

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ



Method of Umrah
including Du'as

Rafiq
ul
Mu'tamirin

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Rafiq-ul-Mu'tamirīn

Method of 'Umraḥ including Du'ās

Shaykh-e-Tariqat, Amir-e-Ahl-e-Sunnat,
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Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ



Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

An English translation of Rafiq-ul-Mu'tamirin



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, لِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

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

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

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Translator's Notes

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This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتُهُمُ الْعَالِيَةِ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Šawāb).

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52 Intentions for Pilgrims of ‘Umrah

(Including narrations, parables and Madani pearls)

(Those going to perform Hajj and ‘Umrah should make only those intentions which are possible for them and which they really intend to act upon.)

1. I will perform ‘Umrah for the attainment of the pleasure of Allah عَزَّوَجَلَّ only. (Sincerity is a condition for ‘Umrah being accepted. In order to attain sincerity, it is essential to avoid the causes leading to ostentation and fame.)
2. I will perform ‘Umrah following the example of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
3. I will seek my parents’ prior consent. (The wife should get her husband’s consent. The debtor who is unable to pay debt should take permission from the creditor.) (Derived from *Bahār-e-Sharī‘at*, vol. 1, pp. 1051)
4. I will perform ‘Umrah with Halāl earnings.
5. At the time of departure, I will seek forgiveness from my family members, relatives and friends regarding their rights I may have violated. I will make them pray for me. (One attains blessings when others pray for him. The prayer made by others for a person is more likely to be answered. It is stated on page 111 of ‘Blessings of Du‘ā’ [the 326-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]:

Sayyidunā Mūsā عَلَيْهِ السَّلَام was told, 'O Mūsā! Make Du'ā to Me with the tongue with which you have not committed any sin.' Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'Almighty! Where should I bring such a tongue from?' (Note that this is the humbleness of Sayyidunā Mūsā عَلَيْهِ السَّلَام because every Prophet عَلَيْهِ السَّلَام is absolutely protected from committing any sin.) Allah عَزَّوَجَلَّ said, 'Make others pray for you as you have not committed any sin with their tongue.' (Derived from *Mašnawī Maulānā Rūm, Duftar Sawm, pp. 31*)

6. I will take extra provisions and earn reward by spending them on my companions and by giving them to deserving beggars as charity.
7. I will protect my tongue and eyes, etc. from using them unlawfully. (A Ḥadīš is stated on pages 29 and 30 of the book 'Naṣīhataun kay Madanī Phūl.' Allah عَزَّوَجَلَّ has said: O son of Ādam! Your Dīn (religion) cannot be perfect unless your tongue is straight, and your tongue cannot be straight unless you have shyness from your Rab عَزَّوَجَلَّ. Another Ḥadīš states: The one who lowers his eyes from the things declared Ḥarām by Me (i.e. the one who avoids seeing them), I will bestow upon him shelter from Hell.)
8. During the journey, I will remain busy remembering Allah عَزَّوَجَلَّ and reciting Ṣalāt-'Alan-Nabī. (An angel accompanies the one who does so, whereas a Satan accompanies the one who listens to songs or indulges in useless gossip).
9. I will make Du'ā for myself and for all Muslims. (The Du'ā made by a traveller is accepted. It is also stated on page 220 of the book 'Blessings of Du'ā': The Du'ā made by a Muslim for his fellow Muslim in his absence is accepted. It is stated in a Ḥadīš,

‘This Du’ā (made for a Muslim in his absence) is accepted very quickly. Angels say, ‘The Du’ā you have made for him will be accepted and you will also get a similar favour.’)

10. I will talk politely to everyone, and will serve Muslims with meals as much as I can afford.
11. If I face difficulties, I will have patience.
12. Behaving in a polite manner, I will serve my companions. I will avoid anger and useless talking. If people said hurtful things, I will tolerate them.
13. I will politely treat all the orthodox Arab Muslims (no matter they treat me harshly). (It is stated in *Bahār-e-Shari'at* on page 1060, part 6, volume 1: Treat all the Arabs including the Bedouins with extreme politeness. Even if they behave you harshly, endure it with patience. Our Beloved and Blessed Prophet ﷺ has promised to intercede for the one displaying patience in response to the harshness of the Arabs. Do not criticize the acts of the dwellers of Makkah and Madinah and those of any other Arab. Do not even think ill of them in your heart as this is beneficial in the worldly life as well as in the afterlife).
14. I will be careful not to cause trouble to people even at crowded places. If anyone causes me trouble I will have patience and forgive him. (It is stated in a Ḥadīṣ that if a person holds back his anger, Allah عزوجل will prevent torment from (being inflicted on) him on the Day of Judgement.) (*Shu'ab-ul-Īmān*, vol. 6, pp. 315, *Ḥadīṣ 8311*)
15. As long as possible, I will act upon the Sunnahs of journey conforming to its rulings and manners.

16. I will earn reward by inviting the Muslims towards righteousness making individual effort.
17. Whilst in the state of Iḥrām, I will frequently recite Labbayk. (Islamic brothers should recite it loudly while Islamic sisters should recite it quietly.)
18. Whilst entering the blessed Masjid-ul-Ḥarām and Masjid-un-Nabawī, I will place my right foot first into the Masjid and recite the Du'ā of entering the Masjid. Similarly, whilst exiting the Masjid, I will place out my left foot first and recite the Du'ā of exiting the Masjid.
19. Whenever I enter the blessed Masjid-ul-Ḥarām and Masjid-un-Nabawī, I will make the intention of Nafl I'tikāf, earning reward. (Remember that eating something including Saḥārī and Ifṭār, drinking water and even Zamzam water, and sleeping are all impermissible in Masjid. If you have made the intention of I'tikāf, these acts will be permissible.)
20. As soon as I have my first glance at the Holy Ka'bah, I will recite Ṣalāt-'Alan-Nabī and make Du'ā.
21. During Ṭawāf, I will make Du'ā for my forgiveness and that of the entire Ummah at Mustajāb (where 70,000 angels are present to say Āmīn to Du'ā).
22. Whenever I drink Zamzam water, I will drink it to my full stomach by sucking it in three breaths having recited بِسْمِ اللّٰهِ whilst standing and facing the Qiblaḥ with the intention of acting upon Sunnaḥ. I will then make Du'ā as it is an occasion of the acceptance of Du'ā. (The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ has stated, 'The difference between us and the hypocrites is that

they do not drink Zamzam to their full stomach’). (*Ibn Mājah*, vol. 3, pp 489, Ḥadīṣ 3061)

23. Whilst clinging onto Multazam out of love and devotion, I will make the intention of attaining the closeness of Ka’bah and its Creator عَزَّوَجَلَّ and gaining blessings from it. (Do this with the hope that every such part of my body that is touching the blessed Ka’bah will be free from Hell, (إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ).)
24. Whilst clinging onto the cover of the blessed Ka’bah, I will make the intention as if I am imploring Allah عَزَّوَجَلَّ for forgiveness and protection like the one who implores a person feeling guilty of his crime and holding that person’s dress with extreme humility, and continues to do so unless he is forgiven and granted protection in future. (People apply fragrance to the cover of the blessed Ka’bah; therefore, take care when in the state of Iḥrām.)
25. Whilst performing Ramī of Jamarāt, I will make the intention of following the example of Sayyidunā Ibrāhīm Khalilullāh عَلَيْهِ السَّلَامُ, acting upon the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, disgracing and driving off Satan and that of stoning desires of Nafs.

[**Parable:** Sayyidunā Junayd Baghdādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي asked a Ḥāji whether he stoned his desires of Nafs or not whilst performing Ramī. He replied in the negative. Sayyidunā Junayd Baghdādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي said, ‘You did not perform Ramī.’ (That is, you did not perform it as it should be performed)]. (*Derived from Kashf-ul-Mahjūb*, pp. 363)

26. During Ṭawāf and Sa’ī, I will avoid pushing and shoving people. (To deliberately shove someone causing discomfort to him is

the violation of his right and a sin. The one who has done so will have to repent of it and seek forgiveness from the one he has caused discomfort to. Our pious predecessors have stated, 'To give up even the smallest of deeds disliked by Allah عَدَّوَجَلَّ is dearer to me than to perform 500 Nafil Hajj.' (*Jāmi'-ul-'Ulūm wal-Ḥukm li-Ibn Rajab, pp. 125*)

27. I will attain blessings by keeping the company of the scholars and Mashāikh of Ahl-us-Sunnah and by beholding them. I will also request them to make Du'ā for my forgiveness without accountability.
28. I will perform worship in abundance. Particularly I will offer five daily Ṣalāh regularly.
29. I repent of my sins forever and will keep the company of the righteous only.
30. After returning from 'Umrah, I will refrain from sins altogether, perform good deeds in abundance and act upon Sunnah even more enthusiastically.
31. I will visit the holy places of Makka-tul-Mukarramah and Madīna-tul-Munawwarah زَادَهُمَا اللَّهُ شَرَفًا وَتَعْظِيمًا.
32. I will see the holy city of Madīna-tul-Munawwarah زَادَهُمَا اللَّهُ شَرَفًا وَتَعْظِيمًا with the intention of gaining reward considering it a privilege.
33. Before I humbly make my first visit to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I will take a bath, wear new white clothes, new head-cloth, cap and turban. I will also apply kohl into my eyes and nice fragrance to my clothes.

34. I will humbly attend the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ acting upon the following commandment of Allah عَزَّوَجَلَّ:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

And if they ever do injustice to their souls, then O Beloved! They should come to you and then beg Allah for forgiveness and the Prophet should intercede for them, then surely, they would find Allah the Most Acceptor of repentance, the Most Merciful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūrah an-Nisā, verse 64)

35. If possible, I will humbly attend the court of my Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like an escaped slave who trembles and sheds tears when returning to the court of his master.

(Parable: Whenever Sayyidunā Imām Mālik عَلَيْهِ رَحْمَةُ اللهِ الْعَالَمِينَ talked about the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the colour of his face would change and he would bow down in respect.

Parable: Someone asked Sayyidunā Imām Mālik عَلَيْهِ رَحْمَةُ اللهِ الْعَالَمِينَ about Sayyidunā Ayyūb Sakhtiyānī قُدْسَ سِرُّهُ الرَّبَّانِي. Imām Mālik عَلَيْهِ رَحْمَةُ اللهِ الْعَالَمِينَ replied, 'He is the best of all narrators I narrate Aḥādīṣ from. I saw him two times during Hajj-pilgrimage. Whenever someone mentioned the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his presence, he would weep so bitterly that I would feel pity for him. Impressed by his reverence and devotion to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I started narrating Aḥādīṣ from him). (*Ash-Shifā, vol. 2, pp. 41, 42*)

36. I will present my Salām in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with respect, honour and devotion in a melancholic and soft voice.
37. I will keep my voice rather low acting upon the Quranic commandment:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٦١﴾

O those who believe! Do not raise your voices higher than the voice of the one who reveals Ghayb (the Prophet), nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah al-Hujurat, verse 2)

38. I will beg for intercession by repeatedly uttering اللَّهُ يَا رَسُولَ اللَّهِ (i.e. Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I beg you for intercession).
39. I will also present my Salām in the blessed courts of Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُمَا.
40. Whilst present in the blessed courts, I will avoid looking here and there and peeping into the Golden Grilles.
41. I will present the Salām of the people who have requested me to do so in the court of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
42. I will not turn my back on the Golden Grilles.
43. I will present Salām to those buried in Jannat-ul-Baqi'.

44. I will humbly visit the blessed tombs of Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ and martyrs of the Uḥud battle. I will make Du'ā and Ḍiṣāl-e-Ṣawāb, and will behold the mount Uḥud.
45. I will humbly attend the Qubā Masjid.
46. I will respect each and every thing of Madīnah, even its doors and walls, fruits and leaves, flowers and thorns, stones and dust. (Parable: Sayyidunā Imām Mālik عَلَيْهِ رَحْمَةُ اللهِ الْوَاعَالِق never defecated in Madīnah رَادَهَا اللهُ شَرَقًا وَتَغَطِيْمًا in respect of its soil. He would go out of Ḥaram for this. However, he was unable to go out of Ḥaram when severely ill.) (*Bistān-ul-Muḥaddiṣīn*, pp. 19)
47. I will not find fault with anything of Madīna-tul-Munawwarah رَادَهَا اللهُ شَرَقًا وَتَغَطِيْمًا. (Parable: In Madīna-tul-Munawwarah رَادَهَا اللهُ شَرَقًا وَتَغَطِيْمًا, there was a person who would always weep and seek forgiveness. When asked about it, he replied, 'Once I said that the blessed curd of Madīna-tul-Munawwarah رَادَهَا اللهُ شَرَقًا وَتَغَطِيْمًا was sour and tasteless. As soon as I said this, I was deprived of my spiritual attachment and was rebuked in these words, 'O the one who has said that the curd of Madīnah is sour and tasteless! See with the eyes of a devotee! Each and every thing of the street of the Beloved is nice.' (*Derived from Bahār-e-Maṣnawī*, pp. 128)
Parable: In the presence of Sayyidunā Imām Mālik عَلَيْهِ رَحْمَةُ اللهِ الْوَاعَالِق, someone said, 'The soil of Madīna-tul-Munawwarah is bad.' Listening to this, he gave the Fatwā that the impudent person be given 30 lashes and be imprisoned.) (*Ash-Shifā*, vol. 2, pp. 57)
48. In order to give gifts to my relatives and Islamic brothers, I will bring Zamzam water, dates of Madīna-tul-Munawwarah رَادَهَا اللهُ شَرَقًا وَتَغَطِيْمًا and simple inexpensive rosaries. (A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked the following question: What should a rosary be made up of? Wood or stone etc? He replied, 'Whether

a rosary is made up of wood or stone, it is permissible, but it should not be expensive as it is Makrūh. If it is made up of silver or gold, then it is Ḥarām). (*Fatāwā Razawiyyah*, vol. 23, pp. 597)

49. I will recite Ṣalāt-‘Alan-Nabī in abundance during my stay in Madīna-tul-Munawwarah رَاوَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا.
50. During my stay in Madīna-tul-Munawwarah رَاوَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا, whenever I pass by the green dome, I will immediately turn towards it and will recite Ṣalāt-‘Alan-Nabī whilst standing with my hands folded in respect. [Parable: In Madīna-tul-Munawwarah رَاوَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا, a person came to Sayyidunā Abū Ḥāzim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and told him that he saw the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Say it to Abū Ḥāzim! You pass by me even without stopping to say Salām to me.’ Since then whenever Sayyidunā Abū Ḥāzim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed by the blessed tomb, he would present Salām whilst standing with respect]. (*Al-Manāmāt ma’ Mawsū’ah Ibn Abid Duniyā*, vol. 3, pp. 153, Ḥadīṣ 323)
51. If I am not blessed with burial in Jannat-ul-Baqī’ and the heartrending moment of departure from Madīna-tul-Munawwarah رَاوَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا approaches, I will make my farewell visit to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and will plead tearfully for visits to Madīnah again and again.
52. If possible, I will leave like a child who is being separated from his loving mother, crying and looking at the blessed court with wistful eyes.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Congratulations for your Intention of visiting Madīna-tul-Munawwarah!

It is mentioned in a Ḥadīṣ, 'It is obligatory upon every Muslim to seek knowledge.' (*Ibn Mājah, vol. 1, pp. 146, Ḥadīṣ 224*) In the exegesis of the foregoing Ḥadīṣ, it is stated that it is obligatory for the one performing Hajj or 'Umrah to be aware of the essential rulings of Hajj and 'Umrah.

Usually people are more interested in learning Du'ās recited during Ṭawāf and Sa'i, etc. No doubt, this is a good thing provided one can recite them properly. However, if one doesn't recite these Du'ās, he will not be a sinner; but if he does not learn the necessary rulings of Hajj and 'Umrah, he will be a sinner. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, Rafiq-ul-Mu'tamirīn* will help you refrain from a great deal of sins. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, The Urdu version of this book has been published for many years in millions. Extracted from authentic books like *Fatāwā Razaviyyah* and *Bahār-e-Shari'at*, most of the rulings contained in it are stated in an easily understandable way. Some amendments and additions have also been made.

Dawat-e-Islami's Majlis 'Al-Madīna-tul-'Ilmiyyah' has reviewed it and Dār-ul-Iftā Aḥl-e-Sunnat has seen each and every ruling mentioned in it, providing useful guidance on its completion. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Rafiq-ul-Mu'tamirīn* has been brought out with many good intentions. By Allah *عَزَّوَجَلَّ*! The publication of this book is only aimed at reaping the reward of the Hereafter by guiding the pilgrims

to Madīnaḥ without any intent to obtain any personal benefit. Although Satan will be trying his utmost to make you feel lazy, do study this book in its entirety without losing courage.

Pay close attention to the rulings mentioned. If you don't understand them, ask some scholar. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Many rulings are mentioned in *Rafiq-ul-Mu'tamirin* regarding Hajj and 'Umrah, including the Arabic Du'ās with their translations. If you take *Rafiq-ul-Mu'tamirin* with you during this blessed journey, you will hardly need any other book of 'Umrah. However, if you want to learn even more rulings; then study part 6 of *Bahār-e-Shari'at*.

Madanī advice: If possible, buy 12 *Rafiq-ul-Mu'tamirin*, 12 pocket-sized booklets on any topic and 12 VCDs of Sunnah-Inspiring speeches from Maktaba-tul-Madīnaḥ and distribute them among Muslims in Makkah or Madīnaḥ with the intention of reaping rewards. Before you return to your country, gift your own *Rafiq-ul-Mu'tamirin* to any Islamic brother of Haramayn Ṭayyibayn with the intention of earning rewards.

Please present my Salām in the court of the Beloved and Blessed Prophet **رَضِيَ اللهُ تَعَالَى عَنْهُمَا**, Shaykhayn Karīmayn **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Sayyidunā Ḥamzah **رَضِيَ اللهُ تَعَالَى عَنْهُ**, martyrs of Uḥud and those buried in Baqi' and Ma'lā. It is a Madanī request that you pray for the forgiveness of mine without accountability and that of the entire Muslim Ummah. May Allah **عَزَّوَجَلَّ** make it easy for you to perform 'Umrah and visit Madīnaḥ, and accept your efforts in His court!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Ilyas Attar Qadiri

29 Rajab-ul-Murajjab, 1433 AH (20th June, 2012)

Go Żalil-o-Khuwār ĥūn, kar do Karam

(الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ) I¹ wrote these couplets whilst sitting in Masjid-un-Nabawī on the occasion of my visit to Madīna-tul-Munawwarah on 29th Żul-Ĥijja-til-Ĥarām 1414 AH).

Go żalil-o-khuwār ĥūn kar do karam

Par sag-e-darbār ĥūn kar do karam

Yā Rasūlallāh ﷺ! Raĥmat kī naẓar

Ĥāzir-e-darbār ĥūn kar do karam

Raĥmataun kī bhūk laynay kay liye

Ĥāzir-e-darbār ĥūn kar do karam

Dard-e-‘iṣyān kī dawā kay wāsiṭay

Ĥāzir-e-darbār ĥūn kar do karam

Apnā gham do ḥashm-e-nam do dard-e-dil

Ĥāzir-e-darbār ĥūn kar do karam

Āĥ! Pallay kuch̃ naĥīn ḥusn-e-‘amal

Muflis-o-nādār ĥūn kar do karam

‘Ilm ĥay na jazbaĥ ḥusn-e-‘amal

Nāqiṣ-o-baykār ĥūn kar do karam

‘Āṣiyaun mayn koī ĥam-pallaĥ na ĥo!

Ĥāye woĥ badkār ĥūn kar do karam

¹ The author, Amīr-e-Aĥl-e-Sunnat داعية بركة كريمة العالمة

Ĥay taraqqī per gunāḥaun kā maraz

Āḥ! Woḥ bīmār ḥūn kar do karam

Tum gunāḥgāraun kay ḥo Āqā shafi'

Mayn bhī to ḥaqdār ḥūn kar do karam

Dawlat-e-akhlāq say maḥrūm ḥūn

Ĥāye! Bad-guftār ḥūn kar do karam

Ānkḥ day kar mudda'ā pūrā karo

Tālib-e-dīdār ḥūn kar do karam

Dost, dushman ḥo gaye Yā Mustafa ﷺ

Baykas-o-lāchār ḥūn kar do karam

Kar kay taubaḥ pḥīr gunāḥ kartā ḥay jo

Mayn woḥī 'Aṭṭār ḥūn kar do karam

Announcement of Day

Sayyidunā Imām Bayḥaqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in *Shu'ab-ul-Īmān*: The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The day makes the announcement daily at the time of sunrise, 'If you want to perform any good deed today, then do it because I will never come back.'

