cooked with other food, there is no harm in eating them even if they are giving fragrance.
8. To have intercourse, kiss or touch the wife with lust.
9. To be involved in indecent talking and activities. Every sin which is Ḥarām, e.g. lying, backbiting, misusing eyes, worldly conflicts and quarrels is more strictly Ḥarām in the state of Ihṛām.
10. Hunting in the forest or even assisting in hunting in any way. Eating, buying and selling meat, egg etc. of the hunted animal is also Ḥarām.
11. Trimming one's nails or getting the nails trimmed by somebody else or trimming the nails of someone else.
12. Cutting the hair of the head or beard, removing armpits hair or under navel hair; removing even a single hair from any part of the body from head to foot.
13. Dyeing (hair) with henna (Mehendy).
14. To apply olive or sesame oil to hair or the body even if the oil has no fragrance.
15. Shaving someone's head whether he is in Ihṛām or not.
16. Killing or throwing away a louse or signalling someone to kill it. Washing clothes or placing them in sunlight with the intention of killing the louse. Applying anti-lice

medicine etc. to hair. In other words, causing the louse to be killed in any way. (All of these acts are Ḥarām in the state of Iḥrām).

Makrūh Acts in Iḥrām

1. To remove dirt from the body.
2. To wash hair or body with soap etc.
3. To comb hair of head or beard.
4. To scratch (the body) in such a manner that hair may fall out or louse may fall from the head.
5. To place a shirt or a coat etc. on the shoulder like wearing it.
6. To smell a perfume deliberately.
7. To smell fragrant fruits or leaves like lemon, orange, mint etc. (There is no harm in eating such things).
8. To sit in a perfume shop with the intention of smelling fragrance.
9. To touch the emanating fragrance by the hand such that it does not come into contact with the hand; otherwise it would be Ḥarām.
10. To eat or drink such a thing in which uncooked fragrance has been added. However, if the fragrance has neutralized, there is no harm in eating/drinking it.
11. To get underneath the cover of the Holy Ka'bah such that it touches the head or the face.
12. To cover the nose or any part of the face by a piece of cloth (hence refrain from wiping the nose with a handkerchief in case of getting flu).

13. To wear such unsewn cloth which is darned or patched.
14. To lie on the stomach¹ with face on the pillow (therefore, while travelling by bus, plane etc., refrain from sleeping by resting your face on the backrest of the seat in front of you).
15. It is Makrūh to tie a Ta'wīz even if wrapped in unsewn cloth. However, if a Ta'wīz wrapped in unsewn cloth is worn around the neck instead of being tied on the arm etc. there is no harm in it.
16. To wrap a bandage around any part of the body without a valid reason.
17. To wear make-up (cosmetics).
18. To tie a knot at both the ends of a shawl or Taḥband (i.e. sarong).
19. It is permissible to tie a pocket-belt with the intention of keeping money etc. into it. However, it is Makrūh to wear such a belt or string with the intention of tightening the Taḥband.

Permissible Acts in Iḥrām

1. Using Miswāk
2. Wearing a ring²

¹ To sleep whilst lying on the stomach is forbidden at all times as it is a posture of the hell-dwellers as mentioned in a Ḥadīṣ.

² Once a companion wearing a brass-ring came in the court of the beloved and blessed Rasūl ﷺ. He ﷺ said, 'Why is there a smell of idol coming from you!' Hearing this, the companion removed that brass-ring and threw it away. He then came again with an iron ring in his finger. Seeing this, the Noble Prophet ﷺ said, 'Why are you wearing ornaments of the hell-dwellers!' The companion threw that iron-ring away either and asked, 'Yā Rasūlullāh ﷺ, what sort of ring should I get made?' The Holy Prophet ﷺ replied, 'Have a silver-ring made and do not let it weigh up to one Miṣqāl (16 grams).' (Tirmizī, Abū Dāwūd, Nasāī) In other words, its weight must be less than 4.5 Māshaḥ. (Bahār-e-Sharī'at, chapter. 16, page. 69)

3. To apply kohl into eyes. However, it is Makrūh Tanzīhī for the Muḥrim to use kohl unnecessarily.
4. To bathe without removing dirt from the body.
5. Washing clothes (but it is Ḥarām to do so with the intention of killing lice).
6. Scratching at the body or the head such that hair does not fall out.
7. To use an umbrella or to sit under shade.
8. To insert the ends of shawl into Taḥband.
9. To extract teeth.
10. To detach a broken nail.
11. To rupture a pimple.
12. To remove hair from the eye.
13. To perform circumcision.
14. To kill pest and harmful creatures such as rat, lizard, snake, scorpion, mosquito, fly etc.
15. To wrap a bandage around any part of the body except for the head and the face. [Although a Muḥrim can wrap a

Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. A stoneless ring of silver or any other metal (even if it was made in Madīna-tul-Munawwarah) cannot be worn. Similarly, a ring made of any other metal (e.g. gold, copper, brass, steel etc.) except that of silver with weight limitation described above cannot also be worn. (*Faizān-e-Sunnat Jadīd, page-1206*) For men to wear a chain made of gold, silver or any metal around the neck is a sin. Islamic sisters may wear rings and chains made of gold and silver. There is no limitation of weight or gem for them. However, Islamic sisters are not allowed by Shari'ah to wear rings/chains/ornaments made of metals other than gold and silver. (*Sag-e-Madīnah*)

bandage around the head or the face in case of compulsion he will have to pay expiation for it].

16. To place a pillow under one's head or cheek.
17. To cover ears with a cloth.
18. To place one's own hand or someone else's hand onto the nose or the head. (Cloth or handkerchief cannot be placed).
19. To cover the chin below the beard with a cloth.
20. For a Muḥrim to place a sack of cereals on the head is permissible but it is Ḥarām for him to place a bundle of clothes onto his head. However, a Muḥrimah is allowed to place both the things onto her head.
21. To eat the food in which clove, cinnamon etc. have been cooked; it does not matter even if fragrance is still emanating from it. Similarly, it is permissible to eat the food or drink the beverage in which uncooked fragrance has been added and the fragrance does not emanate from it.
22. To apply almond or coconut oil to the body or hair provided it has no fragrance.
23. It is permissible to wear such shoes that do not hide the instep (i.e. the raised middle part of the foot). [Hence the Muḥrim is advised to wear flip-flops, i.e. an open sandal with a thong between the big and the second toe].
24. To slaughter domesticated animals such as camel, goat, hen, cow etc. It is also allowed to sell, purchase, cut and eat their meat.

Difference in Iḥrām of Man and Woman

The abovementioned rulings of Iḥrām apply equally to men and women both. However, there are some other permissible acts for women.

1. To conceal the head. It is Farḍ (for a woman) to conceal the head during Ṣalāḥ as well as in the presence of non-Maḥram males (including her maternal and paternal cousins, especially her sister's husband).

It is Ḥarām for a woman to appear before non-Maḥram males whilst her head is not concealed or whilst wearing such a thin shawl that the blackness of her hair is visible. For a woman to come before non-Maḥram males with her head uncovered is Ḥarām and it is more strictly Ḥarām in the state of Iḥrām.

2. Since Muḥrimah is allowed to conceal her head, she may also carry bundle of clothes onto her head.
3. To tie a sewn Ta'wīz on the arm or the neck.
4. To get underneath the cover of the Holy Ka'bah such that it remains on her head. However, she should take care that the cover does not touch her face as covering the face with cloth is Ḥarām even for a woman.
5. To wear gloves, socks and sewn clothes.
6. Since it is Ḥarām for the Muḥrimah to cover her face with a veil in the state of Iḥrām such that it touches her face, she should keep some cardboard or handheld fan near her face (without it touching the face) for veiling from non-Maḥram males.

Useful Cautions in Iḥrām

1. While putting on his upper shawl the Muḥrim should take care that the shawl neither touches his own head or face nor that of any other Muḥrim.
2. Most of the Muḥrim tie Taḥband (i.e. sarong) of Iḥrām from beneath their navel. Sometimes the upper shawl falls from their shoulders due to carelessness, exposing some part of the body beneath the navel. Such Muḥrim do not usually care about it at all. Similarly sometimes thighs etc. become exposed to others when some Muḥrim walk or sit carelessly¹.

Remember this important ruling that the body of man from below the navel up to and including the knees is his 'Sitr' (i.e. the body-parts which must be kept covered), and exposing even a small portion of it to others is Ḥarām and it is also Ḥarām to look at such part of others.

Note: These rulings regarding veiling of man's 'Sitr' are not confined to Iḥrām. Even when not in Iḥrām, it is Ḥarām to expose one's Sitr to others or to look at the Sitr of others.

An Important Caution

If the acts impermissible in the state of Iḥrām occur due to some compulsion or by mistake, though there will be no sin, the penalty imposed by Shari'ah in this regard must be paid even if these acts take place during sleep or under coercion.

¹ See the method of observing veil within veil in the glossary given at the end of the book.

Explanation of Ḥaram

People generally assume that only Masjid-ul-Ḥarām is Ḥaram. No doubt Masjid-ul-Ḥarām is also within Ḥaram but Ḥaram has spread out¹ up to several miles around Makka-tul-Mukarramah with its limits fixed in all directions.

For example, there lies a police check point on the road about 23 kilometres away from Makka-tul-Mukarramah towards Jeddah. On this road, there is a sign board that read: 'لِلْمُسْلِمِينَ فَقَطْ' (i.e. only for Muslims). Ahead of it is Ba'ir-e-Shamīs², i.e. Ḥudaibiyah wherefrom the limit of Ḥaram starts.

Entering Makkaḥ

Anyway, enter the limits of Ḥaram with your head bowed and eyes lowered with humility and shame for all the sins committed. Recite Ṣalāt-'Alan-Nabī and Labbaik and do Ṣikr in abundance. As soon as you have the sight of the sacred city of Makka-tul-Mukarramah of Rab-ul-'Ālamīn, recite the following Du'ā:

اللَّهُمَّ اجْعَلْ لِي قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا ط

Yā Allah عَزَّوَجَلَّ! Bestow upon me peace and Ḥalāl sustenance in it.

After reaching Makka-tul-Mukarramah, make arrangements for accommodation and keep luggage etc. at a safe place. Then, come to Bāb-us-Salām reciting Labbaik. Kiss the Holy door and

¹ Obviously, the population of Makka-tul-Mukarramah is increasing constantly, extending it beyond the limits of Ḥaram in some directions. For example, Tan'im is outside the limits of Ḥaram but within the municipality of Makka-tul-Mukarramah

² Name of a well

enter Masjid-ul-Ḥarām placing your right foot first and reciting the Du'ā of entering the Masjid that is as follows:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Translation: Allah عَزَّوَجَلَّ in Whose name I begin and salutations on the Rasūl of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Yā Allah عَزَّوَجَلَّ, open the portals of Your mercy for me.

Make Intention of I'tikāf

Make the intention of Nafl I'tikāf. One good deed here is equivalent to a hundred thousand deeds performed elsewhere. Hence one will get the reward of a hundred thousand I'tikāf. In addition, acts of eating, drinking Zam Zam water and sleeping will also become permissible. Make it a practice to make the intention of I'tikāf whenever you enter any Masjid. The intention of I'tikāf is as follows:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ ط

Translation: I make the intention of Sunnah of I'tikāf

First Sight at Holy Ka'bah

As soon as you have the first glance of the Holy Ka'bah, recite the following thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Then, recite Ṣalāt-ʿAlan-Nabī and make Du'ā as the Du'ā made on having the first glance of the Holy Ka'bah is definitely

accepted. You may also make this Du'ā: 'Yā Allah عَزَّوَجَلَّ, whenever I make permissible Du'ā, accept it.'

Most Virtuous Supplication

Respected Hājīs! Instead of reciting different specific Du'ās, it is the most virtuous to recite Ṣalāt-ʿAlan-Nabī on every occasion like during Ṭawāf, Saʿī etc. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. All of your problems will be resolved by virtue of Ṣalāt and Salām. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If you do so, Allah عَزَّوَجَلَّ will resolve all your problems and forgive all your sins.' (*Anwar-ul-Bishārah*)

Halting for Supplication During Ṭawāf is Forbidden

Respected Hājīs! If possible, recite only Ṣalāt and Salām as it is the most virtuous invocation in addition to being easier to be recited. However, Du'ās have also been presented for those who are keen to recite them.

Keep in mind that the supplications, Ṣalāt and salutations will have to be recited whilst walking (during Ṭawāf); it is forbidden to halt during Ṭawāf for supplication.

Method of 'Umrah

Method of Ṭawāf

Before commencing Ṭawāf, men should do Iqṭibā', i.e. put on shawl by bringing its one end from under the armpit of the right hand and placing its both ends over the left shoulder such that the right shoulder remains uncovered. You are now ready for Ṭawāf of the Holy Ka'bah. To the wall opposite Hajar-ul-

Aswad, a green tube light has been fixed which stays on all night. It helps the people performing Ṭawāf at night locate the direction of Ḥajar-ul-Aswad.

Now in the state of Idṭibā', stand up facing the Holy Ka'bah such that the whole 'Ḥajar-ul-Aswad' will be pointing towards your right side. Now make intention for Ṭawāf in the following words without raising the hands:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ط

Translation: Yā Allah عَزَّوَجَلَّ! I make intention for Ṭawāf of Your sacred House. Make it easier for me and accept it from me.

(Please note that the intention made in Arabic for any act like Ṣalāh, fasting, I'tikāf, Ṭawāf etc. will be valid only when one understands its meaning. Intention may also be made in one's native language. In all cases, presence of intention in heart is a pre-condition. Even if one does not make a verbal intention, the intention of heart is sufficient. However making a verbal intention, in addition, is better).

After making the intention, stand facing the Ka'bah in the direction of the green tube light fixed opposite Ḥajar-ul-Aswad. Now Ḥajar-ul-Aswad is exactly in front of you.

شُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! This is that lucky heavenly stone which has certainly been kissed by our beloved Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Now raise both hands such that both palms (of hands) face the direction of Ḥajar-ul-Aswad and recite the following:

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

Translation: Allah عَزَّوَجَلَّ in Whose name I begin and all glorifications are for Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is the greatest and Ṣalāt & Salām be on the Rasūl of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Now, if possible, place both palms on Ḥajar-ul-Aswad and kiss it in between your palms without producing any sound. Do this thrice.

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! Be delighted with the thought that your lips have kissed that sacred stone which has certainly been touched by the blessed lips of our beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Become ecstatic and overjoyed! Let tears flow as this is also a Sunnah.

Sayyidunā ‘Abdullah ibn ‘Umer رَضِيَ اللَّهُ عَنْهُمَا has narrated, ‘Keeping his sacred lips on Ḥajar-ul-Aswad our beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept on weeping. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then turned and noticed that Sayyidunā ‘Umer was also weeping. Our Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Certainly it is an occasion of weeping and shedding tears.’

Take care that you do not push anybody as this is not a place to display your strength but it is an occasion to express humility and humbleness. Kissing Ḥajar-ul-Aswad is a Sunnah but causing harm to Muslims is Ḥarām. Here one good deed amounts to one hundred thousand good deeds but one sin is also equivalent to one hundred thousand sins.

If kissing is not possible due to crowd, touch Ḥajar-ul-Aswad with hand and kiss the hand. If this is also difficult due to crowd,

point your palms towards it and then kiss your hand. Even this is a great privilege to have glance at the spot which has been kissed by the beloved and blessed Prophet ﷺ.

Kissing Hajar-ul-Aswad or touching it with hand and then kissing the hand or making the sign of touching it with hand and then kissing the hand is called Istilām. (Stop recitation of Labbaïk after Istilām).

Now whilst facing the Holy Ka'bah, move a little towards your right so that Hajar-ul-Aswad is not in front of your face (and this would happen after a slight movement of yours towards right). Then, immediately turn rightward such that the Holy Ka'bah is on your left side. Now walk with care so that no one is bumped by you.

Men should perform Raml during the first three rounds, i.e. walk briskly with small steps whilst moving the shoulders. Some people perform it by jumping and running, this is not a Sunnah. Raml may be discontinued on crowded spots or when it is painful for you or for others but do not halt for Raml; continue with Ṭawāf. As soon as you get a chance to do Raml, do it.

It is preferable to remain closer to the Holy Ka'bah during Ṭawāf but not to such an extent that your cloth or body touches the wall of the Holy Ka'bah. If Raml cannot be performed in case of remaining closer to the Holy Ka'bah due to crowd, remaining farther is better.

During first round, recite the following Du'ā after reciting Ṣalāt-'Alan-Nabī.

Supplication of First Round

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ^ط وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ^ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ^ط اللَّهُمَّ اِيْمَانًا بِكَ
وَتَصَدِيقًا بِكَلِمَاتِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ
وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ^ط اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ
وَالدُّنْيَا وَالْآخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالتَّجَاةَ مِنَ النَّارِ^ط

Translation: Allah عَزَّوَجَلَّ is pure (from all shortcomings). All glorifications are for Allah عَزَّوَجَلَّ and no one is worthy of worship except Allah عَزَّوَجَلَّ. And Allah عَزَّوَجَلَّ is the greatest. And the power (to refrain from sins) and the strength (to incline towards worship) is (bestowed) by Allah عَزَّوَجَلَّ Who is dignified and glorified. May blessings and salutations of Allah عَزَّوَجَلَّ be upon Rasūl of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! I believe in You and testify Your commandments and affirm the oath made with You following the Sunnah of Your beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (I have started Ṭawāf). Yā Allah عَزَّوَجَلَّ! I beg forgiveness from You (for my sins) and safety (from every affliction) and everlasting security (from every trouble) in our religion and in the world and in the Hereafter, and the gaining of Paradise and deliverance from the fire of Hell.

Complete this Du'ā before reaching Rukn Yamānī. Now touch Rukn Yamānī (for acquiring blessings) with both hands or with

right hand provided that there is no risk of trouble for you and for others due to crowd. Do not touch with left hand only. If you get a chance, kiss Rukn Yamānī ensuring that your feet and chest do not turn towards the Holy Ka'bah. If one does not get the chance of kissing or touching, it is not Sunnah to kiss the hands on this occasion.

A large number of people are often seen signalling their hands towards Rukn Yamānī; it is not a Sunnah. Now after completing the Ṭawāf of three corners of the Holy Ka'bah, you are approaching the fourth sacred corner Rukn Aswad.

The wall between Rukn Yamānī and Rukn Aswad is called Mustajāb. Here 70,000 angels are deputed to say Āmīn for Du'ā. Ask whatever you desire in your mother tongue, for yourself as well as for all Muslims, or recite Ṣalāt-ʿAlan-Nabī once on behalf of the entire Ummah including me, a sinful devotee of Madīnah. Recite this Quranic Du'ā as well:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١﴾

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

Now you have reached Ḥajar-ul-Aswad, completing the first round. Here people are seen waving their hands from far away, imitating each other as they pass. Doing so is not a Sunnah. As described earlier, turn towards Ḥajar-ul-Aswad standing in the direction of the green tube light. There is no need of making intention as it has already been made. To start the second round raise both hands up to ears and recite this Du'ā:

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

Perform Istilām, i.e. if there is an opportunity, kiss Ḥajar-ul-Aswad, otherwise kiss the hands having signalled to it with them. Now keeping face towards the Holy Ka'bah, move a little towards your right. As soon as Ḥajar-ul-Aswad is not in front of you, start Ṭawāf such that the Holy Ka'bah is on your left side. Reciting Ṣalāt-‘Alan-Nabī, recite Du‘ā of second round.

Supplication of Second Round

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهَذَا مَقَامُ الْعَايِذِ بِكَ
مِنَ النَّارِ ^ط فَحَرِّمِ لُحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ ^ط اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ^ط اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ
تَبْعَتْ عِبَادَكَ ^ط اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ ^ط

Translation: Yā Allah عَزَّوَجَلَّ! No doubt, this House is Your House, this Ḥaram is Your Ḥaram, the peace and security (here) has been bestowed by You. And every servant is Your servant and I am also Your servant and I am a son of Your servant. This is the place to beg protection against the fire of Hell from You. So make our flesh and skin Ḥarām for the fire of Hell. Yā Allah عَزَّوَجَلَّ! Bless us with utmost devotion for (Islamic) faith and inculcate fondness for it in

our hearts. And make infidelity, sin and transgression a displeasing thing for us and include us among those who are on the True Path. Yā Allah عَزَّوَجَلَّ! Save us from torment on the day when You will resurrect Your servants and Yā Allah عَزَّوَجَلَّ! Bestow upon me Paradise without accountability.

Finish this supplication before reaching Rukn Yamānī. If you get a chance, kiss it. Otherwise just touch it (i.e. Rukn Yamānī), and move towards Ḥajar-ul-Aswad reciting Ṣalāt-‘Alan-Nabī as well as this Qurānic Du’ā:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠٠﴾

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

Look! You have again approached Ḥajar-ul-Aswad. Now your second round has also completed. Then, like before, recite the following Du’ā raising both hands up to ears:

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

Then, perform Istilām of Ḥajar-ul-Aswad and complete the third round like previous ones. Reciting Ṣalāt-‘Alan-Nabī recite the following Du’ā:

Supplication of Third Round

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشَّرِّ وَالشَّقَاقِ وَالنِّفَاقِ
وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمَنْظَرِ وَالْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ
مِنْ سَخَطِكَ وَالنَّارِ ط اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ط

Translation: Yā Allah عَزَّوَجَلَّ! I seek Your refuge from doubting (in Your commandments) and from polytheism (in Your Being or in Your Attributes), and from discord and hypocrisy, from bad manners, and from bad condition and from doom of wealth and family. Yā Allah عَزَّوَجَلَّ! I beg for Your pleasure and Paradise, and I seek Your refuge from Your wrath and from Hell. Yā Allah عَزَّوَجَلَّ! I seek Your refuge from the calamity of the grave and seek Your refuge from every affliction of life and death.

Finish this Du'ā before reaching Rukn Yamānī. If possible, kiss it. Otherwise only touch it (Rukn Yamānī) and move towards Ḥajar-ul-Aswad reciting Ṣalāt-'Alan-Nabī and this Qur'ānic Du'ā:

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

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

Look! You have again reached Ḥajar-ul-Aswad. Now your third round has completed. Then, like before, recite the following Du'ā raising both hands up to ears:

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

Then, perform Istilām of Ḥajar-ul-Aswad and start the fourth round like previous ones. You do not need to perform Raml any longer as Raml is to be performed in the first three rounds only. Now you have to complete remaining rounds by walking at medium pace. Reciting Ṣalāt-‘Alan-Nabī, recite the following Du‘ā of the fourth round:

Supplication of Fourth Round

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا
مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ يَا عَالِمَ
مَا فِي الصُّدُورِ أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ
وَالسَّلَامَةَ مِنْ كُلِّ آثِمٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالْفُوزَ
بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ رَبِّ قِنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ
لِي فِي مَا أَعْطَيْتَنِي وَاخْلُفْ عَلَى كُلِّ غَائِبَةٍ لِي مِنْكَ بِخَيْرٍ ﴿١﴾

Translation: Yā Allah عَزَّوَجَلَّ! Make this (Ḥajj of mine) an accepted one, a successful effort and a basis for the forgiveness of my sins and an accepted pious deed and a trading with no loss. O the Knower of the affairs of hearts! Bring me out from darkness (of sins) towards the refulgence (of pious deeds). Yā Allah عَزَّوَجَلَّ! I ask You (the means

of) that which makes Your mercy indispensable for me and the means of that which guarantees my forgiveness from You. I ask You to grant me protection from every sin and ability to adopt every good deed and to avail Paradise and to get freedom from Hell. Yâ Allah **عَزَّوَجَلَّ**! Whatever sustenance You have bestowed upon me, make me content with it, increase virtue in the bounties which You have provided to me and, by Your grace, provide me with good substitute for every loss.

As usual, complete the foregoing Du'â before you get to Rukn Yamānī. Then, reciting Ṣalāt-‘Alan-Nabī, recite the following Du'â:

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

Yâ Allah **عَزَّوَجَلَّ**! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

You have reached Ḥajar-ul-Aswad once again. Now your fourth round has completed. Then, like before, recite the following supplication raising both hands up to ears:

**بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ**

Then, perform the Istilām of Ḥajar-ul-Aswad and begin the fifth round of Ṭawāf. Reciting Ṣalāt-‘Alan-Nabī, recite the Du'â for the fifth round of Ṭawāf which is as follows. Remember that this Du'â be completed before you reach Rukn Yamānī.

Supplication of Fifth Round

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ
 وَلَا بَاقِيَ إِلَّا وَجْهُكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيئَةً مَرِيئَةً لَا نَظْمًا بَعْدَهَا
 أَبَدًا اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ
 سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
 اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا يُقَرِّبُنِي إِلَيْهَا مِنْ
 قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُنِي
 إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ ط

Translation: Yā Allah عَزَّوَجَلَّ! Bless me with the shade of Your ‘Arsh on the day there will be no shade except the shade of Your ‘Arsh and nothing would survive except You. Let me drink such a pleasant and tasty sip from Your Prophet’s صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pond (Kawšar) that I would never feel thirst thereafter. Yā Allah عَزَّوَجَلَّ! I ask You for the goodness of those things which Your Prophet had asked from You, I ask You protection from the evil of the things which Your Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had sought protection from. Yā Allah عَزَّوَجَلَّ! I ask for Paradise and its bounties, and (the strength to adopt) all those statements, acts and deeds which would bring me closer to Paradise. I ask You protection from Hell and (the strength to refrain from) all those statements, acts and deeds which may bring me closer to Hell.

As usual, complete the foregoing Du'ā before reaching Rukn Yamānī. Then, reciting Ṣalāt-'Alan-Nabī, recite the following Du'ā:

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

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

Then, recite the following facing Ḥajar-ul-Aswad with both hands raised up to ears:

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

Thereafter, perform the Istilām of Ḥajar-ul-Aswad and begin the sixth round whose Du'ā is as follows:

Supplication of Sixth Round

اللَّهُمَّ إِنَّ لَكَ عَلَى حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ وَحُقُوقًا
كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا
فَاعْفِرْهُ لِي وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّي وَأَعْنِي بِحَلَالِكَ
عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ
يَا وَاسِعَ الْمَغْفِرَةِ اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ وَوَجْهَكَ كَرِيمٌ
وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ۝

Translation: Yā Allah عَزَّوَجَلَّ! There are many obligations (upon me) in the affairs between You and me, and there are many obligations (upon me) in the affairs between Your creation and me. Yā Allah عَزَّوَجَلَّ! Forgive me (for my sluggishness) in the fulfilment of those which I owe to You and kindly take on responsibility to get me forgiven for those which I owe to Your creation. Yā Allah عَزَّوَجَلَّ! Bless me with Ḥalāl sustenance saving me from Ḥarām, with obedience saving me from disobedience and with Your grace making me independent of everyone else. O the One who is the greatest forgiver. Yā Allah عَزَّوَجَلَّ! Without doubt, Your House is indeed gracious and You are indeed glorious and Yā Allah عَزَّوَجَلَّ, You are gracious, grand, mighty and the One who likes forgiveness, so forgive my mistakes.

As usual, complete this before arriving at Rukn Yamānī. Then, reciting Ṣalāt-‘Alan-Nabī, recite the following Du’ā:

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

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

(Kanz-ul-Īmān [Translation of Qurān])

Then, recite the following facing Ḥajar-ul-Aswad with both hands raised up to ears:

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

Thereafter, perform Istilām of Ḥajar-ul-Aswad and begin the seventh round whose Du’ā is as follows:

Supplication of Seventh Round

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا كَامِلًا وَيَقِيْنًا صَادِقًا وَرِزْقًا
وَاسِعًا وَقَلْبًا خَاشِعًا وَلِسَانًا ذَا كِرَاءٍ وَرِزْقًا حَلَالًا طَيِّبًا
وَتَوْبَةً نُّصُوْحًا وَتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ
وَمَغْفِرَةً وَرَحْمَةً بَعْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ
وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَا عَزِيزُ
يَا غَفَّارُ^ط رَبِّ زِدْنِي عِلْمًا وَالْحَقِّيْ بِالصَّالِحِيْنَ

Translation: Yā Allah عَزَّوَجَلَّ! I implore You to bless me with perfect faith and undoubted belief and plentiful sustenance and a humble heart and a tongue glorifying You, Ḥalāl and pure sustenance, true repentance by heart, forgiveness before death, and tranquillity at the time of death, forgiveness and mercy after death, forgiveness at the time of accountability, entry in Paradise and security from the fire of Hell (all this I beg You) by virtue of Your grace. O the most respected One and the most forgiving. O my Creator, increase my knowledge and include me among (Your) pious servants.

As usual, complete the foregoing Du'ā before reaching Rukn Yamānī. Then, reciting Ṣalāt-‘Alan-Nabī, recite the following Du'ā:

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

Yā Allah عَزَّوَجَلَّ! Bless me with goodness in this world and goodness in the Hereafter and save me from the torment of Hell.

Now on reaching Ḥajar-ul-Aswad, your all seven rounds of Ṭawāf have completed. Now, pick up both hands to your ears and recite the following for the eighth time:

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

Remember that a Ṭawāf consists of seven rounds and eight Istilāms. Now cover your right shoulder with the upper shawl of Ihrām.

Maqām-u-Ibrāhīm

Come at Maqām-u-Ibrāhīm, and recite the following Quranic verse:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And make the standing place of Ibrāhīm عليه السلام a spot for (offering) Ṣalāh.

(Kanz-ul-Īmān [Translation of Qurān])

Ṣalāh for Ṭawāf

Offer two Rak'at Ṣalāh of Ṭawāf near Maqām-u-Ibrāhīm, if space is available near it, otherwise offer it anywhere in Masjid-ul-Ḥarām provided the time is not Makrūh for Ṣalāh. Recite Sūrah Kāfirūn and Sūrah Ikhlās after Sūrah Fātiḥah in the first and the second Rak'at respectively. This Ṣalāh is Wājib and it is a Sunnah to offer it immediately after the completion of Ṭawāf.

Most people keep their shoulder uncovered even during Ṣalāh; it is Makrūh Taḥrīmī to do so and repeating such Ṣalāh is Wājib.

The act of *Idṭibā'* (i.e. keeping the right shoulder uncovered) is done during all the seven rounds of only such *Ṭawāf* which is followed by *Sa'ī*. If the time is *Makrūh*, offer this *Ṣalāh* later. Keep in mind that it is essential to offer this *Ṣalāh*. After offering the two *Rak'āt* at *Maqām-u-Ibrāhīm*, recite the following *Du'ā*:

Supplication of Maqām-u-Ibrāhīm

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْذِرَتِي وَتَعْلَمُ
حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي ط
اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى
أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا مِنْكَ بِمَا قَسَمْتَ
لِي يَا أَرْحَمَ الرَّاحِمِينَ ط

Translation: O Allah عَزَّوَجَلَّ! You are aware of all my concealed and open deeds; hence accept my apology. And You are aware of my needs, bestow upon me what I seek. And You are aware of my inner being; hence forgive my sins. O Allah عَزَّوَجَلَّ! I ask You for such a faith which overwhelms my heart and a true belief that I will be facing only what has been predestined for me, and contentment with what is in my fate from You, O the most merciful of all!

Come at Multazam

After completing *Ṣalāh* and *Du'ā*, embrace *Multazam*. The section between *Hajar-ul-Aswad* and the sacred door of the Holy *Ka'bah* is called *Multazam*. The blessed door is not included in *Multazam*. Embrace *Multazam* with your chest, belly, right

cheek and left cheek. Raise both hands above the head and spread them on Multazam or spread right hand towards the blessed door and the left towards Hajar-ul-Aswad. Let tears flow and make Du'ā sobbing with extreme humbleness and humility for yourself and the entire Ummah in your native language.

This is the place where Du'ā is accepted. Also recite this Du'ā having recited Ṣalāt-‘Alan-Nabī.

Du'ā to be Made at Multazam

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا
وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُودِ
وَالْكَرَمِ وَالْفَضْلِ وَالْمَنِّ وَالْعَطَاءِ وَالْإِحْسَانِ اللَّهُمَّ
أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا
وَعَذَابِ الْآخِرَةِ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفُ تَحْتَ
بَابِكَ مُلتَزِمٌ بِأَعْتَابِكَ مُتَدَلِّلٌ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ
وَأَخْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ الْإِحْسَانِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعِ وَزِيرِي وَتُصْلِحَ أَمْرِي
وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذَنْبِي وَأَسْأَلُكَ
الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ ﴿١﴾

Translation: O Allah عَزَّوَجَلَّ O Creator of this ancient House! Free our necks and those of our ancestors, our mothers (and sisters), our

brothers and children from the fire of Hell! O the forgiver, the most merciful, the most beneficent, the most kind, the bestower and the most generous. O Allah **عَزَّوَجَلَّ**, bless us with good end in all our affairs and save us from remorse in this world and torment in the Hereafter. O Allah **عَزَّوَجَلَّ**! I am Your servant and the son of Your servant. I am standing beneath Your sacred door. I have clung to its doorstep and I am expressing my humbleness before You and I am begging for Your mercy and I fear the torment of Hell, O Ever-Kind (be kind with me at this moment). I implore You to raise my name and lighten the burden of my sins and reform my affairs, cleanse my inner self, illuminate my grave, and forgive my sins and I am begging You for high status in Paradise. *Āmīn*

An Important Ruling

After performing the Ṭawāf which is followed by Sa'i, offer Ṣalāh of Ṭawāf before coming to Multazam. In case of performing the Ṭawāf which is not followed by Sa'i, e.g. a Nafl Ṭawāf or Ṭawāf-uz-Ziyārāh (provided Sa'i of Ḥajj has already been performed), one should approach Multazam prior to offering the Ṣalāh of Ṭawāf at Maqām-u-Ibrāhīm. (*Baḥār-e-Sharī'at*)

Come at Zam Zam Well

Come at the well of Zam Zam. Reciting **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط** drink Zam Zam water whilst standing and facing the Qiblaḥ. Drink it in 3 sips till your stomach is full. After drinking the Zam Zam water, say **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. While drinking, look at the Holy Ka'bah after each sip. Sprinkle some of this blessed water over your body and moisten face, arms and head with it but take care that no drop falls on the floor.

The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated, 'The purpose for which Zam Zam is drunk will be fulfilled.'

Recite This Du'a After Drinking Zam Zam Water

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Allah ﷻ! I ask You for useful knowledge, increased sustenance and cure for all diseases.

Sa'i of Şafā and Marwaḥ

Prepare for Sa'i between Şafā and Marwaḥ now. However, if you are tired or occupied, you may take some rest before performing Sa'i. It may be noted that it is not a Sunnah to perform Iḍṭibā' in Sa'i.

Now, perform Istilām of Ḥajar-ul-Aswad as usual by raising both hands up to ears and then recite the following Du'a:

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

Now come at Bāb-uş-Şafā. The mount Şafā is outside Masjid-ul-Ḥarām. Since it is a Sunnah to place out left foot first whilst exiting a Masjid, do the same here while exiting Masjid-ul-Ḥarām and recite the following Du'a:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

Translation: O Allah ﷻ! I beg You for Your mercy and grace.

While reciting Ṣalāt-‘Alan-Nabī, now go uphill at Ṣafā such that you may see the Holy Ka’bah from there. This can be achieved walking uphill just slightly. Therefore, avoid climbing the mount too high like the masses as this is contrary to Sunnah. You should then recite the following Du’ā:

أَبْدُءُ بِمَا بَدَأَ اللَّهُ تَعَالَى إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٠﴾

Translation: I begin with that which Allah عَزَّوَجَلَّ has begun with (this Holy Statement of His): Without doubt, Ṣafā and Marwah are from amongst the signs from Allah عَزَّوَجَلَّ, whosoever performs Ḥajj or ‘Umrah of this house, there is no sin on him for taking rounds of these two. And whoever performs a good deed at his own will, undoubtedly Allah عَزَّوَجَلَّ is the most rewarding and all knowing.

