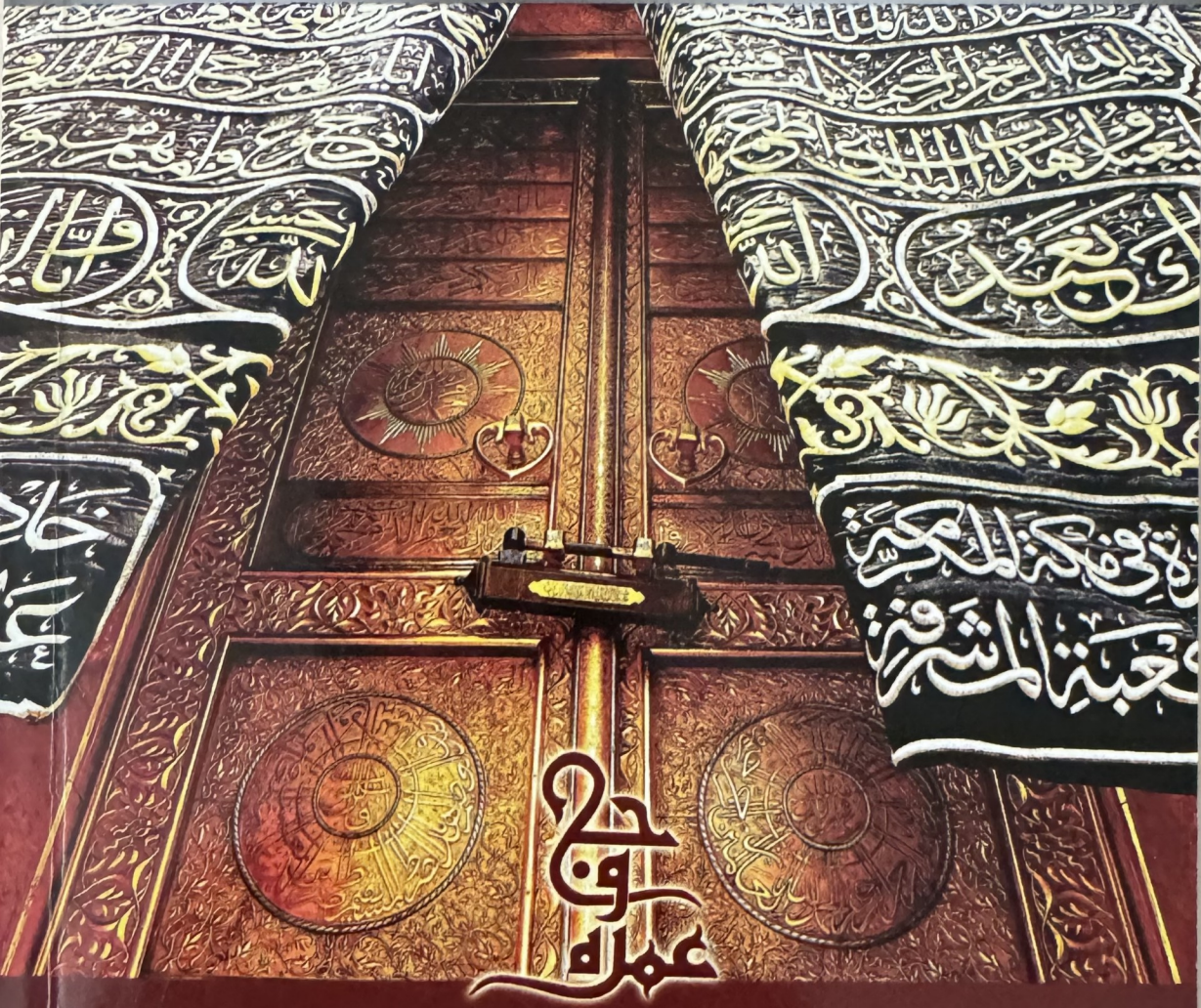


لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
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Manāsik Hajj & 'Umrah

Prepared by:
Dr. Shabbir Ahmed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Manāsik Hajj & ‘Umrah

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

In this book the Hajj issues are explained in a very lucid way. A few of highly important issues are discussed with supporting arguments taking into consideration and in conjunction with the related Fiqh ruling.

DR. SHABBIR AHMED

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First and foremost I thank Allah, the Exalted for having granted me the health, strength and time to have completed the writing of this book.

I have taken the help of the references and bibliography of more than 50 books written by pious and great scholars. I have listed the books and their authors that have been quoted in my book. Thanks go to all of them and ask Allah to give them reward for their work.

I express my deepest appreciation and thanks to many persons for their contribution to this work in many ways of translating, editing, proofreading, typesetting and in the end, printing.

May Allah reward all those who have contributed directly or indirectly, in bringing out this book for the public. Āmeen.

Day 20th Sha‘ban 1437 (28/05/2016)

Dr. Shabbir Ahmed
Sydney , Australia



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MUJLISUL ULAMAA OF AUSTRALIA

INC 9880841

Praise be to Allah the Rabb of the ‘Ālameen and Salāt be upon Prophet Muhammad the last of the prophets and messengers, and upon his family and companions.

There is a dire need to present the information about the performance of Hajj and ‘Umrah in simple Urdu and English languages for the young generation of Australian Muslims migrated from Urdu-speaking countries.

We, the undersigned members of the Majlis-ul-‘Ulamaa’ have gone through the content of this book written by Imām Dr. Shabbir Ahmed. This book is unique in the sense that it has brought in precise manner, the information about the practical performance of Hajj at the present time in the light of long practical experience in conjunction with the related *Fiqh* ruling.

We pray Allah, the Exalted, for making this treatise beneficial to the Ummah and request Him to bountifully reward Dr. Shabbir Ahmed and others who have participated in the preparation of this book in both the Urdu and English languages. (Āmeen)

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CONTENTS

CONTENTS	4
PREFACE	10
About the Author.....	13
CHAPTER 1 GENERAL.....	17
1.1 The Attributes	17
A The House of Allah.....	17
Ahādeeth.....	20
B The Hajj	22
C The ‘Umrah.....	30
D The Tawāf.....	31
E The Ziyārah : Haram -e- Nabawi.....	34
1.2..... ‘Umrah and Hajj	
.....	36
A Importance of ‘Umrah	36
B Categories of Hajj.....	36
C The intention for Hajj	38
1.3..... The Meeqāt	
.....	42
A Five Prescribed Entries	42
B Issues of Meeqāt	43
1.4..... The Ihrām	
.....	45
A The Perception	45
B Method of putting on ihrām	46
8. a) <i>The niyyah of ‘Umrah</i>	
.....	47
b) <i>The niyyah of Hajj</i>	
.....	47
C Issues about ihrām	49

1.5.....	The jināyāt (Mistakes)	55
CHAPTER 2‘UMRAH IN DETAIL60		
2.1.....	Entry in the House of Allah	60
2.2.....	The Tawāf	63
A	The Nīyyah of Tawāf.....	63
B	Istilām إستلام , Ishārah إشاره	64
C	Essential warning.....	66
2.3	Multazam	68
2.4	Salāt Wājib-e-Tawāf	69
2.5	Zamzam.....	71
2.6.....	Kinds of Tawāf	73
2.7.....	Issues related with Tawāf	74
A	Components of Tawāf:.....	74
B	Conditions of Tawāf	74
C	Wājibāt (Essentials) of Tawāf:.....	75
D	Sunnah of wājibāt:	75
E	Permissible in Tawāf:	76
F	Prohibited in Tawāf:	77
G	Makroohāt (disliked) in Tawāf:	77
2.8.....	The Sa‘ee	79
A	Niyyah (intention):.....	79
B	Meelain akhzarain.....	82
C	Issues related to Sa‘ee.....	83
D	Conditions of Sa‘ee.....	84
E	Wājibāt of Sa‘ee	85

F Sunan of Sa‘ee	85
G Mustahabbāt of Sa‘ee.....	86
H Makroohāt of Sa‘ee.....	86
2.9 Halq or Qasr	88
A The Importance	88
B The matters related to Halq and Qasr	89
2.10 End of ‘Umrah.....	91
A Putting Off Ihrām.....	91
B Abundance of Tawāf and ‘Umrah.....	91
CHAPTER 3 HAJJ IN DETAIL.....	93
3.1..... The Period of Hajj: 8-12 Dhul Hijjah	93
3.2..... The First Day: 8 Dhul Hijjah	94
A Putting on the Ihrām	94
B The niyyah and Talbiyah	95
C Departure to Minā.....	96
D Important caution.....	97
E Issue about the prayers at Minā	97
F Night Stay in Minā.....	98
3.3..... The Second Day: 9 Dhul Hijjah	99
A Depatruue to ‘Arafah	99
B Wuqūf (standing) at ‘Arafah.....	100
C The Prayers of Zuhr and ‘Asr in ‘Arafah.....	110
D Qasr (Short) or Itmām (full prayers)	111
E Issues about the stay at ‘Arafah	112
F Departure to Muzdalifah.....	114
G Combining Maghrib and ‘Ishā’ at.....	115
Muzdalifah.....	115
H Night Stay in Muzdalifah.....	116

I	Wuqūf at Muzdalifah	117
J	Issues related with Wuqūf at Muzdalifah	117
K	Return to Minā from Muzdalifah with	121
	Pebbles.....	121
L	Issues related to the pebbles.....	121
3.4.....	The Third Day:10 Dhul Hijjah	122
A	Yawm ul Nahr.....	122
B	Ramee of Jamrah ‘Uqbā	123
C	Method of Ramee	123
D	The Timings for Ramee on 10 Dhul Hijjah	124
E	Sacrifice	125
F	Issues related to the Sacrifice.....	126
G	Halq and Qasr	127
H	Tawāf-e-Ziyārat	127
I	Issues related to Tawāf-e-Ziyārat.....	128
3.5.....	The issue of the sequence of performances on 10 Dhul Hijjah.....	130
3.6	The Fourth Day: 11 Dhul Hijjah	136
3.7.....	The Fifth Day:12 Dhul Hijjah	138
A	Ramee of All the Three Jamarāt	138
B	Extension in the timings of Ramee on the	138
	12 th Dhul Hajjah.....	138
3.8.....	The issues of the Ramee	141
A	The Sixth Day: 13 Dhul Hijah	141
B	Overall Directives.....	141
3.9	Stay at Makkah Mukarramah after the	144
	Hajj.....	144
3.10	Tawāf Widā‘.....	145

A Tawāf just leaving Makkah Mukarramah	145
B The prayers of Tawāf Widā'	146
C Issues related to Tawāf Widā'	148
CHAPTER 4 Hajj Badal	150
4.1 Significance of Hajj Badal	150
4.2..... Conditions for disability	152
4.3 Conditions for Hajj Badal	153
CHAPTER 5 THE ZIYĀRAH: MADINAH TAYYIBAH.....	163
5.1 The Importance	165
5.2..... The Etiquettes of the <i>Ziyārah</i>	175
5.3..... Method of recitation of <i>salāt</i> and <i>salām</i>	177
5.4..... <i>Salām</i> on Shaikhain (Abu Bakr ﷺ & 'Umar ﷺ)	181
5.5..... Riyādul Jannah	186
A The Location	186
B Prayers under the pillars of Riyādul.....	187
Jannah	187
5.6..... Forty prayers in Masjid Nabawi	189
5.7..... Other Ziyārah places	190
5.8..... Duration at Madinah Munawwarah	198
5.9..... <i>Salām</i> Widā'	199
CHAPTER 6:	201

RETURN FROM THE HAJJ.....	201
The Apeal.....	201
RESOURCES AND REFERENCES	202
GLOSSARY: EXPLANATION OF ARABIC	
WORDS.....	207

PREFACE

أحمد لله ربّ العالمين والصلاة والسلام على سيد المرسلين سيدنا
محمد و على آله و أصحابه أجمعين.

All praises and thanks are to Allah, The Exalted. I thank Him, beg for His help, for His pardon and repent to Him. Salām and Salāt be upon His Prophet and His Messenger Muhammad.

There are many books which had been written and published on the subject of Hajj in the languages of Urdu and English. The question arises – why yet another book? It is extremely crucial to publish this book which meets the requiremetns of specific types of readers on the importance and relevance of this topic.

After entering Australia and having lived here for almost 3 decades, I have realised that the Muslim community living here is multi-ethnic, multi-cultural and multi-religious in its very nature. They also have distinctive ways of understanding and comprehending Islamic obligations. The new arrivals from Non-English Speaking Backgrounds entail a very simple comprehension of the English language and are therefore in immense need of a special style and a unique expression which converses the essential steps of the performance of Hajj and ‘Umrah. As a result, this book has been especially prepared to meet the needs of such a group of people. Another key objective of this book is to serve as a motivation and encourage the upcoming generations to take interest in

this topic and to fulfil the obligation of Hajj as early as possible.

Keeping in mind the complexities of contemporary society, it is beneficial to take advantage of the findings of the fuqahaa', past and present, by providing latitude in the performance of religious rites under genuine Shari'ah law and compliance. Ultimate precaution has been employed in presenting the activities under practicable Shari'ah boundaries.

Alhamdulillah, He bestowed upon me the blessings of having personal experience of 'Umrah, Hajj and *Ziyārah* for approximately two decades. In this ever so rewarding journey, I have come across many different types of people who face physical difficulties and mental worries in following the traditional practices followed in the past. In this case, Shari'ah has given us the permission to make some latitudes for such a group of people because of their inabilities and unfortunate situations. *Fuqahā'* used this principle in the past and it can be used in the present circumstances under the compliance of Shari'ah.

The mannerism and style in which this book has been written is simple and informal, more so conversational in tone, in order to be easily understood by new reverts, youth and just about every one. All efforts have been made to present correct and accurate findings. The findings presented in this book have been checked by Imams and scholars. Extremely high levels of effort and commitment have been made to translate the original Urdu manuscript into English. As the objective of this

book is to provide accurate, genuine and useful information, I would appreciate any comments, suggestions and constructive criticism, in order to further improve the book in the near future.

Both the translator and I ask Allah's forgiveness for our own shortcomings and mistakes that we may have made in the journey of writing, editing and translating this book into English. Indeed, all praise is to Allah, our Creator and Sustainer, Lord of the Worlds.

Day 20th Sha'baan 1437 (28/05/2016)

Dr. Shabbir Ahmed

About the Author

Praise be to Allāh ﷻ, the Cherisher and Sustainer of the Worlds.

In 1992, with the grace of Allāh ﷻ, I, as the Secretary of the Islamic Association Western Suburbs Sydney, had the honour to participate in the selection of Doctor Hafiz Shabbir Ahmed as the Imam of Rooty Hill Mosque, Sydney.

I also had the privilege to proof read and edit this book. Many Islamic, jurisprudential and social topics have been covered in this book in the light of the Holy Qur'an alongside the teachings of our beloved Prophet Muhammad ﷺ in full detail.

Maulana Doctor Shabbir Ahmed's personality needs no introduction as he is the Imam and *Khateeb* of the Rooty Hill Mosque (Sydney) in conjunction with being a very well-known authentic scholar amongst the people of the subcontinent. As for his introduction, it would not be fair to shorten and summarise it. He is very knowledgeable, eloquent in teaching and preaching and has written a number of books to serve the *Ummah* (nation).

The following are a few notes pertaining to his biography:

- Date of Birth: September 6, 1961.
- He memorized the Holy Qur'an at a very young age.
- Upon the completion of 12 years of Islamic studies, he obtained the International Certificate of Islamic

and Arabic studies from *Wafāq al-Madāris Al-Arabiyyah*, Pakistan, in 1985.

- To complete his extensive studies in the field of ‘Science of Haidth’, he studied under the guidance of Allamah Abdul Rasheed No‘mani and obtained the Certificate of ‘*Takhassus fil Hadith*’ in 1991. The thesis he wrote was ‘*Al-Durr ul-Munaddad fi Rijali Muwatta Muhammad*’.
- He also studied under the guidance of Professor Doctor Ahmed Iqbal in the University of Sindh, Jamshoro, and researched in the field of Hadith authentication in the book ‘*Kitab ul-Kharāj*’ by Imam Abu Yusuf. He thereby completed his education and obtained the degree of Ph.D. in 1992.
- He has completed the studies of *Fadhil* Urdu and *Fadhil* Arabic and also accomplished various courses in the field of English, Information Technology, and Internet.
- After obtaining the International Certificate of Islamic and Arabic studies in 1985, he offered some services in the Urdu newspaper in Jeddah, Saudi Arabia.
- He was the Imam and *Khateeb* of the Pakistani Embarkation Headquarters Mosque for a long time.
- With the grace of Allāh ﷻ, he has been the Imam and *Khateeb* of Rooty Hill Mosque for the last 20 years.

- He has written books on various topics, such as Moon sighting in Australia [English & Urdu], *Manasik Hajj* and *Umrah* [English], History of *Hajj* and *Haramain* [Urdu], the Reality of *Shab-e-Barā'at* in the light of Hadith [Urdu], and Machine slaughtering [English & Urdu].
- Since 2005, he has been editing the articles of International Islamic knowledge magazines which are published in Karachi every six months.
- He has been an Examiner of approximately 30 students from the International Urdu University, Karachi University, National University of Modern Languages Islamabad and Sindh University, and he has examined M.Phil. and Ph.D. theses of those students and granted them their Certificates.

He has held the following positions in Australia:

- Marriage Celebrant
- Ex-Member of Australian Health Ethics Committee
- Coordinator of the Moon Sighting Committee in Australia
- Member of Imam Council New South Wales (Sydney, Australia)
- Member of Mufti Council
- Ex-Member Regional Council for University of Western Sydney-NSW

➤ Member of ANIC (Australian National Islamic Council)

In conclusion, I very humbly pray to Allāh ﷻ make this book beneficial to all of us and to graciously bless the efforts of the author and his family with abundant rewards in this world as well as in the hereafter [Āmeen].

Gulam Qutbuddin Siddiqi

CHAPTER 1 GENERAL

1.1 The Attributes

A *The House of Allah*

The Sacred House is named “*Makkah*” or “*Bakkah*”. Allāmah Kanānī writes that the reason for naming this place “*Makkah*” is that لَإِنَّهَا تَمْكُ النُّنُوبَ أَيْ تَذْهَبُ بِهَا (because it removes the sins).

He writes for the name بَكَّة “*Bakkah*”:

لِإِزْدِحَامِ النَّاسِ فِيهِ لِيَبْكُ بَعْضُهُمْ بَعْضًا أَيْ يُدْفَعُ
فِي زَحْمَةِ الطَّوَافِ.

(Because of enormous collisions among
people at the time of circumambulation)

Some persons say that Bakkah is the name given to the House of Allah and Masjid Harām, while Makkah is the name for the whole land of Haram. ¹

Allah selected the Makkah Mukarramah and built a Centre there. He manifested His Enlightenment at this Centre. Then He declared His Enlightenment for the World attention and made its attainment necessary to the world population. Countless prophets and messengers had been visiting this Holy House to attain this Enlightenment that was bestowed

¹ Hidāyat-us-Sālik : 2/737

upon this House by the Honourable Sustainer. He made this House as the Qiblah (the direction of the prayer) for the Muslims. As this Community of Muhammad ﷺ is the best of all the communities, its Qiblah should also be the best spot. Allah ﷻ assigned this House as a place of peace and maintenance for all human beings.

جَعَلَ اللَّهُ الْكَعْبَةَ لِلْبَيْتِ الْحَرَامِ قِيَامًا لِلنَّاسِ¹.

“ Allah made the ka’bah, the House of honour and prestige, as the Place of survival and establishment for all mankind.”

Hence till the people of every country, every region and any locality continue to offer prayer, turning towards this House of Allah and to perform the Hajj of the House of Allah, the whole world will be safe intact but if any one year occurs in which no one performs hajj and no one offers prayer turning towards the House of Allah, there will be tribulation over the whole world.

Allah ﷻ has declared this Great House as the means of Peace. Whoever enters this House he/she shall be bestowed upon by peace.

وَمَنْ دَخَلَهُ كَانَ آمِنًا.¹

¹ المائدة : 97 (Al-Māidah : 97)

“The one who entered, he/she attained peace”

Mufti Shafii Saheb wrote the following about this verse:

“The entrance into Haram is secure and peaceful by virtue of the intuitive respect and honour of the House of Allah endowed in the heart of the nations and tribes by Allah ﷻ . All of them, in spite of thousand differences, agree upon the belief that the one, even who is a great culprit or enemy and enters the boundary of the Haram, the sanctity of Haram makes it incumbent upon everyone not to say anything to him and keep the Haram safe from all kinds of quarrels and conflicts. The Arabs and their different tribes, though involved into many worse habits and actions, used to keep the honour of the House of Allah and the Haram Shareef. Their warriorship and harshness is renowned in the whole world but there was so much respect of Haram that even when the murderer of a father came across the son of the murdered one there, the son, who was determined to take the revenge, used to pass through the murderer with down-gazed eyes without saying anything.²

The hujjaj should take full precaution not to perform anything that may arouse quarrel and fight in the revered Haram. Generally in the crowd of circumambulation people start pushing each other. This

¹ آل عمران : 97 (Āl-e- Imrān : 97)

² Ma‘ārif-ul-Quran: 2/121

should never be done. Even if some push occurs, this should be tolerated and never retaliated by body or by language.

It is quite natural that together with multifold reward of the good actions in Haram, an evil would also be considered as a multifold one. Hence leaving aside doing anything evil, even its coming in the mind and having intention of doing it are also very bad.

This House is a very sacred house. Allah has nominated it in His name. The Best of the Universe Prophet Muhammad ﷺ was born and selected as Prophet here in this place Makkah Mukarramah. Allah ﷻ appointed it as the sanctuary for the Hajj. He declared the intention of one's visiting this place as the expiation of all his/her sins. On the whole Earth there is not a single spot that should be kissed with love and respect except the Stone of the Paradise fixed in this Great Home. It is the House that one enters in it with utmost humbleness and care, being deprived of pomp and show with the feeling of being the lowest of all.

Ahādeeth

Now the Ahādeeth, indicating the greatness of the House of Allah, are quoted in the following:

1. Abdullah bin 'Adi narrated that he saw the Prophet sitting on a she-camel and saying while addressing the House of Allah:

وَاللّٰهُ ! إِنَّكَ لَخَيْرُ أَرْضِ اللّٰهِ وَ أَحَبُّ أَرْضِ اللّٰهِ إِلَيَّ ،
وَاللّٰهُ ! لَوْلَا أَنَّنِي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ .¹

“By the oath of God! Thou are the best in the earth of Allah and I like thee most on the earth of Allah. By the oath of Allah! I would not have gone from here if I was not compelled to leave.”

2. Safiyyah bint Shaybah said: “I heard the Prophet saying in a sermon:

يَا أَيُّهَا النَّاسُ ! إِنَّ اللّٰهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ، فَهِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ .²

“O People! Verily Allah declared the reverence of Makkah on the day of the creation of the heaven and the earth. Here it is the Revered One till the Day of Resurrection. ”

3. ‘Ayyāsh bin Abi Rabi‘ah narrated that the Prophet ﷺ said:

لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَقًّا
تَعْظِيمُهَا فَإِذَا ضَيَّعُوا ذَلِكَ هَلَكُوا .³

¹ 2/231-232 (Ibn Mājah: 2/231-232) : ابن ماجه

² 2/232 (Ibn Mājah : 2/232) : ابن ماجه

³ 2/232 (Ibn Mājah : 2/232) : ابن ماجه

“This Ummah shall be the righteous one till it respects the piety of the House of Allah as much as it deserves. Hence the moment this Ummah ignores its respect, this Ummah will be destroyed.”

To be precise, it is sufficed to have these ahādeeth. The Hujjaj of the House of Allah are hereby requested to take care of the honour of the House of Allah and not to perform any action in this place which may destroy all the virtues.

B The Hajj

The respected Hujjaj who intent to travel towards the home of Allah for performing Hajj, they should always keep in mind what they are going to perform there. They have to realise what bounties are to be bestowed upon them by virtue of this Hajj.

After the declaration of the Kalimah Shahādah, the faith is founded upon the following four pillars:

1. Salāt (prayer)
2. Saum (Fasting)
3. Zakāh (Poor-due)
4. Hajj (pilgrimage)

The first two worships are related with the body while the third one pertains to the wealth.

The servant attains the nearness to Allah ﷻ through Prayer and Fasting. Prayer, which is a daily worship,

enables the believer to strengthen his/her bondage with Allah on a daily basis. That believer, keeping the fast in the month of Ramadān every year, attests to offer his/her body to Allah for worship. In short the bodily worships are fulfilled by Prayer and Fasting. After using the body for the worship of Allah, the believer is then ordered to spend his/her wealth. The believer servant agrees and then spends his/her wealth for the sake of Allah. Thus the believer performs the financial worship by performing the duty of zakāh.

Then as the last stage, Allah orders. Now I order the believers to perform such a worship which is composed of both the worships – the bodily as well as the financial – to the full extent. And this worship is the Hajj. In this worship, a good amount of money is spent and it also needs a lot of physical exertion.

For the other three pillars of Islam there is no direction to leave your country. Rather, the directives are to offer worship at your local place according to your local timings. But for the worship of Hajj the order stays: Prepare your baggage, clad yourself in coffin clothes replacing the attractive and fashionable dress, keep you head open and make intention to travel to the House of Allah, the Centre of Divine Light. You have to perform this worship after reaching there. In reality that is the Court of Allah where the Hujjaj are invited to present themselves for His Grace.

How fortunate are the Hujjaj who are called upon by the Emperor the Exalted in His court to receive the awards. These are the Hujjaj of Baitullah who enlighten their eyes with the bounties of ka‘bah, and circumbulate around it. The Lord of the Universe the Honourable Sustainer likes this mode of action to circumbulate enthusiastically. When the servant completes the seven rounds, he/she procures a portion of the bounties of the Ka‘bah. Everyone participates according to his/her internal capabilities. Every one gets it. It is another matter that some realise it and some not.

When Sayyidina Ibrahim عليه السلام built this Great Home, he made certain supplications which were granted. One of these was the following:

فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ.¹

“Kindly direct the hearts of some people towards themselves.”

In this era, people are pouring from all the corners of the world in such a way that their hearts are inclined towards this House with humbleness.

Sheikh-ul-Islam Allamah Shabbir Ahmad Uthmani (r) states about the wisdom behind the Hajj:

“All the affairs about the Hajj are abnormal. For example, the cloth pieces, similar to the coffin of a

¹ إبراهيم : 37 (Ibrahim: 37)

dead body, are given to replace your nice-tailored dress you're wearing at present; your nails are extended but not to be clipped, your body is dirty but you can't thoroughly cleanse it, your hair is also elongated but you cannot trim it. You can't use perfumes to overcome the smell of your sweat. Henceforth all the apparent exposures point towards eccentricity and abnormality. The more you look perturbed and harassed, the more you are to be loved.

Salāt is having every kind of purification. Don't play with your body; don't move; stand like a log of wood. Don't look this or that side at any cost. But here in the Hajj, it is the path of love and affection. It is all movement from the beginning to the end. Circumbulation is a movement; Arafah is full of movement. All these indicate the eccentricity of the person. For whom a haji is eccentric? Obviously for Allah ﷻ.”¹

Now ahādeeth are given below in relation to the attributes of the Hajj in order to make the haji know the greatness of their performance.

1.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفَثْ وَ لَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.²

¹ Dars Bukhāri: 1/145,146

² البخارى : 133/2 (Al-Bukhāri: 2/133)

“Abu Hurairah رضي الله عنه narrated: “ I heard the Prophet صلی اللہ علیہ وسلم saying: ‘The person that performs Hajj in such a way that he talked nothing vulgar and committed no evil in this duration is similar to the one who was born that very day of the return from the Hajj. ”

2.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم قَالَ : أَلْعُمْرَةُ
إِلَى الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَيْنَهُمَا ، وَ الْحَجُّ الْمَبْرُورُ
لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.¹

“Abu Hurairah رضي الله عنه narrated: “The Prophet صلی اللہ علیہ وسلم said: ‘The duration between two consecutive ‘Umrahs is the expiration for the sins committed in between and reward of the Hajj Mabroor is nothing except the Paradise.’”

3.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم قَالَ : أَلْحَجَّةُ
الْمَبْرُورَةُ تُكَفِّرُ خَطَايَا سَنَةٍ.²

“Abu Hurairah رضي الله عنه narrated: “The Prophet صلی اللہ علیہ وسلم said: Hajj Mabroor removes one year’s sins.

¹ مسلم : 107/4 (Muslim: 4/107)

² ابن حبان (Ibn Habbān)

4.

عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي لَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَبْسُطْ يَدَكَ لِأُبَايِعَكَ ، قَالَ : فَبَسَطَ فَقَبَضْتُ يَدَيَّ ، فَقَالَ : مَا لَكَ يَا عَمْرُو ؟ قَالَ وَقُلْتُ : أَشْتَرُ ، قَالَ : تَشْتَرُ مَاذَا ؟ قُلْتُ : أَنْ يُغْفَرَ لِي ، قَالَ : أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَلَقَبْلَهُ وَ أَنَّ الْهَجْرَ قَتَهْدِمُ مَلَقَبْلَهَا وَ أَنَّ الْحَجَّ يَهْدِمُ مَلَقَبْلَهُ . ¹

“Amr bin al- ‘As said: ‘When Allah عَزَّ وَجَلَّ created an urge in my heart to embrace Islam, I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested him to spread his hand and said: “I want to make a bai‘ah (pledge) with you to become Muslim.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spread his hand, then I withdrew my hand. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired: “O Amr! What is the matter?” I told him to put a condition. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then enquired about the condition. I asked him to get my sins forgiven. At this the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Don’t you know that Islam forgives all those sins that have been committed during the period of infidelity, the Hijrah vanishes all the mistakes done

¹ مسلم : 1/78 (Muslim: 1/78)

before the Hijrah and the Hajj eradicates all the sins performed before the Hajj.”

The last portion of this hadeeth clearly indicates that all the previous sins committed before the Hajj are forgiven.

5.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ : وَفَدُ اللَّهُ ثَلَاثَةً :
الْغَازِيَّ وَالْحَاجَّ وَالْمُعْتَمِرُ .¹

“Abu Hurairah رَضِيَ اللَّهُ عَنْهُ said: “The Prophet ﷺ said: ‘Three types of people are the delegates of Allah ﷻ:

1) the victorious one; 2) the Hajee; and 3) The ‘Umrah performer.”