(*Shu'ab-ul-Īmān*, vol. 3, pp. 386, Ḥadīṣ 3840)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Rafīq-ul-Mu'tamirīn

Excellence of Ṣalāt- 'Alan-Nabī ﷺ

The Holy Prophet ﷺ has stated, 'Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him, forgives his ten sins and raises his ten ranks.' (*Nasāī, vol. 1, pp. 222, Ḥadīṣ 1294*)

Three sayings of Beloved Prophet ﷺ

1. 'Umraḥ in Ramadan is equivalent to Hajj with me. (*Bukhārī, vol. 1, pp. 614, Ḥadīṣ 1863*)
2. He who departed to perform 'Umraḥ and died on the way, the reward of 'Umraḥ will be written continually for him until the Day of Judgement. (*Abū Ya'lā, vol. 5, pp. 441, Ḥadīṣ 6327*)
3. All sins committed in between one 'Umraḥ and the other are expiated, and the reward of Hajj Mabruḥ is nothing but Paradise. (*Bukhārī, vol. 1, pp. 586, Ḥadīṣ 1773*)

PREPARE FOR 'UMRAḤ

Method of putting on Iḥrām

The way of putting on Iḥrām for Hajj and 'Umraḥ is the same. However, there is a slight difference in intention and its wording.

The details of intention are described in the next pages. First note the method of putting on Iḥrām.

1. Trim nails.
2. Remove armpits' hair and pubic hair including the hair of the rear private part.
3. Use Miswāk.
4. Make Wuḍū.
5. Perform Ghusl thoroughly.
6. Apply fragrance to the body and Iḥrām shawls as it is a Sunnah but don't use any perfume that stains clothing like dry ambergris (umber).
7. Removing sewn clothes, Islamic brothers should put on a piece of new or washed shawl to cover the upper body and use a similar cloth as Taḥband¹ (i.e. a piece of cloth used to cover the lower part of the body).
8. A belt with a pocket may also be worn to keep the passport or money etc. in it. Use a nylon or leather belt with a pocket on the front as it is strong and durable. A low-quality belt may tear, causing trouble.

Iḥrām of Islamic sisters

Islamic sisters are to wear their sewn clothes as usual. They may wear socks and gloves as well. They should keep their heads covered but should not wear such a veil that touches their face. However,

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

they may use a book or a handheld fan in order to conceal their face from non-Maḥram men, when necessary. It is Ḥarām for women to hide the face in the state of Iḥrām with such a thing that is in contact with the face.

Nafī Ṣalāḥ of Iḥrām

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

Intention for 'Umrah

Now the Islamic brothers with their heads uncovered and the Islamic sisters with their heads covered should make the following intention of 'Umrah.

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

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

Labbayk

After making the intention, it is essential to recite Labbayk at least once; reciting it thrice is preferable. Labbayk is as follows:

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

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

O pilgrims to Madīnah! You are now in the state of Iḥrām. This Labbayk is the most important invocation for you. Recite it abundantly while sitting, standing and walking.

Two sayings of Holy Prophet ﷺ

1. When the reciter of Labbayk recites it, he is given a piece of good news. It was asked, ‘Yā Rasūlallāh! Is he given the good news of being blessed with Paradise?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’ (*Mu’jam Awsaṭ, vol. 5, pp. 410, Ḥadīṣ 7779*)
2. ‘When a Muslim recites Labbayk, each and every stone, tree and clod up to the edge of the earth towards his right and left, all recite Labbayk.’ (*Tirmizī, vol. 2, pp. 226, Ḥadīṣ 829*)

Recite Labbayk considering its meaning

It is better to recite Labbayk with extreme humility of heart and full concentration of mind instead of reciting it inattentively looking here and there. When the person who has put on Iḥrām recites Labbayk, it is as if he humbly addresses Allah عَزَّوَجَلَّ and says: ‘Labbayk’ that is, I am in attendance. If someone addresses his parents with the same words, he will certainly be attentive whilst saying them. This shows that the person imploring his Creator عَزَّوَجَلَّ by saying Labbayk should

be greatly attentive. This is why Sayyidunā ‘Allāmah Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَاطِنِي has stated, ‘If a person recites the words of Labbayk aloud so that others would also be repeating each word loudly in the form of a group, this is not Mustahab. Everyone should recite it individually.’ (*Al-Maslak-ul-Mutaqassit lil-Qārī*, pp. 103)

One Sunnah after reciting Labbayk

It is a Sunnah to make Du’ā after reciting Talbiyah (i.e. Labbayk). It is stated in a blessed Ḥadīth that our Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du’ā to Allah عَزَّوَجَلَّ, after reciting Labbayk, for the attainment of Allah’s pleasure, bounties and Paradise and for protection from Hell. (*Musnad Imām Shāfi’ī*, pp. 123)

Without doubt, Allah عَزَّوَجَلَّ is pleased with the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Doubtlessly, the Most Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not only predestined to enter Paradise but he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also the Master of Paradise by the grace of Allah عَزَّوَجَلَّ. In fact these Du’ās are also aimed at teaching us, so that we would also make Du’ā with the intention of acting upon a Sunnah.

9 Madanī pearls of Labbayk

1. Recite Labbayk in abundance whilst sitting, standing and walking both with and without Wuḍū.
2. Recite it especially when climbing a higher place, going down a slope or stairs, when your caravan meets the other one, at dawn, dusk and at night and after the daily five Ṣalāh. In short, recite it whenever there is a change in conditions.
3. Whenever you recite Labbayk, recite it at least thrice.
4. When performing ‘Umrah, as soon as a Mu’tamir and a Mutamatte’ perform first Istilām of Ḥajar-ul-Aswad for

commencing Ṭawāf of 'Umrah, they should give up reciting Labbayk.

5. A Mufrid and a Qārin should stay in Makkah and keep reciting Labbayk. Their recitation of Labbayk will end on 10th of Zūl-Hijjah when they hurl the first stone at Jamarāt-ul-'Aqabah (big Satan).
6. Islamic brothers should recite Labbayk loudly but it should not be so loud as to cause discomfort to themselves or others.
7. Islamic sisters should recite Labbayk in a low voice. Both Islamic brothers and sisters should note down the following ruling. In addition to Hajj and 'Umrah, whenever you recite anything, it is essential to recite it loud enough for you to hear but not so loud as to disturb others. However, there is no harm if one cannot listen to his recitation due to impaired hearing or due to noise around him but he should recite it at least in such a voice that he could hear himself when there is no such problem.
8. Intention is a condition for Iḥrām. If Labbayk is recited without intention, Iḥrām will not be valid. Similarly, a mere intention is not sufficient unless Labbayk or its alternative is recited. (*'Ālamgīrī, vol. 1, pp. 222*)
9. For Iḥrām, it is essential to recite Labbayk at least once. If, in lieu of Labbayk, someone recited لَا إِلَهَ إِلَّا اللَّهُ، الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ، or some other invocation regarding glorification of Allah عَزَّوَجَلَّ, making intention of Iḥrām, his Iḥrām will be valid but Sunnah is to recite Labbayk. (*ibid*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Important ruling regarding intention

Remember! The intention of heart (willingness in heart) is in fact a valid intention. Whether one makes intention for Ṣalāh, fast, Iḥrām or for any other deed, if the intention is not present in his heart, mere verbal utterance of the words of the intention is not sufficient, and such an intention is not valid.

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

Meaning of Iḥrām

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

Ḥarām acts in Iḥrām

The following acts are Ḥarām in the state of Iḥrām.

1. For men to wear sewn clothes.
2. To wear a cap or to tie a turban or handkerchief on the head.
3. For men to place a bundle of clothes onto the head (Islamic sisters should keep their heads covered with shawls; they are not prohibited to place bundle of clothes onto the head).

4. For men to wear gloves (no prohibition for women).
5. For men to wear such socks or shoes that hide the instep (i.e. the raised middle part of the foot).
6. To apply perfume to the body, clothes or hair
7. To eat pure fragrance, e.g. cardamom, clove, cinnamon, saffron etc. or tie these into clothes. However, if these items are cooked with other food, there is no harm in eating them even if fragrance is emanating from them.
8. To have intercourse, kiss, touch or hug the wife with lust, and see her vagina with lust.
9. Every indecent act and all types of sins were already Ḥarām and have been more severely Ḥarām in the state of Iḥrām.
10. Worldly conflicts and quarrels
11. Hunting in the forest or even assisting in hunting in any way. Eating, buying and selling meat, egg etc. of the hunted animal are also Ḥarām.
12. Trimming one's nails or having the nails trimmed by somebody else or trimming the nails of someone else.
13. Cutting the hair of the head or the beard, removing armpits hair or under navel hair including pubic hair; removing even a single hair from any part of the body from head to foot.
14. Dyeing (hair) with henna (Meḥndī)
15. To apply olive or sesame oil to hair or the body even if the oil has no fragrance.

16. Shaving someone's head whether he is in Iḥrām or not. (However, if the time of getting out of the restrictions of Iḥrām has arrived, one can shave one's own head as well as that of anyone else.)
17. Killing or throwing away a louse or signalling someone to kill it. Washing clothes or placing them in sunlight with the intention of killing the louse. Applying anti-lice medicine etc. to hair. In other words, causing the louse to be killed in any way. [All of these acts are Ḥarām in the state of Iḥrām.]

(Baḥār-e-Sharī'at, vol. 1, pp. 1078-1079)

Makrūḥ acts in Iḥrām

1. To remove dirt from the body.
2. To wash hair or body with soap etc.
3. To comb hair.
4. To scratch (the body) in such a manner that hair may fall out or louse may fall from the head.
5. To place a shirt or a coat etc. on the shoulder like wearing it.
6. To smell a perfume deliberately.
7. To smell fragrant fruits or leaves like lemon, orange, mint, etc. (There is no harm in eating such things.)
8. To sit in a perfume shop with the intention of smelling fragrance.
9. To touch the emanating fragrance by the hand such that it does not come into contact with the hand; otherwise it would be Ḥarām.

10. To eat or drink such a thing in which uncooked fragrance has been added. However, if the fragrance has neutralized, there is no harm in eating/drinking it.
11. To get underneath the cover of the Holy Ka'bah such that it touches the head or the face.
12. To cover the nose or any part of the face by a piece of cloth.
13. To wear such unsewn cloth that is darned or patched.
14. To lie on the stomach with the face on the pillow. (To sleep whilst lying on the stomach is forbidden at all times as it is a posture of the Hell-dwellers as mentioned in a Ḥadīṣ.)
15. It is Makrūh to tie a Ta'wīz even if wrapped in unsewn cloth. However, if a Ta'wīz wrapped in unsewn cloth is worn around the neck instead of being tied on the arm etc. there is no harm in it.
16. To wrap a bandage around the head or the face.
17. To wrap a bandage around any part of the body without a valid reason.
18. To wear make-up (cosmetics).
19. To tie knots at the ends of a shawl having worn it around shoulders with the head uncovered. To cover the head with it is Ḥarām.
20. To tie a knot at both the ends of Taḥband (i.e. a piece of cloth used to cover the lower part of the body).
21. It is permissible to wear a pocket-belt with the intention of keeping money etc. into it. However, it is Makrūh to wear such a belt or string with the intention of tightening the Taḥband.

Permissible acts in Iḥrām

1. Using Miswāk
2. Wearing a ring¹
3. To apply odourless kohl into eyes. However, it is Makrūh Tanziḥī for the Muḥrim to use kohl unnecessarily. (If the Muḥrim applied fragrant kohl into the eyes once or twice, he would have to give a Ṣadaqaḥ. If he applied it three times or more, he would have to give a *Dam*.)
4. To bathe without removing dirt from the body.
5. Washing clothes (but it is Ḥarām to do so with the intention of killing lice).
6. Scratching at the body or the head such that hair does not fall out.

¹ Once a companion, wearing a brass ring, came to the court of the Beloved Prophet ﷺ. He ﷺ said, 'Why is the smell of idol coming from you?' Hearing this, the companion removed that brass-ring and threw it away. He then came again with an iron ring in his finger. Seeing this, the Noble Prophet ﷺ said, 'Why are you wearing ornaments of the Hell-dwellers!' The companion threw that iron ring away and asked, 'Yā Rasūlallāh ﷺ, what sort of ring should I get made?' The Holy Prophet ﷺ replied, 'Have a silver ring made and do not let it weigh up to one Mišqāl (16 grams).' (*Abū Dāwūd, vol. 4, pp. 122, Ḥadīṣ 4223*) In other words, its weight must be less than 4.5 Māshāḥ.

Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Māshāḥ. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. A stoneless ring of silver or any other metal (even if it was made in Madīna-tul-Munawwarāḥ) cannot be worn. Similarly, a ring made of any other metal (e.g. gold, copper, brass, steel, etc.) except that of silver with weight limitation described above cannot also be worn. For men to wear a chain made of gold, silver or any metal around the neck is a sin. Islamic sisters may wear rings and chains made of gold and silver. There is no limitation of weight or gem for them. (For detailed information regarding the rulings of ring, study from page 408 to 412 of the book '*Faizān-e-Sunnat, volume-2, chapter 'Naykī kī Dawat'* part-1)

7. To use an umbrella or to sit under shade.
8. To tuck the ends of the upper shawl in Taḥband.
9. To extract teeth.
10. To detach a broken nail.
11. To rupture a pimple.
12. To remove hair from the eye.
13. To perform circumcision.
14. To have cupping (provided no hair is removed).
15. To kill pest and harmful creatures such as the rat, the lizard, the snake, the scorpion, the mosquito, the fly etc. To kill them in Ḥaram is also allowed.
16. To wrap a bandage around any part of the body except for the head and the face¹.
17. To place a pillow under one's head or cheek.
18. To cover ears with a cloth.
19. To place one's own hand or someone else's hand onto the nose or the head. (Cloth or handkerchief cannot be placed.)
20. To cover the chin below the beard with a cloth.
21. For a Muḥrim to place a sack of cereals on the head is permissible but it is Ḥarām for him to place a bundle of clothes onto his head. However, a Muḥrimaḥ is allowed to place both the things onto her head.

¹ Although a Muḥrim can wrap a bandage around the head or the face in case of compulsion he will have to pay expiation for it. See its ruling on page 119.

22. To eat the food in which clove, cinnamon, etc. have been cooked. It does not matter even if fragrance is still emanating from it. Similarly, it is permissible to eat the food or drink the beverage in which uncooked fragrance has been added and the fragrance does not emanate from it.
23. To apply ghee or fat or bitter oil or the oil of almond, coconut or lettuce to the body or hair provided these things have no fragrance.
24. It is permissible to wear such shoes that do not hide the instep (i.e. the raised middle part of the foot). [Hence the Muḥrim is advised to wear flip-flops, i.e. an open sandal with a thong between the big and the second toe.]
25. To wear a Ta'wīz around the neck, wrapped in an unsewn piece of cloth.
26. To slaughter domesticated animals such as the camel, the goat, the hen, the cow etc. It is also allowed to sell, purchase, cut and eat their meat. (*Baḥār-e-Sharī'at*, vol. 1, pp. 1081-1082)

Difference in Iḥrām of man and woman

The abovementioned rulings of Iḥrām apply equally to men and women both. However, there are some other permissible acts for women. These days, sewn scarves are sold in markets in the name of Iḥrām. Due to lack of knowledge, Islamic sisters consider those scarves to be a part of their Iḥrām, which is wrong. They should wear sewn cloths as usual. However, if they wear such scarves without deeming them necessary by Shar'ī, there is no harm in it.

1. To conceal the head. It is Farḍ (for a woman) to conceal the head during Ṣalāḥ as well as in the presence of non-Maḥram

males (including her maternal and paternal cousins, especially her sister's husband).

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

2. Since Muḥrimaḥ is allowed to conceal her head, she may also carry bundle of clothes onto her head.
3. To tie a sewn Ta'wiz on the arm or the neck.
4. To get underneath the cover of the Holy Ka'baḥ such that it remains on her head without coming into contact with her face as it is Ḥarām even for a woman to cover her face with a piece of cloth. (These days, people apply a lot of fragrance to the cover of the Holy Ka'baḥ, therefore, women should also be careful in the state of Iḥrām.)
5. To wear gloves, socks and sewn clothes.
6. Since it is Ḥarām for the Muḥrimaḥ to cover her face with a veil in the state of Iḥrām such that it touches her face, she should keep some cardboard or handheld fan near her face (without it touching the face) for veiling from non-Maḥram males. (*Baḥār-e-Sharī'at, vol. 1, pp. 1083*)
7. Islamic sisters can wear such caps that have veils attached to the brims, making sure that the veil does not touch the face. However, there is the risk of the veil coming into contact with the face when strong wind is blowing. Moreover, there is also the chance that they might wipe sweat from the face with the same veil. Therefore, they must take great care.

9 Useful cautions in Iḥrām

1. When buying Iḥrām, unfold and check it whether it fits you. If you bought the Iḥrām without checking, and it turned out to be unfit at the time of your departure, you might face a painful ordeal.
2. Practice how to put on Iḥrām at home before your departure.
3. You will be at ease in Ṣalāḥ etc. if you use a cotton shawl for covering the lower part of the body and a towel shawl for the upper part of the body.
4. Practice walking at home after you have put on Iḥrām and belt etc. One who has put on Iḥrām for the first time might face difficulty because the Iḥrām may be fastened very tightly or be unfastened.
5. The cotton shawl of Iḥrām should be thick and of good quality. Thin cloth might stick to the body because of sweat, making the colour of thighs etc. visible. Some types of cloth are so thin that the colour of thighs etc is visible even when the body is not sweating.

It is stated on page 194 of the 496 pages-containing book '*Laws of Ṣalāḥ*' published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: 'If someone wears such thin clothing that exposes such a part of the body which is Farḍ to be concealed in Ṣalāḥ, or that exposes the colour of skin (of that part), the Ṣalāḥ will not be valid. (*Baḥār-e-Sharī'at*, vol. 1, pp. 480) (*Fatāwā 'Ālamgīrī*, vol. 1, pp. 58) Nowadays, the trend of wearing thin clothing is growing. Wearing such thin clothes that expose any part of thigh or Satr is Ḥarām even when not offering Ṣalāḥ. (*Baḥār-e-Sharī'at*, vol. 1, pp. 480)

6. It is a Sunnah¹ to apply fragrance to Iḥrām before you have made the intention. Do apply fragrance to Iḥrām but do not put the bottle of fragrance into the pocket of the belt you are wearing, because fragrance may come into contact with your hand if you put the hand into the pocket after you have made the intention. If so much amount of fragrance has come into contact with the hand that others consider it to be 'more' *Dam* will be Wājib. If they consider it less, *Ṣadaqaḥ* will be due. If the liquid of the fragrance has not come into contact, but rather it has only caused the hand to have fragrance, there will be no expiation in this case. If you want to put the bottle of fragrance into your bag etc. wrap it in some polythene bag and then put it at such a place where it will not come into contact with your hand etc.
7. If the upper shawl has slipped down from shoulders and the Muḥrim is going to draw it up, he should take care that it neither touches his own head or face nor that of any other Muḥrim. I¹ have personally seen that the upper shawls of some Muḥrim when being drawn up had caught on the bald heads of other Muḥrim.
8. Many Muḥrim tie *Tahband*² of Iḥrām from beneath their navel. Sometimes the upper shawl falls from their shoulders due to carelessness, exposing some part of the body beneath the navel. Such Muḥrim do not usually care about it at all. Similarly sometimes thighs etc. become exposed to others when some Muḥrim walk or sit carelessly³.

¹ The author, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم و العالیہ

² i.e. a piece of cloth used to cover the lower part of the body.

³ See the method of observing veil within veil in the glossary given at the end of the book.

Please remember this important ruling that the body of man from below the navel up to and including the knees is his 'Satr' (i.e. the body parts which must be kept covered), and exposing even a small portion of it to others without Shar'i permission is Ḥarām.

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

9. Some Muḥrimis tie Taḥband of Iḥrām from beneath their navel, carelessly exposing some portion of their under navel belly in the presence of others. It is stated in *Bahār-e-Sharī'at*: If one fourth (1/4) portion of the under navel belly remains uncovered, Ṣalāḥ will not be valid. Some people are so careless in this matter that their knees and thighs are uncovered in the presence of others. This is Ḥarām (even when not in the state of Iḥrām or not offering Ṣalāḥ). If someone is habitual of doing this, he is a transgressor. (*Bahār-e-Sharī'at*, vol. 1, pp. 481)

An important caution

If the acts impermissible in the state of Iḥrām occur due to some compulsion or by mistake, though there will be no sin, the penalty imposed by Sharī'ah in this regard must be paid even if these acts take place during sleep or under coercion. (*Bahār-e-Sharī'at*, vol. 1, pp. 1083)

Mayn Iḥrām bāndhūn karūn Hajj-o-'Umrah

Milay lutf-e-Sa'ī-e-Ṣafā aur Marwah

May I put on Iḥrām and perform Hajj and 'Umrah

May I enjoy performing Sa'ī of Ṣafā and Marwah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Explanation of Ḥaram

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

For example, there lies a police check point on the road about 23 kilometres away from Makka-tul-Mukarramah towards Jeddah. On this road, there is a sign board that read: 'اَلْمُسْلِمِيْنَ فَقَطْ' (i.e. *only for Muslims*) Ahead of it is Bīr-e-Shamīs², i.e. Ḥudaybiyah wherefrom the limit of Ḥaram starts. According to the latest measurement made by a historian, the circular area of Ḥaram is 127 kilometres, whereas its total area is 550 kilometres. (*Tārīkh Makkah Mukarramah, pp. 15*)

(The administration often makes new roads and routes by building tunnels, cutting mountains and deforestation, causing the area of the sacred territory to be increased or decreased. Therefore, the correct limits of Ḥaram are the very same as stated in blessed Aḥādīṣ.)