Wrong Way

Out of ignorance, many people are seen waving their palms towards the Ka’bah. Likewise, some signal with their hands and some raise hands up to their ears three times and then drop them, all these are incorrect manners. What you should do is to raise your hands up to your shoulders as in Du’ā, whilst facing the Ka’bah. Make Du’ā for as long as it takes to recite 25 Ayahs of Sūrah al-Baqarah.

Make Du’ā humbly whilst pleading and sobbing as this is a place where Du’ā is accepted. Pray for the betterment of yourself and all other Muslims including Muslim jinns. It will be a great favour if you make Du’ā of forgiveness for me, a

sinner (Sag-e-Madīnah). Reciting Ṣalāt-‘Alan-Nabī make the following Du‘ā.¹

Du‘ā of Mount Ṣafā

اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط وَلِلّٰهِ الْحَمْدُ ط الْحَمْدُ لِلّٰهِ عَلَى مَا
 هَدَانَا ط الْحَمْدُ لِلّٰهِ عَلَى مَا اَوْلَانَا ط الْحَمْدُ لِلّٰهِ عَلَى مَا اَلْهَمَّنَا ط
 الْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا اَنْ هَدَانَا
 اللّٰهُ ط لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ ط لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ وَصَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ
 وَاعَزَّ جُنْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ ط لَا اِلَهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا
 اِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ط اَللّٰهُمَّ اِنَّكَ قُلْتَ
 وَقَوْلُكَ الْحَقُّ اَدْعُونِيْ اَسْتَجِبْ لَكُمْ وَاِنَّكَ لَا تُخْلِفُ الْمِيعَادُ ط اَللّٰهُمَّ
 كَمَا هَدَيْتَنِيْ لِلْاِسْلَامِ اَسْئَلُكَ اَنْ لَا تَنْزِعَهُ مِنِّيْ حَتّٰى تَوْفَّاقِنِيْ وَاَنَا
 مُسْلِمٌ ط سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلَهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ

¹ As intention is not a condition for the Ramī of Jamarāt and Wuqūf in ‘Arafāt etc. it is not a condition for Sa‘ī as well. If the Sa‘ī is performed even without an intention, it will still be valid. However, it is Mustahab to make intention. Commonly, it is stated in most of Hajj books in Urdu that an intention be made before the Du‘ā of Sa‘ī, whereas this is not correct. The correct ruling is that if one wishes to make intention, he should first recite the Du‘ā of Sa‘ī and then make the intention for Sa‘ī before getting off the mount Ṣafā. Therefore, the intention has been mentioned after the Du‘ā of Sa‘ī in this book. (Sag-e-Madīnah)

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَاتَّبَاعِهِ إِلَى يَوْمِ
 الدِّينِ ۝ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُسْلِمِينَ
 وَالْمُسْلِمَاتِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Translation: Allah ﷻ is the greatest, Allah ﷻ is the greatest, Allah ﷻ is the greatest. Only He ﷻ is worthy of all glorification. Allah ﷻ Who has guided us on the right path deserves all glorification. And Allah ﷻ Who has blessed us with bounty deserves glorification. Only Allah ﷻ is worthy of glorification Who has guided us to the path of virtues. All glorifications are for Allah ﷻ only who has blessed us with righteousness and if He ﷻ had not blessed us with righteousness, we could not get it (by our own). Allah ﷻ is alone deserving of worship, no one is His partner. For Him is sovereignty. He ﷻ is worthy of all sort of admiration. Life and death are under His omnipotence. He ﷻ is alive such that He ﷻ cannot die. Goodness and virtues are under His authority. He ﷻ is Omnipotent. No one is worthy of worship except Allah ﷻ Who is One and His promise is true and He ﷻ helped His servant and honoured his forces with victory and He ﷻ defeated alone all the battalions of evil doers. Nobody is worthy of worship except Allah ﷻ. We purely worship Him only even though the disbelievers get annoyed. O Allah ﷻ! It is Your saying and Your saying is truth: 'Make Du'ā to Me, I will accept.' And You don't go against Your promise. So O Allah ﷻ! You have blessed me with the wealth of Islam. Now I beg You not to withdraw this wealth from me. Keep me a Muslim till I die. Allah ﷻ is free from all shortcomings and only He ﷻ is worthy of all glorifications. Nobody is worthy of worship except Him and Allah ﷻ is the greatest. There is no strength except that bestowed by

Allah عَزَّوَجَلَّ. O Allah عَزَّوَجَلَّ! Shower blessings and salutations on our sovereign Sayyidunā Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and on his kinfolk and his companions and his pious wives and his dynasty and his followers till the Day of Judgement. Yā Allah عَزَّوَجَلَّ! Forgive me, my parents, and all Muslim men and women and send Salām on all Prophets. And all glorifications are for Allah عَزَّوَجَلَّ Who is the Rab of all the worlds.

Completing the Du'ā, recite Ṣalāt-‘Alan-Nabī, lower your hands and make the intention of Sa’ī in your heart. However, it is better to make verbal intention provided you understand its meaning. Make the following intention:

Intention of Sa’ī

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ
لَوْجْهَكَ الْكَرِيمِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

Translation: O Allah عَزَّوَجَلَّ! I intend to perform the seven rounds of Sa’ī between Ṣafā and Marwāḥ for Your pleasure. Make it easy for me and accept it from me.

Du’ā When Descending from Ṣafā/Marwāḥ

اللَّهُمَّ اسْتَعْمِلْنِي بِسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ
وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ ط

O Allah عَزَّوَجَلَّ! Make me one who acts upon the Sunnah of Your beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, let me die in his religion, and save me from evils of heresy with Your mercy, O the most merciful!

Whilst busy with *Ẓikr* and *Ṣalāt*-‘Alan-Nabī, walk from *Ṣafā* towards *Marwaḥ* at a medium pace. (Nowadays this passage has marble flooring and air coolers. There was a time when Sayyidatunā *Ĥājirah* رَضِيَ اللهُ تَعَالَى عَنْهَا had performed *Sa’i*. Just for a moment think of that heart-breaking situation when this area was barren with no sign of water and vegetation. Sayyidunā *Ismā’īl* عَلَيْهِ السَّلَام was an infant crying desperately out of extreme thirst and Sayyidatunā *Ĥājirah* رَضِيَ اللهُ تَعَالَى عَنْهَا was restlessly searching for water in the scorching heat of this rocky land).

On reaching the first green mark, Islamic brothers should begin to run (but in a dignified way, not uncontrollably) and those on wheel-chairs should step up their speed. If there is a crowd, wait for a moment when there is hope of the crowd being decreased. Whilst running, take care that neither you nor any body else gets hurt as running here is a *Sunnah* but causing pain to a Muslim is *Ḥarām*. Islamic sisters should not run. Now, Islamic brothers whilst running and Islamic sisters whilst walking should recite the following *Du’ā*.

Du’ā to be Recited between Green Marks

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ ط
 إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَاهْدِنِي لِلَّتِي هِيَ أَقْوَمُ ط اللَّهُمَّ
 اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

Translation: O my Rab عَزَّوَجَلَّ, forgive me and have mercy on me. Forgive my wrongdoings that are known to You. Without doubt, You are fully aware but we are not. Without doubt, You are great and glorified. Keep me on the straight path. O Allah عَزَّوَجَلَّ! Accept my *Hajj*, make my *Sa’i* fruitful and forgive my sins.

When you arrive at the next green mark, slow down and proceed towards Marwaḥ. Look! You are now at the blessed mount of Marwaḥ. Most people try to go as high as possible but you should not do so, rather abide by the Sunnah. You should go uphill a little only. Even by reaching as far as the check-marble floor starts, you are considered to have climbed Marwaḥ.

Although, nowadays, the Ka'bah is not visible from here due to various constructions, you should still face towards the direction of the Ka'bah and make Du'a for the same amount of time spent on Şafā (in Du'a). There is no need to make the intention again, as it has already been made. Now you have completed one round.

Now proceed towards Şafā making Du'a. Perform the same act between the two green lights (Mīlayn-e-Akhḍarayn) as you did during the first round, i.e. Islamic brothers should run while Islamic sisters should just walk in this passage whilst making Du'a. On reaching Şafā, two rounds would be completed. Continue until all seven rounds are completed. The seventh round will finish at Marwaḥ. Your Sa'i is now complete.

Şalāḥ of Sa'i is Sunnah

If it is not a Makrūḥ time for Şalāḥ, perform two Rak'āt Şalāḥ in Masjid-ul-Ḥarām, as it is Mustahab. It is reported that the Holy Prophet ﷺ offered two Rak'āt Şalāḥ having performed Sa'i at the border of Maṭāf in the direction of Ḥajar-ul-Aswad.

This act of performing Ṭawāf and Sa'i is called 'Umrah. So 'Umrah has been completed for the Qārin and the Mutamatte'.

Ṭawāf-ul-Qudūm

For a Mufrid, this Ṭawāf is, in fact, Ṭawāf-ul-Qudūm, i.e. a ritual for attendance in the court of Allah ﷻ. A Qārin should perform one more Ṭawāf and Sa'ī with the intention of Ṭawāf-ul-Qudūm which is a Sunnaḥ for both a Qārin and a Mufrid. Although missing it is a bad act, no *Dam*¹ (dām) etc. will be Wājib.

Halq or Taqṣīr

Men should now do either Ḥalq, i.e. get their entire head shaved or Taqṣīr, i.e. get their hair trimmed.

Definition of Taqṣīr

Taqṣīr implies cutting the hair of a quarter of the head equal to a finger digit² in length. As a caution, cut a bit more than this length to ensure that the shorter hair present in the centre of the head also gets cut equal to a finger digit in length. Some people just cut a few strands of hair with a pair of scissors, which is absolutely wrong for the Ḥanafis, and the restrictions of Iḥrām will not be terminated either in this case.

Taqṣīr for Islamic Sisters

It is Ḥarām for Islamic sisters to shave their entire head. They should perform Taqṣīr only. An easy way of it is to cut hair from the end of the plait of hair a little more than the length of a finger digit. It is important that at least the hair of one quarter of the head must be cut.

¹ In this book, the word '*Dam*' has been used in the sense of an expiation with its pronunciation as 'dām.' It must not be pronounced as 'dæm.' Note that this word has been italicized in the whole book with its '*D*' capitalized. (*Translator's Notes*)

² Each finger has 3 digits and the thumb has 2.

Advice for Those Performing Ṭawāf-ul-Qudūm

It is not necessary to perform Iqṭibā', Raml and Sa'i for Ṭawāf-ul-Qudūm. However, if these acts are not performed in Ṭawāf-ul-Qudūm, they must be performed with Ṭawāf-uz-Ziyārah. Since it may be difficult to perform these acts in Ṭawāf-uz-Ziyārah due to massive crowd or tiredness, my suggestion is that these acts be performed in Ṭawāf-ul-Qudūm so that one would no longer need to perform them in Ṭawāf-e-Ziyārah.

Advice for Mutamatte'

The Mufrid and the Qārin have completed the Raml and Sa'i of Ḥajj through Ṭawāf-ul-Qudūm but a Mutamatte' cannot do so as Ṭawāf-ul-Qudūm is not a Sunnah for him. The Ṭawāf and Sa'i which the Mutamatte' performed were in connection with 'Umrah and not the Ḥajj. Hence if a Mutamatte' also wants to fulfill these acts in advance, he can do so. After putting on Ihram for Ḥajj, he should perform a Nafl Ṭawāf with Raml and Sa'i. Now, there would be no need for him to perform these acts during Ṭawāf-uz-Ziyārah.

Advice for All Ḥājīs

Now all the Ḥājīs whether they are Mufrid, Mutamatte' or Qārin will be spending the pleasant moments of their lives in Makka-tul-Mukarramah eagerly waiting for 8th Zūl-Ḥijjah.

Dear Ḥājīs! This is the sacred city where the Noble Prophet ﷺ has spent nearly 53 years of his blessed life. It is the city which brings back the memories of our beloved Prophet ﷺ. Therefore, show utmost respect and reverence here. Refrain from even the intention of sin as one

sin is also equivalent to a hundred thousand sins here and one good deed is equivalent to a hundred thousand deeds.

Swearing, backbiting, tale-telling, lying etc. are always Ḥarām, but committing any of these sins and every other sin here is equivalent to committing one hundred thousand sins. Moreover, do not be like those unwise people who shave off their beards whilst doing Ḥalq.

Remember that shaving off beard or trimming it less than a fist-length are both Ḥarām acts and doing so here is equivalent to committing one hundred thousand Ḥarām acts.

Dear Ḥājīs! Your face is being kissed by the sacred breeze of Makkaḥ and Madīnaḥ, therefore, let the blessed beard grow and adorn your face with this holy Sunnaḥ of the Holy Prophet ﷺ forever.

*Can a Prophet devotee shave his beard
Why does his face not express his devotion?*

What to Do During Stay in Makkaḥ*?

1. Perform as many Nafl Ṭawāf as possible as this is more preferable for you than even Nafl Ṣalāḥ. Remember! After performing a Nafl Ṭawāf, one should first embrace Multazam before offering 2 Rak'āt Ṣalāḥ at Maqām-u-Ibrāḥīm.
2. Perform Ṭawāfs on behalf of the Holy Prophet ﷺ, Sayyidunā Ghauṣ-ul-A'ẓam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, your parents, spiritual guide (Shaykh/Murshid) etc.

* Details regarding the visits of holy places are given ahead.

3. Keep as many Nafl fasts as possible, reaping the reward of a hundred thousand Nafl fasts for each. Take care that whenever you break the fast (i.e. do Iftār) within Masjid-ul-Ḥarām or whenever you drink Zam Zam water there, do not forget to make the intention of I'tikāf first¹. Otherwise, it will be a sin which will be equivalent to one hundred thousand sins in Masjid-ul-Ḥarām. Unfortunately, nowadays people do not pay attention to this ruling. (The intention of I'tikāf has been mentioned on page 140).
4. Whenever you glance at the Holy Ka'bah, recite لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ thrice, Ṣalāt-'Alan-Nabi once and make Du'ā afterwards اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Du'ā will be accepted. This glad-tiding of the acceptance of Du'ā is for every glance at the Holy Ka'bah.

Very Important Caution

It has often been observed that some people keep their shoes/slippers outside the sacred gates of Masjid-ul-Ḥarām and Masjid-un-Nabawī and, on their return from the Masjid, they wear any pair of shoes they like. This is impermissible and a sin. Although the owners of those shoes may be not traceable due to crowd, it is still unlawful to use them. The rulings for such shoes are like those of Luqṭaḥ (i.e. lost belongings of someone else). If the owner could not be found, whoever finds this Luqṭaḥ can use it only when he is Faqīr himself. Otherwise, he has to donate it to some Faqīr.

¹ This ruling is not only for Masjid-ul-Ḥarām but rather for any other Masjid. Eating, sleeping and drinking in any Masjid is not permissible. For details regarding all sorts of I'tikāf refer to Faizān-e-Ramaḍān (English), page 229.

Advice for Islamic Sisters

Islamic sisters shouldn't come into Masjid-ul-Ḥarām or Masjid-un-Nabawī to offer Ṣalāh as the objective is to earn reward, and they may attain more reward by offering Ṣalāh at home as stated in the following Ḥadīṣ.

The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ has stated, 'There is more reward for woman in offering Ṣalāh at her home rather than offering it in my Masjid (i.e. Masjid-un-Nabawī).'

Therefore, they should offer Ṣalāh in their dwellings. However, when there is no crowd they should come to Masjid-ul-Ḥarām daily to perform Ṭawāf or visit the blessed Masjid of the Holy Prophet ﷺ daily to make their Ṣalāt and Salām. Instead of spending time in shopping, all respected Ḥājīs should try to spend time in worship as one may not be able to get this opportunity again.

Seven Ḥarām Acts During Ṭawāf

The following acts are Ḥarām in Ṭawāf, even if it is a Nafl one:

1. To perform Ṭawāf without Wuḍū.
2. Unveiling of a quarter of that part of the body which is included in 'Sitr.' For example, unveiling of a quarter of thigh is Ḥarām. Likewise, unveiling of a quarter of the ear or the wrist of an Islamic sister is Ḥarām.

Islamic sisters pay very little attention to this. During Ṭawāf, especially when doing Istilām of Ḥajar-ul-Aswad, a quarter of the wrists of several Islamic sisters is unveiled, even sometimes complete wrist is unveiled, which is Ḥarām.

(Unveiling the ear or the wrist to a non-Maḥram male is Ḥarām even besides Ṭawāf. For learning detailed rulings regarding Islamic Veil, study Sag-e-Madīnah's booklet entitled '*Zakhmī Sānp*¹').

3. To make Ṭawāf on some carriage or on someone's back without a valid excuse.
4. To crawl or drag oneself whilst sitting during Ṭawāf without a valid excuse.
5. To make Ṭawāf in the opposite direction keeping the Ka'bah at right side.
6. To pass from inside the Ḥaṭīm during Ṭawāf.
7. To perform less than seven rounds.

Seven Makrūh Acts During Ṭawāf

1. Useless talking.
2. To make Du'ā and Ṣikr aloud (therefore, it is Makrūh that a person recites Du'ā aloud during Ṭawāf and others also repeat it aloud).
3. To perform Ṭawāf in impure clothes. (As a caution, don't carry used shoes/slippers with you during Ṭawāf).
4. To perform Ṭawāf with longer intervals in between the rounds of Ṭawāf. However there is no harm if one needs to go to the toilet or to make Wuḍū. He may leave. He should resume Ṭawāf from where he had left; there is no need to restart from the beginning.

¹ It has also been translated into English under the title of 'Injured Snake.' Further, a very detailed book written by Amir-e-Aḥl-e-Sunnat under the title of '*Parday kay baray mayn Suwāl Jawāb*' has been published. [Majlis-e-Tarājim]

5. To start the next Ṭawāf without offering the two Rak'āt Ṣalāh of the previous one. However, if the time is Makrūh for Ṣalāh, there is no harm in doing so. For example, several Ṭawāfs may be performed without offering Ṣalāh of Ṭawāf from Ṣubḥ-e-Ṣādiq till 20 minutes after the appearance of the edge of the sun at sunrise or after offering Ṣalāt-ul-'Aṣr till sunset. However, after the elapsing of Makrūh timing, two Rak'āt Ṣalāh will have to be offered for each Ṭawāf.
6. Eating is Makrūh during Ṭawāf (but one may drink water).
7. To perform Ṭawāf in the intense need of passing urine or breaking wind etc.

Seven Permissible Acts During Sa'i and Ṭawāf

1. To make Salām
2. To reply to Salām
3. To talk when necessary
4. To drink water (eating is not allowed during Ṭawāf but it is allowed during Sa'i).
5. To recite verses of Ḥamd, Na'at or Manqabat in low voice
6. To pass across the front of someone offering Ṣalāh, as Ṭawāf is also like Ṣalāh. However, passing is impermissible during Sa'i.
7. To ask or answer an Islamic ruling

Seven Makrūh Acts in Sa'i

1. Performing Sa'i with longer intervals in between its rounds. However, one may leave to relieve oneself or to

make Wuḍū if it is broken, although Wuḍū is not a requisite for Sa'ī.

2. Trading
3. Useless talking
4. Looking here and there uselessly is Makrūh in Sa'ī and more Makrūh in Ṭawāf.
5. For males not to run between the green marks without a valid reason.
6. Delaying Sa'ī too much after Ṭawāf.
7. Unveiling of Sitr-e-ʿAwrat

Three Miscellaneous Rulings Regarding Sa'ī

1. Performing Sa'ī by walking on foot is Wājib. However, performing it by sliding whilst sitting or riding is permissible in case of compulsion.
2. Purity is not a conditional requirement for Sa'ī. A woman suffering from menses may also perform Sa'ī.
3. It is Mustahab to perform Sa'ī in the state of Wuḍū with purity of body and clothes. Whilst starting Sa'ī, first recite Du'ā of Ṣafā and then make the intention for Sa'ī.

Important Advice for Islamic Sisters

Islamic sisters should keep themselves apart from males. If they don't take care at such sacred places, where else will they take care? Most of the unwise women intrude into the males' crowd in order to touch Ḥajar-ul-Aswad and Rukn Yamani or

to become closer to the Holy Ka'bah. How shameful it is! This is a grave sin and a very shameful act. Remember that one sin here amounts to one hundred thousand sins.

Putting on Ihram of Hajj

If you have not yet put on the Ihram of Hajj, put on it on the 7th of Zul-Hijjah¹. Its intention may be made at home but it is preferable to make intention in the following words after offering two Rak'at Nafl Salah in Masjid-ul-Haram:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي وَأَعِزَّنِي عَلَيْهِ
وَبَارِكْ لِي فِيهِ ۖ نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى ۖ

Translation: Yā Allah عَزَّوَجَلَّ, I make the intention of Hajj, make it easy for me and accept it from me. Help me in offering it and make it blessed for me. I have made intention for Hajj and put on Ihram of it for the sake of Allah عَزَّوَجَلَّ.

After making the intention, loudly recite Labbaik thrice but Islamic sisters should recite it in low voice. Now the restrictions of Ihram become effective once again.

A Madani Advice

Now it would be convenient for you to perform a Nafl Tawaf along with Idtiba', Raml and Sa'i of Hajj. In this way, you will not be required to perform Raml and Sa'i in Tawaf-uz-Ziyarah.

¹ One may also put on Ihram on 8th Zul-Hijjah but it would be convenient to put on it on 7th Zul-Hijjah. In addition, reward of Hajj will also commence earlier. (Sag-e-Madina)

Leaving for Minā

Today, it is the morning of 8th Ẓul-Ḥijjah. Excitement fills the air. Everybody is eager to move for Minā¹. Take the necessary items, e.g. rosary, prayer-mat, compass, some utensils, water bottle that can be hung around the neck and address of the Mu'allim. The address of the Mu'allim should always be with you as it will prove to be beneficial in case you get lost. Don't forget to take money for meeting the expenses of Qurbānī, meal etc. If possible, make the journey to Minā, 'Arafāt and Muzdalifah on foot as 70 million good deeds will be written for every step until your return to Makka-tul-Mukarramah. وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Recite Talbiyah and Ṣalāt-'Alan-Nabī abundantly all the way. As soon as Minā appears, recite Ṣalāt-'Alan-Nabī and the following Du'ā:

اللَّهُمَّ هَذَا مِنِّي فَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَائِكَ ط

Translation: O Allah عَزَّوَجَلَّ! This is Minā. Bless me with the boon that you bestowed upon Your Auliya (beloveds).

Look! You have now entered the glorious valley of Minā. How captivating is the scene here! Tents are everywhere in the plains and on the plateaus. Stay in the tent provided by your Mu'allim. You will be offering five Ṣalāh (from Ṣalā-tul-Zuḥr of 8th Ẓul-Ḥijjah to Ṣalā-tul-Fajr of 9th Ẓul-Ḥijjah) in Minā as the beloved and blessed Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also did the same.

¹ Your Mu'allim's representative may ask you to stand outside your accommodation on the evening of the 7th Ẓul-Ḥijjah in wait for the bus to Minā. Don't pay attention to this nor dispute with him. Instead, take some rest that night and go to Minā the next morning: إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will remain fresh. (Sag-e-Madīnāh)

Alas! No Care is Taken

In Minā, 40 Hājīs are accommodated in a single tent and the tents in ‘Arafāt are even bigger. Regretfully, men and women both are accommodated in the same tent. Neither there is arrangement for veiling for women nor do the Hājīs bother about it. Modest Hājīs are advised to carry shawls with them. To prevent intermingling of their women with non-Maḥram men, they should make a temporary partition with shawls at a side of the tent in Minā and ‘Arafāt.

This day is very important. Some unwise people may be wasting their precious time in idle chat, but you should not pay any attention to them. Remain busy with worship. Tonight is the night of ‘Arafah. If possible, spend this night in worship; there are many other nights to sleep and rest. This opportunity may not come again. If possible, recite the following Du‘ā 1000 times at the night of ‘Arafah. If you cannot recite it 1000 times, recite it as many times as you can. Recite it at least once.

Du‘ā of Night of ‘Arafah

سُبْحَنَ الَّذِي فِي السَّمَاءِ عَرْشُهُ سُبْحَنَ الَّذِي فِي الْأَرْضِ
مَوْطِئُهُ سُبْحَنَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ سُبْحَنَ الَّذِي فِي النَّارِ
سُلْطَانُهُ سُبْحَنَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ سُبْحَنَ الَّذِي فِي
الْقَبْرِ قَضَائِهِ سُبْحَنَ الَّذِي فِي الْهَوَاءِ رُوحُهُ سُبْحَنَ الَّذِي
رَفَعَ السَّمَاءَ سُبْحَنَ الَّذِي وَضَعَ الْأَرْضَ سُبْحَنَ الَّذِي
لَا مَلْجَأَ وَلَا مَنَجَى مِنْهُ إِلَّا إِلَيْهِ ط

Translation: Pure is He عَزَّوَجَلَّ Whose 'Arsh is in the Heavens, Pure is He عَزَّوَجَلَّ Whose sovereignty is in the earth, Pure is He عَزَّوَجَلَّ Whose path is in the oceans, Pure is He عَزَّوَجَلَّ Whose sultanate is in Hell, Pure is He عَزَّوَجَلَّ Whose mercy is in Paradise, Pure is He عَزَّوَجَلَّ Whose commandment is in the grave, Pure is He عَزَّوَجَلَّ under Whose authority are the souls present in the air, Pure is He عَزَّوَجَلَّ Who has elevated the skies and Pure is He عَزَّوَجَلَّ Who has lowered the earth, Pure is He عَزَّوَجَلَّ from Whose torment there is no refuge except towards Him.

Leaving for 'Arafāt

Today is the 9th of Żul-Hijjah. After offering Fajr Ṣalāh in its Mustahab time, remain busy with reciting Talbiyah, doing Żikr and making Du'a until the sun rises and shines on the mount Šabīr which is situated opposite Masjid Khayf. Now proceed towards 'Arafāt with a trembling heart whilst doing Żikr and reciting Talbiyah and Ṣalāt-'Alan-Nabī abundantly. Furthermore, recite this Du'a once whilst leaving Minā:

Du'a of Pathway to 'Arafāt

اللَّهُمَّ اجْعَلْهَا خَيْرَ غَدْوَةٍ غَدَوْتُهَا قُطٌّ وَقَرِّبْهَا مِنْ رِضْوَانِكَ
وَأَبْعِدْهَا مِنْ سَخَطِكَ وَاللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ
تَوَكَّلْتُ وَوَجْهَكَ أَرَدْتُ فَاجْعَلْ ذَنْبِي مَغْفُورًا وَحَاجَتِي
مَبْرُورًا وَارْحَمْنِي وَلَا تُخَيِّبْنِي وَبَارِكْ لِي فِي سَفَرِي وَاقْضِ
بِعَرَافَاتٍ حَاجَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Translation: O Allah عَزَّوَجَلَّ! Make this morning of mine the best of mornings and make it closer to Your pleasure and distance it from

Your wrath. O Allah **عَزَّوَجَلَّ**! I have turned towards You and I have trusted You and intended Your Wajh-e-Karīm. Forgive my sins, accept my Ḥajj, have mercy on me and do not make me deprived. Bless my journey with bounties and fulfill my needs in ‘Arafāt. Without doubt, You have power over all things.

Entering ‘Arafāt

You have now reached the sacred plains of ‘Arafāt. Get overwhelmed and let your tears flow. Shortly, you will be entering the holy plains from where the visitors do not return empty handed. As you catch the sight of Jabal-e-Raḥmah, recite Labbaik and make Du‘ā more enthusiastically, as the Du‘ā made here will be accepted **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Keep your heart and eyes in control. Keep on reciting Labbaik as you enter ‘Arafāt weeping.

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! This is the holy plains where millions of Muslims have gathered, all dressed alike. The calls of Labbaik are echoing everywhere. Indeed, countless Auliya of Allah **عَزَّوَجَلَّ** and two Prophets of Allah **عَزَّوَجَلَّ** namely Sayyidunā Khiḍar and Sayyidunā Ilyās **عليهما السلام** are also present in ‘Arafāt on the day of ‘Arafāh. It shows the importance of this day.

8 Madanī Pearls Regarding Ritual Stay in ‘Arafāt

1. Towards midday, perform Ghusl as this is Sunnat-ul-Muakkadah. If not possible, make Wuḍū at least.
2. The stipulated time for the ritual stay in ‘Arafāt is from the commencement of the timing of Zuḥr of 9th Żul-Ḥijjah to the commencement of the timing of Fajr of 10th Żul-Ḥijjah. The Ḥajj of the Muslims entering the plains of ‘Arafāt even for a moment within this duration in the state of Iḥrām will be valid. Even the one passing through the

atmosphere of ‘Arafāt by air in the state of Ihṛām will also become Ḥāji. Today’s stay in ‘Arafāt is the main pillar of Ḥajj.

3. Today is a very sacred day. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated, ‘Today is that day on which whoever controls his ears, eyes and tongue will be forgiven.’ (*Ṭabarānī*)
4. In ‘Arafāt, the Ṣalāh of Zuḥar and ‘Aṣr are offered together during the stipulated time of Zuḥar but this is subject to certain conditions¹.
5. It is Sunnah for the Ḥāji not to keep fast today. Furthermore, if possible, he should keep Wuḍū all the time.
6. It is better to stay as close to Jabal-ur-Raḥmah as possible.
7. Some unwise people climb Jabal-ur-Raḥmah and wave their kerchiefs from there. You should not do so; nor should you have ill feelings towards them. This is not the day to find faults with others but rather it is the day to shed tears and feel ashamed of one’s own faults.
8. If possible, one should refrain from shade of anything, even that of umbrella in Mawqif (lodging in ‘Arafāt). However, one who is incapable is exempted.

Emphatic Advice of Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ

Unlawful gazing is always Ḥarām whether one is in Ihṛām or in Mawqif or in Masjid-ul-Ḥarām or in front of the Holy Ka’bah or is even doing the Ṭawāf of the Ka’bah. This is an occasion

¹ You should offer Zuḥar Ṣalāh in Zuḥar timings and ‘Aṣr Ṣalāh in ‘Aṣr timings with Jamā’at inside your tent.

of your trial. The women have been ordered not to veil their faces and you have been commanded not to look at them.

Remember that these (women) are the servants of the most honourable King in Whose holy court, you and they, are all present at the moment. Without any comparison, when the cub of a lion is in his lap, who can dare to cast an evil look at it. These ‘female-servants’ of Allah عَزَّوَجَلَّ, the omnipotent, are also present in His special court. How dreadful it would be to gaze at them. وَلِلَّهِ الْمَثَلُ الْأَعْلَى Be careful! Protect your faith. Protect your heart and eyes. The sacred Hāram is a place where even the intention of committing a sin is recorded as a sin and the punishment of committing a single sin is equal to a hundred thousand sins. May Allah عَزَّوَجَلَّ guide us towards good. (*Anwar-ul-Bishārah*)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Du'ās of ‘Arafāt

1. According to a Ḥadīṣ, the one reciting following Kalimah of Tawḥīd (oneness), Sūrah Ikhlās and the below-mentioned Ṣalāt-‘Alan-Nabi 100 times each, in the afternoon, in his Mawqif (allocated place in plains of ‘Arafāt), he is forgiven. In addition, if he intercedes for all those present in ‘Arafāt, his intercession will be recognized.

❖ Recite this Kalimah of Tawḥīd (oneness) 100 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

Translation: No one is worthy of worship except Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is One. He عَزَّوَجَلَّ has no partner. For Him only is sovereignty and all glorifications. He عَزَّوَجَلَّ gives life and death and He عَزَّوَجَلَّ has power over everything.

❖ Recite Sūrah Iklās 100 times.

❖ Recite this Ṣalāt-‘Alan-Nabi 100 times:

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى (سَيِّدِنَا)
إِبْرَاهِيمَ وَعَلَى آلِ (سَيِّدِنَا) إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ
عَلَيْنَا مَعَهُمْ ط

Translation: O Allah عَزَّوَجَلَّ send Ṣalāt on (our Master) Muhammad عَلَيْهِ السَّلَام as You sent Ṣalāt on (our Master) Ibrahim عَلَيْهِ السَّلَام and descendents of (our Master) Ibrahim عَلَيْهِ السَّلَام. Indeed, You are glorified and glorious. And [send Ṣalāt] upon us as well along with them.

2. Recite the following three times اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ. Recite Kalimah of Tawhīd once and then recite the following Du‘ā thrice:

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي وَاعْصِمْنِي بِالتَّقْوَى
وَاعْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى ط

Translation: O Allah عَزَّوَجَلَّ! Bless me with true guidance. Make me pure and grant me protection from sinning through piety and forgive me in this world and the Hereafter.

❖ Thereafter, recite the following Du'a once:

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُوْرًا وَذَنْبًا مَّغْفُوْرًا ط اَللّٰهُمَّ لَكَ الْحَمْدُ
كَالَّذِيْ نَقُوْلُ وَخَيْرًا مِّمَّا نَقُوْلُ ط اَللّٰهُمَّ صَلَاتِيْ وَنُسُكِيْ
وَمَحِيَايَ وَمَمَاتِيْ وَإِلَيْكَ مَآبِيْ وَلَكَ رَبِّ تُرَاثِيْ ط اَللّٰهُمَّ
أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ سَوْسَةِ الصَّدْرِ وَ شَتَاتِ الْأَمْرِ ط
اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ خَيْرِ مَا تَجِيْءُ بِهِ الرِّيْحُ وَنَعُوْذُ بِكَ مِنْ
شَرِّ مَا تَجِيْءُ بِهِ الرِّيْحُ ط اَللّٰهُمَّ اهْدِنَا بِالْهُدَى وَزَيِّنَا بِالتَّقْوَى
وَاعْفِرْ لَنَا فِي الْأَخِرَةِ وَالْأَوَّلَى ط اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رِزْقًا طَيِّبًا
مُبَارَكًا ط اَللّٰهُمَّ إِنَّكَ أَمَرْتَ بِالدُّعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ
بِالْإِجَابَةِ وَإِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ وَلَا تَنْكُثُ عَهْدَكَ ط اَللّٰهُمَّ
مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ
شَرٍّ فَكَرِّهْهُ إِلَيْنَا وَجَنِّبْنَاهُ وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ بَعْدَ إِدْ
هَدَيْتَنَا ط اَللّٰهُمَّ إِنَّكَ تَرَى مَكَانِيْ وَتَسْمَعُ كَلَامِيْ وَتَعْلَمُ
سِرِّيْ وَعَلَانِيَتِيْ وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِّنْ أَمْرِيْ أَنَا
الْبَائِسُ الْفَقِيْرُ الْمُسْتَغِيْثُ الْمُسْتَجِيْرُ الْوَجِلُ الْمُشْفِقُ الْمُقِرُّ
الْمُعْتَرِفُ بِذَنْبِهِ أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِيْنِ وَابْتِهَالُ إِلَيْكَ
إِبْتِهَالُ الْمُذْنِبِ الدَّلِيْلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الْمُضْطَرِّ

دُعَاء مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ عَيْنَاهُ وَنَحَلَ لَكَ
جَسَدُهُ وَرَغِمَ أَنْفُهُ ۖ اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ رَبِّي شَقِيًّا وَكُنْ
بِي رَؤُوفًا رَحِيمًا يَا خَيْرَ الْمَسْئُولِينَ وَخَيْرَ الْمُعْطِينَ ط

Translation: O Allah عَزَّوَجَلَّ! Make this an accepted Hajj and forgive sins. O Allah عَزَّوَجَلَّ! For You are all glorifications which we express and even better than what we express. O Allah عَزَّوَجَلَّ, my Ṣalāh, my worship, my living and my dying are all for You and towards You is my return, and O Allah عَزَّوَجَلَّ You are my protector. O Allah عَزَّوَجَلَّ, I beg You for protection from the torment of the grave, from the whisperings of my heart and from doing evil. O Allah عَزَّوَجَلَّ, I seek the good which is brought by the wind, and I seek protection from any evil which is brought by the wind. O Allah عَزَّوَجَلَّ, guide us towards truth, beautify us with piety and forgive us in the Hereafter. O Allah عَزَّوَجَلَّ, I beg from You pure and virtuous sustenance. O Allah عَزَّوَجَلَّ, You have commanded us to make Du'ā and have taken the responsibility of fulfilling our needs and without doubt You do not go against Your word and Your promise. O Allah عَزَّوَجَلَّ, whatever is dear to You, make it dear to us and make the same available to us and whatever You dislike, make us dislike it and make us refrain from it. After You have guided us to Islam, do not make us deviate from it. O Allah عَزَّوَجَلَّ, without doubt You see my abode, You listen to my words, You are aware of my hidden being and apparent being and nothing from my affairs is hidden from You. I am Your helpless sinful slave, fearful of my sins and I admit that I am a sinner begging You for protection from all sins. I plead with You like a beggar, as a sinful and wretched person whose head is bowed in humility to You, whose eyes are tearful, whose body is weak and whose nose is in the dust. O Allah عَزَّوَجَلَّ, don't make me unfortunate and be the most kind and merciful to me. O the best One to be asked, and the best bestower of all!