6.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ : إِذَا لَقِيتَ الْحَاجَّ فَصَافِحْهُ ،
وَ سَلِّمْ عَلَيْهِ وَ مُرَّهُ أَنْ يَسْتَغْفِرَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ
مَغْفُورٌ .²

“Abdullah bin ‘Umar said: “The Prophet ﷺ said: ‘When you meet a Hajee, then shake hand with him, say salām to him and ask him to make the supplication of forgiveness

¹ 5/116 (Al-Nesae : 5/116) النسائي

² 2/69 (Musnad Ahmad : 2/69) مسند أحمد

for yourself before he enters in his house. It is because all his sins have been forgiven.”

7.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَابِعُوا لِبَيْنِ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ الْمُتَابِعَةَ بَيْنَهُمَا تُنْفِي الْفَقْرَ وَالنُّنُوبَ كَمَا يُنْفِي الْكَبِيرُ خُبثَ الْحَدِيدِ.¹

“Umar رَضِيَ اللَّهُ عَنْهُ narrated: ‘The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘Perform Hajj and ‘Umrah continuously because the continuity of the Hajj and ‘Umrah sequence eradicate the poverty and the sins as if the furnace removes the impurity of iron.’”

8.

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلنَّفَقَةِ فِي الْحَجِّ كَالنَّفَقَةِ فِي سَبِيلِ اللَّهِ بِسَبْعِمِائَةٍ ضِعْفٍ.²

“Buraidah رَضِيَ اللَّهُ عَنْهُ narrated: ‘The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘To spend in the Hajj, like the spending in the Jihād, is like spending seven hundred units in exchange of one unit.’”

9.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ: مَا أَمْعَرَ حَاجٌّ قَطُّ، قِيلَ لِجَابِرٍ:

¹ 2/160 (Ibn Majah: 2/160) : ابن ماجه

² 5/355 (Masnad Ahmad: 5/355) : مسند أحمد

مَا الْإِمْعَارُ؟ قَالَ : مَا لِفَتْقَرٍ¹.

“Jabir رضي الله عنه narrated with reference to the Prophet صلی اللہ علیہ وسلم : the Hajee can never be a beggar.”

10.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم اَللّٰهُمَّ اغْفِرْ لِلْحَاجِّ
وَ لِمَنْ اِسْتَغْفَرَ لَهُ الْحَاجُّ².

“Abu Hurairah رضي الله عنه narrated: ‘The Prophet صلی اللہ علیہ وسلم said: “O Allah! Forgive the Hajee and to the one for which a hajee asks forgiveness.”

Some ahādeeth have been presented in the above for motivation purpose. There are numerous ahādeeth which cannot be mentioned because of repetitions.

In short, with reference to the above ahādeeth, the hujjaj should perform the hajj with utmost sincerity in order to receive all the bounties and blessings from the Hajj.

C *The ‘Umrah*

Literally, ‘Umrah means ‘visit’. The saying:

أَتَانَا فَلَانٌ مُّعْتَمِرًا

¹ طبرانی فی الأوسط (Tibrāni fil Awsat)

² صحیح ابن خزيمة 4/132 (Sahih Ibn Khuzaimah :4/132)

literally means that “so-and-so arrived to us for a visit”. In Shari‘ah, Umrah means a visit of the House of Allah (*Bait-ullāh*) in a particular mode. That particular mode is (1) to circumambulate the House of Allah, and (2) to walk to and fro, having Ihrām, from Safā to Marwah with quick paces.

For *Ahnāf*, performing ‘Umrah is Sunnah. It can be performed on any day of the year except the 'Arafah Day, Sacrifice Day and the Tashreeq Days.¹

Performing ‘Umrah, especially in the month of Ramadān, is an act of great virtue. The Prophet ﷺ once said, “To perform ‘Umrah in Ramadān is as if to perform Hajj with me.”

The attributes of ‘Umrah are pointed out in the discussion about the attributes of Hajj. Attention is drawn to Hadeeth nos. 2, 5 and 7 in 1.1 b, the Hajj.

D *The Tawāf*

The first important thing is the realisation that you are in the house of your real Beloved. You are circumambulating His House. Get yourself completely immersed in the eccentricity of a lover and circumambulate this house as an ardent lover. In reality, the aim of this circumambulation is the attainment of the blessing of Ka‘bah bestowed upon it by Allah and thus emanating from it in all directions of the planet.

¹ Hidāyatus Sālik :3/1266

When we are offering prayers in any part of the world, we are ordered to face towards the House of Allah. The fact is that the moment when we recite *takbeer* for prayer while facing towards the House of Allah, the blessing of the Ka‘bah commences. We go on receiving these blessings throughout our prayer. Now, while you are here in the centre of His Glory, what a great privilege you are having to achieve these blessings of Ka‘bah from the very spot.

Hence, please circumbulate with utmost enthusiasm and high emotions. Allah ﷻ likes this style of circumbulation like that of an emotional lover. There are numerous Ahadeeth about the attributes of Tawāf. Following are some of them to enhance the eagerness and full indulgence of Tawāf (circumbulation):

1. The Prophet ﷺ said:

إِنَّ اللَّهَ تَعَالَى يُبَاهِي بِالطَّائِفِينَ مَلَائِكَتَهُ .¹

“Allah declares the names of the circumbulators to the angels with pride.”

2. The Prophet ﷺ said:

مَنْ طَافَ بِالْبَيْتِ أُسْبُوعًا لَمْ يَلْغَ فِيهِ كَانَ كَعَدَلَ رَقَبَةٍ يَغْتُقُّهَا .²

¹ أبو نعيم فى الحلية : 8/216 (Abu Nuaim fil Hulyah : 8/216)

² مصنف ابن أبى شيبة : 4/80 (Musannaf Ibn Abī Shaibah : 4/80)

“The one who circumbulated the House of Allah seven times and did not act any useless deed, he will get the reward equiralent for freeing a slave.”

3. ‘Umar رضي الله عنه reported that the Prophet صلى الله عليه وسلم said:

مَنْ أَتَى هَذَا الْمَبِيتَ لَا يُرِيدُ إِلَّا إِيَّاهُ فَطَافَ طَوَافًا كَانَ
مِنْ خُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ ¹.

“The one who comes to the House of Allah only for Tawāf, his/her sins are forgiven as if his/her mother had given birth to him/her on that day,”

4. The Prophet صلى الله عليه وسلم said:

أَكْرَمُ سُكَّانِ أَهْلِ السَّمَاءِ عَلَى اللَّهِ الَّذِينَ يَطُوفُونَ
حَوْلَ عَرْشِهِ ، وَ أَكْرَمُ سُكَّانِ أَهْلِ الْأَرْضِ الَّذِينَ
يَطُوفُونَ حَوْلَ بَيْتِهِ ².

“The most honoured among the people of the heavens in the sight of Allah are the ones who circumbulate around His Throne and the most honoured among the people of the earth are the ones who circumbulate around His House in the world.”

¹ سعيد بن منصور عن هداية السالك : 1/55 (Sa‘eed bin Mansoor from Hidāyat us Sālik : 1/55)

² هداية السالك : 1/55 (Hidāyat us Sālik : 1/55)

E *The Ziyārah : Haram -e- Nabawi*

The pilgrims are hereby requested to keep fully in mind that one of the most important virtues in this pilgrimage expedition is the presence at the honourable grave of the Revered Prophet ﷺ. It is one of the great services and the best link to approach Allah ﷻ as well as the best means for approaching and obtaining the high ranks. Sheikh Qāzi ‘Ayāz has written that the visit of the honourable grave is an agreed-upon Sunnah and the best deed.¹

Some Māliki scholars have declared the *Ziyārah* of the honoured grave as *wājib*. Among the *Ahnaf Fuqahā*, Abdullah bin Mahmood Al-Mousli has declared the *Ziyārah* as *afzalul mandoobat* and *mustahab* at to the extent of the *wājib*.²

About the same type of saying is in *Durr-e-Mukhtar*:

زِيَارَةُ قَبْرِهِ مَنْدُوبَةٌ ، بَلْ قِيلَ وَاجِبَةٌ لِمَنْ لَهُ سَعَةٌ.³

“The *Ziyārah* of the honoured grave is *mandoob*. Rather, some scholars have commented that the persons having the means should consider it *wājib*.”

¹ Al-Shifā’ : 2/68

² Al-Ikhtayār : 1/236

³ در مختار : 2/626 (Durr-e-Mukhtar :2/626)

Allāmah Ibn Hammām Hanafī has also made *Ziyārah afzalul mandoobāt* and has quoted with reference to *Manāsik Farsi* and *Sharah Mukhtar* that it is *wājib* on the one having the means. ¹

Allāmah Ibn Hammām has written even to the extent that when one intends to go to the *Ziyārah* of the honoured grave, then he should make the *nīyyah* only of the *Ziyārah*. Hence, he says:

وَالْأَوَّلَىٰ فِيمَلِيقَعُ عِنْدَ الْعَبْدِ الضَّعِيفِ تَجْرِيدُ النِّيَّةِ لِمَزَارَةِ
قَبْرِ النَّبِيِّ ﷺ. ²

One should try to come to Madinah Munawwarah after performing the Hajj and offer salām directly by presenting himself at the honoured grave.



Graves of Rasool ﷺ, Abu bakr and ‘Umar

¹ Fathul Qadeer :3/94

² فتح القدير : 3/94 (Fathul Qadeer :3/94)

1.2 ‘Umrah and Hajj

A *Importance of ‘Umrah*

Performing ‘Umrah, especially in the month of Ramadān, is an act of great virtue. The Prophet ﷺ once said, “To perform ‘Umrah in Ramadān is as if to perform Hajj with me.”

The attributes of ‘Umrah are pointed out in the discussion about the attributes of Hajj. Attention is drawn to Hadeeth nos 2, 5 and 7 in 1.1 b, the Hajj.

With abundant Tawāf, one can perform abundant ‘Umrah. There is no prohibition in it. A person should take advantage of the opportunity which may not be obtained in future. Hence, every person should perform ‘Umrah as much as possible, either before Hajj or after Hajj except on the following 5 days:

9 Dhul Hijjah, to 13 Dhul Hijjah.

B *Categories of Hajj*

I. IFRĀD II. QIRĀN III. TAMATTU‘

I. IFRĀD: The Ihrām is commenced from the *Meeqāt*. There is no ‘Umrah associated with Ifrād. The sacrifice is appreciated but it is not obligatory.

II. QIRĀN:

The Ihrām is commenced from the *Meeqāt* for Hajj and ‘Umrah both and the one intends to fulfil both Hajj and ‘Umrah in one Ihrām.

After ‘Umrah, the Ihrām must be carried on. It would be relinquished after sacrifice and head-shaving. In *Qirān*, the sacrifice is compulsory.

III. TAMATTU‘: 1. Ihrām is commenced from the *Meeqāt* only for ‘Umrah.

2. After performing ‘Umrah in the season of Hajj, Ihrām should be relinquished.

3. Then in the same year, Hajj is to be performed by having now the Ihrām for Hajj.

4. In *Tamattu‘*, Ihrām is automatically relinquished after ‘Umrah, and the person stays at Makkah Mukarramah, just as in normal conditions.

5. Sacrifice is compulsory in *Tamattu‘*.

Comment:

According to *Ahnāf*, the best category of Hajj is *Qirān*, then *Tamattu‘* and then *Ifrād*.

C *The intention for Hajj*

It is very important that our intention in relation to the Hajj should be sincere and pure.

As mentioned earlier, the Hajee, returning after performing Hajj, totally becomes void of the sins committed before. Hence it is very pertinent to perform Hajj intending it to be purely for the sake of Allah ﷻ.

The following are six categories of the Hajees, first four undesirable and last two desirable.

1. A resident lives overseas. He primarily desires to visit his country. Then plans to perform Hajj as well, as another advantage. For example: Pakistani citizens being abroad, with the primary intention of visiting Pakistan and also intending secondarily to extend their journeys or to stop in between for visiting Makkah for Hajj or ‘Umrah, as the case may be.
2. A person intends to go for business or trading around the region and also plans to perform Hajj, thus having both benefits. The primary factor is business and the secondary one is the pilgrimage.
3. A person wants to visit other countries during vacation. He/she intends to enjoy as a tourist by visiting the holy Mosques during the season.
4. To get oneself honored to be called ‘Hajee Saheb’ with respect.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : يَأْتِي عَلَى النَّاسِ
زَمَانٌ يَحُجُّ أَغْنِيَاءُ لِلنُّزْهَةِ وَ أَوْسَاطُهُمْ لِلتِّجَارَةِ وَقُرَائُهُمْ
لِلرِّيَاءِ وَفُقَرَاءُهُمْ لِلْمَسْأَلَةِ¹.

“Narrated by Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, “A time shall fall upon the (Muslims) community when the rich shall perform Hajj as a recreation, the moderate for trade and business, the religious ones for fame and show and the poor for begging and alms.”

Apparently it seems nowadays a large majority performs Hajj for reasons pointed out in the above Hadeeth. May Allah guide us and make us among the sincere pilgrims.

5. The person, having full comprehension of the supreme virtue of Hajj, intends to perform Hajj only to get the reward from Allah ﷻ.
6. The person has the keen desire to perform Hajj as an order of Allah ﷻ like a common person. He/She is closer to category no. 5.

This emerging desire is the result of the following supplication by Ibrāhīm عَلَيْهِ السَّلَامُ:

فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ .²

¹ كنز العمال :5/133 (Kanzul ‘Ummāl :5/133)

² إبراهيم : 37 (Ibrāhīm : 37)

“ O Allah! Direct the hearts of the people towards them.”

This is the reason why people gather from all corners of the world, their hearts being attracted towards the house of Allah.

The real pilgrims are those of the last two categories, no.5 and 6, who have a sincere and keen desire. They realize that the house of Allah, towards which they are proceeding, is the manifestation of Allah. The beams of light spread all over the world from that spot. For the procurement of these blessings, the pilgrim becomes totally transformed into a different personality. He wears dress of deceased person, gets hair dirty, loses sensitivity, becomes full of perspiration and yet goes on circumambulating his house as the bewildered.

Such are the true Hajeess because of whom pilgrimage of other pilgrims is accepted by Allah ﷻ.

The fortunate pilgrims are requested to purify their intentions first, then to play the role of the lovers of Allah ﷻ and then to proceed for Hajj. Inshā-Allah (God willing) then they shall feel attaining the blessings of Allah in this worldly life. As far as the life after death is concerned, they will start getting reward of the act of Ka‘bah circumambulation just from the beginning of death.

Note: -There is an appeal to the pilgrims to invest pure Halāl money for this great expedition. Bribery, interest-earning or other earnings

from prohibited means should never be used for this purpose.



1.3 The Meeqāt

Allah ﷻ established *BAYT-ULLĀH* (the house of Allah), the most revered, the Center of virtues. He bestowed sanctity upon the vicinity of the Haram. He fixed special days for the HAJJ (pilgrimage) called *MEEQĀT-E-ZAMĀNEE* (the prescribed period). The pilgrim intends to visit this great house in the month of *SHAWWĀL*, *ZIL QA'DAH* and *ZIL HIJJAH*.

One that intends to visit this revered sanctuary, shall have to put on a unique dress in place of common dresses, shall have to indulge in the most humble and submissive condition and shall have to pay full attention towards the Absolute Creator, being isolated from the mundane affairs. Allah ﷻ has informed about the prescribed places (*MEEQĀT-E-MAKĀNEE*) of entrance.

For every foreigner it is compulsory to wear *IHRĀM*. If anyone crosses the *MEEQĀT-E-MAKĀNEE* without *IHRĀM*, *DAM* (animal sacrifice) would be become incumbent upon him.

A *Five Prescribed Entries*

1. **ZUL-HULAIFAH:** This is the *MEEQĀT* for the persons going to Makkah Mukarramah from Madinah Munawwarah. It is six or seven miles from Madinah Munawwarah, known as Be'r Ali. This is the big mosque established nowadays.

2. **JUHFAH:** This is the MEEQĀT for the persons going to Makkah Mukarramah from the country Syria.
3. **QARN-UL-MANĀZIL:** This is the MEEQĀT for the persons going to Makkah Mukarramah from *NAJD*.
4. **DHĀT-E-‘ARQ:** This is the MEEQĀT for the persons going to Makkah Mukarramah from Iraq.
5. **YALAMLAM:** This is the MEEQĀT for the person coming from countries Yaman, India, Pakistan and other Eastern countries.

B Issues of Meeqāt

1. It is compulsory to dress in IHRĀM. The four Imāms prohibit to cross the MEEQĀT without Ihrām.
2. The person who crosses the MEEQĀT without Ihrām is a sinner. It is compulsory for him to go back and wear Ihrām. There is no religious excuse e.g. time is short, severely sick or there is danger in the way. In such cases he can wear Ihrām from the place where he is, at that moment. Still for him *dam* (animal sacrifice) is compulsory.
3. The person who remembered about Ihrām after

crossing meeqāt should return back to the meeqāt without wearing Ihrām and then wear Ihrām at the meeqāt. He is not liable for *dam*.

4. These meeqāts are for those who reside outside the boundaries of meeqāt. The persons, who do not pass exactly from ihram spots, have to wear ihram in line with the meeqāt spots before crossing these spots.
5. The responsibility of wearing ihram before meeqaat is upon those who intend to go to Makkah Mukarramah. If a foreigner first intends to go to Madinah Munawarah or to Jiddah, then he is not bound to wear ihrām.
6. A person crosses meeqāt and he has no intention of Hajj or visiting Makkah Mukarramah. Then he decided for both afterwards. In this case he can wear ihrām from any place before entering harām. He is not liable for Dam because of crossing meeqāt.
7. The liability of dam for crossing meeqāt without ihrām is one small animal- sheep or lamb or one-seventh of a big animal-cow, buffalo or camel.

1.4 The Ihrām

A *The Perception*

At the occasion of putting ihrām, one should undergo an entirely different mental make-up. The wearing clothes are put off as if a dead body is to be washed. The whole body becomes naked as if one is taking away all things forbidden in Shari‘ah. One, who takes bath of ihrām, should imagine that he is washing away sins while cleaning his body from the filth and scum. At the time pf putting ihrām he should imagine he is wearing his coffin. When he is applying perfume on ihrām, he should imagine that he is applying the perfume of repentance. When he offers the prayer of ihrām, he should think of the *Salāt Janāzah* that would be offered upon him. When he makes the *niyyah* for ihrām, he should imagine having a bargain with Allah ﷻ, he is selling himself to Allah ﷻ and he is abandoning sensual desires and luxuries for the sake of Allah ﷻ. When he starts reciting *talbiyah*, he should leave non seriousness, and being care-free. He should become isolated from the worldly people getting prepared to appear in the presence of Allah ﷻ with full desire of being accepted by Him.

This perception should accompany the respected hujjaj (pilgrims) at the time of putting ihrām. He should always keep in mind that for whom he is putting on the ihram and whom is he going to visit. It

is our belief that there is no visit to this House without invitation. Whatever efforts we put, our attendance is not permissible if there is no invitation. Hence be meek and humble. Have a fear that the recitation of *talbiyah* ‘*Labbayka allāhumma labbayk*’ may respond with ‘*Lā Labbayk*’. There are many events of the pious saints that they used to shiver at saying ‘*Labbayk*’ after putting on *ihrām* because of the possibility of ‘*Lā labbayk*’ as their response.

B Method of putting on ihrām

Following points should be complied with while putting on *ihrām* for Hajj or ‘Umrah.

1. Dress your head-hairs, trim your beard and remove unwanted hair.
2. Take bath as bath is most preferred. If not, then at least make ablution.
3. It is recommended to the menstruating or postnatal bleeding women to take bath.
4. After bath men should wear one *sirong* and one sheet. The *sirong* should be non-stitched and should be wrapped around the lower portion of the body while the sheet should be put on top in such a way to cover both shoulders. *Idtibā* ‘keeping right shoulder open is performed only during *Tawāf* (circumbulating). The ladies should wear stitched clothes with head fully covered.

5. The sheet and sirong of men should be preferably white according to all imāms.
6. It is also preferable to have new clothes for ihrām but even old washed clothes may also be used.
7. After putting on ihrām, it is important to offer 2-reka'at prayer if the time is ok. It is better for men to offer prayer with head cover on head.
8. a) *The niyyah of 'Umrah*
After the prayer make *du 'ā* what ever you want. Then perform the *niyyah* (intention) of 'Umrah if you are going to perform 'Umrah or of Hajj if you are going to perform Hajj.

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّىْ .

'*Allāhumma 'innee 'ureedul 'Umrata fayassirhaa lee wa taqabbalhaa minnee.*

“O Allah! I make niyyah of 'Umrah.
Please make it easy for me and accept it from me.”

- b) *The niyyah of Hajj*

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ .

'*Allāhumma 'innee 'ureedul Hajja fayassirhu lee wa taqabbalhu minnee.*

“O Allah! I make *niyyah* of Hajj. Please

make it easy for me and accept it from me.”

c) ***Recite the following talbiyah after the niyyah:***

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

*“Labbayka Allāhumma labbayk,
Labbayka lā shareeka laka labbayk,
Innal Hamda, wanne‘mata laka wal
mulk, lā shareeka lak.”*

Recite the *talbiyah* frequently. Alas! Nowadays people recite this *talbiyah* one or two times and then discontinue. The hujjaj (pilgrim) should recite as many times as possible. As narrated by Sahl bin Sa‘ad رضي الله عنه, the Prophet صلى الله عليه وسلم said, “when ever a believer recites *talbiyah* the stones and the trees right and left, even the ground in that region all start *talbiyah*.¹

Subhānallāh! Not only the pilgrim recites *talbiyah*, rather the tress and the stones all recite to accompany him.

The pilgrim must recite *talbiyah* loudly. Khallād bin Shā’ib narrates from his father that the Prophet صلى الله عليه وسلم said: Jibraeel came to me. He asked me to order my companions to keep their voices loud in *talbiyah*.²

¹ Trimidhi: 4/44

² Al Nisā’i: 5/162

Allah ﷻ likes three voices. Allah in front of these angels is proud of these three voices: 1) *Adhān* 2) *Takbeer* in the path of Allah and 3) *Talbiyah* that is recited loudly.¹

9. Recitation of *talbiyah* loudly by men and silently by women continuously.
10. Do not wear such thongs and shoes by which the upper bone of the feet becomes hidden. It is recommended to wear *Hawai chappal* in which the bone is apparent.
11. The ladies who are in menstruation cannot offer ihrām prayer. They should make ablution or take bath and then sit facing towards Qiblah.

They should make *niyyah* of ‘Umrah or Hajj after removing cloth from the face.

C *Issues about ihrām*

a) *Prohibitions of ihrām*

Different types of restrictions are to be applied after putting on ihrām. It is essential for the persons performing hajj or ‘Umrah to abide by these as some are of such nature that not only sin occurs but also *dam* becomes applicable and even in some cases *Sadaqah* is applied. The following are some of the directives that must be followed strictly:

¹ Hidāyatus Sālik :1/30 w.r.t Kanzul ‘Ummāl

1. Stitched clothes for men are forbidden for males when with ihrām.
2. Wearing of such shoes is also forbidden by which the protruded bone on the top of the feet becomes hidden. But the females are allowed to wear such shoes.
3. Males are forbidden to cover their heads, neither with a cap, a turban or a portion of sheet.
4. To cover the face in such way that a cloth touches the face is also not allowed. It is applied equally to both males and females.

Note:- It is incumbent on ladies not to expose them in the presence of non-intimate males hence what should they do in the situation with ihrām? The scholar advice them to hide their faces. The real forbidding is to put cloth on face and not to hide the face. Following is the method for a female to hide her face:

“Wear a hat with scarf stitched on its brim with a thin small net for eyes through which she may see the path to walk. The burqah (top gear) be put on with it's face cloth in the back in such a way that the face cover over the hat will also be away from the face.”¹

¹ Hajj and ‘Umrah: Mufti Abdur Rauf

5. To apply perfume or to use perfumed oil or perfumed soap, all these are forbidden. But oil or soap without perfume is allowed.
6. The cutting or to be cut by others of any hair from head or from any portion of body is forbidden.
7. Clipping the nails is also forbidden.
8. Sexual intercourse is forbidden and its asking is also forbidden.
9. Killing leaches or spreading clothes in the sun for this purpose is also forbidden.
10. The hunting of all the land animals, prohibited or non-prohibited for eating their meat, is forbidden.

b) Undesirables in ihrām

Following are the actions that are undesirable though these do not imply *dam* (animal sacrifice) or *Sadaqah* (Alms-giving). One should avoid as much as possible and if performed, forgiveness should be asked from Allah ﷻ.

1. Eating fragrant things e.g. cloves, cardamoms, but if cooked in food, these are allowed.
2. Smelling fragrant flower or garlanding the neck.

3. Combing head or beard.
4. Dry the face with towel or cloth.
5. Scratching the body in such a way to have the danger of breaking hair. If scratching does not lead to the breaking of hair it is not disapproved.
6. Removing filth from body or using soap to remove filth.
7. To lie down with down face and to put forehead on pillow. It is quiet obvious, the face will be hidden and the cloth will touch the face. But if cheeks are put on pillow left or right, then it is not disallowed.
8. If there is need to change ihrām, take care that the changed one is not a perfumed one.
9. To smell or touch perfumed nut, fruit or grass.
10. To put bandage on any organ of the body other than the head or face without any problem. Bandage on head or face is not allowed in any case.

c) Permissibles in Ihrām

Following things are allowed in ihram without any disliking.

1. To take bath foe freshness or coolness but

take care that the filth is not rubbed out.

2. To keep hands or cheeks on pillow.
3. To kill poisonous insects, snakes, scorpions, flies or mosquitoes.
4. To tie belt on sirong in order to put money and to hang a bag on shoulder.
5. To apply medicine on wound as treatment e.g. cream, powder or oil, but keep in mind not to apply perfumed medicine.
6. To clip broken nail or to take off a tooth.
7. To use umbrella.
8. To put on perfumed powder in the eye.
9. To scratch body in such a way not to break hair.
10. To use *miswāk* for cleaning teeth.

d) The issue of breaking hair

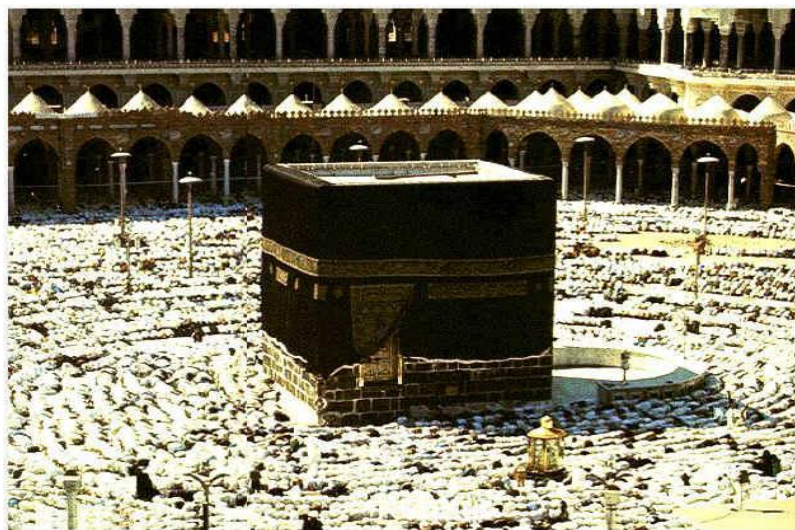
Some hujjaj (pilgrims) become worried upon the hair breaking. It is seen that even if one or two hairs fall out, others immediately pass remark that now *dam* (animal sacrifice) is to be applied. Hence it is considered appropriate to mention here some issues pertaining to hair.

1. If the hair from the head, beard or any part

of the body falls off itself, then there is no liability of any sort.

2. Take care at the time of ablution and bath. Don't rub the body too much, especially the head and the beard, to avoid the breaking of hair.
3. If three hairs fall out make *sadaqah* of one handful of wheat or its cost.
4. If more than 3 hairs, up to one-fourth head or beard, then one and three quarter kilo of wheat or its cost is to be given in *sadaqah*.
5. If hairs of one-fourth or more of head or beard are fallen or cut then *dam* (animal sacrifice) is to be carried out.

Note:- If scratching head, beard or body leads to the fall or break of hairs, the above points numbers 4 and 5 are applicable as well.



1.5 The jināyāt (Mistakes)

Now the issues are dealt with in Shari‘ah because of which the person of ihrām is liable to give dam or *sadaqah*. Such issues are called *jinayāt*.

Following are the findings based upon the famous fiqh book ‘Qudoori’.

1. *Kaffārah* (expiation) is compulsory for muhrim (person of ihrām) if he applies perfume. If the whole of a organ or more than that is perfumed, then *dam* is *wājib* and if its less than an organ then *sadaqah* is *wājib*.
2. If a person puts on stitched clothes for the whole day or covered head for the whole day, then *dam* is compulsory and if less than a day, *sadaqah* is *wājib*.
3. If one-fourth or more of hairs from head or beard are fallen or cut then *dam* is compulsory and if less than one-fourth then *sadaqah* is compulsory.
4. If someone clipped all the nails of both hands and both feet then *dam* is compulsory for the muhrim. Also *dam* is compulsory if five or more nails of hands or feet are clipped. But if nails of less than the five fingers are clipped then *sadaqah* is compulsory.

Note:- *Sadaqah* means to give half *Sā* (1.75kg) wheat for each nail.

5. If one clipped any five nails of both feet and hands, then *sadaqah* is compulsory for each nail.
6. If one applied perfume or shaved the beard or put on stitched clothes then he can either sacrifice one small animal goat, sheep or lamb or give six poor persons half *Sā'* (1.75kg) each or keep fast for three days.
7. If a muhrim kissed a lady or touched her with sexual urge, then *dam* (animal sacrifice) is compulsory whether semen emits out or not.
8. If muhrim performed sexual intercourse before the stay at '*Arafāt* whether in the vagina or the anus, then Hajj becomes invalid or cancelled. *Dam* (a sacrifice of a sheep/ lamb/goat is to be sacrificed).

Note: - The invalidity of Hajj does not mean that he should leave performing hajj. He should continue to perform the rituals and continue the procedure but he has to fulfill the obligation once again.

9. If one performed sexual intercourse after the '*Arafāt* stay, hajj will not become invalid but he is liable for *Budnah*.

Note: - *Budnah* is a large animal, a cow, buffalo or camel. Sexual intercourse before the shaving of the head after '*Arafāt* stay is an enormity, its expiation is also greater.

10. If one performed sexual intercourse after

the shaving of the head, then *dam* of small animal (sheep/ lamb/goat) is to be complied.