*Tḥandī ifhandī ḥawā Ḥaram kī ḥay
Bārish Allah kay karam kī ḥay*

*Gentle breeze is blowing in Ḥaram
Rain of mercy is showering in Ḥaram*

(*Wasāil-e-Bakhshish, pp. 124*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

² Name of a well

Entering Makkah

Anyway, enter the limits of Ḥaram with your head bowed and eyes lowered with humility and shame for all the sins committed. Recite Ṣalāt-‘Alan-Nabī and Labbayk and do Ḍikr in abundance. As soon as you glance at the sacred city of Makka-tul-Mukarramah of Rab-bul-‘Ālamīn, recite the following Du‘ā:

اللَّهُمَّ اجْعَلْ لِي قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا ط

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

After reaching Makka-tul-Mukarramah, make arrangements for accommodation and keep luggage etc. at a safe place. Then, come to Bāb-us-Salām reciting Labbayk. Kiss the holy door and enter Masjid-ul-Ḥarām placing your right foot first and reciting the Du‘ā of entering the Masjid that is as follows:

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

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

Make intention of I'tikāf

Make it a routine to make the intention of I'tikāf whenever you enter any Masjid. Also do so in Masjid-ul-Ḥarām. One good deed here is equivalent to a hundred thousand deeds performed elsewhere.

Hence one will get the reward of a hundred thousand I'tikāf. You will get the reward for as long as you stay in the Masjid. In addition, acts of eating, drinking water including Zamzam water and sleeping will also become permissible; otherwise these acts are impermissible in the Masjid according to Shari'ah.

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ ط

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

First sight at Holy Ka'bah

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

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Then, recite Ṣalāt-‘Alan-Nabī and make Du‘ā as the Du‘ā made on having the first glance of the Holy Ka'bah is definitely accepted. You may also make this Du‘ā: ‘Yā Allah عَزَّوَجَلَّ, whenever I make permissible Du‘ā that is beneficial to me, accept it.’ ‘Allāmah Shāmī قدس سره الشامي has quoted Islamic jurists to have stated: When having the first glance of the Ka'bah, one should make Du‘ā to be blessed with entry into Paradise without accountability, and should recite Ṣalāt-‘Alan-Nabī.

(Rad-dul-Muhtār, vol. 3, pp. 575)

Most virtuous Du‘ā

Respected devotees of Rasūl and seekers of the pleasure of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Instead of reciting different specific Du‘ās, it is the most virtuous act to recite Ṣalāt-‘Alan-Nabī on every

occasion like during Ṭawāf, Sa'ī, etc. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** All of your problems will be resolved by virtue of Ṣalāt and Salām. You should do what is better than all Du'ās for you, as promised by the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. That is, recite Ṣalāt-‘Alan-Nabī here and on any other occasion instead of making Du'ā for you. The Prophet of Raḥmah, the Intercessor of Ummah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘If you do so, Allah **عَزَّوَجَلَّ** will resolve all your problems and forgive all your sins.’ (Tirmizī, vol. 4, pp. 207, Hadīṣ 2465; Fatāwā Razawīyyah, vol. 10, pp. 740)

Halting for Du'ā during Ṭawāf is forbidden

Respected pilgrims! If possible, recite only Ṣalāt and Salām as it is the most virtuous invocation in addition to being easier to be recited. However, Du'ās are also given for those who are keen to recite them. But remember that whether you recite Ṣalāt and Salām or Du'ā's, recite them in a low voice. Some Ṭawāf-performing people recite Du'ās aloud like shouting. You should avoid it. Furthermore, recite it whilst walking. Do not halt during Ṭawāf for reciting anything.

METHOD OF ‘UMRAĤ

Method of Ṭawāf

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

Now in the state of Idṭībā', stand up facing the Holy Ka'bah such that the whole 'Ḥajar-ul-Aswad' will be pointing towards your right

side. Now make intention¹ for Ṭawāf in the following words without raising the hands:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ
بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ط

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

After making the intention, whilst facing the Holy Ka'bah, move a little towards your right so that Ḥajar-ul-Aswad is right in front of you. (This would happen after a slight movement of yours. Now Ḥajar-ul-Aswad is exactly in front of you. Its sign is that the green tube light fixed on the pillar standing afar will be exactly behind your back.)

سُجَّخِنَ اللَّهُ عَزَّوَجَلَّ! This is that lucky heavenly stone which has certainly been kissed by our Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now raise both hands such that both palms (of hands) face the direction of Ḥajar-ul-Aswad and recite the following:

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

¹ The intention made in Arabic for any act like Ṣalāh, fasting, I'tikāf, Ṭawāf, etc. will be valid only when one understands its meaning. However, intention may also be made in one's native language. In all cases, presence of intention in heart is a pre-condition. Even if one does not make a verbal intention, the intention of heart is sufficient. However making a verbal intention, in addition, is better.

Translation: Allah ﷺ in Whose name I begin and all glorifications are for Allah ﷺ and Allah ﷺ is the Greatest and Ṣalāt & Ṣalām be on the Beloved Rasūl ﷺ.

Now, if possible, place both palms on Ḥajar-ul-Aswad and kiss it in between your palms without producing any sound. Do this thrice. *شُبِّخْنَ اللّٰهُ ﷺ*! Be delighted with the thought that your lips have kissed that sacred stone which has certainly been touched by the blessed lips of our Beloved Rasūl ﷺ. Get ecstatic and overjoyed! Let tears flow as this is also a Sunnah. Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا has narrated, ‘Keeping his sacred lips on Ḥajar-ul-Aswad our Beloved and Blessed Prophet ﷺ kept on weeping. He ﷺ then turned and noticed that Sayyidunā ‘Umar رَضِيَ اللّٰهُ تَعَالَى عَنْهُ was also weeping. Our Holy Prophet ﷺ said, ‘Certainly it is an occasion of weeping and shedding tears.’ (*Ibn Mājah, vol. 3, pp. 434, Ḥadīṣ 2945*)

Take care that you do not push anybody as this is not a place to display your strength but rather it is an occasion to express humility and humbleness. If it is difficult for you to kiss Ḥajar-ul-Aswad due to the crowd, then neither cause discomfort to others nor get stuck in the crowd. Instead, point your palm towards it and then kiss your hand. Even this is a great privilege to have a glance at the spot which has been kissed by the Beloved and Blessed Prophet ﷺ.

To kiss Ḥajar-ul-Aswad or to kiss your hand or a stick having touched it to Ḥajar-ul-Aswad or to kiss your hand having pointed your palms towards Ḥajar-ul-Aswad is called *Istilām*.

The Holy Prophet ﷺ has stated, ‘On the Day of Judgement, this stone will be raised with eyes whereby it will see, and

with the tongue whereby it will speak, and will give evidence for the one who kissed it with the truth.' (Tirmizī, vol. 2, pp. 286, Ḥadīṣ 963)

اللَّهُمَّ إِيْمَانًا بِكَ وَاتِّبَاعًا
لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط

Translation: O Almighty! I have believed You and I am going to perform Ṭawāf following the Sunnah of Your Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

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

It is preferable to remain closer to the Holy Ka'bah during Ṭawāf but not to such an extent that your cloth or body touches the bottom of the exterior wall of the Holy Ka'bah. If Raml cannot be performed in case of remaining closer to the Holy Ka'bah due to crowd, remaining farther is better. During Ṭawāf, it is preferable for Islamic sisters to remain some distance away from the Holy Ka'bah. During the first round, recite the following Du'ā after reciting Ṣalāt- 'Alan-Nabī.

Du'ā of first round

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط
 وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط وَالصَّلَاةُ وَالسَّلَامُ
 عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ط اللَّهُمَّ
 إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا
 لِسُنَّةِ نَبِيِّكَ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ
 وَسَلَّمَ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْبَعَاثَةَ
 الدَّائِمَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ
 وَالنَّجَاةَ مِنَ النَّارِ ط

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

in our religion and in the world and in the Hereafter, and the gaining of Paradise and deliverance from the fire of Hell.

Complete this Du'ā before reaching Rukn Yamānī. Now touch Rukn Yamānī (for acquiring blessings) with both hands or with right hand provided that there is no risk of trouble for you and for others due to crowd. Do not touch with left hand only. If you get a chance, kiss Rukn Yamānī. If you do not get the chance of kissing or touching it, you are not required to kiss the hands having pointed them to Rukn Yamānī. (As people apply a lot of fragrance to Rukn Yamānī these days, those in the state of Iḥrām should take care before they touch or kiss Rukn Yamānī.)

Now after completing the Ṭawāf of three corners of the Holy Ka'baḥ, you are approaching the fourth sacred corner Rukn Aswad. The wall between Rukn Yamānī and Rukn Aswad is called Mustajāb. Here 70,000 angels are deputed to say Āmīn for Du'ā. Ask whatever you desire in your mother tongue, for yourself as well as for all Muslims, or recite Ṣalāt-'Alan-Nabī once on behalf of the entire Ummaḥ – including me, a sinful devotee of Madīnaḥ – recite this Quranic Du'ā as well:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

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

[Kanz-ul-Īmān (Translation of Quran)]

Now you have reached Ḥajar-ul-Aswad, completing the first round. Here people are seen waving their hands from far away, imitating each other as they pass. Doing so is not a Sunnah. As described

earlier, turn towards Ḥajar-ul-Aswad standing in the direction of the green tube light. There is no need to make intention as it has already been made. To start the second round, raise both hands up to ears and recite this Du'ā:

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

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

Du'ā of second round

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَأَبْنُ عَبْدِكَ وَهَذَا مَقَامُ الْعَائِدِ بِكَ
مِنَ النَّارِ ط فَحَرِّمِ لِحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ ط اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكِرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ
وَالْعُصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ط اللَّهُمَّ قِنِي عَذَابَكَ
يَوْمَ تَبْعَثُ عِبَادَكَ ط اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ ط

Translation: Yā Allah عَزَّوَجَلَّ! No doubt, this House is Your House, this Haram is Your Haram, the peace and security (here) has been bestowed by You. And every servant is Your servant and I am also Your servant and I am a son of Your servant. This is the place to beg protection against the fire of Hell from You. So make our flesh and skin Hārām for the fire of Hell. Yā Allah عَزَّوَجَلَّ! Bless us with utmost devotion to (Islamic) faith and inculcate fondness for it in our hearts. And make infidelity, sin and transgression a displeasing thing for us and include us among those who are on the True Path. Yā Allah عَزَّوَجَلَّ! Save us from torment on the day when You will resurrect Your servants and Yā Allah عَزَّوَجَلَّ! Bestow upon me Paradise without accountability.

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

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

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

[Kanz-ul-Īmān (Translation of Quran)]

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

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

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

Du‘ā of third round

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

Translation: Yā Allah عُدُوذَجَلَّ! I seek Your refuge from doubting (in Your commandments) and from polytheism (in Your Being or in Your Attributes), and from discord and hypocrisy, from bad manners, and from bad condition and from doom of wealth and family. Yā Allah عُدُوذَجَلَّ! I beg for Your pleasure and Paradise, and I seek Your refuge from Your wrath

and from Hell. *Yā Allah عَزَّوَجَلَّ! I seek Your refuge from the calamity of the grave and seek Your refuge from every affliction of life and death.*

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

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

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

[Kanz-ul-Īmān (Translation of Quran)]

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

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ

أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ ط

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

Du'ā of fourth round

اللَّهُمَّ اجْعَلْهَا عُمْرَةً مَبْرُورَةً وَسَعِيًّا مَشْكُورًا وَذَنْبًا
 مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ ط يَا عَالِمَ
 مَا فِي الصُّدُورِ أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ط
 اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ
 وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَالْغَنِيَّةَ مِنْ كُلِّ بَرٍّ وَالْفَوْزَ بِالْجَنَّةِ
 وَالنَّجَاةَ مِنَ النَّارِ ط اللَّهُمَّ قِنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي
 فِيهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ ط

Translation: Yā Allah عَزَّوَجَلَّ! Make this ('Umrah of mine) an accepted one, a successful effort and a basis for the forgiveness of my sins and an accepted pious deed and a trading with no loss. O the Knower of the affairs of hearts! Bring me out from darkness (of sins) towards the refulgence (of pious deeds). Yā Allah عَزَّوَجَلَّ! I ask You (the means of) that which makes Your mercy indispensable for me and the means of that which guarantees my forgiveness from You. I ask You to grant me protection from every sin and ability to adopt every good deed and to enter Paradise and to get freedom from Hell. Yā Allah عَزَّوَجَلَّ! Whatever sustenance You have bestowed upon me, make me content with it, increase

virtue in the bounties which You have provided to me and, by Your grace, provide me with good substitute for every loss.



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

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

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

[Kanz-ul-Īmān (Translation of Quran)]

You have reached Ḥajar-ul-Aswad once again. Then, like before, recite the following Du'a raising both hands up to ears:

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

Then, perform the Istilām of Ḥajar-ul-Aswad and begin the fifth round of Ṭawāf. Reciting Ṣalāt-'Alan-Nabī, recite the Du'a for the fifth round of Ṭawāf which is as follows:

Du'ā of fifth round

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

Translation: Yā Allah عَزَّوَجَلَّ! Bless me with the shade of Your 'Arsh on the day when there will be no shade except the shade of Your 'Arsh and nothing would survive except You. Let me drink such a pleasant and tasty sip from Your Prophet's pond (Kawšar) that I would never feel thirst

thereafter. *Yā Allah عَزَّوَجَلَّ I ask You for the goodness of those things which Your Prophet had asked from You, I ask You protection from the evil of the things which Your Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had sought protection from. Yā Allah عَزَّوَجَلَّ I ask for Paradise and its bounties, and (the strength to adopt) all those statements, acts and deeds which would bring me closer to Paradise. I ask You for protection from Hell and (the strength to refrain from) all those statements, acts and deeds which may bring me closer to Hell.*

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

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

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

[Kanz-ul-Īmān (Translation of Quran)]

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

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

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

Du'ā of sixth round

اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ وَحُقُوقًا
 كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا
 فَاغْفِرْهُ لِي وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّي وَأَعِزَّنِي بِحَلَالِكَ
 عَنِ حَرَامِكَ وَبِطَاعَتِكَ عَنِ مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ
 يَا وَاسِعَ الْمَغْفِرَةِ ط اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ وَوَجْهَكَ كَرِيمٌ
 وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ط

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

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

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠﴾

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

[Kanz-ul-Īmān (Translation of Quran)]

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

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

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

Du'ā of seventh round

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

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

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

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

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

[Kanz-ul-Īmān (Translation of Quran)]

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

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

Remember that a Ṭawāf consists of seven rounds and eight Istilāms.

Maqām-u-Ibrāhīm

Now cover your right shoulder with the upper shawl of Ihrām. Come at Maqām-u-Ibrāhīm, and recite the following Quranic verse:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّىٰ ط

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

[Kanz-ul-Īmān (Translation of Quran)]

Ṣalāh for Ṭawāf

Offer two Rak'at Ṣalāh of Ṭawāf near Maqām-u-Ibrāhīm, if space is available near it, otherwise offer it anywhere in Masjid-ul-Ḥarām provided the time is not Makrūh for Ṣalāh. Recite Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ after Sūrah al-Fātiḥah in the first and the second Rak'at respectively. This Ṣalāh is Wājib and it is a Sunnah to offer it immediately after the completion of Ṭawāf. Most people keep their shoulder uncovered even during Ṣalāh; it is Makrūh to do so.

The act of Iḏṭibā' (i.e. keeping the right shoulder uncovered) is done during all the seven rounds of only such Ṭawāf which is followed by Sa'i. If the time is Makrūh, offer this Ṣalāh later. Keep in mind that it is essential to offer this Ṣalāh.

Make Du'a at Maqām-u-Ibrāhīm after having offered two Rak'at Ṣalāh. It is stated in a Ḥadīṣ that Allah عزوجل has said: Whoever makes this Du'a, I will forgive his wrongdoing, remove his grief, bring him out of deprivation, grant him blessings in his trade more than any other trader, and the world will helplessly and miserably approach him even if he does not desire it. (*Ibn 'Asākir, vol. 7, pp. 431*)

Du'ā of Maqām-u-Ibrāhīm

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

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

4 Madanī pearls about offering Ṣalāh at Maqām-u-Ibrāhīm

1. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who offers two Rak'at Ṣalāh behind Maqām-u-Ibrāhīm, his future and past sins will be forgiven, and he will be resurrected on the Day of Judgement with the ones granted peace.' (*Ash-Shifā, Al-Juz-uš-Šānī, pp. 93*)
2. Most people try to offer Ṣalāh behind Maqām-u-Ibrāhīm at any cost even in a huge crowd, whereas some people stand round in a circle holding each others' hands so that their female

companions could offer Ṣalāh inside the circle near Maqām-u-Ibrāhīm, blocking the way for others. Such people should avoid it in crowd. Instead, they should offer Ṣalāh some distance away from Maqām-u-Ibrāhīm so that the Ṭawāf-performing people would not be inconvenienced and they would not also be pushed and shoved.

3. After Maqām-u-Ibrāhīm, the most preferable place to offer this Ṣalāh is the inside of the Holy Ka'bah. Then in Ḥaṭīm under Mīzāb-ur-Raḥmah, then any place throughout Ḥaṭīm, then any place near the Holy Ka'bah, then any place in Masjid-ul-Ḥarām and then any place throughout the Ḥaram of Makkah. (*Lubāb-ul-Manāsik, pp. 156*)
4. It is a Sunnah to offer this Ṣalāh immediately after the Ṭawāf provided that the time is not Makrūh. There should be no delay. If a person who has not offered this Ṣalāh after the Ṭawāf, offers it any time in his life, this will be considered offered, not Qaḍā. However, he has missed a Sunnah, which is a wrongdoing. (*Al-Maslak-ul-Mutaqassit, pp. 155*)

Come at Multazam

After completing Ṣalāh and Du'ā, embrace Multazam. (It is Mustahab to come at Multazam.) The section between Ḥajar-ul-Aswad and the sacred door of the Holy Ka'bah is called Multazam. The blessed door is not included in Multazam. Embrace Multazam with your chest, belly, right cheek and left cheek. Raise both hands above the head and spread them on Multazam or spread right hand towards the blessed door and the left towards Ḥajar-ul-Aswad. Let tears flow and make Du'ā sobbing with extreme humbleness and humility for yourself and the entire Ummah in your native language. This is the place where Du'ā is accepted. One of the Du'ā's made here is as follows:

يَا وَاجِدُ يَا مَا جِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ ط

*O Omnipotent! O the most Honoured! Do not deprive me of the favour
You have granted to me.*

It is stated in a Ḥadīṣ: When I want, I see Jibrāil make this Du'a whilst embracing Multazam. (*Ibn 'Asākir, vol. 51, pp. 164*) To recite Ṣalāt-‘Alan-Nabī once before making this Du'a is better.