3. Sayyidunā Ibn Abī Shaybah رَضِيَ اللهُ تَعَالَى عَنْهُ and others have reported from Sayyidunā ‘Alī كَرَّمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On the day of ‘Arafāt, the Du‘ā of mine and that of other Prophets is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ^ط لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ^ط اللَّهُمَّ
اجْعَلْ فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَفِي قَلْبِي نُورًا ^ط
اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ
وَسَاوِسِ الصَّدْرِ وَتَشْتِيتِ الْأَمْرِ وَعَذَابِ الْقَبْرِ ^ط
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ
فِي النَّهَارِ وَشَرِّ مَا تَهْبُتُ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ ^ط

Translation: There is none worthy to be worshiped except Allah عَزَّوَجَلَّ, Who is one with no partners. For Him is all sovereignty and all glorification. He عَزَّوَجَلَّ is alive and will never die and He عَزَّوَجَلَّ has power over all things. O Allah عَزَّوَجَلَّ, make my hearing refulgent, my sight refulgent and fill my heart with refulgence. O Allah عَزَّوَجَلَّ, broaden my chest and make easy my affairs. I beg You for protection from the whisperings of the heart, from ill-affairs and from the torment of the grave. I beg You for protection from that which comes with the night and that which comes with the day and that which comes with the wind and from the calamity of time.

It is Sunnah to Make Du'ā in 'Arafāt Whilst Standing

It is a Sunnah to make Du'ā in 'Arafāt whilst standing. Therefore, make Du'ā to your merciful Allah عَزَّوَجَلَّ whilst standing for as long as possible, with concentration of mind and sincerity of heart.

Imagine that it is the Day of Judgement, and you are present in the court of your Creator for the accountability of your deeds. With utmost humbleness and humility, with eyes closed and head bowed, with hope and fear, make Du'ā whilst trembling. Raise hands towards the sky (above the head) and become lost in asking for forgiveness and repentance. During the Du'ā, recite Talbiyah as often as possible, and ask for the forgiveness of yourself, your parents and the entire Ummah.

Make an attempt to shed at least even a single tear (as this is an indication of acceptance). If you cannot weep, at least wear a weeping look on the face, as imitating the good is also good.

Make Du'ā to Allah عَزَّوَجَلَّ with the Wasilah of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the other Prophets عَلَيْهِمُ السَّلَام and the Şahābah Kirām عَلَيْهِمُ الرِّضْوَان. Make Tawassul of Sayyidunā Ghauš-ul-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, give the Wasilah of every Walī of Allah عَزَّوَجَلَّ and of every devotee of Rasūlullāh.

Today the doors of mercy are open; there is no possibility of deprivation for those who beseech. The mercy of Allah عَزَّوَجَلَّ is showering. The entire plains of 'Arafāt is full of mercy and blessings. Whilst making Du'ā, at times tremble due to the fear of torment from Allah عَزَّوَجَلَّ and at other times fill your heart with the hope of immense mercy from Allah عَزَّوَجَلَّ.

Du'ā of 'Arafāt (English)*

Raise both hands up to the level of either your chest or shoulders or raise them above your head making your palms face the sky. Commence your Du'ā with the recitation of Ḥamd, Ṣanā and Ṣalāt-ʿAlan-Nabī. During Du'ā try to recite Talbiyah and Ṣalāt-ʿAlan-Nabī as often as possible, then recite all the Arabic Du'ā Māshūrah you have learnt by heart.

Thereafter, express your heart feelings in your mother tongue and make Du'ā in the court of Allah عَزَّوَجَلَّ whilst crying. With utmost humility and such certainty that the Du'ā you are making is going to be accepted, make Du'ā like this:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ¹

يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا

يَا أَلَلَّهُ يَا أَرْحَمَ رَحِيمٍ

* Please note that the Du'ā was originally written in Urdu by Amir-e-Ahl-e-Sunnat. [Translator's Note]

¹ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ has appointed an angel for the divine name (يَا أَرْحَمَ الرَّاحِمِينَ). Whosoever reads it three times, the angel calls out 'Ask because the 'أَرْحَمَ الرَّاحِمِينَ' has turned His divine attention towards you.'

(Aḥsan-ul-Wi'ā)

² Sayyidunā Imām Ja'far Ṣādiq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that whosoever says (يَا رَبَّنَا) five times in helplessness, Allah عَزَّوَجَلَّ will save him from what he is afraid of and will accept his Du'ā. (Aḥsan-ul-Wi'ā) In other words, saying يَا رَبَّنَا five times removes affliction, causing the Du'ā to be accepted. (Sag-e-Madīnāh)

O Allah **عَزَّوَجَلَّ**! It is Your infinite favour that You have created me as a human being, made me a Muslim and privileged me to be amongst the followers of Your beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. O Allah **عَزَّوَجَلَّ**! O Creator of the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! How can I possibly thank You? You have granted me the opportunity to perform Hajj, and today on the day of ‘Arafâh, You have granted me the privilege to stay on the ground of ‘Arafât.

Undoubtedly, Your beloved and my Master **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** also came here. How fortunate I am! I am present today in the same ground of ‘Arafât that had the opportunity to kiss the blessed soles of the beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Muslims from all parts of the world have gathered here today, and certainly two of Your Prophets Sayyidunā Ilyās and Sayyidunā Khiḍar **عَلَيْهِمَا السَّلَام** and many Auliya are also present. Therefore, O Creator of the merciful Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! For the sake of the mercy which is descending upon the Prophets and the Auliya, shower at least a tiny drop upon this sinful servant also.

O the Creator of my beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I have raised my filthy, blackened hands drenched in sins, in your blessed court. O Rab of my Master **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Without doubt, my entire book of deeds is blackened due to sins. And today on this ground of ‘Arafât where thousands and thousands of Muslims have gathered, if there is anyone with the most sins, then without doubt that is me. O my Creator! If You show kindness only towards the pious, then which door would I, the most sinful person, go to? O Rab of the Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! For the sake of the beloved **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, I beg you to become pleased with me forever and forgive all my sins.

O Rab Who loves the beloved Prophet ﷺ the most, I acknowledge that I have deliberately disobeyed You and I have deliberately not fulfilled Your laws and commandments. Your divine proof is conclusive against me.

O my Allah عَزَّوَجَلَّ! I have no answer to You, and even though I have sinned, yet You are all forgiving. Through Your divine attribute of forgiveness, forgive my faults. O Allah عَزَّوَجَلَّ, through Your attribute of ‘concealing faults’ – cover up my faults. Forgive me, O Allah عَزَّوَجَلَّ! O most merciful Allah عَزَّوَجَلَّ through Your mercy and the mercy of Raḥmatul-il-‘Ālāmīn ﷺ, forgive me.

O Allah عَزَّوَجَلَّ! Without doubt, I have continued to make mistake upon mistake, yet You have consistently given me grace. I have failed to abandon sins by taking advantage of the grace given to me by You. Now end of life is close and my death is approaching. How unfortunate that my past was lost in heedlessness, my present is nothing to speak about and as for tomorrow, the less said the better. My grave is waiting for me with its mouth open.

O Allah عَزَّوَجَلَّ! For the sake of Mustafa ﷺ, Ghauṣ-ul-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Your mercy, please forgive this sinner. Bless me with fondness for good deeds and hatred for bad deeds, and whatever life of mine is left in this world, let me spend it abiding by Your commandments and Your Prophet’s ﷺ Sunnah.

O the One Who made our beloved Prophet ﷺ. O the One Who has blessed us with a crown of respect on our heads despite our sinful lifestyle. O Allah عَزَّوَجَلَّ, protect us. With the Wasīlah of Your Prophet’s graceful and beautiful face, take us out from darkness and let us enter into light. O

Allah عَزَّوَجَلَّ, with the blessing of Your Prophet's beautiful hair, illuminate our dark graves and with the Wasīlah of his refulgent face, let our graves be filled with refulgence of Your most beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

By virtue of the fragrant perspiration of our Master Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, let our graves be filled with sweet smell till the Day of Judgment and let us be immersed in beholding his grand vision at all stages of the afterlife.

O the Creator of the truthful Prophet! O the One Who blesses us, the helpless! The One who removes grief from the grieved ones! The One who grants solace to troubled hearts! The One who is more merciful to us than even our own parents! How merciful You are indeed! You have made us from amongst the Ummah of Your most beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Your blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent his nights remembering us and crying for us, but how sad, we spend our nights in heedlessness. For the sake of the sacred tears of Your Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, wash away the blackness of our deeds and convert our sins into good deeds merely by Your mercy.

O He عَزَّوَجَلَّ Who favours the weak and who protects the unprotected ones! By the Wasīlah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, have mercy on us. My inefficiency and weakness is apparent to You. I am that slave who cannot bear heat and severe cold. You also know that I cannot even bear the sting of a mosquito or flea and if even an ant bites me, I become uncomfortable. You know that if an insect gets under my garment it makes me jump. O My Allah عَزَّوَجَلَّ! If I am surrounded by fire in my grave, what will I do? If snakes and scorpions entered my grave, what would I do?

O Allah ﷺ, with the blessing of Muhammad ﷺ, have mercy on me. Without doubt, if even a single drop of Your infinite mercy falls upon me, I will gain success in this world and the Hereafter. Bestow upon me one single glance of Your benediction and grace.

O Rab of the Noble Prophet ﷺ! I have pinned all my hopes on Your mercy. You will certainly show mercy on me, a sinner. I swear that I am not disillusioned with Your mercy.

O Creator of Mustafa ﷺ! Your beloved Prophet ﷺ has told us the following words of Yours, ‘O son of Adam! As long as you keep making Du‘ā to Me with hope, I will also keep forgiving your sins. O son of Adam! Even if your sins reach the limit of the heavens, still seek forgiveness for them, I will indeed forgive. O son of Adam! If you approach Me with all the sins of the earth, without having committed Shirk (polytheism) and Kufr (disbelief), I will come towards you with mercy and forgiveness equivalent to the earth.’

O Rab of Muhammad ﷺ! I have certainly filled the earth with sins and transgression, yet I have hope for Your mercy. With the Wasīlah of Ghauṣ-ul-A’zam, my Khuwājāh Gharīb Nawāz رحمۃ اللہ تعالیٰ, my Murshid, with the Wasīlah of the leader of true lovers, ‘Ala Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ, kindly forgive me, kindly forgive me, kindly forgive me.

I admit that I have committed major sins, yet all this is very small compared to Your mercy. Without doubt, Your mercy searches for the sinners, and who is a bigger sinner than me in this blessed plains of ‘Arafāt.

O the Rab of Mustafa ﷺ! I am ashamed of my sins and have hope that Your mercy will bless me. O Allah عَزَّوَجَلَّ! With the Wasīlah of the rightly guided caliphs, with the Wasīlah of the blessed mothers of the believers رَضِيَ اللهُ تَعَالَى عَنْهُنَّ, with the Wasīlah of Bilāl Ḥabshī, with the Wasīlah of Owaīs Qarnī رَضِيَ اللهُ تَعَالَى عَنْهُمَا, forgive me, my Murshid, my teachers, my respected elders, forgive my parents, my whole family and the entire Ummah.

O my Creator! Without doubt, I desire to worship You, but have been overpowered by Satan. My Nafs has destroyed me and my death is approaching me very fast. Unfortunately, the love of the world continues to increase within my heart.

O Creator of Mustafa ﷺ! With the Wasīlah of every blessed thorn of Madīnah, with the Wasīlah of every flower and the scented dust of Madīnah, please make me pious. Make me an incarnation of Sunnah.

O Allah عَزَّوَجَلَّ, You have given Muhammad ﷺ the authoritative status of Qāsim¹! With the Wasīlah of the spring of Madīnah, bless the sinful autumn of my life with the spring of Madīnah. With the Wasīlah of the sweet scented air of Madīnah, make me a practicing Muslim and such a servant who is beloved to You.

O Allah عَزَّوَجَلَّ, the One who has made His beloved the chief of all Prophets! You have invited us for Ḥajj via Your Prophet Ibrāhīm عَلَيْهِ السَّلَام and have blessed us by making us Your guest. Therefore, with the Wasīlah of the Prophet Ibrāhīm عَلَيْهِ السَّلَام, his beloved son Prophet Ismā'il عَلَيْهِ السَّلَام and his blessed wife Sayyidatunā Ḥājirah رَضِيَ اللهُ عَنْهَا, bless me with the favour of becoming

¹ Qāsim means distributor

Your guest in Paradise. Bless me with the neighbourhood of Your beloved Prophet Muhammad ﷺ in Paradise!

O the Creator of Muhammad ﷺ! O the One Who has made His Prophet the chief of the entire creation! When a Muslim frees a slave, You become very happy with this act. We are also Your helpless servants and slaves, why should it not please You to free us from the fire of Hell! Definitely it will. Therefore, O Rab, with the Wasīlah of the martyrdom of Imām Husain رضى الله تعالى عنه, the severed arms of Sayyidunā ‘Abbās رضى الله تعالى عنه, the young ‘Alī Akber رضى الله تعالى عنه who resembled the Holy Prophet ﷺ, the dry throat of the innocent child ‘Alī Aṣghher رضى الله تعالى عنه and the ill Zāin-ul-‘Ābidīn رضى الله تعالى عنه and all those who were martyred at Karbala, free us from the fire of hell.

O Rab who has made His Prophet sinless, it is Your command that one should give alms and charity to the needy. Who is more needy, destitute and devoid of good deeds than me? And who is more generous than You. Therefore, bless me with the charity of forgiveness. O Allah عَزَّوَجَلَّ! You are the most merciful, most beneficent! For the sake of the love that You have for Your beloved Prophet ﷺ, the son of Āminah رضى الله تعالى عنها, bless me with forgiveness.

O Rab Who has made the perspiration of Mustafa, the sweetest smelling perfume! Without doubt, the greatest disease is the love of this world and greed of wealth. The worst of the sinners is standing in Your blessed court, O curer of all diseases! I seek help from You for the cure of this disease. Bless me with cure for all diseases. With the Wasīlah of the pious, make me pious. Bless me with deep love of Muhammad ﷺ.

With the Wasīlah of every Prophet, every Ṣaḥābī, cure those who are ill. Those who are in debt, remove their debt. Those who are poor, bless them with wealth. Those who are needy, bless them with Ḥalāl and easily attainable sustenance. Those who are without children, bless them with pious children without operation. Those who wish to marry, bless them with pious life partners. Those who have split with family let them be united.

Save our Muslims from European fashion and bless Muslims with adopting the Sunnah of our beloved Prophet Muhammad ﷺ. Those encountering wrongful court cases, free them from this predicament. Those who are lost, make them meet their beloved ones. Those who suffer from black magic and other afflictions let them be cured. Let all Muslims be safe from those who are jealous of them. Protect them against all enemies and all those who are jealous of them.

O Rab of the blessed father of Sayyidatunā Fāṭimah رضى الله تعالى عنها! With the Wasīlah of Sayyidatunā Fāṭimah, Sayyidatunā Zāinab, Sayyidatunā Ḥawwā, Sayyidatunā Ḥājirah, Sayyidatunā Āsiyah and Sayyidatunā Maryam رضى الله تعالى عنهن, bless our mothers, sisters, daughters and wives with modesty. Bless them with the ability to observe Islamic veil in front of their male cousins, their brothers in law, their maternal and paternal cousins etc.

O Rab of all the Prophets! O Creator of all creation! Muslims have gathered here today on this blessed plains of ‘Arafāt from all parts of the globe. By the Wasīlah of this blessed land, forgive them and bless them. Bless the entire Ummah with Your mercy and bless me, a great sinner as well.

O our Creator! Have mercy on the entire Muslim community; protect them from evil plots of the Jews, the Christians, the infidels and all disbelievers.

O Allah **عَزَّوَجَلَّ**! With the Wasīlah of Imām Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي**, bless us with sufficient sustenance. Do not give us more than our need and do not put us on trial. Bless us with the spirit to sacrifice our life and wealth for Islam. O Allah **عَزَّوَجَلَّ** with the Wasīlah of Dātā ‘Alī Hajwayrī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, do not make us dependent on anyone except You.

O Allah **عَزَّوَجَلَّ** whosoever has requested me to make Du’ā on their behalf, for the sake of the beloved and blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, accept all their permissible Du’ās and forgive all of them.

O the true and beloved Rab of the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Save us from every act which is not accepted by You; from that heart which is heedless of You, from those eyes which watch dramas and films, from those ears which listen to music and back-biting, from those hands which oppress people, from that tongue which speaks uselessly and abuses people, from that brain which plans evil and bad and from that heart which has grudge against Muslims. O Allah **عَزَّوَجَلَّ** I implore You with the Wasīlah of the four Imams and that of the four spiritual orders, make me fully obedient to You; it will be a great mercy of Yours.

O Allah **عَزَّوَجَلَّ** I implore You with the Wasīlah of every devotee of the Prophet and with the Wasīlah of the one You love the most from Your entire creation! Make me a true devotee of Your Prophet. Bless me with a heart that remembers him and eyes that shed tears in his remembrance. Make my empty heart an abode of love for the Prophet Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Illuminate my night and day with the spiritual light of the Prophet Muhammad ﷺ. Make me a true devotee of the Holy Prophet.

O Rab of Mustafa! ﷺ! With the Wasīlah of the Ka'bah, Mīzāb, Ḥajar-ul-Aswad, Maqām-u-Ibrāhīm, Zam Zam, every street of Makkah, the birthplace of the Holy Prophet, the city of Madīnah, the green dome, every pillar of Masjid, Mihrāb, blessed Mimber, the Golden Grille, all the blessed doors of Masjid-un-Nabawī, blessed and sweet smelling flowers, every tree and every stone of Madīnah, the fragrant sand of Madīnah, and every fortunate Muslim buried in Jannat-ul-Baqī', the cool and sweet smelling breeze of Madīnah, accept my Ḥajj and 'Umrah and all my Du'ās that I have made today.

Make me a person whose Du'a is always accepted and let me visit this blessed place every year. Let me die in the city of Madīnah, at the holy feet of the Prophet ﷺ with Īmān and let me be buried in Jannat-ul-Baqī', and make me a neighbour of Your beloved Prophet ﷺ in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

You should continue to make Du'a in this manner until full sunset takes place and some part of night passes. Moving away earlier than this time from where you are stationed is Makrūh. Leaving the plains of 'Arafāt prior to sunset is Ḥarām. If one does so, *Dam* will become Wājib.

Remember! You do not have to offer Maghrib Ṣalāh here. Instead, both Maghrib and 'Ishā will be offered in combination in Muzdalifah within the stipulated time of 'Ishā.

Freed from Sins

Beloved Ḥājīs! Trusting Allah's عَزَّوَجَلَّ promise, it is necessary for you to believe that you have been as cleansed of sins as you were on the day of your birth. Therefore, you should now strive to refrain from committing any sins in the future. Do not be lazy in carrying out worship like Ṣalāḥ, fasting, Zakāḥ etc. Do not fall into the trap of Satan by watching movies, dramas, listening to music, acquiring unlawful earnings, shaving your beards or trimming it less than a fist-length, hurting parents etc.

Departure for Muzdalifah

When it is sure that the sun has set completely, move from 'Arafāt to Muzdalifah. Keep doing Ṣalāt and reciting Ṣalāt-ʿAlan-Nabī and Labbaik all the way. Yesterday, the rights of Allah عَزَّوَجَلَّ were forgiven, forgiveness for the rights of people is promised here (in Muzdalifah).

You have now arrived at the blessed plains of Muzdalifah which will be busy with crowds of people. Try to camp near Mash'ar-ul-Ḥarām (a hill in Muzdalifah). It is also called Jabal Quzah. If you cannot find place over there, you may stay anywhere in Muzdalifah except for the valley of Muḥassir¹. Sign boards have been displayed here, preventing the Ḥujjāj from entering it. Further, it is now surrounded by barbed wire besides the deployment of police there for the guidance of pedestrian Ḥujjāj.

¹ The valley of Muḥassir lies between Minā and Muzdalifah. It is out of the limits of Minā as well as Muzdalifah. Divine retribution (torment) was inflicted on Aṣḥāb-ul-Fil there. It is not permissible to stay there.

Remember that you have to offer Maghrib and ‘Ishā Ṣalāh in combination at Muzdalifah within the stipulated time of Isha.

Method of Offering Maghrib and ‘Ishā Ṣalāh in Combination

Here (in Muzdalifah), you have to offer both Ṣalāhs with a single Azān and a single Iqāmat. Therefore, after Azān and Iqāmat, first offer three Farḍ Rak’āt of Maghrib Ṣalāh. Then, right after performing the Salām of Maghrib Ṣalāh, offer Farḍ of ‘Ishā Ṣalāh. Thereafter, offer Sunan of Maghrib and then offer Sunan and Witr of ‘Ishā.

Collect Stones

Some great Islamic scholars are of the opinion that the night of the stay in Muzdalifah is superior to even Laila-tul-Qadr. Therefore, one should not waste time in useless conversation. If possible, spend the entire night doing Ṣalāt-‘Alan-Nabī and Talbiyah. Collect 49 date-seed-sized stones within the night in order to pelt Satan. It is better that some extra stones be collected so that they could be used in case the target is missed. Do not break down big stones to get smaller ones. It is preferable to wash these stones thrice.

An Important Caution

Perhaps you may be feeling very tired. Therefore, if desired, take a little rest but then try to wake up again soon, offer Tahajjud Ṣalāh and busy yourself with worship.

Although it is preferable to offer Fajr Ṣalāh today in its initial timing, ensure that you offer Fajr Ṣalāh after the commencement

of the time of Ṣubḥ-e-Ṣādiq. I¹ have personally seen some people offering their Fajr Ṣalāḥ well before the time of Ṣubḥ-e-Ṣādiq in their hurry to get to Minā early. My dear Ḥajīs! Do not do so. What's the hurry? Remember that if you offer Fajr Ṣalāḥ before Ṣubḥ-e-Ṣādiq, your Ṣalāḥ will be invalid. It has also been noticed that Mu'allim's representatives start awaking people very early shouting 'Ṣalāḥ Ṣalāḥ' and announcing that the time of Fajr has begun. Do not pay any attention to them; nor argue with them. Rather you should explain to them politely that the time of Ṣubḥ-e-Ṣādiq has not yet started, reminding them that the sound of cannon fire² will be heard when the time of Fajr begins.

Ritual Stay in Muzdalifah

It is Sunnat-ul-Muakkadah to spend night in Muzdalifah but it is Wājib to stay over there at least for a moment. The stipulated time for stay at Muzdalifah is from Ṣubḥ-e-Ṣādiq up to sunrise. If one spends even a single moment in Muzdalifah within the described duration, his stay in Muzdalifah will be valid.

Obviously, the one who offers Fajr Ṣalāḥ within Fajr timings in Muzdalifah, his stay is valid. If he leaves before Ṣubḥ-e-Ṣādiq, it will become Wājib for him to pay *Dam* as expiation. However, if a woman, an ill person, an old or a weak person leaves early for fear of being harmed due to crowd, there is no expiation for them.

As stated earlier, try to stay at Mash'ar-ul-Ḥarām. If not possible, stay anywhere in whole Muzdalifah except the valley of Muḥassir.

¹ The author

² A cannon is customarily fired to indicate to the Ḥujjāj that Fajr time has begun.

Like the ritual stay in ‘Arafāt remain busy with worship during the stay in Muzdalifah as well. Keep doing Ṣikr and reciting Ṣalāt-‘Alan-Nabī and Talbiyah. Make Du‘ā as every (permissible) Du‘ā will be accepted here. The rights of Allah عَزَّوَجَلَّ were forgiven in ‘Arafāt, forgiveness for the rights of people is promised¹ here, (in Muzdalifah). When as much time is left in the sunrise as it takes to offer two Rak‘āt Ṣalāh, proceed to Minā whilst reciting Labbaik and Ṣalāt-‘Alan-Nabī continuously.

Ramī; First Rite of 10th Ṣul-Ḥijjah

On returning to Minā from Muzdalifah, come straight towards Jamra-tul-‘Aqabah (the big Satan). Today (i.e., 10th Ṣul-Ḥijjah), only the big Satan is to be pelted with stones.

First find out the direction of the Ka‘bah. Stand at least 5 ‘hand-length’ (i.e. two and a half yards) or more away from the Jamarāt facing it such that Minā is on your right hand side and the Ka‘bah on your left. Keep seven or more than seven stones² in your left hand. Then, holding one stone between your right hand index finger and thumb, raise your right arm as high as possible, revealing the armpit, and throw the stone at the Jamarāt whilst reciting بِسْمِ اللَّهِ أَكْبَرُ .

¹ Allah عَزَّوَجَلَّ has given the authority for the forgiveness of people’s rights to people. The violated right of the other is not forgiven unless that person forgives. By the blessings of ritual stay in Muzdalifah, on the Judgement Day, the Ḥāji and the one whose rights were violated will be reconciled with each other by Allah. سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How fortunate the Ḥāji is!

² If only we would make the intention in our heart whilst hurling stones that we are driving off the Satan imposed on us.

In this way throw seven stones one by one such that they reach the Jamarāt or fall within the distance of 3 ‘hand-length’ from it. Stop reciting Talbiyah as soon as you throw the first stone as it is no longer a Sunnah to do so. After throwing seven stones in such a way that meets the above conditions, do not stay over there any longer. Neither go straight nor turn right nor left; rather, turn around and return to your camp immediately making Ṣikr and Du‘ā.

Be Warned!

Dear Ḥājis! Be aware that there is a huge crowd at the Jamarāt, especially on the morning of the 10th Ṣul-Ḥijjah. At times, people are trampled to death due to crowd or stampede. I have personally witnessed a heart rending scene during the Ḥajj of 1400 A.H. when several people were trampled to death. Therefore, some precautions are presented:

1. Stones may be thrown from the lower floor as well as from the upper one. However, one will be protected from suffocation at the time of crowd if he throws stones from the upper floor.
2. While throwing stones, if anything falls from hands, do not bend down to retrieve it in such a massive crowd.
3. If your slipper slips from your foot, do not bend down to put it right in the massive crowd.
4. Never bend down to do anything in the crowd as there is a danger of being trampled under foot.
5. Do not carry your stick or umbrella into such a crowd. Also protect your eyes etc. from other people’s umbrellas etc.

6. In case of performing Ramī in the form of a group, fix a meeting point up in advance to avoid getting lost. If anyone gets lost it can cause untold problems. I have seen some old male and female Ḥājīs who had got lost and did not even know the name of their Mu'allim. Such people are seen facing a lot of troubles.

Six Madanī Pearls Regarding Ramī

1. It is not permissible to throw less than seven stones. If someone throws only three stones or no stones at all, *Dam* will become Wājib. If he throws four stones, he will have to give one Ṣadaqaḥ for every missed stone. (*Rad-dul-Muḥtār*)
2. If all the stones are thrown at once, it will be considered a single stone. (*Rad-dul-Muḥtār*)
3. It is necessary that the stones be earthen such as granite, stone or sand-stone. If animal droppings are thrown, Ramī will not be valid.
4. Some people throw sandals, shoes, tin boxes etc. This is not Sunnaḥ and Ramī will not be valid in this case.
5. It is more appropriate that the stones for Ramī be taken from Muzdalifaḥ. However, this is not essential. Stones from any part of the world may be used. Ramī will be valid.
6. Performing Ramī on 10th Żul-Ḥijjaḥ from sunrise to the time when the sun begins to decline (i.e. up to Shar'ī Midday) is Sunnaḥ. Performing it from the time of sun-declining to sunset is permissible while performing it from sunset to Şubḥ-e-Şādiq is Makruḥ.

However, if there is some valid reason, it will not be Makruḥ. For example, a shepherd may perform Ramī at night. (*Ad-Dur ul-Mukhtār, Rad-dul-Muḥtār*)

Ramī by Islamic Sisters

It is seen that Islamic brothers perform Ramī on behalf of women without any valid reason. In this way, Islamic sisters remain deprived of this important act. Further, since Ramī is Wājib, *Dam* also becomes Wājib for them due to missing a Wājib. Therefore, Islamic sisters should perform Ramī with their own hands.

Ramī by the Ill

Some Ḥajīs are seen roaming around everywhere freely, but when it comes to performing Ramī, they use some minor ailment as an excuse to nominate someone else to perform it on their behalf.

1. If a person whether male or female is so ill that he/she cannot get to the Jamarāt even by conveyance, he/she is allowed to depute someone else to perform Ramī on his/her behalf. If the deputed person has not yet performed his own Ramī he should first perform his own Ramī and then perform the Ramī of the ill person who has deputed him.
2. If someone performs Ramī on behalf of an ill person without the latter's permission, the Ramī would not be valid.
3. The Ramī of an insane person, an unconscious one or a child may be performed by their companions. However, it is still better to make them perform Ramī by assisting them to throw the stones at the Jamarāt.

Ritual Sacrifice of Ḥajj

1. After hurling stones at the big Satan on 10th Zūl-Ḥijjah, come to the slaughter area and perform Qurbānī (sacrifice of animal). This is not the sacrifice performed on Eid-ul-Aḍḥā. Rather, it is the sacrifice which is Wājib for a Qārin and a Mutamatte' in gratefulness to Ḥajj even if he is Faqīr (poor). This Qurbānī is Mustahab for a Mufrid even if he is wealthy.
2. The animal must be of the qualities required for the ritual sacrifice performed on Eid-ul-Aḍḥā. (For detailed information about the rulings of sacrifice, kindly refer to Bahār-e-Sharī'at, vol. 16, pages 138 to 148).
3. Inspect the animal carefully before buying it. These days, it is seen that the ears of most animals are severed. If more than a quarter of the ear is severed, the sacrifice will not be valid. If less than a quarter is severed, or there is a hole in one ear, though the sacrifice will be valid in this case it will be Makrūh.
4. If possible, sacrifice the animal with your own hands as this is Sunnah. However, you may also nominate someone else to perform the sacrifice on your behalf.
5. The sacrifice of a camel is preferable as the Holy Prophet ﷺ also sacrificed¹ 63 camels with his own blessed hands on the occasion of the farewell Ḥajj.

¹ The proper method of sacrificing a camel is called 'Nahr' which implies stabbing a spear or a knife into the camel's neck, cutting its veins. It is a Sunnah to sacrifice a camel by Nahr and a cow by slaughtering. If the cow is sacrificed by Nahr and the camel by slaughter, though the animal will be Ḥalāl in this case, doing so is contrary to Sunnah. Most people are under the impression that a camel should be slaughtered from three different places along the neck. This is incorrect. It is Makrūh to do so in addition to causing unreasonable pain to the animal.

6. It is better to perform sacrifice on 10th Żul-Ḥijjah, however, it may be performed on the 11th and 12th as well. After the sunset of the 12th, the time for this sacrifice ends.

Tokens for Animal Sacrifice

Presently there is a system in Arabia where the Ḥujjāj are requested to deposit their money for Qurbānī in the Islamic development bank accounts and receive a token in return. The Ḥujjāj are then requested to give this bank the authority to perform sacrifice on their behalf.

Respected Islamic brothers! Performing Qurbānī via this system is extremely risky because a Mutamatte' and a Qārin are to perform Ramī, sacrifice and Ḥalq or Taqṣīr in sequence (first Ramī, then sacrifice and then Ḥalq or Taqṣīr). If these rites were not performed in the described sequence *Dam* would become Wājib.

If someone deposits his money in this bank account, it will be very difficult for him to know with certainty whether or not his Qurbānī has been performed at the time specified by the bank. If he gets Ḥalq or Qaṣr done before Qurbānī, *Dam* will be Wājib.

This bank also makes an offer, allowing people to see their animals being sacrificed. They ask for a representative to be nominated for a group of 30 Ḥājis. The representative is given a special pass whereby he can go and personally see the animals being sacrificed. Although the bank makes this offer to satisfy the Ḥujjāj, there is still a great risk in it. Thousands of animals are purchased by this bank. How is it possible that each and every animal is free of defects? Therefore, it seems safer that you perform sacrifice yourself.

17 Madanī Pearls Regarding Ḥalq and Taqṣīr

1. After having performed the Qurbānī, males should do Ḥalq or Taqṣīr¹ facing the Qiblah.
2. Islamic sisters can get done Taqṣīr only (at least the hair of a quarter of their head must be cut equal to a finger digit in length). They can do it either by themselves or get it done by their husbands.
3. Some people cut just a few strands of hair with a pair of scissors. This is not sufficient at all and the restrictions of Ihṛām will not cease either. It is Wājib to cut each and every hair of at least a quarter of the head.
4. As hair is of different lengths, some are long while some are short, it is safer to get hair cut more than the length of a finger digit so that not even a single hair is left from being cut equal to the length of a finger digit.
5. When the time of removing Ihṛām has arrived, the Muḥrim can shave his own head and that of any other person even though the other person is also a Muḥrim.
6. Prior to Ḥalq or Taqṣīr, the Muḥrim can neither cut nails nor trim his beard. If he does so, expiation will become due.
7. The stipulated time for Ḥalq or Taqṣīr is from 10th to 12th Żul-Ḥijjah. However, it is preferable to perform Ḥalq or Taqṣīr on 10th Żul-Ḥijjah.
8. If a Muḥrim does not do Ḥalq or Taqṣīr till 12th Żul-Ḥijjah. *Dam* will become due.

¹ Ḥalq refers to the act of getting shaved one's head completely while Taqṣīr implies getting trimmed the hair of a quarter of the head equal to a finger digit in length.

