

انوار البشارة في مسائل الحج والزيارة (١٠٠٠هـ)

LUMINOUS GLAD-TIDINGS
PERTAINING TO THE
LAWS OF HAJJ & ZIYAARAH

BY AALA HAZRAT
IMAM AHMED RAZA KHAN رحمته الله

TRANSLATED THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT
HUZOOR MUFTI-E-AZAM HIND رحمته الله

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI
RAZVI NOORI

PUBLISHED FOR

FOR FREE DISTRIBUTION

IMAM MUSTAFA RAZA RESEARCH CENTRE
DURBAN (SOUTH AFRICA)

ALL RIGHTS RESERVED

No part of this publication may be produced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical photocopying or otherwise without the prior permission of the Copyright Owner.

Number of Copies :
Islamic Date :
English Date :

Author: Aala Hazrat Imam Ahmed Raza Khan

Translator: Muhammad Afthab Cassim al-Qaadiri

ISBN 978-0-9870100-0-1

The Publishers

Imam Mustafa Raza Research Centre

P.O. Box 70140, Overport, 4067 Durban, South Africa

Our New Offices:

28 Clayton Road, Overport (off Brickfield Rd)

Tel/Fax: 031 2081045

Email: noori@noori.org * Website: www.noori.org

Contribute towards a noble course: For brothers and sisters who wish to contribute towards our humble efforts, our Banking Details are as follows:

Name	:	Imam Mustafa Raza Research Centre
Bank	:	Nedbank
Acc No	:	2034044606
Branch	:	Sydenham
Code	:	103409

Sponsor the Printing of a Book for Esaal-E-Thawaab: Contact us if you wish to sponsor the printing of a book for the Esaale Thawaab of the marhooms in your family. Sponsor the printing of a book and send the Thawaab to your marhoom family members. This is Thawaab-e-Jaariyah and a means of educating the Ummat. Knowledge is Power!

CONTENTS

Dua	4
Foreword	5
Translators Note	7
Original Introduction	9
SECTION 1: The Etiquettes of travelling & an Introduction to Hajj	10
SECTION 2: The Laws of Ehraam & Entrance into Haram-e-Makkah	27
SECTION 3: Tawaaf & Safa, Marwah	51
SECTION 4: Departure to Mina & Wuqoof-e-Arafat	80
SECTION 5: Departure to Mina and Muzdalifa & All other Actions of Hajj	95
SECTION 6: Offences & Penalties	116
SECTION 7: The Blessed Visit to Madinatul Munawwarah, The City of Rasoolullah ﷺ	134

DUA BY HUZOOR TAAJUSH
SHARIAH, HAZRAT ALLAMA MUFTI
MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI QIBLA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد

وآله واصحابه اجمعين

It is indeed a pleasure to know that the superb knowledgeable work of my great grandfather Imam Ahmed Raza Barelvi with the name of Anwar ul Bashara fi Masa'ilil Hajj Wa Al Ziyaarah has been translated into English by Maulana Afthab Cassim.


I commend this effort and pray that may Allah Tabaarak wa Ta'aala accept this endeavor by them.

FOREWORD

Huzoor Muhad'dith e Kabeer Hazrat Allama
Zia ul Mustafa Qaadiri Amjadi

Alhamdulillah, in the present time, due to an excess of wealth, and the comforts of travelling, many people travel regularly to Haramain Sharifain for Hajj and Umrah, but due to their limited knowledge concerning Hajj, Umrah and Ziyaarat-e-Tayyibah, they are forced to face many unforeseen difficulties. Not only do they face numerous difficulties, but more so, many of the so called guides, make the Hajj and Umrah of so many people either Makruh or invalid, due to their ignorance

Initially, Respected Janaab Alhaj Muhammad Saleh (alias) Peerji عليه الرحمة of Noori Book Depot drew my attention to the fact that there are many authentic books such as Bahaar e Shariat and Anwaarul Bashaarah to assist the Urdu speaking public in fulfilling their needs of Hajj, but nothing is properly available to those who read English, and thus there is a need for a simple book on this topic. It was thus decided that 'Anwaarul Bashaarah' which is the

well explained handbook by Mujad'did e Deen o Millat Aala Hazrat Imam Ahmed Raza Khan  should be translated into the English language to benefit the English speaking Muslims. The book deals with the laws and etiquettes etc. of Hajj and Ziyaarah. This idea was still fresh in our minds, that it was our destiny, in Ramadan 1415 - February 1995, when both Peerji and I visited South Africa for the service of Deen. It was through our good fortune that we met with the young Faadil, Hazrat Maulana Muhammad Afthab Qaadiri Razvi who has compiled numerous books in the English language. Thus, the both of us requested Maulana Afthab to translate Anwaarul Bashaarah into English. Alhamdulillah, he immediately commenced this assignment, and within seven to eight days, he translated the book into the English language. Observing the dedicated effort of Maulana Afthab, it can be ascertained that he is a hardworking and dedicated person, aligned to knowledge. He also has full authority of the conduct of language and writing. May Almighty Allah shower him with His Mercy, and may he be rewarded immensely, when all others will read and gain benefit from this book. Aameen

TRANSLATORS NOTE

All praise is due to Almighty Allah. Peace and Salutations upon the most Exalted and Glorified of Allah's creation, Hazrat Muhammad Mustafa ﷺ.

I was initially requested to translate the distinguished book, 'Anwaarul Bashaarah' of Mujad'did e Azam Sayyidi Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ into English, by His Eminence, The Great Sea of Knowledge and Wisdom, The Great Teacher of Hadith, Sayyidi Huzoor Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qadiri Amjadi and Haji Mohammed Saleh (alias) Peerji علیہ الرحمہ in 1995. Not taking the words of Muhadith-e-Kabeer as a mere request, but as a command, since the request of the elders is equal to their command, I placed my trust in Almighty Allah and in the Mercy of the Beloved Rasool ﷺ, and with my limited knowledge, I commenced the translation of Anwaarul Bashaarah. By the Grace of Almighty Allah, the Karam of the Beloved Rasool ﷺ, and the blessings of Sarkaar e Ghauth e Azam, Sayyiduna Aala Hazrat and Sarkaar Mufti-e-Azam Hind رحمۃ اللہ علیہ, I completed the translation of this book within 8 days.

This I believe is also the blessing of commencing the translation in the Holy month of Ramadan-ul- Mubaarak. This translation has been revised to remove any earlier weaknesses or shortcomings, and the actual Arabic text has also been added in, for the benefit of those who wish to read the Duas in the actual Arabic text, and the Duas have also been translated in simple form. I pray that Almighty Allah through the Wasila of the Nabi Kareem ﷺ accepts this humble effort, in His Most High Court, and I hope that it will benefit all those who read it. I would also like to request all of you who read this book and get the opportunity to visit Madina Tayyibah, to convey my humble Salutations to the Beloved Rasool ﷺ in Madinatul Munawwarah. If any errors or shortcomings are found in this translation, please inform me of this, so that changes can be made. It must also be noted what where ever in the book there is mention of Namaaz behind the Imam etc. it refers to an Imam being Sunni Sahihul Aqida. I would finally like to thank all those who have assisted in any way possible in making this publication a success.

Sag e Mufti e Azam

Muhammad Afthab Cassim Qaadiri Razvi Noori

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد

وآله واصحابه اجمعين

بسم الله الرحمن الرحيم

Below we are presenting a few words of guidance to the Huj'jaaj. Most of the information being presented below has been extracted from the distinguished book 'Jawaahirul Bayaan Shareef' by Khaatim ul Muhaq'iqeen, Our Leader, Maulana Maulvi Muhammad Naqi Ali Khan Saaheb Qaadiri Barakaati رحمته الله عليه. On the 3rd of Shawwal 1329 Hijri Janaab Sayyid Muhammad Ahsan Saaheb Barelvi mentioned to this humble servant, Ahmed Raza Qaadiri غفر له, that he intended journeying for Hajj on the 10th of Shawwal. He further mentioned that many people are going for Hajj, and he requested that the laws and etiquettes pertaining to Hajj should be written and published. On the command of the respected Sayyid Saaheb, I have very quickly written these few lines. I am hopeful that Almighty Allah will accept this humble effort through the blessing of the Sadaat-e-Kiraam (Sayyids), and afford the Muslims the opportunity to benefit from this.

Aameen

SECTION ONE

THE ETIQUETTES OF TRAVELLING & AN INTRODUCTION TO HAJJ

1. If you owe someone (money etc.) or if you have in your possession any of their possessions which have been entrusted to you, be sure to return them. If you have unjustly taken any wealth (etc) belonging to someone else, then return it to them or have it pardoned. If (the person) cannot be located, then give the same amount to a poor person.

2. Be sure to discharge all the Namaaz (Salaah), Fasts and Zakaat etc; (Those Ibaadat which are obligatory upon you) and repent sincerely for omitting them.

3. Acquire permission from those without whose permission to travel is Makruh (disapproved), such as one's mother, father and husband. If you are in debt to someone and you are not currently able to pay him, then attain his permission as well. However, even if permission is not granted, one is still allowed to make Hajj.

It will not hinder one from performing Hajj if someone refuses him permission. One should try to the best of one's ability to attain permission, but if it is not attained, one should still go ahead and perform the Hajj.

4. The intention for this journey should be solely for the sake and Pleasure of Allah and His Rasool ﷺ.

5. If a female's husband or another reliable adult Mahram (Legal Shar'i Guardian), with whom Nikah is forbidden forever, is not present, then it is Haraam for her to journey without the Mahram. If she still goes for Hajj then (the obligation) of Hajj will be discharged, but sin will be recorded for every step she has taken.

6. Provisions for Hajj should be made from Halaal wealth; if not there is no hope of the Hajj being accepted, even though the obligation of Hajj will be discharged.

7. You should take with you extra provisions, so that you can assist friends, and to distribute amongst the poor and needy. This is a sign of Hajj-e-Mabroor (An accepted Hajj).

8. Carry a basic book on Fiqh which will suffice in regards to ones needs. If this is not available, one should go in the company of an Aalim. If even this is not possible then at least carry this booklet with you.

9. Keep a mirror, surmah (collyrium), comb and Miswaak with you, as to keep these items on a journey is Sunnah.

10. Do not travel alone as this is disallowed (i.e. disapproved). Your travelling companion should be a Religious (pious) person. However, it is better to travel alone than to travel in the company of an irreligious person.

11. It has been mentioned in the Hadith that if three people go on a journey, one from amongst them should be appointed as a leader [Ref. Mishkaat]. By doing this, everything will be done systematically. The person appointed as the leader should be of good character, able and Religious (pious). He should give preference to the comfort of his companions over his own comfort.

12. When departing on your journey, meet with family and friends and request them to forgive your shortcomings. It is necessary for them to forgive you with their hearts. It is mentioned in the Hadith that it is compulsory to forgive and accept the apology of a Muslim brother who asks for forgiveness. If one does not forgive him, he will not be permitted to go near Haudh e Kauthar (The Heavenly pond of the hereafter).

13. When departing, take the Duas of all those around you, as you will attain blessing by doing this.

14. When departing, entrust your Deen, lives, children, wealth and health to Almighty Allah. In other words, leave them totally in the care of Allah.

15. Before departing, wear the clothing which you intend to use on this journey. Thereafter perform 4 Raka'ats of Nafil Salaah in your home before leaving. Recite Surah Faateha and Surah Ikhlas (Alhamdu and Qul Huw'Allah) in each Raka'at. Those Raka'ats will protect your family and belongings until your return.

16. Always try to travel on a Thursday, Saturday or a Monday, and it is more virtuous to travel in the morning. For those upon whom there is Jummah Salaah, it is not preferable for them to travel on a Friday before Jummah Salaah.

17. When leaving your home first read:

بِسْمِ اللَّهِ وَآمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ
مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ وَنُضَلَّ أَوْ نَظْلَمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يَجْهَلَ عَلَيْنَا أَحَدٌ

Bismillahi Wa Aamantu Bil'laahi Wa Tawakaltu alal'laahi Wa La Hawla Wa La Quw'wata il'la Bil'lahi. Allahum'ma In'na Na'oodhubika min An Nazil'la Aw Nadil'la Aw Nudal'la Aw Nazlima Aw Nuzlama Aw Najhala Aw Yajhila Alayna Ahad

'Allah's Name (we) begin with, and with Allah's Help, And I have put my complete trust in Allah, Neither is there any real might, nor any power, except With Allah's Divine Guidance, O Allah! We seek refuge in You, from committing errors by ourselves, or from being caused to err by others, or from going astray by ourselves, or from being led astray by others, or from oppressing or from

being oppressed, or from being ignorant, or from others being ignorant to over us.'

Also recite Durood Shareef in Abundance

18. After departing from everyone, finally depart from your local Masjid, and if time permits, then perform 2 Raka'ats Nafil Namaaz there.

19. When finally departing, read:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْشَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمُنْظَرِ
فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ

Allahuma In'na Na'oodhubika miw Wa'shaa'is Safari Wa Kaabatil Munqalabi Wa Soo'il Manzari Fil Maali wal Ahli wal Waladi

O Allah! Verily we seek refuge in You from the difficulties of (this) journey, and from the grief of returning, and from finding our wealth and families and children in a poor condition (on return).

By reciting this, your relatives, children, friends and belongings will be safe until your return

20. At this time also recite from Surah Qul Ya Ayuhal Kaafiroon upto Surah Naas, (i.e. 5 Surahs) excluding Surah Tabat Yada (i.e. Surah Lahab). Recite Bismillah before each Surah, and finally end by reciting one Bismillah Shareef. In'sha Allah the entire journey will go smoothly.

21. Also at this time recite:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

In'nal ladhee Farada Alaykal Qur'aana larad'duka ila Ma'ad

'Indeed, He who has made the Qur'an Fard upon you, will surely bring you back to the place of Return'

This should be recited once. The reciter will return home safely

22. When boarding a train etc; say Bismillah; Allahu Akbar and Subhaan'Allah, thrice times each. Thereafter say; La ilaaha il'l-Allah once. After this, say;

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٢٢﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٢٣﴾

Subhanal ladhee Sakh'khara lana haadha wa maa kun'na lahu Muqrineen. Wa In'na ila Rab'bina Lamunqaliboon

'Glory be to Him, who has given this in our control, and we did not possess the strength for this, and undoubtedly, we are surely to return towards our Rub'

The reciter will be protected from all calamities and dangers therein

23. When ascending any height (i.e. climbing), say Allahu Akbar and when descending say, Subhaan'Allah.

24. When disembarking at any stop or station (airport etc), read:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

*Aoodhu bi Kalimaatil'laahit Taam'maati
Kul'liha min Shar'ri Ma Khalaq*

*'I seek refuge in Allah's Perfect Word from the mischief (evil) of
all His creatures'*

This will serve as a protection against any misfortune

25. When you are able to see that town or city wherein you are about to stopover or visit, recite

اللَّهُمَّ إِنَّا نَسْتَعِيذُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرِ أَهْلِهَا وَخَيْرِ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ
شَرِّ هَذِهِ الْقَرْيَةِ وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

*Allahum'ma in'na Nas'aluka Khayra Haadhihil Qaryati wa
Khayra Ahliha Wa Khayra Ma feehaa; Wa Na'oodhubika min
Shar'ri Haadhihil Qaryati Wa Shar'ri Ahliha Wa Shar'ri ma
feehaa.*

'O Allah! We ask of You, the goodness of this town (village), and the goodness of the people of this town, and the goodness of whatever is in this town; And we seek refuge in You, from the evil of this town, and from the evil of the people of this town, and from the evil which is in it.'

This will serve as protection against all evil.

26. When visiting any city, sit with respect before the Sunni Ulama and true Faqeers of that city. Visit the Mazaars there, and do not waste any time walking around aimlessly.

27. When visiting any Aalim there, do not call him out of his home, but wait for him to come out (of his home). Do not speak without reason in his presence. Do not ask any question without permission. If you feel that one of his actions seems not to be in accordance with the Shariat, then do not object, but rather think positively in your heart. This is applicable when visiting a Sunni Aalim. This does not apply to an Aalim who is misled and a deviant. You should even flee from the shadow of such people.