Du'a to be made at Multazam

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ اَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا
وَإِخْوَانِنَا وَأَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ وَالْفَضْلِ وَالسَّنَنِ
وَالْعَطَاءِ وَالْإِحْسَانِ ط اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا
وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ ط اللَّهُمَّ إِنِّي عَبْدُكَ
وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ بَابِكَ مُلتَزِمٌ بِاعْتَابِكَ مُتَذَلِّلٌ بَيْنَ
يَدَيْكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ
الْإِحْسَانِ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعَّ وَرْزِي
وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذَنْبِي
وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ ط أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: O Allah **عَزَّوَجَلَّ**! O Creator of this ancient House! Free our necks and those of our ancestors, our mothers (and sisters), our brothers and children from the fire of Hell! O the Forgiver, the Most Merciful, the Most Beneficent, the Most Kind, the Bestower and the Most Generous. O Allah **عَزَّوَجَلَّ**, bless us with good end in all our affairs and save us from remorse in this world and torment in the Hereafter. O Allah **عَزَّوَجَلَّ**! I am Your servant and the son of Your servant. I am standing beneath Your sacred door. I have clung to its doorstep and I am expressing my humbleness before You and I am begging for Your mercy and I fear the torment of Hell, O Ever-Kind (be kind with me at this moment). I implore You to raise my name and lighten the burden of my sins and reform my affairs, cleanse my inner self, illuminate my grave, and forgive my sins and I am begging You for high status in Paradise. *Āmīn*

An important ruling

After performing the Ṭawāf which is followed by Sa'ī, offer Ṣalāh of Ṭawāf before coming to Multazam. In case of performing the Ṭawāf which is not followed by Sa'ī, e.g. a Nafl Ṭawāf or Ṭawāf-uz-Ziyārah (provided Sa'ī of Hajj has already been performed), one should approach Multazam prior to offering the Ṣalāh of Ṭawāf at Maqām-u-Ibrāhīm. (*Al-Maslak-ul-Mutaqassit*, pp. 138)

Drink Zamzam water

A large number of Zamzam water-containing coolers are placed in Masjid-ul-Ḥarām at different points. Come to any water-cooler and drink Zamzam water in three breaths until your stomach is full, whilst standing and facing the Qiblah. (Remember that it is necessary to make the intention of I'tikāf before you drink Zamzam water in any Masjid.)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The difference between us and the hypocrites is that they do not drink Zamzam to their full stomach.’ (*Ibn Mājah*, vol. 3, pp. 489, Ḥadīṣ 3061)

Recite بِسْمِ اللّٰهِ every time you drink Zamzam water and say الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ afterwards. Look at the Holy Ka’bah every time you drink it. Sprinkle the remaining water over the body or moisten the face and the head, etc. Take care that no drop of water falls over the ground. When drinking Zamzam water, make Du’ā as it will be accepted. Here are two sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. ‘This (Zamzam water) is blessed and a meal for the hungry and a cure for the patient.’ (*Abū Dāwūd Tayālsī*, pp. 61, Ḥadīṣ 457)
2. ‘The purpose for which Zamzam is drunk will be fulfilled.’ (*Ibn Mājah*, vol. 3, pp. 490, Ḥadīṣ 3062)

Recite this Du’ā after drinking Zamzam water

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ ط

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

How to make Du’ā whilst drinking Zamzam water

The exegetist of Ṣaḥīḥ Muslim Sayyidunā Imām Nawawī Shāfi’ī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, ‘If a person desires forgiveness or a cure for some disease etc by drinking Zamzam water, it is Mustahab for him to stand facing the Qiblah and recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and then say: O Allah (عَزَّوَجَلَّ)! I have heard a Ḥadīṣ of Your Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has said, ‘The purpose for which Zamzam is

drunk will be fulfilled.' (*Musnad Imām Aḥmad, vol. 5, pp. 136, Ḥadīṣ 1855*)
 O Allah (عَزَّوَجَلَّ)! I am going to drink it so that You would forgive me
 or O Allah (عَزَّوَجَلَّ)! I am going to drink it to be cured of my disease.
 O Allah (عَزَّوَجَلَّ)! You grant me the cure. Many other Du'ā's may be
 made in the same way. (*Al-Īdāh fī Manāsik al-Hajj lin-Nawawī, pp. 401*)

Do not drink very cold water

Avoid drinking very cold water lest it causes hindrance to the acts of worship. Crushing the desire of Nafs, drink water from such cooler that has on it the writing زَمْ زَمْ غَيْرٌ مُبَرَّد (i.e. Zamzam water that is not cold).

Eyesight improves

To see Zamzam water improves the eyesight and removes the sins. To sprinkle three handfuls of it onto the head protects against disgrace. (*Al-Baḥr-ul-'Amīq fil-Manāsik, vol. 5, pp. 2569-2573*)

Tū ḥar sāl Hajj per bulā Yā Ilāhī

Wahān Āb-e-Zamzam pilā Yā Ilāhī

May I perform Hajj every year, O Almighty!

And drink Zamzam water there, O Almighty!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sa'ī of Ṣafā and Marwah

Prepare for Sa'ī between Ṣafā and Marwah. However, if you are tired or occupied, you may take some rest before performing Sa'ī. It should be noted that it is not a Sunnah to perform Idṭibā' in Sa'ī.

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

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

If it is not possible to perform Istilām, then face Ḥajar-ul-Aswad and recite اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ with Ṣalāt-‘Alan-Nabī and come at Bāb-uṣ-Ṣafā immediately. The mount Ṣafā is outside Masjid-ul-Ḥarām. Since it is a Sunnah to place out left foot first whilst exiting a Masjid, do the same here while exiting Masjid-ul-Ḥarām and recite the following Du'ā with Ṣalāt-‘Alan-Nabī:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

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

While reciting Ṣalāt-‘Alan-Nabī, now go uphill at Ṣafā such that you may see the Holy Ka'bah from there. This can be achieved by walking uphill just slightly. Therefore, avoid climbing the mount too high like other people. Then recite the following Du'ā:

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

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

Wrong way

Out of ignorance, many people are seen waving their palms towards the Ka'bah. Likewise, some people signal with their hands and some raise hands up to their ears three times and then drop them; all these are incorrect manners. What you should do is to raise your hands up to your shoulders as in Du'a, whilst facing the Ka'bah. Make Du'a for as long as it takes to recite 25 verses of Sūrah al-Baqarah. Make Du'a humbly whilst pleading and sobbing as this is a place where Du'a is accepted. Pray for the betterment of yourself and all other Muslims including Muslim jinns. It will be a great favour if you make Du'a of forgiveness for me, a sinner (Sag-e-Madinah). Reciting Şalāt-ʿAlan-Nabī make the following Du'a.¹

Du'a of mount Şafā

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط
اللَّهُ أَكْبَرُ ط وَلِلَّهِ الْحَمْدُ ط الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا الْحَمْدُ لِلَّهِ

¹ As intention is not a condition for the Rami of Jamarāt and Wuqūf in 'Arafāt etc. it is not a condition for Sa'i as well. If the Sa'i is performed even without an intention, it will still be valid. However, it is Mustahab to make intention. One will not get the reward if there is no intention.

عَلَى مَا أَوْلَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَلْهَمَنَا ط الْحَمْدُ لِلَّهِ الَّذِي
 هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ط لَا إِلَهَ إِلَّا
 اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
 وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ
 الْأَحْزَابَ ط لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ
 لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ط ﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ
 وَحِينَ تُصْبِحُونَ ﴿ وَاللَّهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
 وَحِينَ تُظْهِرُونَ ﴿ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
 الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ط وَكَذَلِكَ تُخْرَجُونَ ﴿﴾ اللَّهُمَّ
 كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَوَفَّانِي
 وَأَنَا مُسْلِمٌ ط سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ
 أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط اللَّهُمَّ أَحْيِنِي
 عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضَلَّاتِ الْفِتَنِ ط اللَّهُمَّ اجْعَلْنَا
 مِنْ يُحِبُّكَ وَيُحِبُّ رَسُولَكَ وَأُنْبِيَائِكَ وَمَلَائِكَتِكَ وَعِبَادِكَ
 الصَّالِحِينَ ط اللَّهُمَّ يَسِّرْ لِي الْيُسْرَى وَجَنِّبْنِي الْعُسْرَى اللَّهُمَّ
 أَحْيِنِي عَلَى سُنَّةِ رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 وَتَوَفَّنِي مُسْلِمًا وَالْحَقِّقْنِي بِالصَّالِحِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ
 النَّعِيمِ وَاعْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ ط اللَّهُمَّ إِنَّا نَسْأَلُكَ
 إِيْمَانًا كَامِلًا وَقَلْبًا خَاشِعًا وَنَسْأَلُكَ عِلْمًا نَافِعًا وَيَقِينًا
 صَادِقًا وَدِينًا قَيِّمًا وَنَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ
 وَنَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَنَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَنَسْأَلُكَ
 الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْأَلُكَ الْغِنَى عَنِ النَّاسِ ط اللَّهُمَّ صَلِّ
 وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ
 خَلْقِكَ وَرِضَا نَفْسِكَ وَزِينَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا
 ذَكَرَكَ الذَّاكِرُونَ وَغَفَلَ عَن ذِكْرِكَ الْغَافِلُونَ ط أَمِينَ بِجَاهِ
 النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Allah عَزَّوَجَلَّ is the Greatest, Allah عَزَّوَجَلَّ is the Greatest, Allah عَزَّوَجَلَّ is the Greatest. Only He عَزَّوَجَلَّ is worthy of all glorification. Allah عَزَّوَجَلَّ Who has guided us on the right path deserves all glorification. And Allah عَزَّوَجَلَّ Who has blessed us with bounty deserves glorification. Only Allah عَزَّوَجَلَّ is worthy of glorification Who has guided us to the path of virtues. All glorifications are for Allah عَزَّوَجَلَّ only Who has blessed us with righteousness and if He عَزَّوَجَلَّ had not blessed us with righteousness, we could not get it (by our own). Allah عَزَّوَجَلَّ is alone deserving of worship, no one is His partner. For Him is sovereignty. He عَزَّوَجَلَّ is worthy of all sort of admiration. Life and death are under His omnipotence. He عَزَّوَجَلَّ is alive such that He عَزَّوَجَلَّ cannot die. Goodness and virtues are under His authority. He عَزَّوَجَلَّ is Omnipotent. No one is worthy of worship except Allah عَزَّوَجَلَّ Who is One and His promise is true and He عَزَّوَجَلَّ helped His servant and honoured his forces with victory and He عَزَّوَجَلَّ defeated alone all the battalions of evil doers. Nobody is worthy of worship except Allah عَزَّوَجَلَّ. We purely worship Him only even though the unbelievers get annoyed. O Allah عَزَّوَجَلَّ! It is Your saying and Your saying is truth: 'Make Du'ā to Me, I will accept.' And You don't go against Your promise. So O Allah عَزَّوَجَلَّ! You have blessed me with the wealth of Islam. Now I beg You not to withdraw this wealth from me. Keep me a Muslim till I die. Allah عَزَّوَجَلَّ is free from all shortcomings and only He عَزَّوَجَلَّ is worthy of all glorifications. Nobody is worthy of worship except Him and Allah عَزَّوَجَلَّ is the Greatest. There is no strength except that bestowed by Allah عَزَّوَجَلَّ. O Allah عَزَّوَجَلَّ! Shower blessings and salutations on our sovereign Sayyidunā Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and on his kinfolk and his companions and his pious wives and his dynasty and his followers till the Day of Judgement. Yā Allah عَزَّوَجَلَّ! Forgive me, my parents, and all Muslim men and women and send Salām on all Prophets. And all glorifications are for Allah عَزَّوَجَلَّ Who is the Rab of all the worlds.

Completing the Du'ā, recite Ṣalāt-ʿAlan-Nabī, lower your hands and make the intention of Saʿī in your heart. However, it is better to

make verbal intention provided you understand its meaning. Make the following intention:

Intention of Sa'i

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

Translation: O Allah عَزَّوَجَلَّ! I intend to perform the seven rounds of Sa'i between Şafā and Marwaḥ for Your pleasure. Make it easy for me and accept it from me.

Du'a when descending from Şafā/Marwaḥ

اللَّهُمَّ اسْتَعْمِلْنِي بِسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ
وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضَلَّاتِ الْفِتَنِ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّحِيمِينَ ط

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

Whilst busy with Zikr and Şalāt-‘Alan-Nabi, walk from Şafā towards Marwaḥ at a medium pace. (Nowadays this passage has marble flooring and air coolers. There was a time when Sayyidatunā Ḥājirah رَضِيَ اللهُ تَعَالَى عَنْهَا had performed Sa'i. Just for a moment think of that heart-breaking situation when this area was barren with no sign of water and vegetation. Sayyidunā Ismā'il عَلَيْهِ السَّلَامُ was an infant crying desperately out of extreme thirst and Sayyidatunā

Ĥājirah رَحِمَ اللهُ تَعَالَى عَنْهَا was restlessly searching for water in the scorching heat of this rocky land).

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

Du'ā to be recited between green marks

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ ط
 إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَاهْدِنِي لِلسَّبِيلِ الَّتِي هِيَ أَقْوَمُ ط اللَّهُمَّ
 اجْعَلْهَا عُمْرَةً مَبْرُورَةً وَسَعِيًّا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

Translation: O my Rab عَزَّوَجَلَّ, forgive me and have mercy on me. Forgive my wrongdoings that are known to You. Without doubt, You are fully aware but we are not. Without doubt, You are Great and Glorified. Keep me on the straight path. O Allah عَزَّوَجَلَّ! Accept my 'Umrah, make my Sa'ī fruitful and forgive my sins.

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

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

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

A precaution to be taken during Sa'i

At times people are offering Ṣalāḥ at Mas'ā [the place where Sa'i is performed]. For a Ṭawāf-performing person to pass across the front of a Ṣalāḥ-offering person is permissible but for a Sa'i-performing person to do so is impermissible. Therefore, if you come across such a situation during Sa'i, wait unless the Ṣalāḥ-offering person has finished his Ṣalāḥ. However, you can pass across the front of the Ṣalāḥ-offering person using an already passing person as Sutraḥ¹.

Ṣalāḥ of Sa'i is Mustahab

If it is not a Makrūḥ time for Ṣalāḥ, perform two Rak'at Ṣalāḥ in Masjid-ul-Ḥarām, as it is Mustahab. It is reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered two Rak'at Ṣalāḥ having performed Sa'i at the border of Maṭāf in the direction of Ḥajar-ul-Aswad. (*Musnad Imām Aḥmad, vol. 10, pp. 354, Hadīṣ 27313; Rad-dul-Muḥtār, vol. 3, pp. 589*)

¹ **Sutraḥ:** A barrier placed in front of the Ṣalāḥ-offering person so that others may pass across the front of him without committing the sin.

Ḥalq or Taqṣīr

Men should now do either Ḥalq, i.e. get their entire head shaved or Taqṣīr, i.e. get their hair trimmed. It is preferable for them to get Ḥalq done.

Definition of Taqṣīr

Taqṣīr implies cutting the hair of a quarter of the head equal to a finger digit¹ in length. As a caution, cut a bit more than this length to ensure that the shorter hair present in the centre of the head also gets cut equal to a finger digit in length. Some people just cut a few strands of hair with a pair of scissors, which is absolutely wrong for the Ḥanafis, and the restrictions of Iḥrām will not also be terminated in this case.

Taqṣīr for Islamic sisters

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

Congratulations! You have performed 'Umrah.

Sharaf mujh ko 'Umrah kā Maulā diyā hay

Karam mujh gunahgār per yeh barā hay

You have granted me the privilege of 'Umrah

It is a great grace for me, Yā Allah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Each finger has 3 digits and the thumb has 2.

Very important caution

It is often observed that some people keep their shoes/slippers outside the sacred gates of Masjid-ul-Ḥarām and Masjid-un-Nabawī and, on their return from the Masjid; they wear any pair of shoes they like. The person using such slippers/shoes without Shar'ī permission will be sinner for as many times as he wears them. For example, if he wears them 100 times, he will become sinner 100 times for wearing them even if he has taken just one pair of shoes. The rulings for such shoes are like those of Luqṭah (i.e. lost belongings of someone else). If the owner could not be traced, whoever finds this Luqṭah can use it only when he is Faqīr. Otherwise, he has to donate it to some Faqīr.

Ruling on taking others shoes unlawfully

Whoever has committed such a mistake anywhere in the world is a sinner. It is Fard for the one who has made personal use of Luqṭah (i.e. lost belongings of someone else) to repent of it and return slippers, shoes and all such things to their owners. If the owners have passed away, he must give these things to the heirs of the owners. If it is not possible either, he must give the things to some Miskīn. If he has lost the things, he must pay their price to the Miskīn or some Masjid or Madrasah, provided it is impossible to pay the price to the owners or to their heirs. (For detailed rulings on Luqṭah, study from page 471 to 484 of *Bahār-e-Shari'at*, volume 2.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Advice for Islamic sisters

Islamic sisters should offer Ṣalāh where they are staying. For them to come to Masjidayn Karīmayn to offer Ṣalāh is a mistaken idea. The objective is to earn reward, and our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There is more reward for woman in

offering Ṣalāh at her home rather than offering it in my Masjid (i.e. Masjid-un-Nabawī).’ (*Musnad Imām Aḥmad Bin Ḥanbal, vol. 10, pp. 310, Hadīṣ 27158*)

Seven Ḥarām acts during Ṭawāf

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

1. To perform Ṭawāf without Wuḍū.
2. To make Ṭawāf on some carriage or on someone’s back without a valid excuse.
3. To crawl or drag oneself whilst sitting during Ṭawāf without a valid excuse.
4. To make Ṭawāf in the opposite direction keeping the Ka’bah at right side.
5. To pass from inside the Ḥaṭīm during Ṭawāf.
6. To perform less than seven rounds.
7. Unveiling of a quarter of that part of the body which is included in ‘Satr’. For example, unveiling of a quarter of thigh is Ḥarām. Likewise, unveiling of a quarter of the ear or the wrist of an Islamic sister is Ḥarām. (*Bahār-e-Shar’at, vol. 1, pp. 1112*)

Islamic sisters pay very little attention to this ruling. During Ṭawāf, especially when doing Istilām of Ḥajar-ul-Aswad, a quarter of the wrists of several Islamic sisters is unveiled, even sometimes complete wrist is unveiled, which is Ḥarām. Unveiling the ear or the wrist to a non-Maḥram male is Ḥarām even besides Ṭawāf. (In order to learn detailed rulings about Islamic veiling, study the book ‘*Parday kay bāray mayn Suwāl Jawāb*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.)

Eleven Makrūh acts during Ṭawāf

1. Useless talking.
2. To make Du'ā, do Ṣikr, recite Na'at, etc. aloud.
3. To recite couplets other than the ones containing Ḥamd, Ṣalāt and Manqabat.
4. To perform Ṭawāf in unclean clothes (as a caution, don't carry used shoes/slippers with you during Ṭawāf).
5. Raml
6. Iḏṭibā'
7. Not to kiss Ḥajar-ul-Aswad whenever required.
8. To perform Ṭawāf with longer intervals in between the rounds of Ṭawāf. However, there is no harm if one needs to go to the toilet or to make Wuḏū. He may leave. He should resume Ṭawāf from where he had left; there is no need to restart from the beginning.
9. To start the next Ṭawāf without offering the two Rak'āt Ṣalāh of the previous one. However, if the time is Makrūh for Ṣalāh, there is no harm in doing so. For example, several Ṭawāfs may be performed without offering Ṣalāh of Ṭawāf from Ṣubḥ-e-Ṣādiq till 20 minutes after the appearance of the edge of the sun at sunrise or after offering Ṣalāt-ul-'Aṣr till sunset. However, after the elapsing of Makrūh timing, two Rak'āt Ṣalāh will have to be offered for each Ṭawāf.
10. To eat anything during Ṭawāf.
11. To perform Ṭawāf in the intense need of passing urine or breaking wind etc. (*Bahār-e-Sharī'at*, vol. 1, pp. 1113; *Al-Maslak-ul-Mutaqassit lil-Qārī*, pp. 165)

Seven permissible acts during Sa'i and Ṭawāf

1. To make Salām
2. To reply to Salām
3. To talk when necessary
4. To drink water (eating is also allowed during Sa'i).
5. To recite verses of Ḥamd, Na'at or Manqabat in low voice.
6. To pass, during Ṭawāf, across the front of someone offering Ṣalāh as Ṭawāf is also like Ṣalāh. However, passing is impermissible during Sa'i.
7. To ask or answer an Islamic ruling. (*ibid*, pp. 1114; *ibid*, pp. 162)

Ten Makrūh acts in Sa'i

1. Performing Sa'i with longer intervals in between its rounds. However, one may leave to relieve oneself or to make Wuḍū if it becomes invalid, although Wuḍū is not a requisite for Sa'i.
2. Buying
3. Selling
4. Useless talking
5. Looking here and there uselessly is Makrūh in Sa'i and more Makrūh in Ṭawāf.
6. Not to climb Ṣafā or
7. Marwaḥ (climb a little, not up to the top).
8. For males not to run between the green marks without a valid reason.

9. Delaying Sa'ī too much after Ṭawāf.
10. Unveiling of Satr-e-'Awrat. (*ibid*, pp. 1115)

Four miscellaneous rulings regarding Sa'ī

1. Performing Sa'ī by walking on foot is Wājib. However, performing it by sliding whilst sitting, or riding is permissible in case of compulsion. (*Lubāb-ul-Manāsik*, pp. 178)
2. Cleanness is not a conditional requirement for Sa'ī. A woman suffering from menses may also perform Sa'ī. (*'Ālamgīrī*, vol. 1, pp. 227)
3. It is Mustahab to perform Sa'ī in the state of Wuḍū with cleanness of body and clothes. (*Bahār-e-Sharī'at*, vol. 1, pp. 1110)
4. Whilst starting Sa'ī, first recite Du'ā of Ṣafā and then make the intention of Sa'ī. There are several rituals performed before Sa'ī such as Istilām of Ḥajar-ul-Aswad, climbing Ṣafā and making Du'ā, etc. It is better to make a separate intention before performing each of them. However, if the intention of performing the pre-Sa'ī rituals for earning reward is present in the heart, this is also sufficient.

Important advice for Islamic sisters

Islamic sisters should keep themselves apart from males. Most of the unwise women intrude into the males' crowd in order to touch Ḥajar-ul-Aswad and Rukn Yamānī or to become closer to the Holy Ka'bah. How shameful it is! It is advisable for Islamic sisters to perform Ṭawāf at 12 noon as the crowd is small at that time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pilgrimage to Madīna-tul-Munawwarāh

*Hasan Hajj kar liyā Ka'bah say ānkhaun nay ziyā pāyī
Chalo daykhayn woh bastī jis kā rastaḥ dil kay andar ḥay*

*O Hasan! We have performed Hajj, blessing our eyes with the
vision of the Holy Ka'bah*

*Let's now behold the sacred and beloved city that has its
attachment to our heart*

Method of enhancing fervour

Those travelling to the sacred city of Madīna-tul-Munawwarāh should keep on reciting Na'at and Ṣalāt-ʿAlan-Nabī throughout the journey. You may also listen to inspiring Na'ats via a cassette player.