11. If one circumbulates without ablution, *sadaqah* is compulsory for him. If *circumbulation* is performed in *janābah* (major ritual impurity) then the sacrifice of one goat/lamb/sheep is compulsory.
12. If one performed *Tawāf Ziyārah* without ablution then the sacrifice of one goat is compulsory, and if in the condition of *janābah*, then sacrifice of one *budnah* (one buffalo or camel) is compulsory.
13. If one performs *Tawāf Widā' /Sadr* without ablution, *sadaqah* is compulsory for him and if done with the condition of *janābah* then *dam* is compulsory.
14. If one left three or less than three rounds of *Ziyārah*, a goat is compulsory, and if more than three, he/she has to perform that *Tawāf* again otherwise he/she shall remain muhrim. His wife shall not be *halāl* to him or vice versa till making another full circumbulation in ihrām. *Badal* is not allowed here. The wife/husband shall only become *halāl* after the *Tawāf*.
15. If one left three rounds of *Tawāf Sadr*, *sadaqah* is compulsory, and if four rounds or more are left or no *Tawāf Sadr* has been performed, then sacrifice of a goat is compulsory.

16. If one left his *sa'ee* between *safā* and *marwah* then the sacrifice of a goat is compulsory but hajj is completed.

Note:- This is according to the rules of Hanafi fiqh.

For Ahnāf, *sa'ee* is compulsory (*Wājib*) and here *dam* is liable on leaving it though the hajj is completed. For shāf'i it is essential (*Rukn*) and according to them, the hajj is not completed.

17. If one totally left the stay at Muzdalifah then *dam* is compulsory on him.
18. If one left the *ramee* on the *jamarāt* then *dam* is compulsory on him.
19. If one *ramee* out of the three *jamarāt* is left then *sadaqah* is compulsory.
20. If one left the *ramee* of *jamrah 'uqabā* on the day of the sacrifice *dam* is compulsory for him.
21. If one delayed in getting head shaved till the days of sacrifice passed away, then *dam* is compulsory according to Imām Abu Hanifah.
22. If one delayed *tawāf ziyārah* (the days of sacrifice passed away) then *dam* is compulsory for him.
23. If one performed hunting himself or

informed the hunter about the prey, then punishment is liable upon him, the informer knowingly or forgettingly, first time or second time are all the same.

Imām Abu Hanifah and Imām Abu Yusuf give verdict: The price should be fixed at the place where hunting is done. If the place is in a forest then two honest and just persons selected from nearby villages should fix its price.

Then there is freedom about the price. Either an animal is purchased and then sacrificed if it can be purchased in that price or if he wants he can purchase food grains in that price and then distribute it among the poor.

If it is wheat, half *sā'* (1.75kg) should be given to each poor person and if it is dates then one *sā'* (3.5kg) should be given to each poor person.

If he wants he can keep fast according to the following rates:

- a. One fast for half *sā'* of wheat
- b. One fast for one *sā'* of barley or dates.
- c. If lastly the grain is less than half *sā'* he has the option to give grain or keep fast for one more whole day.

CHAPTER 2 ‘UMRAH IN DETAIL

2.1 Entry in the House of Allah

Please enter the House of Allah with humbleness and great reverence by reciting *talbiyah*. If possible, it is better to enter through Bab-us-Salām, otherwise you can enter through any gate.

First place the right foot in the gate, while reciting the following supplication:

بِسْمِ اللَّهِ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ،
رَبِّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ .

Bismillah was salātu was salāmu ‘alā Rasoolillāh, Rabbighfir lee dhunubi waftah lee abwāba rahmatika.

“I enter the Holy House of Allah with the name of Allah. Blessings and salām to the Prophet of Allah. O Allah! Please forgive my sins and open the doors of Your Mercy and Benevolence for me.”

The Prophet ﷺ said:

مَنْ دَخَلَ الْكَعْبَةَ دَخَلَ فِي رَحْمَةِ اللَّهِ وَفِي حِمَى اللَّهِ
وَفِي أَمْنِ اللَّهِ ، وَ مَنْ خَرَجَ خَرَجَ مَغْفُورًا لَهُ.¹

¹ هداية السالك عن الحسن البصري (Al-Hasan Al-Basri: Hidāyatus Sālik)

“The one who entered the Ka‘bah attained the custody, peace and mercy from Allah ﷻ and when he came out of the House of Allah, his sins are forgiven.”

Hence, one should keep his eyes down with reverence while entering the Great House of Allah. The moment when one sees the House of Allah, one should supplicate because the sight of the Great House of Allah is the worship by which the prayer is accepted. The Prophet ﷺ said:

النَّظَرُ إِلَى الْبَيْتِ الْحَرَامِ عِبَادَةٌ.¹

“The seeing of the House of Allah is worship”.

One should supplicate the utmost after seeing the Holy House of Allah. It is not essential to pray only in Arabic. You can pray in your own language. If you wish, you can read the following prayer:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ ،
اَللّٰهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيْمًا وَ تَشْرِيفًا وَ تَكْرِيْمًا وَ
مَهَابَةً وَ زِدْ مَنْ حَجَّهٗ اَوْ اعْتَمَرَ تَشْرِيفًا وَ تَعْظِيْمًا وَ بَرًّا .

*'Allāhumma 'antas salāmu wa minkas
salaamu, fahayyinā rabbanā bis salāmi,
'allāhumma zid baytaka hādhā ta'zeeman*

¹ ابن جوزى عن هداية السالك (Ibn Jauzi: Hidāyatus Sālik)

*wa tashreefan wa takreeman wa mahābatan,
wa zid man hajjahoo awi'ietamara,
tashreefan wa takreeman wa ta'zeeman wa
birran .*

“O Allah! You are Peace and peace emanates from You. O My Sustainer! Keep us alive with peace. O Allah! Exceed this House of Yours in honour, in holiness, in sublimity and in grand awe. And exceed the one who performs Hajj and Umrah in honour, prestige, welcome and virtues.”

After completing the supplication, one should move towards the *Hajr-e-Aswad* by performing اضطباع *idtibā'*. *Idtibā'* is to pass the cover sheet on the right shoulder under the armpit and throw it on the left shoulder, thus keeping the right shoulder open without any cover. This *idtibā'* is Sunnah in all the seven circumambulations.



2.2 The Tawāf

A *The Nīyyah of Tawāf*

Stand in front of *Hajr-e-Aswad* (Black Stone) in such a way that *Hajr-e-Aswad* lies on your left side. A brown stripe is drawn on the floor that can be taken as a guide mark. Place the brown stripe on your right and stand keeping your right foot adjacent to the left edge of the stripe and then standing with your face towards the Ka‘bah, make the following supplication without raising your hands:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ
وَتَقَبَّلْهُ مِنِّىْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ وَعَجَّلْ .

*‘Allāhumma ‘innee ‘ureedu tawāfa baytikal
haārmī fayassirhu lee wa taqabbalhu
minnee sab‘ata’ashwātin lillāhi ta‘ālā ‘azza
wa jalla.*

“O Allah! I intend to circumbulate around Your Respectful House and hence make it easy for me and accept from me these seven circumbulations.”

B *Istilām* إستلام, *Ishārah* إشاره

Undoubtedly, kissing *Hajr-e-Aswad* (Black Stone) is a great achievement. The Day of Resurrection shall give evidence in favour of the kiss-performer. But you must remember not to cause trouble to other Muslims for this action. Hence, it is better to wait for a suitable opportunity. Also, one should not be with *Ihrām* for this action. Generally, people sprinkle perfume on *Hajr-e-Aswad*, and it is forbidden to touch perfume in the *Ihrām*-condition. One should perform *istilām* according to the following method when one gets the opportunity when not in *Ihrām*:

Put your two palms on *Hajr-e-Aswad* as done in the *Sajdah* of prayer, and then place your mouth in between the palms on the *Hajr* and kiss it.

If one doesn't get the opportunity to kiss *Hajr-e-Aswad*, then *ishārah* should be performed. Its method is to raise both hands such that the backs of both hands are towards one's face and the inside face of both palms are in front of *Hajr-e-Aswad* supposing as if one has placed the two palms on the *Hajr -e-Aswad*. Then recite the following:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ .

“*Bismillāh, Allah-u -Akbar, Wa lillāhil Hamd.*”

(In the name of Allah, Allah is the Greatest, and for Allah is all Praise.)

Now, Tawāf is to be started with *ramal* in the first three circumbulations. The method of *ramal* is to stride with short steps in an attacking posture and swinging the two shoulders like a wrestler. Some persons start running and jumping. Seeing them, others also start doing similar things. These must be avoided.

Moreover, it must be kept in mind in *ramal* that if others get troubled, *ramal* should not be performed. It can be performed whenever a better opportunity becomes available in between.

During Tawāf, be careful that your chest should not be towards the House of Allah. Circumbrate by keeping the House of Allah on your left side. During Tawāf, recite those prayers that you remember, or continue *dhikr*. In books, the supplications for each circumbulation are written. If you remember these, or if you know their meanings, then recite them, otherwise pray for your wishes and requirements. That is much better.

Moreover, the following supplication should be recited in every circumbulation after crossing *Rukn Yamani*. It is preferred:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَ الْعَافِيَةَ فِى الْمُنْيَا وَ الْاٰخِرَةِ،
رَبَّنَا اَتِنَا فِى الْمُنْيَا حَسَنَةً وَ فِى الْاٰخِرَةِ حَسَنَةً وَ قِنَا
عَذَابَ النَّارِ .

‘Allāhumma ‘innee ‘as’alukal ‘afwa wal ‘āfiyata fiddunyā wal ‘āakhirah. Rabbanā ‘ātin ā fiddunyā hasanatan wa fil ‘āakhirati hasanatan wa qinā adhābannār.

“O Allah! I beg you to bestow upon me the forgiveness and safety in this world and the Hereafter. Bestow upon me the goodness in this world and the goodness in the Hereafter as well and save me from the punishment of the Hell.”

According to the Holy Hadeeth, seventy angels are assigned at *Rukn Yamāni* to say “Āmeen” when people recite the above prayer

C *Essential warning*

During circumambulation, massage *Rukn Yamāni* with both hands or only with the right hand, but the same precaution should be taken as with kissing *Hajr-e-Aswad* (Black Stone), that this action does not generate inconvenience to others and that no perfume is rubbed at *Rukn Yamāni*. A *Muhrim* (person with *Ihrām*) should not touch *Rukn Yamani* as generally perfume is on it. A person without *Ihrām* can and should massage the *Rukn-e- Yamāni*.

So when you arrive at the brown stripe on the floor, you have completed one circumambulation. Put your right foot on this stripe and recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ .

“*Bismillah, Allah-u -Akbar, Wa lillaahil Hamd.*”

(In the name of Allah, Allah is the Greatest, and for Allah is all Praise.)

Then, performing *istilām* (kissing the Black Stone) or *ishārah* (gesturing as if you are touching the Black Stone), proceed for the second circumambulation.

So when seven circumambulations are done like the first one, the Tawāf has been completed. Then abandon *izdtebā‘* and wear Ihrām as usual.

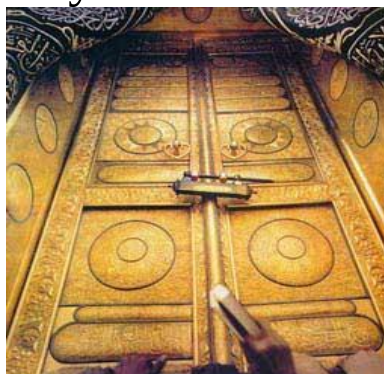


2.3 Multazam

After finishing Tawāf come to *Multazam*. It is the place where the supplications are granted. According to the explanation by Abdullah ibn Abbās, *Multazam* is the middle portion between *Hajr-e-Aswad* and the Ka‘bah. Moreover, it is named *Multazam* because people embrace it. ¹

Abdullah ibn Abbās said: “I heard the Prophet ﷺ saying that *Multazam* is the place where the supplications are granted. Whatever the servant of Allah asks Allah ﷻ, He accepts his supplication.”²

The *Muhrim* (person with *Ihrām*) should keep in mind not to offer supplication by clinging to the *Multazam* because generally perfume is applied on it. Hence, it is advised to pray a little away from the *Multazim*. If you don’t get the opportunity because of the large crowd, then postpone until you get a chance to pray comfortably.



Multazam

¹ Hidāyat us Sālik : 1/67

² Hidāyat us Sālik : 1/69

2.4 Salāt Wājib-e-Tawāf

After leaving *Multazim*, one should come to *Maqām Ibrahim* and stand keeping *Maqām Ibrahim* in between oneself and the Ka‘bah. *Hajr-e-Aswad* (the Black Stone) and *Maqām Ibrahim* are both very precious stones – *yāqut* of the Paradise. They are also called *lā‘l*.

The Prophet ﷺ said:

الرُّكْنُ وَالْمَقَامُ يَلْقُوتَانِ مِنْ يَوَاقِيتِ الْجَنَّةِ وَلَوْلَا أَنَّ
اللَّهُ طَمَسَ عَلَى نُورِهِمَا لَأَضَاءَا مَلَبِينَ الْمَشْرِقِ وَالْمَغْرِبِ.¹

“*Hajr-e-Aswad* and *Maqām-e- Ibrhāim* are the *yaquts* of the Paradise. If Allah ﷻ had not extinguished their light, they would have lighted the East and the West.”

Here at *Maqām-e- Ibrahim*, if there is no crowd, and other persons are not troubled by offering prayer, the 2 *raka‘ah* prayer should be performed and then make *du‘ā* (supplication), because here the *du‘ā* is accepted. Al-Hasan Al-Basri and other scholars say:

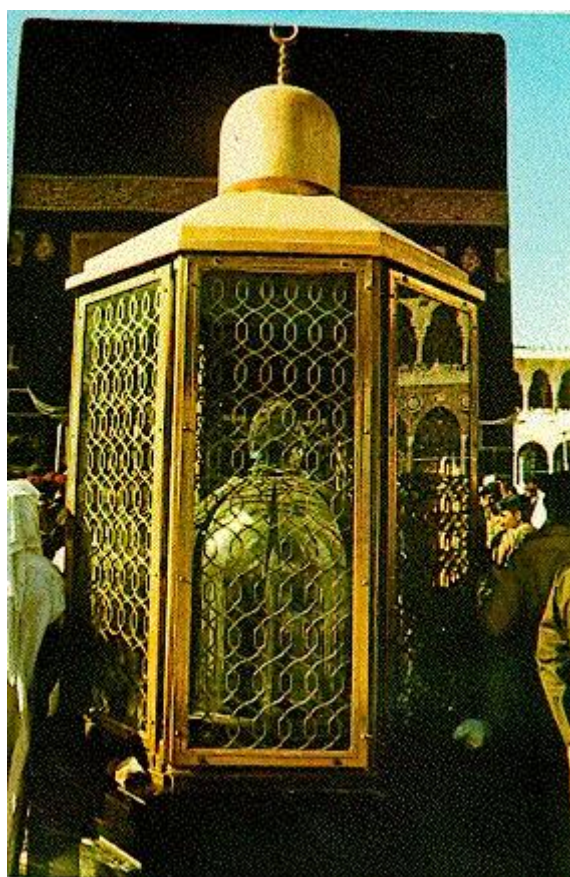
إِنَّ الدُّعَاءَ خَلْفَ الْمَقَامِ مُسْتَجَابٌ.²

¹ (Al-Ihsān: 61/10) : الإحسان بترتيب صحيح ابن حبان

² (Risālatul Hasan Al-Basri: 3/291) : رسالة حسن البصري ، ضمن أخبار مكة، للفاكهي

“*Du‘ā* (supplication) is accepted behind *Maqām Ibrahim,*” .

If it is difficult to offer prayer here, one can pray anywhere after getting a place easily, anywhere in Haram Shareef.



Maqām-e-Ibrāhīm

2.5 Zamzam

After offering *Salāt Wājib-e-Tawāf*, one should go to drink the Zamzam water. There are taps fixed nowadays. Drink water, as much as you can, from these taps and sprinkle some on your body and clothes and then make *du'a* (supplication) facing *Qiblah*. If possible, recite the following *du'ā* that Abdullah ibn Abbās used to recite after drinking Zamzam:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَ رِزْقًا وَّاسِعًا وَ شِفَاءً مِّنْ كُلِّ دَاءٍ.¹

'Allāhumma 'inee 'as'aluka 'ilman nāfian wa rizqan wāsi'an wa shifā'an min kulli dāin.

“O Allah! I beg from you the profitable knowledge, extensive prosperity and cure from every disease.”

The Prophet ﷺ said:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ .²

“The benefit of drinking Zamzam water is according to the aim with which one is drinking.”

¹ (Al Mustadrak lil Hākim :1/473: سنن الدار قطنى , 1/473 :المستدرک Sunan Al-Dārquṭnī :2/288)

² (Musnad Ahmad :3/357: Al-Baihaqi in his Sunan:5/145) البهيقي , 5/145 : مسند أحمد

Sheikh Ghassan Rumi said about Imām Abu Hanifah:

“Imām Abu Hanifah once prayed, after drinking Zamzam water, to Allah to make him the most knowledgeable scholar and it happened like that.” ¹

Imām Hakim Hafiz Tirmazi narrates the attributes of Zamzam as given below:

“If the person drinks Zamzam water to finish his hunger, he will become contented. If he drinks with the intention of quenching his thirst, it will be fulfilled. If he drinks with the intention of health, he shall become healthy. If he drinks with the intention of improving his behaviour and manners, he will be full of nice manners. If he drinks to remove the evil of the heart, then Allah will open his heart. If he drinks to enlighten his heart, Allah will make his heart full of kindness. Anyway, whatever thing is required and prayed for after drinking Zamzam water, Allah will grant that thing to him.” ²

Hence this is water of great blessings, and therefore it should be drunk as much as possible. It can also be used for ablution but it is not allowed to use it for toilet or washing dirty clothes.

¹ Attributes of Zamzam Water by Sā yid Bakdāsh :135

² Nawādirul ‘Usool : 341

2.6 Kinds of Tawāf

Following are the seven kinds of Tawāf:

1. ***Tawāf-e-Qudoom*** (also called *Tawāfil Liqā'* or *Tawāfil Wurood*): It is Sunnah for the person from overseas who performs *Ifrad* or *Qirān* Hajj. It is not Sunnah for *Tamattu'* Hajj or for Umrah performers.
2. ***Tawāf-e-Ziyārat*** (also called *Tawāf-e-Rukn* or *Tawāf-e-Ifādah*).
3. ***Tawāf-e-Widā'*** (also called *Tawāf-e-Sadr*).
4. ***Tawāf-e-'Umrah***: It is an obligatory component of 'Umrah. *Izdtiba'* and *Ramal* should be performed in it and then *Sa'ee* should also be performed.
5. ***Tawāf-e-Nadhar***: It is compulsory for those who have pledged any *nadhar* (i.e. those have pledged to Allah that if He grants them a certain thing, then they will perform a particular action).
6. ***Tawāf-e-Tahayyah***: It is *mustahab* for those who enter the House of Allah. Any other Tawāf replaces it.
7. ***Tawāf-e-Nafl***: This is a voluntary Tawāf that can be performed at any time. ¹

¹ Extract from Mu'allimul Hujjāj

2.7 Issues related with Tawāf

Following are the Tawāf issues taken from the book *Mu‘allimul Hujjāj* written by Mufti Sa‘eed Ahmad:

A *Components of Tawāf:*

- (a) To complete at least four circumbulations.
- (b) To perform Tawāf inside the premises of the Mosque and outside the House of Allah.
- (c) To perform oneself on foot or on any ride.

B *Conditions of Tawāf*

The first three conditions are for Hajj and the next three conditions are for any kind of Tawāf:

a) For Hajj only

- (i) Particular timings.
- (ii) Ihrām-wearing before Tawāf.
- (iii) Stay at Arafah.

b) For any kind of Tawāf

- (i) Islām.
- (ii) Niyyah (intention).
- (iii) Circumbulation inside the Mosque.

C *Wājibāt (Essentials) of Tawāf:*

- (a) *Tahārah*: to be purified after urination or stool-passing by performing ablution and after menstruation and sexual intercourse by having bath.
- (b) *Satr*: to observe the clothing of *satr*.
- (c) On foot: those who can walk should circumbulate on foot.
- (d) Start and end: to start anticlockwise from *Hajr-e-Aswad* (the Black Stone) to the door side.
- (e) To circumbulate including *Hateem* in the circumbulation.
- (f) To commence circumbulation from *Hajr-e-Aswad* (there is a difference of opinion among the scholars on this point – for some it is not *wājib*, but *Sunnah*).
- (g) To complete all seven circumbulations.
- (h) To offer 2 *raka‘ah* prayer.

D *Sunnah of wājibāt:*

- (a) *Istilām* to *Hajr-e-Aswad*.
- (b) To have *Ihrām* in the form of *izdtibā‘*.
- (c) To perform *ramal* in the first three circumbulations (for the *Mahram* or the

performer of *Tawāf Ziyārat* during *Sa‘ee* afterward).

- (d) To perform *istilām* between *Tawāf* and *Sa‘ee* (for the one doing *Sa‘ee* after *Tawāf*).
- (e) Standing in front of *Hajr-e-Aswad* and raising both hands while saying *takbeer* (like *takbeer tahreemah* in *Salāt*).
- (f) Making all circumbulations continuously.
- (g) Having the clothes and body purified from *Nejāsat Haqiqi*.

E Permissible in Tawāf:

- (a) To say *salām*.
- (b) To say “*Alhamdulillah*” on sneezing.
- (c) To enquire or tell *Shari’ah* matters.
- (d) To talk for some necessity.
- (e) To drink a little.
- (f) To leave recitation of supplications.
- (g) To recite nice couplets.
- (h) To circumbulate with purified shoes.
- (i) To circumbulate on a ride because of some illness.

F Prohibited in Tawāf:

- (a) To circumambulate in the condition of sexual impurity, menstruation or *nifās* (post-childbirth bleeding).
- (b) To circumambulate on a ride or on the shoulder of someone without any excuse.
- (c) To circumambulate without ablution.
- (d) To cross *Hateem* during circumambulation.
- (e) To leave any circumambulation or leave a portion of one circumambulation.
- (f) To commence Tawāf from a place other than *Hajr-e-Aswad* (the Black Stone).
- (g) To face *Bait-ullah* during Tawāf.
- (h) To leave any *wājib* action in Tawāf.

G Makroohāt (disliked) in Tawāf:

- (a) Irrelevant and useless talks.
- (b) To talk or to settle any sale transaction.
- (c) To recite Qur'ān or supplication loudly disturbing others.
- (d) To circumambulate in impure clothes.
- (e) To leave *ramal* and *izdtebā'* without any excuse.

- (f) To cover more distance in the rounds of circumambulation.
- (g) To combine two Tawāfs without offering two *raka'at* prayer in between but allowed if reciting prayers is *makrooh* at that time.
- (h) To leave *istilām* of *Hajr-e-Aswad*.
- (i) To circumambulate during *Khutbah* or during a *fardh* prayer.
- (j) To eat during circumambulation.



2.8 The Sa‘ee

Now is the turn of *Sa‘ee* after drinking Zamzam water. It is better to come in front of *Hajr-e-Aswad* (Black Stone) before proceeding for *Sa‘ee*, and to stand on the brown stripe. Then perform *istilām* or *ishārah* to *Hajr-e-Aswad*. Then proceed to *Safā*. Climb on *Safā* to the extent that you can see the *Ka‘bah*. Nowadays, the *Ka‘bah* is not distinctly visible because of the obstructions by pillars and buildings, but still one can have a glimpse. If you can see the *Ka‘bah*, then good, but it is not compulsory. Stand facing the *Ka‘bah* and make the following *nīyyah* (intention) without raising hands.

A *Niyyah (intention):*

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةً
اَشْوَاطٍ لِلّٰهِ عَزَّ وَ جَلَّ ، فَيَسِّرْهُ لِيْ وَ تَقَبَّلْهُ مِنِّىْ .

*‘Allāhumma ‘inee ‘ureedus sa‘aya baynas
safā wal marwata sab‘ata ‘ashwātin lillāhi
‘azza wa jalla, fayassirhu lee wa
taqabbalhu minee.*

“O Allah! I intend to make *Sa‘ee* of seven rounds between *Safā* and *Marwah* for the pleasure of Allah ﷻ. So O Allah! make it easy for me and accept it.”

Then after *nīyyah*, raise both hands up to the shoulders for *du‘ā* (supplication). Face the palms of the hands to the sky and say : اللهُ أَكْبَرُ “*Allahu Akbar*” (takbeer) three times, then: لَا إِلَهَ إِلَّا اللهُ “*Lā ilāha illallāh*” (tahleel) three times, then recite *durood* to Prophet ﷺ. Then whatever *du‘ā* you ask, Allah ﷻ will accept it.

Different books have different *du‘ā* . If you remember any of them, you can recite them. Otherwise, following are some famous supplications that the Prophet ﷺ and the *Sahābah Karām* رَضِيَ اللَّهُ عَنْهُمْ used to recite.

1. The Prophet ﷺ ascending on Mount Safā used to recite:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللهُ
وَحْدَهُ ، أَنْجَزَ وَعْدَهُ ، وَ نَصَرَ عَبْدَهُ ، وَ هَزَمَ
الْأَحْزَابَ وَحْدَهُ .

*Lā 'ilāha 'illallāhu wahdahoo lāshareeka
lahoo lahul mulku wa lahul hamdu, wa huwa
'alā kulli shay'in qadeer. Lā 'ilāha 'illallāhu
wahdah, 'anjaza wa'dah, wa nasara 'abdah,
wa hazamal 'ahzāba wahdah.*

“There is no deity except Allah. He is the One. No one is His partner. The sovereignty belongs totally to Him. All praise is for Him and He has the Power over all. There is no deity other than Allah. He is the One. He fulfilled His Covenant and helped His servants. He defeated all the armies alone.”

2. The Prophet ﷺ also used to recite:

لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ
وَ لَوْ كَرِهَ الْكَافِرُونَ .

*Lā 'ilāha 'illallāhu wa lā na'budu 'illā
'iyyāhu, mukhliseena lahuddeena, wa law
karihal kāfiroona.*

“There is no deity other than Allah. We worship Him and only Him following the Path single-mindedly.”

3. Abdullah bin 'Umar used to recite:

اَللّٰهُمَّ اِنَّكَ قُلْتَ : " اُدْعُونِيْ اَسْتَجِبْ لَكُمْ " وَ اِنَّكَ
لَا تُخْلِفُ الْمِيْعَادَ ، وَ اِنِّىْ اَسْئَلُكَ كَمَا هَدَيْتَنِىْ لِاِسْلَامٍ
اَنْ لَا تُنْزِعَهُ مِنِّىْ حَتَّى تَتَوَفَّائِىْ وَ اَنَا مُسْلِمٌ .¹

*'Allāhumma 'innaka qulta : “ 'Ud'oonee
'astajib lakum' ” wa 'innaka lā tukhliful*

¹ موطا مالك : 1/ 372-373 (Muatta' Mālik : 1/ 372-373)

*mee‘ād, wa ‘inneea‘as‘aluka kamā
hadaytanee lil‘islāmi ‘an lā tanzi‘ahoo
minnee hattā tatawaffāniya wa ‘na muslimun.*

“O Allah! You declared: ‘Call me, I will accept your call.’ And undoubtedly You never betray. And I beg you not to take back the guidance of Islam that you bestowed upon me till my death, letting me to live as a Muslim throughout my life in this world.”

B *Meelain akhzarain*

Two green-coloured tube lights are fixed as two boundaries. During *Sa‘ee*, the pilgrims should run moderately between these two boundaries. If one has an excuse and cannot run, then there is no harm. Ladies should not run.

During *Sa‘ee*, the following supplication should be recited according to Sunnah:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَلَتَّعَلَمُ ،
إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

*Rabbighfir warham wa tajāwaz ‘ammā
ta‘lam, ‘innaka ‘antal ‘a‘azzul ‘akram.*

“O my Sustainer! Forgive me and have mercy upon me. Ignore the wrongs of me that all is in your knowledge. Truly, You are the Most Honoured and the Most Exalted.”

The first round has been completed (from Safā to Marwah). After arriving at Marwah, stand a little right facing *Qiblah*. Then here, recite the same supplication that was done at Safā. Now, again start the second round by proceeding towards Safā. The second round will be complete on Safā, and then the third round will be from Safā to Marwah. Thereafter, the seventh and last round will finish on Marwah. Males have to take care to run in between the two green tube lights.

C Issues related to Sa‘ee

The following points must be kept in mind for the performance of *Sa‘ee*:

1. *Sa‘ee* is *wājib* for *Ahnāf*. Hence, for leaving it without any genuine excuse, دَمٌ *dam* is to be given.
2. It is *Sunnah* to perform *Sa‘ee* just after *Tawāf*. If there is no excuse or exhaustion, then perform *Sa‘ee* immediately, otherwise you can do it afterwards.
3. If there is doubt about the number of rounds completed, take the minimum number that you are sure you have completed, and then complete the rest.
4. *Sa‘ee* can be performed on a wheelchair in case of sickness or other excuse.

5. If *Jamā'at* for *Salāh* has been started, then leave the *Sa'ee* and join the *Salāh* . Then, after completing the *Jamā'at Salāh* , come back and continue *Sa'ee* from the same place that you left it, and complete the remaining rounds.

D Conditions of Sa'ee

1. To perform the *Sa'ee* oneself, either by walking or on a ride. Replacement by another person is not allowed.
2. To perform *Sa'ee* after all seven circumbulations طواف, or after 4 or 5 or 6 ones.
3. To have *Ihrām* before *Sa'ee* for Hajj or 'Umrah.
4. To start with *Safā* and end with *Marwah*. If one has started from *Marwah*, that round will not be counted. He or she has to start from *Safā*.
5. To complete the majority of the seven rounds (i.e. 4, 5, 6 or 7) – once they are completed, then *Sa'ee* has been performed.
6. For Hajj, to perform *Sa'ee* during the prescribed period. For 'Umrah only, there is no condition of prescribed time. But in case of *Qārin* or *Mutamatti'* performing 'Umrah, this condition is liable. ¹

¹ Extract from Mu'allimul Hujjāj

E Wājibāt of Sa‘ee

1. To start *Sa‘ee* with Safā and end at Marwah.
2. To perform *Sa‘ee* on foot if there is no problem.
3. To complete seven rounds, out of which 4 are *fard* (obligatory) and the other 3 are *wājib*. If one leaves the remaining three rounds, *Sa‘ee* will be performed, but $\frac{1}{2}$ *Sā‘* صاع of wheat or its equivalent money per remaining round will have to be paid.¹
4. To cover the whole distance between Safā and Marwah.
5. To perform *Sa‘ee* after the Tawāf has been performed, in purification against *Hadth Akbar* (sex indulgence, menstruation or post-natal bleeding).