28. Provide tranquillity to the heart by the remembrance of Allah, for an Angel will be with you. Do not pass time singing songs and saying poetry which is baseless, for then shaitaan will be with you. Travel more at night, since the journey is covered faster.

29. When disembarking anywhere, always disembark away from the road, with caution, so as to avoid any harm from snakes and other dangerous creatures which pass there.

30. Urinating on a pathway or on a road is an accursed act.

31. Do not disembark separately (i.e. individually) at your destination. Try to disembark together (i.e. in a group).

32. On every journey, more significantly during Hajj, do not be heedless in regards to making Dua for your elders and friends, since the Dua of a Musafir (traveller) is accepted

33. When journeying by sea, one should read:

بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

*Bismillahi Majreeha Wa Mursaaha In'na Rab'bi la Ghafoorur
Rahim. Wa Ma Qadarul'laaha Haq'qa Qadrihi Wal Arda Jami'an
Qabdatuhu Yaumul Qiyaamati Was Samawaati Matwiy'yaatun
Biyameenih Subhaanahu wa ta'aala Am'ma Yushrikoon.*

*'With Allah's Name is the Sailing and anchoring (of this vessel),
Verily my Rub is indeed Most Forgiving Most Merciful.'*

*'And they (the unbelievers) did not recognise the Sovereignty of
Allah as is His Divine Right, whereas on the Day of Qiyaamat, the
entire earth, will be worth nothing by Him, and all the skies will
be rolled up by His Divine Power; Pure and Supreme is He, from
all partners which they attribute to Him.'*

The reciter will be protected from drowning

When faced with any difficulty or unforeseen situation
wherein you require assistance, say the following thrice:

يَا عِبَادَ اللَّهِ أَعِينُونِي

Ya Ibaad'Allahi A'eenooni

O Allah's servants assist me

In'sha Allah! One will receive assistance from the unseen.
This is the directive of the Hadith

34. *Ya Samadu* should be read 134 times daily. One who reads this will be protected from hunger and thirst.

35. If one fears being harmed by enemies or looters, one should recite Surah Quraish "li' ilaaf" The reciter will be protected from all calamities.

36. Always recite Ayatul Kursi once before sleeping. This protects one from shaitaan and thieves.

37. If you lose something (on your journey), read:

يَا جَامِعَ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ
اجْمَعْ بَيْنِي وَبَيْنَ ضَالَّتِي

Yaa Jaami'an Naasi li Yaumil laa Rayba Feehi. In'nal laaha laa Yukhliful mi'aad. Ijma' Bayni wa Bayna Daal'lati

'O You Who will gather the entire mankind, for the day in which there is no doubt! Undoubtedly Allah does not change His Promise. Unite me with what I have lost'

In'sha Allah the lost item will be found

38. When hiring a camel etc. to travel on, show the owner your possessions before loading them. Do not load more than the prescribed limit without his permission. (This is when using such mode of transport like it was in the early days).

39. Be kind to the animals. Do not work them more than their ability. Do not strike the animal without reason and do not strike it on its face, and try not to sleep on it. The reason for this is that when sleeping, the weight is

doubled. When halting to make conversation with anyone, dismount the animal.

40. To dismount and go on foot in the morning and afternoon for a short while is good and beneficial to ones Deen and Duniya.

41. Be gentle (i.e. pleasant) to the Bedouins and all Arabs. If they are harsh, oblige with respect. Intercession has been promised for this. This especially refers to the Ahle Haramain and Ahle Madina. Do not object to the actions of the Ahle Arab. Do not keep any ill-feeling in the heart in regards to them. This will be beneficial to one in both worlds.

42. The camel bearers (transporters) should not be treated like the (taxi drivers) etc. in your own country. Treat them as your elders and do not be miserly with them in regards to food etc. as this upsets them. The slightest gesture of goodness pleases them immensely. They can be of more help than one would think.

43. When journeying to Madina Tayyibah, due to the caravan not stopping, one is compelled to sometimes combine Zuhr and Asr Salaah. When doing this, it is necessary before completing the Fard of Zuhr, to make intention that I will read my Asr Namaaz immediately after the Zuhr. Asr should thus be read immediately after the Fard of Zuhr. Actually, even the Sunnats of Zuhr should not be read between both (the Salaahs). Similarly, the combining of Maghrib and Esha with the same conditions is also permissible. If one is faced with a situation whereby he needs to read Asr in the time of Zuhr, or Maghrib in the time of Esha then the condition is only this, that the Niyat must be made before the time of Zuhr ends, or the time of Maghrib ends, and one must make intention that I am combining it (Zuhr) with Asr, and (Maghrib) with Esha.

44. On one's return journey, one may also use the same method which has been explained above.

45. Always inform those at home of your arrival in advance. Never return home without informing your family, especially at night.

46. On returning, first go to your local Masjid and perform 2 Raka'ats of Nafil Salaah.

47. Read another 2 Raka'ats of Nafil at home and meet with everybody in a pleasant and loving manner.

48. Be sure to at least bring some gifts for your friends and what better gift can a Haji bring, than the Tabarukaat of Haramain Sharifain. Another gift is Dua, which you should make for all well-wishers and friends before entering your home, as the Dua at this time is accepted.

SECTION 2

THE LAWS OF EHRAAM & ENTRANCE INTO HARAM E MAKKAH

1. The Meeqat for those journeying from India is the area of the 'Valley of Yalamlam¹'. This place is found when travelling by sea, as you come out of Kamraan. When 2 or 3 miles are remaining to enter Jeddah, the ship's crew announce its arrival. You should thus have your Ehraam ready before reaching (the Meeqat). ²
2. When you are close to the Meeqat, bathe thoroughly (i.e. take Ghusl) and perform Wudu. If bathing is not possible, then perform only Wudu before the Meeqat.

1. The Valley of Yalamlam is a city in the Makkah Province of Saudi Arabia. It is situated around 100 km South West of Mecca

2. The Meeqat is an appointed place from where Ehraam is tied before entering the boundaries of the Holy City. It must be noted that there are numerous Meeqat, depending on where you are journeying from. The Meeqat being explained above is in regards to those travelling by sea from India. Ask your local Aalim or reliable Hajj guide regarding the Meeqat when travelling from your country.

3. If the men desire, they may remove their hair as it will avoid taking care of it whilst in Ehraam. If it is not removed, then it should be well oiled with fragrant oil, and then neatly combed (before wearing the Ehraam).

4. Trim the nails and neaten the face hairline and trim moustache). Underarm hair and pubic hair should be removed.

5. Use fragrance (Ittar) as it is Sunnah.

6. Men should remove sewn clothing, and cover with only one sheet, either new or washed. Also tie a Tahband (waist cloth) which is similar. It is preferable for the Ehraam to be from white fabric.

7. On reaching there (i.e. the Meeqat), perform 2 Raka'ats of Salaah with the Niyyah (intention) of Ehraam. Recite Surah Kaafiroon (i.e. Qul Yaa Ayuhal Kaafiroon till end) after Surah Faateha in the first Raka'at, and in the second Raka'at recite Surah Ikhlāas (i.e. Qul Huw'Allah)

8.1. There are 3 types of Hajj. The first type is to simply perform Hajj only. This is known as Ifraad¹. In this type, after Salaam one should say,

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

Allahum'ma In'ni Ureedul Haj'jah Fayas'sirhu lee Wa Taqab'balhu min'ni. Nawaytul Haj'ja Mukhlisan lil'laahi Ta'aala

'O Allah! I am intending for Hajj, so make it easy upon me, and accept it from me. I have made the intention of Hajj, solely for (the pleasure of) Allah.'

8.2. The second type is to simply make Niyyah of Umrah from the Meeqat and tie Ehraam for Hajj in Makkatul Mu'azzamah. This type is known as Tamut'tu¹. In this, after the salaam, one should say,

1. One performing Tamut'tu is called a 'Mutamatti'

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي
نُؤَيْتُ الْعُمْرَةَ مُخْلِصًا لِلَّهِ تَعَالَى

(Allahum'ma) Ureedul Umrata Fayas'sirhaa lee Wa Taqab'balha
Min'ni, Nawaytul Umrata Mukhlisan lil'laahi Ta'aala

'O Allah! I am intending for Umrah, so make it easy upon me, and accept it from me. I have made the intention of Umrah, solely for (the pleasure of) Allah.'

8.3. The third type is to make Niyyah for both Hajj and Umrah from here (i.e. the Meeqat) and this is the most excellent type and is known as Qiraan¹. In this, after Salaam, one should say

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي
نُؤَيْتُ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ تَعَالَى

1. One performing Qiraan is call a 'Qaarin'

Allahum'ma in'ni Ureedul Hajjah wal Umrata Fa yas'sir huma
lee Wa Taqab'bal huma min'ni Nuwaytul Hajja wal Umrata
lil'laahi ta'aala

'O Allah! I am intending for Hajj and Umrah, so make them easy
upon me, and accept them from me. I have made the intention of
Hajj and Umrah, solely for (the pleasure of) Allah.'

In all 3 types, after Niyah Labayk should be proclaimed
aloud. The Labayk (or Talbiyah) is as follows:

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

Labayka Allahum'ma Labayk! Labayka Laa Shareeka laka
Labayk! In'nal Hamda Wan Ne'mata laka Wal Mulk. Laa
Shareeka Laka

I am present here O Allah! I am present here! I am present here
(before You), You have no partner. I am present here!
Undoubtedly, All Praise and magnanimity and Sovereignty are
for You Alone. To You there is no partner.

9. HARAAM (FORBIDDEN) ACTIONS IN EHRAAM

All which was discussed above was in regards to the Ehraam. The moment one is in the state of Ehraam, all the following are regarded as being Haraam (Forbidden):

(9.1). Sexual intimacy

(9.2). to kiss (in the state of arousal)

(9.3). to rub against one another (in arousal)

(9.4). to embrace (in the state of arousal)

(9.5). to look at her private parts (in arousal)

(9.6). to speak of these lustful things in presence of women

(9.7). to be obscene. This was always Haraam and is now Haraam at a greater level

(9.8). to argue and fight with someone over worldly issues

(9.9). Hunting of animals in the wild

(9.10). to encourage someone to hunt an animal by pointing in its direction

(9.11). to provide a knife, gun or any other weapon to kill it

(9.12). to use any device to kill it

(9.13). to even handover a knife to make the hunted animal Zibah

(9.14). to break its eggs

(9.15). to pluck its feathers

(9.16). to break its leg or wings

(9.17). to milk it

(9.18). to cook its meat or eggs

(9.19). to roast (i.e. cook) the animal

(9.20). to sell the hunted animal

(9.21). to purchase it

(9.22). to eat it

(9.23). to clip your nails

(9.24). to separate hair from anywhere on the body

(9.25). to cover the head or face with any cloth etc

(9.26). to keep bedding (linen) or a bundle of clothing etc (belongings) on the head

(9.27). to tie a turban

(9.28). to wear a veil or gloves

(9.29). to wear socks etc that cover the joint of the shin and foot.

(9.30). to wear sewn clothing

(9.31). to apply fragrance to the hair, body or clothing

(9.32). to wear fabric from any type of fragrance (i.e. that which has been dyed with fragrant coloured dye), on condition that the fragrance is still evident.

(9.33). to eat (or chew) directly a something which is purely fragrant, such as musk, amber, saffron, nutmeg, cloves, cardamom, cinnamon or dry ginger etc (i.e. to eat these by themselves.

(9.34). to tie such a fragrance in the corner of the sheet (cloth) which is still giving of a scent, such as musk, amber, or saffron etc

(9.35). to wash the hair or beard with Khitmi (marshmallow fibre used as medicine) or some other fragrant solution which will kill lice

(9.36). to use dye from woad or Mehndi (henna)

(9.37). to gather the hair together with gum etc

(9.38). to use sesame or olive oil on the body and hair even though it has no fragrance

(9.39). to remove another person's hair even if he is not in Ehraam

(9.40). to kill or throw lice, or to direct someone else to do so

(9.39). to wash clothing or leave it out in the sun with the intention of killing the lice

(9.40). to apply any medication etc to the hair in order to kill lice. In other words, to attempt anything to kill even a single louse.

NOTE: In the actual text Sayyidi Aala Hazrat عليه السلام mentioned 53 points above, but since we have combined some of them, the number is reduced by all have been mentioned within the above.

10. MAKRUH (DEFECTIVE/DISAPPROVED) ACTIONS IN EHRAAM

(10.1). to remove any dirt or grime from the body

(10.2). to wash the body with soap or any unscented items.

(10.3). to comb the hair

(10.4). to scratch the head in such a manner that the hair breaks or lice falls off the head

(10.5). to throw anything over the shoulders, like a Kurta or long coat etc. whereby it is draped like it is being worn

(10.6). to wear or cover oneself with clothing which has been effected by fragrance of incense, which you have just burnt

(10.7). To intentionally smell (or inhale) any fragrant item, even though it may be a fragrant fruit or leaf such as lime, orange or mint, or any perfumed essence etc.

(10.9). to tie a bandage over the head or face

(10.10). to enter the Kaaba in Makkah Mu'azzamah in such a way, that the face and the head is touched by the Sacred Ghilaaf (covering) of the Kaaba.

(10.11). to cover the nose or any part of the face with a cloth etc

(10.12). to eat or drink anything with strong fragrance which has neither been cooked nor diminished

(10.13). to wear un-sewn clothing that has been darned or patched etc. (which is similar to sewing)

(10.14). to sleep on a pillow by pressing the face against the pillow (i.e. sleeping on the stomach)

(10.15). to handle strong fragrant perfume with the hand. This is in the case where it does not come onto the hand. Otherwise, it will be regarded as Haraam (to do so in Ehraam)

(10.16). to fasten a Taweez on the arm or around the neck, which is wrapped in a cloth, even though it is not sewn

(10.17). to tie bandages on the body without any valid reason

(10.18). to adorn and beautify one's self

(10.19). to cover oneself with a shawl and tie a knot in its corners

(10.20). to tie a Tahband (waist-cloth) and make it tighter with a waist-string (belt etc)

11. PERMISSIBLE ACTIONS IN EHRAAM

(11.1). to fold and drape a Juba or Kurta etc on top, in a manner whereby that the face and head is not covered (i.e. it is not worn as normal dress)

(11.2). to tie the above mentioned and a pant etc in the form of a Tahband (i.e. in cold weather etc)

(11.3). to use a pouch or belt (for keeping money etc)

(11.4). to bath without removing any dirt and grime

(11.5). to sit in the shade of anything

(11.6). to use an Umbrella

(11.7). to wear a ring (which is permissible - gold is Haraam for men)

(11.8). to apply Surmah which is not fragrant

(11.9). to do cupping without removing hair (In other words if one does cupping, the hair in that area cannot be removed for cupping)

(11.10) to have scarification

(11.11). to remove hair that comes into the eyes

(11.12). to scratch the head and body in a manner whereby neither any hair breaks nor any lice falls off

(11.13). to leave on the perfume, which was applied before tying Ehraam

(11.14). to make Zibah of livestock such as; camels, cows, goats and chickens etc

(11.15). to cook its meat, to eat it, to milk it, to break its eggs, to cook and to eat it etc

(11.16). to catch fish for the purpose of eating (and not sport)

(11.17). To kill any sea creature merely for fun and sport, just as it is commonly done nowadays, and not for medicinal use or for eating purpose, is Haraam at all times, and during Ehraam it is Haraam to a greater extent. This applies to hunting land creatures for the sake of sport as well.

(11.18). to bandage any wound on the body, with the exception of a wound on the head and face

(11.19). to keep a pillow under the head or cheek

(11.20). to keep yours or any other persons hand on your head and nose

(11.21). to cover the ears with a cloth

(11.22). to allow a cloth to fall over the beard, below the chin

(11.23). to carry sacks or bags etc. on the head

(11.24). To eat that food in which musk was put in during cooking, even if it gives off any fragrance; or to eat that food into which some fragrant ingredient which does not give off a scent was put in before it was cooked

(11.25). Ghee, fat, mustard oil, coconut oil, almond oil, calabash oil or lettuce oil which has no foul odour can be used on the body and hair

(11.26). to wear clothing dyed with fragrant dye, if the scent has faded away. However safflower red is totally prohibited for males on any occasion.