! إِنَّ بِنَاءَ اللَّهِ عَزَّوَجَلَّ This will be a means of enhancing your fervour. Keep pondering on the sacredness and holiness of this city¹. This will further augment enthusiasm in your heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ During stay in Makkah and Madīnah you should read books regarding the sanctity of these cities for enhancing your fervour and enthusiasm. Go through Na'at books such as *Ḥadāiq-e-Bakhshish* by Imām Aḥmad Razā Khān عَلَيْهِ السَّلَامُ and *Ḍauq-e-Na'at* by Maulānā Ḥasan Razā Khān عَلَيْهِ السَّلَامُ.

How long will it take to get to Madīnah?

The distance between Makka-tul-Mukarramah and Madīna-tul-Munawwarah is almost 425 kilometres that is usually covered by bus within almost 5 hours. During Hajj season, however, it takes almost 8 to 10 hours to cover this distance because of slow and safe driving and some other reasons. The bus halts at the 'Markaz for welcoming Hujjā' where passports are submitted and cards are issued which Hujjā should keep safely. The official formalities here sometimes take many hours to be completed. Remain cool, calm and collected as the fruit of patience is very sweet.

Soon you will joyfully be wandering around the beautiful streets of Madīnah and beholding the Green Dome! As soon as your eye falls on the luminous minaret of Masjid-un-Nabawī and the Green Dome from afar, you would feel your heart pounding with excitement and tears would spontaneously well up in your eyes.

The breeze of Madīnah will be refreshing your senses, making you feel a spiritual revitalization. If possible, enter this sanctified city barefoot with tears in eyes.

Jūtay utār lo chalo bā-hosh bā-adab

Daykhō Madīnay kā ḥasīn gulzār ā gayā

*Take off shoes and proceed rationally and reverently
Behold! The beautiful garden of Madīnah has approached*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

Quranic proof for remaining barefoot

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

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

فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

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

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah ̤āhā, verse 12)

If this is the high status accorded to the mount Sinā that Allah عَزَّوَجَلَّ ordered Sayyidunā Mūsā عَلَيْهِ السَّلَام وَعَلَيْهِمَا السَّلَامُ to remain barefoot, then imagine how greatly one would be required to show reverence in Madīnah! Despite being a resident of Madīnah, Imām Mālik عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى never wore shoes in this blessed city. (*At-Tabaqāt-ul-Kubrā lish-Sha'rānī, vol. 1, pp. 76*) He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى never rode a horse in Madīnah-tul-Munawwarah. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى has said: I feel shyness from Allah عَزَّوَجَلَّ to ride my horse over the land under which His Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests. (*Ihyā-ul-'Ulūm, vol. 1, pp. 48*)

Preparation for the visit

Prior to visiting the sacred mausoleum of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهِ وَسَلَّمَ, keep your luggage at a safe place (in your hotel room etc.). If you are hungry or thirsty, eat/drink something. In short, free yourself of every such thing that may affect your concentration. Make Wuḍū and use a Miswāk or, better still, perform Ghusl. Wear clean or new white clothes and a new turban, if possible. Apply kohl and fragrance preferably musk, and enter the blessed Masjid with tears in eyes. (*Bahār-e-Sharī'at, vol. 1, pp. 1223*)

Grand Green Dome appears

The green dome that you used to see in pictures is now in front of your eyes. A sight for which the hearts of devotees are restless and

eyes are tearful! By Allah عَزَّوَجَلَّ, the beauty of Rauḍaḥ-e-Rasūl (the blessed resting place of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is matchless on the earth and even in the Paradise.

*Firdaus kī bulandī bhī chū sakay na is ko
Khuld-e-Barīn say aunchā mīḥay Nabī kā rauḍaḥ*

*Even the loftiness of Firdaus cannot touch it
Rauḍaḥ of Prophet is higher than even Khuld-e-Barīn*

(Wasāil-e-Bakhshish, pp. 298)

It is stated in a footnote added on page 298 of the book ‘Wasāil-e-Bakhshish’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The Arabic word رَوْضَه [Rauḍaḥ] literally means a ‘garden’. The word Rauḍaḥ used in the foregoing couplet refers to the piece of land on which the blessed body of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests. Describing its sanctity, Islamic jurists رَحْمَةُ اللهِ تَعَالَى have stated: The piece of the land that is in contact with the blessed body of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is more sacred than even the Holy Ka’baḥ, ‘Arsh and Kursī. (*Durr-e-Mukhtār*, vol. 4, pp. 62)

Enter via Bāb-ul-Baqī’

Now come at Bāb-ul-Baqī’¹ reverentially and rationally, with tears in eyes. If you cannot weep, at least wear a weeping look on the face.

Now recite الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ and then halt a bit as if

¹ This is situated at the eastern side of Masjid-un-Nabawī. The guards deputed there usually do not allow people to enter through Bāb-ul-Baqī’. Therefore, people enter through Bāb-us-Salām. In this manner, they enter from the direction of the blessed head of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is contrary to Islamic manners as one should enter the mausoleum of the pious from the direction of their feet. If one tries, he may enter via Bāb-ul-Baqī’, especially when there is no crowd.

you are asking permission from the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to enter his majestic court. Now recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, place your right foot into the Masjid and enter Masjid-un-Nabawī extremely reverentially.

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

*Chalā hūn aik mujrim kī taraḥ mayn jānib-e-Āqā
Naẓar sharminaḥ sharminaḥ, badan larzīdaḥ larzīdaḥ*

*Like a culprit, towards my lord, I am proceeding
With my eyes lowering and my body trembling*

Ṣalāḥ in gratitude

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

Appearing before Golden Grille

Now, with immense reverence and devotion, come at the sacred Muwājahaḥ from the direction of the blessed feet, facing the Golden Grille, lowering head and eyes, perspiring, weeping and trembling with shame of sins but having hope of mercy and blessings from the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Holy Prophet ﷺ is facing the Qiblah inside his sacred tomb. If you come at the sacred Muwajahah from the direction of the blessed feet, the sight of the Noble Prophet ﷺ will directly be towards you, which will increase your fervour in addition to being a means of acquiring success in the world as well as in the Hereafter. (*Bahār-e-Sharī'at*, vol. 1, pp. 1224)

In what direction is his blessed countenance?*

Now with utmost respect, face the Golden Grille with your back towards the Qiblah, and stand under the large chandelier directly facing the direction of the silver nails driven into the eastern side of the blessed golden door. Stand at about two yards distance with utmost respect facing the Beloved and Blessed Rasūl ﷺ like you stand in Ṣalāh. In *Fatāwā 'Ālamgīrī* and various other books of Fiqh it is mentioned يَقِفُ كَمَا يَقِفُ فِي الصَّلَاةِ, i.e. stand in the court of the Holy Prophet ﷺ as one stands in Ṣalāh.

Remember! The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah ﷺ is alive just like his blessed visible life in his sacred mausoleum. He ﷺ is seeing you and is aware of even the thoughts of your heart.

Beware! Avoid kissing and touching the Golden Grille as it is contrary to manners because our hands are not worthy of touching the Grille. Hence stand 2 yards away. Isn't it a great privilege that the Most Beloved Prophet ﷺ has let you come close to his resting place and his merciful sight is now towards you! (*Bahār-e-Sharī'at*, vol. 1, pp. 1224-1225)

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

Make Salām to Holy Prophet ﷺ

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

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْكَ
يَا رَسُولَ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ط السَّلَامُ
عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ ط السَّلَامُ عَلَيْكَ وَعَلَىٰ أٰلِكَ
وَاصْحَابِكَ وَ أُمَّتِكَ أَجْمَعِينَ ط

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

Continue to say Salām with different titles. If you cannot do so, then continue to recite **السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**. You should then convey Salām on behalf of all those who have requested you to do so. It is my (the author's) humble request to all those Islamic brothers and sisters reading this book to convey my Salām as well. You will be doing me a great favour.

Continue to make as much Du'ā as possible and go on begging him for intercession in these words: **أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ**, i.e. *I am begging you for intercession, Yā Rasūlallāh صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

Make Salām to Şiddiq Akbar رَضِيَ اللهُ عَنْهُ

Then moving slightly eastward (i.e. towards your right) for about half a yard, stand in front of the small opening with respect and say Salām to Sayyidunā Abū Bakr Şiddiq رَضِيَ اللهُ تَعَالَى عَنْهُ.

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

Salām be upon you, O the successor of the Holy Prophet! Salām be upon you, O the vicegerent of the Holy Prophet! Salām be upon you, O the companion of the Holy Prophet in the cave!

Make Salām to Fārūq A'zam رَضِيَ اللهُ عَنْهُ

Then shift slightly eastwards (i.e. towards your right) for about half a yard. Stand facing the last opening of the Golden Grille and say Salām to Sayyidunā Fārūq A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط السَّلَامُ عَلَيْكَ يَا مُتِمِّمَ
الْأَرْبَعِينَ ط السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

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

Make Salām to Shaykhayn رَضِيَ اللهُ عَنْهُمَا together

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

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

Salām be upon both of you, O the successors of the Holy Prophet! Salām be upon both of you, O the vicegerents of the Holy Prophet! Salām, Allah's mercy and blessings be upon both of you who are resting beside the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I beg both of you to intercede with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for me. May Allah عَزَّوَجَلَّ send Salām and blessings upon him and both of you!

Make following Du'ās

All these courts are sacred places where one's Du'a is accepted. Make Du'a for the betterment of your Hereafter. Make Du'a of forgiveness for your parents, your spiritual guide, your teachers, children, friends and the entire Ummah. Especially seek intercession from the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If you are

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

able to recite the following couplet of Sag-e-Madīnāh 12 times at this blessed place, you will be doing me a great favour.

*Paṛausī khuld mayn 'Aṭṭār ko apnā banā lījiye
Jāhān ḥayn itmay iḥsān aur iḥsān Yā Rasūlallāh*

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

12 Madanī pearls

1. Make Du'ā near the blessed Mimbar (i.e. a pulpit-like raised structure).
2. Come to the orchard of Paradise and offer two Rak'at Nafil Ṣalāh over there provided the time is not Makrūh. Make Du'ā afterwards. (The space between the blessed Mimbar and the sacred Ḥujrah [i.e. blessed room of the Holy Prophet ﷺ] is referred to as an orchard of Paradise in a Ḥadīṣ.)
3. Do not waste even a single moment for as long as you are blessed with the stay in Madīna-tul-Munawwarah.
4. If possible, spend most of your time in Masjid-un-Nabawī in the state of cleanness, offering Ṣalāh, reciting the Quran and Ṣalāt-'Alan-Nabī and making Zikr. Worldly conversation should be avoided in any Masjid, especially in this Holy Masjid.
5. How wonderful it would be for you to be blessed with keeping a fast in Madīna-tul-Munawwarah, especially on a hot summer day as intercession is promised to the one doing so!
6. Every good deed performed here is equivalent to fifty thousand good deeds. Therefore, make strenuous efforts to perform worship. Do reduce your intake. As long as possible, give charity especially to the deserving locals.

7. Recite the entire Quran at least once here and once in the Ḥaṭīm of the Holy Ka'bah.
8. As it is an act of worship to look at the Holy Ka'bah and the Holy Quran, it is also an act of worship to look at the blessed mausoleum. Therefore, reap its blessings reverently in abundance and present Ṣalāt and Salām.
9. After the daily five Ṣalāhs or every morning and evening, present yourself in front of the Golden Grilles in the direction of the blessed face of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and present Salām.
10. Whether you are in the city or in suburbs, whenever you see the Green Dome, turn towards it immediately and recite Ṣalāt and Salām with hands folded respectfully. Do not proceed without doing it as this is contrary to manners.
11. As long as possible, try to offer Ṣalāh in the very first Masjid made in the era of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Its length and width were 50 yards each. The very first Masjid was extended later on. To offer Ṣalāh in the extended area of the Masjid is also like offering Ṣalāh in Masjid-un-Nabawī.
12. Do not do Ṭawāf [i.e. move around] the blessed mausoleum. Neither prostrate yourself nor bow down like Rukū'. The reverence for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lies in obeying him. *(Derived from Bahār-e-Sharī'at, vol. 1, pp. 1227-1228)*

Recite near Golden Grille

If anyone recites the Quranic verse

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
 يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

standing in front of the sacred grave of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then recites صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ يَا رَسُولَ اللهِ 70 times, an angel replies saying, 'O so and so person! May Allah عَزَّوَجَلَّ send Ṣalāt and Salām upon you!' The angel then makes Du'ā for that person, 'O Allah عَزَّوَجَلَّ, fulfill his every need.' (*Al-Mawāhib-ul-Ladunniyah*, vol. 3, pp. 412)

Don't turn your back towards Golden Grille for Du'ā

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

*Ka'baḥ kī 'aẓmataun kā munkir naḥīn ḥūn laykin
Ka'baḥ kā bhī ḥay Ka'baḥ mīḥay Nabī kā rauḍaḥ*

*I do not deny the sanctity of the Ka'baḥ
But the blessed Rauḍaḥ is the Ka'baḥ of Ka'baḥ*

(*Wasāil-e-Bakhshish*, pp. 298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward of fifty thousand I'tikāf

Whenever you enter the blessed Masjid, do not forget to make the intention of I'tikāf. By doing this, you will get the reward of fifty thousand Nafl I'tikāf. In addition, it will also become permissible to

eat, drink and do Iftār within the Masjid. The intention for I'tikāf is as follows:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I make the intention of Sunnah I'tikāf¹.

Reward of five Hajj daily

One should offer a minimum of 40 Ṣalāh in Masjid-un-Nabawī. In fact, offer all your Farḍ Ṣalāh in this blessed Masjid. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever makes Wuḍū and leaves with the intention of performing his Ṣalāh in my Masjid, will receive the reward of one Hajj.' (*Shu'ab-ul-Īmān, vol. 3, pp. 499, Ḥadīṣ 4191*)

Say Salām orally

Say memorized Salām orally in the court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as it seems rather strange to say Salām and make Du'ā there reading from a book. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is resting in his sacred grave facing the Qiblaḥ with complete physical life, and is fully aware of even our heart-feelings. Therefore, it does not seem appropriate to say Salām reading from a book.

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

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

Old woman blessed with grand vision

During my (the author's) visit to Madīnah in 1405 AH, the late Hāji Ismā'īl, a spiritual brother of mine, told me the following parable. Almost two or three years back, an 85-year-old woman came to perform Hajj. During her visit to Madīnah, whilst she was present in front of the Golden Grille, she made Salām in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in her broken words. Meanwhile, she caught sight of a lady reciting Ṣalāt and Salām in extremely eloquent words reading from a book.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Await expectantly!

It is an act of reward to look at the Green Dome and the blessed Hujrah. Try to spend most of your time in Masjid-un-Nabawī reciting Ṣalāt and Salām eagerly and looking at the blessed Hujrah reverentially. Imagine as though our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would soon come out of his blessed Hujrah. Let your tears flow in the desire of being blessed with the vision of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Blessed vision

During my (the author's) visit to Madīnah on the occasion of the Hajj of 1400 AH, I met a young Hājī from Karachi who told me that he was once sitting by the Golden Grille behind the blessed Hujrah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when he saw in wakefulness that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had come out of the blessed Hujrah. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to that young Hājī, 'Ask for whatever you desire!'

That young Hājī goes onto say that he was so enraptured and engrossed in the blessed vision that he dared not ask for anything. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then returned to his blessed Hujrah, leaving the young Hājī overwhelmed.

Do not spit in sacred streets

Neither spit in the streets of Makkah and Madīnah nor blow your nose there. Aren't you aware that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed these streets!

Jannat-ul-Baqi'

Many graves and tombs in Jannat-ul-Baqi' and Jannat-ul-Ma'lā in Makkah have been mercilessly and disrespectfully destroyed. The graves of thousands of eminent companions, great Auliya and those of even the family members of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have been obliterated.

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

in Sharī'ah. It is stated in *Rad-dul-Muhtār* that if a certain path was built after demolishing the graves underneath it, it is Ḥarām to walk on that path.

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

Salām to those buried in Jannat-ul-Baqī'

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

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

Broken heart

Alas! There was a time when this sacred place used to be 'served' by true devotees of the Holy Prophet. The Imāms of the blessed Masājid were also true devotees, from the Aḥl-us-Sunnah wal-Jamā'ah. During the sermon of Jumu'ah, indicating with his hands towards the Prophet's sacred grave, when the Imām recited الصَّلَاةُ وَالسَّلَامُ عَلَى هَذَا النَّبِيِّ (i.e. Ṣalāt and Salām be upon this Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), thousands of devotees would become overcome with emotion and start weeping.

Farewell visit

When the heart breaking moment of departure from Madinah arrives, proceed towards the sacred Muwajahah weeping. If you cannot weep, wear a weeping look on the face. Recite Salāt and Salām whilst weeping. Then express your feelings in an imploring manner like this:

Al-Wadā' Yā Rasūlallāh ﷺ

الْوَدَاعُ يَا رَسُولَ اللَّهِ ط الْوَدَاعُ يَا رَسُولَ اللَّهِ ط
 الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ يَا رَسُولَ اللَّهِ ط
 الْفِرَاقُ يَا حَبِيبَ اللَّهِ ط الْفِرَاقُ يَا نَبِيَّ اللَّهِ ط الْاَمَانُ يَا حَبِيبَ اللَّهِ ط
 لَا جَعَلَهُ اللَّهُ تَعَالَى آخِرَ الْعَهْدِ مِنْكَ وَلَا مِنْ زِيَارَتِكَ وَلَا مِنَ الْوُقُوفِ
 بَيْنَ يَدَيْكَ إِلَّا مِنْ خَيْرٍ وَعَافِيَةٍ وَصِحَّةٍ وَسَلَامَةٍ إِنْ عَشْتُ إِنْ شَاءَ
 اللَّهُ تَعَالَى جُنَّتْكَ وَإِنْ مِتُّ فَأُودِعْتُ عِنْدَكَ شَهَادَتِي وَأَمَانَتِي وَعَهْدِي
 وَمِيثَاقِي مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ وَهِيَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط ﴿سُبْحَانَ رَبِّكَ
 رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٧٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿٧٨٢﴾﴾ آمِينَ، آمِينَ، آمِينَ، يَا رَبَّ الْعَالَمِينَ بِحَقِّ طَهٍ وَيُسِّسِ

Al-Wadā' Tājdār-e-Madīnah

<p><i>Āh! Ab waqt-e-rukhsat hay āyā</i> <i>Şadma-e-hijr kaysay sahūn gā</i> <i>Bay-qarārī baḥī jā raḥī hay</i> <i>Dil huwā jātā hay pārah pārah</i></p>	<p><i>Al-Wadā' Tājdār-e-Madīnah</i> <i>Al-Wadā' Tājdār-e-Madīnah</i> <i>Hijr kī ab ghāḥrī ā raḥī hay</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Kis taraḥ shauq say mayn chalā thā</i> <i>Āh! Ab chūitā hay Madīnah</i></p>	<p><i>Dil kā ghunchah khushī say khilā thā</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Kūay Jānān kī rangīn fazāon!</i> <i>Lo Salām ākhirī ab ḥamārā</i></p>	<p><i>Ay mu'aṭṭar mu'ambar ḥawāon</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Kāsh! Qismat mayrā sāth dayī</i> <i>Jān qadmaun pay qurbān kartā</i></p>	<p><i>Mawt bhī yāwarī mayrī kartī</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Sauz-e-ulfat say jaltā rahūn mayn</i> <i>Mujh ko dīwānah samjhay zamānah</i></p>	<p><i>'Ishq mayn tayray ghultā rahūn mayn</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Mayn jahān bhī rahūn mayray Āqā</i> <i>Itijā mayrī maqbūl farmā</i></p>	<p><i>Ĥo nazar mayn Madīnay kā jalwah</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Kuch na ḥusn-e-'amal kar sakā hūn</i> <i>Bas yeḥī hay mayrā kul asāsaḥ</i></p>	<p><i>Nazr chand ashk mayn kar rahā hūn</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>
<p><i>Ānkḥ say ab huwā khūn jāri</i> <i>Jald 'Aṭṭar ko pḥir bulānā</i></p>	<p><i>Rūḥ per bhī hay ab ranj tāri</i> <i>Al-Wadā' Tājdār-e-Madīnah</i></p>

Like before, present Salām in the blessed courts of Shaykhayn Karīmāy. Make Du'ā tearfully and plead for repeated visits to Madīnah. Ask for an easy death with Īmān in Madīnah and burial in Jannat-ul-Baqī'.

Then, return with tears in eyes, repeatedly turning around to look at the Prophet's sacred mausoleum with wistfulness. Leave like the child who is being separated from his loving mother, crying and looking back at her all the time expecting her to call him back and

embrace him. How fortunate would be the one who, at such a moment, is blessed with the embrace by the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and with death at his blessed feet!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ziyārāt (holy sites) in Makka-tul-Mukarramah

Birthplace of Holy Prophet ﷺ

‘Allāmah Quṭbuddīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِ has said: The Du‘ā made at the birthplace of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is accepted. An easy way to get to here is to exit via any of the adjacent doors of the mount Marwah and walk on the right side of the houses situated beside the mountain. After walking a little, this sacred house will appear. The mother of Sultan Ḥārūn Rashīd عَلَيْهِ رَحْمَةُ اللَّهِ الْمَجِيدِ had a Masjid constructed on this spot but this extremely sacred house has now been converted into a Madrasah and library. A board with the writing مَكْتَبَةُ مَكَّةَ الْمُكْرَمَةِ ‘Maktabah Makka-tul-Mukarramah’ is on display here.