9. If a Muḥrim is naturally bald, it is still Wājib for him to run a razor on his head.
10. If the head of a Muḥrim cannot be shaved due to sores or wounds on his head, nor does he have hair long enough to be cut, he is no longer required to get his hair shaved or trimmed on account of this compulsion. He will be considered to have been out of the restrictions of Iḥrām like those who have got their hair shaved or trimmed. However, it is still better for him to remain in the state of Iḥrām till the days of sacrifice end.
11. It is Wājib to do Ḥalq or Taqṣīr within the area of Ḥaram. If it is done out of Ḥaram, *Dam* will become Wājib. (Minā is within the limits of Ḥaram).
12. It is a Sunnah to do Ḥalq or Taqṣīr in Minā.
13. It is a Sunnah to face the Qiblaḥ whilst Ḥalq or Taqṣīr is being done. Further, it is also a Sunnah to begin Ḥalq or Taqṣīr from the right side.
14. Keep reciting the following Takbīr during Ḥalq or Taqṣīr:

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط وَلِلَّهِ الْحَمْدُ ط

15. Make Du'ā of forgiveness for yourself as well as for the entire Ummah both before and after Ḥalq or Taqṣīr.
16. If a Mufrid wishes to perform the Qurbānī, it is Mustahab for him to do so before Ḥalq or Taqṣīr. However, if he does Ḥalq or Taqṣīr even before the Qurbānī, still there is no

harm. As for those performing Tamattu' and Qirān Hajj, it is Wājib for them to first perform the Qurbānī and then do Ḥalq or Taqṣīr. If they do Ḥalq or Taqṣīr before the Qurbānī, *Dam* will become Wājib.

17. The restrictions of Iḥrām cease after getting Ḥalq or Taqṣīr done. However, conjugal relations with wife will be Ḥalāl (lawful) after performing Ṭawāf-uz-Ziyārah.

12 Madanī Pearls Regarding Ṭawāf-uz-Ziyārah

1. Ṭawāf-uz-Ziyārah is the second important pillar of Hajj. It contains seven rounds. It is Wājib to perform all seven rounds of it while it is Farḍ to perform at least its four rounds.
2. It is preferable to perform Ṭawāf-uz-Ziyārah on 10th Ṣul-Ḥijjah. After performing the Ramī of Jamarāt-ul-'Aqabaḥ, Qurbānī and Ḥalq or Taqṣīr, one should first consume a little Qurbānī meat and then walk to Makkaḥ as it is preferable. Likewise, it is also preferable to enter Masjid-ul-Ḥarām through Bāb-us-Salām and then perform Ṭawāf-uz-Ziyārah.
3. Perform Ṭawāf in the state of Wuḍū with Sitr Awrat¹ fully covered.
4. If a Qārin and a Mufrid have already performed Raml and Sa'i for Hajj during Ṭawāf-ul-Qudūm, they are no longer required to perform them during Ṭawāf-uz-Ziyārah.

¹ The forearms of most of women are exposed during Ṭawāf. If a woman performed four or more than four rounds of Ṭawāf-uz-Ziyārah with one quarter of her forearm or the hair of one quarter of her head uncovered, *Dam* would become Wājib for her. However, if she repeats the Ṭawāf with her Sitr covered by the sunset of 12th Ṣul-Ḥijjah the expiation will become void.

Likewise, if a Mutamatte' had also performed these rites after putting on Ihrām of Ḥajj during any Nafl Ṭawāf, he is also not required to perform them during Ṭawāf-uz-Ziyārah.

However, if Raml and Sa'i were not performed, or if just Raml was performed, both Raml and Sa'i will have to be performed during Ṭawāf-uz-Ziyārah.

5. Ṭawāf-uz-Ziyārah is performed in normal dress, and not in Ihrām. If one has not already performed Raml and Sa'i for Ḥajj, he now has to perform them in sewn dress. However, Idṭibā' will not be performed as it is no longer possible because of being in sewn dress.
6. If not performed on 10th Ṣul-Ḥijjah, Ṭawāf-uz-Ziyārah may be performed on 11th or 12th, but it must be performed before the sunset of 12th Ṣul-Ḥijjah.
7. If Ṭawāf-uz-Ziyārah is not performed till the sunset of 12th Ṣul-Ḥijjah, *Dam* will become Wājib. However, if a woman experiencing menses or post-natal bleeding becomes pure after 12th Ṣul-Ḥijjah, she should perform it now; *Dam* will not be Wājib for her out of delay for these reasons.
8. As long as Ṭawāf-uz-Ziyārah remains outstanding, conjugal relations with wife will not be Ḥalāl (lawful), even if many years pass. (*Ālamgīrī*)
9. After finishing Ṭawāf, perform two Rak'āt Ṣalāh as 'Wājib-ut-Ṭawāf.' Now come at Multazam and embrace it. Then drink as much Zam Zam as you possibly can.
10. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! (After the fulfilment of these rites), Ḥajj has been completed, rendering conjugal relations with wives Ḥalāl (lawful).

11. It is Sunnah to spend the nights of 11th, 12th and 13th Zul-Hijjah in Minā.
12. If someone leaves the boundaries of Minā before sunset on 12th, there is no harm.

Ramī of 11th and 12th Zul-Hijjah

1. On 11th and 12th of Zul-Hijjah, stones are to be hurled at all the three Satans. Its sequence is as follows: First hurl stones at Jamra-tul-Aulā (the small Satan), then Jamra-tul-Wustā (the middle Satan) and finally Jamra-tul-'Aqabah (the big Satan).
2. After midday, approach Jamra-tul-Aulā (the small Satan) and hurl seven stones¹ with face towards the Qiblah. After this, move ahead a little, shift towards the left a bit and, whilst facing the Qiblah, lift hands up to shoulders with palms facing the sky and remain busy with Du'a and Istighfar for the period of time in which 20 (Quranic) verses may be recited.
3. Perform Ramī at Jamra-tul-Wustā in the same way.
4. Finally, perform Ramī at Jamarāt-ul-'Aqabah as you did on the 10th of Zul-Hijjah. Remember that you don't have to stay there after the Ramī of Jamarāt-ul-'Aqabah. Instead, you are to return immediately making Du'a.
5. Perform Ramī at all the three Satans in the same way on 12th Zul-Hijjah.
6. The time for the Ramī of 11th and 12th Zul-Hijjah starts from the declining of the sun (i.e. right after the commencement

¹ See the method of holding and hurling stones on page 110 of the very same book.

of the timings of *Zuḥr Ṣalāḥ*). Countless people perform *Ramī* in the morning; this is wrong and such *Ramī* is invalid. If the one carrying out *Ramī* before the declining of the sun on 11th or 12th *Ḍul-Ḥijjah* did not repeat it on the same day, *Dam* would become *Wājib*.

7. After performing *Ramī* on 12th *Ḍul-Ḥijjah*, you are at liberty to move to *Makkaḥ* before sunset. If the sun sets whilst you were still within *Minā*, it is then not good to leave *Minā*. What you should do now is to stay in *Minā* that night, perform *Ramī* at all the three *Satans* after the declining of the sun as usual on 13th *Ḍul-Ḥijjah* and then proceed to *Makkaḥ* as it is preferable to do so. However, if you left for *Makkaḥ* that night, still there is no expiation.
8. If the *Ṣubḥ-e-Ṣādiq* of 13th *Ḍul-Ḥijjah* takes place whilst a *Ḥāji* is still within the limits of *Minā*, performing the *Ramī* of 13th will become *Wājib* for him. If he went without performing *Ramī*, *Dam* would become *Wājib* for him.
9. Although the time for the *Ramī* of 11th and 12th *Ḍul-Ḥijjah* is from the declining of the sun to *Ṣubḥ-e-Ṣādiq*, doing *Ramī* after sunset without a valid reason is *Makrūḥ*.
10. The time for the *Ramī* of 13th *Ḍul-Ḥijjah* is from the *Ṣubḥ-e-Ṣādiq* until sunset. To perform *Ramī* from *Ṣubḥ-e-Ṣādiq* till the commencement of *Zuḥr* timing is *Makrūḥ*. It is *Sunnāḥ* to perform *Ramī* after the commencement of *Zuḥar* timing.
11. If some day's *Ramī* is missed, make *Qaḍā* for it the next day, and pay *Dam* as well. The cut off time for performing any missed *Ramī* (*Qaḍā Ramī*) is up to the sunset of 13th *Ḍul-Ḥijjah*.

12. If one day's Ramī is missed, one *Dam* is Wājib regardless of whether or not its Qaḍā is made by the sunset of 13th Żul-Ḥijjah. Similarly, if more than one day's Ramī is missed or even if the Ramī is not performed at all, only one *Dam* is Wājib in these cases.
13. The remaining stones may be given to someone who needs them or may be placed at some clean place. It is Makruḥ to throw them at Jamarāt.
14. Whilst stoning the Jamarah, if the stone bounced off someone's head and then hit the Jamarah or it fell a minimum of 3 hands¹ away from the Jamarah, it would be valid.
15. Whilst stoning the Jamarah from the upper floor, if the stone fell within the boundary made around the Jamarah, the stoning would be valid as it will roll from the boundary and either hit the Jamarah or fall within the distance of three hands' from the Jamarah.
16. If you threw a stone which fell onto someone who jerked his hand etc., causing it to reach the Jamarah or fall within the distance of three hands from the Jamarah, this stoning will not be valid.
17. If you have any doubts on whether or not any stone has reached the Jamarah, throw another stone.

12 Makrūḥ Acts in Ramī

The following acts are Makruḥ during Ramī:

¹ 'Hand' here refers to the length from fingers up to the elbow of the arm.

1. To perform Ramī of 10th Żul-Ĥijjaĥ after sunset without a valid excuse.
2. To perform Ramī before the time of Żuĥar on 13th Żul-Ĥijjaĥ.
3. To hurl large stones.
4. To make small stones by breaking a large one.
5. To use stones from a Masjid.
6. To use stones lying around the Jamarah. These are the unaccepted stones. The accepted ones are picked up and will be placed onto the pan of the good deeds of the weighing scale on the Day of Judgement.
7. To deliberately hurl more than seven stones at the Jamarah.
8. To use impure stones.
9. To face a wrong direction when stoning. Whilst stoning Jamarāt-ul-‘Aqabaĥ on 10th Żul-Ĥijjaĥ, the Ka’bah should be on the left and Minā on the right. The remaining two Jamarāt must be stoned whilst facing the Qiblah.
10. To stand less than 5 hands away from any of the Jamarah. (There is no harm in standing more than 5 hands away).
11. To stone the Jamarāt in wrong sequence.
12. To leave left over stones near the Jamarah.

19 Madanī Pearls about Ṭawāf-ur-Rukḥṣat

1. After performing Ḥajj, when an Āfāqī Ḥāji intends to return back to his country, Ṭawāf-ur-Rukḥṣat (i.e. farewell Ṭawāf)

becomes Wājib for him. If he does not perform it, *Dam* will become Wājib for him.

2. Ṭawāf-ur-Rukhṣat does not require Idṭībā', Raml and Sa'i.
3. Ṭawāf-ur-Rukhṣat is not Wājib for those performing 'Umrah only.
4. If the seat for the return flight of a woman experiencing menses or post-natal bleeding is already booked, she may return. This Ṭawāf is no longer Wājib for her. There is no *Dam* for it either.
5. There is no specific intention to be made for Ṭawāf-ur-Rukhṣat. Just making the intention of performing a Ṭawāf is sufficient. It is not necessary to include the term Wājib, farewell Ṭawāf etc. in the intention. Even if the intention for a Nafl Ṭawāf is made at this stage, the Wājib will get offered.
6. After performing Ṭawāf-ur-Rukhṣat, if a Ḥāji had the intention of departing but he had to stay due to some reason like delay in conveyance, and he has not made the intention of stay either, he does not need to perform Ṭawāf-ur-Rukhṣat again; the previously performed Ṭawāf is sufficient. There is no harm for him in going to Masjid-ul-Ḥarām for offering Ṣalāh etc. However, it is Mustahab for him to perform the Ṭawāf again so that the last act of him is Ṭawāf.
7. The very first Ṭawāf performed after Ṭawāf-uz-Ziyārah is considered Ṭawāf-ur-Rukhṣat.
8. The one who has left without performing Ṭawāf-ur-Rukhṣat and has not yet crossed the limit of Miqāt should return and perform the Ṭawāf.

9. If the one who had missed Ṭawāf-ur-Rukhṣat recalls it having gone out of the limits of Miqāt, it is not necessary for him to return. Instead, he should send an animal to Ḥaram for paying *Dam*. If he wishes to return, he may do so but after putting on Iḥrām for ‘Umrah. He is required to perform ‘Umrah first and then Ṭawāf-ur-Rukhṣat. In this case, *Dam* will become void.
10. If someone missed three rounds of Ṭawāf-ur-Rukhṣat, he has to pay one Ṣadaqaḥ for each missed round. If he missed more than four rounds, he will have to pay *Dam*.
11. If possible, perform Ṭawāf-ur-Rukhṣat with tearful eyes and broken heart as one does not know as to whether or not he will be able to get this privilege again in his life.
12. After performing the Ṭawāf, offer two Rak’āt Ṣalāḥ as Wājib-ut-Ṭawāf.
13. After performing Ṭawāf-ur-Rukhṣat, drink as much Zam Zam water as possible and pour a little of it over the body.
14. Then, approach the door of the Ka’bah and kiss it, if possible. Make Du’ā for the acceptance of Ḥajj and for the privilege of visiting this holy land again and again.
15. Come to Multazam doing Ṣikr and reciting Ṣalāt-‘Alan-Nabī abundantly. Cling onto the cover of the Ka’bah.
16. If possible, kiss Ḥajar-ul-Aswad and shed tears.
17. Whilst leaving, turn around and look at the Holy Ka’bah repeatedly with deep regret and sorrow. The thought of

separation should move you to tears. If you cannot weep at least wear a weeping look on the face. Whilst exiting the Masjid, place left foot out first and recite the Du'ā of leaving the Masjid.

18. The Islamic sisters experiencing menses or post-natal bleeding should stand at the door of the Masjid and look at the Holy Ka'bah desperately. They should make Du'ā with tears in eyes as they depart.
19. Afterwards, give as much charity and alms as possible to the poor and the needy in this blessed city.

Hajj Badal

There are certain conditions for the Hajj performed on behalf of the one for whom Hajj is Farḍ. As for a Nafl Hajj, there is no condition as a Nafl Hajj is a form of Iṣāl-e-Ṣawāb that may be made by any virtuous deed like Farḍ Ṣalāh, fasting, Hajj, Zakāh, charity, alms etc.

Therefore, if someone wishes to perform Hajj on behalf of his deceased parents for whom Hajj was not Farḍ, nor had they made any will in this regard, there is no condition for it. What he has to do is to simply put on Ihṛām for Hajj with the intention of performing it on behalf of his father or mother and carry out the rites of Hajj.

Its benefit is that the one on whose behalf Hajj is performed will be given the reward of one Hajj but the performer of this Hajj will be given the reward of ten Hajj, as described in [Hadiṣ](#). Therefore, whenever someone performs a Nafl Hajj, it is more virtuous for him to perform it on behalf of his father or mother.

Pre-Conditions of Hajj Badal

Here are conditions for the Hajj Badal of those for whom Hajj is Fard:

1. It is a condition that Hajj is Fard for the person who is having Hajj Badal performed on his behalf. If Hajj is not Fard for him and he makes someone perform Hajj Badal on his behalf, Fard Hajj will remain outstanding.
2. The person for whom Hajj Badal is being performed has to be in a state where he cannot perform it himself. If he can perform Hajj himself, Hajj Badal cannot be performed on his behalf.
3. The valid reason for getting Hajj Badal done has to remain from the time of the performance of Hajj till his death. In other words, if he regains the ability to perform Hajj himself anytime before his death, the previously performed Hajj Badal will no longer remain sufficient.
4. However, if the reason was such that there was no possibility of cure, e.g. he was blind but gained his eyesight amazingly, the Hajj Badal performed on his behalf would still be valid in this case.
5. It is a condition that the person on behalf of whom Hajj is to be performed gives formal permission for it. Hajj Badal cannot be performed on his behalf without his prior permission.
6. However, if the legatee (i.e. the inheritor) performs Hajj Badal on behalf of the legator there is no need for permission in this case.

7. All expenses or at least most of them should be given by the sender. (*Fatāwā Razawīyyah*)
8. If the deceased had made the will that the expenses for Ḥajj Badal be paid from his wealth, yet the inheritor paid from his own wealth, Ḥajj Badal would remain unperformed.

However, if the inheritor paid money with the intention of getting it back from the inheritance left by the deceased, the Ḥajj Badal would be valid. If the inheritor does not have the intention of getting it back, Ḥajj Badal will remain unperformed. If a stranger (who is not the inheritor) pays the expenses for Ḥajj Badal of someone, Ḥajj Badal will remain unperformed even if he has the intention of getting the money back and, even if the deceased had also asked that person to perform his Ḥajj. (*Rad-dul-Muḥtār*)

9. If the deceased had made the will that Ḥajj Badal be performed on his behalf without indicating whether its expenses be paid from his wealth, and then his inheritors paid the expenses without the intention of taking their money back, the Ḥajj Badal would be valid. (*Rad-dul-Muḥtār*)
10. Ḥajj Badal may be performed only by the person who has been nominated to do so. If the nominated person makes someone else perform Ḥajj Badal, it would remain unperformed.
11. If the person nominated by the deceased in his will passes away, or if the nominated person is not prepared to perform Ḥajj Badal, someone else may be made to perform Ḥajj Badal in this case. It is permissible. (*Rad-dul-Muḥtār*)

12. The person doing Hajj Badal must travel most of the distance on conveyance, otherwise Hajj will not be valid and the expense will have to be afforded by the sender. However, if money is short, he may travel on foot. (*Fatāwā Razawīyyah*)
13. It is necessary for the person performing Hajj Badal to go on Hajj-pilgrimage from the town of the sender.
14. If a person nominates and asks someone to perform Hajj Badal on his behalf but the nominated person performs Hajj Tamattu', he has to return the expenses in this case because the Ihram for Hajj Tamattu' will not commence from the Miqat of the sender, instead it will be put on from the Haram border. However, if Hajj Tamattu' was performed with the consent of the one on whose behalf Hajj was performed, there is no harm in it.
15. If the one to whom the deceased made the will to get Hajj Badal done on his behalf sends someone from any other place to perform Hajj Badal despite having one third part of the deceased's wealth which is sufficient to send someone from the deceased's own town, Hajj Badal will not be valid in this case.

However, if that town is so near to the deceased's town that one can go and return within the same day before night falls, Hajj Badal would be valid in this case. Otherwise, he (i.e. the one to whom will was made) should arrange to repeat Hajj-e Badal on behalf of the deceased from his own money. (*Ālamgīrī*)

16. The intention of the performer of Hajj Badal has to be the same as that of the one who has commanded him. It is even better to say **لَبَّيْكَ عَنْ فُلَانٍ**¹ (i.e. I am in attendance on behalf of so and so person). If he has forgotten the name of that person, he should make the intention that he is performing Hajj on behalf of the one for whom he has been sent.
17. If one performing Hajj Badal forgot to make intention while putting on Ihram, he can make it before the commencement of Hajj-rites.

Eight Madanī Pearls Regarding Hajj Badal

1. If the one to whom the will was made nominates someone to perform Hajj Badal but the nominated person performs Hajj Badal the next year instead of performing it the year he was asked, the Hajj Badal would still be valid. There is no penalty for the nominated person. (*‘Ālamgīrī*)
2. It is necessary for the performer of Hajj Badal to return any remaining money even if it is a small amount. It is not permissible for him to keep it. Even if he had made a deal that he would not return the remaining money, he would still have to return as such a deal is invalid. However, he may use the money in two cases:
 - i. The sender had already designated him as his attorney to gift the remaining money to himself and take it in his custody.

¹ The performer of Hajj Badal should mention the name of the one on whose behalf he is performing Hajj in lieu of saying ‘so and so person’. For instance, he should say **لَبَّيْكَ عَنْ عَبْدِ الرَّحْمَنِ اللَّهِ لَبَّيْكَ**.

- ii. If the sender is on death bed and makes will to the performer of Ḥajj to keep the remaining money, so he may keep money in these cases.
3. It is better to send such a person for Ḥajj Badal who has already performed his Farḍ Ḥajj. However, if the one who has not performed his Ḥajj is sent for Ḥajj Badal, it will still be valid. (*‘Ālamgīrī*)
4. It is also better to send such a person for Ḥajj Badal who is well-aware of the method and rites of Ḥajj. However, if an adolescent boy is made to perform Ḥajj Badal, it will still be valid. (*‘Ālamgīrī*)
5. The performer of Ḥajj Badal cannot spend the money given by the sender on feeding anyone, nor can he give any such money to any beggar. However, if the sender had already given him permission to do so, there is no harm in it.
6. The Dams for all the intentional offences have to be paid by the performer of Ḥajj Badal himself, not by the sender.
7. If somebody who has not performed Ḥajj passed away without making will to his inheritor for Ḥajj Badal, and the inheritor performed Ḥajj Badal himself on behalf of the deceased or made someone else do so, it is hoped that the Ḥajj will get performed on behalf of the deceased
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (*‘Ālamgīrī*)
8. If the performer of Ḥajj Badal settles in Makkah, it is permissible, but it is better that he returns. The expenses of both going and returning are to be paid by the sender.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Pilgrimage to Madina-tul-Munawwarah

Method of Enhancing Fervour

Those travelling to the sacred city of Madīna-tul-Munawwarah should keep on reciting Na'at and Ṣalāt-‘Alan-Nabi throughout the journey. You may also listen to inspiring Na'ats via cassette player. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**! This will be a means of enhancing your fervour.

Keep pondering on the sacredness and holiness of this city¹. This will further augment enthusiasm in your heart. If you enter Madīnah, the centre of devotees, with a living heart, you will be overwhelmed by emotions, filling your eyes with tears spontaneously. The breeze of Madīnah will be refreshing your senses, making you feel a spiritual revitalization. If possible, enter this sanctified city barefoot with tears in eyes.

Quranic Proof for Remaining Barefoot

Staying barefoot here is not contrary to Shari'ah. Rather it is an act of displaying reverence to the holy place. When Sayyidunā

¹ During stay in Makkah and Madīnah you should read books regarding the excellence of these sacred cities for enhancing your fervour and enthusiasm. Go through Na'at books such as Ḥadāiq-e-Bakhshish by Imam Ahmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** and Wasāil-e-Bakhshish by Sag-e-Madīnah (the author).

Prophet Mūsā عَلَيْهِ السَّلَام was blessed with the privilege of conversation with Allah عَزَّوَجَلَّ, he عَلَيْهِ السَّلَام was commanded by Allah عَزَّوَجَلَّ:

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

Take off your shoes. Verily, you are in the blessed valley, Tuwā.

(Kanz-ul-Īmān (translation of Quran)) (Sūrah Ṭāhā, verse 12)

If this is the high status accorded to the mount Sīnā that Allah عَزَّوَجَلَّ ordered Sayyidunā Mūsā عَلَيْهِ السَّلَام to remain barefoot, then imagine how greatly one would be required to display reverence in Madīnah! Despite being a resident of Madīnah, Imam Mālik عَلَيْهِ رَحْمَةُ اللَّهِ الْعَالِق never wore shoes in this blessed city.

Preparation for the Visit

Prior to visiting the sacred mausoleum of the beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, keep your luggage at a safe place (in your hotel room, etc.). If you are hungry or thirsty, eat/drink something. In short, free yourself of every such thing that may affect your concentration.

Make Wuḍū and use a Miswāk or, better still, perform Ghusl. Wear clean clothes or new ones, if possible. Apply perfume and kohl, and enter the blessed Masjid with tears in eyes.

Grand Green Dome Appears

The green dome that you used to see in pictures is now in front of your eyes. A sight for which the hearts of devotees are restless and eyes are tearful! By Allah عَزَّوَجَلَّ, the beauty of

Rauḍah-e-Rasūl (the blessed resting place of our beloved and blessed Prophet ﷺ is matchless on the earth and even in the Paradise).

Enter Via Bāb-ul-Baqī'

Now come at Bāb-ul-Baqī'¹ reverentially and rationally, with tears in eyes. If you cannot weep, at least wear a weeping look on the face. Now recite **الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** and then halt a bit as if you are asking permission from the Noble Prophet ﷺ to enter his majestic court. Now recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, place your right foot into the Masjid and enter Masjid-e-Nabawī extremely reverentially.

The heart of every true Muslim is aware of the utmost reverence and veneration that is Farḍ on this occasion. Keep your hands, feet, eyes, tongue and heart free from engaging in anything else and move ahead weeping. Do not look here and there. Do not look at decors and carvings of the Masjid. Just one thought and only one will should preoccupy you that an absconded culprit is going to enter the merciful court of his lord ﷺ.

Ṣalāh in Gratitude

If it is not a Makrūh time (for Ṣalāh) and your overwhelming sentiments also permit you, offer two Rak'āt Ṣalāh each for Taḥiyya-tul-Masjid and in gratitude to your presence at the blessed court. After reciting Sūrah Fātiḥah, recite Sūrah Kāfirūn and Sūrah Ikhlāṣ in the first and the second Rak'at respectively.

¹ Regretfully, these days, the guards deputed there do not allow people to enter through Bāb-ul-Baqī'. Therefore, people enter through Bāb-us-Salām. In this manner, they enter from the direction of the blessed head of the Holy Prophet ﷺ, which is contrary to Islamic manners as one should enter the mausoleum of the saints from the direction of their feet. If one tries, he may enter via Bāb-ul-Baqī', especially when there is no crowd.

Appearing Before Golden Grille

Now, with immense reverence and devotion, come at the sacred Muwājāḥāḥ from the direction of the blessed feet, facing the Golden Grille, lowering head and eyes, perspiring, weeping and trembling with shame of sins but having hope of mercy and blessings from the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ ﷺ.

The Holy Prophet ﷺ is facing the Qiblaḥ inside his sacred tomb. If you come at the sacred Muwājāḥāḥ from the direction of the blessed feet, the sight of the Noble Prophet ﷺ will directly be towards you, which will increase your fervour in addition to being a means of acquiring success in the world as well as in the Hereafter.

In What Direction is His Blessed Countenance?

Now with utmost respect, face the Golden Grille standing under the large chandelier directly facing the direction of the silver nails driven into the eastern side of the blessed golden door, with your back towards the Qiblaḥ. Stand at about two yards distance with utmost respect facing the beloved and blessed Rasūl ﷺ like you stand in Ṣalaḥ.

In Fatāwā ‘Ālamgīrī and various other books of Fiqḥ it is mentioned يَقِفُ كَمَا يَقِفُ فِي الصَّلَاةِ, i.e. stand in the court of the Holy Prophet ﷺ as one stands in Ṣalaḥ.

* Most people are under the impression that the blessed face of the Holy Prophet ﷺ is in the direction of the large opening on the Golden Grille. The same is stated in many Urdu books. However, I have pointed out the direction of the blessed face on the basis of A’lā Ḥaḍrat’s رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ research which is absolutely correct. (Sag-e-Madīnāḥ)

Remember! The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is alive just like his apparent life in his sacred mausoleum. He is seeing you and is aware of even the thoughts of your heart.

Beware! Avoid kissing and touching the Golden Grille as it is contrary to manners because our hands are not worthy of touching the Grille. Hence stand 2 yards away. Isn't it a great privilege that the most beloved of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has let you come close to his resting place and his merciful sight is now towards you!

Make Salām to Holy Prophet ﷺ

Now, with immense reverence and devotion, say Salām in the following words in melancholic and moderate voice. Beware your voice should not be loud and harsh lest all the good deeds are ruined. The voice should not also be too low as it is also contrary to Sunnah.

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

Salām be upon you O Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and Allah's mercy and blessings! Salām be upon you O Rasūl of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Salām be upon you O the best of Allah's creation! Salām be upon you O the one who will intercede for the sinners! Salām be upon you, upon your family, upon your companions and upon your entire Ummah!

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

Salām be upon you, O the chief of the believers! Salām be upon you, O the one who completes the forty! O the one who is the dignity of Islam and the Muslims! May Salām, Allah's عَزَّوَجَلَّ mercy and blessings be upon you!

Make Salām to Shaikhain Together

Then, move westwards (i.e. towards your left side) by a span¹, stand in front of the space between the two small openings with your face towards the Golden Grille and say Salām jointly in the courts of Şiddiq Akber and Fārūq A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَيْ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكُمَا يَا
وَزِيرَيْ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكُمَا يَا ضَجِيعَيْ رَسُولِ اللَّهِ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط اسْتَلُّكُمَا الشَّفَاعَةَ عِنْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْكُمَا وَبَارَكَ وَسَلَّمَ ط

Salām be upon both of you, O the successors of the Holy Prophet! Salām be upon both of you, O the vicegerents of the Holy Prophet! Salām, Allah's عَزَّوَجَلَّ mercy and blessings be upon both of you who are resting beside the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I beg both of

¹ The word 'span' here implies the distance between the tip of the thumb and that of the little finger when the hand is fully extended.

you to intercede with the Holy Prophet ﷺ for me. May Allah عزوجل send Salām and blessings upon him and both of you!

Make Following Du'ās

All these courts are sacred places where one's Du'a is accepted. Make Du'a for the betterment of your Hereafter, for the protection of faith and for death in the state of faith in Madīnāh. In particular, beg for profound devotion to the beloved and blessed Prophet ﷺ. Ask for the eyes that weep in his remembrance and the heart that is restless for his closeness.

Make Du'a of forgiveness for your parents, your spiritual guide, your teachers, children, friends and the entire Ummah. Especially seek intercession from the Prophet of Raḥmah, the Intercessor of Ummah ﷺ. If you are able to recite the following couplet of Sag-e-Madīnāh 12 times at this blessed place, you will be doing me a great favour.

Paṛausī khuld mayn 'Aṭṭār ko apnā banā lījiyay
Jāhān ḥayn itnay iḥsān aur iḥsān Yā Rasūlullāh ﷺ

Make 'Aṭṭār your neighbour in Paradise,
With all your favours, make this favour as well, Yā Rasūlullāh ﷺ

Recite Near Golden Grille

If anyone recites the Quranic verse إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ﷺ standing in front of the sacred grave of the beloved and blessed Prophet ﷺ and then recites صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ يَا رَسُولَ اللَّهِ 70 times, an angel replies saying, 'Allah عزوجل has sent Ṣalāt and Salām upon the

Holy Prophet ﷺ. O so and so person! May Allah ﷻ send Ṣalāt and Salām upon you!’ The angel then makes Du’ā for that person, ‘O Allah ﷻ, fulfill his every need.’
(*Mawāhib Ladunniyah*)

Don’t Turn Your Back Towards Golden Grille for Du’ā

Whenever you get the privilege of being present in front of the Golden Grille, do not look here and there; looking inside the Grille is a great daring. With back towards the Qiblaḥ, stand two yards away from the Grille and say Salām whilst facing towards the sacred Muwājāḥāḥ. Make Du’ā also whilst facing the Golden Grille. There are certain people over there who insist that you face the Qiblaḥ to make Du’ā. Do not listen to them. Never turn your back towards the Noble Prophet ﷺ, who is the Ka’bah of the Ka’bah!

Reward of Fifty Thousand I’tikāf

Whenever you enter the blessed Masjid, do not forget to make the intention of I’tikāf. By doing this, you will get the reward of fifty thousand Nafl I’tikāf. In addition, it will also become permissible to eat, drink and do Ifṭār within the Masjid. The intention for I’tikāf is as follows:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah I’tikāf¹.

¹ In fact, when you enter the blessed Masjid from either Bāb-us-Salām or Bāb-ur-Raḥmah, you will find a pillar in front of you on which the intention for I’tikāf is inscribed in gold letters.

Reward of Five Hajj Daily

One should offer a minimum of 40 Ṣalāḥ in Masjid-un-Nabawī. In fact, offer all your Farḍ Ṣalāḥ in this blessed Masjid. The beloved and blessed Prophet ﷺ has stated, ‘Whosoever makes Wuḍū and leaves with the intention of performing his Ṣalāḥ in my Masjid, will receive the reward of one Hajj.’ (*Wafā-ul-Wafā*)

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! Those who offer their five Ṣalāḥ in this blessed Masjid daily, will get the reward of performing five Hajj every day.

How Many Times Should Salām Be Made Every Day?

This is up to the individual. You should say Salām after every Ṣalāḥ or every morning and evening. Say Salām as many times as you can with concentration of mind and fervour of heart.

Say Salām Orally

Say memorized Salām orally in the court of the Noble Prophet ﷺ as it seems rather strange to say Salām and make Du’ā there reading from a book. The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ is resting in his sacred grave facing the Qiblaḥ with complete physical life, and is fully aware of even our heart-feelings. Therefore, it does not seem appropriate to say Salām reading from a book.

Look at it in this way. If you are present in the court of your Murshid (i.e. spiritual guide), will you say Salām to him reading from a book? Certainly not! In fact, you would say Salām with the words that come to your mind spontaneously. I hope that you may have understood my point. Remember that

this is that honourable court where hearts are looked at, not expressions.

During my (the author's) visit to Madīnah in 1405 A.H., the late Ḥāji Ismā'īl, a spiritual brother of mine, told me the following parable.

Old Woman Blessed With Grand Vision

Almost two or three years back, an 85-year-old woman came to perform Hajj. During her visit to Madīnah, whilst she was present in front of the Golden Grille, she made Salām in the court of the beloved and blessed Prophet ﷺ in her broken words. Meanwhile, she caught sight of a lady reciting Ṣalāt and Salām in extremely eloquent words reading from a book.

Dejected, the old woman said, 'Yā Rasūlullāh ﷺ! I am not an educated person, and cannot make Salām in excellent and eloquent words. You are great and glorious. You will be accepting the Salām of only those who make Salām in your court in an excellent manner. How can I expect you to like the Salām of mine, an uneducated person.' She then left weeping.

When she went to sleep at night, her sleeping fortune awoke, blessing her with the vision of the Holy Prophet ﷺ in her dream. The blessed lips of the beloved Prophet ﷺ began to move and the following words were uttered, 'Why are you becoming disappointed? I have accepted your Salām before everyone else's.'

Await Expectantly!

It is an act of reward to look at the green dome and the blessed Hujrah. Try to spend most of your time in Masjid-un-Nabawī reciting Ṣalāt and Salām eagerly and looking at the blessed Hujrah reverentially.

Imagine as though our beloved and blessed Prophet ﷺ would soon come out of his blessed Hujrah. Let your tears flow in the desire of being blessed with the vision of the Holy Prophet ﷺ.

Blessed Vision

During my (the author's) visit to Madīnah on the occasion of the Hajj of 1400 A.H., I met a young Hāji from Karachi who told me that he was once sitting by the Golden Grille at the backside of the blessed Hujrah of the beloved and blessed Prophet ﷺ when he saw in wakefulness that the Holy Prophet ﷺ had come out of the blessed Hujrah. The Noble Prophet ﷺ said to that young Hāji, 'Ask for whatever you desire!'

That young Hāji goes onto say that he was so enraptured and engrossed in the blessed vision that he dared not ask for anything. The Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ then returned to his blessed Hujrah, leaving the young Hāji overwhelmed.

Passing Across Those Offering Ṣalāh is Sin

People are probably under the impression that it is permissible to pass across the front of one offering Ṣalāh in Masjid-ul-Ḥarām and Masjid-un-Nabawī. Many people do not take care

at all in this matter, and pass across the front of one offering Ṣalāḥ without any hesitation, whereas it is a sin to do so even in these two blessed Masājid and there is severe torment for it.

It is mentioned in a blessed Ḥadīṣ: ‘If the one passing across the front of the one offering Ṣalāḥ were aware of its torment, he would prefer subsidence into the earth rather than passing.’ However, during Ṭawāf, the one doing Ṭawāf of the Holy Ka’bah can pass across the front of one offering Ṣalāḥ.