(11.27). to fight and argue for the sake of Religion, which according to need is sometimes even (Waajib) compulsory and sometimes (Fard) obligatory

(11.28). to wear shoes that do not hide the joint of the foot

(11.29) to fold a Taweez in an un-sewn cloth and hang it on the neck

(11.30). to look in a mirror

(11.31). To touch such a fragrance which at present has no scent evident, such as Incense, Lobaan, sandal etc; and to tie it in the corner of the Ehraam is also allowed.

(11.32) to make Nikah

12. The ruling in regards to men and women is the same in all the above mentioned laws. However, there are certain actions which are only permissible for women. They are:

12.1. To cover the head; which is Fard in Namaaz and in the presence of a non-Mahram, so to carry bedding or luggage on the head is better.

12.2. To gather the hair firmly with gum

12.3. To fasten a Taweez and strap it on the neck or arm even if it is sewn.

12.4. To enter the Ghilaaf-e-Kaaba in a manner whereby it falls over the head and not on the face.

12.5. To wear socks, gloves and sewn clothing

12.6. Women should not say Labayk so loudly that it is heard by a Na Mahram. However, everyone should read audibly enough so that one is able to hear one's own voice.

NOTE: It is even Haraam for a female to cover her face in Ehraam. She should hide her face with a fan etc in front of a non-Mahram male.

13. If those factors which are not permitted in Ehraam occur by error or forgetfully, then it is not regarded as a sin. However, one will be liable to pay the penalty for committing this act. This must be paid, whether it has occurred intentionally, unintentionally, under duress, or whilst asleep.

14. From the time of wearing the Ehraam right upto the time of Rami Jamrah (which will be explained later on), it is better to recite the Labayk as often as possible, especially when climbing and descending mountains or hills, when meeting with other groups, during the morning and the evening, in the latter parts of the night, and after all five Salaahs. Men should read Labayk aloud

but it should not be so loudly that it causes discomfort to you or to others.

15. When close to the Haram (Makkah), then bow the head and lower your gaze in humility, ashamed of your sins. Then, with complete devotion and sincerity, enter the Kaaba reciting the Labayk and making Dua abundantly. It is more virtuous if you are barefoot. It is better to enter the Haram during the day, after taking a bath.

16. To break branches, uproot trees, cut fresh grass, kill animals and birds, or to cause any discomfort to them within the boundaries of the Haram is Haraam. The ruling is that if it is a hot day and there is only one tree in that area, and a deer etc. is seated under that tree, which is giving shade to it, one is not permitted to chase it away so that you may sit in its shade. If a person had with him any wild animal, which he brought with him from outside the boundaries of the Haram, then it is Fard for him to now release it immediately, since the animal is now in the sanctified Haram and therefore belongs there. In Makkah Mu'azzamah there are many wild pigeons. Beware! Never chase them away, never frighten them or cause any harm

to them. In Makkah some people from other places who are now residing there, do not bother about the pigeons (and harm them). Do not follow this practice. More importantly, do not criticise these people as well, because if the respect for the animals there is so great, then what can be said regarding the respect of the Muslim human beings.

17. On seeing the Holy city of Almighty Allah, pause and make Dua and recite Durood Shareef in abundance. It is more virtuous to take a bath and wash before entering. Also offer Faateha for those resting in Jannat-ul-Mual'la (The Blessed Cemetery of Makkah).

18. On reaching the area from where the Holy Kaaba is clearly visible, Allahu Akbar! This is a time of great acceptance and acknowledgement. Ask Dua with a true and sincere heart, for the wellbeing and forgiveness of all your relatives, elders, families and friends. This humble servant (Aala Hazrat ﷺ) is quoting below one such Dua.

Durood should be read in abundance and this Dua thrice:

اللَّهُمَّ هَذَا بَيْتُكَ وَأَنَا عَبْدُكَ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا
وَالْآخِرَةِ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلِعَبْدِكَ أَحْمَدَ رِضَا ابْنِ نَقِيٍّ
عَلَى اللَّهِمَّ اغْفِرْهُمَا وَارْحَمْهُمَا وَانصُرْهُمَا وَانصُرْنَا عَزِيزًا

Allahuma Haadha Baytuka wa Ana Abduka As'alukal Afwa wal Aafiyata fid Deeni Wad Duniya Wal Aakhirati lee, Wa li waliday'ya Wa lil Mu'mineena Wal Mu'minaati Wa Li Abdika Ahmad Raza ibni Naqi Ali. Allahum'magh firhuma Warhamhuma Wansurhu Nasran Azeeza

'O Allah! This is Your House and I am Your servant. I ask of You, forgiveness, and goodness in Deen, in worldly affairs, and in the hereafter for me, and for my parents, and for all the believing men and the believing women, and for your humble servant Ahmed Raza, the son of Naqi Ali. O Allah! Forgive them and have Mercy on them, and assist him with mighty assistance'

After this, again recite Durood Shareef

19. In this manner, continue making the Zikr of Almighty Allah and His Rasool ﷺ and whilst making Dua for the success and salvation of the Muslims, proceed towards ‘Baabus Salaam’. Kiss this blessed and sacred place and enter with the right foot by saying,

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ أَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَأَزْوَاجِ سَيِّدِنَا مُحَمَّدٍ أَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ

*Bismillahi wal Hamdu lil'laahi was Salaamu Ala Rasoolil laahi.
Allahumma Sal'li Alaa Sayyidina Muhammadiw Wa Ala Aali
Sayyidina Muhammadiw, Wa Azwaaji Sayyidina Muhammadin.
Allahum'magh firli zunoobi Waftahli Abwaaba Rahmatika*

With Allah's Name and All Praise is due to Allah, and Peace be upon Rasoolullah ﷺ. O Allah! Send blessings upon our leader Sayyiduna Muhammad ﷺ and upon the Noble Family of our Leader Sayyiduna Muhammad ﷺ, and upon the Blessed wives of our Leader Sayyiduna Muhammad ﷺ. O Allah! Forgive me my sins, and open unto me Your Doors of Mercy.

20. The above mentioned Dua should be well memorised. Whenever going to the Haram or to any other Masjid, do so in the prescribed manner and recite the above mentioned Dua. When exiting a Masjid, always do so with the left foot and read the same Dua, and in the end instead of Rahmatika say Fadlika and also add:

وَسَهِّلْ أَبْوَابَ رِزْقِكَ

'Wa Sah'hil Abwaaba Rizqika'

'And make easy (to receive) from your Doors of Sustenance'

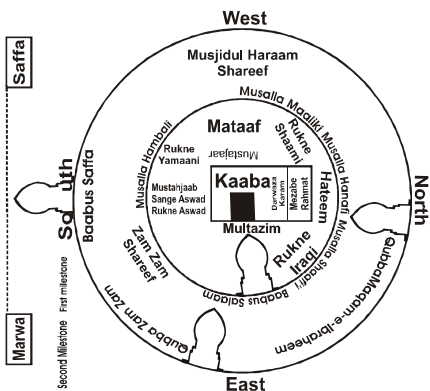
The blessings of this in the worldly and Deeni life will be in abundance

والحمد لله

SECTION 3

TAWAAF & SA'EE AT SAFA, MARWAH

Now that you have entered the Masjid ul Haraam, and Jama'at is not in progress and if there is no risk of missing the Sunnah or the Fard or Witr, then first perform Tawaaf, as the Kaaba is the powerful light and you are like a moth attracted to this light. Have you not seen how the moth sacrifices itself going around the flame, likewise, you should also be prepared to sacrifice yourself (in worship). First let us present a diagram of the Sanctified Haram, so all that which is being explained may be well understood.



MASJID-UL-HARAAM is an extensive circular surrounding. Along its sides are numerous openings and entry and exit doors. In the centre, is the **MATAAF**, which is a circular area on which are placed marbled tiles. In the centre of this, is **THE HOLY KAABA**. In the time of the Beloved Rasool ﷺ, it was the same. On the eastern end of the Masjid-ul-Haram is the **BAABUS SALAAM** which is an ancient door. The corner pillar of the building, where the two walls meet is known as ‘**ZAAWIYAH**’.



Similarly, AD and BD are joined at a common point ‘D’. This is known as **RUKN-E-ZAAWIYAH**

There are 4 pillars (i.e. corners) of the Holy Kaaba:

RUKN-E-ASWAD: is the pillar (corner) situated in the South Eastern corner. In it is placed the ‘Sang-e-Aswad’ (The Black Stone), which is above ground level.

RUKN-E-IRAQI: is the pillar situated on one side, almost in the North Eastern corner. The door of the Holy Kaaba, is situated in the centre of both the corners on the Eastern wall, and is raised above ground level.

MULTAZAM: is a portion of the very same Eastern wall, which extends from the **RUKN-E-ASWAD** to the door of the Kaaba.

RUKN-E-SHAAMI: is the pillar (corner) situated in the North Western corner. In it, is the **MEZAAB-E-RAHMAT** which is a gold-drain (situated on the Kaaba). This is fixed onto the roof of the Northern wall, between Rukn-e-Shaami and Rukn-e-Iraqi.

THE HATEEM: is also in the direction of the same Northern wall. This piece of ground (Hateem) was part of the Holy Kaaba. During the days of Ignorance, the Quraish renovated the Holy Kaaba. Due to a shortage of finance, they left out this portion of the Kaaba Mu'azzamah. They instead built a small wall in the shape of a bow around it, and one entry and exit door on either side. The Muslims are fortunate that they are able to enter the Hateem,

because to enter the Hateem is to enter the Holy Kaaba, and Alhamdulillah the opportunity of entering into the Hateem is possible as it is accessible.

RUKN-E-YAMAANI: is situated in the South Western direction of the Masjid.

MUSTAHJAR: is that portion of the western wall, which is opposite the Multazam and between Rukn-e-Yamaani and Rukn-e-Iraqi.

MUSTAHJAAB: is the Southern wall which is between Rukn-e-Aswad and Rukn-e-Yamaani. Here 70 000 Angels are appointed to say Aameen to ones Duas. This humble servant has named it Mustahjaab.

MAQAAM E IBRAHIM: In front of the Door of the Holy Kaaba, this stone is placed in a dome like glass casing. Hazrat Ibrahim ؑ stood on this stone (rock) and constructed the Holy Kaaba. On it is embedded the footprint of Hazrat Ibrahim ؑ which is present even up to this day, and which Almighty Allah has proclaimed as

being one of His Signs. The Well of **ZAM-ZAM** is South of it in the Masjid Shareef.

BAABUS SAFA: From amongst the Doors of the Masjid Shareef, there is one Door which when exiting from leads to the ‘**MOUNT SAFA**’. Safa was a mountain which was South of the Holy Kaaba, and has been hidden in the ground. Now, in the direction of the Qibla, a terrace has been constructed there, with stairs for climbing, and ‘**MOUNT MARWAH**’, the other mountain for which also a terrace which faces the Qibla has been built, with stairs to climb. The area between Safa and Marwah now has a marketplace (Note: this was in the time of Aala Hazrat ﷺ. This is not the case anymore). When walking from Safa, there are shops on the right hand side, and on the left hand side, is the area of the Masjid-e-Haraam. (Nowadays, the area to the right of Safa is enclosed. Actually the entire Safa and Marwah is now inside an enclosed area. That which has been mentioned above was in the time of Aala Hazrat ﷺ)

MILAIN AKHDARAIN: refers to two green stones fixed onto the wall in the centre of the distance (of Safa Marwah), just as stones are placed in the beginning of a mile. (Nowadays, there are two green lights there to symbolise the Milain Akhdarain)

MAS'A: is that distance which is between these two pillars. (It is Sunnah to run in this area)

All these settings and facts should be well memorised from this booklet, so that there will be no need to go there and continuously query (concerning these important facts).

A person unaware of these facts is like a blind person, and a person with knowledge of this is like a person who can see clearly. Now that you are aware of all these facts, take the name of your Creator and commence with your Tawaaf.

1. Before commencing with the Tawaaf, the men should make 'IDHTIBA' in other words they should take the upper sheet of the Ehraam under the right arm and bring

it over the left shoulder. Leave the right shoulder bare, and put both ends of the upper sheet on the left shoulder.

2. Now facing the Holy Kaaba, standing on the right of the Hajr-e-Aswad, on the side of Rukn-e-Yamaani, stand close to the Hajr-e-Aswad in this manner, that the entire stone is on your right hand side, then make the Niyyah of Tawaaf:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْ لِي وَتَقَبَّلْهُ مِنِّي

*Allahuma In'ni Ureedu Tawaafa Baitikal Muhar'rami
Fayas'sirhu lee Wa Taqab'balhu Min'ni*

'O Allah! I am intending for Umrah, to perform Tawaaf of your Exalted House, so make it easy upon me, and accept it from me.'

3. After this Niyyah, facing the Kaaba, walk towards your right side. When in line with the Black Stone (And this can be done in a short movement) raise your hands in line with your ears, in this manner that the palms of the hands face the Hajr-e-Aswad and then say:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

*Bismil'laahi Wal Hamdu lil'laahi Wal laahu Akbar, Was Salaatu
was Salaamu Ala Rasoolil'laahi*

*'With Allah's Name and All Praise is due to Allah; Allah is the
Greatest; and peace and blessings (Salutations) be upon
Rasoolullah ﷺ.'*

4. If one gets the opportunity, then place both palms on the Hajr-e-Aswad, and place the face between the hands, and kiss it in such a manner, that no sound is made. Do this 3 times. If this opportunity is obtained, then this is a great blessing. Undoubtedly, your Nabi Muhammad ﷺ kissed it (the Black Stone) and kept his blessed face on it. It is very blessed and a good fortune if your face touches this place. If the crowd of people is too massive, then neither should you cause any discomfort or injury to anyone else, nor allow yourself to be hurt and trampled. Alternatively, touch it with the hands only, and if this is also not possible then touch it with a stick, and if even this is not possible then gesture by raising the hands towards it, and kiss the

hands. Is it not sufficient that you are seeing the place that was touched by the Blessed face of the Prophet ﷺ?

5. Recite:

اللَّهُمَّ إِيْمَانًا بِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

*Allahum'ma Imaan bika Wat Tibaa'an lis sunnata bi
Nabiyyika Muhammadin sallal laahu ta'aala alaihi was salama*

*'O Allah! By bringing Imaan on You, and by following the Sunnah
of Your Nabi, Muhammad ﷺ (I am performing this Tawaaf)*

Now, whilst reading this, go forth towards the Kaaba. When passing in front of the Hajr-e-Aswad, straighten yourself in this manner that you walk with the Kaaba on your left hand side, not causing discomfort to anyone else.

6. Men should walk making Ramal, in other words walk briskly taking short steps and holding out the shoulders, like the way strong wrestlers usually walk. You should

neither jump nor run. If the crowd is too much and there is fear of hurting yourself or another person, then discontinue Ramal for that moment.

7. When performing Tawaaf, the closer to the Kaaba you get, the better it is. However, one should not get so close that the clothes start to rub against the edge of the walls. If due to the crowds, Ramal is not possible, then in this case it is better to do so from a distance.

8. One should make Dua, when passing in front of Multazam, Rukn-e-Iraqi, Mezaab e Rahmat and Rukn e Shaami. For each one, there are special Duas prescribed which have been quoted in Jawaahirul Bayaan Shareef. All these Duas are difficult to read, thus recite that which has been promised acceptance and greatness by Rasoolullah ﷺ. Here and on all occasions, in place of the Dua, read that which is the best, and that is to send Durood and Salaams upon the Beloved Rasool ﷺ.