Jabal Abū Qubays

It is said that this is the first mountain in the world. It lies in front of the Holy Ka’bah near the mount Ṣafā. The Du‘ā made at this mountain is accepted. The people of Makkaḥ when affected by droughts used to come here and make Du‘ā. It is stated in a Ḥadīṣ that Ḥajar-ul-Aswad descended onto it from Paradise. (*Attarghīb Wattarhīb, vol. 2, pp. 125, Ḥadīṣ 30*)

This mountain is also referred to as 'Al-Amīn' as Ḥajar-ul-Aswad remained intact over it during the storm of Sayyidunā Nūḥ. On the occasion of the construction of the Holy Ka'bah, this mountain called out to Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and told him that Ḥajar-ul-Aswad was present over it. (*Balad-ul-Amīn, pp. 204*)

It is also reported that this is the spot where Ḥajar-ul-Aswad descended from Paradise and where the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon. As Makka-tul-Mukarramah is surrounded by mountains, people used to climb this mountain for sighting the moon. As remembrance, a Masjid named Masjid Ḥilāl was built here which used to be called Masjid Bilāl by some people. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

Unfortunately, this blessed Masjid was demolished and a palace was constructed in its place. During the Hajj of 1409 AH a bomb exploded near the palace, killing many people. As a result, it is now a high security area. In view of the security of the palace, the Wuḍū area that existed in the tunnel of the mountain has also been demolished. It is reported that Sayyidunā Ādam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is buried here. According to another narration he عَلَيْهِ السَّلَامُ is buried in Masjid Khayf in Minā. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

House of Khadija-tul-Kubrā رَضِيَ اللهُ عَنْهَا

As long as the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived in Makkaḥ, he stayed in this blessed house. All the blessed offspring of the Holy Prophet except for Sayyidunā Ibrāhīm رَضِيَ اللهُ تَعَالَى عَنْهُ were born in this sacred house. Many a time, Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ presented himself in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the same house. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also received many Quranic revelations in this house. After Masjid-ul-Ḥarām,

there is no place in Makkaḥ superior to this house but regretfully it has now been obliterated completely, and a walkway has been made here. Exiting via the adjacent door of the mount Marwaḥ, you can only behold the aura of this house looking towards left with desperate eyes.

Cave of Jabal Ṣaur

This cave is situated on the right side of Makkaḥ towards the suburb of Masfalaḥ approximately 4 kilometres away. This is the sacred cave which is mentioned in the Holy Quran. This is the very same blessed cave where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beloved companion, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ spent three nights during migration (Ḥijrah). When the enemies reached the mouth of the cave in search of them, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ became dejected and said: Yā Rasūlallāh! Our enemies have approached us. If they look down, they will see us. Comforting and encouraging him, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Grieve not, no doubt Allah (عَزَّوَجَلَّ) is with us. لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah at-Taubah, verse 40)

This is the mountain where Qābil martyred Sayyidunā Ḥābīl رَضِيَ اللهُ تَعَالَى عَنْهُ.

Cave of Ḥirā

This is the place where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to do worship and meditation prior to declaring his Prophethood. This cave faces the direction of the Qiblaḥ. This is where the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received the first revelation (i.e. first five verses of Sūrah al-‘Alaq). The cave is situated in Jabal Nūr on

the eastern side of Masjid-ul-Ḥarām about 3 kilometres away. The cave of Ḥirā is superior to the cave of Šaur as the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent only 3 nights in the latter while he lived for a month in the former.

Dār-ul-Arqam

Dār-ul-Arqam was situated in the vicinity of mount Šafā. When the situation in early Islamic era became very desperate, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sought refuge in this blessed house. Several eminent people embraced Islam in this house such as Sayyidunā Ḥamzah, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا etc.

It is in this house that the verse يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٥ was revealed. On this spot, the mother of caliph Ḥārūn Rashīd عَلَيْهِ رَحْمَةُ اللهِ الصَّغِيرِ had a Masjid constructed which was renovated by many succeeding caliphs during their reign. No sign of this house exists now and it has been included in Masjid-ul-Ḥarām.

Masfalāh

This is indeed a very historic locality. Sayyidunā Ibrāhīm Khalīlullāh عَلَيْهِ رَحْمَةُ اللهِ الصَّلَاةُ وَالسَّلَام used to live here. Eminent Ṣaḥābah like Sayyidunā Abū Bakr, Sayyidunā ‘Umar and Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُمْ also lived here. This area lies in the direction of Mustajār (wall of the Holy Ka’bah).

Jannat-ul-Ma’lā

After Jannat-ul-Baqī’, Jannat-ul-Ma’lā is the world’s holiest graveyard. Sayyidatunā Khadija-tul-Kubrā, Sayyidunā ‘Abdullāh Ibn ‘Umar and many companions رَضِيَ اللهُ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ, Auliya and pious people are resting here.

Alas! The sacred graves and even the headstones have been obliterated in the name of making roads there. It is better to stand outside the graveyard and make Salām from far.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَإِنَّا
 إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ ط نَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ الْعَافِيَةَ ط

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

Make Du'ā for yourself, your parents, family, friends and the entire Ummaḥ, and make Iṣāl-e-Šawāb for those buried in Jannat-ul-Ma'lā. Du'ā is accepted here.

Masjid jinn

This Masjid is situated near Jannat-ul-Ma'lā. Listening to the recitation of the Holy Quran from the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during Ṣalāt-ul-Fajr, a group of jinn embraced Islam in this Masjid.

Masjid-ur-Rāyah

This Masjid is situated in the vicinity of Masjid Jinn on the right-hand side. The word رَايَه (Rāyah) in Arabic refers to a flag. This is the historic spot where the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ planted a flag on the occasion of the conquest of Makkah.

Masjid Khayf

This Masjid is located in Minā. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Ṣalāḥ here on the occasion of Ḥijja-tul-Wadā'. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'صَلِّي فِي مَسْجِدِ الْخَيْفِ سَبْعُونَ نَبِيًّا' That is,

seventy Prophets عَلَيْهِ السَّلَام offered Ṣalāh in Masjid Khayf. (*Mu'jam Awsaṭ, vol. 4, pp. 117, Ḥadīṣ 5407*) He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated that the graves of seventy Prophets عَلَيْهِ السَّلَام are present in Masjid Khayf. (*Mu'jam Kabīr, vol. 12, pp. 316, Ḥadīṣ 13525*)

This Masjid has now greatly been extended. The visitors should behold this Masjid with reverence and present Salām in the courts of the Prophets in following words: **اَلْسَّلَامُ عَلَیْكُمْ يَا اَنْبِیَاءَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهُ**. Then make Iṣāl-e-Ṣawāb and Du'ā.

Masjid Ji'irrānāh

This Masjid is located about 26 kilometres from Makkaḥ on the road to Taif. You should put on Iḥrām for 'Umraḥ here as the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also put on Iḥrām for 'Umraḥ here on his return after the conquest of Taif. Yūsuf Bin Māḥak عَلَيْهِ رَحْمَةُ اللّٰهِ الخَالِق has said, "Three hundred Prophets عَلَيْهِ السَّلَام put on Iḥrām for 'Umraḥ at Ji'irrānāh. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ drove his blessed stake into the ground, causing very sweet and cold spring water to gush out. (*Balad-ul-Amīn, pp. 221; Akhbār Makkaḥ, Juz 5, pp. 62-69*) It is said that there is a well here. Sayyidunā Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: On his return from Taif, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed here and distributed booty here. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put on the Iḥrām of 'Umraḥ here on 28 Shawwāl-ul-Mukarram. (*Balad-ul-Amīn, pp. 220-221*) This area is named after a Qurayshī woman, Ji'irrānāh. (*Balad-ul-Amīn, pp. 137*) [The Urdu-speaking] people refer it to as 'Baṛā 'Umraḥ', i.e. the place of big 'Umraḥ.

This is indeed a very special place. Sayyidunā 'Abdul Ḥaḳ Muḥaddiṣ Dīhlvī عَلَيْهِ رَحْمَةُ اللّٰهِ القَوِي has stated in '*Akhbār-ul-Akhyār*' that his Murshid Sayyidunā 'Abdul Wahḥāb Muttaqī عَلَيْهِ رَحْمَةُ اللّٰهِ القَوِي has strongly advised him to put on the Iḥrām of 'Umraḥ at Ji'irrānāh, if possible.

His Murshid has further stated that Ji'irranāh is such a sacred place that once he spent a night there, and was blessed with the vision of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a hundred times in his dream within that single night الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ. It was a routine of Sayyidunā 'Abdul Wahhāb Muttaqī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي that he used to walk all the way to Ji'irranāh in the state of fast in order to put on the Iḥrām of 'Umrah. (*Mulakhkhaṣ az: Akhbār-ul-Akhyār, pp. 278*)

Tomb of Sayyidatunā Maymūnah رَضِيَ اللهُ عَنْهَا

It is situated on Madīnah road near the area called Nawāriyah. By the time of the writing of this account, a way to get to this blessed grave is that you go by the public transport bus # 2A or 13 which normally passes Masjid 'Āishaḥ on Madīnah road. The last stop of this bus is Nawāriyah which is about 17 kilometres from Makkaḥ. Get off here and walk towards Makkaḥ.

After you have walked for about 10 to 15 minutes on the same side of the road, you will find a checkpoint ahead of which lies 'Mawqif Ḥujjāj' [i.e. a place for Ḥujjāj to stay]. A little distance ahead of it is an enclosed area where the blessed tomb of Sayyidatunā Maymūnah رَضِيَ اللهُ تَعَالَى عَنْهَا is situated. This sacred tomb is located in the middle of the road. According to many people, when a bulldozer was brought here to demolish the sacred tomb, the bulldozer turned upside down many times. Eventually it was enclosed by walls. How great the Karāmat of our mother Sayyidatunā Maymūnah رَضِيَ اللهُ تَعَالَى عَنْهَا is!

11 places in Masjid-ul-Ḥarām where Holy Prophet ﷺ offered Ṣalāḥ

1. Inside Baytullāḥ, i.e. inside the Ka'bah
2. Behind Maqām-u-Ibrāhīm

3. At the corner of Maṭāf opposite Ḥajar-ul-Aswad
4. In between Ḥaṭīm and the door of the Ka'bah near Rukn 'Irāqī
5. Maqām Ḥuḫraḥ which is located between the door of the Ka'bah and Ḥaṭīm at the base of the wall of Ka'bah. It is also called 'Maqām-e-Imāmat-e-Jibrāil.' This is the place where the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave Jibrāil Amin the privilege of leading Ṣalāh five times. This is the spot where Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ prepared mortar for the construction of the Ka'bah.
6. In the direction of the sacred door of the Holy Ka'bah (to offer Ṣalāh facing the direction of the door of the Ka'bah is superior to all other directions).
7. Towards the direction of Mīzāb-ur-Raḥmah (this is said to be the direction in which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is facing in his blessed grave).
8. The entire area of Ḥaṭīm, especially below Mīzāb-ur-Raḥmah
9. In between Rukn Aswad and Rukn Yamānī
10. Near Rukn Shāmī. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer Ṣalāh here in such a manner that his blessed back was towards Bāb-ul-'Umraḥ, whether he was inside or outside Ḥaṭīm.
11. The spot where Sayyidunā Ādam عَلَيْهِ السَّلَامُ used to offer his Ṣalāh, which is either on the left or the right of Rukn Yamānī. It is also said that the place where Sayyidunā Ādam عَلَيْهِ السَّلَامُ offered Ṣalāh is Mustajār. (*Kitāb-ul-Hajj*, pp. 274)

Ziyārāt [holy sites] in Madīna-tul-Munawwarah

Orchard of Jannah

The space between the blessed Hujrah (which is now included in the blessed mausoleum) of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Mimbar (pulpit) with its length 22 meters and width 15 meters is ‘رَوْضَةُ الْجَنَّةِ’ i.e. an orchard of Paradise. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِّنْ رِّيَاضِ الْجَنَّةِ’ i.e. the space between my house and the Mimbar is an orchard from amongst the orchards of Paradise.’ (*Bukhārī, vol. 1, pp. 402, Ḥadīṣ 1195*) Colloquially, it is called ‘رِيَاضُ الْجَنَّةِ’ but the correct words are ‘رَوْضَةُ الْجَنَّةِ’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid Qubā

About 3 kilometres from Madīnah lies an ancient village called ‘Qubā’ where this Masjid is situated in south-western direction. The excellence of this Masjid has been described even in the Quran and authentic Aḥādīṣ. Devotees of Rasūl can reach from Masjid-un-Nabawī to Masjid Qubā by walking with a medium pace within almost 40 minutes. It is stated in *Ṣaḥīḥ Bukhārī* that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to travel to this Masjid every Saturday either by walking or by riding. (*Bukhārī, vol. 1, pp. 402, Ḥadīṣ 1193*)

Reward of ‘Umrah

Here are two sayings of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. To offer Ṣalāh in Masjid Qubā is equivalent to ‘Umrah. (*Tirmidhī, vol. 1, pp. 348, Ḥadīṣ 324*)
2. The person who makes Wuḍū at his home and then offers Ṣalāh in Masjid Qubā will be given the reward of ‘Umrah. (*Ibn Mājah, vol. 2, pp. 175, Ḥadīṣ 1412*)

Grave of Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ

Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred during the battle of Uḥud in 3 AH. His blessed grave is also situated in the vicinity of this holy mountain. Besides the graves of many other eminent martyrs of the battle of Uḥud the graves of Sayyidunā Muṣ'ab Bin 'Umayr and Sayyidunā 'Abdullāh Bin Jahsh رَضِيَ اللهُ تَعَالَى عَنْهُمَا are also situated here. Furthermore, most of the 70 companions martyred during the battle of Uḥud also rest inside the enclosed area.

Excellence of making Salām to martyrs of Uḥud

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

(*Jazb-ul-Qulūb*, pp. 177)

Salām in court of Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمَزَةَ ط السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ ط
السَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ حَبِيبِ
اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ الْمُصْطَفَى ط السَّلَامُ عَلَيْكَ يَا سَيِّدَ
الشُّهَدَاءِ وَيَا أَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ ط السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا عَبْدَ
اللَّهِ بِنَ جَحْشٍ ط السَّلَامُ عَلَيْكَ يَا مُصْعَبَ بِنَ عُمَيْرٍ ط السَّلَامُ
عَلَيْكُمْ يَا شُهَدَاءَ أَحَدٍ كَافَّةً عَامَّةً وَرَحْمَةَ اللهِ وَبَرَكَاتُهُ ط

Salām be upon you, O Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ! Salām be upon you, O the uncle of the Prophet of Allah! Salām be upon you, O the uncle of the Nabī of Allah! Salām be upon you, O the uncle of the beloved of Allah. Salām be upon you, O the uncle of the chosen one. Salām be upon you, O the leader of the martyrs and the lion of Allah عَزَّوَجَلَّ and His Prophet رَضِيَ اللهُ تَعَالَى عَنْهُ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Salām be upon you also, O ‘Abdullāh Bin Jaḥsh رَضِيَ اللهُ تَعَالَى عَنْهُ. Salām be upon you, O Muṣ’ab Bin ‘Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ. Salām, mercy and blessings of Allah عَزَّوَجَلَّ be upon all of you, O the martyrs of Uḥud.

Collective Salām to martyrs of Uḥud

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سَعْدَاءَ يَا نَجَبَاءَ يَا نُقَبَاءَ يَا أَهْلَ
الصِّدْقِ وَالْوَفَاءِ ط السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ
حَقَّ جِهَادِهِ ط ﴿سَلِّمْ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٢﴾﴾
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أُحُدٍ كَاقَّةٍ عَامَّةٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

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

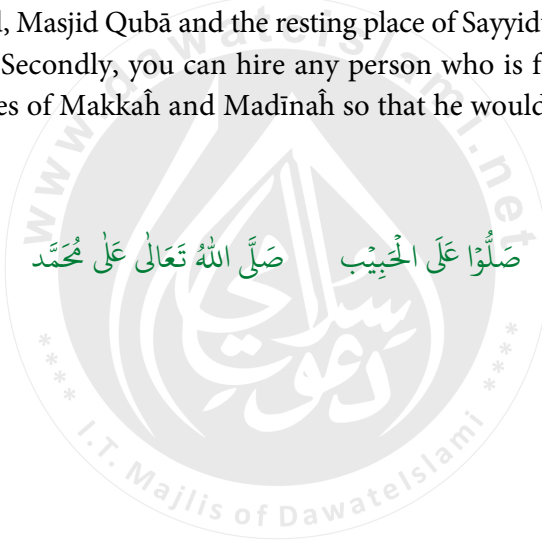
How to visit these holy sites?

Dear visitors to Makkah and Madinah! For the acquisition of blessings I have mentioned only a few holy sites. For further information about holy sites and faith-refreshing parables, interested devotees of Rasūl

should study the book ‘*Āshiqān-e-Rasūl kī Hikāyatayn ma’ Makkay Madīnay kī Ziyāratayn*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Your Īmān will be refreshed. However, not everyone is able enough to get to these holy sites just by reading about them from this book.

There are two ways to visit these sites. Firstly, you can hire a taxi outside Masjid-un-Nabawī where every morning the drivers consistently shout ‘Ziyārah Ziyārah’. The taxi will take you to the five Masājid, Masjid Qubā and the resting place of Sayyidunā Ḥamzaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ. Secondly, you can hire any person who is familiar with the holy sites of Makkah and Madīnah so that he would take you to those sites.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Offences and their Expiations

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

Definition of *Dam** etc.

1. ***Dam***: A *Dam* (dām) implies one goat (male or female, sheep, ram or the seventh part of a cow or a camel).
2. ***Badanaḥ***: A *Badanaḥ* implies a camel or a cow (including bulls, buffalos etc.)
3. ***Ṣadaqaḥ***: A *Ṣadaqaḥ* implies the amount of one *Ṣadaqaḥ* Fiṭr¹.

Leniency in *Dam* etc.

If the offence occurs due to sickness or severe heat or cold or wound or blisters/boils or the extreme discomfort caused by lice; this is called an ‘unintentional offence’. If such an unintentional offence occurs that makes *Dam* Wājib, there is the option in this case either to pay *Dam* or donate *Ṣadaqaḥ* to six Masākīn instead of *Dam*. If

* In this book, the word ‘*Dam*’ has been used in the sense of an expiation with its pronunciation as ‘dām.’ It must not be pronounced as ‘dām.’ Note that this word has been italicized in the whole book with its ‘D’ capitalized. [Translator’s Note]

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

six Şadaqaḥs are donated to the same Miskîn¹, it will be considered as one Şadaqaḥ. Therefore, it is necessary to give six Şadaqaḥs to six different Masākîn.

The second option is that each of the six Masākîn can be provided with two meals (such that they are full) instead of paying *Dam*. The third option is that if he does not want to donate Şadaqaḥ etc., he can observe three fasts; thus his *Dam* will get paid. If such an unintentional offence occurs that makes Şadaqaḥ Wājib, then there is the choice either to pay Şadaqaḥ or to keep one fast instead. (*Mulakhkhaş az: Bahār-e-Sharī'at, vol. 1, pp. 1162*)

Important ruling regarding expiatory fast

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

The act of donating Şadaqaḥ and that of observing the fast may be performed in one's own country as well. However, it is preferable to donate Şadaqaḥ and food to the Masākîn of Ḥaram. It is a condition that the animal for *Dam* and *Badanaḥ* be slaughtered within Ḥaram. The meat of the animal slaughtered in gratitude can be eaten by the sacrifice-performing person as well as the rich and the poor, but that of the one slaughtered to pay *Dam* or *Badanaḥ* etc. can only be eaten by the deserving people. The expiation-paying person and the Ghani people cannot eat it. (*Mulakhkhaş az: Bahār-e-Sharī'at, vol. 1, pp. 1162-1163*)

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

Fear Allah عَزَّوَجَلَّ

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

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

When it comes to paying for the offence, some people even say: ‘Allah عَزَّوَجَلَّ will forgive us’, and then they do not pay *Dam* etc. Such people should remember the fact that paying *Dam* etc. has been declared Wājib by Shari’ah, and evading *Dam* etc. deliberately is non-compliance with Shari’ah, which is itself a severe sin. Some wealth-loving unwise Hujjāj even ask such a question as: It is just a sin, *Dam* is not Wājib (مَعَادَ اللَّهِ). Alas! All they are concerned about is to save a few coins only ignoring the fact that they have deserved a severe torment due to the sin. To trivialize a sin leads to serious consequences and even Kufr in some cases. May Allah عَزَّوَجَلَّ bless us all with a Madanī mindset!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Miscellaneous questions and answers about Ṭawāf

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

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

Raising hand when performing Istilām of Ḥajar-ul-Aswad

Question 2: What is the Sunnah of raising hands to perform the Istilām of Ḥajar-ul-Aswad to initiate Ṭawāf? Should a person raise his hands up to his ears or shoulders?