F Sunan of Sa‘ee

1. To proceed for *Sa‘ee* after performing *istilām* or *ishārah* at Hajr-e-Aswad.
2. To exit from Bāb-us-Safā for the performance of *Sa‘ee*.
3. To perform *Sa‘ee* immediately after the Tawāf.
4. To indulge continuously in *muwalāt* موالات (one after another) during the rounds of *Sa‘ee*.

¹ Mu‘allimul Hujjāj

5. To be in the condition of *Tahārah* (purity) throughout *Sa‘ee*.
6. To recite the recommended supplications.
7. To run moderately in between the two green boundaries.

G Mustahabbāt of Sa‘ee

1. To make *nīyyah* (intention) (for *Ahnāf*).
2. To stay quite a while at *Safā* and *Marwah*.
3. To recite every supplication three times.
4. To start *Sa‘ee* afresh if too much delay occurs between the rounds, or a time-gap in one round for any reason is not justified. But it is *mustahab* only when the rounds are less than 4, otherwise there is no need of starting again.
5. To offer 2 *raka‘at* of *Salāh* in the mosque after finishing *Sa‘ee*.

H Makroohāt of Sa‘ee

1. To sell and purchase.
2. To talk of things that diminish humbleness and softness of heart.
3. Not to recite supplications.
4. Not to perform the rounds continuously.

5. Not to ascend Safā and Marwah.
6. To expose the *Satr*.
7. Not to run moderately in between the two green-light boundaries.



Al- Mas'ā

2.9 Halq or Qasr

A *The Importance*

It is important to have *Halq* or *Qasr* after the performance of *Sa'ee*. *Halq* means to get the head shaven, and *Qasr* means to get the hair of the head clipped. *Halq* is preferred over *Qasr*. Allah ﷻ mentioned *Halq* before and then *Qasr* in the Qurā'n. Moreover, in the Ahādeeth, *Halq* has been preferred.

In a Hadeeth narrated by Abu Hurairah رضي الله عنه :

اَللّٰهُمَّ اغْفِرْ لِلْمُحَلِّقِيْنَ، قَالُوْا: يَا رَسُوْلَ اللهِ! وَالْمُقَصِّرِيْنَ ؟
 قَالَ: اَللّٰهُمَّ اغْفِرْ لِلْمُحَلِّقِيْنَ ثَلَاثًا، فَقَالُوْا: يَا رَسُوْلَ اللهِ !
 وَ الْمُقَصِّرِيْنَ ؟ قَالَ : وَ الْمُقَصِّرِيْنَ .¹

The Prophet ﷺ said: “O Allah! Pardon to those with *Halq*.” The *Sahābah* رضي الله عنهم said: “O Prophet of Allah! What about those with *Qasr*?” The Prophet ﷺ supplicated three times for the people of *Halq*. The *Sahābah* then again said: “O Prophet of Allah! What about those with *Qasr*?” Then the Prophet ﷺ supplicated for the people of *Qasr*.

From other sources, the Prophet ﷺ said:

¹ : مصنف ابن أبي شيبة 4/ 226-227 (Ibn Abi Shaibah : 4/ 226-227)

لِكُلِّ مَنْ حَلَقَ رَأْسَهُ، بِكُلِّ شَعْرَةٍ سَقَطَتْ نُنُورُ يَوْمِ الْقِيَامَةِ.¹

“The one who got *Halq* of his head, he shall receive light on the Day of Resurrection for each hair that has been taken out of the head.”

In the light of the above, it is preferred to have *Halq*. However, the *Qasr* is allowed. But just one point has to be kept in mind, that if the hair is long, then at least 1 cm should be clipped.

It is agreed upon by all that *Halq* is not allowed for females. Hence, they cannot get it done. They shall get only *Qasr* performed on their hair. Hence, either they should clip 1 cm hair themselves from one bunch, or get it clipped by some other lady or *mahram* gentleman. At least one quarter of the hairs on the head should be clipped in total.

B The matters related to Halq and Qasr

1. The hair should be cut or shaved after *Sa‘ee* in *Ihrām-e-‘Umrah*.
2. If one is bald and has no hair on his head, then just to use a razor is enough.
3. If there is a wound on the head, and it is not possible to use a razor on the head, then there is no need of haircut, with out that he will come out from the *Ihrām*. (This is applicable only for

¹ ابن حبان (Ibn Habbān)

‘Umrah. For Hajj, it will be better for him to wait until 12th of Dhul Hijjah).

4. The *Muhrim* can clip his own hair and also the hair of others.
6. If there is any problem in shaving, e.g. non-availability of a razor, or non-availability of any person to shave, or a wound on the head, then it is *wājib* to get the hair clipped.



2.10 End of ‘Umrah

A *Putting Off Ihrām*

Now, after getting *Halq* or *Qasr*, your ‘Umrah has been completed. Now you can wear your common dresses, shoes and apply perfume. In short, all the restrictions of Ihrām are lifted.

Make all effort to offer all Fard Prayers with the *jamā‘ah* (in congregation) during your stay at Makkah Mukarramah. If possible recite the whole Qur’ān as well. Shiekh Ibrahim Nakh‘ee used to like the person who used to come to Makkah Mukarramah and did not exit without reciting the whole Qur’ān.¹

B *Abundance of Tawāf and ‘Umrah*

The prayer of the House of Allah is Tawāf, as understood from the Hadeeth. Hence, all the time other than *fardh* prayer should be spent in Tawāf. Don’t bother about the weather. You will get more *thawāb* (reward) if you perform *Sa‘ee* in intense heat or hot summer. Al-Hasan Al-Basri has narrated in his *Risālah*:

“The Prophet ﷺ said: ‘One who completed the Tawāf of *Bait-ullāh* with seven

¹ Hidāyatus Sālik : 2/954

circumbulations and performed *istilām* of *Hajr-e-Aswad* in every round without giving inconvenience to the others and didn't talk during circumbulations except the *dhikr* of Allah ﷻ, gets seventy thousand virtues for each step that he takes up and down and then his seventy thousand evils are forgiven.”¹

With abundant Tawāf, one can perform abundant ‘Umrah. There is no prohibition in it. A person should take advantage of the opportunity which may not be obtained in future. Hence, every person should perform ‘Umrah as much as possible, either before Hajj or after Hajj except on the following 5 days:

9 Dhul Hijjah, to 13 Dhul Hijjah.

To perform ‘Umrah in these days is *makrooh tahreemi*.

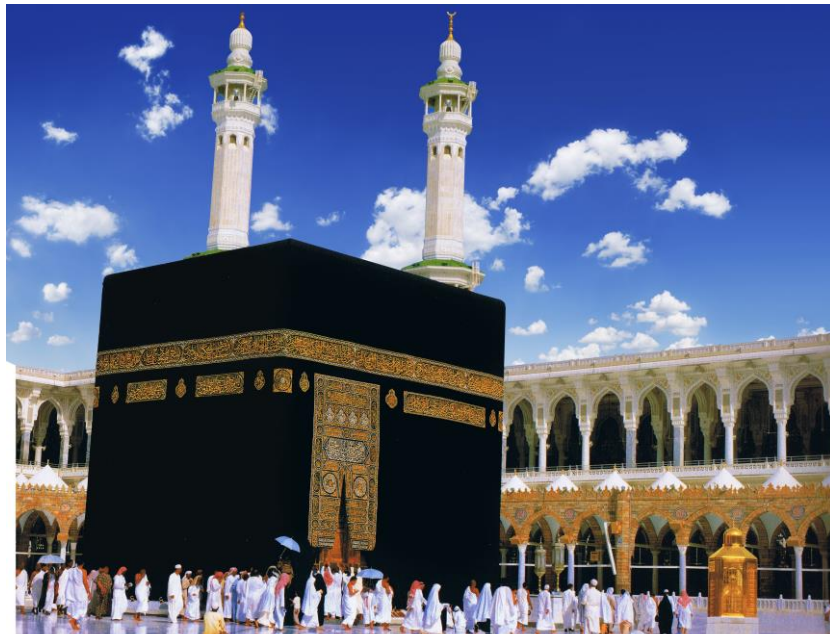
During your stay at Makkah Mukarramah, *dhikr*, recitation of the Holy Qur’ān, Tawāf and ‘Umrah should be repeatedly carried on until the start of the days of Hajj.

¹ Hidāyatus Sālik : 1/57

CHAPTER 3 HAJJ IN DETAIL

3.1 The Period of Hajj: 8-12 Dhul Hijjah

The assigned days of Hajj in every year are from the 8th to the 12th of Dhul Hijjah. Your whole journey was basically for these days. Now fully prepare yourself for the Hajj, as now the real task is to commence. Kindly keep firmly in your mind that the Devil asserts with all might at this time to get you to commit such follies that may spoil your Hajj. You have to realise intensely that the Devil is your enemy and hence you have to perform Hajj by evading all devilish actions. Whenever anyone passes a remark to you, you have to respond in the best manner.



3.2 The First Day: 8 Dhul Hijjah

A *Putting on the Ihrām*

If you are *Qārin* or *Mufrid*, and you have put on Ihrām beforehand, then that Ihrām is sufficient for you. But if you are performing a *Tamattu'* Hajj and you had already taken off your Ihrām after 'Umrah, then you have to put on the Ihrām for Hajj.

The details about putting on the Ihrām have been mentioned earlier. Following is a summary:

- Dress up your hair.
- Shave or otherwise remove your undesired body hair – under the armpits and under the navel.
- Take a bath with the intention of Ihrām. If you are unable to take a bath for any reason, then make ablution.
- Taking off all stitched clothes, put on the two sheets of Ihrām. (Note that ladies should continue to wear their ordinary stitched clothes.)
- Wear Hawaii thongs, or any thongs in which the top raised bone is visible.
- It is *mustahab* (recommended) for males to have the *nīyyah* (intention) of Ihrām in the Harām Shareef. If possible, they should perform Tawāf as well. Then they should offer 2 *raka'at*

for Ihrām after praying *nafl* for Tawāf. If, due to the crowd, it is not possible to perform Tawāf, then they should offer 2 *raka'at* for Ihrām and make *nīyyah* (intention) for the Hajj.

- Ladies should put on the Ihrām at the place where they are residing.

B *The niyyah and Talbiyah*

You have to make the *nīyyah* (intention) by spelling out the type of Hajj that you intend to perform – *fardh* (obligatory) Hajj or *nafl* (voluntary) Hajj. If you are performing *Hajj Badal* (i.e. on somebody else's behalf), then you have to mention the name of the person with the parentage (so-and-so son/daughter of so-and-so) for whom you are performing the Hajj.

a) *Make the niyyah (intention) by saying:*

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ .

'Allh āumma ' innee 'ureedul hajja
fayassirhu lee wa taqabbalhu minnee.

“O Allah! I make intention for Hajj. Please make it easy for me and please accept it on my behalf.”

b) *After niyyah, recite talbiyah three times:*

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ،
اِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَ الْمُلْكُ ، لَا شَرِيْكَ لَكَ .

“Labbayka Allāhumma labbayk, Labbayka lā shareeka laka labbayk, Innal Hamda, wanne‘mata laka wal mulk, lā shareeka lak.”

After *talbiyah*, recite *durood shareef*, and then make *du‘ā* (supplication) for yourself and the whole Ummah.

C Departure to Minā

It is preferred to start for Minā on 8 Dhul Hijjah, the *Yaum ut-Tarriyah* or *Yaum un-Naqlah* after sunrise. Recite *talbiyah* throughout your journey. When you arrive in Minā, be careful that you go in the same tent number which the *Mu‘allim* has given to you. If you go in any other tent, the one to whom that tent has been assigned will quarrel with you. Often it has been observed that persons were quarrelling about the tent. How bad it is that the Hajj commences with quarrels. Hence be very alert that you don’t become a source of quarrel.

Please also keep in mind not to spread your mats and sheets to acquire others’ place. Try and take up the least amount of space possible.

Now you have to offer your *Zuhr*, *‘Asr*, *Maghrib*, *‘Ishā* and the next day’s *Fajr* prayers at this place.

This night at Minā is a very important night. Please try to understand its importance. Keep yourself busy in prayers and supplications as much as possible.

Realise that by indulging fully in the prayers and supplications, you are preparing yourself for the coming day: *Yaum-e-‘Arafah*. Enlighten your heart with the glittering rays in the night at Minā in order to attain and absorb the sublime rays of *Yaum-ul - ‘Arafah*.

Alas! It has been observed that people talk about the politics and worldly affairs here. Some spend the time in sleeping and some in roaming and meeting others. All these mundane affairs can be carried on any time in one’s life, but the blessings and holiness of this night may not be available again.

D Important caution

The period of the Hajj commences from the 8th of Dhul Hijjah, commencing from the evening following the 7th day of Dhul Hijjah. If your *Mu‘allim*, because of some administrative reasons, informs you to proceed to Minā on that night, then don’t quarrel or argue with him. You should follow his orders and this is not going to make any difference in the quality of your Hajj.

E Issue about the prayers at Minā

It is quite clear that you will offer prayer in Minā accordingly: *Qasr* prayer if you are a *Musāfir* (traveller) and full prayer if you are *Muqeem* (resident).

Explanation: Often, a pilgrim may arrive in Makkah Mukarramah less than 15 days before 8th Dhul Hijjah, but he makes the *niyyah* (intention) of staying in Makkah for 15 days. This is not correct he will be a *Musāfir* because he will definitely go to Minā on the 8th and to ‘Arafah on the 9th. Thus, such a person should offer *Qasr* prayers throughout the period of his stay in Makkah, and at Minā also. ¹

F Night Stay in Minā

The night stay in Minā is Sunnah. Make efforts that you stay in Minā in the night. Take this stay as a very precious opportunity, and carry on *dhikr* and supplications in the whole night as much as possible.



MINĀ

¹ Mu‘allimul Hujjāj: p63; Hidāyatus Sālik :3/978

3.3 The Second Day: 9 Dhul Hijjah

A *Depatruue to ‘Arafah*

Offer *Fajr* prayers at Minā. The Prophet ﷺ started from Minā for ‘Arafah after sunrise. ¹

Hence, you should try to offer *Fajr* at Minā on 9 Dhul Hijjah, and then start for ‘Arafah after sunrise.

Nowadays, the *Mu‘allims* take the pilgrims in the night. They persuade the pilgrims to start in the night, warning of the scarcity of buses in the morning. The result is that some go in the night and some remain to go in the morning. This creates a great chaos, which is unbearable and very distressing. A bus arrives, and the old, children, ladies, sick persons and disabled persons all run to have a seat in the bus. The result is that some fall and get injured. Some persons sit calmly with patience. The result is that people arrive up to 3pm or 4pm on 9th Dhul Hijjah at ‘Arafah. There is always the danger that the sun may set, and people arrive on 10th Dhul Hijjah, after sunset. Hence, all this requires great planning and alertness to prevent all these hardships.

My humble suggestion as a solution is that those who are healthy and young should start just after sunrise by following the Sunnah, provided that they don’t have old or disabled family members. The others should follow the *Mu‘allim* [***and depart during the***

¹ Muslim : 4/14

night] as it is not *harām* but *makrooh* to arrive at ‘Arafah before dawn. Hence, the old and disabled people should work upon the Islamic principle **أَلَدِّينُ يُسْرُ** (The *deen* is for convenience).

B Wuqūf (standing) at ‘Arafah

Following are the reasons for assigning the name ‘Arafah to this place:

- Adam **عَلَيْهِ السَّلَامُ** was placed from the Paradise to this world in the Indian territory, and Hawwa was placed at Jeddah. Then these two met each other at this place, ‘Arafah.
- Jibreel **عَلَيْهِ السَّلَامُ** taught the rituals of the Hajj to Ibrahim **عَلَيْهِ السَّلَامُ** at this place.
- The hills here are termed *A‘rāf*.
- People humble themselves and weep in the plain of ‘Arafah, accept their sins and beg forgiveness.¹
- In my humble opinion, one reason is that the servant of Allah meets Allah **عَلَيْهِ السَّلَامُ** at this place. This is the reality that cognition of Allah **عَلَيْهِ السَّلَامُ** is achieved according to one’s righteousness and capabilities. Some attain much nearness, some

¹ Hidāyatus Sālik :3/1006

little nearness and some feel it and some don't feel it.

Anyway, this activity is the main component of the Hajj. If anyone did not stay at 'Arafah for any reason, he/she did not perform the Hajj.

The period of the stay at 'Arafah is from noon to sunset. One should keep oneself engaged fully in worship and supplications. Always keep in mind that you may not get another opportunity to come here. Consider it a very precious chance and duration. Some Hujjāj come many times only to enjoy the pleasure of these 6 hours' stay at 'Arafah. They crave every year to come again and again for this.

Another marvellous thing is that 'Arafah presents the scene of the Paradise: all the good people will gather at Paradise to have the vision of Allah ﷻ. Similarly in 'Arafah, the Hujjāj gather at one place and meet their Creator, Guide and Sustainer spiritually.

Just consider that the stay at 'Arafah is the essence of the Hajj. It is as if a large convocation is held with fixed and appointed hours in which everyone is honoured.

The Ahādeeth declare that Hajj is basically the stay at 'Arafah. Now the realisation comes that all the arrangements are made for the final gathering of all the pilgrims and the place to attend the convocation held by Allah ﷻ for giving the awards. Therefore, anyone who attends this convocation with full conscious awareness or just unknowing manner gets

the benefit just because of his or her presence at such a blessed gathering. But the one who did not come even for a moment is totally deprived of any award of any kind.

The pilgrims must continue reciting *talbiyah*, *tahleel*, *dhikr*, *takbeer*, *tilawat* and supplications as much as possible and then ask Allah ﷻ whatever they want. Insha Allah He will grant their prayers.

The Prophet ﷺ said:

خَيْرُ الدُّعَاءِ دُعَاءُ عَرَفَةَ .¹

“The best supplications are those of *Yaum-ul - ‘Arafah*.”

The Prophet ﷺ used to recite the following supplication many times on *Yaum-ul - ‘Arafah*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .²

“*Lā ’ilāha illallāhu wahdahu lā shareeka lahu – Lahul mulku walahul Hamd – Biyadihil khayr. Wa huwa ‘alā kulli shai’in Qadeer.*”

¹ ترمذی : 5/572 (Tirmidhi : 5/572)

² مسند أحمد : 2/210 (Musnad Ahmad : 2/210)

“There is no deity other than Allah. He is the One. No one is His partner. The Kingdom is His. All the praise is for Him and He is the Controller of everything.”

Ali عليه السلام narrated that the Prophet ﷺ used to recite the following supplication many times:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُوْلُ وَ خَيْرًا مِّمَّنْ قُوْلُ ، لَكَ
صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ ، وَ اِلَيْكَ مَابِيْ ،
لَكَ رَبِّ تُرَاثِيْ ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ
وَسْوَاسَةِ الصَّدْرِ ، وَ شَتَاتِ الْاَمْرِ . اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ
مِنْ شَرِّ مَا تَجِيْءُ بِهِ الرِّيْحُ .¹

“*Allāhumma lakal hamdu kalladhī taqulu wa khayran mim mā naqoolu; Laka Salāti wa nusukī wa mahyāya wa mamāti; wa ‘ilayka ma’ābī, Laka Rabbi turāthī. Allāhumma innī a‘oodhu bika min ‘adhābil Qubri, wa waswasatis sadri, wa shattātil’amri. ‘Allāhumma innī a‘oodhu bika min sharri mā tajee’u bihir reehu.*”

“O Allah! All the praises are for You as done by You and better than the praises done by us. O Allah! My Salāt is only for you and my Hajj is only for you and my life

¹ الترمذی : 5/537 (Tirmidhi : 5/537)

and my death and my abode is only with You. O My Sustainer! My property and my money all is also for You.

O Allah! I take refuge from the punishment of the grave. I take refuge from the badness of the heart and the worsening of my affairs and also I take refuge from the evil carried by the blowing wind.”

Ali عليه السلام narrated that once the Prophet صلى الله عليه وسلم said, “My supplication and those of the Prophets before me was mostly the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَ
فِي سَمْعِي نُورًا وَ فِي بَصَرِي نُورًا ، اللَّهُمَّ اشْرَحْ لِي صَدْرِي
وَ يَسِّرْ لِي أَمْرِي وَ أَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدرِ وَ شَتَاتِ
الْأَمْرِ وَ فِتْنَةِ الْقَبْرِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلْجُ فِي
الَّيْلِ وَ شَرِّ مَا يَلْجُ فِي النَّهَارِ وَ شَرِّ مَلْتَهَبُ بِهِ الرِّيحُ وَ
مِنْ شَرِّ بَوَائِقِ الدَّهْرِ .¹

“*Lā 'ilāha illallāhu wahdahu lā shareeka lahu lahu mulku walahul Hamd,. Wa huwa 'alā kulli shai'in Qadeer. Allāhummaj'al fī qalbī Noorā wa fī sam'ī noorā, wa fī basarī noorā,*

¹ البيهقي : 5/117 (Al-Baihqui : 5/117)

Allāhum masharah lī Sadrī wa yassir lī amrī wa a‘oodhu bika min waswāsisadri wa shattātil ‘amri wa fitnatil Qabri , Allāhumma innī a‘oodhu bika min sharri mā Yaliju fil layli wa sharri mā yaliju fin nahāri wa sharri mā tahubbu bihi riyāhu wa min sharri bawāiqiddahri. ”

“There is no deity other than Allah. He is the One. No one is His partner. The Kingdom is His. All the praise is for Him and He is the Controller of all things.

O Allah! Bestow light in my heart, my ears and my eyes. O Allah! Open my chest and make my tasks easy. I beg your refuge from the suspicions of the hearts and the calamities of affairs and the punishment of the grave.

O Allah! I beg your refuge from the evils that enter in the night and the evils that enter in the day and from the evil that is brought by the wind and from the evils of the contemporary accidents.”

It is said about Abdullah ibn ‘Umar that he used to recite loudly the following supplication in the evening of Yaum-e-‘Arafah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَلِيلٌ . اَللّٰهُمَّ اهْدِنَا بِلِتَّقْوَى

وَنِيْنًا بِلْتَقْوَى وَ اغْفِرْلَنَا فِى الْاٰخِرَةِ وَ الْاُوْلَى .

“Lā ’ ilaaha illallāhu wahdahu lā shareeka lahu lahu mulku walahul Hamd, Wa huwa ‘alā kulli shai’in Qadeer. Allāhummahdinā bit taqwā wa zayyinnā bit taqwā waghfir lanā fil’ākhirati wal’oolā.

“There is no deity other than Allah. He is the One. No one is His partner. The Kingdom is His. All the praise is for Him and He is the Controller of all things.

O Allah! Guide m with the Guidance and bestow upon me the righteousness (*taqwā*) and forgive me in this world and in the Hereafter.”

Then Abdullah ibn ‘Umar used to recite the following supplication in a low voice:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ وَ عَطَائِكَ رِزْقًا طَيِّبًا مُّبَارَكًا ،
اَللّٰهُمَّ اِنَّكَ اَمَرْتَ بِالْذُّعَاءِ وَ قَضَيْتَ عَلَى نَفْسِكَ بِالْاِجَابَةِ وَ
اِنَّكَ لَا تُخْلِفُ وَعْدَكَ وَ لَا تُكَذِّبُ عَهْدَكَ ، اَللّٰهُمَّ مَا
اَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ لِيْلَيْنَا وَ يَسِّرْهُ لَنَا وَ مَا كَرِهْتَ مِنْ
شَرٍّ فَكَرِّهْهُ لِيْلَيْنَا وَ جَنِّبْنَاهُ ، وَ لَا تَنْزِعْ مِنَّا الْاِسْلَامَ مَبْعَدًا اِذْ
اَعْطَيْتَنَا¹.

¹ (Al- Tibrān ī : Du‘ā : 878) : الطبرانى ، الدعاء

Allāhumma innī as'aluka min fadlika wa 'atāika rizqan tayyiban mubārakan, Allāhumma innaka 'amarta bid du'āei wa qadayta 'alā nafsika bil 'ijābati wa innaka lā tukhlifu wa'daka wa lā tukadh-dhibu 'ahdaka , Allāhumma mā ahabta min khairin fahabbihu ilaynā wa yassirhu lanā wa mā karihta min sharrin fakarrihu ilaynā wa jannibnāhu wa lā tanza' minnā al-Islāma ba'da iz a'taytanāhu.

“O Allah! I beg of you the pure and blessed sustenance with your pleasure and acknowledgement.

O Allah! You have ordered us to ask supplications and You have taken on Yourself the responsibility of accepting them and definitely You neither act against Your promise nor belie Your promise.

O Allah! Whatever goodness you like most, make it my beloved and make it easy to achieve; and whatever evil You dislike, make it disliked for me and keep me away from it. Kindly don't deprive me from Islam after bestowing it upon me.”

Abdullah ibn Mas'ood رضي الله عنه narrated that the Prophet ﷺ said:

“Whoever recites this supplication in the evening of 'Arafah, Allah ﷻ shall accept

all this provided he/she does not commit sin and usurp the rights of family members. Following is the supplication:

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ ، سُبْحَانَ الَّذِي فِي
الْأَرْضِ مَوْطِنُهُ ، سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ ،
سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ ، سُبْحَانَ الَّذِي
فِي النَّارِ سُلْطَانُهُ ، سُبْحَانَ الَّذِي فِي الْهَوَاءِ رَوْحُهُ
(رَحْمَتُهُ) ، سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ ، سُبْحَانَ
الَّذِي وَضَعَ الْأَرْضَ ، سُبْحَانَ الَّذِي لَا مَنَجًا مِنْهُ إِلَّا إِلَيْهِ.¹

*Subhānalladhī fis samāei 'rshuhoo,
Subhānalladhī fil ardi mawti'uhoo,
Subhānalladhī fil bahri sabīluhoo,
Subhānalladhī fil jannati rahmatuhoo,
Subhānalladhī fin nāri sultānuhoo,
Subhānalladhī fil hawāei rawhuhoo
(rahmatuhoo), Subhānalladhī rafa'assamā'a,
Subhānalladhī wad'al'arda,
Subhānalladhī lā manja'a minhu 'illā 'ilayhi.*

‘Blessed and Exalted is He who has the Home in the Hereafter.

Blessed and Exalted is He whose relaxation is at the land.

Blessed and Exalted is He whose route is through the ocean.

¹ الدر المنثور : 1/228 (Al- Durrul Manthoor : 1/228)

Blessed and Exalted is He whose mercy is in the Paradise.

Blessed and Exalted is He whose wrath is in the Hell.

Blessed and Exalted is He whose mercy is in the winds.

Blessed and Exalted is He who raised the sky.

Blessed and Exalted is He who maintained the earth.

Blessed and Exalted is He, the one without whom there is no place of security.’ ”

Jābir ibn ‘Abdullah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

“Whoever recites the following supplications in ‘Arafah facing *Qiblah* in the evening of ‘Arafah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Lā ilāha illallāhu wahdahu lā sharīka lahu, lahul mulk walahul Hamdu wa huwa ‘alā kulli shai’in Qadeer (100 times).

Qul huwa Allāho Ahad ... up to the end (100 times)

Allāhumma salli ‘alā Muhammadin kamā sallayta ‘alā Ibrahīma wa ‘alā āli Ibrahīma,

*innaka Hameedum majeedun wa ‘alaynā
ma‘ahum* (100 times)

Then Allah asks the angels, “What is the reward for this servant of Mine? Who recited My *tasbeeh*, *tahleel* and *takbeer*, narrated My Greatness and praised Me and then recited *durood* for my Prophet, O angels! stand evidence! I have forgiven him/her and have accepted his/her recommendation. If this servant of mine asks Me about any pilgrim present in ‘Arafah, I will accept his/her recommendation.”

Those who are praying are hereby requested to pray for the writer of this treatise, Shabbir Ahmad and its translator Qazi Ashfaq Ahmad in English.

C *The Prayers of Zuhr and ‘Asr in ‘Arafah*

At ‘Arafah, following the principle of *Jama‘-Taqdeem*, the prayers of *Zuhr* and ‘*Asr* are combined by offering ‘*Asr* prayer earlier in the time of *Zuhr*. *Ahnāf* have the following conditions to combine, otherwise these two should not be combined:

1. To offer ‘*Asr* prayer immediately after *Zuhr* prayer.
2. To offer both prayers in *Jamā‘at*.
3. To offer both prayers behind the Imām of the time.

4. To be under the Ihrām of Hajj during these two prayers. For example, if one offered *Zuhr* prayer behind the Imām without Ihrām, then he/she cannot offer ‘*Asr* prayer in *Zuhr* time.
5. To be in ‘Arafah.
7. The day should be 9th of Dhul Hijjah.

Keeping in view the above conditions, *Ahnāf* persons are requested to offer *Zuhr* and ‘*Asr* prayers in their timings without combining them together because they have to go to Masjid ***Namirah*** to offer prayers under the Imam. There are many problems in going to Masjid ***Namirah*** to forget the way, to walk on foot, to pass most time in coming and going. Then when are you going to perform supplications? This is a very peaceful concentrated time that must be passed for acquiring the blessings and the bounties for Allah ﷻ. When you offer *Zuhr* and ‘*Asr* in your tent, then don’t combine them. You will see many performing the combination prayer. Don’t copy them and don’t argue with them. This great moment is not suitable for discussing differences when the atmosphere and the scene is Paradise-like.

D Qasr (Short) or Itmām (full prayers)

Here also is the same issue as in Minā. If you are a traveller (*Musāfir*) then offer *Qasr* for *Zuhr* and ‘*Asr*,

and if you are resident (*Muqem*) then offer full prayers for *Zuhr* and '*Asr*.

It has been sometimes observed that the *Muqem* persons, while offering prayer in Masjid ***Namirah***, offer 2 *raka'at* prayer by following the Imām. Such persons are requested to stand up when the Imām turns his head for salām and then complete their 2 *raka'ats*.

E Issues about the stay at 'Arafah

1. The whole plain of 'Arafah is the place of stay for the pilgrims. One can stay wherever one wants, except the 'Valley Batan 'Arafah'. It is agreed upon by all that this Valley is out of 'Arafah.
2. It is preferred to stay near Jabal-ur-Rahmah.
3. *Jumu'ah* prayer is not allowed at 'Arafah. Only *Zuhr* is to be offered.
4. It is not necessary to be pure from menstrual flow or post-natal bleeding.
5. Continuity is essential for the stay at 'Arafah. Hence, it is compulsory to stay up to sunset. If a person comes out of 'Arafah before sunset, then he or she must pay *dam*. But if that person returns back to 'Arafah before sunset, the *dam* will be nullified; and if he returns after sunset, the *dam* is required.

The persons on foot are requested to ascertain before leaving ‘Arafah for Muzdalifah that the sun has set.