Sayyiduna Rasoolullah ﷺ has stated,

إِذَا تَكْفَىٰ هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ

*If you do this, then Allah will fulfil all your needs and
forgive all your sins*

9. In Tawaaf, do not stop reciting any Dua or Durood. Even while walking, one should recite Dua and Durood.

10. Do not scream loudly when reciting Duas and Durood like the Matoofs read (i.e. the guides that help people there). Recite softly in a manner whereby the sound reaches your own ears.

11. When reaching Rukn-e-Yamaani, reach out and touch it with both hands or with the right hand, and not only with the left hand, and if you wish, you may also kiss it. If this is not possible here, you should not touch it with a stick or point towards it and kiss the hands (like with Hajr e Aswad).

12. As you pass here, you will approach Mustahjaab, where 70 000 Angels are saying Aameen on your Duas. Here you should read all your Duas and you should make Duas with the intention of Thawaab for all your families and friends and for this humble servant (Aala Hazrat عليه السلام) as well, recitation of Durood is sufficient.

13. Now, when you return to Hajr-e-Aswad, then you have completed one circuit. In this very manner, complete 7 circuits, and there is no need for Niyyah in the other circuits as this has already been made in the first circuit. Ramal should only be done in the first 3 circuits and the others should be done calmly, without stretching out the arms etc.

14. When the 7 circuits have been completed, then kiss the Hajr-e-Aswad, or point towards it with a stick or hands as it has been explained earlier on.

15. After the Tawaaf, approach the Maqaam-e-Ibrahim and recite the verse:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ

*‘And take the standing place of Ibrahim,
As your place of Namaaz’*

After this perform 2 Raka’ats of Salaah for Tawaaf, which is Waajib and read Surah Kaafiroon and Ikhlaas in it. If the time is in the disallowed period, i.e. the exact time of sunrise until the sun has properly risen, time of Zawaal (mid-day when sun is at Zenith), and after Asr till setting of the sun, then it (the two Raka’ats) should be performed after this time expires. After these Raka’ats, recite Dua. Here is a Dua which has been mentioned in the Hadith, and which has great benefits attributed to it:

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبِلْ مَعْدِرَتِي وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي
سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي

وَيَقِينَا صَادِقًا حَتَّىٰ أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَارْضَىٰ مِنَ الْبَعِيشَةِ
بِمَا قَسَمْتَ لِي يَا أَرْحَمَ الرَّاحِمِينَ

Allahum'ma In'naka Ta'lamu Sir'ri wa Alaaniyati Faqbal
Ma'zirati Wa Ta'lamu Haajati Fa'tini Su'ali wa Ta'lamu Ma fi
Nafsi Fagh firli Zunoobi. Allahumma In'ni As'aluka Imaan
Yubaashiru Qalbi wa Yaqeenan Saadiqan Hata A'lama An'nahu
La Yuseebuni il'la Ma Katabta li Wa Arda minal Ma'eeshat Bima
Qasamta li, Ya Arhamar Raahimeen.

*'O Allah! Verily you are well aware of my hidden and apparent
(condition); Accept my plea, and You know well my need, so fulfil
what I ask for; and You know well what is in my heart, so forgive
me my sins. O Allah! I ask of You such Imaan which will be
embedded in my heart, and True conviction, that I may realise
that I will only receive that which You have written for me; and I
am satisfied (and completely pleased) with the sustenance which
you have afforded me; O Most Merciful of those who show Mercy.*

In the Hadith it has been stated that Almighty Allah says,
'Whosoever makes this Dua, I will forgive his sins, take
away his sorrows, take him out of his dependency, give

him more prosperity in his business than all other business people, and the world will be forced to come to him, to such an extent that he will not desire it.’

16. Now return to the Multazam and put your arms across it close to the stone and touch it with your chest and stomach and even touch it with the right side of your face, and sometimes with the left side of your face. Then raise both your hands high and spread them on the wall or touch it in a manner whereby the right hand faces its door and the left hand faces the Sang-e-Aswad. The following Dua should then be recited at this point:

يَا وَاجِدُ يَا مَاجِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ

Ya Waajidu Ya Maajidu La Tazil An'ni Ne'matan
An'amtaha Alay'ya

‘O The Creator! O The Most Exalted! Do not diminish from me, the blessings which you have blessed me with’

It has been stated in the Hadith, *‘Whenever I desire I see Jibra’eel ﷺ embracing the Multazam making this Dua.’*

17. Then approach the Well of Zam-Zam and if possible, pull up one bucket. If this is not possible, then take it from those distributing it. Then face the Kaaba and in 3 breaths drink as much as you can drink. Every time, commence with Bismillah and end with Alhamdu Lillah. The remaining water should be rubbed on the body, and when drinking Zam-Zam, make Dua since Dua is accepted during this time. Rasoolullah ﷺ has stated, *'For whatever intention one drinks Zam-Zam, it is for that.'*

Over here, recite Dua-e-Jaame. You should drink Zam-Zam as often as possible whilst you are in Makkah Mu'azzamah. Drink to be protected from the thirst of Qiyaamah, drink with the intention of being spared from the punishment of the grave, for increasing the love of the Beloved Nabi ﷺ, for abundance in sustenance, for the cure of illnesses, for gaining knowledge and for all virtuous needs etc. [Note: Nowadays the well of Zam-Zam is sealed off to the public and Zam-Zam is available in the Haram in containers. You may drink from there]

18. When drinking there (i.e. when drinking Zam-Zam), drink a full stomach. It has been mentioned in the Hadith that, *'The difference between us and the Munafiqs is that they do not drink a full stomach of Zam-Zam.'*

19. Also try to look into the well of Zam-Zam as it has been stated in the Hadith that it is a means of getting rid of Hypocrisy. [Unfortunately nowadays, the well of Zam-Zam has been sealed off to the general public and to look inside or draw water from it by your self is not possible.]

20. If there is no difficulty such as tiredness etc, then either start immediately, or take some rest, and then proceed to Safa Marwah to perform the Sa'ee. In doing so, return to Hajr-e-Aswad and like you did before, read Takbeer etc and kiss it or perform the routine explained earlier. From Baabus Safa, immediately proceed towards Safa. When exiting the door, take the left foot out first and then place the right foot into the shoe. This is the manner for exiting any Masjid.

21. Engrossed in Durood, climb the stairs of Safa at a height from where the Kaaba is visible, and this is visible from the first stair [Nowadays it is visible when you are at the top end of Safa]. Then facing the Kaaba, like in Dua, raise both hands up to the shoulders and make Tasbeeh and Tahleel, and recite Durood and Dua for an extended period as it is a place of acceptance. You should also recite Dua-e-Jaame here. Whilst reciting Zikr and Durood Shareef, proceed towards Marwah.

22. When approaching the first column (green light), the men should begin to run (They should not run so fast that they cause harm to anyone else) until the second green column (green light) and all Duas should be made between these two columns (lights). The Dua here is:

رَبِّ اغْفِرْ لِي وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rab'bigħ Firlī War Ham Wa Antal A'az'zul Akram

*'O my Rub! For me, and have Mercy (on me), and You alone are
the Most Exalted, Most Generous'*

23. After passing the second column, slow down again until you reach Marwah. Stand on the first step or close to it in Marwah and due to the Kaaba being blocked by any buildings etc. turn towards the Kaaba and do as you did at Safa. This is now one circuit. *(In other words one will go from Safa to Marwah, then back to Safa. Every time you go back to Safa you have completed 2 Circuits. The Last will be from Safa and will end at Marwah)*

24. Continue going back and forth from Safa to Marwah till you have done 7 circuits. The 7th circuit should end at Marwah. Every circuit should be done in this manner. This is known as Sa'ee. It should be known that Umrah is only the name of the actions of Tawaaf and Sa'ee, even for those doing Tamut'tu and Qiraan. For those doing Ifraad, this is 'Tawaaf-e-Qudoom'. This is for the respect of the Haram.

25. Qaarin, The person who intended Qiraan should make a further Tawaaf and Sa'ee with the intention of Tawaaf-e-Qudoom.

26. The Qaarin as well as the Mufrid, meaning the one who intended Ifraad, should remain in Makkah with Ehraam, by saying Labayk. Their Labayk stops on the 10th, at time of pelting the Jamraat (shaitaan). Only then will they come out of the Ehraam. This will be explained in detail further in the book. The Mutamatti meaning, the person performing Tamut'tu and the Mu'tamir, meaning the one who is performing simply Umrah should discontinue Labayk immediately when beginning the Tawaaf of the Kaaba Mu'azzamah when kissing of Hajr-e-Aswad.

After Tawaaf and Sa'ee, as explained, they should perform Halaq (men should remove the hair and women should trim the hair slightly, i.e. equal to a finger joint) and then come out of Ehraam.

If the one performing Tamut'tu desires, then he may stay without Ehraam until the 8th of Zil Hijjah, but it is better to tie the Ehraam of Hajj early. If one does not consider this, that the days are many, these restrictions will not be constant.

NOTE

In Tawaaf-e-Qudoom, Idhtiba, Ramal, and Sa'ee of Safa Marwah is not necessary, but if it is not done now, then it must be done in Tawaaf-e-Ziyaarah, as the Tawaaf of Hajj is Fard, and this will be explained later on Insha Allah. In Tawaaf-e-Ziyaarah all these actions must be completed, but during this time the crowd will be massive. It will not be surprising if one does not get the opportunity to make Ramal, or run at Mas'a. If these were already completed in the beginning, then there is no need for it in this Tawaaf. Thus, I have kept them absolute when explaining the sequence.

27. Those performing Ifraad and Qiraan have completed the Tawaaf and Sa'ee of Hajj in the Tawaaf-e-Qudoom. Those performing Tamut'tu have actually only completed the Tawaaf and Sa'ee of Umrah. The Ramal and Sa'ee of Hajj will not be fulfilled by this, as there is no Tawaaf-e-Qudoom for them, as is in the case of the Qaarin, whereby he may perform these actions and in doing so, he is released from this, as he has completed what is upon him. However, if the Mutamatti also wishes to perform these

actions early and be relieved of it, then when he ties the Ehraam or Hajj, he should perform a Nafil Tawaaf, and in it, he should perform Ramal and Sa'ee. Now he does not have to fulfil these in Tawaaf-e-Ziyaarah.

28. Now all Hujaaj (be he a Qaarin, Mutamatti or Mufrid) will be in waiting in Makkah Mu'azzamah, for the 8th of Zil Hijjah to go to Mina. Whilst waiting, make as many Tawaaf as possible, without Idhtiba, Ramal and Sa'ee. This is the best Ibaadat for those who come from outside (i.e. foreign Hujaaj). After every 7 circuits, 2 Raka'ats Salaah should be read at Maqaam e Ibrahim.

29. Now, when returning from Mina, no matter how many times your sight falls upon the Holy Kaaba, you say thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

La ilaaha il'lal laahu Wal'laahu Akbar

'There is none worthy of worship, but Allah, And Allah is
The Greatest'

Thereafter, send Durood in abundance upon Nabi Muhammad ﷺ and make Dua, as this is a time of acceptance.

30. EVEN IF ONE IS MAKING NAFIL TAWAAF, THE FOLLOWING ACTIONS ARE HARAAM (PROHIBITED):

30.1. To make Tawaaf without Wudu

30.2. For one quarter of any of the Satr (hidden portion of the body) to be exposed e.g. the thigh, or the ear of a free female etc.

30.3. To make Tawaaf whilst riding, or whilst being carried by someone, or whilst on someone's shoulders, without a valid reason.

30.4. To drag yourself whilst sitting, or to walk on the knees, without a valid reason.

30.5. To make Tawaaf in the opposite direction, with the Kaaba being on your right.

30.6. To pass from inside the Hateem during the Tawaaf.

30.7. To perform less than 7 circuits.

31. THE FOLLOWING ACTIONS ARE MAKRUH (DEFECTIVE/DISAPPROVED) IN TAWAAF:

31.1. To talk unnecessarily

31.2. To sell

31.3. To buy

31.4. To recite any poetry besides Hamd, Naat and Manqabat.

31.5. To make Zikr, Dua, Tilaawat, or any other recitation in a very loud voice.

31.6. To make Tawaaf in Na-Paak (impure, unclean) clothes.

31.7. Not to kiss the Hajr-e-Aswad and not to make Idhtiba, or Ramal at the places where they have been commanded.

31.8. To delay the circuits for too long; in other words, to do a few circuits and then wait a while, or to become engrossed in something else and then do the rest thereafter.

31.9. If all 7 circuits have not been completed but Wudu has broken, then perform Wudu and return. If Jama'at is in procession and one has not performed his Namaaz as yet, then he should join the Jama'at, and continue after Jama'at from where he left off. One is even permitted to leave Tawaaf to join Janaazah Salaah and after it has been completed, one may continue Tawaaf from where he left off.

31.10. If there is a need to answer the call of nature (visit the toilet) then it should be done, and thereafter fresh Wudu should be made, and one should continue from the point where he left off.

31.11. If the 2 Raka'ats are not read after every Tawaaf (7 circuits), the next Tawaaf is not allowed. If it is an objectionable time, such as in the time between Subh-o-Saadiq and Sunrise; or after performing Asr Namaaz until the time of sunset, because in this time, performing numerous Tawaafs are permitted, but after this objectionable time has passed, the 2 Raka'ats should be read.

31.12. To make Tawaaf when the Imam is delivering the Khutbah.

31.13. If you have completed Namaaz in the first Jama'at, it is allowed to make Tawaaf during the other Jama'ats, and you are permitted walk in front of the Namaazis since Namaaz is similar to Tawaaf (i.e. it is Ibaadat).

31.14. To eat during Tawaaf

31.15. To make Tawaaf hurriedly whilst having the need to answer the call of nature or pass air.

32. THE FOLLOWING ARE MUBAH (LAWFUL) IN TAWAAF AND SA'EE:

32.1. To convey Salaam

32.2. To reply to Salaam

32.3. To drink water

32.4. To read Hamd, Naat and Manqabat softly

32.5. To eat during Sa'ee

32.6. To speak out of necessity

32.7. To ask any Fatawa (Islamic Verdicts - Questions)

32.8. To give a Fatawa (i.e. to decree a Religious verdict)

33. Like in the case of Tawaaf, it is impermissible and sinful to sit and perform Sa'ee, or to be on a mode of transport (i.e. to sit on an animal etc.) and perform the Sa'ee without a valid reason.

34. THE FOLLOWING ACTIONS ARE MAKRUH (DEFECTIVE) IN SA'EE:

34.1. To unnecessarily delay between circuits of Sa'ee without need. However one may do so to join Jama'at or Janaazah Salaah. One may break the circuit to answer the call of nature, or to make fresh Wudu even though it is not necessary in Sa'ee.

34.2. To buy anything

34.3. To sell anything

34.4. Unnecessary conversation

34.5. Not to climb on Safa, Marwah

34.6. For men not to run in Mas'a without a valid reason

34.7. To have a lengthy delay after Tawaaf and then perform Sa'ee.

34.8. Not to hide the private ornaments of the body

34.9. To look around frantically as if worried in Sa'ee is Makruh, and in Tawaaf, it is even more Makruh.

LAW: To perform Sa'ee without Wudu is permissible but to have Wudu is Mustahab (desirable/preferred).

35. In the laws of Tawaaf and Sa'ee, the command for men and women are the same, but for woman there is no Ramal, Idhtiba and running in Sa'ee (Safa & Marwah).

In case of hindrance, women should not try to kiss the Black Stone, touch the Kaaba, and embrace the Rukn-e-Yamaani, or look inside the Well of Zam-Zam or fill water by herself. If these actions can be done without touching the bodies of other men, then it is allowed; if not she should abstain as far as possible from these actions.