Answer: There are different verdicts of Islamic scholars in this regard. It is stated in *Fatāwā of Hajj and 'Umrah*: Men have to raise their hands up to their ears as they do to initiate Ṣalāh. As for women, they are to raise their hands up to their shoulders as they do in the beginning of Ṣalāh. (*Fatāwā Hajj-o-'Umrah, vol. 1, pp. 127*)

Question 3: How is it to perform Ṭawāf with hands folded as in Ṣalāh?

Answer: It is not Mustahab to do so. To avoid it is better.

What if one forgets the rounds during Ṭawāf?

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

Answer: If the Ṭawāf is Farḍ such as Ṭawāf-uz-Ziyārah or Wājib such as Ṭawāf-ur-Rukhṣat, he has to perform Ṭawāf again from the beginning. If an honest person informs about the number of the rounds, it is better to believe what he has said. If two honest men

inform, it is strongly advisable to believe them. If the Ṭawāf is neither Farḍ nor Wājib but, for example, it is Ṭawāf-ul-Qudūm (that is Sunnah) or if it is any Nafī Ṭawāf, he should act according to his probable assumption on such an occasion. (*Rad-dul-Muhtār, vol. 3, pp. 582*)

What if the Wuḍū invalidates during Ṭawāf?

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

Answer: He may restart his Ṭawāf from the beginning. He is also allowed to resume from where he discontinued. This ruling is applicable only when Wuḍū becomes invalid during any of the first three rounds. If Wuḍū becomes invalid after one had performed four or more than four rounds, one cannot restart Ṭawāf from the first round. Instead, he will have to resume from where he discontinued. It is also not necessary to resume from the direction of Ḥajar-ul-Aswad. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 582*)

Important ruling of Ṭawāf for Ma'zūr Shar'ī

Question 6: If someone is Ma'zūr Shar'ī due to the problem of passing urine drops after urination, how long his Wuḍū for Ṭawāf will remain valid?

Answer: His Wuḍū will remain valid for as long as the time of that Ṣalāh is valid. Ṣadr-ush-Shar'ī aḥ رحمته الله تعالى عليه has stated: If the time of Ṣalāh ends after the Ma'zūr Shar'ī has performed four rounds of Ṭawāf, he is required to make Wuḍū and perform Ṭawāf as the Wuḍū of a Ma'zūr Shar'ī person becomes invalid after the time of Ṣalāh ends. It is Ḥarām to perform Ṭawāf without Wuḍū. Therefore, he must make Wuḍū and perform the remaining rounds of Ṭawāf. If

the time of Ṣalāh ends before he has performed four rounds, he is still required to make Wuḍū and perform the remaining rounds. It is preferable in the latter case to perform the Ṭawāf from beginning.

(*Bahār-e-Sharī'at*, vol. 1, pp. 1101; *Al-Maslak-ul-Mutaqassit*, pp. 167)

Remember that only the discharge of urine drops after urination does not render a person Ma'zūr Shar'ī. It has great details. To know details about this issue, please study the book 'Laws of Ṣalāh' (from page 24 to 26) published by Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami.

Ruling for Ṭawāf performed by woman experiencing menses

Question 7: If a woman has performed Ṭawāf when experiencing menses, what is the ruling for her?

Answer: She has become a sinner, and it is Wājib for her to pay a *Dam*. 'Allāmaḥ Shāmī رحمته الله تعالى has stated: If a woman has performed a Nafl Ṭawāf in the state of menses or uncleanness [when Ghusl is Farḍ for her], she is required to pay a *Dam*. If she performed it without Wuḍū, she is to pay a Ṣadaqaḥ.

Question 8: If someone started eighth round considering it the seventh one but he recalled during the eighth round that it is eighth, what should he do now?

Answer: He should end his Ṭawāf during the same (eighth) round. However, if someone started eighth round deliberately, it will amount to the commencement of a new Ṭawāf and, therefore, all the seven rounds of the new Ṭawāf will have to be completed.

Question 9: If one round of the Ṭawāf for 'Umraḥ is missed, what will be the expiation?

Answer: Ṭawāf for ‘Umrah is Farḍ. If even one round of Ṭawāf for ‘Umrah is missed, *Dam* will be Wājib. If Ṭawāf is not performed at all or most (i.e. four or more than four) rounds are missed, it is mandatory to perform the Ṭawāf or the remaining four rounds as the case may be. There is no expiation.

Question 10: What is the penalty for the Qārin or the Mufrid who has missed Ṭawāf-ul-Qudūm?

Answer: Though there is no expiation, doing so is the abandonment of Sunnat-ul-Muakkadaḥ, which is disliked. (*Lubāb-ul-Manāsik wal-Maslak-ul-Mutaqassit*, pp. 352)

Ruling of performing Ṭawāf on the first or second floor of Masjid-ul-Ḥarām

Question 11: How is it to perform Ṭawāf on the roof of Masjid-ul-Ḥarām?

Answer: The Farḍ Ṭawāf of the Holy Ka’bah performed on the roof of Masjid-ul-Ḥarām is valid provided there is no wall in between [the Ṭawāf-performing person and the Holy Ka’bah]. However, if there is enough space in the Maṭāf of the ground floor, it is Makrūh in this case to perform Ṭawāf on the roof because climbing or walking over the roof of the Masjid unnecessarily is Makrūh. Furthermore, the person performing Ṭawāf on the roof of Masjid-ul-Ḥarām remains away from the Holy Ka’bah instead of remaining closer to it besides facing needless hardships and tiredness. It is preferable to remain close to the Holy Ka’bah during Ṭawāf and it is forbidden to inflict needless hardship on oneself. However, if there is no space on the ground floor or one cannot delay performing Ṭawāf due to some Shar’ī reason, the Ṭawāf performed on the roof is permissible without it being Makrūh, i.e. there is no harm in it in this case.

How is it to recite Munājāt aloud during Ṭawāf

Question 12: How is it to make Du'ā or recite Munājāt or Na'at etc. loudly during Ṭawāf?

Answer: To recite Munājāt etc. so loudly that the voice causes inconvenience to other Ṭawāf-performing or Ṣalāh-offering people is Makrūh Taḥrīmī, impermissible and a sin. However, there is no harm in reciting it in a low voice provided no one is inconvenienced by it. There is a matter of concern for those whose mobile ringtones cause great inconvenience to worshippers during Ṭawāf. They should repent. Remember that these rulings apply not only to Masjid-ul-Ḥarām but also to all other Masājid and places. Musical ringtone is impermissible even if one is not in Masjid.

Questions and answers about Iḍṭibā' and Raml

Question 1: If someone forgot to perform Raml during the first round of Ṭawāf, what should he do?

Answer: Performing Raml is Sunnah during the first three rounds only. It is Makrūh to perform it during every round. Therefore, if someone forgets to perform Raml during the first round, he should perform it during the second and third rounds. If Raml is missed during the first two rounds, it should be done during the third round. If it is not performed during the first three rounds, it can no longer be performed during the rest four rounds. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 583*)

Question 2: If Iḍṭibā' and Raml are not performed during the Ṭawāf in which these are to be performed, what will be the expiation?

Answer: Though there is no expiation for missing Iḍṭibā' and Raml, it is deprivation from a great Sunnah.

Question 3: What if one performs Raml during every round?

Answer: It is Makrūh Tanzihī. However, there is no expiation for it.

Questions and answers about kissing and caressing

Question 1: How is it to touch wife in the state of Iḥrām?

Answer: Touching wife without lust is permissible but holding her hands or touching her body with lust is Ḥarām. If someone lustfully kisses his wife or caresses her body, *Dam* will be Wājib for him. Whether these actions are done to a woman or an Amrad [a beardless beautiful boy] there is the same ruling. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 667*) If the wife who is in the state of Iḥrām also feels lust during these actions of her husband, she will also have to pay *Dam*. (*Bahār-e-Sharī'at, vol. 1, pp. 1173*)

Question 2: If someone has lustful thoughts or looks at someone else's private part and ejaculates, what will be the expiation?

Answer: There will be no expiation in this case. (*Ālamgīrī, vol. 1, pp. 244*) As for taking a glance at a non-Maḥram woman or an Amrad or having lustful thoughts about them, this is a Ḥarām act leading to Hell even when one is not in the state of Iḥrām. If these filthy thoughts come into someone's mind, he should reject them instead of enjoying them. These rulings are the same for women.

Question 3: Is there any expiation, if nocturnal emission takes place in the state of Iḥrām.

Answer: There is no expiation. (*Ālamgīrī, vol. 1, pp. 244*)

Question 4: Allah عَزَّوَجَلَّ forbid, if a Muḥrim commits masturbation, what will be the expiation?

Answer: If ejaculation takes place as a result of masturbation, *Dam* will be Wājib, otherwise, it is Makrūh. This shameful act is impermissible and Ḥarām leading to Hell irrespective of whether or not one is in the state of Iḥrām. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: On the Day of Judgement, those who masturbate will be resurrected with their palms pregnant, and thus will be disgraced in front of a great multitude of people. (*Mulakhkhaṣ az: Baḥār-e-Sharī'at, vol. 22, pp. 244*)

Shaking hands with Amrad in Iḥrām

Question 5: If someone feels lust while shaking hands with an Amrad¹ (i.e. a beardless beautiful boy) what is the penalty?

Answer: *Dam* will be Wājib. There is no specification for an Amrad & non-Amrad in this matter. If both felt lust, and the other is also a Muḥrim, he must also pay *Dam*.

Walking hand in hand with wife

Question 6: If the husband and the wife when performing Ṭawāf or Sa'i hand in hand with each other feel lust, what will be the ruling?

Answer: *Dam* will become Wājib for the one who feels lust. If both of them have felt lust, both will have to pay a *Dam* each. If men holding each others' hands in the state of Iḥrām feel lust, there is the same ruling.

¹ If one feels lust due to seeing or touching a boy or man, it is mandatory to stay away from such a person irrespective of whether or not one is in the state of Iḥrām. If lust intensifies as a result of shaking hands with him or touching or talking to him, then all these acts are not permissible. For detailed information, read 'Abuses of the People of Lut' [a 56-page publication of Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami].

Questions and answers about cutting nails

Question 1: If a person who is unaware of the ruling cuts the nails of his both hands and feet in ignorance, is there any leniency for him?

Answer: On such an occasion, ignorance is not an excuse. Whether someone commits an offence forgetfully or deliberately, willingly or under coercion, he will have to pay expiation in all cases.

Şadr-ush-Sharīʿah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If he has trimmed all five nails of one hand and one foot or all twenty nails of both hands and both feet in one sitting, he will be required to give one *Dam*. If he has trimmed less than five nails of a hand or foot, he is required to pay a Şadaqâh for each trimmed nail. Even if he has trimmed four nails of each hand and each foot, he has to pay sixteen Şadaqât. However, if the amount of sixteen Şadaqât is equivalent to that of a *Dam*, he can pay a little less than the amount of *Dam* or he is allowed to pay *Dam*. If he has trimmed all five nails of one hand or those of one foot in one sitting and all five nails of the other in another sitting, two *Dam* will be Wājib for him. Likewise, if he has trimmed the nails of both hands and both feet in four different sittings, four *Dam* will be Wājib for him. (*Bahār-e-Sharīʿat*, vol. 1, pp. 1172; *Ālamgīrī*, vol. 1, pp. 344)

Question 2: If a person trims nails with his teeth, what is the penalty?

Answer: Whether one cuts nails with his teeth or a razor or a knife or nail-clippers, the ruling is the same. (*Bahār-e-Sharīʿat*, vol. 1, pp. 1172)

Question 3: Can a Muḥrim cut the nail of someone else?

Answer: No, he cannot. The ruling is the same as for shaving someone else's hair. (*Al-Maslak-ul-Mutaqassit lil-Qārī*, pp. 332)

Question and answers about removal of hair

Question 1: Allah عَزَّوَجَلَّ forbid! If a Muḥrim shaves his beard, what is the penalty?

Answer: Shaving or trimming the beard less than a fist-length is a Ḥarām act leading to Hell. It is even more strictly Ḥarām in the state of Iḥrām in which not even the hair of head can be cut.

Ṣadr-ush-Sharī'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If the Muḥrim has removed hair from one fourth part of his head or more than it, he is required to pay a *Dam*. If the hair is removed from less than one fourth part of the head, Ṣadaqaḥ is due. If the Muḥrim has less hair in his beard, and has removed all hair that is equivalent to the one fourth part of a full beard, *Dam* is due otherwise Ṣadaqaḥ. If the Muḥrim has removed a little amount of hair from different places of his head, and the total amount of removed hair is equivalent to the one fourth part of the head, *Dam* will be Wājib otherwise Ṣadaqaḥ. (*Bahār-e-Sharī'at*, vol. 1, pp. 1170; *Rad-dul-Muḥtār*, vol. 3, pp. 659)

Question 2: Can a woman crop her hair?

Answer: No. If she crops the hair of a quarter of her head or that of her whole head equal to a finger digit in length, she will have to pay *Dam*. In case of cropping the hair by less than a finger digit in length, she will have to pay Ṣadaqaḥ. (*Lubāb-ul-Manāsik*, pp. 327)

Question 3: If a Muḥrim has removed the hair of his neck or that of armpit or pubic area, what is the ruling for him?

Answer: If he has removed hair from his entire neck or from his one entire armpit, he has to pay *Dam*. If hair is not removed from entire neck or entire armpit Ṣadaqaḥ is due even if hair from half or more half of these parts is removed. There is the same ruling on removing

pubic hair. If he has removed hair from both entire armpits, one *Dam* is due. (*Bahār-e-Sharī'at*, vol. 1, pp. 1170; *Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 3, pp. 659)

Question 4: If a person gets shaved the hair of his head, beard and armpit, etc. in one sitting, how many expiations will he have to pay?

Answer: Only one *Dam* will be *Wājib* even if all the hair of the whole body from head to toe is removed in one sitting. However, if the hair of different body parts is removed in different sittings, *Dam* will be *Wājib* depending upon the number of sittings. (*Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 3, pp. 659-661)

Question 5: If hair falls during *Wuḍū*, is there any expiation for it?

Answer: Of course. If *Muḥrim*'s 2 or 3 strands of hairs fall during *Wuḍū* or due to scratching the body or combing hair, he is to donate a handful of grain or a piece of bread or a date as charity for each fallen hair. If more than three hair falls, he will have to pay *Ṣadaqaḥ*. (*Bahār-e-Sharī'at*, vol. 1, pp. 1171)

Question 6: If some of the hairs of a *Muḥrim* are burnt by the fire of the stove while cooking food, then...?

Answer: He will have to pay *Ṣadaqaḥ*. (*ibid*)

Question 7: If a *Muḥrim* gets his moustache shaved, what is the expiation?

Answer: Whether he gets his whole moustache shaved or gets it trimmed, he will have to pay *Ṣadaqaḥ*. (*ibid*)

Question 8: If someone gets the hair of his chest shaved, what should he do?

Answer: Except under navel hair, that of head, beard and neck, if one gets the hair of any other part of his body shaved, he will have to pay Şadaqaḥ only. (*ibid*)

Question 9: Is there any leniency for the person whose hair falls involuntarily out of the disease of hair-falling?

Answer: There will be no expiation even if all of his hair falls involuntarily provided he has not touched the hair. (*ibid*)

Question 10: What will be the expiation, if a Muḥrim shaves another Muḥrim's head?

Answer: If the time for the removal of Iḥrām has arrived, both of them may shave each others' hair. If the time for the removal of Iḥrām has not yet arrived, there will be different rulings with regard to expiation. If a Muḥrim shaves another Muḥrim's head, expiation will be due not only for the one whose head was shaved but the one who shaved the head will also have to pay Şadaqaḥ. If a Muḥrim shaves the head of a non-Muḥrim or trims his moustache or nail, [the Muḥrim] should give some charity to the Masākīn. (*Bahār-e-Sharī'at, vol. 1, pp. 1142, 1171*)

Question 11: Can a non-Muḥrim shave the head of a Muḥrim or not?

Answer: He cannot do so before its proper time. If he does so, expiation will become due not only for the Muḥrim, but the non-Muḥrim will also have to pay Şadaqaḥ. (*ibid, pp. 1171*)

Question 12: What is the ruling if a Muḥrim has removed his hair with depilatory [i.e. hair-removing] powder or cream?

Answer: It is stated in *Bahār-e-Sharī'at*: The ruling is the same whether hair is shaved, cut, trimmed or removed using anything. (*ibid*)

Questions and answers about use of fragrance

Question 1: In the state of Iḥrām, if a person took the bottle of fragrance in his hand, causing some fragrance to come into contact with his hand, is there any expiation for it?

Answer: Seeing this, if people comment that a lot of fragrance has come into contact with the hand, *Dam* will be Wājib even if it is in contact with a small part. If very little amount of fragrance comes into contact with the body, Ṣadaqaḥ will become due. *(Derived from Baḥār-e-Sharī'at, vol. 1, pp. 1163)*

Question 2: If a Muḥrim applies fragrant oil to his head, what should he do?

Answer: If fragrance comes into contact with the whole of a big part of the body such as the thigh, the face, the shin or the head, *Dam* will be Wājib irrespective of whether it happens out of applying fragrant oil or scent. *(Derived from Baḥār-e-Sharī'at, vol. 1, pp. 1163)*

Question 3: If fragrance comes into contact with bedding or Iḥrām or someone else applies it to them, what should be done?

Answer: The amount of fragrance should be observed. If the amount of fragrance is much, *Dam* will be due; if the amount is less, Ṣadaqaḥ will be due.

Question 4: If fragrance is applied to the carpet, bedding, pillow or shawl, etc. of lodging, what should Muḥrim do?

Answer: The Muḥrim should avoid using them. If he did not take care, resulting in the fragrance coming into contact with any of his body parts, there will be two different rulings depending upon the amount of fragrance. If the amount of fragrance that has come into

contact is much, *Dam* will be Wājib; if it is less, Ṣadaqaḥ will be Wājib. If no fragrance has come into contact with any of the body parts of Muḥrim, no expiation will be due. However, it is still better to avoid such things. The Muḥrim should talk to the landlord to provide any other lodging or alternatively he can spread an odourless shawl over the floor or bedding. Similarly, he can change the covering of the pillow or wrap it in some odourless sheet.

Question 5: After Muḥrim has made the intention of Iḥrām, is it necessary for him to remove the fragrance applied to the body before the intention of Iḥrām?

Answer: No. Ṣadr-ush-Sharī'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If the fragrance applied to the body before the intention of Iḥrām spreads, coming into contact with other parts of the body after the intention of Iḥrām, no expiation is due. (*Baḥār-e-Sharī'at*, vol. 1, pp. 1163)

Question 6: If the Muḥrim is wearing a bag or belt with a bottle of fragrance in its pocket before he has made the intention of Iḥrām, is it necessary for him to take the bottle out after he has made the intention of Iḥrām? If the fragrance from the bottle of fragrance comes into contact with the hand, will expiation be due in this case?

Answer: It is not necessary to take the bottle out of the bag or the belt after he has made the intention of Iḥrām. If this fragrance comes into contact with the hand etc. after the intention of Iḥrām, expiation will be due as it is not the fragrance applied to the body or clothes before the intention of Iḥrām.

Question 7: Before making the intention of Iḥrām, if someone is wearing a perfumed bag around his neck with a perfumed handkerchief and a perfumed rosary of Ṭawāf in the bag, can he use these things after the intention of Iḥrām?

Answer: To smell the smell of these things deliberately is Makrūh. However, it is allowed to use them provided the fragrance applied to them would not come into contact with the Iḥrām or the body but it is obviously very difficult to protect the body or the Iḥrām from fragrance when using rosary or handkerchief. Therefore, it is safer to avoid using these things.

Question 8: Before making the intention of Iḥrām, if someone puts fragrance-applied two or three extra shawls onto his lap or wears them and, after making the intention of Iḥrām, removes the extra ones; can he use those shawls in the state of that Iḥrām?

Answer: If the liquid form of the fragrance still exists, those shawls cannot be used. However, if no liquid form exists, only fragrance emanates from them, one can use them in this case but it is still Makrūh Tanzīhī. Ṣadr-ush-Sharīʿah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If someone has applied fragrance to shawls etc. before the intention of Iḥrām and has used them in the state of Iḥrām, it is Makrūh to do so but no expiation will be due. (*ibid*, pp. 1125)

Question 9: If one or both the shawls of Iḥrām become unclean out of nocturnal emission or any other reason, two other shawls are available, but fragrance had been applied to them before, can Muḥrim use them?

Answer: If the liquid form of the fragrance or its coating still exists, Muḥrim cannot wear those shawls. If he wears them expiation will be due. However, if no coating of fragrance exists, Muḥrim can use them even if fragrance is emanating from them. However, it is still Makrūh Tanzīhī to use such shawls without a Sharʿī reason. Islamic jurists have stated: It is impermissible in the state of Iḥrām to wear a piece of cloth that has a coating of fragrance on it. (*ʿĀlamgīrī*, vol. 1, pp. 222)

It is stated in *Bahār-e-Sharī'at*: If someone has applied fragrance to shawls etc. before the intention of Iḥrām and has used them in the state of Iḥrām, it is Makrūh to do so but no expiation will be due.