6. *Wuqūf* (staying) at ‘Arafah is a major component of the Hajj. Every pilgrim has to come to this place even for a moment, sleeping or awake, conscious or unconscious, running or by aeroplane or helicopter. One has to pass through this atmosphere in order to get the blessings and rewards.
7. It is *mustahab* (recommended) to stand at the time in this place. If it is not possible to stand due to sickness or exhaustion, then the person is pardoned.

8. **Mustahabbāt (Recommended) Actions**

- Plenty of recitation of *talbiyah*, *takbeer*, *tahleel*, supplications, *istighfār* and *tilāwat-e-Qurā’n*.
- Recitation of *durood shareef*.
- Standing where the Prophet ﷺ used to stand.
- Standing facing *Qiblah* where possible.
- Standing in sunshine.
- Giving charity.

9. Makroohāt (Disliked) Actions

- Delay in *wuqūf* after combining *Zuhr* and ‘*Asr*.
- Stopping on the way.
- Lying down without any excuse during *wuqūf*.
- Reciting *Khutbah* before *Zawāl* (noon).
- *Wuqūf* with carelessness.
- Offering *Maghrib* and ‘*Ishā* prayers in ‘*Arafah* or on the way.

1. First get assured about the sunset, and then start from ‘*Arafah* to *Muzdalifah*. In the meantime, perform the actions listed in no. 8 above to your utmost.

F Departure to Muzdalifah

Muzdalifah lies between ‘*Arafah* and *Minā*. *Muzdalifah* is the name given to this place because here people come closer to *Minā*. People come much closer together at this place. This place is also called ‘*Jamā*’ because people collect together.

The pilgrims should make effort to leave for *Muzdalifah* as early as possible after sunset. The reason is that the time for enjoying the blessings and rewards from ‘*Arafah* has now finished. Now the

blessings have been transferred to Muzdalifah. The pilgrims have to arrive there without wasting time in order to get as much benefit as possible. After arriving in Muzdalifah and settling down at your stay, make proper ablution and then offer the *Maghrib* and '*Ishā*' prayers at the time of '*Ishā*'.

G *Combining Maghrib and 'Ishā' at Muzdalifah*

Maghrib is to be prayed at '*Ishā*' following the principle of *Jama' Tākheer*. The sequence is that when the time of '*Ishā*' starts, then with one *Adhaan* and *Iqāmah* offer both prayers of *Maghrib* and '*Ishā*'. There is no need of another *Adhaan* or *Iqāmah* for '*Ishā*' prayer. Also, don't offer *sunnah* or *nafl* between the *Maghrib fard* and the '*Ishā fard*'. The *Sunnah* of *Maghrib* and '*Ishā*' and the *witr* of '*Ishā*' should be offered after the '*Ishā fard*'.

Following are the points that should be observed in relation to this *Jama' Tākheer*:

1. It is not necessary to have *Jamā'at* for combining *Maghrib* and '*Ishā*'. One can offer alone as well, but *Jamā'at* is preferred.
2. Some offer *Maghrib* and '*Ishā*' prayers in 'Arafah or on the way. In the opinion of Imām Abu Haneefah and Imām Muhammad, it is a must for such persons to repeat these prayers if they arrive in Muzdalifah before dawn. If they

didn't arrive, or didn't repeat these two prayers, then *Qadhā* is not *wājib* upon them.

3. It has also been observed that those, who arrive in Muzdalifah early, start praying *Maghrib* without waiting for the time of '*Ishā*'. To offer *Maghrib* prayer after the start of '*Ishā*' time is the Sunnah of the Prophet ﷺ. They should never think that their *Maghrib* has now become *Qadhā*'.
4. If a pilgrim is delayed due to very heavy traffic to the extent that he or she is going to arrive in Muzdalifah after sunrise, then the pilgrim can combine *Maghrib* and '*Ishā*' on the way.
5. The principle of *Jama' Ta'kheer* is applicable only for Muzdalifah. If a person could not offer *Maghrib* and '*Ishā*' in Muzdalifah for any reason, then he or she should not offer these afterward in combination.

H Night Stay in Muzdalifah

To stay in Muzdalifah in the night is the Sunnah; it is not *wājib*. *Wuqūf* is *wājib*. Its time is on the *Yaum-un-Nahar* (The Day of Sacrifice) from the dawn to the sunrise.¹

According to Imām Shāfi'ī, the night stay at Muzdalifah is a component of the Hajj. There is no Hajj without it.²

¹ Badāi'us Sanāi':2/1362

² Hidāyatus Sālik :3/1048

For *Ahnāf*, the night stay in Muzdalifah is only the Sunnah. Hence, if anyone could not arrive in Muzdalifah in the night for any reason, there is no *dam* (penalty) upon him or her. But if a person does not stay in Muzdalifah in the time of *wuqūf* without any reason, then that person must pay *dam* (penalty).

Anyway, the pilgrim must take full advantage of that night by spending it in worship and supplications. Such nights cannot be procured easily. For some persons, the night of Muzdalifah is preferred over the *Laylatul Qadr* (the Night of Power). Hence, in this night, you should engage yourself in *nafl* (voluntary) prayer, recitation of the Qurā'n, *takbeer*, *tahleel*, *istighfār* and *durood shareef*.

I Wuqūf at Muzdalifah

As mentioned earlier, for *Ahnāf*, *wuqūf* at Muzdalifah is *wājib* and its exact time is from dawn (*Fajr-e-Sādiq*) to sunrise. The preferred action is to offer Fajr prayer immediately at dawn, and then to start *wuqūf*. During *wuqūf*, continue the same actions that you have been doing during your night-stay at Muzdalifah.

J Issues related with Wuqūf at Muzdalifah

1. *Wuqūf-e-Muzdalifah* can be done in any place at Muzdalifah except the Valley of Muhassir (*Wādee Muhassir*), because the Prophet ﷺ said:

وَمُزْدَلِفَةُ كُلِّهَا مَوْقِفٌ إِلَّا وَادِي مُحَسِّرٍ¹.

“The whole Muzdalifah is the place to stay except the *Wādee Muhassir*.”

2. Its duration is from the dawn to the sunrise. Hence, if some one shall stay before the dawn or after sunrise, his or her *wuqūf* is not correct.
3. If one did not perform *wuqūf* without any excuse and went to Minā in the night, then the person must give *dam* (penalty). Hence it is a must for every pilgrim to stop or continue the stay at Muzdalifah after the *Fajr* prayer on [**10 Dhul Hijjah**].
4. After *Fajr* prayer, *wuqūf* is *wājib* even for a very small period. It can be done by oneself or by being taken away in a sleeping or sick condition, or while unconscious.
5. *Nīyyah* (to recite words of intention) is not essential for *Wuqūf-e-Muzdalifah* just like *Wuqūf-e-‘Arafah*.
6. If *wuqūf* could not be performed for any reason (e.g. arriving at ‘Arafah at dawn and not being able to arrive at Muzdalifah before sunrise) then in this situation, there is no *dam* (penalty).
7. Similarly, there is no *dam* (penalty) due on a sick person, old person or lady who does not perform

¹ بدائع : 2/136 (Badāi‘us Sanāi‘: 2/136)

wuqūf at Muzdalifah due to excessive rush and crowd.

Nowadays, the general catastrophe is that the ladies, children and old persons, after completing *wuqūf* up to sunrise, go out to wait for a bus. They go on waiting, but don't get a seat because of too much rush and the danger of being hurt. The result is that they become totally exhausted by the time they arrive at Minā, and they still have to perform the great task of the *Ramee* of *Jumrah 'Uqbā*.

The Arab scholars and religious leaders, giving concession for such situations, have given the decree (*fatwā*) that such persons can leave Muzdalifah after finishing *Maghrib* and *'Ishā* prayers to go to Minā.

According to *Ahnāf*, the *wuqūf* is *wājib* after *Fajr*. Hence, the Hanafī followers become upset, and some become disgusted that this *Fiqah Hanafī* is very strict.

In this situation, my humble opinion is to give permission to the disabled and weak persons to go to Muzdalifah in the night so they don't get tired and exhausted on the next day. And there shall not be any *dam* (penalty) paid by them. Hence, some Hanafī *Fuqahā*, such as Allāmah Alāuddīn Kāsāni and others, have clearly given the verdict that if one cannot perform *wuqūf* for some reason, then there should not be any *dam*.

This is the reason that the Prophet ﷺ used to send the weak persons of his family to Minā from Muzdalifah in the night. Abdullah ibn Abbās said:

“I am one of those whom the Prophet ﷺ sent with the weak persons of his family to Minā.”¹

It is also confirmed that the Prophet ﷺ had permitted Sawdah and Umm Salamah to go to Minā in the night of Muzdalifah, but they should take care that they should not perform *Ramee* of *Jamrah ‘Uqbā* before *Fajr* prayer. Some scholars permit the *Ramee* to be performed on the 10th of Dhul Hijjah even before *Fajr* prayer (according to *Ahnāf*, the time of *Ramee* starts with *Fajr* prayer.)

I have received the *FATWĀ* from *DĀRUL ‘ULOOM DEOBAND, India*, in the favour of same opinion.

FATWĀ No. Th/279, dated 7/5/1425 AH (26/06/2004). Written by Mufti Mahmood Hassan Buland Shahri, signed by Mufti Habibur Rahman Mufti Muhammad Zafirud Din, Mufti Kafilur Rahman.

I have received the *FATWĀ* from *DĀRUL ‘ULOOM KARACHI, PAKISTAN* in support of my above opinion.

FATWĀ No. 689, Dated : 26/1/1425 AH. Signed by Sheikh Mufti Taqui Usmani, Mufti Shah Tafazzul Ali, Mufti Abdur Rauf, Mufti Mahmood Ashraf and Mufti Abdullah.

¹ Al-Bukhāri :2/165

Also, I have received same *FATWĀ* from Muzahirul ‘Uloom, Saharanpur, India in favour of the above opinion.

FATWĀ No. 647, Dated : 8/2/1425 Ah. Signed by Sheikh Mufti Muhammad Ameen and Mufti Muhib.

K Return to Minā from Muzdalifah with Pebbles

The pilgrims should proceed to Minā from Muzdalifah after the *wuqūf* at Muzdalifah just before full sunrise. But they should pick up 70 pebbles from Muzdalifah. This must be made clear that some persons consider it essential to pick up the pebbles only from Muzdalifah; but this idea is totally wrong. These pebbles can be picked up from anywhere.

L Issues related to the pebbles

1. Don't pick up the pebbles from impure places.
2. The pebbles should not be large. The size of each pebble should be roughly equivalent to the size of a small date-stone, a large pea or a large grain.
3. *Ramee* by stones or large pebbles will be counted, but it is *makrooh* (disliked).
4. It is *mustahab* (commended) to first wash these pebbles and then hit with them.
5. Don't pick up the pebbles from the *Jamarāt* (the devil-pillars).

3.4 The Third Day: 10 Dhul Hijjah

A *Yawm ul Nahr*

This day is the *Yaum-un-Nahr* (the Day of Sacrifice). The pilgrims arrive in Minā having the blessings and the rewards of ‘Arafah and Muzdalifah.

Here at Minā, the pilgrims have to perform the following functions:

1. *Ramee* of *Jumrah ‘Uqbā*;
2. Sacrifice;
3. *Halq/Qasr*; and release the *Ihrām*
4. *Tawāf-e-Ziyārat*.

The pilgrims hit the devil with the *Ramee* (pebbles) and there is great reward for it.

The Prophet ﷺ said:

“For each pebble hitting the stone-devil, those *ithm-e-kabeer* are pardoned, which are the cause of punishment and destruction.”¹

Another Hadeeth declares:

“No one knows what rewards are given to the person who performs the *Ramee*, but this is certain that Allah ﷻ shall give the best

¹ Sa‘eed bin Mansoor, *Hidāyatus Sālik* : 1/97

and high reward on the Day of Resurrection.”¹

B Ramee of Jamrah ‘Uqbā

Today on 10th of Dhul Hijjah, the *Ramee of Jamrah ‘Uqbā* only will be performed. *Jamrah ‘Uqbā* is also called *Jamrah Kubrā* and *Jamrah Thālithah*. This is the *Jamrah* on the side of Makkah Mukarramah. Other than this *Jamrah*, there are 2 more *Jamarāt*: the middle one, *Jamrah Wustā* and the one which is on the side of Masjid Khaif. This is called *Jamrah Oulā*.

Today is prescribed only the *Ramee of Jamrah ‘Uqbā*. *Ramee of Jamrah Oulā* and *Jamrah Wustā* are not allowed on this day. Some people do perform such *Ramee*, which is totally wrong.

C Method of Ramee

You have to throw and hit the *Jamrah* seven times. You have to stand about 8 to 10 feet away from the *Jamrah*. If you are a little further away, this does not matter if you are sure that the pebbles will reach the *Jamrah*.

The best method is to stand in such a way that Minā is on your right side and the Ka‘bah on your left, and then you recite *takbeer* and supplication on throwing each pebble as given below:

¹ Ibn Habbān: *Hidāyatus Sālik* : 1/97

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ، رَغْمًا لِلشَّيْطَانِ وَ رِضًى لِلرَّحْمَنِ .
 اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ خَبًّا مَغْفُورًا وَ سَعْيًا مَشْكُورًا .

*Bismillāhi Allāhu Akbar, Raghman Lish-shaytāni
 wa Ridal Lirrahmāni. Allāhummaj‘alhu Hajjam
 Mabrooran wa Dhanban Maghfooran wa
 Sa‘yam Mashkooran.*

“In the name of Allah, the Greatest of All, I am hitting these pebbles to the devil in order to insult him and to please Allah ﷻ. O Allah! Accept my Hajj and forgive my sins and make my efforts successful.”

If you can’t read all of the above, then just recite :

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

“*Bismillāhi Allāhu Akbar*”.

Warning: Stop reciting the *talbiyah* the moment when you hit the first pebble.

D *The Timings for Ramee on 10 Dhul Hijjah*

The timing for *Ramee* on the 10th of Dhul Hijjah, according to *Ahnāf*, is from the dawn of the 10th to the dawn of the 11th of Dhul Hijjah. Some people perform *Ramee* in the night. Please don’t quarrel with them, because according to some scholars, one can perform *Ramee* after midnight on the 10th. Be very large-hearted during the days of the pilgrimage, and

do not criticise people of another *madhhab* or *maslak*. If you are Hanafī, then asking from a Hanafī scholar, go on acting upon his verdicts. What others are doing, you are not going to be asked about that.

Nowadays, many deaths occur because of too much rush and crowd. These deaths occur because everyone wants to perform *Ramee* in the best time. It is only an emotional wish. Please be patient. As the Shari‘ah has given latitude, you have to adopt the delay.

In the present situation, no time is *makrooh*. You can perform *Ramee* any time on the 10th (as the timing is from the dawn of the 10th to the dawn of the 11th).

E Sacrifice

Now, after performing *Ramee*, take care of the next component of the Hajj, the Sacrifice (*Qurbāni*). The sacrifice is *wājib* on the *Mutamatti‘* and the *Qārin*, but not on the *Mufrid*. If the *Mufrid* performs the sacrifice, it is *mustahab* (commended). It is best to slaughter the sacrificial animal oneself. If a person is not able to do so himself, then he should get it done by someone else.

Nowadays, different types of persons come into the tents and claim that they can perform the sacrifice very cheap. The pilgrims should not get trapped by them. They are not reliable. Many times, the news has been published that someone was arrested who had committed fraud of thousands or millions of

riyal. The pilgrims should persuade the young persons to be ready to slaughter the animal and then send their persons with them. In this way, everything will be safe and secure, Inshā Allah.

F Issues related to the Sacrifice

1. The sacrifice is *wājib* on the *Mutamatti'* and the *Qārin*. This sacrifice is that of the Hajj and it is quite different from the one that people perform in their localities.
2. If the pilgrim is a *Musāfir* (traveller), then the sacrifice of *Eid-ul-Adhā* is not *wājib*. For pilgrims who are *Muqem* (resident), the sacrifice of the Hajj as well as that of *Eid-ul-Adhā* are both *wājib* on them, if they are *Sāhib-e-Nisāb*. If they are not *Sāhib-e-Nisāb*, then the sacrifice of the *Eid-ul-Adhā* is not *wājib* on them.
3. The directives about the sacrifice of Hajj are the same as those of *Eid-ul-Adhā*. Hence, the animals that are slaughtered in the *Eid-ul-Adhā* are the same ones that should be slaughtered in the Hajj.
4. The animals should not be defective – e.g. blind, one-eyed, ear cut -more than one third-, lame or three-legged and so on.

G *Halq and Qasr*

After performing the sacrifice, the third action of today in the Hajj is to get the head shaved or the head-hairs clipped. The shaving of the head is more preferred. There is no need of giving the details again. The details are already given under the title “Issues relating to the ‘Umrah”.

After Halq or Qasr the Ihrām is replaced by the normal dress. However the Hajj restriction of the sexual intercourse is lifted AFTER Tawaf -e- Ziyārat is performed.

H *Tawāf-e-Ziyārat*

Now today’s last performance in the Hajj is the *Tawāf-e-Ziyārat*. This Tawāf is also named as *Tawāf-e-Ifādah*, *Tawāf-e-Rukn* and *Tawāf-e-Fard*. Its time starts at the dawn of *Yaum-un-Nahr* (the Day of Sacrifice) and continues until the sunset of the 12th of Dhul Hijjah. The Tawāf can be performed at any time during this period, but it is preferred to perform it on the 10th of Dhul Hijjah.

This Tawāf is the *Rukn* (main component) of the Hajj. Those who could not do it in the prescribed days (*Ayyām-un-Nahr*) must do it any time in their life whenever they get the opportunity. But for those who do not perform the Tawāf during the *Ayyām-un-Nahr*, giving *dam* (penalty) is *wājib*.

I Issues related to Tawāf-e-Ziyārat

1. Its duration starts with the dawn of *Yaum-un-Nahr* and continues until the sunset of 12th Dhul Hijjah.
2. Giving *dam* (penalty) is *wājib* for one who performs *Tawāf-e-Ziyārat* after the *Ayyām-un-Nahr*, i.e. after the sunset of the 12th of Dhul Hijjah.
3. But *dam* is not *wājib* for a female who cannot perform the *Tawāf-e-Ziyārat* during the *Ayyām-un-Nahr* due to having menstruation or post-natal bleeding.
4. *Tawāf-e-Ziyārat* is the main component of the Hajj. As the ladies with excuse for not performing it in the *Ayyām-un-Nahr* should not leave Makkah without performing this Tawāf, even if there is the danger of missing the flight. They should book their seats with detailed planning by calculating the dates of their periods. The religious scholars have permitted ladies to take medicine to stop their periods for the purpose of performing Tawāf.

Stress is given on this issue because the wife who returns without performing *Tawāf-e-Ziyārat* cannot indulge in sexual intercourse with her husband. She has to come back to perform the *Tawāf-e-Ziyārat*. It may be difficult for her to come back with some *Mahram*.

5. If a male or female who has not performed *Tawāf-e-Ziyārat* dies, then it is *wājib* for some inheritor to be assigned to perform *Tawāf-e-Ziyārat* on his or her behalf.
6. It is permissible to perform *Tawāf-e-Ziyārat* before *Ramee* or *Halq/Qasr*. There is no *dam* (penalty) *wājib* on the person as it is Sunnah and not *wājib* to perform *Tawāf-e-Ziyārat* after *Ramee* and *Halq/Qasr*.
7. If a person has not performed *Sa‘ee* with *Tawāf-e-Qudoom* in the beginning, then he or she must perform the *Sa‘ee* of the Hajj, *ramal* and *idtibā‘* with the *Tawāf-e-Ziyārat* (*idtibā‘* is to be performed with *Ihrām* only; otherwise it is not performed).



3.5 The issue of the sequence of performances on 10 Dhul Hijjah

There is much difference among the religious scholars on this issue. According to the Imām- A‘zam Abu Haneefah, *tarteef* (correct sequence) is *wājib*. Hence, there is the liability of *dam* (penalty) on changing the sequence. There is one *dam*; and in some cases 2 *dams*, with one of them being *wājib*.

According to Imām Shāfi‘ī, there is no *dam* on the change in sequence on 10th Dhul Hijjah, as the sequence is Sunnah and not *wājib*.

According to Imām Mālik, there is a lesser penalty (*fidya*) on making *Halq/Qasr* before *Ramee*, and there is no penalty on making *Halq/Qasr* before sacrifice.

According to Imām Ahmad Bin Hanbal, there are two opinion :

- 1) He is with Imām Shāfi‘ī i.e. there is no *dam* on the change in sequence on 10th Dhul Hijjah, as the sequence is Sunnah and not *wājib*.
- 2) There is *dam* on the change in sequence on 10th Dhul Hijjah, if he does deliberately.

According to Imām Abu Yusuf and Imām Muhammad (in one saying) agree with Imām Shāfi‘ī that there is no penalty in changing the sequence.

In reality, there are many Ahādeeth about the alteration of sequence that the Prophet ﷺ said:

إِفْعَلْ وَ لَا حَرَجَ

“*If‘al wa lā haraj*”

(“Perform and don’t mind it”). ¹

Hence there is a need to give latitude in this issue. The reason is that the pilgrims face many problems on the 10th of Dhul Hijjah, and most of them are *Ahnāf*. The result is that the public gets angered and starts criticising the *Ahnāf* Imāms. Following are some of the problems that the people face:

1. The sacrifice is generally performed after *Ramee*. People make different kinds of arrangements for their sacrifices. Some hand over the money to responsible persons to make sacrifice on their behalf. Some deposit their amounts in the bank and some join groups and give the money to their group leaders. However, every person in charge of sacrifice for a group fixes a time for the sacrifice according to his programme, and then there is often a delay in performing *Ramee*. Sometimes, when people go for *Ramee*, they find that deaths are occurring because of accidents. Then people stop and delay in performing *Ramee*. Then they come to know that the sacrifice has been performed on their

¹ Bukāhri : 2/175, Muslim : 4/82-84

behalf. Thus, for no fault of theirs, they have to give *dam* (penalty) and this becomes very frustrating, and they get annoyed, especially when they have just sufficient money as they are travellers.

2. Similar is the case of *Halq*. The Hujjāj are given the time for their head-shaving. Generally, people get it done many hours after the time they are given. Even then, they come to know that their sacrifice was not performed yet and it would be done the next day.
3. It has also been observed that instead of getting relaxed after *Ramee*, people wander here and there to find out whether the sacrifice has been performed on their behalf. Sometimes it is 11 o'clock in the night, and the person in charge of sacrifice has not yet given the report about the sacrifice. When the person arrives after a long time, he has the excuse of the traffic or that the battery of the mobile was finished. It is also often discovered after checking the list that the sacrifice has been performed on behalf of the husband but not on behalf of the wife, or vice versa.

Hence, because of the above situations, the *Ahnāf* Hujjaj are much frustrated. Being annoyed, many *Ahnāf* Hujjaj deposit the money in the bank. The bank staff gives about the same time to all to come at 11 o'clock in the morning of the 10th of Dhul Hijjah. Once I asked the bank staff how they can arrange to

have the sacrifices on behalf of thousands at one time. Their answer is very simple. They reply: “The moment you get the receipt, the sacrifice is performed on your behalf. This receipt/ coupon is the equivalent of your sacrifice. Now, in fact even if the actual sacrifice is performed after three days, you can release your *Ihrām* after performing *Halq/Qasr*.” Hence, it is a general practice that the bank’s staff direct people to release *Ihrām* after half an hour, and people follow their directions.

Now, the important issue is that should the decree of *dam* (penalty) be declared upon these so many thousands persons or by following other Imams including the two *Ahnāf* Imāms Abu Yusuf and Imam Muhammad, the decree of no *dam* (penalty) should be approved in all these cases?

In my humble opinion, latitude must be given in these circumstances. Hence, the following policy should be adopted:

1. The pilgrims must be educated about the importance of the sequence in the performances on the 10th of Dhul Hijjah that this is the Sunnah of their leader, the Beloved Prophet ﷺ that must be followed as much as possible.
2. Once the correct sequence has been ascertained, all the planning should be done with minute care to get the performances done in the same sequence.

3. In spite of all the care and planning, if any performance could not be carried on in the correct sequence, then the pilgrim, following the verdict of the Prophet ﷺ, “Perform and don’t mind it”, should not pay any *dam* (penalty) for the breach of the sequence.

Hence, being a Hanafī, the pilgrim has respected and tried his/her best to follow Imām Abu Haneefah. Then if, because of no fault of the pilgrim, there is a change of order of the performances in practice, there is no *dam* (penalty) upon the pilgrim.

I have received the *FATWĀ* from Muzahirul ‘Uloom, Saharanpur, India in favour of the above opinion. *FATWĀ* No. 647, dated : 8/2/1425 Ah. Signed by Sheikh Mufti Muhammad Ameen and Mufti Muhib.

Mufti Muhammad Ameen writes: “It is permissible for the *Ahnāf* Hujjāj to follow the opinion of Imām Abu Yousuf and Imām Muhammad.

The same *FATWĀ* has given from *DARUL ‘ULOOM DEWBAND* (India) in the congregation of *IDĀRATUL MABĀHITHIL FIQHIYYAH*”.

Lastly, I have received an other *FATWĀ* from Darul ‘Uloom Deoband, India in the favour of same opinion.

FATWĀ No. B/726, dated 20/6/1425 AH (13/08/2004). Written by Mufti Habibur Rahman, signed by Mufti Muhammad Zafirud Din, Mufti Kafilur Rahman, Mufti Mahmood Hassan Buland Shahri.

Mufti Habur Rahman says: In 1417 AH (1996) there was a saminar organized by IDAARAH MABAAHIS FIQHIYYAH at Darul ‘Uloom Deoband and the resulation was passed that: If a person changes the sequence there is no penalty, according to Imām Yousuf and Imām Muhammad.



Jamarāt

3.6 The Fourth Day: 11 Dhul Hijjah

Now today is the fourth day of the Hajj. Today's action is only one – that of *Ramee* only. Its duration starts after noon. Never perform *Ramee* before noon. The *mustahab* (commended) duration is up to the sunset on that day. Because of much rush, it is allowed to perform *Ramee* after *Maghrib* or in any portion of the night. Especially if there are ladies, or male members with ladies, then for all such persons it is allowed to perform *Ramee* up to the dawn of 12th of Dhul Hijjah.

Today, the *Ramee* of all three *Jamarāt* is to be performed.

1. First is to perform the *Ramee* of *Jamrah Oulā* by targeting seven pebbles. The following supplication is to be recited at throwing each pebble:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ، رَغْمًا لِلشَّيْطَانِ وَ رِضًى لِلرَّحْمَنِ.
 اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ ذَنْبًا مَغْفُورًا وَ سَعْيًا مَشْكُورًا.

Bismillāhi Allāhu Akbar, Raghman Lish-shaytāni wa Ridal Lirrahmāni.

Allāhummaj'alhu Hajjam Mabrooran wa Dhanban Maghfooran wa Sa'yam Mashkooran.

“In the name of Allah, the Greatest of All, I am hitting these pebbles to the devil in order to insult him and to please Allah ﷻ. O Allah!

Accept my Hajj and forgive my sins and make my efforts successful.”

2. After the *Ramee* of *Jamrah Oulā*, proceed a little ahead. Stand facing *Qiblah* and by raising your hands, supplicate *tasbeeh*, *tahleel* and pray. This is the place for acceptance of *du‘ā* for yourself and for all Muslims.
3. Then stay here. Abdullah ibn Umar, in both *Jamrah Oulā* and *Jamrah Wustā*, used to stay so long that one could recite *Surah Al-Baqarah*.¹

If there is much rush, there is no need to stay so long. Stay as long as it is convenient for you.

Now perform the *Ramee* of *Jamrah Wustā* after the *Jamrah Oulā* in the same manner as *Jamrah Oulā*. In the same way, proceed on a little and recite supplications facing *Qiblah*.

Then in the last, perform the *Ramee* of *Jamrah ‘Uqbā/Ukhrā*. Its method is also the same as for *Jamrah Oulā*. The only important difference is not to make any *du‘ā* (supplications) after this last *Ramee*. All Imāms agree upon this.²

After finishing all three *Ramees*, indulge yourself in the recitation of the Holy Qur’ān, *dhikr* and supplications. Don’t waste your time. The nights of Minā are very precious. Take as much advantage as you can take.

¹ Hidāyatus Sālik: 3/1201

² Hidāyatus Sālik

3.7 The Fifth Day:12 Dhul Hijjah

A *Ramee of All the Three Jamarāt*

Today's engagement is the same as that of yesterday: to perform the *Ramee* of all the three *Jamarāt*. According to famous saying of *Ahnāf*, the starting time of the *Ramee* is the same as it was yesterday, i.e. after noon.

B *Extension in the timings of Ramee on the 12th Dhul Hajjah*

Mostly on the 10th and the 12th there are accidents. Hence, every one wishes to perform *Ramee* in the early time. On the 12th, everyone wishes to finish *Ramee* between noon and sunset, and then depart for Makkah Mukarramah. It is quite evident that not all can perform *Ramee* in such a short time. The result is that many people are trampled.

I was quite perplexed about this issue. I discussed with the religious scholars that there should be extension in the duration of the 12th. Many scholars silently agreed to the need for latitude in this issue.

I arrived at the conclusion that there should be leniency in the dealing. To me, the leniency should be that it becomes legal for people to perform *Ramee* from the dawn up to the noon, and no *dam* (penalty) should be taken from such people. To support this idea, there is an authentic saying of Imām Abu

Haneefah that the *Ramee* is allowed to be performed before noon on the 11th and 12th of Dhul Hijjah. The argument of the Imām A‘zam is that as the *Ramee* on the 10th (i.e. on *Yaum-un-Nahr*) is allowed before noon, then this should also be allowed on the 11th and 12th, as all the three days are *Ayyām-un-Nahr*.¹

Some Hanābalah scholars and many other scholars other than Imām A‘zam Abu Haneefah, such as ‘Atā and Tuāoos, are of this opinion. In reality, the famous verdict of the *Ahnāf* scholars is that of *Ramee* after noon, but as we are giving concessions in other matters of the Hajj, we should apply concession in this case as well and declare, “Those who perform *Ramee* before noon, the condition of *Ramee* will be fulfilled, and no *dam* (penalty) should be taken”.²

Similarly, in my opinion, there should be extension of timing after the sunset as well. If a pilgrim performs *Ramee* on the 12th after sunset, then it should not be necessary for the pilgrim to perform *Ramee* on the 13th. According to Imām Abu Haneefah, the *Ramee* on the 13th is essential only when the pilgrim stays at Minā after dawn, and then the pilgrim is not allowed to go to Makkah Mukarramah without *Ramee*.