Reverence for Green Dome

While spending your pleasant days in Madīnah, whenever you see the green dome, turn towards it and recite Ṣalāt and Salām with hands folded respectfully and then proceed. Avoid turning your back towards the green dome.

Do Not Spit in Sacred Streets

Neither spit in the streets of Makkah and Madīnah nor blow your nose there. Aren’t you aware that the beloved and blessed Prophet ﷺ passed these streets!

Excellence of Fasting in Madīnah

During your stay in Madīnah, perform good deeds in abundance as one good deed here is equivalent to fifty thousand good deeds. If possible, keep fasts as you will be given the reward of fifty thousand fasts for each one. Particularly, keep fast in hot summer as intercession [of the Holy Prophet ﷺ] is promised for it.

Difference in Worth of Deeds in Makkaḥ and Madīnaḥ

One should also endeavour to recite one complete Quran both in Makkaḥ and Madīnaḥ each as one will gain the reward of reciting the Quran a hundred thousand times in Makkaḥ and fifty thousand times in Madīnaḥ.

A question may arise in mind here as to why there is a great difference in reward whereas Madīnaḥ is considered to be superior to Makkaḥ. No doubt, one good deed is equivalent to a hundred thousand deeds in Makkaḥ but one sin is also equivalent to a hundred thousand sins there, whereas one sin in Madīnaḥ is equivalent to just a single sin.

In addition, although the deeds performed in Makkaḥ are apparently greater than the ones performed in Madīnaḥ in terms of number, the deeds of Madīnaḥ are greater than those of Makkaḥ in terms of worth and value.

Try to understand it in this way. For instance, if one gives charity of 1 PKR in Makkaḥ, he will gain the reward of donating 100,000 PKR, but if one gives 1 PKR as charity in Madīnaḥ, he will gain the reward of donating 100 PKR notes 50,000 times.

Do not Use Shoes of Others

On exiting Masjid-ul-Ḥarām and Masjid-un-Nabawī many people wear others' shoes and then leave without hesitation. Refrain from doing this and keep your shoes and sandals at a safe place. Even if you have lost your shoes or sandals, it does not give you the right to take or use someone else's. One should observe this ruling not only in Ḥaramayn but also in his hometown.

Alas! Jannat-ul-Baqi'

Make Salām to those buried in Jannat-ul-Baqi' standing outside the graveyard. This is because the Najdi regime has mercilessly and disrespectfully destroyed many graves and tombs in Jannat-ul-Baqi' and Jannat-ul-Ma'lā in Makkah. They have destroyed the graves of thousands of eminent companions, great Auliya and those of even the family members of the Holy Prophet ﷺ.

Therefore, if you enter the graveyard, there is a possibility that you might actually be walking on the grave of any companion or Wali whereas walking on the grave of even an ordinary Muslim is Ḥarām in Shari'ah.

It is also Ḥarām to walk on the path made by levelling the graves. The great Mujaddid Imām Aḥmad Razā رحمه الله تعالى عليه has stated that if there is even doubt that a certain path was built after demolishing the graves underneath it, it is Ḥarām by Islamic law to walk on that path.

It is also not necessary to make Salām standing near the entrance of Jannat-ul-Baqi'. The proper method is to make Salām with your back towards the Qiblah and your face towards the faces of the buried ones.

Salām to Those Buried in Jannat-ul-Baqi'

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ فَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَا حِقُونَ ط اللَّهُمَّ اغْفِرْ لَاهِلِ الْبَقِيْعِ الْغَرَقْدِ اللَّهُمَّ
اغْفِرْ لَنَا وَلَهُمْ ط

Salām be upon you, O the believers living here. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, we are about to meet you. O Allah **عَزَّوَجَلَّ** forgive those buried in Baqī'. O Allah **عَزَّوَجَلَّ** forgive us and them.

Broken Heart

Alas! There was a time when this sacred place used to be 'served' by true devotees of the Holy Prophet. The Imams of the blessed Masājid were also true devotees, from the Ahl-us-Sunnah wal-Jamā'ah.

During the sermon of Jumu'ah, indicating with his hands towards the Prophet's sacred grave, when the Imam recited **الصَّلَاةُ وَالسَّلَامُ عَلَى هَذَا النَّبِيِّ** (i.e. Ṣalāt and Salām be upon this Nabī **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**), thousands of devotees would become overcome with emotion and start weeping.

Farewell Visit

When the heart breaking moment of departure from Madīnah arrives, proceed towards the sacred Muwājahah weeping. If you cannot weep, wear a weeping look on the face. Recite Ṣalāt and Salām whilst weeping and plead for visits to Madīnah again and again. Ask for an easy death with Īmān in Madīnah and burial in Jannat-ul-Baqī'.

Then, return with tears in eyes, repeatedly turning around to look at the Prophet's sacred mausoleum with extreme regret and sadness. Leave like the child who is being separated from his loving mother, crying and looking back at her all the time expecting her to call him back and embrace him. How fortunate would be the one who, at such a moment, is blessed with the embrace by the beloved and blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and with death at his blessed feet!

Hay Tamannā-e-‘Attar Yā Rab

Un kay qadmaun mayn yūn maut āye

Jhūm kar jab giray mayrā lāshā

Thām layn barh kay Shāh-e-Madīnah

Al-Wada' Yā Rasūlullāh ﷺ

الْوَدَاعُ يَا رَسُولَ اللَّهِ ط الْوَدَاعُ يَا رَسُولَ اللَّهِ ط الْوَدَاعُ يَا رَسُولَ
 اللَّهِ ط الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ
 يَا رَسُولَ اللَّهِ ط الْفِرَاقُ يَا حَبِيبَ اللَّهِ ط الْفِرَاقُ يَا نَبِيَّ اللَّهِ ط
 الْأَمَانُ يَا حَبِيبَ اللَّهِ ط لَا جَعَلَهُ اللَّهُ تَعَالَى آخِرَ الْعَهْدِ مِنْكَ
 وَلَا مِنْ زِيَارَتِكَ وَلَا مِنْ الْوُقُوفِ بَيْنَ يَدَيْكَ إِلَّا مِنْ
 خَيْرٍ وَعَافِيَةٍ وَصِحَّةٍ وَسَلَامَةٍ إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ تَعَالَى
 جِئْتُكَ وَإِنْ مِتُّ فَأَوْدَعْتُ عِنْدَكَ شَهَادَتِي وَأَمَانَتِي وَعَهْدِي
 وَمِيثَاقِي مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ وَهِيَ شَهَادَةٌ أَنْ لَا
 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ
 رَسُولُهُ ط سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى
 الْمُرْسَلِينَ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط آمِينَ، آمِينَ، آمِينَ،
 يَا رَبَّ الْعَالَمِينَ ط بِحَقِّ طُهُ وَيَسْ

Ziyārāt (Holy Sites) in Makka-tul-Mukarramah

Birthplace of Holy Prophet ﷺ

An easy way to get to here is to exit via any of the adjacent doors of the mount Marwaḥ and walk on the right side of the houses situated beside the mountain. After walking a little, this sacred house will appear. The mother of Sultan Ḥārūn Rashīd had a Masjid constructed on this spot but this extremely sacred house has now been converted into a Madrasaḥ and library. On 25th Ramadan, 1417 A.H., I saw a board at this very spot with the inscription ‘Maktabaḥ Makka-tul-Mukarramah.’

Jabal Abū Qubais

This mountain lies in front of the Holy Ka’bah near the mount Ṣafā. It is said that this is the first mountain in the world. It is also reported that this is the spot where Ḥajar-ul-Aswad descended from Paradise and where the Last Prophet ﷺ split the moon. As Makka-tul-Mukarramah is surrounded by mountains, people used to climb this mountain for sighting the moon. As remembrance, a Masjid named Masjid Ḥilāl was built here which used to be called Masjid Bilāl by some people. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ Unfortunately, this blessed Masjid was demolished and a palace was constructed in its place. During the Hajj of 1409 A.H. a bomb exploded near the palace, killing many people. As a result it is now a high security area. In view of the security of the palace, the Wuḍū area that existed in the tunnel of the mountain has also been demolished. It has been reported that Sayyidunā Ādam عَلَيْهِ السَّلَام is buried here. Another narration has stated that he عَلَيْهِ السَّلَام is buried in Masjid Khayf in Minā. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ

House of Khadīja-tul-Kubra رَضِيَ اللهُ عَنْهَا

As long as the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived in Makkah, he stayed in this blessed house. It is the sacred place where Sayyidatunā Fatima رَضِيَ اللهُ تَعَالَى عَنْهَا was born. The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also received many Quranic revelations in this house. After Masjid-ul-Ḥarām, there is no place in Makkah superior to this house but regretfully it has now been obliterated completely, and a walkway has been made here. Exiting via the adjacent door of the mount Marwah, you can only behold the aura of this house looking towards left with desperate eyes.

Cave of Jabal Šaur

This is that blessed cave where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beloved companion, Sayyidunā Abū Bakr Šiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ spent three nights during migration (Ḥijrah). This is the mountain where Qābīl martyred Sayyidunā Ḥābīl. This cave is situated on the right side of Makkah towards the suburb of Masfalah approximately 4 kilometres away.

Cave of Ḥirā

This is the place where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to do worship and meditation prior to declaring his Prophethood. This cave faces the direction of the Qiblah. This is where the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received the first revelation (i.e. first five verses of Sūrah ‘Alaq). The cave is situated in Jabal Nūr on the eastern side of Masjid-ul-Ḥarām about 4 kilometres away. The cave of Ḥirā is superior to the cave of Šaur as the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent only 3 nights in the latter while he lived for a month in the former.

Dār-ul-Arqam

On the mount Şafâ, this blessed house was situated at left side. When the situation in early Islam became very desperate, our beloved and blessed Prophet ﷺ sought refuge in this blessed house. Several eminent people embraced Islam in this house such as Sayyidunâ Ḥamzah, Sayyidunâ ‘Umer رضى الله تعالى عنهما etc.

It is in this house that the verse ﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ was revealed. After the house of Sayyidatunâ Khadīja-tul-Kubrâ رضى الله تعالى عنها and the birthplace of the Holy Prophet ﷺ this house is superior to any other place in Makka-tul-Mukarramah. Now, one can attain blessings only by beholding the aura of this house (where this house once stood).

House of Sayyidunâ Abū Bakr Şiddiq رضى الله عنه

This noble house was situated in Masfalah. The Holy Prophet ﷺ had been there many times. This is the house from where he ﷺ headed for the cave of Şaur on the night of migration. In addition, Sayyidatunâ ‘Āishah Şiddiqah رضى الله تعالى عنها was born there.

The devotees of the past had a Masjid built on this spot as a remembrance, but alas, this too has been demolished and a shopping mall has been made in its place. You can only see aura of this place with a broken heart.

Masfalah

This is indeed a very historic locality. Sayyidunâ Ibrāhīm عليه السلام used to live here. Eminent Şahābah like Sayyidunâ Abū Bakr,

Sayyidunā ‘Umer and Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُمَا also lived here. This area lies in the direction of Mustajār (wall of the Holy Ka’bah).

Jannat-ul-Ma’lā

After Jannat-ul-Baqi’, Jannat-ul-Ma’lā is the world’s holiest graveyard. Sayyidatunā Khadija-tul-Kubrā رَضِيَ اللهُ تَعَالَى عَنْهَا and many companions, saints, Auliya and pious people are resting here.

Alas! The sacred graves and even the headstones have been obliterated in the name of making roads there. It is better to stand outside the graveyard and make Salām from far in order that our sinful feet do not trample the blessed graves of the companions.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ ط

Salām be upon you, O the believers living here! إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We are about to meet you. We ask Allah عَزَّوَجَلَّ for your well being and ours.

Make Du’ā for yourself, your parents, family, friends and the entire Ummah, and make Īṣāl of Šawāb for those buried in Jannat-ul-Ma’lā.

Masjid Jinn

This Masjid is situated near Jannat-ul-Ma’lā. Listening to the recitation of the Holy Quran from the beloved and blessed

Rasūl ﷺ during Fajr Ṣalāḥ, a group of Jinn embraced Islam in this Masjid.

Masjid-ur-Rāyah

This Masjid is situated in the vicinity of Masjid Jinn on the right-hand side. The word رَايَه (Rāyah) in Arabic refers to a flag. This is the historic spot where the Last Prophet ﷺ planted a flag on the occasion of the conquest of Makkah.

Masjid Khayf

This Masjid is located in Minā. The Holy Prophet ﷺ has stated that seventy Prophets عَلَيْهِمُ السَّلَام offered Ṣalāḥ in this Masjid and seventy Prophets عَلَيْهِمُ السَّلَام are buried there. The visitors should make Salām in the following words: اَلسَّلَامُ عَلَيْكُمْ يَا اَنْبِيَاءَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ then make Iṣāl of Ṣawāb and Du'ā.

Masjid Ji'irrānah

This Masjid is located about 26 kilometres from Makkah on the road to Ṭāif. This is the spot where the beloved and blessed Prophet ﷺ put on Iḥrām for 'Umrah on his return from the battle of Ḥunāin.

This is indeed a very special place. Once Sayyidunā 'Abdul Waḥḥāb Muttaqī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي spent one night here; he was blessed with the vision of the Holy Prophet ﷺ a hundred times in his dream within that single night.

Martyrs of Ḥunāin

Behind Masjid-ul-Ḥarām, a few metres away, there lies a walled area where the martyrs of Ḥunāin are buried.

Tomb of Sayyidatunā Maīmūnah رَضِيَ اللهُ عَنْهَا

It is situated on Madīnah road near the area called Nawāriyah. It is very easy to get to the blessed grave. You may go by the public transport bus # 2A which normally passes Masjid ‘Āishah on Madīnah road. The last stop of this bus is the Dallah camp which is about 21 kilometres from Makkah.

Before Dallah camp, the bus halts at Nawāriyah. You should get off here and walk towards Makkah. After walking about 10 to 15 minutes on the same side of the road you will find a small area surrounded by a metal fence with a lock. This is the blessed tomb of Sayyidatunā Maīmūnah رَضِيَ اللهُ تَعَالَى عَنْهَا.

11 Places in Masjid-ul-Ḥarām Where Holy Prophet ﷺ Offered Ṣalāh

1. Inside Baītullah, i.e. inside the Ka’bah
2. Behind Maqām-u-Ibrāhīm
3. At the corner of Maṭāf opposite Ḥajar-ul-Aswad
4. In between Ḥaṭīm and the door of the Ka’bah near Rukn ‘Irāqī
5. Maqām Ḥaḍrah which is located between the door of the Ka’bah and Ḥaṭīm at the base of the wall of Ka’bah. It is also called ‘Maqām-e-Imāmat-e-Jibrāil.’

This is the place where the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed Jibrāil Amīn to lead Ṣalāh five times. This is the spot where Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام prepared the soil for the construction of the Ka'bah.

6. In the direction of the sacred door of the Holy Ka'bah. (To offer Ṣalāh facing the direction of the door of the Ka'bah is superior to all other directions).
7. Towards the direction of Mizāb-ur-Raḥmah. This is said to be the direction in which the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is facing in his blessed grave.
8. The entire area of Ḥaṭīm, especially below Mizāb-ur-Raḥmah
9. In between Rukn Aswad and Rukn Yamānī
10. Near Rukn Shāmī. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer Ṣalāh here in such a manner that his blessed back was towards Bāb-ul-'Umrah, whether he was inside or outside Ḥaṭīm.
11. The spot where Sayyidunā Ādam عَلَيْهِ السَّلَام used to offer his Ṣalāh, which is either on the left or the right of Rukn Yamānī. It is also said that the place where Sayyidunā Ādam عَلَيْهِ السَّلَام offered Ṣalāh is Mustajār.

Ziyārāt [Holy Sites] in Madīna-tul-Munawwarah

Advice for Hiring Taxi

When hiring a taxi from Makkaḥ to Madīnaḥ, make sure that it has a luggage carrier on its roof etc. Whilst negotiating about the fare, tell the driver that you wish to visit Badr. In this manner, you will be able to visit the blessed graves of the martyrs of Badr while on your way to Madīnaḥ. If you do not notify the driver in advance, on reaching Madīnaḥ, he will demand extra money just to take you to Badr.

Battlefield of Badr

It is situated about 150 kilometres from Madīnaḥ. A little distance from Badr, there is the blessed grave of Sayyidunā Abū Ṭar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ on the left-hand side of the mountain. In the vicinity of the mountain is a small village called Abā Sa'īd where the blessed grave of Sayyidunā Abū Sa'īd رَضِيَ اللهُ تَعَالَى عَنْهُ, the first martyr of Badr, is situated. This place is called Wasīṭah. If you have notified the taxi driver in advance to take you to there, you will be able to visit these blessed graves besides visiting Badr.

The most sacred place to be visited in Madīnaḥ is the blessed mausoleum of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Masjid-un-Nabawī is also a highly sacred place.

Blessed Pillars of Masjid-un-Nabawī

No doubt, every pillar of Masjid-un-Nabawī is holy but eight pillars hold a special significance. It is easy to find them as they are clearly marked. They are found in the place usually referred to as the 'Orchard of Paradise.'

It is recommended that you offer Naf̣l Ṣalāh near each of these pillars. There are two pillars which are situated inside the blessed Hujrah of the Noble Prophet ﷺ and hence, it is difficult to behold them. Details regarding eight pillars are as follows:

1. **Uṣṭuwānah Mukhallaqah:** This pillar is adjacent to the Mihrāb (i.e. arch) of the beloved and blessed Prophet ﷺ. Prior to the construction of the pulpit, the Last Prophet ﷺ used to deliver his sermon leaning on this pillar.

Uṣṭuwānah Ḥanānah also existed here which wept desperately out of separation from the Holy Prophet ﷺ.

2. **Uṣṭuwānah ‘Āishah:** This is the third pillar both from the blessed grave and from the blessed pulpit. The Holy Prophet ﷺ and his companions often used to offer their Ṣalāh at this spot and he ﷺ used to often sit here.
3. **Uṣṭuwānah Taubah:** This is the second pillar from the blessed mausoleum. The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ used to offer Naf̣l Ṣalāh at this place frequently. Visitors and guests would also normally stay here. The Holy Prophet ﷺ used to preach people about Islam and Quran here.

This pillar is also called Uṣṭuwānah Abū Lubābah. Abū Lubābah had himself tied to this pillar for the acceptance of his repentance of a mistake he committed. He would only be untied for physical needs. He would cry constantly

day and night. He had declared that he would remain tied to this pillar unless Allah ﷺ accepted his repentance and the Noble Prophet ﷺ untied him with his own blessed hands.

At last, on the fifteenth day, Allah ﷺ sent a revelation that caused Abu Lubābah to be untied by the blessed hands of the Prophet of Raḥmah, the Intercessor of Ummah ﷺ.

4. **Uṣṭuwānah Sarīr:** This is the place where the Holy Prophet ﷺ would stay in the Masjid during I'tikāf on his bedstead made of date tree wood.
5. **Uṣṭuwānah Ḥars:** This is the place where Sayyidunā 'Ali كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم would frequently offer his Nafl Ṣalāh and guard the Holy Prophet ﷺ.
6. **Uṣṭuwānah Wufūd:** This is the place where the beloved and blessed Prophet ﷺ used to meet with tribal delegations.
7. **Uṣṭuwānah Jibrāil:** This is the spot where Jibrāil Amīn عَلَيْهِ السَّلَام used to appear frequently to deliver divine revelation. This pillar is attached to the room of Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, and is situated directly in front of the platform of 'Aṣḥāb-e-Ṣuffāh.' As it is inside the Golden Grille, it is very difficult to behold this pillar.
8. **Uṣṭuwānah Tahajjud:** The Holy Prophet ﷺ used to offer Tahajjud Ṣalāh near this pillar. It is situated inside the Golden Grille towards the Qiblah side of the room of Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا.

Presently, in front of this pillar, there are cupboards on which the copies of the Holy Quran are kept. Therefore, it is very difficult to behold this pillar.

Orchard of Jannah

The space between the blessed house (which is now the blessed mausoleum) of the Last Prophet ﷺ and his grand Mimber (pulpit) is an orchard of Paradise.

The Holy Prophet ﷺ has stated, ‘The space between my house and the Mimber is an orchard from amongst the orchards of Paradise.’

Mihrāb of Holy Prophet ﷺ

As per my (the author’s) information, there are five Mihrābs (i.e. arches) in Masjid-un-Nabawī. However, for the sake of brevity, only the Mihrāb of the Holy Prophet ﷺ is being described here.

After the revelation about the shifting of the Qiblah, the beloved and blessed Prophet ﷺ started leading Ṣalāh standing near Uṣṭuwānaḥ ‘Āishaḥ. He continued to do so for several days. He ﷺ then started leading Ṣalāh near Uṣṭuwānaḥ Ḥannanaḥ where this Mihrāb was built later. The present-style Mihrāb did not exist in the time of the Holy Prophet ﷺ and his first four Khulafā Rāshidīn (righteous caliphs).

It was Sayyidunā ‘Umer bin ‘Abdul ‘Azīz رضى الله تعالى عنه who introduced it on the instruction of caliph Walid bin ‘Abdul Malik. In fact, this is a Bid’at Ḥasanaḥ (a good innovation)

which the entire Ummah accepted without any objection. Today, by virtue of the good innovation made by Sayyidunā ‘Umer bin ‘Abd-ul-‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ, almost all Masājid all over the world have this type of Mihrāb.

Mimber (Pulpit) of Holy Prophet ﷺ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘My Mimber is an orchard from amongst the orchards of Paradise.’ (*Khulāsa-tul-Wafā*)

Another Ḥadiṣ states, ‘My Mimber is on Ḥawḍ Kawṣar.’ (*Akhbār Madina-tur-Rasūl*) It is said that the Holy Prophet’s companions used to place their hands on the rounded top of the column on which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to place his blessed hand. (*Ṭabaqāt ibn Sa’d*) The original Mimber was made of wood.

Platform of Ahl-us-Şuffah

Entering Masjid-un-Nabawī through Bāb Jibrīl, one can get to this platform situated behind the spot where the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to offer Taḥajjud Ṣalāh. Around this platform, there is a beautiful brass fence about two feet in height. Visitors recite the Holy Quran and offer their Ṣalāh at this platform.

This is that special place where a group of companions used to stay day and night for the acquisition of Islamic knowledge and purification of their inner being. If any Ṣadaqaḥ was sent to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he used to send it to

them and if any gift was sent to him, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would send it to them and would eat himself from it as well.

22 Masājid

Around Madīnah, there are about 22 such Masājid which have a special significance due to their affiliation with the beloved Rasūl of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some have been demolished and some still exist. Some of them are being referred to below:

Masjid Qubā

About 3 kilometres from Madīnah lies an ancient village called ‘Qubā’ where this Masjid is situated in south-western direction. The excellence of this Masjid has been described even in the Quran and authentic Aḥadiṣ.

Every Saturday, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to travel to this Masjid either walking or riding to offer two Rak’āt Ṣalāh. The one offering two Rak’āt Nafl Ṣalāh in this Masjid receives the reward of performing an ‘Umrah.

Five Masājid

In the north-western side of Madīnah, there are five Masājid in close proximity to each other in a mountainous area. One of the Masājid is situated at the cliff and special stairs have been built to get to it. This Masjid is called Masjid Faṭḥ. At the time of the battle of trench, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du’ā for the victory of the Muslims at this very spot on three consecutive days; Monday, Tuesday and Wednesday. On the third day, he was given the news of victory. This was such a complete victory that the disbelievers were subdued forever.

Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that whenever he faced any difficulty he would go to this Masjid and make Du'ā there. By virtue of doing this, his difficulty was removed. The names of other Masājid are as follows: Masjid Abū Bakr, Masjid Ali, Masjid Salmān Fārsī (this is not known nowadays) and Masjid Fāṭimah.

Masjid Ghamāmah

You may see this magnificent Masjid on the way from Jeddah to Madīnah. It has very beautiful and towering domes. This is the spot where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once offered Eid Ṣalāh. Further, he once prayed for rain here and it began to rain immediately. The Arabic word for rain is غَمَامَه (Ghamāmah), hence this Masjid is called 'Masjid Ghamāmah.'

Masjid Ijābah

This is the Masjid in which the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is reported to have once offered two Rak'āt Ṣalāh and made three Du'ās two of which were accepted whereas he was prevented from requesting the third one. The three Du'ās were as follows:

1. O Allah عَزَّوَجَلَّ, let not my Ummah be annihilated (i.e. ruined) by drought (this was accepted).
2. O Allah عَزَّوَجَلَّ, let not my Ummah be annihilated by drowning (this was also accepted).
3. O Allah عَزَّوَجَلَّ, let not my Ummah fight among themselves (he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was prevented from it).

Masjid Qiblatayn

This Masjid is situated in the valley of ‘Aqīq. It is in the vicinity of the five Masājid. The well of Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ (well of Roma) comes on the right side of this Masjid whilst one is going towards Madīnah. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is reported to have offered his Zuḥar Ṣalāḥ here. It was previously known as the Masjid of the Ban-u-Salīm because this was the district of the Ban-u-Salīm.

During Zuḥar Ṣalāḥ, when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had completed just two Rak’āt, the commandment for the shifting of the Qiblaḥ was given. Hence the remaining two Rak’āt were offered facing the Ka’bah. It is because of this that the Masjid became famously known as Masjid Qiblatayn (the Masjid of two Qiblaḥs). Until today, you will find a sign of the previous Qiblaḥ ‘Bait-ul-Muqaddas’ on the back wall inside the Masjid when facing Ka’bah. Pilgrims touch or kiss it as a mark of respect.

Jabal Uḥud

This blessed mountain is situated in the northern part of Madīnah. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘This mountain loves us, and we also love it.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, ‘When you pass by this mountain, eat something from its vegetation, even if it be a simple grass.’ (*Wafā-ul-Wafā*)

Mausoleum of Sayyidunā Ḥārūn عَلَيْهِ السَّلَام

The sacred grave of Sayyidunā Prophet Ḥārūn عَلَيْهِ السَّلَام is also situated on the mountain Uḥud. Alas! It is now very difficult

to visit this holy grave. Stand at the foot of the blessed mountain and make Salām.

Grave of Sayyidunā Ḥamzaḥ رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Ḥamzaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ was martyred during the battle of Uḥud in 3 A.H. His blessed grave is also situated in the vicinity of this holy mountain. Besides the graves of many other eminent martyrs of the battle of Uḥud the graves of Sayyidunā Muṣ'ab bin 'Umair and Sayyidunā 'Abdullah bin Jaḥsh رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا are also situated here.

Excellence of Making Salām to Martyrs of Uḥud

Shaykh 'Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in his book *Jazb-ul-Qulūb*, 'Whosoever passes by the graves of the martyrs of Uḥud and makes Salām to them, the martyrs, in reply, keep making Salām to him till the Day of Judgment. Many people have heard Salām from these martyrs with their own ears, especially Salām from Sayyidunā Ḥamzaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has been heard many times.'

Salām in Court of Sayyidunā Ḥamzaḥ رَضِيَ اللَّهُ عَنْهُ

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمَزَةَ ط السَّلَامُ عَلَيْكَ يَا عَمَّ
رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللَّهِ ط السَّلَامُ عَلَيْكَ
يَا عَمَّ حَبِيبِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ الْمُصْطَفَى ط
السَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ وَيَا أَسَدَ اللَّهِ وَأَسَدَ

رَسُولِهِ ط السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا عَبْدَ اللَّهِ بْنَ جَحْشٍ ط
 السَّلَامُ عَلَيْكَ يَا مُصْعَبَ بْنَ عُمَيْرٍ ط السَّلَامُ عَلَيْكُمْ يَا
 شُهَدَاءَ أُحُدٍ كَافَّةً عَامَّةً وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

Salām be upon you, O Sayyidunā Ḥamzah رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Salām be upon you, O the uncle of Allah’s Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Salām be upon you, O the uncle of Allah’s Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Salām be upon you, O the uncle of Allah’s beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Salām be upon you, O the uncle of the chosen one صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Salām be upon you, O the leader of the martyrs and the lion of Allah عَزَّ وَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Salām be upon you also, O ‘Abdullah bin Jaḥsh رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Salām be upon you, O Muṣ’ab bin ‘Umair رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Salām, mercy and blessings of Allah عَزَّ وَجَلَّ be upon all of you, O the martyrs of Uḥud.

Collective Salām to Martyrs of Uḥud

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سُعَدَاءَ يَا نُجَبَاءَ يَا نُقَبَاءَ
 يَا أَهْلَ الصِّدْقِ وَالْوَفَاءِ ط السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي
 سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ ط سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
 عُقْبَى الدَّارِ ط السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أُحُدٍ كَافَّةً عَامَّةً
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

Salām be upon you all, O martyrs, O pious ones, O virtuous ones, O leaders, O the truthful and the trustworthy! Salām be upon you all,

O the ones who fought in Allah's **عَزَّوَجَلَّ** path for a truthful cause! Salām be upon you who fought with full spirit and for you is a great status in the Hereafter. Salām, mercy and blessings of Allah **عَزَّوَجَلَّ** be upon you all!

How to Visit These Holy Sites?

My dear visitors of Makkah and Madīnah! For the acquisition of blessings I have mentioned only a few holy sites. Not everyone is able enough to get to these holy sites just by reading about them from this book. There are two ways to visit these sites. Firstly, you can hire a taxi outside Masjid-un-Nabawī where every morning the drivers consistently shout 'Ziyārah Ziyārah.' These taxis will take you to the five Masājid, Masjid Qubā and the resting place of Sayyidunā Ḥamzah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**.

If you wish to visit further sites such as the orchard of Sayyidunā Salmān Fārsī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, Ghār-e-Sajdah, Maīdān-e-Khandakh (battlefield of the trench), Maīdān-e-Khāk-e-Shifā, Nishān-e-Sar Mubārak (sign of blessed head), historical Masājid, sacred wells etc. you will have to hire a person who is familiar with these sites.

Though the disrespectful sect has demolished many holy sites, they cannot hide the holy aura of these sites. Visit to behold the aura of these places and gain blessings.

If the fortune of devotees ever awoke, blessing them with the opportunity to serve the sacred land, Masājid and other memorable structures would be rebuilt on their original foundations. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Amīn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Offences and Their Expiations

Keep in mind some essential terms etc. prior to studying rulings described in the form of questions & answers.

Definition of *Dam* etc.

1. ***Dam***: A *Dam* (dām) implies one goat (male or female, sheep, ram or the seventh part of a cow or camel).
2. ***Badanāh***: A *Badanāh* implies a camel or a cow. All these animals must be of the qualities required for the ritual sacrifice (performed on Eid-ul-Aḍḥā).
3. ***Ṣadaqaḥ***: A *Ṣadaqaḥ* implies the amount of one *Ṣadaqaḥ* Fiṭr¹.

Leniency in *Dam* etc.

If the offence occurs due to sickness or severe heat or cold or wound or blisters/boils or the extreme discomfort caused by lice; this is called an ‘unintentional offence.’ If such an unintentional offence occurs that makes *Dam* Wājib, there is

¹ The amount of one *Ṣadaqaḥ* Fiṭr is 1.920 Kilograms of wheat or its flour or the money equivalent to the value of this much wheat or 3.840 kilograms of barley or dates or the money equivalent to it.

the option in this case either to pay *Dam* or donate Şadaqaḥ to six Masākīn instead of *Dam*. If six Şadaqaḥs are donated to the same Miskīn¹, it will be considered as one Şadaqaḥ. Therefore, it is necessary to give six Şadaqaḥs to six different Masākīn.

The second option is that six Masākīn can be provided with two full meals (such that they are full) instead of paying *Dam*. The third option is that if he does not want to donate Şadaqaḥ etc., he can observe three fasts; thus his *Dam* will get paid. If such an unintentional offence occurs that makes Şadaqaḥ Wājib, then there is the choice either to pay Şadaqaḥ or keep one fast instead.

Important Ruling Regarding Expiatory Fast

In case of observing expiatory fast, it is a condition that its intention must be made within the night, i.e. before Şubḥ-e-Şādiq. The intention may be made in these words: '*I am going to observe fast for such and such expiation.*' Ihrām is not a condition for these fasts. Similarly, it is also not a condition to observe such fasts consecutively.

The act of donating Şadaqaḥ and that of observing the fast may be performed in one's own country as well. However, it is preferable to donate Şadaqaḥ and food to the Masākīn of Ḥaram.

It is a condition that the animal for *Dam* and Badanah be slaughtered within Ḥaram. The meat of the animal sacrificed for gratitude may be consumed by the offerer of the sacrifice

¹ A Miskīn is the one who does not possess anything and who has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him.

as well as by the wealthy. However, neither the offerer nor the wealthy can consume the meat of the animal slaughtered for giving *Dam* etc. Only the destitute deserve it.

Fear Allah عَزَّوَجَلَّ

I have observed that people deliberately commit the ‘offence’ but do not pay the expiation. This act of theirs leads them to committing two sins: (i) committing the offence deliberately and (ii) not paying the expiation.

Therefore, they must pay the expiation, and repentance will also be *Wājib* for them. However, if an offence occurs unknowingly or under coercion or by mistake, just expiation is enough in this case, repentance is not *Wājib*. Further, it must also be remembered that whether the offence occurs deliberately or by mistake, knowingly or unknowingly, willingly or under coercion, whilst one is asleep or awake, unconscious or conscious and whether one commits the offence himself or causes someone else to do it, expiation must be paid. If the expiation is not paid, it will be a sin.

When it comes to paying for the offence, some people even say: ‘Allah عَزَّوَجَلَّ will forgive us’, and then they do not pay *Dam* etc. Such people should remember the fact that paying *Dam* etc. has been declared *Wājib* by *Shari’ah*, and evading *Dam* etc. deliberately is non-compliance with *Shari’ah*, which is itself a severe sin. May Allah عَزَّوَجَلَّ bless us with a *Madanī* mindset!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Qārin has to pay two expiations in all the cases in which there is the commandment of one expiation (i.e. a *Dam* or a *Ṣadaqaḥ*). If a minor commits an offence, there is no expiation.

Questions and Answers about Ṭawāf-uz-Ziyārah

Question 1: What should a woman do if she is experiencing menses and has not yet performed Ṭawāf-uz-Ziyārah while her seat for return flight has already been booked?

Answer: If possible, she should get the reservation of her seat cancelled and perform Ṭawāf-uz-Ziyārah after attaining purity. If the cancellation of reservation causes difficulty for her or her travelling companions, she can perform Ṭawāf-uz-Ziyārah in the same state because of compulsion, but *Badanaḥ* (the sacrifice of a cow or camel) will be due to her.

Further, it is also necessary for her to repent as entering Masjid in the state of impurity is a sin. If she succeeds in repeating Ṭawāf-uz-Ziyārah after attaining purity from menses by the sunset of 12th Ṣul-Ḥijjah, expiation will become void (i.e. *Badanaḥ* will no longer remain due to her). If she manages to repeat Ṭawāf-uz-Ziyārah after purity after 12th Ṣul-Ḥijjah, the expiation of *Badanaḥ* will become void but that of *Dam* will still be due to her.

Question 2: Some women take tablets to prevent menses during the usual days of their menstrual periods. Can a woman whose menses has ceased during the days of her usual menstrual periods as a result of taking anti-menses tablets perform Ṭawāf-uz-Ziyārah?

Answer: Yes, she can perform Ṭawāf-uz-Ziyārah.

Question 3: If someone performed Ṭawāf-uz-Ziyārāḥ on 10th Ṣul-Ḥijjāḥ in the state of impurity (out of nocturnal emission), and then he recalled it on 11th, what would be penalty in this case?