SECTION 4

DEPARTURE TO MINA & WUQOOF-E-ARAFAT

1. On the 7th of Zil Hijjah, after Zuhr Salaah, the Imam will read the Khutbah in Masjid-e-Haraam. Listen to it.
2. ‘Yaum-ut-Tarweeya’ refers to the 8th of Zil Hijjah. One, who has not as yet put on the Ehraam, should wear it and make one Nafil Tawaaf, Ramal & Sa’ee just as it has been explained earlier on.
3. When the sun rises, depart for Mina, and if possible do this by foot, for as long as you return to Makkah Mu’azzamah, you will receive 700 good deeds for every step. After a complete calculation (of the distance by foot), the approximate amount of Thawaab estimated was 78 billion 40 million good deeds. The Grace of Almighty Allah upon the Ummah of Our Nabi ﷺ is unlimited.
4. Recite Labayk, Dua and Duood Shareef and Glorification in abundance throughout this journey.

5. When Mina is in sight say,

اللَّهُمَّ هَذِهِ مِنِّي فَأَمِّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَىٰ أَوْلِيَّائِكَ

*Allahum'ma Haadhihi Mina Famnun Alay'ya Fa mananta bihi
Ala Awliya'ika*

*'O Allah! This is Mina, Bless me with that favour, with which you
have favoured your Chosen servants (Friends).*

6. Stay over here at night and from the Zuhr of today upto the morning of the 9th, read 5 Namaaz in the Masjid e Khayf. Nowadays, some Matoofs (Hajj guides) have started a new practice whereby they say that you should not stay in Mina on the 8th, but you should leave to Arafat immediately (at night). Do not listen to them and leave out this very virtuous Sunnah. If the group insists, then the Matoofs too will be compelled to stay over with the group.

7. The eve of Arafat should be spent in Mina, engrossed in Zikr and other Ibaadaat until morning. There are many days ahead for sleeping. If one cannot stay awake for the

entire night, then at least read the Esha and the Fajr Salaah with the first Jama'at, so that you may attain the reward of being awake for the entire night; and sleep with Wudu, for the soul will be elevated up to the Arsh.

8. After reading the Fajr Salaah in the desired time, engross yourself in Labayk, Zikr and Duood until the sun is upon Mount Thabeer, which is in front of Masjid-e-Khayf Shareef. Now proceed to Arafat. Remove the thoughts of all other obstacles from the heart and mind, as today is the day when the Hajj of certain people will be accepted, whilst others will be forgiven on their behalf. Deprived is one, who is deprived today. When disturbed by 'waswasa' (shaitaani distraction), do not tussle with it, since the intention of the enemy is accomplished in this. (In other words ignore all such distractions)

He (shaitaan) wants this, that you must be embroiled in other things such as fighting distractions etc in order to divert your mind. Even then, do not think about this, and just think that there is some other existing thing that is causing these thoughts. You should think that, I only have intention to please my Creator 'Allah'. Insha Allah, the

accursed one will flee without causing anymore distress to you.

9. Spend the entire journey in Zikr and Durood Shareef. Do not make unnecessary conversation. Recite Labayk in abundance.

10. When your sight falls upon Jabl e Rahmat, then increase these activities (i.e. Zikr and Durood etc), since In'sha Allah, this is a time of acceptance.

11. In Arafat, carefully disembark near the blessed mountain, or anywhere you get space, away from the traffic.

12. During this time, there are hundreds of thousands of people setting up tents on the Plains of Arafat and after going out and returning, it becomes difficult to find your camp. Thus it would be preferable to place a marker there, so that you will remember where your tent is pitched and it will be visible even from a distance.

13. If you are being accompanied by women, then attach a brightly coloured piece of material to their Burqa (Head Gear), so that they can be seen from a distance and so that you may be relieved due to this.

14. Until noon, spend your time in the remembrance of Almighty Allah, with total concentration, reverence and devotion. Engross yourself in the Zikr of Almighty Allah, the recitation of Labayk, recitation of Durood Shareef, Dua, Istighfar (repentance), recitation of the Kalima Tauheed, and in distributing Khayraat (optional charity) as per your resources. It has been mentioned in the Hadith Shareef, that Nabi Muhammad ﷺ has stated that the best of all things which I and all the other Ambia عليهم الصلوة والسلام before me have said on this day is:

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

*La ilaaha ilal laahu Wahdahu La Shareeka lahu Lahul Mulku
Walahul Hamdu Yuhyi Wa Yumeetu. Wa Huwa Hay'yun La
Yamootu, Biyadihil Khayr Wa Huwa Alaa Kul'li Shay'in Qadeer*

'There is none worthy of worship, but Allah; He is One, Alone without any partner, For Him is the Dominion, And for is there All Praise. It is He who gives life and causes death; And He is All Alive, and will never die. All goodness is in His Divine Control, and He has Divine Power over all things.'

15. Before noon, relieve yourself from eating and drinking etc, so that the heart may be at ease, and not be diverted by these things. On this day it is not preferable for a Haji to keep fast, as it will cause weakness during Dua. Likewise, one should not eat a full stomach or over eat, as this is like poison and will cause you to become lethargic and oblivious. A person, who usually eats 3 rotis, should eat only 1 roti. The Beloved Rasool ﷺ always commanded this until he himself left this world, in a the condition whereby he never ate a full stomach of Roti (i.e. bread or food) even though Almighty Allah had granted him the power over everything, and to have whatever he wished. If you wish to reap the blessings and attain Noor, then not just on this day, but for as long as you live in the Haramain Sharifain, never fill more than one third of the stomach. It you accept this advice, you will see the benefits, and if you

do not follow this advice, you will see the harmful effects with your own eyes. Try this for a week, and if it does not make a difference to your condition, then you have the right to say something! There are many other days in your life for eating and drinking. Here, you should keep yourself empty, so that you may fill yourself with Noor and blessings.

‘What will an already full body be able to accommodate!’

16. When the time of Noon is near, take a bath as it is Sunnat-e-Mu’akkadah to do so. If this is not possible, then perform Wudu.

17. At Noon, or just before this, enter Masjid e Nimrah and find a place next to the Imam. Read the Sunnats and listen to the Khutbah and then read Zuhr with the Imam. Between these, there should be no Salaam and Qiyaam; even no Sunnah should be read thereafter, and there is no Nafil (allowed) after Asr as well. The only time that Zuhr and Asr can be combined here is if the Sultan personally performs the Namaaz or if someone appointed as his deputy in Hajj performs it. It is not Halaal for one who has

performed his Zuhr alone or with his own special Jama'at, to perform Asr before the appointed time of Asr, and the reason for which Shariat has commanded that the Asr and Zuhr be combined in this condition, (in other words) to give one sufficient time upto the time of sunset for the purpose of Dua, will no longer be applicable. (In other words, the law of combining Zuhr and Asr will not be valid if the conditions as stipulated are not met, so one should thus read the Zuhr in its appointed time and then Asr in its appointed time).

18. Think about how wrong and disrespectful it would be to do anything else in this time which the Shariah has prescribed and set aside for making Dua. I have seen certain disrespectful persons that when the Imam is in Namaaz or when he has completed his Namaaz and gone to Mu'aqif, they are wasting their time eating, drinking, smoking Huqqa and making tea.

Beware! Never behave in this manner. After performing Namaaz behind the Imam, immediately go to the 'Mu'aqif' (This is the place where one should stand at and make Dua from after Namaaz, right upto the time of sunset).

If possible do so, whilst sitting on a camel, since it is Sunnah, and it is one way of being safe from the stampeding and trampling of the huge crowds.

19. Certain Matoofs (Hajj guides) prevent people from going into these congregations, by putting fear into them in different ways. Do not listen to them. This is a place where special Mercy is descending in abundance. Definitely! The womenfolk and the weak men should stand where they are, and continue with their Dua; with the exception of 'Batan Arafa' (This is one of the drains from the Haram, in Arafat which is to the West of Masjid-e-Nimrah, in the direction of Makkah Mu'azzamah). To make Wuqoof there is not permissible. With the exception of this, the entire area is Arafat. These people, (women and the weak) should visualise that they are also in the crowd of people on the Plains of Arafat and they should not think of themselves as separate. In that congregation, there are definitely many Awliyah and not only them; but Ambia such as Hazrat Ilyas and Khidr عليهم الصلوة والسلام are present there. You should visualise that the Noor and Rahmat which is descending on this congregation of people more importantly the (Ambia عليهم الصلوة والسلام) is being bestowed

upon us beggars, in their Sadaqa (i.e. due to their blessings). In this way, even though you are separate from them, but you will still be with them, and for those who can be present there, this is not something to be missed.

20. Here, it is better to stand near the Imam, close to Jabl e Rahmat where there is a floor of black stone, facing the Qibla; Stand in this manner, if there is no risk of causing harm or discomfort to anyone. If not, make Wuqoof (stand in Dua) wherever and however possible. Stand on either the right or the left of the Imam, as it is better than standing in front of him. It is the Wuqoof-e-Arafat which is the essence and a great pillar of the Hajj.

21. Certain ignorant people behave in a manner whereby they climb onto the mountain and wave their handkerchiefs etc. Avoid such actions and do not pay any attention to them. However, do not think ill of those who do this as well. This is not a time to look for the faults of others, but it is the time to look for your own faults and weaknesses, and to cleanse yourself of your own shortcomings and faults, by being ashamed of them and weeping (in repentance).

22. And now those that are here and in the thousands, altogether, should direct their thoughts to the Most Merciful Creator (i.e. they should seek Allah's Mercy) sincerely from their hearts and think about how they are going to answer to Him on the Maydaan e Hashr (Plains of Resurrection) for all their deeds. With total devotion, respect and submission, fearing, trembling and hoping, close your eyes, bow your head and raise your hands in Dua towards the sky, high above your head. Absorb and engross yourself in Takbeer, Tahleel, Dua, Tasbeeh, Labayk, Hamd, Zikr, Dua and sincere repentance. Try to shed at least one tear as this is a sign of acceptance and approval. If this is not possible, then keep a sad face, since the good appearance of a person is also sign of good. When making Dua, continuously repeat the Labayk. There have been many Duas prescribed for this day, but the Dua-e-Jaame which has been quoted earlier is enough for this day. This should be recited a few times, and it is better that you spend your time in Durood, Zikr and recitation of the Holy Qur'an, since according to the promise of the Hadith, you will gain more than those who are asking Dua. Firmly grasp the Daaman of the Prophet ﷺ. Use the mediation of Hazrat Ghauth-e-Azam عليه السلام.

Regarding your sins, think of the Wrath of Allah and tremble in this thought. Let it be known that from His Wrath, only with Him is there protection, and you cannot flee from Almighty Allah. With the exception of His Divine Court, there is nowhere else to go. Thus, taking the blessing of the intercessors (i.e. the Ambia and Awliyah) in your hand, ask protection in Him from His punishment, and remain in the condition, that sometimes, due to his Ghazab (Fear), you tremble and sometimes through his Mercy, your disillusioned heart blooms again.

Remain in this condition until the sun sets and one magnificent portion of the night appears. To depart from Arafat before this is not allowed. Certain people hastily depart during the day. Do not follow them. If it were meant to leave before the time of sunset, then why would it be commanded to combine the Zuhr and Asr Salaah? Who knows when the Special Mercy of Almighty Allah will be directed towards you?

If (Allah forbid) this Mercy descended after your early departure, it will be such a great loss. If one leaves the boundaries of Arafat before Maghrib, then this is an

offence and as a penalty for this offence, one will have to sacrifice an animal (i.e. make a Qurbani). The guides usually tell the people not to stay overnight since it is not a safe. This would only be the case if there were one or two people staying. Here you find groups upon groups staying, so In'sha Allah, there is no risk of danger.

23. There is an etiquette on this day which is essential to commit to memory. It is to think and have complete faith in the promise of Allah Almighty, believing that today I have become so pure from sins, like the moment I was born from the womb of my mother. After this, you should try not to sin anymore and think that the stain which Almighty Allah has washed out from my forehead through His Mercy should never appear again.

24. THE FOLLOWING ACTIONS ARE MAKRUH AT ARAFAT:

(a). To suspend the Wuqoof before sunset, that is if you did not leave the boundary of Arafat before sunset, as it is Haraam to leave the boundaries before sunset.

(b). to delay going towards the area of Wuqoof after reading Zuhr and Asr Salaah.

(c). to be engrossed in eating, drinking and anything else rather than the remembrance of Allah, up to sunset.

(d). to engage oneself in worldly conversation

(e). after confirming the sunset, to delay in departing from Arafat.

(f). to read Maghrib or Esha in Arafat.

IMPORTANT NOTE

Try to avoid erecting umbrellas or anything for shade when making Wuqoof. However, those who are helpless in this regard are excused.

AN EXTREMELY IMPORTANT NOTE

To look at a female unnecessarily with improper intention is totally Haraam (Forbidden) at any given time. Neither is

this permissible in Ehraam and in Mu'aqif, nor in front of the Kaaba, or whilst making Tawaaf of the Bait-ul-Haraam. This is a time of great test for you. Here, the women have been commanded not to cover their faces and you have been commanded not to look towards them. You should strongly believe that they are the slaves of the Greatest King, and both you and they are present in His Court. An example without comparison is this, that if a cub is beside a lion, who will dare look towards it. The (female) servants of Almighty Allah Qah'haar are in His Court. How severe and serious is to look at them with evil intention!

وَاللَّهُ الشَّامِلُ الْأَعْلَى

Wisely, protect your Imaan and watch your heart and sight. The Haram is a place where even the intention of committing a sin holds accountability, and one sin is equivalent to one hundred thousand sins. O' Allah! Give us the Taufeeq to do good. Aameen

SECTION 5

DEPARTURE TO MINA AND MUZDALIFA & ALL OTHER ACTIONS OF HAJJ

1. As soon as the sun sets, immediately depart to Muzdalifa, and it is better to do so with the Imam. However, if the Imam is delayed, then do not wait for him.
2. On this entire journey, engross yourself in Dua, Labayk, Durood and weeping (in the Court of Allah).
3. On the journey, wherever you find the opportunity, try to go a little faster, either on foot or on conveyance etc. However, when doing this, you should try not to cause discomfort to others.
4. When Muzdalifa is in sight, it is better to go on foot according to your ability to do so. It is more virtuous to take a bath before entering Muzdalifa.

5. When arriving there, try your best to avoid disembark near the main pathway of the mountains, otherwise disembark wherever you find place.

6. Most probably, you will reach Muzdalifa when the sun has set completely and the time of Maghrib would have expired. Before unloading your luggage etc. read Maghrib and Esha with the Imam and if there is still time for Maghrib Salaah when you reach, do not read your Maghrib. Even on the journey (to Muzdalifa), do not read Maghrib Salaah in the time of Maghrib. On this day, it is a sin to read the Maghrib Salaah in the time of Maghrib. If you have already read it, then it will have to be repeated in the time of Esha.

Thus, after reaching Muzdalifa, read Maghrib in the time of Esha with the Niyyat of Ada (prompt) Salaah and not with the Niyyat of Qaza Salaah (expired). Try your best to read with the Imam.

The Imam will perform the Fard of Maghrib first in Jama'at. After he turns Salaam, it will immediately be followed with the Jama'at of Esha. After you read the Fard

of Esha, you should read the Sunnats of Maghrib and Esha. The Witr should be read thereafter. If you were not able to get the Jama'at with the Imam, then make your own Jama'at. If this too is not possible, read your Salaah individually.

7. The rest of the night should be spent in Zikr, Labayk, Durood and Dua, as this is a very exalted place and this night is a very excellent night. If we are blessed with life, we will have many other nights to sleep in. Allah knows who will get this night again and who will not! Remain in complete Tahaarat (cleanliness). It is however better to sleep, rather than to engross yourself in unnecessary conversation. You should rise before first light and complete all natural needs and perform Tahaarat (purification). Today the Namaaz of Fajr will be read in much darkness. Try to join the Jama'at with the Imam and try not to miss even the first Takbeer. The person, who reads the Namaaz of Esha and Fajr here with Jama'at, attains the Thawaab of staying awake in Ibaadat for the entire night.