In my opinion, because of the rush, if people perform *Ramee* late after *Maghrib* on the 12th and then want

¹ Badāi‘us Sanāi‘: 2/137,138

² The above decree is from my side, I can not say that you can follow the above opinion until all the Hanafi scholars agree on it.

to go to Makkah Mukarramah any time after *Ramee*, they should be allowed. At the most it can be considered *makrooh* (undesirable).

Let us remember the change that we have already made. Beforehand, the *Ramee* on the first day after noon and on the second day after sunset was considered *makrooh* (undesirable), but now due to the factor of rush it is allowed and not considered *makrooh*. In the similar manner, we should take back the idea of *makrooh* (undesirability) in relation to performing *Ramee* after sunset on the 12th; it will become very easy for the public. The people consider *makrooh* as if it is *harām*, and therefore psychologically they want to avoid *makrooh* even at the cost of their lives.

Also I have received the *FATWĀ* from Muzahirul ‘Uloom, Saharanpur, India in favour of the above opinion. *FATWĀ* No. 647, Dated : 8/2/1425 Ah. Signed by Sheikh Mufti Muhammad Ameen and Mufti Muhib.



3.8 The issues of the Ramee

A *The Sixth Day: 13 Dhul Hijah*

If one stays at Minā on the 12th after sunset, it is better for him or her to perform *Ramee* on the 13th. If he goes on the 13th without *Ramee*, it is at the most *makrooh* (undesirable).

If one stays at Minā up to the dawn of the 13th, then he or she has to perform *Ramee*. The timings of the *Ramee* are the same (i.e. after noon), but if one does *Ramee* before noon, then it is allowed but *makrooh* according to Imām Abu Haneefah.

B *Overall Directives*

1. *Ramee* performance is *wājib*. One, who leaves it, must pay *dam* (penalty).
2. One who does not perform *Ramee* on the prescribe day must perform the *Ramee* as *Qadā* and pay *dam* (penalty).
3. If *Ramee* is not done in any of the three days, just one *dam* is to be paid.
4. The *Qadā* time of the *Ramee* is up to the sunset of the 13th. After sunset, there is no *Qadā*. Now only *dam* is to be paid.
5. To throw and hit pebbles continuously is Sunnah. If one hits after waiting, it is *makrooh*.

6. Delay without reason from one *Jamrah* to another *Jamrah* is *makrooh*. But if the delay is because of supplications, it is allowed.
7. The pebbles should be of the same matter as any other out of the ground, e.g. stone, the blocks of clay, the lumps of dry sand, sulphur etc.
8. (a) If a person does not throw 4 or more pebbles, then he or she has not performed *Ramee*, and is liable to pay *dam* (penalty).
 (b) If a person has left 3 pebbles (i.e. has thrown only 4 pebbles), then he or she has to give *Sadaqah* for each pebble not thrown. The *Sadaqah* is half a *Sā'* of wheat or one *Sā'* of dates.
9. Male and female are equal in the performance of *Ramee*. Some men perform *Ramee* on behalf of ladies because of the rush. This excuse is not acceptable. Nowadays, our scholars have given concession, and by taking advantage, *Ramee* can now be done at any suitable time.
10. The disabled in relation to *Ramee* is the person who cannot offer prayer by standing. If such a person feels difficulty in going to the *Jamrah*, then another person can perform *Ramee* on his or her behalf.
11. The one who performs *Ramee* on behalf of another as well as for himself must first perform

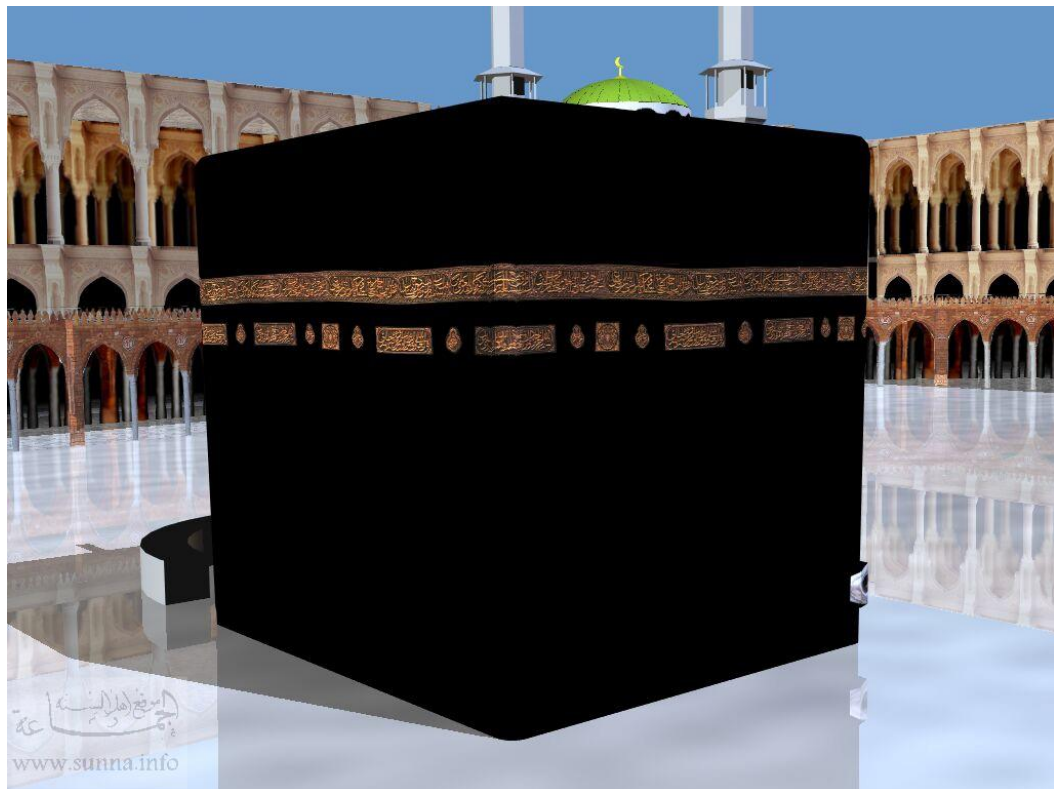
his own *Ramee*, then perform on behalf of others.

12. Seven pebbles should be hitting the *Jamrah* separately. If a person throws more than one pebble in one throw, it shall be counted as one pebble. He has to complete the seven.
13. The pebbles must fall near the *Jamrah*. If it falls far away, it will not be counted. The distance of the pebbles from the *Jamrah* must be equal to or less than 6 ft (1.8 m).
14. On behalf of a patient or disabled person, *Ramee* is allowed only when the patient or disabled person asks the performer.
15. If the excuse or the sickness is resumed just after the *Ramee*, there is no need to get this *Ramee* repeated afterwards.



3.9 Stay at Makkah Mukarramah after the Hajj

Alhamdolillah, now your Hajj has been accomplished. Now indulge yourself in all virtuous deeds and actions during your stay in Makkah Mukarramah as much as you can afford. Consider it as a very nice opportunity. According to one tradition, one virtue here is equivalent to 100,000 virtues elsewhere. Hence, perform Tawāf and Umrah as much as possible. Follow each and every injunction and directive of the Sunnah. Perform all your *Salāt* in the Great House of Allah.



3.10 Tawāf Widā‘

A *Tawāf just leaving Makkah Mukarramah*

Whenever you intend to leave Makkah Mukarramah after the Hajj, you have to perform *Tawāf Widā‘*. It is also named *Tawāf Sadr*. This Tawāf is *wājib*, as the Prophet ﷺ said:

“No one should leave Makkah unless your last pledge is with the House of Allah.”¹

It means that your last action should be Tawāf, and then you start the journey for return or for any other place.

There is no *ramal* or *Sa‘ee* with this Tawāf. Different Imāms have told different deeds to be performed after this Tawāf.

Ahnāf Fuqahā’ direct that after praying 2 *raka‘at* of this Tawāf, it is *mustahab* (commended) to go to the well of Zamzam and drink the water while standing and rub the water on your head, face and body and then ask the best supplications which you remember and you like most. Then you should come on the door of the *Bait-ullāh* and kiss its door frame. Then you should come to *Multazam* and stick your face, cheeks and chest with *Multazam* and pray heart-felt supplications by holding the curtain of *Bait-ullāh*.²

¹ Muslim: 4/93

² Hidāyatus Sālik: 3/1240

Now when you come out of *Bait-ullāh*, then take out your left foot first and then facing *Bait-ullāh* come out crying and weeping as the expression of sorrow at being separated from *Bait-ullāh*. Imām Rafa‘ī says to keep your eyes always towards the *Bait-ullāh*.¹

B *The prayers of Tawāf Widā‘*

Different prayers are recommended by different scholars. You should pray in your own words with heart-content. If you wish, memorise the following supplication and read it with sincerity and meaning.

اَللّٰهُمَّ هَذَا بَيْتُكَ وَ اَنَا عَبْدُكَ وَابْنُ عَبْدِكَ ، حَمَلْتَنِيْ عَلٰى
مَا سَخَّرْتَ لِيْ مِنْ خَلْقِكَ وَ سَيَّرْتَنِيْ فِيْ بِلَادِكَ حَتّٰى بَلَغْتَنِيْ
بِنِعْمَتِكَ اِلَى بَيْتِكَ وَاعْنَتْنِيْ عَلٰى اَدَاءِ نُسُكِيْ ، فَاِنْ كُنْتَ
رَضِيْتَ عَنِّيْ فَارْزُدْ عَنِّيْ رِضًا وَ اِلَّا فَمَنْ اَلَانَ قَبْلَ اَنْتَنَائِيْ عَنْ
بَيْتِكَ دَارِيْ ، فَهَذَا اَوَانُ اِنْصِرَافِيْ ، اِنْ اَذِنْتَ لِيْ غَيْرَ مُسْتَبَدِّلٍ
بِكَ وَ لَا بَيْتِكَ وَ لَا رَاغِبٍ عَنكَ وَ لَا عَنْ بَيْتِكَ .
اَللّٰهُمَّ فَاَصْحِبْنِيْ الْعَافِيَةَ فِيْ بَدَنِيْ وَ الصّٰحَّةَ فِيْ جِسْمِيْ ، وَ
الْعِصْمَةَ فِيْ دِيْنِيْ وَ اَحْسِنْ مُنْقَلَبِيْ ، وَ ارْزُقْنِيْ طَاعَتَكَ اَبَدًا
مَا اَبْقَيْتَنِيْ ، وَ اجْمَعْ لِيْ بَيْنَ خَيْرِيْ الدُّنْيَا وَ الْاٰخِرَةِ ، اِنَّكَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ .²

¹ Hidāyatus Sālik: 3/1240

² 3/151-152 (Al-Fiqhul Islami : 3/151-152) : الفقه الاسلامي

Allāhumma hādhā baytuka wa ana ‘abduka wabnu ‘Abdika , Hamatanee ‘Alā mā sakhkharta lee min khalqika wa sayyartanee fee bilādika hattā Ballaghtanee bini‘matika ‘ilā baytika wa a‘antanee ‘alā adāei nusukee fa in kunta radeeta ‘annee fazdud ‘annee ridan, wa illā famun nal āna qabla an tanāiya ‘an baytika dāree , fahādhā awānu insirāfee , in adhinta lee ghayra mustabdilin bika wa lā bibaytika wa lā rāghibin ‘anka wa lā ‘an baytika. Allāhumma fa ‘ashibnil ‘āfiyata fee badanee wassihhata fee jismee wal ‘ismata fee deenee wa ‘ahsin munqalabee warzuqnee tā‘ataka abadan mā abqaytanee, wajma‘ lee bayna khayrayiddunyā wal ākhirati. Innaka ‘alā kulli shay’in qadeerun.

“O Allah! This is Your House and I am Your slave and the son of Your slave. You picked me up in the conveyance that you arranged for me and put me into it. Then You made me visit and see Your city until You brought me to Your House and helped me in carrying out all the performances required for this most important deed.

So O Allah! If You are pleased with my services, then increase my happiness more and more and if You are not pleased with me then accept me before I leave Your House to go to my home. Now it is time for

me to go. Please permit me and take care that neither I change myself nor I turn back from Your House and from You.

O Allah! Bestow upon me the strength in my heart, health to my body and purity in my *Deen*. Please make my departure better for me and bestow upon me full surrender and submission to You while I am living and give me all the blessings in this world and the Hereafter. Verily You are the All-Power and Controller of every thing.”

C *Issues related to Tawāf Widā‘*

1. *Tawāf Widā‘* is compulsory for each outsider from Makkah Mukarramah – *Āfāqī*, whether *Mufrid*, *Qārin* or *Mutamatti‘*.
2. *Tawāf Widā‘* is not *wājib* on women who are experiencing menstrual or post-natal bleeding, lunatics and minors (those who are not adults).
3. If the menstrual woman becomes pure before leaving Makkah Mukarramah, then the *Tawāf Widā‘* is *wājib*. She has to return to Masjid Harām and perform the Tawāf. But if she becomes pure after leaving Makkah, then the *Tawāf Widā‘* is not *wājib*. She doesn’t have to return back for Tawāf.
4. The duration of the *Tawāf Widā‘* starts after the *Tawāf Ziyārat*. One should try to perform the *Tawāf Widā‘* in the end. However, if you are not

sure when you will start the journey, then have a precaution and perform the Tawāf. Or, if a woman has a feeling that she could begin menstruating at any time and that she would travel from Makkah in that condition, then she should perform Tawāf at the earliest. Hence, for such people, if they don't get the opportunity to perform *Tawāf Widā'* as the last action before leaving Makkah, then this precautionary Tawāf would be counted as the *Tawāf Widā'*.

5. If a person has gone away from Makkah Mukarramah without performing *Tawāf Widā'*, but remembered it before crossing the *Meeqāt*, then it is compulsory for him/her to come back to Makkah Mukarramah and perform the Tawāf. But if he has crossed the *Meeqāt*, he has to give the *dam* (penalty).

Nowadays, the system is such that when the pilgrim rides on the bus of the *Mu'allim*, then it is impossible for him or her to come out of the bus because all of the pilgrim's records are already entered in the computer as the one who has departed Makkah. Since the entries cannot be changed, now there is no alternative except to pay the *dam*.



CHAPTER 4 Hajj Badal

4.1 Significance of Hajj Badal

The *'ibādāt* (worships) are of three types:

1. *'Ibādāt Jismāniah* – these are *Salāt* (prayers) and *Saum* (fasting).
2. *'Ibādāt Māliah* – these are *Zakāt* and *Sadaqah* (charity).
3. *'Ibādāt Māliah wa Badaniah* – this is Hajj.

For the first type, *'ibādāt jismānia*, another person cannot perform the *fard* (obligatory worship) on behalf of another person. For example, one person cannot pray *fard Salāt* for others. One has to offer the *fard Salāt* himself or herself.

For the second type, one can perform the *fard* of another person – for example, the *Zakāt fard* on one person can be paid by another person, if the second person has been made the attorney of the first one.

For the third type, *'ibādāt māliah wa badaniah*, the person will perform the Hajj himself or herself if the person has the capability to do that. If the person doesn't have the capability, he can get the *fardh* (obligation) done by another person deputed by him. The evidence allowing this is from many Ahadeeth that one person can perform *Hajj Badal* on behalf of another person.

It must be made clear that this *Hajj Badal* is performed on behalf of such person on whom the Hajj is *fard* (obligatory), and he is now having the Hajj season but he could not perform Hajj for any reason at that time, and then afterwards he became disabled and then could not perform the Hajj because of his permanent disability.

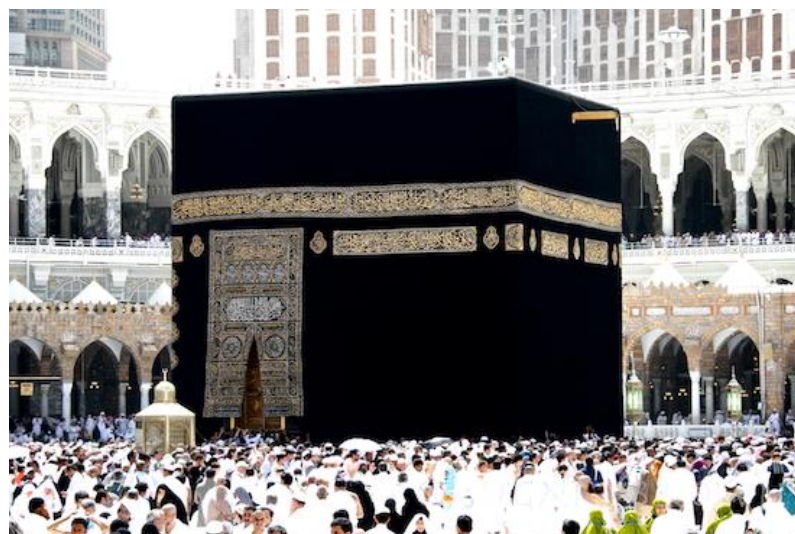
Now it is incumbent upon him to depute someone else to perform the *Hajj Badal* on his behalf, or he can write in his will to get the Hajj performed on his behalf after his death.



4.2 Conditions for disability

1. He dies before the season of Hajj.
2. He is imprisoned or has been stopped by force from going to Makkah Mukarramah.
3. He gets a permanent sickness that stops him from performing the Hajj.
4. The route has become unsafe and there is danger of losing life and property.
5. She has become liable in Shari‘ah to perform Hajj but no *Mahram* is available for her.

The Shari‘ah has accepted all the above disabilities which are associated up to a person’s death. If the disabilities are overcome before death, then the person must perform the Hajj, but if, during the season of Hajj, the person cannot perform the Hajj at that time, then it is *wājib* upon the person to arrange for *Hajj Badal* or to arrange through his or her will.



4.3 Conditions for Hajj Badal

Two words are to be frequently used in this description which must be understood beforehand: (1) *Āmir*; and (2) *Ma'moor*. The person who appoints a person for *Hajj Badal* on his behalf is the *Āmir* and the person who performs the *Hajj Badal* is called the *Ma'moor*.

There are about 20 conditions of *Hajj Badal* in *Fiqh* books. Allāmah Ibn 'Ābideen has also mentioned them.¹

Mullā Ali Qari has also composed these conditions in the *Manāsik*. Mufti A'zam Pakistan Muhammad Shafī' has composed these conditions in a very nice manner.²

Following is the summary of these conditions:

1. The person for whom *Hajj Badal* is to be performed has the liability to perform the Hajj at the time of getting it done.
2. The disability is permanent one to the extent that it remains till the person's death.
3. The disability must exist before the performance of the *Hajj Badal*.
4. The *Āmir* has ordered or given the permission to the *Ma'moor*.

¹ Fatāwā Shāmiyah 2/600

² Jawāhirul-Fiqh :1/500-506

5. The *Ma'moor* is a Muslim and a sensible (not insane) person.
 6. The *Ma'moor* is not a lunatic or eccentric.
 7. The *Ma'moor* is an adult, and if a non-adult, the *Ma'moor* understands all the requirements and arrangement system for the performance of the Hajj. (It is better to have an adult *Ma'moor*.)
 8. No money should be taken as a fee or compensation. If anyone has charged some money for performing the *Hajj Badal*, then the Hajj shall be of the *Āmir* but the money has to be given back.
 9. Hajj is to be performed from the money of the *Āmir* on any transport. If the *Ma'moor* has spent his or her own money then the Hajj of the *Āmir* will not be performed.
 10. A little expense can be borne by the *Ma'moor*, but 90% of the expense must be taken from the *Āmir*.
2. The Hajj should be performed from the home-town of the *Āmir*. If the *Āmir* has many home-towns, the nearest to Makkah Mukarramah will be selected.

Caution: The condition for performing the Hajj from the home-town of *Āmir* is that *Āmir* has one third of his (*Āmir*) money available for this purpose. If there is not sufficient, then the Hajj can be performed from the *Meeqāt*.

12. The *Ma'moor* makes intention on behalf of the *Āmir* before having *Ihrām*. It is better to say loudly with the tongue the name of the person on whose behalf the *Ma'moor* is performing the Hajj.
13. The *Ma'moor* has to perform *Hajj Badal* himself. He cannot get it performed by someone else without the permission of the *Āmir*. It is better that the *Āmir* gives full permission and choice.
14. If the dying person has appointed a particular person for *Hajj Badal* and also said no-one else is to perform it on his behalf, then it is not allowed to appoint some other person. But if he did not negate other persons, then it is better to get it done by the appointed person. If the *Ma'moor* refuses or becomes disabled, then it can be done by another person.
15. The *Ma'moor* should not spoil the Hajj. One 'spoiling' is to have the intercourse before *Wuqūf 'Arafah*. In this situation, the Hajj of the *Āmir* will not be accomplished. The *Ma'moor* has to return all the money to the *Āmir* which he had taken for the *Hajj Badal*. Next year, the *Ma'moor* has to accomplish the *Qadā* of the last Hajj while the *Āmir* has to get his *Hajj Badal* done again.

16. The *Ma'moor* should not nullify his Hajj. It is nullified if one does not perform *Wuqūf 'Arafah* in spite of being in *Ihrām*.

If the *Ma'moor* has nullified the Hajj because of his negligence, then he must return back the money to the *Āmir*. Next year, the *Ma'moor* has to perform the *Qadā* of this Hajj from his own money, while the *Āmir* has to arrange for his Hajj again by appointing a *Ma'moor* again, the same or another one.

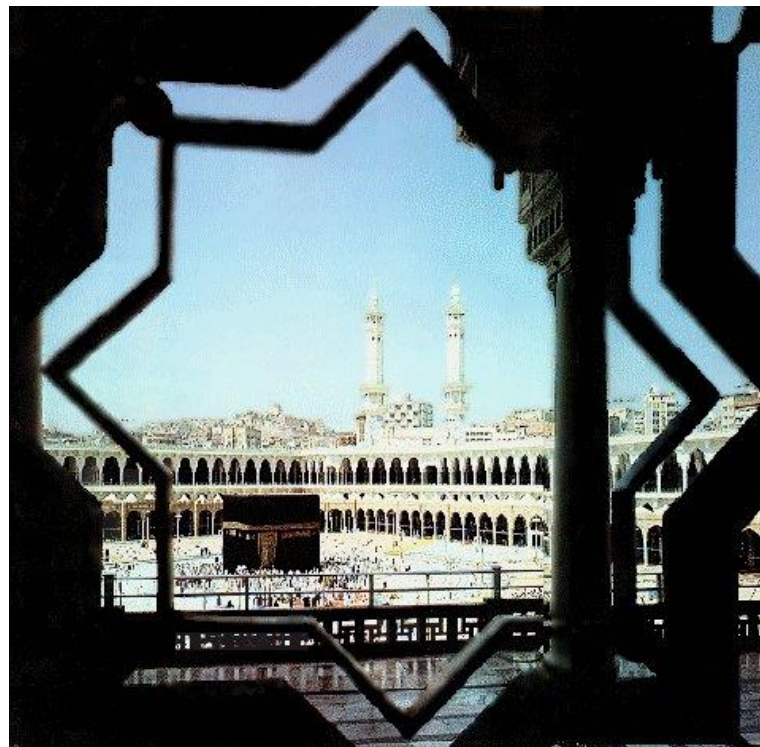
But if the *Ma'moor* did not perform the Hajj because of any disaster or sickness or imprisonment, the *Ma'moor* does not need to compensate the *Āmir*, and the *Qadā*, which the *Ma'moor* will perform next year, will take care of the Hajj of the *Āmir* if he appoints and orders him to do *Hajj Badal* for him this year.

17. The *Ma'moor* has to wear *Ihrām* for one Hajj only, not for two Hajj (one of himself and the other of the *Āmir*).
18. Similarly, the *Ma'moor* has to make the intention of the Hajj only for one person, the same for whom he has put on the *Ihrām*.
19. The *Ma'moor* should put on the *Ihrām* from the *Meeqāt* of the *Āmir*. For example, if the *Ma'moor* put on the *Ihrām* of Umrah from the *Meeqāt* and then put on the *Ihrām* of Hajj from Makkah as in the case of *Hajj Tamattu'* then the Hajj of the *Āmir* will not be accomplished.

(This requires explanation. The details will be given in the next Section.)

20. The *Ma'moor* should not oppose the *Āmir*. For example, if the *Āmir* has ordered him to perform *Hajj Ifrād*, but the *Ma'moor* performed *Qirān* or *Tamattu'*, then in this situation the *Ma'moor's* Hajj will be accomplished but not that of the *Āmir* because of the opposition of his order. Then the *Ma'moor* has to return back the money of the *Āmir*.

(This issue is also complex. Hence it requires explanation and details will be presented under the next subheading.)



4.4 Qirān and Tamattu‘ in Hajj Badal

If, without the permission of the *Aamir*, the *Ma'moor* performs *Qirān* or *Tamattu‘*, then this will be considered on behalf of the *Ma'moor* and hence he will have to pay the expenses incurred. This is according to Imām Abu Haneefah, while according to *Sāhibain* (Imām Abu Yusuf and Imām Muhammad), the Hajj of the *Āmir* will be justified in the case of the *Qirān* on the basis of courtesy. Nevertheless, the *Sāhibain* are strict in the *Hajj Tamattu‘* that it will be considered on behalf of the *Ma'moor* and not on behalf of the *Āmir*.

In reality, there is a need of concession in this issue. There are a good number of the pilgrims who perform *Hajj Badal* on behalf of someone else. They have no say in the schedule of the Hajj. They are bound to the schedule of going and coming for the Hajj given by the Government. Sometimes they start one month before. In such a case, if they perform only *Hajj Ifrād*, the *Ihrām* will be put on for a very long duration and then they may commit some mistakes to the extent that they become liable for *dam*. The poor *Ma'moor* is a *Musāfir* and he has limited money for his expenses.

The verdict generally given to us is that the *Ma'moor* cannot perform *Tamattu‘*. This is written in many of the *Fiqh* books, e.g. *Mabsoot* by Shamsul A'immah Sarkhasi, *Fatāwah Qāzi Khan*, *Badāi'us Sanai'* and some other books.

Two issues are reported in the following with reference to *Badāi‘us Sanai‘*:

1. If the *Ma'moor* performed *Hajj Qirān*, then according to Imām Abu Haneefah, this will be considered the Hajj of the *Ma'moor* and not of the *Āmir*. Because of the opposition by the *Ma'moor*, penalty must be given by the *Ma'moor* to the *Āmir*. On the other hand, it can be considered as the Hajj of the *Āmir* on concession.

Allāmah Kāsāni writes:

إِذَا أَمَرَ بِحَجَّةٍ مُفْرَدَةٍ أَوْ بِعُمْرَةٍ مُفْرَدَةٍ فَقَرَنَ ، فَهُوَ مُخَالِفٌ
ضَامِنٌ فِي قَوْلِ أَبِي حَنِيفَةَ ، وَقَالَ أَبُو يُوسُفَ وَ مُحَمَّدٌ :
يُجْزَى ذَلِكَ عَنِ الْأَمْرِ ، نَسْتَحْسِنُ وَ نَدْعُ الْقِيَاسَ فِيهِ.¹

2. If the *Āmir* ordered for the Hajj, but the *Ma'moor* only performed *Tamattu‘* or Umrah, then because of the opposition by the *Ma'moor* the expenses will be paid by the *Ma'moor* and the Hajj will be accomplished on behalf of the *Ma'moor*. This is also acknowledged by the *Sāhibain* (Imām Abu Yusuf and Imām Muhammad).

وَلَوْ أَمَرَهُ أَنْ يَحُجَّ عَنْهُ فَأَعْتَمَرَ ضَمِنَ لِأَنَّهُ خَالَفَ ، وَ لَوْ
إِعْتَمَرَ ثُمَّ حَجَّ مِنْ مَكَّةَ يَضْمَنُ النِّفْقَةَ فِي قَوْلِهِمْ جَمِيعًا.¹

¹ (Badāi‘us Sanai‘ : 2/213) بدائع الصنائع

In this issue, Mulla Ali Qari is very strict and he asserts: ‘Because of the opposition of the *Āmir*, the Hajj will be of the *Ma'moor*.

For details consult *Manāsik Mullā Ali Qārī*.’

If one ponders over the wording of the Imāms, it is quite evident that the issue is the opposition of the *Āmir* by the *Ma'moor*. Now, if the *Āmir* gives the permission, then the question of opposition does not arise. This is the reason that Sheikh Imām Abu Bakr, Muhammad bin Al Fazal quotes in *Fatāwah Qazi Khan*:

قَالَ الشَّيْخُ الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ ابْنُ الْفَضْلِ : إِذَا أَمَرَ
غَيْرَهُ بِأَنْ يَحُجَّ عَنْهُ يَنْبَغِي أَنْ يُفَوَّضَ الْأَمْرُ إِلَى الْمَأْمُورِ
فَيَقُولُ : حَجَّ عَنِّي بِهَذَا الْمَالِ كَيْفَ شِئْتَ ، إِنْ شِئْتَ
حَجَّةً ، وَإِنْ شِئْتَ حَجَّةً وَ عُمْرَةً ، وَإِنْ شِئْتَ قِرَانًا ،
وَالْبَاقِي مِنَ الْمَالِ مِنِّي لَكَ وَصِيَّةٌ كَيْلًا يَضِيقَ الْأَمْرُ عَلَى
الْحَاجِّ وَلَا يَجِبُ عَلَيْهِ رَدُّ مَا فَضَّلَ إِلَى الْوَرِثَةِ.²

In the above text, Imām Abu Bakr informed in explicit terms that the *Āmir* should give the permission to the *Ma'moor* to select whatever suits him – *Ifrād*, *Tamattu'* or *Qirān*, and hence there is no liability of the expenses.

¹ (Badāi'us Sanai' : 2/213) بدائع الصنائع

² (Fatāwā Qāzi Khān : 1/145) فتاوى قاضى خان

Durr-e-Mukhtar quotes:

و دَمُ الْقِرَانِ وَ التَّمَتُّعِ وَ الْجِنَايَةِ عَلَى الْحَاجِّ إِنْ أَذِنَ
لَهُ الْأَمِيرُ بِالْقِرَانِ وَ التَّمَتُّعِ وَ إِلَّا فَيَصِيرُ مُخَالَفًا لِفَيْضَمَنْ.¹

“*Dam* of the *Qirān*, *Tamattu’* and *Jināyah* will be liable upon the *Ma’moor*, unless the *Āmir* has given the permission of the *Qirān* and the *Tamattu’*. But if the *Āmir* did not give permission, then the *Ma’moor* has to pay the expenses.”