Answer: It is Wājib for him to repeat Ṭawāf-uz-Ziyārāḥ. If he repeats Ṭawāf-uz-Ziyārāḥ in the state of purity before the sunset of 12th Ṣul-Ḥijjāḥ, there will be no expiation. If he repeats Ṭawāf-uz-Ziyārāḥ after 12th Ṣul-Ḥijjāḥ he will have to pay a *Dam*, and if he did not repeat Ṭawāf-uz-Ziyārāḥ at all, he would have to give a *Badanāḥ*.

Question 4: If someone performed Ṭawāf-uz-Ziyārāḥ without Wuḍū, what would be the ruling in this case?

Answer: A *Dam* would be Wājib for him. It is Mustahab for him to repeat Ṭawāf-uz-Ziyārāḥ in the state of Wuḍū. If he does so *Dam* will no longer remain Wājib for him owing to the repetition of Ṭawāf-uz-Ziyārāḥ. If he repeats Ṭawāf-uz-Ziyārāḥ even after 12th Ṣul-Ḥijjāḥ, *Dam* will become void.

Question 5: If someone performed Ṭawāf-uz-Ziyārāḥ in unclean clothes¹, what would be the expiation?

Answer: Although there would be no expiation, every sort of Ṭawāf is Makrūḥ in unclean clothes.

Question 6: A person reached Masjid-ul-Ḥarām on 10th Ṣul-Ḥijjāḥ to perform Ṭawāf-uz-Ziyārāḥ but made the intention of Nafl Ṭawāf by mistake; what should such a person do?

Answer: His Ṭawāf-uz-Ziyārāḥ has been performed. Keep in mind that though making an intention for Ṭawāf is Farḍ as Ṭawāf

¹ Here 'unclean clothes' refer to the clothes with which any un-cleanliness like urine etc. has come into contact to such an extent that offering Ṣalāḥ in those clothes is not allowed by Sharī'aḥ. (*Translator's Notes*)

is not valid without it, making intention for a particular Ṭawāf is not a condition. Every Ṭawāf offered with mere intention of Ṭawāf is valid. Even during the specific time when a particular Ṭawāf is offered, if someone offered Ṭawāf with the intention of some other type of Ṭawāf, the offered Ṭawāf will be considered the particular Ṭawāf, not the intended one.

For example, someone wearing Ihṛām for ‘Umrah came to Masjid-ul-Ḥarām from out of Mīqāt but performed Ṭawāf without the intention of Ṭawāf of ‘Umrah or made the intention of just Ṭawāf or made the intention of Nafl Ṭawāf, his Ṭawāf will be considered the Ṭawāf for ‘Umrah in all cases.

Similarly, the very first Ṭawāf performed by a Qārin will be considered his Ṭawāf of ‘Umrah and his second Ṭawāf will be Ṭawāf-ul-Qudūm.

Question 7: What is the penalty for the one who went to his country having performed just four rounds of Ṭawāf-uz-Ziyārah?

Answer: In Ṭawāf-uz-Ziyārah, performing four rounds is Farḍ while completing all the seven rounds is Wājib. If even a single round out of seven is missed, *Dam* will be Wājib. *Dam* can be paid only within Ḥaram. Therefore, the person who has returned to his country without paying *Dam* will have to get the sacrifice performed by any relative, friend or acquaintance etc. within Ḥaram.

Question 8: What is expiation for the one who went to his country without performing Ṭawāf-uz-Ziyārah?

Answer: Mere expiation will not be sufficient as his Ḥajj will not be valid in this case. It is mandatory for such a person to return to Makkah and perform Ṭawāf-uz-Ziyārah. As long as

Ṭawāf-uz-Ziyārah is outstanding, his conjugal relations with his wife will not be permissible even if many years pass.

Questions and Answers about Ṭawāf-ur-Rukhṣat

Question 1: Can the person who has performed Ṭawāf-ur-Rukhṣat go to Masjid-ul-Ḥarām to offer Ṣalāh, if his departure is delayed?

Answer: He can do so. Further, he can also perform as many Ṭawāf etc. as possible.

Question 2: Having performed Ḥajj before leaving for his country, if a person has the intention of staying at the house of his relative in Jeddah for two days and then he has the intention of visiting Madīnah, when should he perform Ṭawāf-ur-Rukhṣat?

Answer: He should perform Ṭawāf-ur-Rukhṣat before going to Jeddah. It is stated in '*Kanz-ud-Daqāiq*' that any Nafl Ṭawāf offered after Ṭawāf-uz-Ziyārah is considered Ṭawāf-ur-Rukhṣat as the time of Ṭawāf-ur-Rukhṣat for an Āfāqī Ḥāji starts right after Ṭawāf-uz-Ziyārah. It has already been described that every type of Ṭawāf offered with the mere intention of Ṭawāf is valid.

In short, if any Nafl Ṭawāf is offered after Ṭawāf-uz-Ziyārah before departure, that Nafl Ṭawāf will be considered Ṭawāf-ur-Rukhṣat.

Question 3: If the menses of an Āfāqī woman starts at the time of departure, how should she deal with the matter of Ṭawāf-ur-Rukhṣat? Should she stay or leave after paying *Dam*?

Answer: Ṭawāf-ur-Rukhṣat is no longer Wājib for her. She can leave. There is no need to pay *Dam*.

Question 4: What is the expiation for missing one round of Ṭawāf-ur-Rukhṣat?

Answer: In case of missing all (i.e. seven) or most (i.e. four or more than four) rounds of Ṭawāf-ur-Rukhṣat, *Dam* will be due. If three or less than three rounds are missed, a Ṣadaqaḥ will be due for each missed round.

Question 5: Is Ṭawāf-ur-Rukhṣat Wājib even for those living in Makkaḥ or Jeddah?

Answer: No. Ṭawāf-ur-Rukhṣat is Wājib only for Āfāqī Hājīs, i.e. those coming from out of Miqāt for performing Hajj.

Question 6: Is Ṭawāf-ur-Rukhṣat Wājib for the performer of ‘Umrah?

Answer: No. It is Wājib for only Āfāqī Hāji at the time of departure.

Questions and Answers about Ṭawāf

Question 1: If the chest or back of the one doing Ṭawāf turns towards the Ka’bah for a short duration unintentionally or due to crowd pressure, what should he do?

Answer: He should repeat the distance for which his chest or back faced the Ka’bah during Ṭawāf. It is preferable to repeat that round.

Question 2: Can one pause whilst making Ṭawāf to make Du’ā?

Answer: No. Make Du’ā whilst walking.

Question 3: How is it to perform Nafl Ṭawāf without Wuḍū? Is there any expiation for doing so?

Answer: It is Ḥarām. Except Ṭawāf-uz-Ziyārah, if all (i.e. seven) or most (i.e. four or more than four) rounds of any Ṭawāf, even if those of Nafl Ṭawāf, are performed in the state of impurity (which renders Ghusl Farḍ) *Dam* will be Wājib. If the same is done without Wuḍū, Ṣadaqaḥ will be due.

If three rounds are performed in the state of impurity, one Ṣadaqaḥ will be due for each round. However, if Ṭawāf is repeated in the state of purity, expiation will become void in all the above-mentioned cases.

Question 4: If someone forgets the number of rounds or is in doubt about the number of rounds during Ṭawāf, what is the solution to this problem?

Answer: If the Ṭawāf is Farḍ such as Ṭawāf-uz-Ziyārah or Wājib such as Ṭawāf-ur-Rukḥṣat, he has to perform Ṭawāf again from the beginning. If the Ṭawāf is neither Farḍ nor Wājib but, for example, if it is Ṭawāf-ul-Qudūm (that is Sunnah) or if it is any Nafl Ṭawāf, he should act according to his probable assumption on such an occasion.

Question 5: If someone's Wuḍū becomes invalid during the third round of Ṭawāf and he goes to make Wuḍū, how should he resume his Ṭawāf on return?

Answer: He may restart his Ṭawāf from the beginning. He is also allowed to resume from where he discontinued. This ruling is applicable only when Wuḍū becomes invalid during any of the first three rounds. If Wuḍū becomes invalid after one has performed four or more than four rounds one cannot restart

Ṭawāf from the first round. Instead, he will have to resume from where he discontinued. It is also not necessary to resume from the direction of Ḥajar-ul-Aswad.

Question 6: If someone started eighth round considering it the seventh one but he recalled during the eighth round that it is seventh, what should he do now?

Answer: He should end his Ṭawāf during the same (eighth) round. However, if someone started eighth round deliberately, it will amount to the commencement of a new Ṭawāf and, therefore, all the seven rounds of the new Ṭawāf will have to be completed.

Question 7: If one round of the Ṭawāf for ‘Umrah is missed, what will be the expiation?

Answer: If even one round of Ṭawāf for ‘Umrah is missed, *Dam* will be Wājib. If Ṭawāf is not performed at all or most (i.e. four or more than four) rounds are missed, there will be no expiation but it is mandatory to perform the Ṭawāf or the remaining four rounds as the case may be.

Question 8: What is the penalty for the Qārin or the Mufrid who has missed Ṭawāf-ul-Qudūm?

Answer: Though there is no expiation, doing so is the abandonment of Sunnat-ul-Muakkadaḥ, which is disliked.

Questions and Answers about Idṭibā’ and Raml

Question 1: If someone forgot to perform Raml during the first round of Ṭawāf what should he do?

Answer: Performing Raml is Sunnah during the first three rounds only. Therefore, if someone forgets to perform Raml during the first round, he should perform it during the second and third rounds. If Raml is missed during the first two rounds, it should be done during the third round. If it is not performed during the first three rounds, it can no longer be performed during the rest four rounds.

Question 2: What should be done, if it is difficult to perform Raml due to crowd?

Answer: If it is possible to perform Raml from a distance away from the Ka'bah, then that will be preferred. However, if it is difficult to perform Raml, one is not allowed to stop during Tawāf for Raml. Keep performing Tawāf without Raml, and perform Raml wherever possible.

Question 3: If Idṭibā' and Raml are not performed during the Tawāf in which these are to be performed, what will be the expiation?

Answer: Though there is no expiation for missing Idṭibā' and Raml, it is deprivation from a great Sunnah.

Question 4: Some people are seen doing Raml during all the seven rounds, how is it to do so? Is there any expiation?

Answer: It is nothing but ignorance. Further, it is Makrūh on account of being contrary to Sunnah. However, there is no expiation for it.

Question 5: Most of the people keep their shoulder uncovered in the state of Ihram; is it correct to do so?

Answer: It is contrary to Sunnaḥ. Idṭībā' (i.e. keeping the right shoulder uncovered) is Sunnaḥ during all the seven rounds of only such Ṭawāf that is followed by Sa'i. The shoulder should be covered immediately after Ṭawāf.

Question 6: How is it to offer Wājib-uṭ-Ṭawāf Ṣalāḥ with the shoulder uncovered?

Answer: All types of Ṣalāḥ are Makrūḥ in this state.

Question 7: How is it to keep the shoulder uncovered during Sa'i?

Answer: It is also contrary to Sunnaḥ. It is a Sunnaḥ to keep both shoulders, back and belly etc. all covered during Sa'i and on any other occasion.

Question 8: Is it a Sunnaḥ or not to perform Raml during Ṭawāf-ul-Qudūm?

Answer: Raml is Sunnaḥ only in such Ṭawāf that is followed by Sa'i. However, if there is the intention of carrying out Sa'i of Ḥajj after Ṭawāf-ul-Qudūm, Raml will be Sunnaḥ even in Ṭawāf-ul-Qudūm.

Questions and Answers about Sa'i

Question 1: If someone returned to his country without performing Sa'i of Ḥajj or 'Umraḥ at all, what should he do now?

Answer: Sa'i is Wājib for Ḥajj and 'Umraḥ both. Therefore, *Dam* would be Wājib for the one who did not perform Sa'i at all or missed four or more than four rounds of Sa'i. If he missed

less than four rounds, he has to give a Ṣadaqaḥ for each missed round.

Question 2: How is it to perform Sa'i on vehicle out of fondness?

Answer: It is necessary to perform Sa'i on foot. In case of performing Sa'i on vehicle without a valid exemption, *Dam* will become due.

Question 3: After performing four rounds of Sa'i, if someone took off Iḥrām of 'Umrah (i.e. he got Ḥalq done, giving up the observance of the restrictions of Iḥrām) what should he do now?

Answer: He must give three Ṣadaqaḥs. However, if he performs the remaining three rounds even after Ḥalq etc., expiation will become void.

Remember! The period of Ḥajj or Iḥrām is not a precondition for Sa'i. If a person who has not performed Sa'i performs it any time in his lifetime, his Wājib will be fulfilled.

Question 4: If someone performed the Sa'i of Ḥajj or 'Umrah before Ṭawāf, what should he do now?

Answer: It is necessary to perform Sa'i after Ṭawāf. If someone performed Sa'i before Ṭawāf, *Dam* would be Wājib for him. However, if he performs Sa'i again after Ṭawāf, expiation will become void.

Question 5: Can Sa'i be performed without Wuḍū or not?

Answer: Though Sa'i can be performed without Wuḍū, it is Mustahab to perform it in the state of Wuḍū.

Question 6: Is there any expiation for the woman performing Sa'i in the state of menses?

Answer: No. Sa'i will be valid even if a man or a woman performs it in the state of impurity.

Question 7: Can Nafl Sa'i be performed like Nafl Ṭawāf?

Answer: Sa'i is related to Ḥajj and 'Umrah only. There is no narration regarding Nafl Sa'i.

Question 8: If someone has not performed Sa'i after a Nafl Ṭawāf having put on Ihram for Ḥajj, is Ihram necessary or not for him to perform Sa'i after performing Ṭawāf-uz-Ziyārah?

Answer: Putting on Ihram is not necessary in this case.

Questions and Answers about Kissing and Caressing

Question 1: How is it to touch wife in the state of Ihram?

Answer: Touching wife without lust is permissible but holding her hands or touching her body with lust is Ḥarām. If someone lustfully kisses his wife or caresses her body, *Dam* will be Wājib for him.

Question 2: Is there any expiation, in this case, for the wife who is also in the state of Ihram?

Answer: If she also feels lust during these actions of her husband, she will also have to pay *Dam*.

Question 3: Allah عَزَّوَجَلَّ forbid, if a man touches another man's body lustfully, what is the expiation?

Answer: There is the same expiation, i.e. *Dam* will be Wājib. If both felt lust and the other was also in the state of Iḥrām, *Dam* will be Wājib for him as well.

Question 4: If someone has lustful thoughts or looks at someone else's private part and ejaculates, what will be the expiation?

Answer: There will be no expiation in this case. As for taking a glance at a non-Maḥram woman or having lustful thoughts about her, it is a severe sin even when one is not in the state of Iḥrām. Husband and wife should also take caution in the state of Iḥrām.

Question 5: Is there any expiation, if nocturnal emission takes place in the state of Iḥrām.

Answer: There is no expiation.

Question 6: Allah ﷻ forbid, if a Muḥrim commits masturbation, what will be the expiation?

Answer: If ejaculation takes place as a result of masturbation, *Dam* will be Wājib, otherwise, it is Makrūḥ. This shameful act is impermissible and Ḥarām irrespective of whether or not one is in the state of Iḥrām. Masturbator has been called cursed (Mal'ūn) in Ḥadīṣ.

An Important Question

Question 7: If someone feels lust while shaking hands with Amrad¹ (i.e. an attractive lad) what is the penalty?

¹ If one feels lust due to seeing or touching a boy or man, it is mandatory to stay away from such a person irrespective of whether or not one is in the state of Iḥrām. If lust intensifies as a result of shaking hands with him or touching or talking to him, then all these acts are not permissible.

Answer: *Dam* will be Wājib. There is no specification for Amrad & non-Amrad in this matter. If both felt lust, and the other is also a Muḥrim, he must also pay *Dam*.

Questions and Answers about Intercourse

Question 1: Can Ḥajj become even invalid?

Answer: Yes. If a Muḥrim indulges in intercourse prior to the ritual stay in ‘Arafāt, his Ḥajj will become invalid. He will have to pay *Dam* and perform Ḥajj again as Qaḍā the following year. If the woman is also a Muḥrimaḥ, there is the same expiation for both of them. Despite the invalidation of their Ḥajj, they both would have to perform all rites of Ḥajj as usual. Their Ihṛām conditions still exist.

Question 2: If a person who is unaware of rulings indulges in intercourse in ignorance, then...?

Answer: Whether someone indulges in intercourse forgetfully or intentionally, willingly or under coercion, Ḥajj will become invalid in all the cases and *Dam* will have to be paid. If he has intercourse again at another time, another *Dam* will be Wājib. However, *Dam* will not be Wājib if he abandons the intention of Ḥajj prior to his indulgence in intercourse.

Question 3: If a Ḥāji has intercourse having attended the ritual stay in ‘Arafāt but before performing Ṭawāf-uz-Ziyārah and Ḥalq, what is the expiation for him?

Answer: Though his Ḥajj will not become invalid, Badanāḥ will be Wājib for him. If he has intercourse having done Ḥalq but before Ṭawāf-uz-Ziyārah, *Dam* will be Wājib for him but

paying Badanaḥ is still better. If he has intercourse after Ḥajj and Ṭawāf-uz-Ziyārah (even if Ramī of Jamarāt is yet to be done) there will be no expiation.

Question 4: Does the 'Iḥrām' of a Ḥāji become invalid owing to intercourse?

Answer: No. Iḥrām still exists as usual (i.e. the restrictions of Iḥrām are still to be observed). The acts that were impermissible for the Muḥrim before, are impermissible even after having intercourse. All other rulings still apply.

Question 5: If someone's Ḥajj becomes invalid and he puts on a new Iḥrām instantly for the Ḥajj of the very same year, then.....?

Answer: He will neither be exempted from expiation nor his Ḥajj of this year will be valid as it had already become invalid. In spite of this, it is necessary for him to carry out all the rites of Ḥajj. In any way, he would not be able to skip the Qaḍā of Ḥajj the following year.

Question 6: Can a Mutamatte who has removed his Iḥrām having performed 'Umrah have intercourse with his wife whereas many days are still left in the commencement of Ḥajj-rites?

Answer: He may do so as long as he has not put on Iḥrām for Ḥajj.

Question 7: If someone has intercourse with his wife having put on the Iḥrām for 'Umrah before performing Ṭawāf etc., what is the expiation in this case?

Answer: If he has intercourse with his wife before performing four rounds of Ṭawāf, his ‘Umraḥ will become invalid in this case. He has to redo the ‘Umraḥ and pay *Dam*. If he does so after performing four or more than four rounds of Ṭawāf, his ‘Umraḥ will be valid. However, he will still have to pay *Dam*.

Question 8: Is there any penalty for the Mu’tamir (i.e. the person performing ‘Umraḥ) who has intercourse having performed Ṭawāf and Sa’i but before getting Ḥalq done?

Answer: Yes. He has to pay *Dam*. His conjugal relations with his wife will be permissible only after getting Ḥalq or Qaṣr done.

Questions and Answers about Cutting Nails

Question 1: How is it to cut nails in the state of Iḥrām?

Answer: It is Ḥarām. If a nail breaks which cannot grow any longer, there is no harm in cutting the remaining part of that broken nail.

Question 2: If a person who is unaware of this ruling cuts the nails of his both hands and feet in ignorance, is there any leniency for him?

Answer: On such an occasion, ignorance is not an excuse. Whether someone commits an offence forgetfully or deliberately, willingly or under coercion, he will have to pay expiation in all cases.

Question 3: Please tell us the expiation for this?

Answer: If someone cuts the nails of both hands and those of both feet in one sitting, only one *Dam* will be Wājib for him.

If he cuts nails in two different sittings; for example, he cuts the nails of both hands in one sitting and those of feet in another sitting, two *Dam* will be Wājib for him. Likewise, if he cuts the nails of hands and feet in four different sittings, four *Dam* will be Wājib for him.

Question 4: If a person who had cut the nails of four fingers of one hand recalled that he was in the state of *Ihrām*, what is the penalty for him?

Answer: In case of cutting the nails of less than five fingers, one *Ṣadaqaḥ* will be Wājib for the nail of each finger. Therefore, four *Ṣadaqaḥ* will be Wājib.

Question 5: If a person trims nails with his teeth, what is the penalty?

Answer: Whether one cuts nails with his teeth or a razor or a knife or nail-clippers, the ruling is the same.

Question 6: Can a Muḥrim cut the nail of someone else?

Answer: No, he cannot. The ruling is the same as for shaving someone else's hair.

Question and Answers about Removal of Hair

Question 1: Allah عَزَّوَجَلَّ forbid! If a Muḥrim shaves his beard, what is the penalty?

Answer: Shaving or trimming the beard less than a fist-length is *Ḥarām*. It is even more strictly *Ḥarām* in the state of *Ihrām* in which not even the hair of head can be cut. Hence if the hair of a quarter of head or beard or more than it is cut in

anyway, *Dam* will be Wājib. In case of cutting hair of less than a quarter, Şadaqaḥ will be due.

Question 2: Can a woman crop her hair?

Answer: No. If she crops the hair of a quarter of her head or that of her whole head equal to a finger digit in length, she will have to pay *Dam*. In case of cropping the hair by less than a finger digit in length, she will have to pay Şadaqaḥ.

Question 3: Is it permissible for a Muḥrim to shave his pubic hair.

Answer: No. If he shaves half of or more than half of these hairs, Şadaqaḥ will be Wājib and if he shaves all, *Dam* will be Wājib.

Question 4: Please, let's know the ruling about the removal of the hair under the armpits.

Answer: *Dam* becomes Wājib in case of removing the hair under armpits. Only one *Dam* will have to be paid for the removal of the hair of both the armpits. However, if someone pays *Dam* having removed the hair of one armpit and then shaves the hair of the other one, he will have to pay another *Dam*.

Question 5: If a person who had removed some of the hair of the armpit realized his mistake and stopped instantly, will *Dam* still be Wājib for him?

Answer: No. In case of removing half of or more than half of the hairs of the armpit, Şadaqaḥ will be Wājib. *Dam* will be Wājib if all the hair of the armpit is removed.

Question 6: If a person gets shaved the hair of his head, beard and armpit etc. in one sitting, how many expiations will he have to pay?

Answer: Only one *Dam* will be Wājib even if all the hair of the whole body from head to toe is removed in one sitting. However, if the hair of different body-parts is removed in different sittings, *Dam* will be Wājib according to the number of sittings.

Question 7: If hair falls during Wuḍū, is there any expiation for it?

Answer: Of course. If Muḥrim's 2 or 3 strands of hairs fall during Wuḍū or due to scratching the body or combing hair, he is to donate a handful of grain or a piece of bread or a date as charity for each fallen hair. If more than three hair falls, he will have to pay Ṣadaqaḥ.

Question 8: If some of the hairs of a Muḥrim are burnt by the fire of the stove while cooking food, then...?

Answer: He will have to pay Ṣadaqaḥ.

Question 9: If a Muḥrim gets his moustache shaved, what is the expiation?

Answer: Whether he gets his whole moustache shaved or gets it trimmed, he will have to pay Ṣadaqaḥ.

Question 10: If someone gets the hair of his chest shaved, what should he do?

Answer: Except the hair of head, beard, neck and that of under-navel, if one gets the hair of any other part of his body shaved, he will have to pay Ṣadaqaḥ only.

Question 11: Is there any leniency for the person whose hair falls involuntarily out of the disease of hair-falling?

Answer: Why not. There will be no expiation even if, without him touching the hair, all of his hair falls involuntarily.

Question 12: What will be the expiation, if a Muḥrim shaves another Muḥrim's head?

Answer: If the time for the removal of Iḥrām has arrived, both of them may shave each others' hair. For example, both are the performers of 'Umraḥ and have performed Ṭawāf and Sa'i, there is no harm for them in shaving each others' hair in this case.

If the time for the removal of Iḥrām has not yet arrived, there will be different rulings with regard to expiation. If a Muḥrim shaves another Muḥrim's head, expiation will be due not only for the one whose head was shaved but the one who shaved the head will also have to pay Ṣadaqaḥ. If a Muḥrim shaves the head of a non-Muḥrim (the one who is not in the state of Iḥrām) or trims his moustache or nail, (the Muḥrim) should give some charity to the Masākīn.

Question 13: Can a non-Muḥrim shave the head of a Muḥrim or not?

Answer: He cannot do so before its proper time. If he does so, expiation will become due not only for the Muḥrim, but the non-Muḥrim will also have to pay Ṣadaqaḥ.

Question 14: If a hair falls itself and gets into the eye involuntarily, what should be done?

Answer: Take it out of the eye; there is no expiation.

Questions and Answers about Use of Perfume

Question 1: In the state of *Iḥrām*, if a person took the bottle of perfume in his hand, causing some fragrance to come into contact with his hand, is there any expiation for it?

Answer: Seeing this, if people comment that a lot of fragrance has come into contact with hand, *Dam* will be *Wājib* even if it is in contact with a small part. If very little amount of fragrance comes into contact with the body, *Ṣadaqaḥ* will become due.

Question 2: If a *Muḥrim* applies fragrant oil into his head, what should he do?

Answer: If fragrance comes into contact with the whole of a big part of the body such as thigh, face, shin or head, *Dam* will be *Wājib* irrespective of whether it happens out of applying fragrant oil or scent.

Question 3: If fragrance comes into contact with bedding or *Iḥrām* or someone else applies it to them, what should be done?

Answer: The amount of fragrance should be observed. If the amount of fragrance is great, *Dam* will be due; if the amount is less, *Ṣadaqaḥ* will be due.

Question 4: If we were not present at the time when perfume was applied to the bedding or if we are not putting on our *Iḥrām* at that time when fragrance came into contact with it, what will be the ruling in this case?

Answer: If the *Muḥrim* does not use them any longer, there will be no expiation.

Question 5: After making the intention of Iḥrām, is it necessary to remove the fragrance applied to the body or shawls of Iḥrām before the intention of Iḥrām?

Answer: No. It is allowed to use these two shawls even if they are strongly fragrant.

Question 6: If one or both the shawls of Iḥrām become unclean out of nocturnal emission or any other reason, two other shawls are available, but fragrance had been applied to them before, can Muḥrim use them?

Answer: If the fragrance is still emanating from the shawls, Muḥrim cannot put on them. If the fragrance has vanished, there is no harm in using them. A Muḥrim can put on only those two Shawls to which he had applied fragrance before making the intention of Iḥrām and he had made the intention of Iḥrām having put on them. Except for these two shawls, if a Muḥrim puts on any other fragrant shawl, expiation will become due.

Therefore, if the un-perfumed shawls are not available, the Muḥrim should take off the unclean shawls, clean them and then put on them.

Question 7: If fragrance comes into contact with a Muḥrim whilst he was kissing Ḥajar-ul-Aswad, what should he do?

Answer: If a significant amount of fragrance has come into contact, *Dam* will have to be paid. If small amount of fragrance has come into contact *Ṣadaqaḥ* will have to be given¹.

¹ Muḥrim should make someone else judge whether much amount or small amount of fragrance has come into contact with him. As there is the expiation of *Dam* in case of much amount of fragrance coming into contact, Muḥrim's *Nafs* may well declare much amount as small amount.

Question 8: At the airport, the friends and relatives of the Ḥāji put the garlands of roses or jasmines around his neck whereas he had already made the intention, how is it to do so?

Answer: It is prohibited.

Question 9: Can a Muḥrim smell a fragrant flower or not?

Answer: No. It is Makrūh for the Muḥrim to smell fragrant fruits such as lemon, orange etc. or flowers like rose, jasmine etc. However, there is no expiation.

Question 10: Can a Muḥrim eat uncooked cardamom?

Answer: No. It is Ḥarām. If the Muḥrim eats pure fragrance such as cardamom, clove or cinnamon in so much amount that it comes into contact with most part of the mouth, *Dam* will be Wājib. If the fragrance comes into contact with lesser part of the mouth, *Ṣadaqaḥ* will be Wājib.

Question 11: Can a Muḥrim eat fragrant food or not?

Answer: There is no harm in eating the fragrance cooked in food even if fragrance is still emanating from it. Similarly, if fragrance is not added at the time of cooking but after the cooking, and the fragrance has vanished, eating that meal is also permissible. If uncooked fragrance is mixed into food or medicine, and the amount of fragrance exceeds that of odourless food or medicine, the ruling for pure fragrance will apply in this case. If such fragrance comes into contact with most part of the mouth, *Dam* will be Wājib. If it comes into contact with lesser part of the mouth, *Ṣadaqaḥ* will be Wājib. If the amount of grain etc. exceeds that of pure fragrance, there will be no expiation. If pure fragrance emanates from such food, it is Makrūh to eat it.

Question 12: How is it to drink fragrant beverage in the state of Ihṛām?

Answer: If fragrance is mixed into a beverage whose fragrance is now dominant (strong), *Dam* will be due in case of drinking such a beverage. If the fragrance is light, and it was drunk three times or more, *Dam* is due, otherwise Ṣadaqaḥ.

Question 13: Can a Muḥrim apply coconut oil to his head etc.?

Answer: There is no harm in it. Even so, the rulings of pure fragrance will apply in case of applying sesame and olive oil. They cannot be applied to the body even if they are odourless. However, expiation will not be Wājib in case of eating them, sniffing them, applying them on wound or dropping them into the ear.

Question 14: How is it to apply fragrant Kohl into eyes in the state of Ihṛām?

Answer: It is Ḥarām. In case of using needle once or twice while applying kohl, Ṣadaqaḥ will be Wājib. In case of using needle thrice or more while applying kohl, *Dam* will become Wājib.

Question 15: Can fragrant soap and shampoo be used in the state of Ihṛām for washing hands? Likewise, can fragrant powder or lotion be used for washing clothes, pots etc?

Answer: It is allowed to do so.

Question 16: Is removing fragrance necessary for the one who has paid the expiation for using it?

Answer: As the use of fragrance is an offence in the state of Ihṛām, removing fragrance from the body or cloth is Wājib. If

fragrance is not removed after paying expiation, *Dam* will be Wājib again. Therefore, removing fragrance before paying expiation is necessary.

Questions and Answers about Wearing Stitched Clothes etc.

Question 1: If a Muḥrim put on stitched clothing forgetfully and removed them after ten minutes as soon as he recalled, will there be any expiation etc. for him?

Answer: Yes. Ṣadaqaḥ will be Wājib even if he wears stitched clothes just for a moment, whether deliberately or forgetfully. If a Muḥrim has worn stitched dress for the duration of a day or night¹ or more, *Dam* will be Wājib even if he does so for many consecutive days.

Question 2: If a Muḥrim covers his head with a cap or a turban or shawl of Iḥrām, what is the penalty for it?

Answer: If a male Muḥrim covers the whole of or one quarter of his head for the consecutive period of a day or night or more, *Dam* will be Wājib. Likewise, if a male or a female Muḥrim covers the whole of or one quarter of his/her face for the consecutive period of a day or night or more, *Dam* will be Wājib.

In case of covering less than one quarter of head/face for the period of a day or night or in case of covering the whole of face or head for less than the period of a day or night, Ṣadaqaḥ will be due. In case of covering less than one quarter for less

¹ The duration of a day or that of a night means, for example, from sunrise to sunset or vice versa; or from noon to midnight or vice versa.

than the period of a day or night, there is no expiation but it is a sin.

Question 3: Can a Muḥrim wipe his nose with a piece of cloth due to flu?

Answer: He cannot wipe his nose with a piece of cloth. He can blow his nose into a piece of cloth or towel keeping it distant from the nose.

Question 4: Can a Muḥrim use stitched shawl at the time of sleeping for covering his body?

Answer: He can do so. Rather, there is no harm in using even more than one shawl provided the face is uncovered, even if both feet are fully covered.

Question 5: If a Muḥrim covers his face with shawl while sleeping, is there any harm in it?

Answer: Yes. Expiation will become due even if an offence is committed whilst one is sleeping.

Question 6: If a Muḥrim puts a large pot onto his head, what will be the expiation?

Answer: There will be no expiation. It is permissible for a Muḥrim to put a sack of grain, tub, pots, plank etc. onto his head. However, if he puts a bundle of clothes onto his head, expiation will become due. As for the Muḥrimah, she can put even a bundle of clothes onto her head as she is allowed to cover her head.

Question 7: If a person dressed in stitched clothes makes the intention of Iḥrām forgetfully but then takes them off instantly after the intention and wears unstitched clothes, what will be the expiation?

Answer: He has to pay a Ṣadaqaḥ.

Question 8: If a Muḥrim forgets to uncover his head before making the intention of Ihṛām but uncovers it immediately after the intention, is there any expiation for him?

Answer: He has to pay a Ṣadaqaḥ.

Question 9: If a Muḥrim's face or head gets covered by someone else's shawl in crowd, it is not his mistake, is there still any expiation for him?

Answer: He will have to pay a Ṣadaqaḥ, but he will not be sinner. If he had covered his face or head deliberately, he would not only be a sinner but would also have to pay expiation.

Question 10: Is there any expiation for wearing stitched clothes due to the compulsion of illness etc.?

Answer: Yes. If a Muḥrim wears clothes from head to toe due to sickness, it will be considered one unintentional offence¹. If he has worn clothes for the period of a day or night² or more than it, *Dam* will be Wājib. In case of wearing clothes for less than this period, Ṣadaqaḥ will be Wājib.

If there is the need of wearing just one cloth due to illness but he wears two clothes; for example, if there is the need of wearing just shirt but he wears stitched vest as well, though there will be just one expiation in this case, he will be considered a sinner.

If he wears the extra clothes on any other part of the body, for example, there is the need of wearing just trousers but he wears

¹ See the ruling about unintentional offence on page 167.

² The duration of a day or that of a night means, for example, from sunrise to sunset or vice versa; or from noon to midnight or vice versa.

shirt as well, there will be one unintentional offence and one intentional offence.

Question 11: If a Muḥrim wears full dress unnecessarily, how many expiations will he have to pay?

Answer: If he wears his full dress unnecessarily at the same time, it will be considered only one offence (and expiation will be paid on this account). If he wears one cloth necessarily and the other unnecessarily, there will be two offences in this case.

Question 12: If a Muḥrim hides his face in his hands or someone places his hand onto the Muḥrim's head, is there any harm in it?

Answer: There is no harm in doing so.

Question 13: Can a Muḥrim wear socks or not?

Answer: A Muḥrim cannot wear socks. If he does so, there is the same expiation for it as for wearing stitched clothes.

Question 14: If a Muḥrim puts stitched clothes onto his shoulder, is there any expiation?

Answer: It is permissible; there is no expiation.

Questions and Answers about Ritual Stay in 'Arafāt

Question 1: What is the ruling for the Ḥāji that gets out of the plains of 'Arafāt before sunset?

Answer: The Ḥāji who gets out of the plains of 'Arafāt before sunset, *Dam* will become Wājib for him. However, if he re-enters the limits of 'Arafāt before sunset, *Dam* will become void (no longer remain Wājib).

Question 2: Can the ritual stay in ‘Arafât be carried out at the night of 10th Żul-Ĥijjâh?

Answer: Yes. The stipulated time for the ritual stay in ‘Arafât is from the commencement of the timing of Żuĥar of 9th Żul-Ĥijjâh to the commencement of the timing of Fajr of 10th Żul-Ĥijjâh. The Ĥajj of the Muslims entering the plains of ‘Arafât even for a moment within this duration in the state of Iĥrâm will be valid. Even the one passing through the atmosphere of ‘Arafât by air in the state of Iĥrâm will also become a Ĥâĥi.

Question 3: What is the intention for the ritual stay in ‘Arafât?

Answer: There is no intention for the ritual stay in ‘Arafât. Even if an unconscious Muĥrim is brought into ‘Arafât within the stipulated time of the ritual stay, he will also become a Ĥâĥi.