8. Now the time for the second Haaziri (presence) at the Exalted Court has come. The Doors of Mercy and blessings are opened. In the entire Arafat, Huqooqullah has been forgiven and here, He has promised the forgiving of Huqooqul Ibaad. Perform Wuqoof on Mash'arul Haraam, in other words the special mountain, if not, close to this and if not, anywhere else except 'Waadi-e-Mahsar' (This is a drainpipe between Mina and Muzdalifa and is outside both the boundaries. It starts on the mountain on the right, when going towards Mina and is almost 545 hand lengths. The Ashaab-e-Feel stopped here. Here the punishment of the Ababeel descended. One should pass here swiftly and ask protection from the punishment of Almighty Allah). When performing Wuqoof here, follow all that which was mentioned in regards to Wuqoof-e-Arafat.

9. When the time remaining before sunrise is equal to that which is needed to perform 2 Raka'ats, then depart with the Imam to Mina. Here you should pick 7 little stones equivalent to date seeds from a clean place. Wash each one thrice. Do not break any large stones to acquire these pebbles.

10. Throughout this trip, engross yourself in Zikr, Durood and Labayk etc.

11. When reaching Waadi-e-Mahsar, go swiftly across the 545 hand lengths. However do not speed to an extent that you cause harm to anyone else. Whilst passing through, read the following Dua:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

*Allahumma La Taqtulna Bi Ghadabika Wa la Tuhlikna Bi
Azaabika wa Aafina Qablaz Dhaalika*

*‘O Allah! Do not slay us by Your Wrath, and do not destroy us by
Your Punishment, and grant us salvation, even before that’*

12. When Mina is in sight, read the same Dua that you read on seeing Mina when arriving from Makkah.

13. On arrival in Mina, before doing anything else, proceed to the ‘Jamraat ul Uqba’ (one of the 3 pillars between Mina and Makkah) which from this direction, is the latter Jamrah and from Makkah, the first, and in the centre of

the gorge. Stand 5 hand lengths away from the Jamrah in a manner whereby Mina is on your right and Kaaba is on your left, and you are facing the Jamrah. Take the 7 pebbles, each separately. Lift up the right hand completely and allow the under arm to be visible, then say

بِسْمِ اللَّهِ أَكْبَرُ

Bismillahi Allahu Akbar (once)

‘With Allah’s Name; Allah is The Greatest’

And throw the stones one at a time. It is preferable that the stone reaches the Jamrah. If not, it should fall within the distance of 3 hand lengths. If the stones fall further away than this, they will not count. From the first stone, discontinue the Labayk.

14. When the 7 stones have been thrown, do not delay. Return immediately with Dua and Zikr.

15. Now, do your Qurbani. This is not that Qurbani which is done during Eid, because in reality, that is not for

Musafirs (travellers), but is waajib (compulsory) upon a Muqem (resident). Even though the Qurbani is done in Hajj, it is a token of appreciation for Hajj. For those performing Qiraan and Tamut'tu, this is Waajib, even if they are Faqeer.

(A Faqeer who does not have in his possession an animal which he may sacrifice, or if he does not have the money to sacrifice an animal, then he may compensate with ten fast which will be waajib upon him. The first 3 should be kept between the 1st of Shawwaal and the 9th of Zilhajj after tying Ehraam, preferably the 7th, 8th and 9th and the other 7 should be kept whenever he wishes, after the thirteenth, preferably after reaching home).

For the one performing Ifraad, it is Mustahab (desirable), even if he may be wealthy. The conditions in regards to the age and the built of the animals are the same as the conditions prescribed for the animal in Qurbani (Eid).

16. If you know how to make Zibah (slaughter) then it is Sunnah to do it yourself, if not you should be present during the Zibah.

17. The animal should be laid down towards the Qibla and you should also face the Qibla, and with a sharp knife, whilst saying the Takbeer, you should slaughter it so swiftly that the 4 vessels must be severed. Do not use excessive force, as this causes unnecessary pain.

18. It is preferable to tie both the forelegs and one hind leg of the Qurbani animal during Zibah and untie it after the Zibah.

19. If the animal is a camel, the Sunnah method is to make it stand, and to strike it with a spear close to the chest, on the throat by proclaiming the Takbeer; and to slaughter it with a knife is Makruh. However even with Zibah, it will be Halaal. It should be slaughtered only on one part of the throat and not in three different places like many ignorant people say. This method is incorrect and contrary to the Sunnah; and to cause unnecessary pain is Makruh.

20. If the animal is not cold (completely dead), do not remove the skin or any parts of the body.

21. After performing the Qurbani, make Dua for your Hajj and the Hajj of all the Muslims to be accepted.

22. After making this Qurbani, men should sit facing the Qibla and have their hair removed. This is called Halaq. This is of great excellence. If not removed, have the hair trimmed. To remove the hair of women is Haraam. All they need to do is to trim the hair equal to one finger joint.

23. Whether removing the hair or trimming it, one should start from the right side and say

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

*Allahu Akbar Allahu Akbar La ilaaha illal laahu Wallahu Akbar -
Allahu Akbar Wa lil laahil Humd*

*‘Allah is the Greatest, Allah is the Greatest, There is none worthy
of worship, but Allah; And Allah is the Greatest, Allah is the
Greatest, And For Him is All Praise’*

Also say the same (as above) after you have completed removing the hair. Thereafter make Dua for the forgiveness of all the Muslims.

24. Bury all the hair that has been trimmed or removed. Make a habit to always bury the hair, nails etc. which you remove from your body.

25. Here, do not trim your nails or shape the beard line (i.e. to clean the cheek area of the face) before removing your hair.

26. Now, to have sexual intimacy with your wife, to touch her with desire, to embrace her and to kiss her etc is permitted. In other words, in Ehraam, you were only allowed to look at her, but now all that which was Haraam in Ehraam, has become Halaal.

27. It is more virtuous on this date (the 10th), to proceed for the Fard Tawaaf to Makkah, which is known as Tawaaf-e-Ziyaarah. It is preferable to go by foot with complete Tahaarat and properly covered. In this Tawaaf however, there is no Idhtiba.

28. If those performing Ifraad and Qiraan, have already made Ramal and Sa'ee in the Tawaaf-e-Qudoom and if the one performing Tamut'tu has already made Ramal and Sa'ee in any Nafil Tawaaf after wearing the Ehraam of Hajj, or if they made only Sa'ee, then they should not make Ramal and Sa'ee in this Tawaaf, but if Ramal and Sa'ee was not made, or if only Ramal was made, or the Tawaaf in which this was done was that of Umrah, like the first Tawaaf of the Qaarin and Mutamatti, or if the Tawaaf was made without Tahaarat (ablution), then in these 4 situations, Ramal and Sa'ee must be made in this Fard Tawaaf.

29. If the old and the weak women are not able to proceed for Tawaaf on the 10th, they should do so on the 11th as this is the next most virtuous day, and the benefit on this day is that the Mataaf is usually not very crowded. The women would be able to make Tawaaf comfortably and possibly even get to kiss the Hajr e Aswad without difficulty.

30. Those that cannot make it on the 11th should go on the 12th, and delay without reason after this is a sin. In penalty for this, one must slaughter an animal. However, if a

women is in Haidh or Nifaas (Menstruation or postnatal bleeding), then she may make Tawaaf after this.

31. After Tawaaf, 2 Raka'ats Namaaz must be performed. After this Tawaaf, your wives also become Halaal upon you. Hajj has been completed, as its second pillar was this Tawaaf.

32. To spend the 10th, 11th and 12th nights in Mina is Sunnah. Neither should it be spent in Muzdalifa, nor in Makkah or on the way. Thus, those who have made Tawaaf on the 10th or 11th, should return to Mina after the completion of Tawaaf, and spend the night in Mina.

33. On the 11th, after listening to the Khutbah of the Imam, once again go for Rami (pelting of Jamrah). During these days commence with Rami from the Jamrah e Ula, which is close to Masjid-e-Khayf and in the direction of Muzdalifa.

To perform this Rami, approach from the direction of Makkah, and stand on a hill since this place is higher compared to Jamrah e Uqba. Face the Kaaba, and throw 7 stones at the Jamrah in the prescribed manner which has

been explained earlier, and make Dua. In Dua, raise the hands in a manner, whereby the palms are facing the Qibla, and recite Dua, Durood and Zikr etc.

In doing this, spend at least the amount of time it would take to complete 20 Ayats (verses of the Qur'an), or the amount of time in which quarter Para (Juz) or Surah Baqarah can be recited.

34. Then proceed to the Jamrah e Wusta and follow the same procedure.

35. Then proceed to Jamrah e Uqba, but here do not wait after Rami. Depart immediately after Rami. On your return from here, make Dua.

36. Follow the very same procedure and perform Rami at all 3 Jamrahs on the 12th as well. This should be done after Zawaal. On this date, some people perform the Rami before noon and then depart from there. This is contrary to our actual Madhab and is a weak narration.

37. After completion of Rami on the 12th, one has the option of departing to Makkatul Mukar'ramah before sunset. However, to leave after sunset is regarded as being flawed (i.e. incorrect). In the latter condition, meaning if one stays after Maghrib, then one will have to stay one more day. In other words, one must make Rami accordingly on the 13th just after noon, and then depart to Makkah. This is more virtuous. Most people however, depart on the 12th, so there is only a small group of people that remain here for a night and day.

38. Halaq refers to the removing of the hair. This is not permissible before making Rami.

39. In accordance with the actual ruling, the Rami on the 11th and 12th before noon is not the proper procedure.

40. THE FOLLOWING ARE MAKRUH (DEFECTIVE) IN RAMI:

- (a). to make Rami on the 10th, after noon
- (b). to make Rami on the 13th, before noon
- (c). to throw huge stones in Rami

- (d). to break big stones and use its pebbles for Rami
- (e). to use the stones lying under the Jamrah for Rami, as these are cursed stones. Those that are accepted are lifted away to be kept on the scale of good deeds on the day of Qiyaamah, if not a mountain would be formed around the Jamraats.
- (f). to throw Na Paak (impure) stones
- (g). to throw more than 7 stones
- (h). to go against the prescribed direction for Rami
- (i). to stand closer than 5 hand lengths from the Jamrah. There is no harm in standing further.
- (j). to pelt the Jamrahs in the wrong sequence.
- (k). to keep the stones near the Jamrah, instead of throwing them at it.

41. On the final day, in other words on either the 12th or 13th day, when departing from Mina to Makkatul Mukarramah, stop at 'Waadi-e-Muhassab' which is close to Jannat-ul-Mual'la. Here, either disembark or while seated on your transportation, spend some time in making Dua and Durood etc. It is more virtuous for you to read your Salaahs right up to Esha over here. Thereafter, take a short nap, and then enter Makkah Mu'azzamah.

42. Now, after the 13th, for as long as you remain in Makkah, perform Umrah for your Peer (Shaykh/Murshid), Ustaaz, and Parents and more especially for Sayyiduna Rasoolullah ﷺ, his Companions, his Noble Family, and Huzoor Ghauth e Azam رضى الله تعالى عنهم. Perform as many Umrah as possible. To do this, go to Tan'eem which is North of Makkatul Mukar'ramah, in other words, it is 3 miles away, in the direction of Madinah Tayyibah. There, you may tie the Ehraam of Umrah as explained earlier. Then return to Makkah, perform Tawaaf and Sa'ee accordingly; thereafter remove the hair or have a trim. This will complete an Umrah. The person, who has already performed Umrah and wishes to perform a second Umrah on the same day, should just run the blade on the head. This also applies with regards to a person who does not have any hair naturally.

43. Do not be deprived of completing the recitation of the Holy Qur'an at least once in Makkatul Mukarramah.

44. Make Haaziri (i.e. present yourself) at Jannat ul Mual'la and make Ziyaarat of Umm ul Momineen Hazrat Sayyidatuna Khadijatul Kubra رضى الله تعالى عنها and all those resting in this Holy Cemetery.

45. Also try attaining the special blessings, by visiting the sacred place where the Beloved Rasool ﷺ was born.

46. Make Ziyaarah of Hazrat Abdul Mutal'lib and do not visit the grave of Abu Taalib. Also in Jeddah, do not visit the lengthy grave which people have made of Hazrat Hawa رضى الله تعالى عنها as there is no evidence of this being her grave.

47. Remain in the service of the true Ulama, and more importantly, remain in the service of the Learned and Pious Scholars of Deen. Amongst the learned scholars present there are, Hazrat Maulana Abdul Haq Saaheb Muhajir Allahabadi who resides close to the Hamidia Mahal and who is full of compassion especially towards the Muslims who come from India; Hazrat Shaykh ul Ulama Maulana Muhammad Sa'eed Baabuseel; Hazrat Shaykh ul A'ima Maulana Ahmad Abul Khayr Marwa who

resides close to Safa; and Hazrat Imaad us Sunnah, Maulana Shaykh Saleh Kamaal who resides close to Baab us Salaam; and Hazrat Sayyid Isma'eel Afandi who is the Curator of the Haram Library in Masjid-ul-Haraam Shareef and all other such personalities رضى الله تعالى عنها. [All the personalities mentioned in this list have already passed from this world. Remember them in your Duas and of possible visit the proper Sunni Sahihul Aqida Ulama who are there]

48. To be blessed with the opportunity to enter the Holy Kaaba is a great blessing. If one obtains this opportunity in a permissible way, then enter the Haram e Aam. However, this is not something for the weak and nervous. It is also not allowed for women to try to enter the Kaaba in such a massive crowd. Even if you are safe from any discomfort, it may cause discomfort to others. This is not permissible and there is no feeling in this kind of Haaziri (Presence). (Nowadays), it is very difficult to enter without giving or taking something, and in this circumstance, to give or take is both haraam (i.e. to give a bribe or receive the same for being allowed entrance), even though one may receive the opportunity (of a lifetime) to fulfil a desirable act by way

of this. It is still regarded as being Haraam. If you do not obtain the opportunity for this, then be satisfied with the opportunity of entering into the Hateem, for this is sufficient. We have mentioned earlier that the Hateem is part of the sacred ground of the Kaaba. Thus entrance into the Hateem is to enter the Kaaba. If however, you do obtain the opportunity in a permissible manner to enter the Kaaba, then with total submission, bow your head, and in the fear of Almighty Allah, say Bismillah and enter with the right foot. Go close to the front wall and stand 3 hand lengths away from it. There you should perform 2 Raka'ats of Nafil Salaah in the non-Makruh time, since that is the Musal'la of Rasoolullah ﷺ. You should then place your face against the walls and be engrossed in Dua, Durood and Zikr etc. Similarly, with total humility and submission, go to the 4 corners and make Dua, and embrace the pillars and beg for the acceptance of your Hajj. In this same manner lowering your gaze, come back and do not look around aimlessly. Hope for immense blessings whilst there, and whilst you exit; for Allah says, He who has entered this House has received safety (Protection from Allah). 'And Praise be to Allah'

49. The leftover candles that the Khudaam (those serving the people in Haramain Sharifain) give here and in Madina should not be taken. You should rather take your own candles, light them there and then take with you what is remaining.

50. When you intend to depart, perform 'TAWAAF-E-WIDA' (The Farewell Tawaaf), without Ramal, Sa'ee and Idhtiba, as this is Waajib upon all those who live outside (the boundaries of Makkah). Then perform 2 Raka'ats Namaaz at Maqaam e Ibrahim. However, there is no 'Tawaaf-e-Wida' for women who are in Haidh (menstruation) or Nifaas (postnatal bleeding).

51. Then in the prescribed manner, proceed to the Well of Zam-Zam where you should again drink the Zam-Zam and rub it onto the body.

52. Then stand at the door of the Kaaba and kiss this Holy Place. Continuously make Dua for acceptance of your Hajj and recite Dua e Jaame.

53. Then proceed to the Multazam and hold the Ghilaaf (Covering) of the Kaaba. Here make Dua, Zikr and Durood in abundance.

54. Then go to Hajr e Aswad and kiss it. If you are able to, then shed tears when kissing the Hajr-e-Aswad. (In other words, cry to Almighty Allah).

55. Then depart from the Kaaba, walking backwards, in other words facing the Kaaba. If not, continuously turn and look at the Kaaba with hope. On departing from the Kaaba, weep or show a sad face, and then approach the Door (of Masjid ul Haraam). First exit with the left foot, by reciting the prescribed Dua, and the best Door to exit from is the 'Baab ul Hazura'.