The same thing has been narrated more explicitly in *Shāmiyah*:

(قَوْلُهُ عَلَى الْحَاجِّ) أَيِ الْمَأْمُورِ. أَمَّا الْأَوَّلُ (يَعْنِي دَمَ
الْقِرَانِ وَ التَّمَتُّعِ) فَلِأَنَّهُ وَجِبَ شُكْرًا عَلَى الْجَمْعِ بَيْنَ
النُّسُكَيْنِ وَ حَقِيقَةُ الْفِعْلِ مِنْهُ وَ إِنْ كَانَ الْحَجُّ يَقَعُ
عَنِ الْأَمْرِ لِأَنَّهُ مُقْوًى شَرْعِيٌّ لَا حَقِيقَتِيٌّ ، وَ أَمَّا الثَّانِي
(يَعْنِي دَمَ الْجِنَايَةِ) فَبِإِعْتِبَارِ أَنَّهُ تَعَلَّقَ بِجِنَايَتِهِ.²

If the above text is looked into carefully, then it is quite evident that at the most, only *dam* will be taken from the *Ma’moor* and the Hajj of the *Āmir* will be accomplished.

¹ 2/611 (Durr-e-Mukhtar : 2/611) : در مختار

² 2/611 (Shāmiyah : 2/611) : شاميه

In short, if the *Āmir* gives permission, then the *Ma'moor* can perform *Tamattu'* as made clear in the texts from *Durr-e-Mukhtar* and *Shāmiyah*.

According to other Imāms, Imām Shāfi'ī and Imām Ahmad ibn Hanbal, if the *Āmir* has ordered for the *Hajj Ifrād* and the *Ma'moor* performed *Qirān*, then there is no penalty on the *Ma'moor*. This is also the opinion of *Sāhibain*. Hence, on this issue, Dr Wahbah Zuhailī writes:

وَ إِنْ أَمَرَهُ بِالْإِفْرَادِ مَفْقَرَنَ ، لَمْ يَضْمَنْ شَيْئًا عِنْدَ الْحَنَابِلَةِ
وَ الشَّافِعِيَّةِ وَ هُوَ رَأَى الصَّاحِبِينَ.¹

Similarly, he writes:

إِذَا أَمَرَهُ بِحَجٍّ مَفْتَمَّعٍ أَوْ اعْتَمَرَ لِنَفْسِهِ مِنَ الْمِيقَاتِ ،
ثُمَّ حَجَّ ، فَإِنْ خَرَجَ إِلَى الْمِيقَاتِ فَأَحْرَمَ مِنْهُ بِالْحَجِّ ،
جَازَ وَ لَا شَيْءَ عَلَيْهِ وَ هُوَ مَذْهَبُ الشَّافِعِيِّ أَيْضًا ، لِأَنَّهُ إِذَا
أَحْرَمَ مِنَ الْمِيقَاتِ فَقَدْ أَتَى بِالْحَجِّ صَحِيحًا مِنْ مِيقَاتِهِ ،
وَ إِنْ أَحْرَمَ بِالْحَجِّ مِنْ مَكَّةَ فَعَلَيْهِ دَمٌ لِتَرْكِ مِيقَاتِهِ.²

“When the *Āmir* has ordered for the *Hajj Ifrād* and the *Ma'moor* performed *Tamattu'* or performed ‘Umrah for himself from the *Meeqāt* and then performed the Hajj, then went towards the *Meeqāt* and put on the

¹ 3/59 (Al-Fiqhul Islamī wa Adillatahu : 3/59) : الفقه الاسلامي و أدلته

² 3/59 (Al-Fiqhul Islamī wa Adillatahu : 3/59) : الفقه الاسلامي و أدلته

Ihrām from there for the Hajj, then it is allowed and there is no penalty on the *Maamoor*. Like Imām Ahmad, this is also the verdict of Imām Shāfi‘ī. There is no penalty because if he put on the Ihrām for the proper Hajj at Makkah (and did not go to *Meeqāt*) he will have *dam* for leaving *Meeqāt*.”

So it is found out that, from the other Imams as well, there is concession in this issue, and in spite of the opposition of the *Āmir*, the Hajj of *Tamattu‘* will be accomplished on behalf of the *Āmir*. At the most, *dam* will be payable.

Among our learned scholars, please refer to Maulana Ashraf Ali Thanwi (r) and Maulana Zafar Ahmad Uthmāni (r) (*Imdād-ul-Ahkām* 2/184-186). Also, please refer to Mufti-A‘zam Pakistan Hazrat Mufti Shafī‘ Saheb (*Jawahir Al-Fiqh* 508-516). Also, please refer to Mufti Rashid Ludhianwi Saheb (*Ahsan-ul-Fatawā* :4/523).

I have received the *FATWĀ* from *DĀRUL ‘ULOOM KARACHI, PAKISTAN* in support of my above opinion that *Ma’moor* can perform Hajj *Tamattu‘* and *Qirān*.

FATWĀ No. 689, Dated : 26/1/1425 Ah. Signed by Sheikh Mufti Taqui Usmani, Mufti Shah Tafazzul Ali, Mufti Abdur Rauf, Mufti Mahmood Ashraf and Mufti Abdullah.

All these persons are of the opinion that if the *Āmir* gives the permission of *Tamattu'* or gives a general permission of doing whatever the *Ma'moor* considers best in his circumstances, then the *Ma'moor* can perform *Tamattu'*.

As far as *dam* is concerned, Mufti Rashīd Ahmad says:

“If the *Āmir* gives the price of *dam*, it is permissible. In the present days, the permission of *Tamattu'*, *Qirān* and *Dam Shukr* is assumed and taken for granted from the *Āmir*. Hence there is no need to take explicit permission. Even then, it is better to take explicit permission declared in words.”¹

In the last, in this issue, I will humbly submit that keeping in view the convenience of the pilgrim, if the *Ma'moor* performed the *Hajj Tamattu'*, then the Hajj on behalf of the *Āmir* shall be accomplished.

والله أعلم بالصواب

WALLĀHU A'LAMU BIS-SAWĀB



¹ Ahsanul Fatāwā :4/523

CHAPTER 5: THE ZIYĀRAH: MADINAH TAYYIBAH

5.1 The Importance

It is very true that the *Ziyārah* is not part of the Hajj. If a person, because of some problem, could not arrive at the honoured grave, after all, his or her Hajj will be performed. But I say that the attendance at the grave is a part of Imān. How is it possible that the one, having the love and affection of the Holy Prophet ﷺ, returns back to his or her home without coming to his presence being only 400 kilometres away?

The lament is that there are some people who consider the attendance at the grave is one of the *bid'āt* (نعوذ بالله).

One should have the correct definition of *bid'ah* before naming it a *bid'ah*. There is a permission for a general visit to the graves. Is the holy grave of the Prophet ﷺ not included in it, when there are many Ahādeeth in connection with the *Ziyārah* of the Prophet's grave? If it is taken as *bid'ah*, then the Companions رضي الله عنهم would not have done so. It is authentically known that Bilal, Abdullah ibn Umar, Abu Ayyub Ansari, Anas, Umar and Ali رضي الله عنه used to come to the Prophet's grave.

Now I refer to some Ahādeeth in this regard in the following:

1.

عَنْ مُوسَى بْنِ هِلَالٍ الْعَبْدِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ
 نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ زَارَ
 قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي. ¹

“Musā bin Hilāl, from Obaidullah bin Umar, from Nāfi‘ from Ibn Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, ‘The one who visited my grave, my intercession is *wājib* upon him or her.’ ”

The Imāms that confirmed this Hadeeth because of many links and evidences are Sheikh Abdul Haq, Ibn Al-Sukan and Taqi-uddīn Subki.²

Now let us look into the narrators. The first is **Musā bin Halāl**. Hafiz Ibn Hajr has written about him with reference to Ibn ‘Adī:

أَرْجُو أَنَّهُ لَا بَأْسَ بِهِ. ³

“I hope that there is no wrong in the narration by him.”

¹ 2/278 (Al-Dārquṭnī : 2/278) : دار قطنی

² 5/95 (Nealul Awtār 5/95) : نیل الأوطار

³ 272 (Ta‘jeelul Manfa‘ah :272) : تعجيل المنفعة

The Imāms who narrate from Musā bin Halāl are Imām Ahmad ibn Hanbal, Fazal bin Sahal Alā'raj and Abu Ummaiyyah Tarsoosi.

It is known about Imām Ahmad ibn Hanbal that he only refers to authentic and reliable persons.

Now the second narrator is **Ubaidullāh bin Umar Al-'Umri**. He is counted among authentic narrators. Hafiz Dhahbi speaks about him:

أَلْفَقِيَهُ الثَّابِتُ.¹

“He is a *Faqih* and the reliable one”.

Hafiz Ibn Hajr has included him in the seven *Fuqahā'*.²

Yahya bin Mu'een says:

عُبَيْدُ اللَّهِ بْنُ عُمَرَ مِنَ الثَّقَاتِ.

“Ubaidullāh bin Umar is one of the reliable one”.

Abdur Rahman bin Abu Hātim says: “I asked my father about him. He replied:

ثِقَةٌ

“reliable one”

¹ الكاشف : 2/202 (Al Kāshif : 2/202)

² Tahzībul Tahzīb : 7/38

Sheikh Abu Zar‘ah used the word **thiqah** while confirming about ‘Ubaidullāh bin ‘Umar.¹

The third narrator of this Hadeeth is **Nāfi‘ Maulā Ibn ‘Umar**. Who doesn’t know him? He is one of the *Tābi‘een* Imāms. Hafiz Ibn Hajr, with reference to the great Imāms, Ibn Sa‘d, Imām Bukhari, Yahya bin Mu‘een, Ibn Kharāsh, Ibn Habbān and Sheikh Ahmad bin Saleh Al misri have confirmed about Nāfi‘ Maulā Ibn ‘Umar.²

The fourth narrator is **Abdullah ibn ‘Umar**, who is the Companion of the Prophet ﷺ. There is no need to say anything about him.

When all the narrators of this Hadeeth are correct, then it is a great offence to consider this Hadeeth *maudoo’*. At the most, some doubt can be cast upon **Musā bin Hilāl** and the words of Ibn ‘Adī have been quoted: أَرْجُو أَنَّهُ لَا بَأْسَ بِهِ “I hope that there is no wrong in the narration by him.”

The referred Hadeeth is of *Sunan Al-Darqutnī*. It is not the only one. There are other Ahādeeth which support it. Allāmah Sheikh Qazi ‘Ayāz has quoted many Ahādeeth in *Al-Shifā’* : 2/68. Besides him, Sheikh Taqiyyuddīn Subki in *Shifā’ As-Siqām*, Sheikh Ibn Hajr Al-Haithami in *Al-Jawāhirul Munazzam*, Hafiz Ibn Al-Sukan in *Al-Sunan Al-Sihāh*, Sheikh ‘Abdul Haq Muhaddith Dehlawi in *Rāhatul Qulūb*, Allamah Kanāni in *Hidāyatus Sālik*

¹ Kitābul Jarh wal Ta‘deel : 5/326-327

² Tahzībul Tahzīb : 10/413-414

and Malauna Zafar Ahmad ‘Uthmāni in *I’lā-us Sunan*, all have referred to many Ahādeeth.

Sheikh ‘Abdul Haq Muhaddith Dehlawi has quoted 12 Aāhdeeth about this issue. Before mentioning them, he writes:

“There are many Ahadeeth about the praise for the visit to the Prophet ﷺ. Some very explicitly mention the visit to his honoured grave and some implicitly express the intention. Those in which clear words prove the directive for the visit of his grave are the following. These we have received in many ways, some are certain and some are to the degree of *Hasan*.”¹

Maulana Zafar Ahmad ‘Uthmāni has also quoted 12 Ahādeeth and has made a very elaborate discussion on them. May Allah make their efforts popular and useful and elevate their ranks.

Now I quote some other Ahādeeth supporting the first Hadeeth.

2.

عَنْ ابْنِ عُمَرَ مَرْفُوعًا، قَالَ النَّبِيُّ ﷺ : مَنْ جَاءَنِي زَائِرًا
لَا يَهْمُهُ إِلَّا زِيَارَتِي ، كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا.²

“Abdullāh ibn ‘Umar narrated verbally that the Prophet ﷺ said: ‘Whoever comes to me

¹ Rāhatul Qulūb : 204

² الطبرانی (Al-Tibrānī)

with the intention of visiting me, I have his or her right upon me to intercede for him or her.’ ”

Hafiz Ibn Al-Sukan has commented on its authenticity and has mentioned it in his book *Al-Sunan Al-Sihāh*.

3.

عَنْ حَاطِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ زَارَنِي
بَعْدَ مَوْتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي ، وَ مَنْ مَاتَ فِي
أَحَدِ الْحَرَمَيْنِ بُعِثَ مِنَ الْأَمْنَيْنِ يَوْمَ الْقِيَامَةِ.¹

“Hazrat Hātib رَضِيَ اللَّهُ عَنْهُ says that the Prophet ﷺ said: ‘Whoever visited me after my death is like the one who visited me during my life. The one who dies in *Haramain* (Makkah/Madinah), then he or she will be raised among the persons of peace (safe from punishment).’ ”

In support of this Hadeeth are the following two Ahādeeth:

4.

عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ حَجَّ وَ زَارَ
قَبْرِي بَعْدَ مَوْتِي ، كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي.²

¹ الدار قطنی : 2/278 (Sunan Al-Darqutnī : 2/278)

² الدار قطنی : 2/278 (Sunan Al-Darqutnī : 2/278)

“The Prophet ﷺ said: ‘The one who performed the Hajj and visited my grave after my death, then he or she is like the one who visited me during my life.’ ”

5.

عَنِ ابْنِ عُمَرَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : مَنْ زَارَنِي كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ وَ مَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمْنَيْنِ يَوْمَ الْقِيَامَةِ.¹

“Ibn ‘Umar said, ‘I heard the Prophet ﷺ saying: ‘whoever visited my grave or visited me, I will be the intercessor for him or her on the Day of Resurrection. And whoever dies in Makkah or Madinah, then Allah ﷻ will raise him or her with the persons of peace.’ ”

6.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ زَارَنِي فِي الْمَدِينَةِ مُحْتَسِبًا ، كَانَ فِي جَوَارِي وَ كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ.²

“Anas رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said: ‘The one who visits me in Madinah

¹ 12-13 (Musnad Abī Dawood :12-13) مسند أبي داود الطيالسي

² 2/68 (Al Shifā‘ : 2/68) الشفاء

for reward, he will be my neighbour and I will be his intercessor on the Day of Resurrection.’ ”

This Hadeeth also supports Hadeeth no. 3.

7.

قَالَ ابْنُ أَبِي فُدَيْكٍ : سَمِعْتُ بَعْضَ مَنْ أَذْرَكْتُ يَقُولُ :
بَلَّغْنَا أَنَّهُ مَنْ وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَتَلَا هَذِهِ الْآيَةَ :
"إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ" ثُمَّ قَالَ : صَلَّى
اللَّهُ عَلَيْكَ يَا مُحَمَّدٌ، مَنْ يَقُولُهَا سَبْعِينَ مَرَّةً نَادَاهُ مَلَكٌ :
صَلَّى اللَّهُ عَلَيْكَ يَا فُلَانٌ ، وَ لَمْ تَسْقُطْ لَهُ حَاجَةٌ¹.

Ibn Abī Fudaik said: “I heard some of the persons whom I visited saying that whoever stands adjacent the grave of the Prophet ﷺ and recites the verse ‘*Innallāha wa malā’ikatahu yusalloona ‘alan nabiyyi*’ and then recites 70 times ‘*Sallallāhu ‘alayka yā Muhammad*’, then an angel says: ‘O Person! Allah blesses mercy upon you and all your needs will be fulfilled.’ ”

However, these Ahādeeth and the last ‘*athar*’ is enough for comprehension.

Those who are against the attendance of the honoured grave argue on the basis of the agreed upon Hadeeth of the Prophet ﷺ :

¹ 2/69 (Al Shifā‘ : 2/69) : الشفاء

لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ : مَسْجِدِ الْحَرَامِ
وَ الْمَسْجِدِ الْأَقْصَى وَ مَسْجِدِي هَذَا.¹

“No one should travel except for three mosques – one, Masjid Al-Harām, the second, Masjid Bait-ul-Maqdas and the third this my Mosque (Mosque of the Prophet)”.

They argue on the basis of this Hadeeth that it is not permissible to travel having the intention of visiting the grave. If they read the text carefully, they will find out that no one should travel with the intention of visiting any mosque other than these three mosques.

My opinion gets the support from the Hadeeth quoted by Hafiz Ibn Hajar narrated by Abu Sa‘eed رضي الله عنه:

قَالَ رَسُولُ اللَّهِ ﷺ : لَا يَنْبَغِي لِلْمُصَلِّي أَنْ يَشُدَّ الرَّحَالَ
إِلَى مَسْجِدٍ تَبْتَغِي فِيهِ الصَّلَاةَ غَيْرَ مَسْجِدِي هَذَا وَ
الْمَسْجِدِ الْحَرَامِ وَ الْمَسْجِدِ الْأَقْصَى.²

“The Prophet صلی اللہ علیہ وسلم said, ‘It is not desirable for those who pray in a mosque to travel to any mosque other than that of mine (Masjid Nabwi), Masjid Harām and Masjid Baitul Maqdas for the purpose of offering prayers.’ ”

¹ بخاری و مسلم (Bukhārī and Muslim)

² فتح الباری : 3/53 (Fathul Bārī : 3/53)

It is quite evident from this Hadeeth that the travelling is prohibited in relation to the mosques, not in totality. There are many types of journey that are most welcome unanimously – to travel for business, for *Jihād*, for acquiring knowledge, for emigration from *Dārul Kufr*, etc.

Summing up

The respected pilgrims are hereby requested to make intention for the travelling to visit the *Rauda Mubāarak* (Honoured Grave of Muhammad ﷺ) without any hesitation, worry or reservation. Kindly visit to pay your homage there on your behalf as well as on behalf of those who requested you. Please remember Shabbir Ahmed the humble writer of this treatise and Qazi Ashfaq Ahmad, its translator in English. Kindly present our (we both our families) salām to the Great Prophet ﷺ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

5.2 The Etiquettes of the *Ziyārah*

- While travelling to Madinah Munawwarah, recite *salāt* and *salām* in plenty.
- Set the greatness of the Prophet ﷺ in your heart and strengthen the idea that you are presenting yourself in the service of that great personality who is the best of all creations and the chief of all the prophets and messengers. He is the one through whom you came to know about Allah, through whom you got the Guidance of Allah.
- It is a great honour and a privilege for you that you are getting the opportunity to stand before the Prophet's grave and declare your *Shahādah* of Imān in front of him.
- It is a great occasion that you are going to receive his intercession on the Day of Resurrection.
- Our Sheikh Maulana Ashfāq (r) used to say, "The *Āyah* of the Qur'ān meaning **وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ** (whatever the Prophet gives you, the believers should take it) is true even nowadays. Today, also the Prophet ﷺ is distributing his blessings."
- Everyone should present himself or herself in

the court of the Prophet ﷺ with great reverence and respect. We should not perform any discourtesy or carelessness, e.g. we should not make any noise, nor push anyone, nor recite salām in a loud voice.

- When you enter the mosque, enter with the right foot and make the following supplication of the mosque:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَصَحْبِهِ وَسَلِّمْ ، اَللّٰهُمَّ اغْفِرْ
لِيْ خُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ.

Allāhumma salli ‘alā Muhammadin wa sahibihī wa sallim. Allāhummaghfir lee Dhunoobee waftah lee ‘abwāba rahmatika.

- Thank Allah and then offer two *raka‘at* *Tahiyyatul Masjid* (if it is not *makrooh* time).



5.3 Method of recitation of *salāt* and *salām*

After finishing the prayer, come towards the Honourable Grave. Face towards the grave, standing about 5 feet from the grave's fence wall and keeping the eyes lowered. Keep your heart away from the worldly thoughts and concentrate fully towards the *Raudah* and think fully where you are standing. Fill your heart with the Prophet's love and supplicate with great respect and great affection in a slow voice as follows: ¹

اَلْسَّلَامُ عَلَیْكَ يَا رَسُولَ اللهِ! اَلْسَّلَامُ عَلَیْكَ يَا خَيْرَ خَلْقِ اللهِ!
اَلْسَّلَامُ عَلَیْكَ يَا خَيْرَةَ اللهِ مِنْ جَمِیْعِ خَلْقِهِ!
اَلْسَّلَامُ عَلَیْكَ يَا حَبِیْبَ اللهِ! اَلْسَّلَامُ عَلَیْكَ يَا سَيِّدَ وُلْدِ اَدَمَ!
اَلْسَّلَامُ عَلَیْكَ يَا لِيُيْهِيَ النَّبِیُّ وَ رَحْمَةُ اللهِ وَبَرَكَاتُهُ .
يَا رَسُولَ اللهِ! اِنِّیْ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِیْكَ لَهُ
وَ اَنْكَ عَبْدُهُ وَ رَسُوْلُهُ، وَ اَشْهَدُ اَنَّكَ يَا رَسُولَ اللهِ! قَدْ بَلَغْتَ
الرَّسَالَهَ وَ اَدَّيْتَ الْاَمَانَهَ وَ نَصَحْتَ الْاُمَّةَ وَ كَشَفْتَ الْغُمَّةَ ،
فَجَزَاكَ اللهُ عَنَّا خَيْرًا ، جَاَزَاكَ اللهُ عَنَّا اَفْضَلَ مَا جَاَزَى نَبِیًّا
عَنْ اُمَّتِهِ. اَللّٰهُمَّ اَعْطِ سَيِّدَنَا عَبْدَكَ وَ رَسُوْلَكَ مُحَمَّدًا الْوَسِيْلَةَ
وَ الْفَضِيْلَةَ وَ الدَّرَجَةَ الرَّفِیْعَةَ الْعَالِيَةَ الرَّفِیْعَةَ وَلِبَعَثْهُ الْمَقَامَ
الْمَحْمُوْدَ الَّذِیْ وَعَدْتَهُ وَ اَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ .
اِنَّكَ سُبْحَانَكَ ذُو الْفَضْلِ الْعَظِيْمِ.

¹ Fathul Qadeer: 3/95

'Assalāmu'alayka yā Rasoolallāhi!
'Assalāmu'alayka yā habeeballāhi !
'Assalāmu'alayka yā khayra khalqillāhi !
'Assalāmu'alayka yā khiyaratallāhi min
jamee-'i khalqi-llāhi ! 'Assalāmu'alayka
yā sayyida wuldi 'Ādama
! 'Assalāmu'alayka ayyuhan-nabiyyu wa
rahmatullāhi wa barakātuhoo. Yā
Rasoolallāhi! 'innee 'ash-hadu 'an lā
'ilāha 'illal-lāhu wahdahoo lā shareeka
lahoo wa 'ash-hadu 'annaka 'Abduhoo
wa Rasooluhoo, wa 'ash-hadu 'annaka yā
Rasoolallāhi qad ballaghtar-risālata wa
'addaytal-'amānata wa nasahtal-
'ummata wa kashaftal-ghummata
fajazākal-lāhu 'annā khayran, jazākal-
laahu 'annā 'afdala maa jazā bihee
nabiyyan 'an 'ummatihee.'Allāhumma
'A'atihil-waseelata wal-fadeelata wad-
darajatar-rafee'ata wab-'ath-hul-
maqāmal-mahmoodal-ladhee wa-
'attahoo, 'innaka lā tukhliful-mee'ād ,
wa 'anzilhul-manzilal-muqarraba 'indaka
. 'Innaka subhānaka dhul-fadlil-'azeem.

Then after this, make *du'ā* (supplication) for your needs and problems by making the Prophet ﷺ as the link. The best need is for a nice death, the pleasure of Allah and the forgiveness of all the mistakes and sins.

After this, by requesting the intercession of the Prophet ﷺ, make the following supplication: ¹

يَا رَسُولَ اللَّهِ ! أَسْأَلُكَ الشَّفَاعَةَ وَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي
أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُنَّتِكَ.

*Yā Rasoolallāhi! 'A salukash-shafāta wa
'Atawassalu bike 'ilal-lāhi fee 'an 'amoota
musliman 'alaa millatika wa sunnatika.*

Attention: You can prolong salām as much as possible and if one does not remember the words of salām or the time is short, then recite just “Assalāmu ‘alayka yā Rasoolullaah”.

Abdullah ibn ‘Umar and Imām Mālik and some predecessors used to recite very short salām, but Maulana Zafar Ahmad Uthmāni writes that it is better to prolong salām. If someone has requested for salām, present it in the following manner:

أَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ فُلَانٍ بِنِ فُلَانٍ ،
يَسْتَشْفِعُ بِكَ إِلَى رَبِّكَ.

*“Assalāmu ‘Alayka yā Rasoolallāh min ...
ibn ... yastashfi‘u bika ‘il ā rabbika.”* (Put the name of the person and the name of his/her father in the blanks.)

If quite a number of people have requested you to give salām on their behalf, and you don’t remember

¹ Fathul Qadeer 3/95

their names, then offer salām on their behalf in the following manner:

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ جَمِيعِ مَنْ اَوْصَانِي
بِالسَّلَامِ عَلَيْكَ.

*“Assalāmu ‘Alayka yā Rasoolallāh min
jamee‘i man ausānī bis salām ‘Alaika.”*



5.4 Salām on Shaikhain (Abu Bakr ﷺ & ‘Umar ﷺ)

After offering salām on the Prophet ﷺ after moving 150 cm to the right, then please offer the salām on Abu Bakr Siddique ﷺ as given below: ¹

أَلْسَلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَ صَفِيَّهُ وَثَانِيَهُ فِي الْغَارِ،
أَبَا بَكْرٍ الصِّدِّيقِ، جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٍ ﷺ خَيْرًا،
وَلَقَّاكَ فِي الْقِيَامَةِ أَمْنَا وَ بَرًّا .

*'A ssalāmu 'Alayka yā khaleefata Rasoolillāhi
wa Safiyyahoo wa thāneehi fil-ghāri 'Ab ā
bakri nis-siddeequi. jazākallāhu 'an 'ummati
muhammadin ﷺ khayran wa Laqqāka fil
Qiyāmati Amanan wa Birran.* ²

Then moving 150 cm more towards the right, offer the salām to ‘Umar Farooq ﷺ as given below:

أَلْسَلَامُ عَلَيْكَ يَا لَفَيْرَ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقَ ، الَّذِي أَعَزَّ
اللَّهُ بِهِ الْإِسْلَامَ ، جَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَالْأُمَّةِ خَيْرًا.

*'Assalāmu 'Alayka yā 'A meeral-mu'mineena
'umaral-fārooqui, alladhee 'a'azzal-lāhu bihil-
'islāma, jazākallāhu 'anil 'Islāmi wal 'ummati
Khayran.* ³

¹ Hidāyatus Sālik :3/1377

² Hidāyatus Sālik :3/1377

³ Hidāyatus Sālik :3/1378

Maulana Rashīd Ahmad Gangohi writes: ¹

“Now a little going ahead, standing in between the graves of Abu Bakr رضي الله عنه and ‘Umar رضي الله عنه, offer salām as given below:

اَلْسَّلَامُ عَلَيْكُمَا يَا ضَحِيْعَي رَسُوْلِ اللّٰهِ وَ وَزِيْرِيْهِ ، جَزَاكُمَا
اللّٰهُ اَحْسَنَ الْجَزَاءِ حِثْنَاكُمَا لَنَتَوَسَّلُ بِكُمَا اِلَى رَسُوْلِ اللّٰهِ
ﷺ لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا اَنْ يُحْيِيَنَا عَلٰى مِلَّتِهِ وَسُنَّتِهِ وَ
يَحْشُرَنَا فِيْ زُمْرَتِهِ وَجَمِيْعِ الْمُسْلِمِيْنَ .

*‘Assalāmu ‘Alaykumā yā Dajee‘ay
Rasuulillāhi wa wazeerayhi, jazākumal-lāhu
‘ahsanal-jazā’i. ji’nākumā natawassalu
bikumā ‘ilā Rasoolil-lāhi ﷺ liyashfa‘a laān
wa yad‘uwa lanā rabbanā ‘an yuhyiyanā ‘alā
millatihee wa sunnatihee wa yahshuranā fee
zumratihee wa jame‘e-il-muslimeena.*

Imām Mālik was asked about the *Shaikhain* and their positions in relation to the Prophet ﷺ during his holy life. Imam Mālik replied, “Whatever their placements are after the death of the Prophet ﷺ they held the similar nearness in his worldly life.” In other words, the present nearness with which they have been buried in the home of Hazrat ‘Āyeshah, the same was available to them before as well in love and rank. ²

¹ Zubdatul Manāsik ‘an Tālīfāt-e-Rashidyah 650-651

² Hidāyatus Sālik :2/1380

Hassan bin Thābit has written in a poem:

ثَلَاثَةٌ قَبَّرُوا بِسَبْقِهِمْ نَضَّرَهُمْ رَبُّهُمْ إِذَا نُشِرُوا

“These are three great personalities who have distinction in supremacy. When they will be raised on the Day of Resurrection, Allah ﷻ will freshen their faces very fresh.”

عَاشُوا بِالْفُرْقَةِ حَيَاتِهِمْ وَاجْتَمَعُوا فِي الْمَمَاتِ إِذَا قُبِرُوا

“They lived together without any separation and gathered together in the grave after death.

فَلَيْسَ مِنْ مُسْلِمٍ لَهُ بَصَرٌ يُنْكِرُ مِنْ فَضْلِهِمْ إِذَا ذُكِرُوا

“There is no Muslim’s vision to refuse the greatness and high ranks of these persons.”

Allamah Kānānī writes further:

“Come again towards the face of the Holy Prophet ﷺ and recite *hamd* and *thanā* of Allah. Then offer *durood* to the Prophet ﷺ and then make *du‘ā* (supplication) for all your needs, mentioning the intercession of the Prophet ﷺ. Ask Allah for his intercession for yourself, for your parents and for all your friends. Finish all supplications with ‘*Ameen*’ and salām on the Prophet ﷺ.”¹

¹ Hidāyatus Sālik :3/1378

Allāmah Nawawī has mentioned the event of Sheikh ‘Atbī:

“I was sitting near the grave of the Prophet ﷺ when a Bedouin came and said, ‘Assalāmu ‘alayka yā Rasoolullāh. I have heard that Allah says:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا الرَّحِيمًا.¹

“If the one who, having done wrong upon himself/herself, comes to Allah and the Prophet ﷺ and asks forgiveness, and if the Prophet ﷺ would also have added forgiveness, Allah would have forgiven him/her.”

After this the Bedouin said: ‘I have come to you for forgiveness and require your intercession.’ Then he recited the following verses of the poem given below:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُ فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ

‘O the best of those whose bones have been buried in the earth because of whom the earth and the environment have become lovely’.

نَفْسِي الْفِدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ فِيهِ الْعِفَافُ وَ فِيهِ الْجُودُ وَالْكَرَمُ

‘I sacrifice my life for the grave in which you are taking rest. There is chastity, tranquillity and mercy in it.’