Questions and Answers about Ritual Stay in Muzdalifaĥ

Question 1: If a Ĥâĥi leaves for Minâ from Muzdalifaĥ within the night of 10th Żul-Ĥijjâh, what is the expiation for him?

Answer: From Şubĥ-e-Şâdiq of 10th Żul-Ĥijjâh to sunrise is the stipulated time for the ritual stay at Muzdalifaĥ. If one stays even for a moment within this duration, his Wâĥib (of staying at Muzdalifaĥ) will get offered. If even a single moment was not spent in Muzdalifaĥ during the stipulated time, *Dam* will become Wâĥib.

Question 2: If a person fell seriously ill at the night of 10th Żul-Ĥijjâh in Muzdalifaĥ and he had to go to Makka-tul-Mukarramaĥ within the same night, missing his stay in Muzdalifaĥ on account of this, what should he do?

Answer: If a woman or a patient or a very weak person left Muzdalifah within the night in compulsion for fear of being harmed by the influx of people, no expiation will be due.

Questions and Answers about Ramī

Question 1: Is it necessary for a woman to perform Ramī?

Answer: Yes. If she does not do, *Dam* will become Wājib for her.

Question 2: If a woman deposes anyone else to perform Ramī on her behalf, is there any harm in it?

Answer: Whether a man or a woman, no one can depute anyone else to perform Ramī on his/her behalf unless he/she falls ill to such an extent that he/she is unable to get to the Jamarāt even by conveyance. If a man or a woman is not sick to the above-mentioned extent, even then, he/she deposes anyone else to perform Ramī on his/her behalf instead of performing it in person, *Dam* will become Wājib for him/her.

Question 3: If any day's Ramī is missed, what will be the expiation?

Answer: *Dam* will become Wājib.

Question 4: If someone did not perform Ramī at all, how many Dams will become Wājib?

Answer: Whether one day's Ramī is missed or all days' only one *Dam* will be Wājib.

Question 5: If someone performed Ramī in wrong order, what should he do?

Answer: Doing Ramī in wrong order is Makrūh; there is no expiation. However, it is better to redo the Ramī.

Question 6: If some day's most Ramī is missed, for example, just three stones were hurled at the Jamarah on 10th Zul-Ḥijjah, what will be the expiation?

Answer: *Dam* will become Wājib.

Question 7: If, any day, someone hurled stones more than half of the total number, for example, he was to hurl twenty one stones at the three Satans on 11th Zul-Ḥijjah but he hurled eleven stones, what is the expiation?

Answer: He will have to pay one Ṣadaqaḥ for each missed stone.

Questions and Answers about Ritual Sacrifice

Question 1: Can the Mutamatte' who has performed the Ramī of 10th Zul-Ḥijjah perform ritual sacrifice and Ḥalq in Jeddah?

Answer: He cannot do so as Jeddah is out of the limits of Ḥaram whereas it is Wājib for a Mutamatte' and a Qārin to perform sacrifice and Ḥalq within the limits of Ḥaram. Therefore, if these two rites (i.e. sacrifice and Ḥalq) are done in Jeddah, two *Dam* will be Wājib.

Question 2: If a Mutamatte' and a Qārin performed sacrifice before Ramī or got Ḥalq done before sacrifice, what would be the expiation?

Answer: *Dam* will have to be paid in both the cases.

Question 3: If a Mufrid (the one performing Ḥajj Ifrād) gets his Ḥalq done before performing sacrifice, is there any expiation?

Answer: No. Performing sacrifice is not Wājib for a Mufrid, it is Mustahab for him. If he wishes to perform sacrifice, it is better for him to do Ḥalq first, then perform sacrifice.

Questions and Answers about Ḥalq and Taqṣīr

Question 1: If a Ḥāji gets his head shaved after 12th Ṣul-Ḥijjah out of Ḥaram, what will be the expiation for him?

Answer: He will have to pay two Dams; one for getting Ḥalq done out of Ḥaram and the other for getting it done after 12th Ṣul-Ḥijjah. (*Rad-dul-Muhtār*)

Question 2: Where should a Mufrid get his Ḥalq done?

Answer: Getting Ḥalq or Qaṣr done within the limits of Ḥaram is Wājib for a Mufrid.

Question 3: If a Ḥāji does Ḥalq after 12th Ṣul-Ḥijjah, what will be the expiation for him?

Answer: He will have to pay *Dam*.

Question 4: Can the Ḥalq for ‘Umrah be done out of Ḥaram?

Answer: No. If it is done out of Ḥaram, *Dam* will become Wājib. However, there is no restriction of time for it.

Question 5: Some people are seen cutting just a few strands of hair with a pair of scissors from two or three different places of their head, will their Qaṣr be valid or not in this way?

Answer: No. The restrictions of Iḥrām will persist (i.e. continue to exist).

Question 6: Some people who work or have business in Jeddah etc. get just a few strands of their hair cut for ‘Umrah arguing that they had shaved their head when they performed ‘Umrah previously, and it is not necessary to keep on shaving it. Is this argument of theirs correct?

Answer: This is a very challenging remark in the matter of Shari’ah. Even if someone performs ‘Umrah a thousand times, he will have to get Halq or Qasr done every time he is the Mutawalli (i.e. trustee) of the Holy Ka’bah.

Question 7: If there is no hair on head at all, then...?

Answer: Whether or not hair exists on the head, even if someone is naturally bald, it is Wajib to pass razor on the head in every case. However, if there are blisters or wounds in abundance on the head, rendering it impossible to get Halq or Qasr done, such a person is exempted.

Miscellaneous Questions and Answers

Question 1: If a Muhrim sustained head or facial injury, and he is compelled to bandage it, will he be sinner?

Answer: Under the condition of being compelled to take such an act he will not be sinner, however, he will have to pay expiation for the unintentional offence.

Therefore, if a Muhrim used such a large bandage that covered one quarter or more than one quarter of his head or face for the period of a day or night or more, *Dam* will become Wajib. If less than one quarter of the face or the head was covered, *Ṣadaqaḥ* will be Wajib. (See the details of unintentional offence on page 167). Except for the head and the face, there is no

harm in having bandage on any other part of the body. Further, a woman can have bandage even on her head in compulsion.

Question 2: While waiting to perform Ḥajj, can a Mutamatte' and a Qārin perform 'Umrah in this period?

Answer: Since the Qārin is still in the state of Iḥrām he cannot do so. As for the Mutamatte', there is a difference of opinion amongst Islamic scholars in this matter. It is better for a Mutamatte' to perform as many Nafl Ṭawāf as possible. Even if he performs 'Umrah, according to some scholars, there is no harm in it. However, after performing the rites of Ḥajj, everyone, i.e. the Mutamatte', the Qārin and the Mufrid can perform 'Umrah.

Remember that performing 'Umrah during the days of Tashrīq, i.e. 9th, 10th, 11th, 12th and 13th Ṣul-Ḥijjah is Makrūh Taḥrīmī. Therefore, if someone performed 'Umrah in these days, *Dam* will have to be paid. (*Tanvīr, Dur-re-Mukhtār*)

Question 3: Can a Muḥrim wash his hands with a soap after eating food?

Answer: He can wash his hands with soap to remove greasiness.

Question 4: How is it for a Muḥrim to dry his hands with a handkerchief after making Wuḍū?

Answer: He cannot touch cloth to face (a male Muḥrim cannot touch it even to his head); the rest of the body can be dried with such precaution that neither dirt be removed nor any strand of hair is broken.

Question 5: Is a Muḥrimah allowed to wear a projected veil in such a way that it does not touch her face?

Answer: She can do so provided the veil does not touch her face. However, some issues may arise in this case. For example, if the veil touches the whole of her face even for a short while as a result of wind or her own hand's touching the veil mistakenly, Ṣadaqaḥ will become Wājib.

Question 6: Should a Muḥrim apply soap onto his head while getting Ḥalq done?

Answer: He should not use soap as this will remove dirt, and removal of dirt from the body is Makrūḥ in the state of Iḥrām.

Question 7: Can a Muḥrim sleep placing his face onto his knees? Will there be any expiation?

Answer: He cannot do so as clothes will touch his face in this case. The rulings about covering the face with a piece of cloth have already been described.

Question 8: Can a woman experiencing her menstrual periods make the intention of Iḥrām?

Answer: She can make the intention, but she cannot offer Nafl Ṣalāḥ of Iḥrām. Further, she will have to perform Ṭawāf after attaining purity.

Question 9: How is it to wear stitched slippers in the state of Iḥrām?

Answer: If the instep (i.e. the upper raised portion of the foot) remains uncovered, there is no harm in wearing such slippers.

Question 10: Is it allowed to tie a knot in the state of Iḥrām?

Answer: It is Makrūḥ to do so.

Question 11: Usually, the Ḥujjāj pay a *Dam* as a caution. How is it to do so? In case of learning later on that a *Dam* was actually Wājib, will that cautiously paid *Dam* be sufficient or not?

Answer: If the *Dam* was paid after it being Wājib, it will suffice; if it was paid before, and *Dam* had become Wājib afterwards during an ‘Umrah etc. that previous *Dam* will not be sufficient.

Question 12: Can a Muḥrim take dirt out of his nose or ear?

Answer: It is a Sunnah to clean the inside of the nose in Wuḍū. Further, if the dried mucus has accumulated in the nose, it is Farḍ to clean the nose while doing Ghusl. Therefore, one can clean his nose in the state of Ihrām.

Similarly, if rheum of eyes has dried on eye-lashes etc. it is Farḍ to remove it in Wuḍū. Allowing water to flow into the hole of ears is not necessary in Wuḍū and Ghusl; therefore one cannot remove dirt from ears and the ruling for removing it is the same as for removing the dirt of the body. In other words, it is Makrūh to remove dirt from ears.

Question 13: Can a person perform ‘Umrah on behalf of his living parents?

Answer: He can do. The reward of every type of deed including Farḍ Ṣalāh, fast, Ḥajj, Zakāh or any supererogatory act may be donated to the living as well as the dead (Muslims). One should make the Iṣāl-e-Ṣawāb of every good deed including five daily Ṣalāh to the blessed court of the Holy Prophet ﷺ as well as the whole Ummah. In this way, reward does not decrease; instead, it increases.

Question 14: Kindly state expiations for killing louse in the state of Ihrām.

Answer: If a Muḥrim kills one of his own lice on his body or clothes or throws it away, he has to donate a piece of bread. If he kills or throws away two or three lice, he has to donate a handful of grain. In case of more than three lice, he will have to pay a Ṣadaqaḥ.

If a Muḥrim washes his head or cloth or puts it in the sunshine for killing lice, there is the same expiation for it as for killing lice. If someone else kills Muḥrim's louse at the command of the Muḥrim, the Muḥrim will have to pay expiation even if the one killing the louse is not in the state of Iḥrām. There is no expiation for killing the louse that has fallen onto the ground etc. or the one that is on another person's body or clothes even if the other person is also in the state of Iḥrām.

Hajj Akber

Question 1: It is generally assumed that the Hajj performed on Friday is Hajj Akber; how far is it correct?

Answer: Actually, 'Umrah is called Hajj Aṣgher; therefore, Hajj is called Hajj Akber in comparison with 'Umrah. There is no specification of day in it. Maulānā Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ says:

*Naḥī kuch Jumu'ah per mauqūf afdāl-o-karam us kā
Jo woh maqbūl farmālay to ḥer Hajj Hajj Akber ḥay*

*Divine bounty is not dependant on Friday
If He عَزَّوَجَلَّ accepts, every Hajj is Hajj Akber*

Question 2: Is there no excellence of Hajj on Friday?

Answer: It is not so. The greatest excellence for Prophet's devotees is that the Holy Prophet's ﷺ Hajj Wadā' took place on Friday. The very same (spiritual) link is the fountainhead of all excellence. Further, it is stated in 'Marāqil Falāḥ' that the Hajj of Friday is equivalent to 70 Hajj.

Guidance for Those Working in Arab

Question 1: If the inhabitants of Makka-tul-Mukarramah or those working over there go to 'Ṭāif', is it necessary for them to put on the Ihram for Hajj or 'Umrah on return?

Answer: Keep this principle in mind that if the people of Makka-tul-Mukarramah go out of the limits of Haram for a piece of work but remain within Miqāt (such as Jeddah), they do not need to put on Ihram on return. However, if they go out of Miqāt (such as Madīna-tul-Munawwarah, Ṭāif, Riyadh etc.), it is not permissible for them to return without Ihram.

(*'Alamgīrī, Dur-re-Mukhtār*)

Question 2: If a person who works in Jeddah comes to Jeddah for work from his country, for example, from Pakistan, is Ihram necessary for him?

Answer: If he has the intention of going to Jeddah, there is no need of Ihram; rather, he can go to even Makka-tul-Mukarramah from Jeddah without Ihram. Therefore, the person wishing to enter Haram without Ihram can do so with the help of a Hilaḥ provided that he makes firm intention to go first to such place as Jeddah without the intention of going to Makka-tul-Mukarramah with the intention of Hajj and 'Umrah. For example, he went to Jeddah for business or trade, and after completing his

business he made intention to visit Makka-tul-Mukarramah from there. If he had already made the intention of going to Makkaḥ, he cannot go without Ihṛām in this case. This Ḥilaḥ is not permissible for the one performing Ḥajj Badal on behalf of someone else.

How is it to Ask for Financial Help for Ḥajj or ‘Umrah?

Question 1: Some poor devotees, overwhelmed by the feeling of devotion, ask people for financial help for ‘Umrah or Ḥajj-pilgrimage; is it permissible to do so?

Answer: It is Ḥarām. The beloved and blessed Prophet ﷺ has said, ‘The one begging people (for money etc.) despite the fact that he has neither starvation nor so many children whose needs he cannot meet, will come on the Day of Judgement in such a state that there would be no flesh on his face.’ (*Bayḥaqī*)

Maulānā Na’īm-ud-dīn Murādābādī رَحِمَهُ اللهُ الْهَامُوِي has narrated, ‘Some Yemeni would leave for Makka-tul-Mukarramah for performing Ḥajj without provisions calling themselves Mutawakkil¹, but after reaching Makka-tul-Mukarramah, they would start begging people for financial help. Sometimes, they would even snatch things from people committing dishonesty.

The following Ayah was revealed about such people and it was commanded to go on the pilgrimage with provisions so that others would not be burdened. It was prohibited to beg for financial help. One must take provisions with him and the best provision is piety.’

¹ Mutawakkil means the one who trusts Allah عَزَّوَجَلَّ.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Take provisions; the best provision is piety.

(Part 2, Rukū' 9) (Kanz-ul-Īmān [Translation of Quran])

Dear devotees! Have patience! The prohibition on begging for money etc. is emphasized so much that some scholars have narrated that a Muḥrim should apply fragrance to his body after bath before putting on Ihṛām provided he has his own fragrance. If he does not have fragrance, he should not ask someone for it. (Shāmī)

How is it to Overstay for Ḥajj on 'Umrah-Visa?

Question 1: Some people go to Haramayn Ṭayyibāin (Makkaḥ and Madīnaḥ) from their country during Ramadan on 'Umrah-visa. Usually, 'Umrah-visa is issued to the Pakistanis for fifteen days or up to the end of Ramadan but those people overstay there or return to their country having performed Ḥajj despite the expiry of their visa. Is it permissible by Shari'ah?

Answer: It is the law in most counties that a foreigner is not allowed to stay without a visa. The very same law is in force in Makkaḥ and Madīnaḥ. If the one overstaying there despite the expiry of his visa is apprehended by the police, he will be imprisoned even if he is in the state of Ihṛām. He would neither be allowed to perform 'Umrah nor Ḥajj; instead, he will be deported to his country after being punished legally.

Therefore, if there are risks¹ that the illegal stayer would be apprehended and disgraced and he would have to tell lies or give bribes, such violation of law is not allowed by Shari'ah for the satisfaction of one's desire or for the acquisition of wealth (one should not commit such a crime in any country of the world).

Return to your country after performing 'Umrah before the expiry of your visa and pin your hopes on the bounty of Allah عَزَّوَجَلَّ who is the Creator of means (for Hajj). If He عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ will provide you with the means of performing Hajj and you will get the privilege of performing Hajj. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!**

¹ Some of those staying over there illegally for Hajj etc. have told me (the author) the sad stories of their apprehension, imprisonment, deportation and deprivation from Hajj.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

25 Parables of Hujjaj

In relation to the sacred ‘Urs-day of A’lā Ḥaḍrat Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ, i.e. the 25th Ṣafar-ul-Muḥaḍḍar, 1340 A.H., 25 parables of Ḥujjāj have been presented in order to further instil zeal, increasing spiritual fervour during the holy pilgrimage of Ḥajj and Ziyārah.

In the end, the faith-refreshing parable of A’lā Ḥaḍrat’s beholding the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of wakefulness has also been mentioned. Read these parables with tears in eyes and experience the emotional impact.

1. Why Should I Not Weep!

When Sayyidunā Imām Muhammad Bāqir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ entered Ḥaram and took a glance at the Holy Ka’bah, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wept bitterly and loudly. Someone said to him, ‘Your grace! People are looking at you in amazement, please don’t weep so loudly.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Why should I not weep! Perhaps, I would be blessed with divine mercy and absolution on the Day of Judgment because of this weeping.’

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then performed Ṭawāf and Ṣalāh at Maqām-u-Ibrāhīm. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ lifted his head from Sajdah, the place of Sajdah was wet with his tears. (*Raud-ur-Riyāḥīn*)

2. Unconsciousness Whilst Reciting Labbaik (لَبَّيْكَ)

When Sayyidunā Imām Zāin-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ put on Ihṛām with the intention of performing Ḥajj, his face turned pale and he could not utter Labbaik (لَبَّيْكَ). People asked him, ‘Why don’t you recite Labbaik? He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I fear the utterance of Lā-Labbaik (لَا لَبَّيْكَ) in response!’

People said, ‘It is necessary to recite Labbaik after putting on Ihṛām.’ As he رَضِيَ اللهُ تَعَالَى عَنْهُ recited Labbaik, he fell down unconscious. His condition remained so throughout the pilgrimage of Ḥajj. Whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ recited Labbaik, he would fall unconscious. *(Taḥẓīb-ut-Taḥẓīb)*

3. A Crippled Ḥāji

Sayyidunā Shaqīq Balkhī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, ‘On my way to Makka-tul-Mukarramah, I saw a crippled person dragging himself on the ground. I asked him where he was coming from. He replied that he was coming from Samarqand. I further asked him as to how long he had been travelling in this way (for Ḥajj). He replied, ‘For more than ten years.’

I looked at him in amazement. Seeing me in amazement, he said, ‘O Shaqīq! What are you looking at?’ I replied, ‘It amazes me that how you would be able to cover such a long journey in this state of weakness.’

Listening to this, he said, ‘O Shaqīq! My enthusiasm will reduce the distance of the journey and my Creator will remove my weakness. O Shaqīq! You are amazed at the condition of this weak slave; the Creator of this slave is leading him to his

destination.’ Having said this, he recited two couplets whose translation is as follows:

1. O my Lord, I am coming to behold You. Although the journey of love is indeed very difficult, eagerness helps the person whom wealth does not assist.
2. He is indeed not a true devotee who fears the danger of the journey and neither is he a true lover who has been prevented from travelling because of the hardship of the journey.

4. Sacrifice of Life in Path of Allah عَزَّوَجَلَّ

Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا has stated: While on my way to Makka-tul-Mukarramah for Ḥajj, I came across a young man who did not have any conveyance, and was travelling on foot without any provisions.

Approaching the young man, I made Salām which he replied. I then asked him, ‘O young man! Where have you come from?’ He replied, ‘I am coming from Him (i.e. Allah عَزَّوَجَلَّ).’ When I asked as to where he was going, he replied the same, ‘I am going towards Him (Allah عَزَّوَجَلَّ).’ Having compassion for him, I said, ‘You would not be able to cover such a long journey without water and other provisions; do you have anything to meet your needs during the journey?’ He replied, ‘I took five letters as my provisions for the journey while leaving my home.’

Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا goes onto say, I asked him ‘Which letters?’ He replied, ‘The Quranic letters Kāf, Hā, Yā, ‘Aīn and Šād’ (كَهَيْعَصَ).’ When I asked as to what is meant by these letters, he replied, ‘Kāf means Kāfi (i.e. fulfiller of

needs), Ĥā means Ĥādi (guider), Yā means the one who gives refuge, ‘Ain means ‘Alīm (the one who knows) and Ṣād means Ṣādiq (truthful).’ Therefore, the one whose companion is the fulfiller of needs, guider, provider of refuge, knower and truthful, how can he fear the dangers and hardships of the journey and why should he bother to carry the burden of food and water!

Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا states, ‘Impressed by what he said, I presented him my shirt which he refused to accept and said, ‘O Shaykh! Remaining naked is better than wearing the shirt of this (mortal) world because one will face accountability for availing its Ḥalāl things and torment for indulging in its Ḥaram things.’

When night fell, he looked at the sky and began to plead in these words, ‘O the One who gets pleased by the good deeds of His servants and who can never be harmed by the sins of His creation! Bless me with that which makes You pleased and forgive that which cannot cause any harm to You.’

Putting on Iḥrām, when people uttered Labbaīk (لَبَّيْكَ), he remained silent. I asked him as to why he did not utter Labbaīk, he replied, ‘I fear that my Labbaīk will not be accepted, depriving me of good fortune; I also fear that Allah عَزَّوَجَلَّ would neither listen to me nor look (mercifully) at me.’ He then left and I could not see him throughout the way. When I reached Minā, I found him reciting some Arabic couplets whose translation is as follows:

1. Without doubt, my Beloved likes sacrifice; therefore, my life is ready to be sacrificed for him within and outside Ḥaram.

2. By Allah عَزَّوَجَلَّ, if only my soul knows as to whom it loves, it will stand on its head instead of its feet.
3. O criticizer! Do not criticize me just because of my devotion for Him. If you see what I see, you would never ever criticize me.
4. On the day of Eid, people are sacrificing goats, sheep and camels, while my Beloved will sacrifice me on this day.
5. People have performed Ḥajj, whereas my Ḥajj is my Beloved. People have offered Him their sacrifices, while I have offered Him my life and blood as a sacrificial gift.

He then began to supplicate humbly, ‘O Allah عَزَّوَجَلَّ, people have offered You their sacrifices, gaining Your nearness. I have nothing except for my life which I can offer as a sacrifice to attain Your closeness. Please accept my sacrifice.’ Then, uttering a loud cry, he fell on the ground and passed away.

Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّاءِ states that he heard a voice from Ghayb saying, ‘He is a beloved servant of Allah عَزَّوَجَلَّ. He has been killed by the sword of divine love.’ Then, Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّاءِ performed his funeral rites. (*Rauḍ-ur-Riyāḥīn*)

5. Mysterious Ḥāji

Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has stated that he saw a person in ‘Arafāt who was reciting some couplets crying with extreme humility and sadness. The translation of the couplets is as follows:

1. O the One who is free of all shortcomings. If we make our eyes perform Sajdah on thorns and hot needles, even then, we will never be able to repay any of Your favours.
2. O the One who is faultless! I committed a lot of mistakes; I remained heedless of You while committing these mistakes and misdeeds; yet, O Lord, You have remembered me.
3. I left no stone unturned to expose my faults committing innumerable sins in ignorance, but You always blessed me with Your kindness hiding my faults.

Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has stated that the person then disappeared from his sight. When he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى asked the people as to who the pious person was, they replied that he was Sayyidunā Abū ‘Ubaīdah Khawāṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. One of his pious attributes was that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ had not looked at the sky for the past seventy years out of fear from Allah عَزَّوَجَلَّ.

(Rauḍ-ur-Riyāḥīn)

6. Ḥāji Without Performing Ḥajj

Sayyidunā Rabī’ bin Sulaymān عَلَيْهِ رَحْمَةُ اللَّهِ الْمَتَّان has stated: I and my brother were on our way to Makka-tul-Mukarramah along with a caravan to perform Ḥajj. Having reached Kufa, I went to the marketplace to purchase some necessities for the journey. Meanwhile, I noticed a desolate place where a dead mule was lying and a woman dressed in tattered clothes was cutting off meat from the carcass of the mule with a knife. She was cutting the meat into pieces and placing them in her basket. Considering her an innkeeper and suspecting that she would feed people the meat of this carrion, I followed her to see as to what she would do with the meat.

She reached a large house and knocked at the door. A voice came from inside the house, 'Who's at the door?' She replied, 'Open the door, it is me, your destitute mother.' When the door opened, I saw four girls in extremely poor and miserable state. Keeping the basket of meat before the girls, she said whilst weeping, 'Cook this meat and thank Allah عَزَّوَجَلَّ who has omnipotence over His creation as well as over the hearts of people.'

Cutting the meat into smaller pieces, the girls began to cook it over the fire. Saddened by observing this pitiable condition, I said, 'O the servant of Allah عَزَّوَجَلَّ! Do not eat this meat.' Listening to my voice, the woman asked, 'Who are you?' I replied, 'I am a foreigner.' She said, 'O man! We are at the mercy of our fate; there has been no breadwinner at our home for the last three years; what do you have to do with us?'

I replied, 'Eating the meat of carrion is not permissible in any religion except for a sect of the fire-worshippers.' She said, 'We are the descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The father of these girls was very pious and wanted to marry them to pious men but his dream did not come true as he passed away three years back. We have run out of the bequest which he left. We are fully aware that consuming the meat of carrion is not permissible, but it gets permissible in the state of *Idṭirār*¹. We have not eaten anything for four days.'

Listening to the heartrending story of the descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I began to weep spontaneously. I returned weeping anxiously and informed my brother that I

¹ *Idṭirār* refers to such a state in which a person finds no Halāl thing to eat or drink in order to save himself from death due to hunger or thirst. In such a state he is allowed to eat/drink Hāram thing just to save life.

no longer had the intention of going for Ḥajj. He tried to persuade me, reminding me of the excellence of Ḥajj like the Ḥāji returns in such a state that all of his sins are forgiven etc., but my intention had changed. I went to the marketplace along with my clothing, Iḥrām and 600 dirham, bought flour for 100 dirham, clothes for another 100 dirham and hid the rest of 400 dirham in the flour.

Thereafter, I went to the house of that woman whom I presented all the things. The lady thanked Allah عَزَّوَجَلَّ and made this Du'ā for me: 'O Ibn-e-Sulaymān! May Allah عَزَّوَجَلَّ forgive all of your past and future sins, bless you with the reward of performing Ḥajj, an abode in Paradise and such a recompense that becomes obvious to you!'

The eldest daughter prayed: 'May Allah عَزَّوَجَلَّ bless you with double recompense and forgive your sins!' The second daughter supplicated: 'May Allah عَزَّوَجَلَّ grant you a lot more than what you have given to us!' The third daughter made supplication: 'May Allah عَزَّوَجَلَّ raise you on the Day of Judgment in the company of our grandfather (i.e. the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)!' The youngest daughter prayed: 'O Allah عَزَّوَجَلَّ! Bless the one who has assisted us with a better and quicker recompense and forgive his past and future sins!'

I then returned. The caravan of Ḥujjāj left for Makka-tul-Mukarramah and I had to stay in Kufa. Having performed Ḥajj, people returned. I desired to request any Ḥāji to make supplication for me hoping that his prayer may be answered for me. As I saw the caravan of Ḥujjāj approaching, I was extremely sad on remaining deprived of performing Ḥajj, and tears welled up in my eyes.

When I met Ḥujjāj, I prayed for them, ‘May Allah عَزَّوَجَلَّ accept your Ḥajj and bless you with a better recompense for the money you spent in His path!’ One of the Ḥujjāj asked me, ‘Why this supplication?’ I replied, ‘It is the supplication of the one who remained deprived of getting to his destination even after approaching it.’ He said, ‘It is certainly very strange that you are denying being there. Were you not with us in Arafāt? Did you not hurl stones at Satan with us? Did you not perform Ṭawāf with us?’ Listening to all this, I thought that it is the bounty and mercy of Allah عَزَّوَجَلَّ.

Meanwhile, the caravan of my city also turned up. Welcoming them warmly, when I wished them the acceptance of their Ḥajj and efforts, they were also surprised and said to me, ‘Were you not with us in ‘Arafāt? Did you not perform Ramī of Jamarāt with us?’ One of them approached me and said, ‘Brother! Why are you denying now? What is the matter? Were you not with us in Makkah and Madīnah? Look! It is the pouch which you entrusted to me due to crowd while coming out of Bāb Jibrāil after visiting the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ; it is written on the pouch (مَنْ عَامَلَنَا رِبْحًا) ‘He who makes a deal with us, gains benefit.’ Saying this, he handed over the pouch to me.

Sayyidunā Rabī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي states, ‘By Allah عَزَّوَجَلَّ! I had never seen the pouch before. Anyway, I kept the pouch. Having offered Ishā Ṣalāh and recited my invocations, I was lost in wonder about these events. In the same condition, I fell asleep and was blessed with the vision of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ in my dream. I presented my Salām to the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ and got the privilege of kissing his hand. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ replied my Salām whilst smiling.

Then, the Holy Prophet ﷺ said, ‘O Rabī!’ How many witnesses should I present to prove that you have performed Ḥajj; you do not yet believe! Listen! The thing is, when you sold your provisions and postponed Ḥajj in order to assist the woman who is one of my descendants, I prayed to Allah عزَّوَجَلَّ that He عزَّوَجَلَّ gives you its better recompense. Allah عزَّوَجَلَّ created an angel resembling you and commanded him to perform Ḥajj on your behalf every year till the Day of Judgment. As for your worldly recompense, Allah عزَّوَجَلَّ has given you 600 dinar (gold coins) in exchange for your 600 dirham (silver coins).’

Thereafter, the Holy Prophet ﷺ uttered the same words inscribed on the pouch (مَنْ عَامَلَنَا رِيحَةً) ‘He who makes a deal with us, gains benefit.’ Sayyidunā Rabī عليه رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘When I awoke and opened the pouch, I found 600 gold dinar in it.’ (*Rushfa-tus-Sāwi*)

7. Ḥajj of Shaykh Shibli

When Sayyidunā Shibli عليه رَحْمَةُ اللَّهِ الْقَوِي reached ‘Arafāt, he عليه رَحْمَةُ اللَّهِ تَعَالَى remained silent altogether. He عليه رَحْمَةُ اللَّهِ تَعَالَى did not utter even a single word till sunset. When he عليه رَحْمَةُ اللَّهِ تَعَالَى proceeded towards Minā and crossed into the boundary of Ḥaram, tears welled up in his eyes and he recited the following couplets weeping. The translation of the couplets is as follows:

1. I am proceeding in such a state that I have set the seal of Your love on my heart so that no one else can enter it.
2. Would that I am able enough to keep my eyes closed until my eyes would behold You!

3. Some of the lovers love only their beloved ones whereas some love others as well.
4. When tears well up in the eyes and flow onto the cheeks, it becomes obvious as to who is really weeping and who is just acting. (*Rauḍ-ur-Riyāḥīn*)

8. Just Six out of Six Hundred Thousand

Sayyidunā Abū ‘Abdullaḥ Jauḥrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated that one year he was in ‘Arafāt where he fell asleep and had a dream in which he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى saw two angels who had come down from the sky. One of the angels asked the other as to how many people performed Ḥajj that year. The other angel replied that though six hundred thousand people performed Ḥajj that year, only six persons’ Ḥajj was accepted. (Sayyidunā Abū ‘Abdullaḥ Jauḥrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي states) listening to it, I got extremely sad and was on the verge of crying. Meanwhile, the other angel asked as to what Allah عَزَّوَجَلَّ did with the people whose Ḥajj was not accepted. The first angel replied, ‘Merciful Allah عَزَّوَجَلَّ has graced all of them, accepting the Ḥajj of six hundred thousand people for the sake of the accepted Ḥajj of these six Ḥajīs. It is the bounty of Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ graces and blesses whomsoever He عَزَّوَجَلَّ wants.’ (*Rauḍ-ur-Riyāḥīn*)

9. Grapes from Ghayb

Sayyidunā Laiṣ bin Sa’d عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘In 113 A.H., I reached Makka-tul-Mukarramah on foot so as to perform Ḥajj. After Ṣalā-tul-‘Aṣr I climbed up the mountain Abī Qubaīs¹

¹ Mountain Abī Qubaīs is situated outside Masjid-ul-Ḥarām in front of Rukn-e-Aswad. It is said that it is the very first mountain of the world and it is also said that the miracle of Shaq-qul-Qamar (splitting of Moon) took place on it.

where I found a saint making supplication. He uttered **يَا رَبِّ، يَا رَبِّ** (O Creator) so many times. Then, he uttered **يَا رَبَّاهُ، يَا رَبَّاهُ**.

Similarly, he uttered **يَا اللَّهُ، يَا اللَّهُ** in one breath. He then uttered **يَا رَحْمَنُ، يَا رَحْمَنُ** after which he uttered **يَا رَحِيمُ، يَا رَحِيمُ** and then he uttered **يَا أَرْحَمَ الرَّحِمِينَ، يَا أَرْحَمَ الرَّحِمِينَ**. After that, he said, ‘Yā Allah **عَزَّوَجَلَّ**! I desire to eat grapes; provide me with grapes, my shawls have also become old.’

Sayyidunā Laiš **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** states, ‘By Allah **عَزَّوَجَلَّ**! At the very same moment, I saw a basket full of grapes beside him despite the fact that grapes were not available anywhere in the world. Further, I also saw two shawls near him. When he started eating the grapes, I requested him to let me also eat. He asked ‘Why?’ I replied that I uttered Amīn while he was making supplication. Therefore, he let me eat but forbade me to take any grape with me.

Therefore, I also started eating with him. The grapes had a unique taste that I had never ever tasted before; there were no seeds in the grapes. I ate grapes till I was full but surprisingly, the basket was still full of grapes. Then, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** offered me one of the shawls which I did not accept as I did not need it. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** then asked me to go aside so that he could put on the shawls. I went to a side and he wore one of the shawls as sarong and the other on his arms and back.

Thereafter, taking the old shawls in his hands, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** descended from the mountain, I also followed him. When we reached in between Şafā and Marwāh, a needy person said to him, ‘O the son of Prophet! Give this clothing to me; may Allah **عَزَّوَجَلَّ** make you wear heavenly clothing!’ He gave both

the shawls to the needy person. I approached that person and asked him as to who the saint was. The person replied that the saint was Sayyidunā Imam Ja'far Ṣādiq رَضِيَ اللهُ تَعَالَى عَنْهُ. I looked for him so that I could seek advice from him and gain benefit but regretfully, I could not find him again. (*Rauḍ-ur-Riyāḥīn*)

10. Help from Mustafa ﷺ

A young man was seen reciting only Ṣalāt-‘Alan-Nabi during Ṭawāf instead of making other supplications. Someone asked him if he did not know the supplication of Ṭawāf or if there was any other reason. He replied that he could recite other supplications but there was a particular reason for reciting Ṣalāt-‘Alan-Nabi only.

Explaining the matter in some detail, he said that he and his father left for Makka-tul-Mukarramah to perform Ḥajj. During the journey, his father fell severely ill and passed away. After a while, the face of his father turned black and his belly swelled.

Saddened by this incident, he wept and said, **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**. Alas, my father has passed away in a jungle, far away from my country. When night fell, I fell asleep and had a dream in which I saw a beautiful and fragrant personality dressed in white attire. Approaching my deceased father, he stroked his refulgent hand onto the face and belly of my father. In no time, the face of my deceased father became brighter and whiter than milk and his belly also normalized.