56. Women who are in Haidh and Nifaas should stand at the Door of the Haram, make Dua and look with hope at the Kaaba.

57. As per your means, spend on the Faqeers (mendicants) of Makkah Mu'azzamah and direct your thoughts towards the Beloved Rasool ﷺ. وبالله التوفيق.

SECTION 6

OFFENCES & PENALTIES

The explanation in regards to this topic is very extensive and this booklet is very brief and the time is limited. If the manner of Hajj which has been explained in this book is adhered to correctly, then Insha Allah, Almighty Allah will protect you from any offences or penalty.

Note: In this section, the term 'DUM' will refer to either one sheep (i.e. ram) or goat. The term 'BUDNAH' will refer to one camel or cow. All these animals should conform to the same conditions as required for a normal Qurbani animal. In some instances, only a Sadaqa becomes due. (The Sadaqa is equal to $\frac{1}{2}$ Sa' of wheat or 1 Sa' of barley or dates, or its equivalent in price)

LAW: An act for which Dum is owed, and if this offence occurs due to some illness, intense heat, intense cold, an injury, a wound, or due to injury or harm by lice etc, then these offences are known as 'GHAYR IKHTIYARI' (i.e. involuntary or unintentional offences). In this case, the

offender has the option of either giving Dum, or instead of this, to give 6 orphans a single Sadaqa each; or to keep 3 fasts. If Sadaqa is commanded because of an action that was done involuntarily under duress, then he has the option to keep one fast in lieu of the Sadaqa.

THESE ARE THE RULES PERTAINING TO OFFENCES AND PENALTIES:

1. If sewn clothing or clothes dyed with a fragrant dye was worn for one full day and night, or if it was worn continuously, then Dum is waajib (compulsory). If it was worn for less than one day and night, or even for one moment, then Sadaqa should be given.

2. If one wore it during the day and then removed it at night because of the intense heat; or if he wore it at night, because of the cold, and then removed it during the day, with the intention of not wearing it again, but then still wore it again on the next day, it will be regarded as a second offence. The same ruling will apply depending on the amount of times he wears it.

3. If he wore it (sewn clothing) due to an illness, then for as long as the illness remains, it will be regarded as a single offence. If this illness has definitely subsided, and another illness appeared, and there is a need for him to wear it during this illness as well, then, in this case, it will still be regarded as a second offence, but it will be Ghayr Ikhtiyari (i.e. involuntary).

4. If during an illness, there is a need to wear clothing from head to toe (i.e. to cover the entire body); it is only counted as one Ghayr Ikhtiyari offence. However, in a case where one only needed to wear a single item, such as, if one only needed to wear a turban and he wore a Kurta as well; then in this case there are 2 offences. The penalty for the turban is Ghayr Ikhtiyari and the one for the Kurta is Ikhtiyari.

5. If a man covers his entire head or quarter of his head, or if a man or women covers the entire face or quarter of the face for one day and one night or more than that continuously, there is one Dum. If less than a quarter was covered for one day and one night or for longer than this continuously, then there is one Dum. If a quarter or less

than a quarter of the face or head was covered for one day one night, or less, then there is Sadaqa. If less than a quarter was covered for less than one day, it is a sin, but there is no Kaffarah (penalty) for it.

6. If one used such a substantial amount of fragrance, that when people notice it, they regard it as being substantial, even though it was put on a small portion of the body or even if a little was rubbed onto a large portion of the body (like the head or the face etc.) then there is Dum. If a little fragrance was used on a small portion of the body, then the penalty is Sadaqa.

LAW: Fragrance is usually applied on the sacred Hajr e Aswad, and if whilst kissing it in the condition of Ehraam, a substantial amount rubs onto the mouth (or face), then there is Dum. If only little rubs on, then there is Sadaqa.

7. If thin Mehndi (henna) was used to dye the hair, and the hair was not hidden (i.e. covered by it), then there is one Dum. If it was applied thick and more than one day and one night passed, then for men there are 2 Dum (i.e. one for applying this fragrant item on an entire area of the

body and the second is for leaving it on for longer than one day and night), and if was kept on for less than one day and a night, then for a male there is one Sadaqa and one Dum (The Dum is for applying the fragrant item and the Sadaqa is for leaving the head covered for less than a day and night). For women, in both cases there is only one Dum (The Dum is simply because of applying the fragrant item. There is no Dum for covering the hair as this is essential for her)

8. No matter how much fragrance is used on the body in one sitting, it is regarded as a single offence. If it is applied in different sittings, then each will be regarded as a new offence.

9. If small amounts of fragrance were applied to different portions of the body, but if gathered, it will be sufficient to cover an entire part (limb) of the body, then there is Dum, otherwise only Sadaqa.

قيدت به لان الطيب الكثير لا يتقيد بكمال العضو فتنبه

This restriction has been stipulated because in the case of substantial fragrance being used, it cannot be restricted to just that entire part. So pay attention (in this regard).

10. If scented Surmah was used thrice or more than thrice, then there is Dum, if not Sadaqa.

11. If one ate some fragrant item (i.e. something that is itself a perfume), and it touched (i.e. affected) most of the mouth; there is Dum, if not Sadaqa.

12. If a fragrant item (as mentioned above) was put into food during cooking (and the fragrant item) then disappeared, there is no problem. If however, the bits and pieces of the fragrant item are more, then it is in the same ruling as that which applies to eating a fragrant item (as mentioned above). However, if the food portion is more, then the general books (of Fiqh) have mentioned absolutely, that there is no penalty. However, if the smell is overwhelming, then it is an abomination (i.e. it is objectionable/Makruh).

13. If a fragrant item was mixed into some drinking item, then if the portion of the fragrant item is stronger, or if one drank from it thrice or more than thrice, there is Dum, if not Sadaqa.

LAW: To smoke a blend of tobacco is undesirable, but it is neither disallowed nor is there any penalty for this.

14. If one removed quarter or more of the hair on the head or beard in any way, then there is Dum, if not Sadaqa.

15. If the hair is very thin, or the hair of the beard is very light (i.e. there is only a light growth of hair), then it will be seen if the hair is equal to quarter of that area or not.

16. Similarly, if hair was removed from different parts, it will be combined to see if it makes up quarter.

17. If all the hair on the body was removed in one sitting, it is only regarded as a single offence. If it is done in different sittings, then each one is an individual offence.

18. If the moustache is removed, even though it is the entire moustache, there is only Sadaqa.

19. If the neck hair and hair from under one armpit is removed, there is Dum and if it is less, and it amounts to half, or more than half, then there is Sadaqa. This rule applies to the pubic hair as well. The rule of quarter being equal to all is only applicable in the case of the hair of the head and the beard.

20. Even if the hair of both armpits is removed, there is only one Dum.

21. With the exception of the hair on the head, the beard, the armpits and pubic hair, the penalty for removing any other hair on the body is Sadaqa.

22. The ruling in regards to shaving off the hair, trimming it, pulling it with tweezers and or to use hair removers etc. is the same. In other words, the same ruling applies to all.

23. If a woman trims from the entire head or from quarter head, hair equal to even one finger joint, there is Dum, and for less than this, there is Sadaqa.

24. Hair that falls of whilst performing Wudu, combing, or whilst scratching, will cause the full Sadaqa to be due (Even in this case, the ruling is regarding one sitting. In other words, if one or all the hair breaks off in one sitting, there is only one Sadaqa, and if it occurs in different sittings, then there will be separate Sadaqa for each sitting in which it occurs). Some (Jurists) have mentioned that one handful of grain, or one piece of Roti or one prune must be given as Sadaqa for every hair that breaks if it is upto 2 or 3 strands of hair.

25. If hair falls off without you touching it, or if due to any illness even all the hair falls off, there is no penalty.

26. If all the nails of one hand and one foot are clipped, or if all 20 are clipped at once, then there is one Dum. If all five nails of any hand or feet are not clipped, there is one Sadaqa for every nail that has been clipped. This means that if only 4 nails each were clipped for each of both

hands and each of both feet, then one should give 16 Sadaqa, except in the case where the Sadaqa becomes equal to the value of one Dum. In this case, you should give slightly less than that amount.

27. If in one sitting, the nails of one hand and one foot were clipped, and in another sitting, the nails of the other hand and foot were clipped, then there is 2 Dum. Similarly if the 4 were clipped separately in 4 sittings, then there will be 4 Dum.

28. If a nail had broken, and it does not have the ability to grow, and one removed the rest of it, then there is no penalty.

29. To kiss, touch, and embrace (your wife) in a state of arousal will cause one Dum, even if there was no seminal discharge. If it was not done in a state of arousal, there is no penalty.

30. There is no penalty in looking at the private ornaments of the body, even though it may cause seminal discharge. However, this is Makruh (disapproved).

31. If seminal discharge occurs due to masturbation, there is Dum. Otherwise it is Makruh. (It must be noted that masturbation is not permitted at any time, be it in Ehraam or out of Ehraam. It is forbidden)

32. If the entire or most of the Tawaaf e Fard was performed in the state of Janaabat, Haidh or Nifaas, there is 'Budnah' and if it was performed without Wudu, there is Dum. In the first case, it is waajib (compulsory) to repeat this Tawaaf with Tahaarat; and in the second case, to repeat it is Mustahab.

33. If more than half the circuits were done without Tahaarat, there is one Sadaqa, for every circuit.

34. (a) If the complete Tawaaf e Fard or part of it was not done by foot, but was done sitting, or whilst riding or whilst being carried by someone without a valid reason;

(b) or if it was performed without the proper Satr e Awrat, in other words without covering the prescribed parts of the body, for example if quarter of a females wrist or quarter of the hair on her head was left uncovered;

(c) or if one performed Tawaaf in the incorrect direction by walking with the Kaaba to your right;

(d) or whilst in Tawaaf if he passed through the Hateem;

(e) or if he performed it after the 12th, then in all 5 cases Dum must be given.

35. If less than 4 circuits of a Tawaaf were not done at all, then there is Dum, and if it was done after the 12th, then there is Sadaqa for every circuit.

36. With the exception of Tawaaf e Fard, if any other Tawaaf was done in the state of Janaabat, Dum will be due, and if it was done without Wudu, there is Sadaqa.

37. If any Fard or other Tawaaf etc was done in an improper manner, which caused Kaffarah to become necessary, then once it has been fulfilled correctly, one will be absolved of the Kaffarah (penalty). After the 12th, with the exception of the Tawaaf e Fard, any shortcoming in any other circuit cannot be repeated as this is not possible. The 12th has already passed.

38. To make Tawaaf in impure clothing is Makruh, but there is no penalty.

39. If 4 or more circuits of Sa'ee were completely omitted without a valid reason; or if it was done sitting on an animal etc. then there is Dum, but the Hajj is valid. If less than 4 were omitted, then Sadaqa must be given for every circuit missed.

41. If one performed Sa'ee before performing Tawaaf, he should repeat the Sa'ee. If he does not repeat it, Dum will become necessary.

42. If on the morning of the 10th, one did not make Wuqoof at Muzdalifa without a valid reason, then there is Dum. However, if a weak person or a female does not do so due to a fear of facing difficulty, there is no penalty.

43. If Halaq was not done in the Haram, or if it was done outside the boundaries of the Haram, or if it was done after the 12th, then there is Dum.

44. If Halaq was done before Rami, there is Dum.

45. If those doing Qiraan or Tamut'tu make Qurbani before Rami, or Halaq before Qurbani, there is Dum.

46. If Rami was not made at all on any of the days without a valid reason, or if the Rami of one day was completely left out, or most of it was not done, for example if one threw upto 3 stones on the 10th or if one threw upto 10 stones on the 11th; or if the Rami of one day was completely left out or most of it was not done, and it was then done on the next day, then in these cases, there is Dum due. If the Rami of a particular day was done on the night that follows, then there is no penalty.

47. If less than half the Rami of any day was done, for example, 3 were thrown on the 10th and on another day, 10 were completely left out, or if a person threw them on the another day, then there is a Sadaqa for every stone (pebble). If the value of the (combined) Sadaqa is equal to that of a Dum, then a bit less should be given.

48. If a person in Ehraam removed the hair or trimmed the nails of another person who is also in Ehraam, he should give Sadaqa, and that Sadaqa or Dum will be based on the

explanation that we have already given earlier. If he is not in Ehraam, then he should give some Khayraat (optional charity), even if it is a handful of something, and that is really not much.

49. If you dressed someone in sewn clothing, or applied fragrance to him, in a manner whereby it did not touch you, then there is no penalty for this. It will however be regarded as a sin. If he was in Ehraam as well, then as per our explanation, he will either give Dum or Sadaqa.

50. If one had sexual intercourse before Wuqoof e Arafat, the Hajj is not valid. He must complete the entire rituals of Hajj and then give a Dum, and the very next year he must return and repeat the Hajj. If the female was in Ehraam as well, then the same applies to her. It is more appropriate that from the time of tying the Ehraam of Hajj, upto the final days, they should both stay separately whereby they do not see each other, if there is the risk of them falling into this bad situation. By being intimate after the Wuqoof, the Hajj will not be rendered invalid. However, if this was done before Halaq and Tawaaf, then one must give 'Budnah'. If they were intimate between both (i.e.

between Tawaaf and removing the hair), then Dum should be given, but even in this case it is better to give Budnah. If intimacy takes place after both (Tawaaf and removing hair), then there is no penalty.

51. In Umrah, if one had sexual intercourse before 4 circuits of Tawaaf, the Umrah will become invalid and Dum must be given. The Umrah must then be repeated. If it is done after 4 circuits, then one must still give Dum, but the Umrah will be valid.

52. If you killed a louse on your body or clothing, or you threw it off, then for 1 louse, give a piece of bread. For 2, you should give a handful of grain and if they were more than 2, then you should give Sadaqa.

53. If you washed your hair or clothing, or left your clothing out in the sun with the intention of killing lice, the ruling regarding the penalty is the same which applies to killing it.

54. Similarly, there is a penalty if another person killed a louse on him because he pointed it out to him or gestured

towards him (to kill it), even though the other person may not have been in Ehraam.

55. To kill a louse which has fallen on the ground, or to kill it on the clothing or body of someone else, does not require a penalty, even though the other person may be in Ehraam as well.

LAW: Where one Dum or Sadaqa has been instructed, in the case of one performing Qiraan, it is doubled (i.e. the Qaarin will give 2).

LAW: The Qurbani of Kaffarah (penalty/expiation) or the Shukrana (show of gratefulness) of the persons in Qiraan and Tamut'tu cannot be made outside the Haram. One is permitted to partake from the Qurbani which he has offered for Shukrana and a wealthy person may partake in it as well. However, the Qurbani for Kaffarah is only the right of the needy.

Advice: Penalty is for an offence that occurs forgetfully, or while asleep, or under duress. One will be absolved after the penalty is paid. This is not in the case when one

commits any offence intentionally without any valid reason, and then says that he will just pay the penalty to compensate for it. The penalty will have to be paid, but it is a severe sin to intentionally act contrary to the Command of Almighty Allah. والعياذ بالله تعالى

Allah bless us with the Taufeeq to be obedient, affording us the opportunity to make the Ziyaarah of Madinah. Aameen

SECTION 7

THE BLESSED VISIT TO MADINATUL MUNAW'WARA, THE CITY OF RASOOLULLAH ﷺ

1. Haaziri at the Sacred Court of the Beloved Rasool ﷺ is close to Waajib. Some people behave like friends and try to frighten you away from going there, saying there is danger on the way and illness there (Note: This used to happen in those days). Beware! Never listen to any of their comments and do not return with the blemish of being deprived from visiting Madina Munaw'wara. One has to die one day, why not die travelling to the Beloved Rasool ﷺ. I personally experienced that if you hold firm to the Daaman of Rasoolullah ﷺ, he guides you in his protection and nothing can harm you.

2. When visiting Madina Shareef make special intention for visiting the Beloved Rasool ﷺ. Imam Ibn Al Humaam states, 'On this occasion, do not even make the Niyyah of visiting the Masjid (but make Niyyah of visiting Rasoolullah ﷺ)'.