Then the Bedouin went away and I took a nap.

Then I saw the Prophet ﷺ in a dream. He ﷺ said: “O ‘Atbī, meet the Bedouin and give him the tiding that Allah ﷻ has forgiven him.”¹

Most persons like Ibn Qudāmah in *Al Mughni* (3/557) and Ibn Katheer in *Tafseer Ibn Katheer* (2/306) have mentioned these two verses of the poem, but Allāmah Nawawī (r) has added two more couplets as follows:

أَنْتَ الشَّفِيعُ الَّذِي تُرْجَى شَفَاعَتُهُ عَلَى الصِّرَاطِ إِذَا مَا زَلَّتِ الْقَدَمُ

‘You are such interceder that your intercession can be expected at such a time when the feet of the people will be slipping on *Pul Sirāt*.’

وَصَاحِبَاكَ لَا أَنْسَاهُمَا أَبَدًا مِنْى السَّلَامُ عَلَيْكُمْ مَا جَرَى الْقَلَمُ

‘And I can never forget your two companions. May there be always salām to all of you till my pen keeps busy in writing (i.e. up to eternity).’

¹ Hidāyatus Sālik :3/1383

5.5 Riyādul Jannah

A *The Location*

This is the place between the *Rauda* (the Prophet's grave) and the *mimbar* (pulpit). If possible, one should offer prayer there. The Prophet ﷺ said,

مَلْبَيْنَ بَيْتِي وَ مِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.¹

“The area between my home and my *mimbar* consists of the garden of paradise.”

This Hadeeth has two meanings:

1. One will attain paradise by praying in that area.
2. This area will be taken away and will be included in the paradise.²

The visitors are requested not to give trouble to anyone while offering prayer in this area. If you can get in early, then pray, otherwise you should pray wherever you get place. You will get the reward of offering *Salāt* in Masjid Nabwi equivalent to the reward of 1,000 *Salāt* in any other mosque.

¹ مسلم : 4/123 (Muslim : 4/123)

² Hidāyatus Sālik : 2/112

B *Prayers under the pillars of Riyādul Jannah*

There are seven pillars in *Riyādul Jannah* known as *Istawānāt-e-Rahmat*.

1. *Istawānah Hanānah*: This pillar is the place of the trunk of the date-palm tree that cried bitterly on the shift of the *mimbar* of the Prophet ﷺ.
2. *Istawānah Hars*: This is the place at which a guard was appointed to keep watch when the Prophet ﷺ used to go into his house.
3. *Istawānah Wafood*: This is the place where the Prophet ﷺ used to sit by taking its support when the delegations of the Arabs used to visit him. It is also known as *Majlis Qaladah*. The Companions رضي الله عنهم also used to sit by having its support.
4. *Istawānah Abī Lubābah*: This is the same pillar which the Companion Abu Labābah رضي الله عنه had tied himself to as a punishment because of not attending *Ghazwah Tabuk*. His daughter used to untie him at the time of every prayer. He used to make ablution and pray and then get tied immediately after the prayer. After a long duration of 50 days, Allah عز وجل accepted his repentance and the Prophet ﷺ himself untied him finally with his own hands.

5. *Istawānah Sareer*: At this place, the Prophet ﷺ used to perform *i'tekāf*. His bed was spread at the time of rest.
6. *Istawānah Jibrail*: This was the special place for Jibrail عليه السلام to come.
8. *Istawānah 'Āyeshah*: It is also called *Istawānah Muhājireen* because the meetings of the *Muhājireen* used to be conducted at this place. Initially, the *musallah* of the Prophet ﷺ was here. Hence it is also called *Istawānah Al Qur'ah*.

The reason is that Hazrat 'Āyeshah narrated that there is a place in the mosque that if people knew its blessing in praying at that place, then people will start taking lottery for that place. People asked her about the place. At first she refused to tell them; but on the presentation of Abdullah bin Zubair, she informed them about this place.



Riyādul Jannah

5.6 Forty prayers in Masjid Nabawi

If one has the time, then he or she should try to pray 40 prayers in such a manner that no prayer is missed.

Imām Ahmad bin Hanbal has written in his *Musnad* the tradition narrated by Anas ibn Mālik that the Prophet ﷺ said:

مَنْ صَلَّى فِي مَسْجِدِي أَرْبَعِينَ صَلَاةً ، لَا يَفُوتُهُ صَلَاةٌ
كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ الْعَذَابِ وَ بَرِيءٌ مِنَ النِّفَاقِ.¹

“Whoever offered forty prayers in my mosque without missing any one prayer, gets the relief from the fire of Hell, the punishment of the sins and hypocrisy.”

Realise what a great reward this is. Just try to offer forty prayers in Masjid Nabwi continuously at least one in lifetime. Inshaa Allah you will yourself feel happy and contented.



¹ مسند أحمد : 3/155 (Musnad Ahmad : 3/155)

5.7 Other Ziyārah places

1. ***Maqbaratul Baqī'***: This is the graveyard of Madinah Munawwarah. Many *Sahābah* and *Auliya'* are buried in it. If possible, one should visit it daily, especially on Friday.

The graves of many *Sahābah* and of a few famous *Tabi'een* are buried here, as given below:

Ameerul Mu'mineen Sayyidina Uthmān bin 'Affān رضي الله عنه; Ibrāhim bin Rasoolullah; Hazrat Fātimah and the other three daughters of the Prophet صلى الله عليه وسلم – Zainab, Ruqayyah and Umm Kulthum; Hazrat Abbās; Hasan bin Alī; Abdur Rahman bin 'Auf; Sa'd bin Abī Waqās; Fatimah bint Asad (the mother of Alī); the pious wives of the Prophet صلى الله عليه وسلم except Hazrat Khadijah, who is buried in Jannatul Mo'alla in Makkah, and Hazrat Maimoonah, buried in Sharf near Makkah Mukarramah; some martyrs of the Battle of Uhud; Hazrat Haleemah Sa'diyah; Abu Sa'eed Khudri; Sufyan bin Hārith; Hazrat Safiyah; three daughter of Prophet صلى الله عليه وسلم i.e. Hazrat Ruqayyah, Zaynab and Umm Kulthoom; 'Aqeel bin Abī Talib; Imām Zainul 'Ābideen; Imam Ja'far Sadiq, etc

Many *Tabi'een* other than Imām Mālik and Imam Nāfi' are also buried here.

While entering the Baqī, one should recite:

اَلْسَّلَامُ عَلَیْكُمْ دَارِقَوْمٍ مُّؤْمِنِیْنَ ، فَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ
لَا حِقُوْنَ ، اَللّٰهُمَّ اغْفِرْ لِاَهْلِ الْبَقِیْعِ الْغَرْقَدِ ، اَللّٰهُمَّ اغْفِرْ لَنَا
وَ لَهُمْ .

*'Assalāmu 'Alaykum dāra qawmim
mu'mineena , fa 'innā in shā Allāhu
Bikum lāhiqoona, 'Allāhummaghfir li 'ahlil
baqee'il gharqadi, 'Allāhummaghfir lanā wa
lahum.*



Then offer salām to Sayyidina Uthmān bin Affān
رضی اللہ عنہ as given below:

اَلْسَّلَامُ عَلَیْكَ يَا اِمَامَ الْمُسْلِمِیْنَ ، اَلْسَّلَامُ عَلَیْكَ يَا ثَالِثَ
الْخُلَفَاءِ الرَّاشِدِیْنَ ، اَلْسَّلَامُ عَلَیْكَ يَا ذَا النُّوْرِیْنَ ،
اَلْسَّلَامُ عَلَیْكَ يَا مُجَهِّزَ جَیْشِ الْعُسْرَةِ بِالنَّقْدِ وَ الْعِیْنِ ،
اَلْسَّلَامُ عَلَیْكَ يَا صَاحِبَ الْهَجْرَتَیْنِ ، اَلْسَّلَامُ عَلَیْكَ

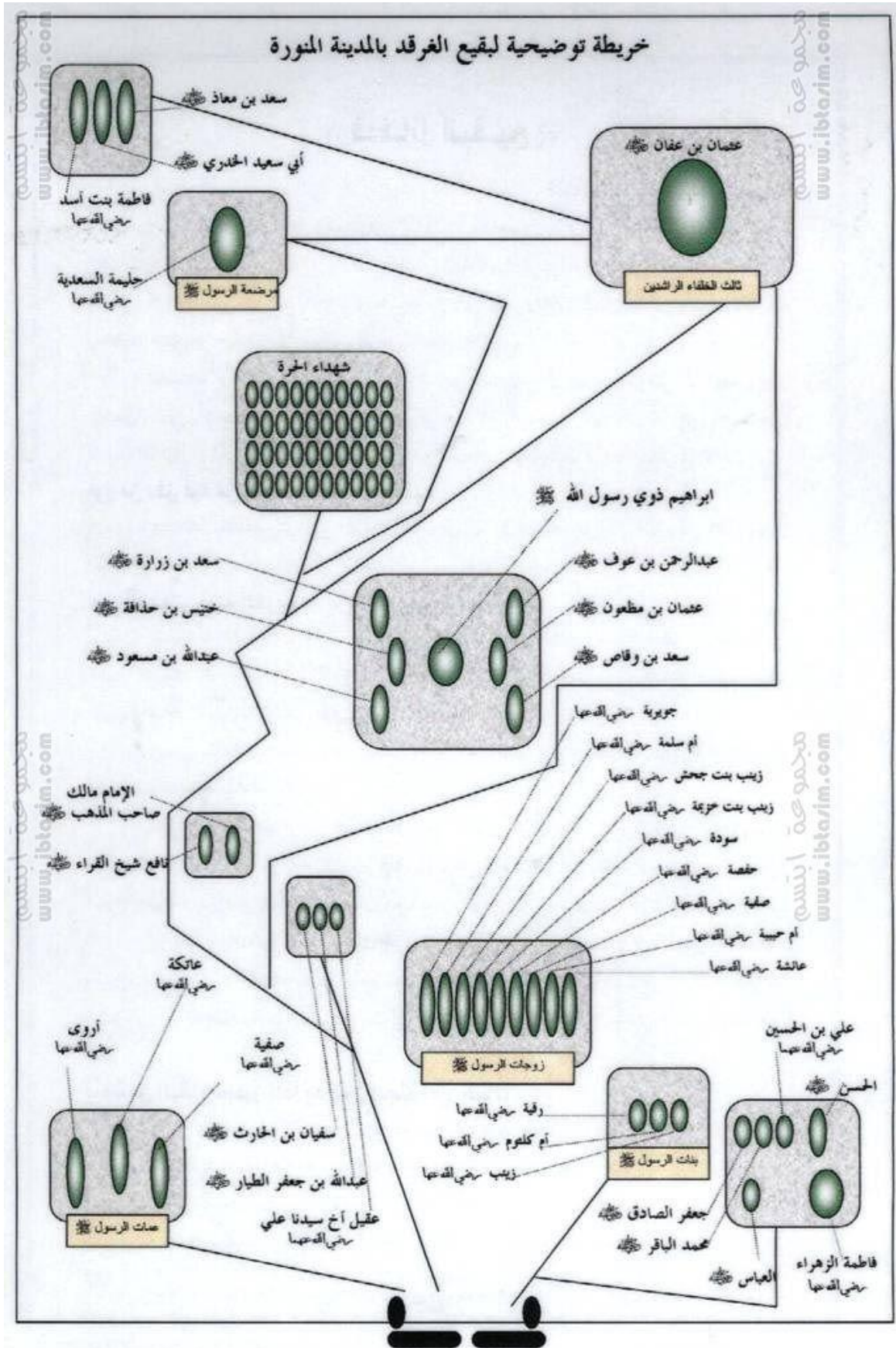
يَا جَامِعَ الْقُرْآنِ بَيْنَ السَّفَتَيْنِ ، أَلْسَلَامُ عَلَيْكَ يَا صَبُورًا
 عَلَى الْأَكْدَارِ ، أَلْسَلَامُ عَلَيْكَ يَا شَهِيدَ الدَّارِ ، أَلْسَلَامُ
 عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

*'Assalāmu 'Alayka Yā Imāmal muslimееna,
 'Assalāmu 'Alayka Yā thālthal khulafā'ir
 rāshideena, 'Assalāmu 'Alayka Yā dhann
 nooraini, 'Assalāmu 'Alayka Yā mujahhiza
 jayshil 'usrati bin-naqadi wal-'aini,
 'Assalāmu 'Alayka Yā sāhibal hijratayni,
 'Assalāmu 'Alayka Yā jāmi'al Qur'āni
 baynad-daffatayni, 'Assalāmu 'Alayka Yā
 sabooran'alal-'akd āri, 'Assalāmu 'Alayka
 Yā shaheedad-dāri, 'Assalāmu 'Alayka wa
 rahmatullāhi wa barakātuhoo.*



The grave of Uthman bin Affan

The map of the Graveyard of Al-Baqi'



2. ***Masjid Qubā***: The Prophet ﷺ used to visit Masjid Qubā on Saturdays either on foot or on a ride. Hazrat Abdullah bin Umar also used to act upon this practice. ¹

This is the first mosque of Islam. Imām Bukhāri has related the story of ‘Urwah bin Zubair that when the Prophet ﷺ came to Madinah Munawwarah after migration, he stayed 13 days with Bani ‘Auf and laid the foundation of this mosque (Masjid Qubā) on piety and righteousness and offered prayers in it. ²

Another tradition informs that there is reward of an ‘Umrah for offering prayer in Masjid Qubā. ³



Masjid Qubā

¹ Al-Bukhāri :2/61; Muslim :4/127

² Al-Bukhāri :5/61

³ Tirmidhi : 2/146

3. ***Shuhadāi Uhad***: Uhad is a mountain, north of Madinah Munawwarah, at a distance of about 5 kilometres. It is called Uhad, and it is unique and distinct from other mountains. ¹

The renowned Battle of Uhad occurred here. The Prophet ﷺ said:

أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ. ²

“Mountain of Uhad loves us and we love it.”

Hazrat Hamzah ,Abdullah bin Jahsh, Mus‘ab bin ‘Umair and other martyrs of the Uhad ﷺ are buried here. One should offer salām to them.



Mountain of Uhad

¹ Hidāyatus Sālik : 1/122

² بخاری : 4/35 مسلم : 4/123 (Al-Bukhāri : 4/35, Muslim : 4/123)

4. ***Masjid Dhul Qiblatain***: According to the authentic traditions, it is the same mosque at which the incident of the change of *Qiblah* took place. Hence its name is “The mosque with two *Qiblah*’s”.



Masjid Dhul Qiblatain

There are other mosques which are of great importance from a historical point of view. Sheikh Abdul Haq Muhaddith has mentioned the following mosques:

1. **Masjid Al-Jumu‘ah**: It is also called Masjid Al-Wādi and Masjid ‘Ātikah. The Prophet led the first Friday prayer here.



Masjid Al-Jumu‘ah

2. Masjid Al-Fazeeh: Now it is called Masjid Ash-Shams.
3. Masjid Bani Quraizah.
4. Masjid Mashraba Ibrahim.
5. Masjid Bani Zafar, now known as Masjid Baghlah.
6. Masjid Al Ijābah.
7. Masjid Abi Zar Alghefāri.
8. Musallā Al-Eid.
9. Masjid Al-Fatah.
10. Masjid Al-Zubab. Now known as Masjid Al-Rābah.
11. Masjid Al-Fash
12. Masjid Al-Suqyā.

These are some mosques which are mentioned by Sheikh Abdul Haq with historical references. Khalid Mustafa has written a book, *Historical Sites of Madinah*, in which many mosques with their photos have been included, with a short history of each in Arabic and English languages.

5.8 Duration at Madinah Munawwarah

- Be careful that you are in the city of the Prophet ﷺ. Don't talk anything disrespectful or abusive. Don't criticise anything of Madinah Munawwarah. If you don't like anything, don't express it; be silent about it.
- Offer all prayers with *Jama'at* at Masjid Nabawi.
- If possible, finish one whole Qur'ān.
- Come every day to the *Rauda* and offer salām to the three buried there.
- Recite *durood shareef* constantly, sitting, walking and standing.
- Maintain other *nafl* acts of worship.
- If possible, go to *Baqī'* every day.



5.9 Salām Widā‘

- When you intend to leave Madinah Tayyibah offer 2 *raka‘at* voluntary prayers in the mosque and ask any *du‘a* that you want to ask.
- Then go to *Raudah* and offer salām to the Prophet ﷺ and his companions.
- Imām Muhammad has written with reference to Imām Mālik that the pilgrim, at the time of leaving Madinah, should come to the grave to offer his or her last pledge by saying the following supplication:

اَللّٰهُمَّ لَا تَجْعَلْ هَذَا اٰخِرَ الْعَهْدِ بِحَرَمِ رَسُوْلِكَ، وَ يَسِّرْ لِيْ
اَسْبَابَ الْعُوْدِ اِلَى الْحَرَمَيْنِ سَهْلَةً، وَاَرْزُقْنِي الْعَفْوَ وَ الْعَافِيَةَ
فِي الدُّنْيَا وَ الْاٰخِرَةِ، وَرُدَّنِي سَالِمًا مِنْ بَلَايَاتِ الدُّنْيَا وَالْاٰخِرَةِ،
غَانِمًا اِلَى سَالِمِيْنَ غَانِمِيْنَ بِفَضْلِكَ وَكَرَمِكَ يَا رَبَّ الْعَالَمِيْنَ.

*‘Allāhumma lā Taj‘al hādhā ‘ākhir al ‘ahdi
biharami Rasoolika, wa yassir lee ‘asbābal
‘awdi ‘ilal haramayni sahlatan, warzuqnī
‘afwa wal ‘āfiyata fid dunyā wal ākhirati, wa
ruddanee sālīman min balayātīd-dunyā wal
ākhirati, ghānīman ‘ilā sālīmeena
ghānīmeena, bifadlika wa karamika yā
Rabbal ālameena.*

“O Allah! Don’t make the *harām* of your Mesangar ﷺ my last visit, but make it easy for me to come back many times to this city. Bestow upon me the safety, peace and contentment both in this world and in the Hereafter. Keep me safe from all kinds of hardships and difficulties, arrange for me to arrive at my home, O the Sustainer of all the worlds.”



CHAPTER 6: RETURN FROM THE HAJJ

The Apeal

My dear pilgrims! Think now that you are now free from all evils and now pure. You have received many bounties and blessings from all the places during Hajj.

- Now you should make attempt not to lose the blessings that you have received.
- The bounties can be obtained but it is difficult to maintain it.
- Don't perform any act that spoils or pollutes the good things that you have attained.
- The Devil is your enemy. He gets you entangled in different follies and sins and tries his best to destroy all the spiritual wealth that you have earned here. Thus, he tries to involve you in many different types of spiritual diseases as given below:

1. Backbiting
2. Envy
3. Hatred
4. Enmity
5. Revenge
6. Hypocrisy
7. Slander
8. Carnal desires

These are the spiritual diseases that darken your hearts and destroy the blessings received in Hajj.

- Now try your best to lead your remaining life, according to the sunnah of the Prophet ﷺ.
- Offer all your prayers with *Jama'at*.
- Distinguish between *halāl* and *harām*.
- Remove all kinds of differences with others amicably, especially with your blood relatives. If you usurp their rights, you will destroy the rewards of the Hajj.

MAY ALLAH ACCEPT THE HAJJ OF EACH ONE OF YOU AND MAKE YOUR EFFORTS SUCCESSFUL.

**WA ĀKHIRU DA'WĀNĀ 'ANIL HAMDU LILLĀHI
RABBIL 'ĀLAMEEN.**



Resources and References

S. No.	Title	Author
01	Ahsanul Fatāwā	Mufti Rashīd Ahmad
02	Al-Fiqhul Islamī wa Adillatuhu	Dr Wahbah Zuhailī
03	Al-Ihsān Bitertīb Sahīh Ibn Habbān	Ibn Balbān Alfārsi
04	Al-Ikhtiyār	Abdullah bin Mahmood Al-Mousillī
05	Al-Jarh wal Ta‘dīl	Ibn Abī Hātim Rāzī
06	Al-Jawharul Munazzam	Ibn Hajr Al-Haithamī
07	Al-Kāmil	Hāfīz Ibn ‘Adī
08	Al-Kāshif	Hāfīz Abu Abdillah Al-Zahbī
09	Al Mughni	Ibn Qudāmah
10	Al-Mustadrak	Mohammad bin Abdullah Al-Hākīm
11	Al-Shifā‘	Qāzi ‘Ayāz
12	Al-Sunan Al-Kubrā	Ahmad bin Husain Al-Baihaqī
13	Al-Sunan Al-Sihāh	Hāfīz Ibn Al-Sakan
14	Imdādul Ahkām	Maulana Zafar Ahmad Uthmānī

15	Badāi‘us Sanāi‘	Allāmah Alā‘uddīn Kāsānī
16	Dars Bukharī	Allāmah Shabbir Ahmad Uthmānī
17	E‘lā-us Sunan	Maulana Zafar Ahmad Uthmānī
18	Fatāwā Qāzi Khan	Hasan bin Mansoor Al- Awzjandī
19	Fatāwā Shāmiyah	Allāmah Ibn ‘Ābidīn
20	Fathul Bārī	Ibn Hajr ‘Asqalānī
21	Fathul Qadīr	Muhammad bin Abdul Wāhid, Ibn Hammām
22	Fazl Mā’ Zamzam	Bakdāsh
23	Hidāyatus Sālik	‘Izzuddin bin Jamā‘ah Al- Kināni
24	Historical Sites of Madinah	Khalid Mustafa
25	Hilyatul Awliyā’	Abu Na‘īm Ahmad Bin Abdullah Al- Asfahāni
26	Jawāhirul Fiqh	Mufti Muhammad Shafī‘
27	Kanzul A‘mmāl	Alāuddīn Ali Al- Hindī
28	Ma‘āriful Qur’ān	Mufti Muhammad

		Shafī‘
29	Mabsoot	Shamsul A’immah Sarkhasi
30	Mu’atta’ Mālik	Imām Mālik
31	Mu’allimul Hujjāj	Mufti Sa’eed Ahmad
32	Musannaf Ibn Abī Shaybah	Abu Bakr ibn Abī Shaybah
33	Musnad Abī Dawood Al-Tiyālisi	Abu Dawood Al- Tiyālisi
34	Musnad Ahmad	Imām Ahmad bin Hanbal
35	Nawādirul ’Usool	Hakim Hāfiz Tirmidhī
36	Nealul Awtār	Muhammad bin Ali Al-Shawkānī
37	Rāhatul Qulūb	Sheikh ‘Abdul Haq Muhaddith Dehlawi
38	Sahīh Al-Bukhārī	Mahmood bin Ismā‘īl Al- Bukharī
39	Sahīh Ibn Habbān	Mahmood bin Habbān Al-Bastī
40	Sahīh Ibn Khuzaymah	Muhammad bin Ishāq bin Khuzaymah
41	Sahīh Muslim	Muslim bin Hajjaj Al-Qishyari

42	Shifā‘ As-Siqām	Taqi-uddīn Subki
43	Sunan Al-Dārquṭnī	Ali bin Umar Al-Dārquṭnī
44	Sunan Al-Kubrā	Imām Baheqi
45	Sunan Al-Nisā’ī	Ahmad bin Shu‘aib An-Nisā’ī
46	Sunan Al-Tirmidhī	Abu ‘Isā Tirmidhī
47	Sunan Ibn Mājah	Mohammad bin Yazeed Ibn Mājah
48	Sunan Sa‘eed bin Mansoor	Sa‘eed bin Mansoor Al-Khurāsānī
49	Tā‘jeelul Munfī‘ah	Hāfiz Ibn Hajar ‘Asqalānī
50	Tafseer Ibn Katheer	Hāfiz Ibn Katheer
51	Tahzībul Tahzīb	Hāfiz Ibn Hajar ‘Asqalānī
52	Zubdatul Manāsik	Maulana Rashīd Ahmad Gangohī

GLOSSARY: EXPLANATION OF ARABIC WORDS

English	Arabic	Meaning
Āfāqi	آفاقي	Person who lives out site of boundary of Meeqāt
Ahādith	أحاديث	Plura1 for Hadith
Arafāt	عرفات	Name of the area located 11 km from Minā, where the pilgrims spend the 9 th of Dhul- hijja
Aswad	أسود	Very dark black.
Athar	أثر	Saying of Sahābah or Tābi‘een
Ayām	أيام	Days
Barakah	بركة	Blessing of Allah
Budnah	بدنه	Big animal for sacrificing. i.e. camel or
Dhikr	ذكر	Mentioning Allah Name and Attributes (in ibādah)
Du‘ā	دعا	Supplications, invocation.
Dumm	دم	Blood .The sacrifice of the goat, sheep, etc. in order to compensate for failing to perform a wājib
Dhul-Hijja	ذوالحججه	The 12 th month of the muslim calendar

Eid-ul – adhā	عيد الأضحى	The 10 th of Dhu-Hijja. The day of sacrifice
Fidyah	فدية	An expiation for the missed rite
Fuqahā'	فقهاء	The Islamic Law Expert.
Ghusl	غسل	Taking a bath in a special ceremonial way
Hady	هدى	The sacrifice for the Tamattu' & Qirān pilgrims
Hajr-al-Aswad	حجر الأسود	The black stone implanted in the corner of the ka'bah
Halq	حلق	Shaving ones hair
Harām	حرام	Forbidden, Prohibited
Haram	حرم	The mosque in Makka and in madinah as reffered to be as Haram
Hateem	حطيم	Area between the door of Ka'bah and maqām-e-Ibrāhim
Idtibā'	إضطباع	Uncovering the right shoulder (men) while in Ihrām
Ifrād	إفرد	Hajj-Ifrād is Hajj only, without 'Umrah
Ihrām	إحرام	The state of ritual consecration. The ceremonial state of making 'Umrah or Hajj or garments themselves

Istawānah	إستوانه	Column in the area around the Riyādul Jannah
Istawanāt	إستوانات	Columns
Istilām	إستلام	Touching the black stone.
Jabal-Rahmah	جبل رحمة	The mountain of mercy in Arafāt
Jama‘ Takheer	جمع تأخير	Late combination of the prayer
Jamrah	جمرة	The pillars in Minā for stoning, signifying the places where the shaytān tempted Prophet Ibrāhim
Jamrāt	جمرات	Plural for jamrah
Janābat	جنابت	Need of compulsory bath
Ka‘bah	كعبه	The cube structure in the mosque in masjid-al-harām in Makkah
Khutbah	خطبه	Lecture, Sermon
Mabroor	مبرور	Virtuous
Manāsik	مناسك	Rites(rules)
Maqām-Ibrāhim	مقام إبراهيم	The station where the prophet Ibrāhim stood while building the Ka‘bah (it was moved from its original place ,which was next next to Ka‘bah

Maqbarat ul Baqi‘	مقبرة البقيع	The grave yard of Baqi
Marwah	مروة	The hill where the sa‘ee end
Meeqāt	ميقات	Boundary of the area around Makkah, which a pilgrim should not pass without being in Ihrām
Minā	منى	One of the hajj ceremonial sites, 8km from makkah
Mu‘akkadah	مؤكدہ	Strongly Recommended
Mu‘allim	معلم	The guider and teacher during Hajj
Mufrid	مفرد	Single, (A person who perform Hajj only with out ‘Umrah)
Muhrim	محرم	A person in Ihrām
Muqeeem	مقيم	A person who stays in one place for more then 15 days.
Musāfir	مسافر	The traveller
Mutamatti‘	متمتع	A pilgrim performing hajj-Tamattu‘
Muwālāt	موالات	One after one
Muzdalifah	مزدلفہ	One of the hajj ceremonial sites between Minā and ‘Arafāt

Namirah	نمره	The Mosque in ‘Arafāt
Nafl	نفل	Optional(Voluntary)
Nahr	نحر	10 th of dhul-Hijja (Day of sacrifice)
Nifās	نِفَاس	The women condition after delivering of child
Niyyah	نِيَّة	Intention
Qadā	قضاء	Prayer after prescribed time
Qārin	قارن	A person who perform Hajj Qirān
Qasr	قصر	Cutting of ones hair
Qiblah	قبله	The direction of the prayer of the Muslims
Qirān	قران	Hajj with ‘Umrah without coming out of Ihrām after ‘Umrah
Qubā	قبا	The name of the mosque in Madinah
Rak‘ah	ركعه	A unit of prayer
Raml	رمل	A brisk walking in the first three rounds of Tawāf while in Ihrām
Riyādul Jannah	رياض الجنة	The place between the pulpit and the musallā for the prophet ﷺ
Rami	رمى	stoning of the jamrāt

Rukn	رکن	Important pillar
Rukn-al-yamāni	رکن یمانی	The corner of the Ka‘bah which faces Yemen (south)
Sā‘	صاع	Measure of quantity
Sa‘ee	سعی	The walk made between Safā and Marwah
Sadaqah	صدقة	Anything given voluntarily in charity
Satr	ستر	The portion of the body to be hidden
Safā	صفا	The hill where you start your sa‘ee
Shuhadā-e-Uhad	شهداء أحد	The martyrs of the Battle of the Uhad
Shari‘ah	شریعة	The Islamic law
Sujood	سجود	Prostration in Salāh
Sunnah	سنة	Way of the prophet ﷺ
Surah	سورة	A chapter of the Quran
Shawāl	شوال	The 10 th month of the Islamic calendar
Takbir	تکبیر	Sying “Allahu Akbar”
Talbiyah	تلبیة	The supplication one recites once in the Ihrām and having made the intention

Tamattu‘	تمتع	Hajj performed with ‘Umrah preceding it
Tarweyah	تروية	Quenching (The 8 th day of Dhul Hajja)
Tashreeq	تشريق	Drying of meat. 11 th ,12 th ,13 th of Dhul-hijja
Tawāf	طواف	Circumambulation of the Ka‘bah
Tawāf-al-Ifādah	طواف الإفاضة	Tawāf for hajj(pillar of hajj)
Tawāf-al-Qudoom	طواف القدوم	Welcome tawāf ,done by Ifrād and Qirān pilgrims
Tawāf-al-Widdā‘	طواف الوداع	Farewell Tawāf
‘Umrah	عمره	Minor Hajj combination of Tawāf and sa‘ee
Wājib	واجب	Obligatory, requisite
Wudu	وضو	A prescribed method of washing to prepare for Salāh (prayer), Ablution
Wuqoof	وقوف	Standing/staying(in Arafat on the 9 th of Dhul-Hijja)
Yaum	يوم	Day
Zamzam	زمزم	The scared well inside the haram in makkah.
Zawāl	زوال	When the sun is at is zenith, midday.