As the saint moved to leave, I said, ‘O my lord! For the sake of the One who has sent you as a mercy for my father in this deserted place! Please, let me know who you are.’ He replied, ‘Don’t you recognize me! I am Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ,

the Prophet of Allah ﷺ. Your father was an extreme sinner, but he would recite Ṣalāt upon me in abundance. When he got into this trouble, he pleaded to me. Therefore, I have come to help him. I help every such person who recites Ṣalāt abundantly upon me in the world.’ (*Rauḍ-ur-Riyāḥīn*)

11. Look! We have Reached Madīnah

Sayyidunā Ibrāhīm Khawāṣṣ رحمه الله تعالى عليه has stated that once he fell onto the ground out of extreme thirst during a journey. Someone sprinkled water onto his face. He opened his eyes and saw that there was a handsome horseman who quenched his thirst by offering water to him. The horseman said, ‘Mount the horse behind me.’

After the horse had taken a few steps, he said, ‘Look! What appears?’ Sayyidunā Ibrāhīm Khawāṣṣ رحمه الله تعالى عليه states that he replied, ‘It is Madīna-tul-Munawwarah!’ The horseman said, ‘Get off the horse, say Salām in the blessed court of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and also say, ‘Khīḍr عَلَيْهِ السَّلَام has also sent Salām to you.’ (*Rauḍ-ur-Riyāḥīn*)

12. Green Horseman

Sayyidunā Shaykh Abū ‘Imrān-ul-Wāsiṭī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated that he left for Madīna-tul-Munawwarah from Makka-tul-Mukarramah with the intention of beholding the blessed and sacred shrine of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. During the journey, he رحمه الله تعالى عليه ran out of water and felt so severe thirst that he became disappointed of his life. In this state of helplessness, he sat under an acacia tree.

All of a sudden, a person wearing green clothes and riding a green horse appeared. The rein and saddle of his horse were also green. Likewise, in his hand was a green cup with a green beverage. Giving the cup of beverage to Shaykh Abū ‘Imrān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمَّانُ he said, ‘Drink.’ Shaykh Abū ‘Imrān goes onto say, ‘I drank from it but the amount of the beverage did not reduce at all.’ He then asked me as to where I was going. I replied that I was going to Madīna-tul-Munawwarah to present my Salām in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as his two respected companions Sayyidunā Abū Bakr and Sayyidunā ‘Umer رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

He said, ‘When you arrive at the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and that of Sayyidunā Abū Bakr and Sayyidunā ‘Umer رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا to present your Salām, please tell them that Rizwān, the custodian of Paradise, has also presented his Salām.’ (*Rauḍ-ur-Riyāḥīn*)

13. Holy Prophet ﷺ Helps the Helpless

A saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I left for Makka-tul-Mukarramah with the intention of performing Ḥajj from Ṣan‘ā, a city in Yemen. A large number of people of the city accompanied me to the end of the city to bid me farewell. One of them requested me to convey Salām on his behalf in the respected court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr, Sayyidunā ‘Umer and other blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

(The saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ goes onto say) I forgot to convey his Salām during my stay in Madīna-tul-Munawwarah. When I reached Żul-Ḥulayfah and intended to put on Ihram, I recalled that I was to convey his Salām. Therefore, I explained to my travelling companions that I was to go back to Madīna-tul-Munawwarah

to carry out an important piece of work over there and requested them to take care of my camel until I return. My companions said that it was the time of the departure of the caravan and if I missed the caravan due to going back to Madīnah, I would not be able to rejoin it. I asked them to take my camel with them if I fail to return before the departure of the caravan.

Thus, I returned to Madīna-tul-Munawwarah and conveyed that person's Salām in the court of the Holy Prophet ﷺ and the respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. By then, night had fallen. As I came out of Masjid-un-Nabawī, I came across a person who had come from Żul-Ḥulayfaḥ. I asked him about my caravan; he informed me that the caravan had left. Listening to it, I returned to Masjid-un-Nabawī and made up my mind to join any other caravan. I fell asleep in the Masjid.

In the later part of the night, I was blessed with the vision of the Holy Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ‘Umer رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا in my dream. Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Yā Rasūlullāh ﷺ! This is the person (who missed his caravan for the sake of conveying Salām). Looking at me, the Holy Prophet ﷺ said, ‘Abul Wafā.’ I humbly said, ‘O Prophet of Allah ﷺ! عَزَّ وَجَلَّ I am Abul ‘Abbās.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘You are Abul Wafā (meaning: one who is loyal).’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ then held my hand and placed me in Masjid-ul-Ḥarām (i.e. transported me instantly to Makkaḥ). I stayed in Makkaḥ for eight days before the arrival of the caravan of my city. (*Rauḍ-ur-Riyāḥīn*)

14. Beholding of Blessed Hand

After performing Hajj, Sayyidunā Shaykh Sayyid Aḥmad Rifāʿī رَحْمَةُ اللهِ تَعَالَى left for Madīna-tul-Munawwarah to present himself in the court of the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he reached the sacred tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he recited two Arabic couplets whose translation is as follows:

1. When I was far away from your blessed court, I used to send my soul as my representative; it used to kiss your blessed court.
2. Now I am physically present in your court; please reveal and stretch your blessed hand so that my lips may have the privilege of kissing it.

As soon as he رَحْمَةُ اللهِ تَعَالَى finished the couplets, the blessed hand emerged from the sacred grave and he رَحْمَةُ اللهِ تَعَالَى kissed it affectionately. (*Al-Hāwī lil-Fatāwā*)

15. May Salām be on You, O My Son!

When Sayyidunā Sayyid Nūr-ud-Dīn Al-Yaḥyā رَحْمَةُ اللهِ تَعَالَى reached the sacred tomb of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he presented Salām in the following words: صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! 'O beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ May Salām, mercy and blessings of Allah عَزَّوَجَلَّ be on you!'

No sooner had he finished his Salām, than all those present clearly heard the reply from within the blessed tomb 'May Salām be on you, O my son!' (*Al-Hāwī lil-Fatāwā*)

16. Reply to Salām

Sayyidunā Shaykh Abū Naṣr ‘Abdul Wāḥid bin ‘Abdul Malik bin Muhammad bin Abū Sa’īd Ṣūfī Al-Karkhī رَحِمَهُ اللهُ الْقَوِيُّ has stated that he reached the sacred tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ having performed Ḥajj. As he was sitting over there Sayyidunā Shaykh Abū Bakr Ad-Diyār Bikrī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ came and presented his Salām standing in front of the blessed face of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ.’ The narrator says that he as well as all those present over there heard the reply from within the blessed tomb, ‘وَعَلَيْكَ السَّلَامُ يَا أَبَا بَكْرٍ.’

(*Al-Hāwī lil-Fatāwā*)

17. Benevolence on Devotees

Sayyidunā Abul Ḥasan Banān Al-Ḥammāl رَحِمَهُ اللهُ عَلَيْهِ has narrated via some of his friends that there lived a saint named Ibn Šābit in Makka-tul-Mukarramah. He visited Madīna-tul-Munawwarah every year for sixty consecutive years with the sole intention of conveying Salām to the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One year, he could not visit Madīna-tul-Munawwarah due to some reason. One day, whilst he was sitting in his room in a state of drowsiness, he saw the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Ibn Šābit! You did not come to visit me, so I have come to visit you.’ (*Al-Hāwī lil-Fatāwā*)

18. Envious Demise

A woman once came to Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا and requested to be allowed to see the sacred tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The mother of the believers drew back the curtain, revealing the sacred grave. As the lady looked at the sacred tomb, she wept so much that she passed away. (*Ash-Shifā*)

19. I have Come to Holy Prophet ﷺ

Sayyidunā Dāwūd bin Abī Ṣāliḥ رَحِمَهُ اللهُ عَلَيْهِ has narrated that once the caliph Marwān visited the Holy Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred tomb where he saw a person who had placed his face on the blessed grave. Placing his hand on the person's neck caliph Marwān asked, 'Do you know what you are doing?' Turning around, the person bluntly replied that he was well-aware of what he was doing. The caliph recognised the person who was a renowned companion and Holy Prophet's host Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ عَنْهُ. Then, he رَضِيَ اللهُ عَنْهُ said, 'I have come to the sacred court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; I have not come to visit a piece of stone. I heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Do not cry over religion if its Walī (custodian) is capable but do cry if its custodian is incapable.' (*Al-Mustadrak lil-Hākim*)

20. Glad Tidings from Blessed Tomb

Sayyidunā 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated that a Bedouin once came to the Holy Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred tomb just three days after the apparent demise. Falling onto the blessed grave and placing its sacred dust onto his head, the Bedouin said humbly, 'O Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whatever we have heard from you is that which you have heard from Allah عَزَّوَجَلَّ (and we have heard this divine commandment from you):

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ

الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٢٣٩﴾

O beloved, whenever they wrong themselves, they should present themselves in your court. They should seek forgiveness from Allah ﷺ and let the Prophet ﷺ intercede on their behalf. Certainly, they would find Allah ﷺ forgiving, merciful.

(Kanz-ul-Īmān [translation of Quran])

Yā Rasūlullāh ﷺ! I have oppressed myself (by committing sins). I have now come to your sacred court so that you may seek forgiveness for me. In no time, a voice emanated from the holy grave: قَدْ غُفِرَ لَكَ ‘Without doubt, your sins have been forgiven.’ (Jazb-ul-Qulūb)

21. Meal from Holy Prophet ﷺ

Sayyidunā Imām Abū Bakr bin Maqrī رحمه الله تعالى عليه has stated that once he and his two companions Sayyidunā Ṭabarānī and Sayyidunā Abush-Shaykh رحمه الله تعالى were present in Madīnatul-Munawwarah. They had eaten nothing for two days and were extremely hungry.

At the time of ‘Ishā, Sayyidunā Imām Abū Bakr bin Maqrī رحمه الله تعالى عليه came to the Holy Prophet’s ﷺ sacred grave where he humbly said: يَا رَسُولَ اللَّهِ! الْجُوعُ ‘O Prophet of Allah ﷺ, hunger!’

He uttered nothing more and returned home. He goes onto say that thereafter he and Shaykh Abush-Shaykh رحمه الله تعالى went to sleep whereas Ṭabarānī began to wait for someone. Soon, there was a knock at the door; when they opened the door, they found an ‘Alawī noble person accompanied by two servants with trays of food in their hands. That person said, ‘Perhaps you have invoked the Holy Prophet ﷺ for food. He further explained, I have just had a dream in which

I beheld the Holy Prophet ﷺ who commanded me to provide you with food.’ He then ate food with us, gave us the remaining food and left. (*Jazb-ul-Qulūb*)

22. Beloved Prophet ﷺ Granted Bread

Sayyidunā Ibn-ul-Jalā رحمه الله تعالى عليه has stated that he once visited Madīna-tul-Munawwarah where he رحمه الله تعالى عليه faced extreme hunger. He came to the Holy Prophet’s ﷺ sacred grave where he humbly said: **أَنَا ضَيْفُكَ يَا رَسُولَ اللَّهِ** ‘O Prophet of Allah ﷺ! I am your guest.’

After a while, he رحمه الله تعالى عليه fell asleep and had a dream in which he beheld the Holy Prophet ﷺ who gave him a piece of bread. He رحمه الله تعالى عليه states that he began to eat the bread in dream. After he had eaten half of the bread, he awoke from the dream and amazingly found that the other half of the bread was in his hand. (*Jazb-ul-Qulūb*)

23. I am Your Guest

Sayyidunā Abū Bakr Aqṭa رحمه الله تعالى عليه has stated that he once visited Madīna-tul-Munawwarah where he رحمه الله تعالى عليه faced starvation for five days. On the sixth day, he came to the Holy Prophet’s ﷺ sacred grave where he humbly said: **أَنَا ضَيْفُكَ يَا رَسُولَ اللَّهِ** ‘O Prophet of Allah ﷺ! I am your guest.’ After a while, he had a dream in which he beheld the Holy Prophet ﷺ in such a state that Sayyidunā Abū Bakr رضي الله تعالى عنه was on his right, Sayyidunā ‘Umer رضي الله تعالى عنه on his left while Sayyidunā ‘Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was in front of him.

Sayyidunā ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم said to him, ‘Get up, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is present.’ Abū Bakr Aqṭa رَحِمَهُ اللهُ عَلَيْهِ goes onto say, I got up and kissed the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on his forehead. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then gave me a piece of bread which I began to eat in the state of dream. When I awoke, I found that piece of bread in my hand. (*Jaḏb-ul-Qulūb*)

24. Holy Prophet ﷺ Granted Dirhams

Sayyidunā Aḥmad bin Muhammad Ṣūfī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that once he had to roam a jungle for three months due to some reason. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states that he was in such a desperate condition that his skin started to decay. Eventually, in the same state, he came to the Holy Prophet’s صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred grave where he presented his Salām and fell asleep afterwards. While asleep, he had a dream in which he beheld the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who said, ‘O Aḥmad! You have come. How miserable your condition is!’

Sayyidunā Aḥmad bin Muhammad Ṣūfī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states, I replied: أَتَا جَائِعٌ أَنَا صَبِيْفُكَ يَا رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! ‘O Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am very hungry and I am your guest.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to stretch my hands. I did as I was commanded and found some dirham in my hand. When I awoke from the dream, the dirhams were still in my hand. I then went to the marketplace where I bought some bread and beverage and satisfied my hunger. (*Jaḏb-ul-Qulūb*)

25. A’lā Ḥaḍrat and Beholding Holy Prophet ﷺ

A’lā Ḥaḍrat Sayyidunā Imām Aḥmad Razā Khan عَلَيْهِ رَحِمَهُ اللهُ الرَّحْمَن was a sincere devotee of the Holy Prophet and a great Islamic

scholar who possessed expertise in more than fifty branches of knowledge.

Acknowledging the great religious services of A'lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ, the eminent scholars of Makkaḥ and Madīnaḥ gave him the title of the Mujaddid (reviver) of religion in the fourteenth century. He رحمۃ اللہ تعالیٰ علیہ made a vital contribution by purifying Islamic beliefs from religious bigotry and worked tirelessly to revive Sunnah.

Furthermore, he brightened the candle of Prophet's devotion that had become dim in people's hearts. No doubt, he held the spiritual rank of Fanā-fir-Rasūl. He رحمۃ اللہ تعالیٰ علیہ was blessed with beholding the Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم many times in his dream.

When he رحمۃ اللہ تعالیٰ علیہ visited Madīna-tul-Munawwarah for the second time, he رحمۃ اللہ تعالیٰ علیہ kept reciting Ṣalāt-ʿAlan-Nabi the entire night in front of the sacred Muwājāḥah with an intense desire of beholding the Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم in wakefulness.

On the first night, he رحمۃ اللہ تعالیٰ علیہ was not predestined to be blessed with this privilege. On the second night, he رحمۃ اللہ تعالیٰ علیہ presented himself in front of the sacred Muwājāḥah where the pain of separation made him restless. He رحمۃ اللہ تعالیٰ علیہ presented a Naʿat. Some of the couplets of the Naʿat are as follows:

*Woh sūy-e-lālazār p̥hīrtay ḥayn
Tayray dīn ay bahār p̥hīrtay ḥayn
Ḥer chirāgh Mazār per qudsī
Kaysay perwānah wār p̥hīrtay ḥayn*

Us galī kā gadā ho mayn jis mayn
Māngtay tājdar phīrtay hāyn
Phūl kyā daykhūn, mayrī ānkhon mayn
Dasht-e-Ṭaybah kay khār phīrtay hāyn
Koī kyun pūchay tayrī bāt Razā
Tujh say shaydā hāzār phīrtay hāyn

In the last couplet A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly refers himself to 'a dog' but I have replaced it with 'devotee' out of respect.

When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ uttered these words in absolute humility and sadness, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with his vision so that this true devotee could see him with his own eyes in wakefulness. This is the Holy Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ grace which he bestows upon whomsoever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Congratulations for Your Intention of Visiting

Madīna-tul-Munawwarah!

It is mentioned in a Ḥadīṣ, ‘It is Farḍ upon every Muslim to seek knowledge.’ (*Mishkāṭ*, p. 34) In the exegesis of the foregoing Ḥadīṣ, it is stated that the one for whom Ḥajj has become Farḍ, it is also Farḍ for him to seek enough knowledge by which he can perform Ḥajj correctly.

Usually people are more interested in learning Du’ās recited during Ṭawāf and Sa’ī, etc. No doubt, this is a good thing provided one can recite them properly, but remember that if one doesn’t recite these Du’ās, he will not be a sinner.

However, if one makes such mistakes in Ihṛām out of ignorance which necessitate expiation, then one will be a sinner. No matter how lazy Satan tries to make you, read Rafīq-ul-Ḥaramayn from beginning to end, paying close attention to the rulings mentioned. If you don’t understand them, ask some scholar.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Many rulings are mentioned in Rafīq-ul-Ḥaramayn regarding Ḥajj and ‘Umraḥ, including the Arabic Du’ās with their translations. If you take Rafīq-ul-Ḥaramayn with you during this blessed journey, you will not be in need of any other

book of Ḥajj. However, if you want to learn even more, then take part 6 of Bahār-e-Sharī'at with you in addition. May Allah عَزَّوَجَلَّ make your pilgrimage easy and accept it!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Please present my Salām in the court of the beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his dignified companions. It is a Madanī request that you do pray for the forgiveness of mine and that of the entire Muslim Ummah.

Madanī advice: Instead of bringing Rafiq-ul-Ḥaramayn with you back to your country, gift it to any of the residents of Makkaḥ or Madīnaḥ and gain reward.

Muhammad Ilyās 'Aṭṭār Qādirī

15 Madanī Pearls for Those Travelling to Madīnah

1. Sometimes angels appear in the form of humans in order to test you. Therefore, no matter what happens, remain calm, avoiding the use of foul language. It is possible that you may be tested by an apparently-looking ‘bus-driver.’
2. Even if an Arab treats you harshly, you should bear it patiently. One who does so will be blessed with the intercession of the blessed Prophet ﷺ. However, if anyone has incorrect beliefs, then you must despise him.
3. You will be at ease in Ṣalāh etc. if you use a cotton shawl for covering the lower part of the body and a towel shawl for the upper part of the body.
4. The cotton shawl used for your Iḥrām should be thick and of good quality. Cheap ones are usually too thin, making the colour of thighs apparent.
5. There is no harm in putting on your Iḥrām at home and offering Nafl, but make the intention after your plane has taken off.
6. Uncovering of the chest or back during Ṣalāh is Makruḥ Taḥrīmī. Therefore, while raising hands for Takbīr Taḥrīmāh, spread your elbows to the sides and then allow your hands to reach your ears. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** by doing this, neither your chest nor back will be exposed.
7. It is not a Sunnah to keep the shoulder uncovered all the time in the state of Iḥrām. It is Makruḥ to offer Ṣalāh in such a state.
8. Whilst in Iḥrām, do not touch Ḥajar-ul-Aswad, cover of the Ka’bah and Rukn Yamānī as people usually apply perfume to them.

9. Whilst in Iḥrām, be careful when shaking hands with others as they may have applied perfume to their hands.
10. There is no harm in sprinkling Zam Zam water on a shroud for taking it back home, but if you do so, make sure you only sprinkle some onto the shroud. To soak the shroud completely in Zam Zam and then squeeze it, causing the blessed water to go to waste is a sin. (You can also bring the blessed water of Zam Zam home and sprinkle some of it on a shroud in your own country).
11. It is seen that in Maṭāf and Mas'ā, pages of Ḥajj books are found lying on the floor. If possible, pick them up during Ṭawāf and Sa'ī. But be careful whilst doing this as your chest or belly should not face the Ka'bah.
12. It is good to remain barefoot in Ḥijāz-ul-Muqaddas, but don't walk barefoot in toilets etc.
13. In Minā, the taps of the toilets have a fast flow. Therefore open the tap carefully protecting your clothes from splashes of water.
14. Don't take a token for Qurbānī. After performing the Ramī of 10th Ṣul-Ḥijjah, either perform Qurbānī yourself or nominate someone else to do it on your behalf.
15. Usually people are reluctant in paying expiations. Remember! When one is required to pay *Dam* or Ṣadaqaḥ, mere repentance is not sufficient. A great deal of money is spent on this holy pilgrimage, so one should also pay expiations, if any.

Glossary

Note: This glossary consists of only an introductory account of Islamic terms. For proper and complete understanding, please consult any Sunnī scholar.

‘Arafah (عَرَفَة): 9th day of Żul-Ḥijjah (last Islamic month)

‘Iṭr (عِطْر): Perfume (lawful)

Du‘ā (دُعَا): Supplication

Farḍ (فَرَض): It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ghusl (غُسْل): Ritual bath

Ḥāji (حَاجِي): One who has performed Ḥajj

Ḥalāl (حَلَال): Lawful (in Sharī‘ah)

Ḥarām (حَرَام): It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ḥujjāj (حُجَّاج): Plural of Ḥāji, i.e. pilgrims of Ḥajj

Imām (إِمَام): A Muslim who leads others in congregational Ṣalāḥ

‘Imāmah (عِمَامَة): Turban

Īṣāl-e-Šawāb (إِيصَالِ نَوَاب): The act of donating the reward of good deeds to others.

Jabal (جَبَل): Mountain

Jannah (جَنَّت): Paradise

Kaffārah (كَفَّارَه): Expiation

Kanz-ul-Imān (كَنْزُ الْإِيمَان): Name of the Urdu translation of the Holy Qurān by Imām of Aḥl-us-Sunnah, Al-Ḥaj, Al-Ḥāfiẓ, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن.

Kawṣar (كَوْثَر): The fountain of Paradise

Kufr (كُفْر): Disbelief

Maḥram (مَحْرَم): One with whom marriage is Ḥarām forever

Makrūḥ (مَكْرُوْه): Disliked

Makrūḥ Taḥrīmī (مَكْرُوْه تَحْرِیْمِی): It is in comparison with Wājib; if it occurs in worship, the worship gets defective and the committer of Makrūḥ Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūḥ Tanẓīḥī (مَكْرُوْه تَنْزِیْهِی): It is in comparison with Sunan-e-Ghāir Muakkadaḥ. It is an act which Sharīʿah dislikes to be committed, although there is no punishment for the one who commits it.

Miḥrāb (مِحرَاب): The part of a Masjid where the Imām stands in congregational Ṣalāḥ

Mimber (مِنْبَر): Pulpit

Miskīn (مِسْكِينٌ): A Miskīn is the one who does not possess anything and he has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him.

Miswāk (مِسْوَاكٌ): A twig of specific trees for brushing the teeth.

Mu'allim (مُعَلِّمٌ): Guide

Muftī (مُفْتًى): An authorized scholar who is expert in Islamic jurisprudence to answer religious queries

Muḥaddiṣ (مُحَدِّثٌ): One who is proficient in Ḥadīṣ

Muḥrim (مُحْرِمٌ): One in the state of Iḥrām

Mustaḥab (مُسْتَحَبٌ): An act which Shari'ah likes to be performed but its abandonment is not disliked

Na'at (نَعْتٌ): Poetic eulogy in praise of the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafī (نَفْلٌ): Supererogatory act / worship

Nafs (نَفْسٌ): Centre of sensual desires in human body

Namāzī (نَمَازِيٌّ): One offering Ṣalāh

Qaḍā (قَضَا): To make up or compensate for any missed worship

Qiblaḥ (قِبْلَتُهُ): The direction which Muslims face during Ṣalāh etc.

Qurbānī (قُرْبَانِيٌّ): Cattle sacrifice, called Naḥr in Arabic

Rak'at (رَكْعَتٌ): Unit/cycle of Ṣalāh

Ṣadaqaḥ (صَدَقَهِ): Charity or alms

Ṣalāt/Ṣalāt-‘Alan-Nabi (صَلَاةٌ عَلَى النَّبِيِّ): Supplication for asking blessings for the Holy Prophet ﷺ.

Shar’i (شَرْعِي): According to Sharī’aḥ

Sharī‘at/Sharī’aḥ (شَرِيعَت): Commandments of Allah ﷻ and His Last Prophet ﷺ.

Shirk (شِرْك): Associating partners with Allah ﷻ.

Ṣubḥ-e-Ṣādiq (صُبْحٌ صَادِق): The true dawn

Sunan-e-Ghaīr Muakkadaḥ (سُنَنٌ غَيْرُ مُؤَكَّدَهِ): An act which the Holy Prophet ﷺ neither practised continually nor emphasized to practice it but Sharī’aḥ disliked its outright abandonment.

Sunnat-ul-Muakkadaḥ (سُنَنٌ مُؤَكَّدَهِ): An act which the Holy Prophet ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment. But abandonment of it more than a few times is sinful.

Sūrah (سُورَة): Chapter of the Holy Quran

Taḥajjud (تَهَجُّد): A supererogatory Ṣalāḥ offered at night after awakening, having offered Ṣalāḥ of ‘Isha.

Ṭarīqaḥ (طَرِيقَت): Methodology of Islamic Mysticism

Tasbīḥ (تَسْبِيح): Glorification of Allāḥ ﷻ

Ṭawāf (طَوَاف): Circumambulation of the Holy Ka’baḥ

Ummaḥ (أُمَّة): Believers of the Holy Prophet ﷺ as a whole.

Veil within veil (پردے میں پردہ): It is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from naval to knees.

Wājib (وَاجِب): It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however that worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Witr (وِتْر): Wājib Ṣalāḥ comprising three cycles offered with Ṣalāḥ of ‘Ishā

Wuḍū (وُضُو): Ritual ablution which is a pre-requisite for Ṣalāḥ, Ṭawāf and for touching the Holy Qurān etc.

Wuqūf (وُقُوف): Holy stay as a part of worship

Zikr (ذِكْر): The remembrance of Allah عَزَّوَجَلَّ.

Ziyārah (زِيَارَة): Holy places

Zul-Ḥijjah (ذُو الْحِجَّة): Name of the 12th month of the Islamic calendar.

Index

- 'Arafah, 87, 89, 98
- 'Arafat, 2, 3, 7, 8, 17, 31
 - Du'a of pathway, 88
 - Du'as, 91
 - entrance, 89
 - Madani pearls, 89
- Āfāqī, 23, 28, 29, 123, 173, 174
- Arabia, 115
- Aṣḥāb-ul-Fil, 31
- Ashhur-ul-Hajja, 22
- Bāb-ul-Ka'bah, 26
- Bāb-uṣ-Ṣafā, 27, 70
- Bāb-us-Salām, 25, 49, 118
- Bait-ul-Muqaddas, 18
- Batn 'Uranah, 31
- Cave
 - Hirā, 150
 - Jabal Šaur, 150
- Compass, 2, 86
- Cutting Nails
 - Questions & Answers, 184
- Dam (dam), 77, 109, 112, 113, 115
 - definition, 167
 - leniency, 167
- Departure, 6, 107, 147, 173, 174
- Disbelief, 101
- Du'a, 10
 - from Ṣafā, 74
 - green marks, 75
 - safety from harms, 12
 - travel, 11
- Excellence
 - fasting in Madinah, 144
 - Hajj, 15
- Ghusl, 35, 89, 133, 175, 204
- Hajar-ul-Aswad, 24, 25, 32, 39
- Haji, 20, 124
 - forgiveness, 17
 - free from sins, 16
- Hajj
 - excellence, 15
 - Farḍ, 8, 127
 - Ifrād, 35
 - Nafl, 8, 126
 - Qirān, 34
 - ritual sacrifice, 114
 - Tamattu', 35
- Hajj Akber, 205
 - Questions & Answers, 205
- Hajj Aṣgher, 205
- Hajj Badal
 - Madani pearls, 130
 - pre-conditions, 126
- Hajj Mabruṛ, 9, 15
 - reward, 16
- Halāl, 22, 30, 41, 49, 64, 65, 104, 118, 119, 213
- Halq, 24, 34, 35
 - Madani pearls, 116
 - Questions & Answers, 200
- Haram, 16, 24, 30, 31, 32, 91, 117, 168
 - explanation, 49
- Harām, 10, 22, 30
- Haṭīm, 26, 27, 82, 154, 155
- Health Certificate, 2, 4
- Hil, 30
- House
 - Dār-ul-Arqam, 151
 - Khadija-tul-Kubra, 150

- Sayyidunā Abū Bakr Ṣiddīq, 151
 Iḍṭībā', 22, 51, 70, 78, 85
 Questions & Answers, 176
 Iḥrām, 2, 5, 22, 29, 34, 35
 Makruh acts, 43
 man and woman, 47
 meaning, 41
 method, 35
 permissible acts, 44
 precautions, 48
 prohibitions, 41
 Indo-Pak, 29, 35
 Intention
 Hajj, 37
 Hajj Qiran, 37
 important ruling, 40
 I'tikāf, 50
 Sa'i, 74
 Tawaf, 52
 'Umrah, 36
 Intercourse
 Questions & Answers, 182
 Īṣāl-e-Šawāb, 126, 204
 Istilām, 24, 39, 57, 58
 definition, 54
 Jabal-ur-Raḥmaḥ, 31
 Jamarāt, 24, 31, 110, 111
 Jamarāt-ul-'Aqabaḥ, 40
 Jannat-ul-Ma'lā, 152
 Ji'irrānaḥ, 30
 Juḥfaḥ, 29
 Ka'baḥ, XIII, 23, 24, 25, 26, 27
 door, 26
 first sight, 50
 house of Allah ﷺ, 25
 Karāmaḥ, 18
 Kawšar, 8, 62, 160
 Mad'a, 32
 Maḥram, 10
 Makrūḥ, 10, 12, 13, 36, 44
 Makrūḥ Taḥrīmī, 66, 202
 Makrūḥ Tanzīḥī, 45
 Maqām-u-Ibrāhīm, 27, 32, 66,
 69, 79, 210
 supplication, 67
 Mas'a, 28, 237
 Masājīd
 Masjid Abū Bakr, 162
 Masjid Ali, 162
 Masjid Fāṭimaḥ, 162
 Masjid Ghamāmaḥ, 162
 Masjid Ijābaḥ, 162
 Masjid Qiblatayn, 163
 Masjid Qubā, 161
 Masjid Salmān Fārsī, 162
 Masfalaḥ, 150, 151
 Mashāhid-e-Mubārakaḥ
 definition, 34
 Masjid Ji'irrānaḥ, 153
 Masjid Jinn, 152
 Masjid Khayf, 153
 Masjid-ul-Ḥarām, 24, 25, 27, 29,
 49, 171
 Du'a of entering, 50
 Du'a of exiting, 70
 Masjid-ur-Rāyaḥ, 153
 Maṭāf, 23, 32, 154, 237
 Miḥrāb, 106, 157, 159
 Mīlayn-e-Akhḍarayn, 28, 32
 Mimber, 33, 106, 159, 160
 Minā, 2, 17, 30, 120
 Du'a, 86, 88
 leaving, 86
 Mīqāt, 28, 29, 30, 172, 174
 Mīqātī, 29
 Miskīn, 168

- definition, 168
 Miswāk, 2, 35, 44, 133
 Mīzāb-ur-Raḥmah, 26, 32, 155
 Mount Marwaḥ, 28, 149, 150
 Mount Şafā, 27, 28, 70, 151
 Du'ā, 72
 Mu'allim, 6, 7, 8, 86, 112
 Muḥassir, 31
 Muḥrim, 41, 45, 46, 48, 116
 Multazam, 26, 32, 69, 79, 119
 definition, 67
 Du'ā, 68
 Mustahab, 32, 76, 84, 88, 114, 117
 Mustajāb, 26, 56
 Mustajār, 26, 32, 152, 155
 Muwājaḥaḥ, 33, 140, 147, 232
 visit, 135
 Muzdalifaḥ, 31, 107
 departure, 107
 Questions & Answers, 197
 stay, 109
 Mysterious Ḥāji, 19, 214
 Na'at, 83, 132, 232
 Najd, 29
 Parable, 9, 142
 Qarn-ul-Manāzil, 29
 Qaşr, 24, 34, 115
 Qiblaḥ, 2, 15, 69, 116, 117, 120, 123
 Qurbānī, 34, 86, 114, 118
 Ramī, 24, 110, 112, 113, 120
 11th and 12th Żul-Ḥijjaḥ, 120
 by the ill, 113
 compensation, 121
 first rite of 10th Żul-Ḥijjaḥ, 110
 Islamic sisters, 113
 Madani Pearls, 112
 Makruh acts, 122
 Makrūḥ acts, 122
 Questions & Answers, 198
 Raml, 23, 54, 60, 85, 118
 Questions & Answers, 176
 Removal of Hair
 Questions & Answers, 185
 Ritual Sacrifice
 Questions & Answers, 199
 Riyadh, 29, 206
 Rukn 'Irāqī, 25, 26, 27, 154
 Rukn Aswad, 25, 26, 56
 Rukn Shāmī, 25, 26, 27
 Rukn Yamānī, 25, 26, 32, 55, 56, 58, 155, 236
 Sa'ī, 24, 27, 28, 70, 76, 78
 intention, 74
 Makruh acts, 83
 permissible acts, 83
 Questions & Answers, 178
 rulings, 84
 Şadaqaḥ, 112, 125, 160, 168
 definition, 167
 Şalāḥ, 5, 9, 10, 36
 Farḍ, 14
 Qaşr, 14
 Ṭawāf, 66
 Salām
 buried in Jannat-ul-Baqī', 146
 Fārūq A'zam, 137
 Holy Prophet, 136
 martyrs of Uḥud, 165
 Sayyidunā Ḥamzaḥ, 164
 Shaikhain together, 138
 Şiddīq Akber, 137
 Shajaraḥ, 1
 Shirk, 101

- Şubḥ-e-Şâdiq, 23, 31, 83, 109, 112,
 121, 168
 Sunnaḥ, 2, 10, 12, 31
 Sunnat-ul-Muakkadaḥ, 23, 89,
 109, 176
 Supplication
 fifth round, 62
 first round, 55
 fourth round, 60
 Maqām-u-Ibrāḥīm, 67
 second round, 57
 seventh round, 65
 sixth round, 63
 third round, 59
 Taḥajjud, 108, 160
 Talbiyah, 22, 38, 86, 88, 96, 97
 Tan'im, 29
 Taqṣīr
 definition, 77
 Islamic sisters, 77
 Madanī pearls, 116
 Ṭawāf, 23, 25
 Ḥarām acts, 81
 Makrūḥ acts, 82
 method, 51
 permissible acts, 83
 Questions & Answers, 174
 Ṣalāḥ, 66
 Ṭawāf-ul-'Umrah, 24
 Ṭawāf-ul-Qudūm, 23, 77, 78, 118
 penalty, 176
 Ṭawāf-ul-Wadā', 23
 Ṭawāf-ur-Rukḥṣat
 Madanī pearls, 123
 Questions & Answers, 173
 Ṭawāf-uz-Ziyārah, 23, 69, 78, 85,
 118
 Madani Pearls, 118
 Questions & Answers, 170
 Tomb
 Sayyidatunā Ma'imūnaḥ, 154
 Travelling to Madīnah
 Madanī pearls, 236
 Use of Perfume
 Questions & Answers, 189
 Uṣṭuwānaḥ
 'Āishaḥ, 157
 Ḥars, 158
 Jibrāil, 158
 Mukhallaqaḥ, 157
 Sarīr, 158
 Taḥajjud, 158
 Taubah, 157
 Wufūd, 158
 Wājib, 8, 23, 31, 66, 109
 Wearing Stitched Clothes
 Questions & Answers, 193
 Wuḍū, 84, 133, 141
 Wuqūf, 31
 Yalamlam, 7, 29
 Zakāḥ, 9, 107, 126, 204
 Zam Zam Well, 27, 32, 69
 Żāt 'Irq, 29
 Żul-Ḥulayfaḥ, 28, 224, 225

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ تَابِعُوا وَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the whole world"** **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Maktaba
atul
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