3. Throughout the journey, engross yourself in recitation of Durood and Zikr.

4. When the Haram of Madina is visible, it is better to go on foot. Walk towards it crying, with your head bowed and eyes low; and if possible do so bare feet.

جائے سراست اینکہ تو پامی نہی
پائے نہ بینی کہ کجائی نہی
حرم کی زمین اور قدم رکھ کے چلنا
ارے سر کا موقعہ ہے او جانے والے

5. When the Holy Green Dome is in sight, recite Durood and Salaam in abundance.

6. When you reach the Blessed City, absorb yourself in the thought of the grandeur and beauty of the Beloved Rasool ﷺ.

7. Before presenting yourself in Masjid un Nabawi ﷺ, clear your heart of all thoughts and relieve yourself of all needs which may cause disturbance during Haaziri; and avoid unnecessary conversation. Immediately perform Wudu and Miswaak. To perform Ghusl is more virtuous.

It is preferable to wear clean white clothing, and if possible wear new clothes. Use fragrance and Surmah. The preferred fragrance is Musk.

8. Now with total love and reverence, turn towards the Rauda e Aqdas. If you cannot cry, then make a sad face and force the heart to weep, and ask Sayyiduna Rasoolullah ﷺ from your stone heart.

9. When present at the Entrance of the Masjid, send Durood and Salaams, then wait for a little while as one would wait, in seeking permission to enter from The Beloved Rasool ﷺ. Say Bismillah and enter with the right foot, entering with complete respect and reverence.

10. Every Muslim knows in his heart the respect and obligations that are demanded of him at this moment. The eyes, heart, hands and feet etc should be free of all other thoughts. Do not be engrossed in the calligraphy and inscriptions of the Masjid. (i.e. all your attention should be focused to Rasoolullah ﷺ)

11. When anyone appears before you with the intention to speak to you, then only speak according to necessity. Do not exceed the need of conversation; still focus your heart to the Beloved Rasool ﷺ.

12. Never ever yell or shout out a single thing in the Holy Masjid.

13. Believe with complete conviction, that the Beloved Rasool ﷺ is physically alive and present just as he ﷺ was before passing from the world. He and all the other Ambia عليهم الصلوة والسلام only taste death for a split second, to fulfil the promise of Allah. Their passing away was simply so that they may be hidden from the eyes of the general public. Imam Muhammad ibn Al Haaj Makki ﷺ in Madkhal and Imam Ahmad Qastalani ﷺ in Mawahib Al Laduniyah state as follows:

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي مُشَاهَدَتِهِ لِأُمَّتِهِ
وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ وَنِيَّاتِهِمْ وَعَزَائِهِمْ وَخَوَاطِرِهِمْ وَذَالِكَ عِنْدَكَ، جَلِيٌّ لَإِخْفَاءِ

بِهِ

‘There is no difference in the life and passing away of the Beloved Rasool ﷺ as he is seeing his Ummat, he is aware of them, he is aware of their intentions, He understands the thoughts of their hearts and all this is before the Beloved Rasool ﷺ in a way, whereby nothing is actually hidden.’

The great Imam who is the student of Imam Muhaqqiq Ibn Al Humaam in Al Mansak Al Mutawasit and Ali Qaari Makki in its commentary Al Maslak al Mutaqasit states:

وَأَنْتَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَالِمٌ بِحُضُورِكَ وَقِيَامِكَ وَسَلَامِكَ أَيْ بَلِّ بِجَمِيعِ
أَفْعَالِكَ وَأَحْوَالِكَ وَارْتِحَالِكَ وَمَقَامِكَ

‘Verily Rasoolullah ﷺ is aware of your presence, your standing, your salaam, and (actually) all your actions, your doings and your position.’

14. Now, if the Jama’at is in progress, then join in since Tahiyat ul Masjid will also be fulfilled in this. If you obtain the opportunity, then perform 2 Raka’at Tahiyat ul Masjid for Shukrana (in showing gratefulness) for being blessed with Haaziri of the Masjid. Read ‘Qul Yaa Ayuhal

Kaafiroon' in the first Raka'at and 'Qul Huw'Allah' in the second Raka'at. Then try to perform Namaaz (Salaah) at the place where Rasoolullah ﷺ used to perform his Namaaz. If you cannot get this place, try to read as close to it as possible. After this, perform Sajdah e Shukr and Dua, by saying; *'O Allah! Afford us the opportunity to truly respect Your Beloved Rasool ﷺ and bless us with his and Your acceptance'* Aameen

15. Now at the height of respect, bowing your head, lowering your gaze, trembling in the fear of Allah, perspiring in the shame of your sins, hoping and having faith in the Mercy and Blessing of the Beloved Rasool ﷺ, present yourself at the feet of the Beloved Rasool ﷺ. In other words, present yourself before the Beloved Rasool ﷺ from the eastern part of the Masjid, for the Beloved Rasool ﷺ is present in His Mazaar-e-Anwar, facing the Holy Qibla. Enter from this direction, so that the Holy Sight of the Beloved Rasool ﷺ may be upon you, and this is sufficient for you in both the worlds. *والحمد لله*

16. Now with complete respect, reverence, fear and hope, stand under the chandelier, close to the silver peg which is

embedded on the southern door of the Hujrah-e-Mutahara, and is in line with the Blessed Face of Rasoolullah ﷺ. (Nowadays it is slightly different, so stand directly in front of the Jaali Mubaarak, the one which has one circular opening). Stand at least 4 hand lengths away with your back towards the Qibla and your face towards the Mazaar e Anwar and fold your hands like in Salaah. It has been stated in Lubaab, Sharah Lubaab, Ikhtiyar Sharah Mukhtar, Fatawa Alamgiri and other authentic Kitaabs etc in regards to the etiquette as follows:

يَقِفُ كَمَا فِي الصَّلَاةِ

*Stand (before Huzoor ﷺ) just as you stand in Salaah
(This has been stated in Alamgiri and Ikhtiyar)*

It is mentioned in Lubaab as follows:

وَاضْعَايَيْبَيْنَهُ عَلَى شِبَالِهِ

*Stand respectably, with the hands folded, by placing the right
hand on the left hand*

17. Avoid kissing and touching the Jaali Mubaarak as this is contrary to the ethics of respect. However, it is better to be more than 4 hand lengths away from the Rauda e Anwar. Is it not enough Mercy upon you, that he ﷺ invited you to his Holy Court and allowed you to stand before him! Even though his sight was always upon you everywhere, but now the Mercy and Special Blessing is directed specially towards you and this closeness has been bestowed upon you.

18. Alhamdulillah! Now like your heart, your face is also directed towards the Jaali Mubaarak of Sayyiduna Rasoolullah ﷺ which is the resting place of the Beloved of Allah ﷻ. Stand with total respect and honour, with a medium tone, low gaze and with humility, neither with a harsh or loud voice (since to speak aloud in this Court is disrespect and cause of destruction) nor too soft since it is against the Sunnah (even though the Prophet is aware of the condition of your heart, just as it was evident from the sayings of the A'ima mentioned above), say the following:

اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ۔ اَلسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط
 اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ط اَلسَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُنْذِرِينَ۔ اَلسَّلَامُ
 عَلَيْكَ وَعَلَىٰ اِلِكِ وَاَصْحَابِكَ وَاُمَّتِكَ اَجْمَعِينَ

As Salaamu Alaika Ayuhan Nabiyu wa Rahmatullahi Wa
 Barkatuhu. As Salaanu Alaika Ya Rasool'Allah. As Salaamu
 Alaika Ya Khaira Khalaqillah. Asalaamu Alaika Ya Shafi Al
 Muznibeen. As Salaamu Alaika Wa Ala Aalika Wa As Ashaabika
 Wa Um'matika Ajmaeen

'O Beloved Nabi of Allah. Salutations be upon you, and the Mercy
 and the Blessings of Allah. O Allah's Rasool, Salutations be upon
 you. O the Best amongst Allah's creation! Salutations be upon
 you. O Intercessor of the sinners! Salutations be upon you.
 Salutations upon you, your noble family, your companions and
 upon the entire Ummah'

19. Wherever possible, send Salaat us Salaam in abundance
 upon Rasoolullah ﷺ. Seek Shafa'at from Rasoolullah ﷺ
 for your Parents, Ustaads, Peer-o-Murshid (Shaykh),
 respected ones, friends, relatives and all Muslims.

Continuously say

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ

As Alukash Shafa'ata Ya Rasool'Allah

'O Allah's Rasool! I beg of you for your intercession'

20. If someone requested you to pass their salaams, then do so. This is the command of the Shariat. This humble servant is advising and requesting all those who read this booklet to say these words at least thrice when visiting Madina, during my life or after my demise and assist me with this kind favour. Allah will bless you and reward you for it in both worlds:

الصلوة والسلام عليك يا رسول الله وعلى إليك وذريتك في كل آن ولحظة
عدد كل ذرة ألف ألف مرة من عبيدك أحمد رضا بن نقي على يسئالك
الشفاعة فاشفع له وللسليبين

As Salaatu Was Salaamu Alaika Ya Rasool'Allah Wa Alaa Aalika
Wa Zur'riyatika Fi Qul'li Aanin wa lahzatin adada qul'li
zar'raatin, alfa alfa maratin min Ubaidika Ahmad Raza'bni Naqi
Ali, Yas Alukash Shafa'ata Fash Fi' lahu wa lil Muslimeen

'O Allah's Rasool! Blessings and Salutations upon you, even upon
your noble family and companions, equivalent to every atom,
hundreds of thousands of times from your humble servant
Ahmed Raza, the son of Naqi Ali, and he seeks of you, your
intercession. Bless him and all Muslims with your intercession.'

21. Then turn towards your right, in other words towards
the East, just a little, and stand before the glowing face of
Hazrat Siddique e Akbar ﷺ and say

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ - السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي
الْغَارِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As Salaamu Alaika Ya Khalifata Rasoolillaahi. As Salaamu Alaika
Ya Saahiba Rasoolillaahi fil Ghaari Wa Rahmatullahi Wa
Barakaatuh

O Khalifa of Allah's Rasool! Salaam upon you. O Companion of Rasoolullah in the Cave! Salaam upon you, may the Mercy the Blessings of Allah descend upon you.

22. Then move a little more, and stand before Hazrat Umar e Faruq رضي الله عنه and say

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

As Salaamu Alaika Ya Ameerul Mo'mineen. As Salaamu Alaika Ya Mutam'mimal Arba'een. As Salaamu Alaika Ya Iz'zal Islami Wal Muslimeena Wa Rahmatullaahi wa barakatuh

O Ameer ul Momineen! Salaam upon you. O you who completed the counting of 40 Muslims! Salaam upon you. O Honour of Islam and the Muslims! Salaam upon you, and may the Mercy and Blessings of Allah descend upon you.

23. Now move a span more to the west and stand between Hazrat Siddique and Faruq and say

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَي رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكُمَا يَا وَزِيرَي رَسُولِ اللَّهِ ط
السَّلَامُ عَلَيْكُمَا يَا صَاحِبَي رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط أَسْأَلُكُمَا
الشَّفَاعَةَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْكُمَا وَبَارَكَ وَسَلَّمَ

As Salaamu Alaikuma Ya Khalifatay Rasoolillahi. As Salaamu Alaikuma Ya Wazeeray Rasoolillahi. As Salaamu Alaikuma Ya Daji'ay Rasoolillahi wa Rahmatul laahi Wa Barakatuhu. As Alukumash Shafa'ata inda Rasoolillahi Sall Allahu ta'aala alaihi wa Alaikuma wa Baraka wa Sallam

O both Khalifas of Rasoolullah! Salaams upon you, O both Viceroy of Rasoolullah! Salaams upon you, O both of you who are resting beside Rasoolullah! Salaam upon you, and may the Mercy and Blessings of Allah descend upon you. I request both of you to be a Wasila for me and request intercession for me from the Beloved Rasool ﷺ

24. All these Haaziris are places and moments of great acceptance, thus strive in Dua. It is better to recite Dua e Jaame and to engross yourself in recitation of Durood Shareef.

25. Now approach the Blessed Mimbar (Pulpit) and make Dua near it.

26. Then proceed to Rauda e Jannat (Riyaad ul Jannah, in other words, that area which is between the Mimbar and the Blessed Hujrah Mubaarak and which has been mentioned as a piece of the Garden of Jannat in the Hadith). Here you should perform 2 Raka'ats of Nafil Salaah in the non-Makruh time and then make Dua.

27. Likewise, try to read Namaaz near every pillar of the Respected Masjid and ask for Dua since these are places of blessings, and certain of them have special uniqueness over others.

28. For as long as you are present in Madina Tayyibah, do not waste a single breath. With the exception of the two (main) necessities, spend the rest of your time with

Tahaarat in Masjid e Nabawi. Spend your time there in Namaaz, Tilaawat and Durood. Worldly affairs should not be discussed in the Masjid, either there or anywhere else.

29. Whenever you enter any Masjid, make the Niyyah of I'tekaaf. The Niyyat is usually written on the door for your benefit:

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

Nawaytu Sunnatal I'tekaaf

I make intention for Sunnat I'tekaaf

30. If you have the opportunity of fasting (spending Ramadan) in Madina especially in the heat, then what a beautiful distinction this is, for it holds a guarantee of intercession.

31. Here for every one good deed, 50 000 (fifty thousand) deeds are recorded, so strive even more in Ibaadat. You should definitely limit your eating and drinking.

32. Try to make at least one Khatam of the Qur'an here and in the Hateem e Kaaba (if possible).

33. To look at the Rauda e Anwar is Ibaadat, just as it is Ibaadat to look at the Kaaba Mu'azzamah and the Holy Qur'an; so do this with utmost respect. Also send Durood and Salaam in abundance.

34. Send Salaam five times daily or at least in the morning and in the evening, at the Muwajaha Shareef (Sacred Rauda Mubaarak).

35. Whenever you are in the City of Madina or outside the City, and your sight falls upon the Sacred Green Dome, immediately turn in its direction, and with hands tied, send Salaams with respect. Never pass by without doing this, as it is contrary to the principles of respect.

36. To miss the congregation (Jama'at) without valid reason, anywhere is a sin and to do so continuously, is a serious major sin and Haraam, and here, with the exception of it being a sinful act, it is to be seriously deprived **والعياد بالله تعالى**. It has been stated in the Sahih

Hadith that Rasoolullah ﷺ said, ‘Whoever does not miss 40 Namaaz in my Masjid; protection from hell and protection from hypocrisy has been written for him.’

37. Never ever face your back to the Rauda Shareef. Even in Namaaz, you should stand in such a place that you avoid facing your back towards the Rauda Shareef.

38. Do not make Tawaaf or Sajdah of the Rauda e Anwar and do not bow to such an extent that it is equivalent to the position in Ruku. The respect of Rasoolullah ﷺ is in his obedience.

39. To visit Jannat ul Baqi, The Plains of Uhud and Masjid e Quba is Sunnat. The Thawaab of 2 Raka’ats in Masjid e Quba is equivalent to the Thawaab of one Umrah. If you wish, you may also remain here. When Sayyidi ibn Abi Jamrah would present himself, he would remain standing in the blessed Court for 2 days continuously. Once he thought of the Ziyaarah of Baqi etc; he then said;

‘This Door of Allah has been opened for the beggars. Where can I leave it and go to.’

When the time of departing approaches, present yourself in the Sacred Court, and request Huzoor ﷺ to bless you time and over again with this blessing of Haaziri. The etiquettes which were followed when departing Makkah should also be applied here. Make Dua with a sincere heart by saying: 'O Allah! Afford me death in Madina Tayyibah with Imaan and on Sunnat, and allow me to be buried in the Holy Baqi'. Aameen

اللهم ارزقنا آمين آمين يا ارحم الراحمين و صلى الله تعالى على سيدنا
محمد و آله و صحبه و ابنه و حزيه و حبيبيه و اجبعين و الحمد لله رب العالمين

Notes