(Bahār-e-Sharī'at, vol. 1, pp. 1165)

Question 10: If fragrance comes into contact with a Muḥrim whilst he was kissing Ḥajar-ul-Aswad, what should he do?

Answer: If a significant amount of fragrance has come into contact, *Dam* will have to be paid. If small amount of fragrance has come into contact, Ṣadaqaḥ will have to be given¹. *(Bahār-e-Sharī'at, vol. 1, pp. 1164)*

Question 11: Can a Muḥrim deliberately smell a fragrant flower or not?

Answer: No. For a Muḥrim to smell fragrance or a fragrant flower deliberately is Makrūh Tanzīhī but no expiation will be due. *(Bahār-e-Sharī'at, vol. 1, pp. 1163)*

Question 12: Can a Muḥrim eat uncooked cardamom?

Answer: No. It is Ḥarām. If the Muḥrim eats pure fragrance such as cardamom, clove or cinnamon in so much amount that it comes into contact with most part of the mouth, *Dam* will be Wājib. If the fragrance comes into contact with lesser part of the mouth, Ṣadaqaḥ will be Wājib. *(Bahār-e-Sharī'at, vol. 1, pp. 1164)*

Question 13: Can a Muḥrim eat fragrant food, aniseed, betel nuts, creamy biscuits, toffees, etc.?

¹ Muḥrim should make someone else judge whether much amount or small amount of fragrance has come into contact with him. As there is the expiation of *Dam* in case of much amount of fragrance coming into contact, Muḥrim's Nafs may well declare much amount as small amount.

Answer: There is no harm in eating the fragrance cooked in food even if fragrance is still emanating from it. Similarly, if fragrance is not added at the time of cooking but after the cooking, and the fragrance has vanished, eating that meal is also permissible. If uncooked fragrance is mixed into food or medicine, and the amount of fragrance exceeds that of odourless food or medicine, the ruling for pure fragrance will apply in this case. If such fragrance comes into contact with most part of the mouth, *Dam* will be *Wājib*. If it comes into contact with lesser part of the mouth, *Ṣadaqaḥ* will be *Wājib*. If the amount of grain etc. exceeds that of pure fragrance, there will be no expiation. If pure fragrance emanates from such food, it is *Makrūh Tanzīhī* to eat it.

Question 14: How is it to have soft drinks, fragrance-added beverages, fruit-juices, etc.?

Answer: If sandal fragrance is added to the beverage, it is allowed to drink it because sandal fragrance is cooked before being added to the beverage. If an essence is also added to the beverage to make it fragrant, it is usually added to the cooked beverage after it has been cooled. The essence is obviously added to the beverage in small amount. The ruling on this type of essence-added beverage is that if a *Muḥrim* has drunk it three times or more, *Dam* will be due otherwise *Ṣadaqaḥ*.

It is stated in *Baḥār-e-Sharī'at*: If a *Muḥrim* has drunk a fragrance-added beverage, *Dam* will be due provided fragrance is in large amount. If the fragrance is in small amount but the *Muḥrim* has drunk such a beverage three times or more, *Dam* will be due otherwise *Ṣadaqaḥ*. (*Baḥār-e-Sharī'at*, vol. 1, pp. 1165)

Question 15: Can a *Muḥrim* apply coconut oil to his head etc.?

Answer: There is no harm in it. Even so, the rulings of pure fragrance will apply in case of applying sesame and olive oil. They cannot be applied to the body even if they are odourless. However, expiation will not be Wājib in case of eating them, sniffing them, applying them to a wound or dropping them into the ear. (*Bahār-e-Sharī'at, vol. 1, pp. 1166*)

Question 16: How is it to apply fragrant kohl into eyes in the state of Ihrām?

Answer: It is Harām. Şadr-ush-Sharī'ah Badr-ut-Tarīqah 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated: In case of applying fragrant kohl once or twice, Şadaqah will be Wājib. In case of applying it thrice or more, Dam will be Wājib. There is no harm in using the kohl that has no fragrance in it provided it is necessary. To use even such odourless kohl unnecessarily is Makrūh. (*Bahār-e-Sharī'at, vol. 1, pp. 1164*)

Question 17: Is it necessary to remove fragrance for the one who has paid the expiation for using it?

Answer: As the use of fragrance is an offence in the state of Ihrām, removing fragrance from the body or cloth is Wājib. If fragrance is not removed after paying expiation, Dam will be Wājib again. (*Bahār-e-Sharī'at, vol. 1, pp. 1166*)

Use of fragrant soap in the state of Ihrām

Question 18: Fragrant soaps, shampoo and powder are usually available in the hotels of Makkaḥ and Madīnaḥ and Muḥrimis freely wash their hands etc. with these things. Similarly, fragrant soaps are provided to Muḥrimis at the airport and in the aeroplane. Furthermore, fragrant powder is provided to Muḥrimis in the hotels of Makkaḥ and Madīnaḥ to wash clothes and pots. What is the Shar'ī ruling on using such things?

Answer: If those in the state of Iḥrām use these things, no expiation will be due. (However, it is Makrūh to use them with the intention of using fragrance.)¹

Muḥrim and rose-garlands

Question 19: Can a pilgrim wear a rose-made garland at the airport after he has made the intention of Iḥrām?

Answer: He cannot wear a rose-made garland after making the intention of Iḥrām because rose is a pure fragrance-smelling flower and can cause the body or clothes to have its fragrance. If a larger portion of the cloth is having rose-fragrance and Muḥrim had that cloth on for 12 hours, *Dam* will be due; otherwise *Ṣadaqāh*. If a little fragrance has come into contact with as much portion of the cloth as a hand-span or less than it, and the Muḥrim had it on for 12 hours, *Ṣadaqāh* is due. If he had it on for less than 12 hours, it is Wājib to give a handful of wheat to a Shar'ī Faqīr. If the fragrance is in small quantity but has come into contact with more than a hand-span portion of the cloth, the ruling of fragrance coming into contact with a larger portion will apply in this case, i.e. if Muḥrim has worn this cloth for 12 hours, *Dam* is due, and if he had it on for less than 12 hours, *Ṣadaqāh* is due. If clothes have had no fragrance in them despite Muḥrim wearing the garland, no expiation will be due.

(Iḥrām and Fragrant Soap, pp. 35-36)

¹ For the guidance of Ummah, Dawat-e-Islami's Majlis Taḥqīqāt Shar'īyyah has issued this Fatwā with mutual agreement, and has obtained endorsement from three erudite scholars of Aḥl-us-Sunnah: (1) Mufti A'zam Pakistan 'Allāmah 'Abdul Qayyūm Ḥāzarvī (2) Sharaf-e-Millat 'Allāmah Muhammad 'Abdul Ḥakīm Sharaf Qādirī (3) Fayz-e-Millat 'Allāmah Fayz Aḥmad Owaysī (رحمته الله تعالى). Maktaba-tul-Madīnah has issued a booklet entitled, '*Iḥrām and Fragrant Soap*'. Those seeking further details should study this booklet or download it from Dawat-e-Islami's website: www.dawateislami.net

Question 20: If a Muḥrim has shaken hands with someone, resulting in the latter's hand fragrance coming into contact with that of Muḥrim, what is the ruling?

Answer: If pure fragrance has come into contact with Muḥrim's hand, expiation will be due. If pure fragrance has not come into contact and it has only caused the hand to have fragrance, no expiation will be due because Muḥrim has not benefitted from pure fragrance. However, it is still advisable to remove this fragrance by washing the hand. (*Iḥrām and Fragrant Soap*, pp. 35)

Question 21: Can a Muḥrim wash his head or beard with a fragrant shampoo?

Answer: Here is the translation of some excerpts from pages 25 to 28 of the booklet, '*Iḥrām and Fragrant Soap*': If the cause of the use of fragrance being forbidden is taken into consideration, it seems rationally justified to prohibit applying fragrant shampoo to the head or the beard. And expiation should also be declared due, as is the ruling on washing the head and the beard with Khiṭmī (a fragrant herb). The use of this fragrant herb softens hair, killing lice and is therefore impermissible for Muḥrim. It is stated in *Durr-e-Mukhtār*: To wash the head or the beard with Khiṭmī is Ḥarām as it is a type of fragrance or kills lice. (*Durr-e-Mukhtār*, vol. 3, pp. 570)

Since Imām Abū Yūsuf and Imām Muhammad رحمهما الله تعالى have not declared it fragrance, its use will be considered to be a partial offence and will result in Ṣadaqaḥ being Wājib. To wash the head with fragrant shampoo also seems to be a partial offence as the fragrance added to shampoo is heated, negating the ruling of fragrance. However, two other causes, i.e. softening hair and killing lice are still found. Therefore, Ṣadaqaḥ should be Wājib.

It is also noteworthy to know whether the same ruling applies if a beardless and bald Muḥrim has used the shampoo. Apparently, the verdict of expiation should not be made in this case as the causes of prohibition, i.e. softening hair and killing lice are not found. And if the causes do not exist, the ruling will not also apply. However, if dirt is removed, the use of shampoo will be Makrūh even for such a beardless and bald person. As for using it for washing hands, the ruling for soap will apply in this case as shampoo is also a type of soap in liquid form that is pasteurized [i.e. heated with a special process].

Question 22: In Masjid-ul-Ḥarām and Masjid-un-Nabawī, a type of scented solution is used to clean the floor which comes into contact with the feet of millions of Muḥrim. What is the ruling?

Answer: No expiation will be due because it is not fragrance. Even if it were pure fragrance, no expiation would still be Wājib because this solution is mixed into water before being used for cleaning the floor. Obviously, the amount of water is much more than that of the solution. The ruling is that no expiation will be due if liquid fragrance is mixed into any other liquid that is in greater amount.

As for the general ruling regarding beverages described in the books of Islamic jurisprudence, it refers to the act of mixing solid fragrance into some liquid. ‘Allāmaḥ Ḥusayn Bin Muhammad ‘Abdul Ghani Makkī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated on page 316 of the book ‘*Irshād-us-Sārī*’: If rose-water is mixed into sugar-added water (i.e. a type of beverage) and the amount of rose-water is less than that of sugar-added water, as usually is, no expiation will be due in this case. Favouring the very same viewpoint, ‘Allāmaḥ ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَاهِي has stated a similar ruling in the book ‘*Ṭarābulusī*’ and it has its basis in the book ‘*Muḥīṭ*’. (*ibid*, pp. 28-29)

Question 23: If Muḥrim has used toothpaste, what is the expiation?

Answer: If fragrance added to toothpaste is heated, as it is usually done, expiation will not be due in this case as stated in the foregoing details. (*ibid*, pp. 33) However, if Muḥrim used toothpaste with the intention of removing smell from the mouth or having fragrance, then it is Makrūh. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا has stated: If fragrance is cooked after being added to the ingredients of tobacco, then it is permissible to eat it even if fragrance is emanating from it. However, it is Makrūh to use it with the intention of having fragrance. (*Fatāwā Razawiyah*, vol. 10, pp. 716)

Questions and answers about wearing stitched clothes etc.

Question 1: If a Muḥrim put on stitched clothing forgetfully and removed them after ten minutes as soon as he recalled, will there be any expiation etc. for him?

Answer: Yes. Ṣadaqaḥ will be Wājib even if he wears stitched clothes just for a moment, whether deliberately or forgetfully. If a Muḥrim has worn stitched dress for the duration of a day or night¹ or more, *Dam* will be Wājib even if he does so for many consecutive days. (*Fatāwā Razawiyah referenced*, vol. 10, pp. 757)

Question 2: If a Muḥrim covers his head with a cap or a turban or shawl of Iḥrām, or if a male Muḥrim forgets to take off stitched clothes or cap before he makes the intention of Iḥrām, or if the face of Muḥrim is covered by someone else's shawl in crowd, what is the penalty for it?

Answer: Whether an offence is committed deliberately or by mistake or due to someone else's carelessness, expiations must be paid in any

¹ The duration of a day or that of a night means, for example, from sunrise to sunset or vice versa; or from noon to midnight or vice versa. (*Marginalia Anwar-ul-Bishārah ma' Fatāwā Razawiyah referenced*, vol. 10, pp. 757)

case. As it is a sin to commit an offence deliberately, repentance will also be Wājib. Now note the details of expiation. If a male Muḥrim covers the whole of or one quarter of his head for the consecutive period of a day or night or more, *Dam* will be Wājib. Likewise, if a male or a female Muḥrim covers the whole of or one quarter of his/her face for the consecutive period of a day or night or more, *Dam* will be Wājib. In case of covering less than one quarter of head/face for the period of a day or night or in case of covering the whole of face or head for less than the period of a day or night, *Ṣadaqaḥ* will be due. In case of covering less than one quarter for less than the period of a day or night, there is no expiation but it is a sin. (*ibid*, pp. 757)

Question 3: Can a Muḥrim wipe his nose with a piece of cloth due to flu?

Answer: He cannot wipe his nose with a piece of cloth. He can blow his nose into a piece of cloth or towel keeping it away from the nose. Ṣadr-ush-Sharīʿah Badr-ut-Ṭarīqah ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: There is no harm in covering the ear and the back of the neck. Similarly, Muḥrim can place his empty hand onto his nose. However, if Muḥrim has placed his hand with a piece of cloth in it over his nose, though expiation will not be due, it is Makrūh and a sin to do so. (*ibid*, pp. 1169)

Questions and answers about using tissue paper in the state of Iḥrām

Question 1: Can a Muḥrim use tissue paper to wipe sweat from his face or nose due to flu or water after making Wuḍūʿ?

Answer: A Muḥrim cannot do so.

Question 2: How is it to wear a mask made of cloth or tissue paper?

Answer: It is impermissible and a sin to do so. If conditions are met, expiation will also be due.

Question 3: If Muḥrim has worn a scented mask, what will be the ruling?

Answer: If a Muḥrim has worn a scented mask that contains fragrance in liquid form, resulting in the liquid fragrance coming into contact with the body, the ruling of fragrance will apply in this case. That is, if the fragrance is in small amount and has not come into contact with an entire part of the body, Ṣadaqaḥ will be due. If fragrance is in large amount or has come into contact with an entire part of the body, *Dam* will be due. If pure fragrance does not exist but rather fragrance is only emanating from the tissue paper, no expiation is required even if the Muḥrim has wiped the face etc. with it or his face or hand is having fragrance due to touching the tissue paper. This is because pure fragrance is not found in the tissue paper, and the main purpose of using tissue paper is not to benefit from fragrance.

(Ihrām and Fragrant Soap, pp. 31)

If a Muḥrim has entered a room where incense or frankincense is burnt to spread fragrance, causing his clothes to have fragrance in them, expiation is not required because he has not benefitted from pure fragrance. (*Ālamgīrī, vol. 1, pp. 241*)

Question 4: Can a Muḥrim use a stitched shawl at the time of sleeping for covering his body?

Answer: He can do so. Rather, there is no harm in using even more than one shawl provided the face is uncovered, even if both feet are fully covered.

Question 5: When travelling by air or by bus, if a Muḥrim goes to sleep with his face resting on a pillow or on the backrest of the seat in front of him, what is the ruling in this case?

Answer: Although no expiation is required for sleeping with the face resting on a pillow, it is Makrūh Taḥrīmī to do so. As for sleeping with the face resting on the backrest of the seat in front of Muḥrim, it is permissible to do so because a seat is normally hard like a door, unlike a pillow that is soft.

Question 6: Can a Muḥrim sleep with his face resting on his knees? There is no expiation for sleeping with the face resting on a pillow but it is Makrūh. Why?

Answer: If the face is resting only on the knees, i.e. only on the hard part of the knees, this is permissible because the ruling applies depending upon the hard thing wrapped or covered or put into the cloth, not the cloth itself, just as Islamic scholars have stated the ruling of a sack or a bundle of something (except that of clothes). However, this is very unlikely that the face of Muḥrim rests only on the knees when sleeping. What is likely is that some part of the face will be resting on the hard part of the knee and some part of it will be in contact with the cloth only. Therefore, this should be avoided otherwise this can result in expiation being due. As for a pillow, it is soft like a piece of cloth (and therefore it is prohibited for Muḥrim to sleep with his face resting on it), but a pillow is not considered cloth in all cases (therefore, expiation is not due).

Question 7: Is it allowed for a Muḥrim to sleep in a sleeping bag to protect against cold, covering his entire body except the face and the head?

Answer: Yes. It is allowed for a Muḥrim to do so because this is not referred to as wearing clothes.

Question 8: If a Muḥrim has the problem of passing drops after urination, what should he do?

Answer: It is advisable for him to tie an unstitched Taḥband (i.e. a piece of cloth used to cover the lower part of the body). To tie a Taḥband in the state of Iḥrām is absolutely permissible provided it is unstitched. (*Mulakhkhaṣ az: Fatāwā Razawiyyah, vol. 10, pp. 664*)

Question 9: Is there any expiation for wearing stitched clothes due to illness etc.?

Answer: Yes. If a Muḥrim wears clothes from head to toe due to illness, it will be considered one unintentional offence¹. If he has worn clothes for the period of a day or night² or more than it, *Dam* will be Wājib. In case of wearing clothes for less than this period, *Ṣadaqaḥ* will be Wājib. If there is the need of wearing just one cloth due to illness but he wears two clothes; for example, if there is the need of wearing just shirt but he wears stitched vest as well, though there will be just one expiation in this case, he will be considered a sinner. If he wears the extra clothes on any other part of the body, for example, there is the need of wearing just trousers but he wears shirt as well, there will be one unintentional offence and one intentional offence. (*Mulakhkhaṣ az: Bahār-e-Sharī'at, vol. 1, pp. 1168; 'Ālamgīrī, vol. 1, pp. 242*)

Question 10: If a Muḥrim wears full dress unnecessarily, how many expiations will he have to pay?

Answer: If he wears his full dress unnecessarily at the same time, it will be considered only one offence (and expiation will be paid on

¹ See the ruling about unintentional offence on page 89.

² The duration of a day or that of a night means, for example, from sunrise to sunset or vice versa; or from noon to midnight or vice versa.

this account). If he wears one cloth necessarily and the other unnecessarily, there will be two offences in this case. (*Bahār-e-Sharī'at*, vol. 1, pp. 1168)

Question 11: If a Muḥrim hides his face in his hands or someone places his hand onto the Muḥrim's head, is there any harm in it?

Answer: To place one's own hand or that of someone else onto the head or the nose in the state of Iḥrām is permissible. 'Allāmah 'Alī Qārī رحمته الله تعالى has stated: To place one's own hand or that of someone else onto the head or the nose in the state of Iḥrām is unanimously permissible as this is not referred to as covering or hiding the head or the nose. (*Lubāb-ul-Manāsik wal-Maslak-ul-Mutaqassit*, pp. 123)

Question 12: Can a Muḥrim stroke his face after he has made Du'ā?

Answer: He can do so because it is allowed to place the hand onto the face. The bearded Islamic brother should take care not to remove any hair when stroking his face after Du'ā or Wuḍū.

Question 13: If a Muḥrim places stitched clothes onto his shoulder, is there any expiation?

Answer: There is no expiation. Ṣadr-ush-Sharī'ah رحمته الله تعالى has stated: What is prohibited is to wear stitched clothes as they are usually worn. On the contrary, if a Muḥrim has used a shirt as Taḥband or has wrapped a pyjama around his waist without putting his feet into the parts of the pyjama, there is no harm in it. Similarly, if he has spread a robe over his shoulders without putting his hands into sleeves, no expiation is due but it is Makrūh to do so. If he has put stitched clothes over his shoulders, there is no harm in it. (*Bahār-e-Sharī'at*, vol. 1, pp. 1169)

Questions and answers about Ḥalq and Taqṣīr

Question 1: Can the Ḥalq for 'Umraḥ be done out of Ḥaram?

Answer: No. If it is done out of Ḥaram, *Dam* will become Wājib. However, there is no restriction of time for it.

Question 2: Is it Wājib even for those working or doing business in Jeddah to do Ḥalq or Taqṣīr every time they perform 'Umraḥ?

Answer: Yes, or else they would not get out of the restrictions of Iḥrām.

Question 3: If a woman has short hair (as in fashion these days) and she is also enthusiastic about performing 'Umraḥ but fears the loss of all hair due to repeated Qaṣr, what should she do? If the length of the hair of a woman is shorter than that of a finger digit, Qaṣr for 'Umraḥ is not possible for her. What is the ruling for her in case of performing 'Umraḥ?

Answer: As long as a woman has hair on her head, it will remain Wājib for her to do Qaṣr every time she performs 'Umraḥ. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: It is (Wājib) for women to do Qaṣr, not Ḥalq. (*Abū Dāwūd*, vol. 2, pp. 295, *Hadīṣ* 1984)

If the length of the hair of a woman is shorter than that of a finger digit, she is exempted from doing Qaṣr because it is not possible for her. To have Ḥalq done is already forbidden for her. What she is advised to do in such a situation is to get out of the restrictions of Iḥrām near the end of the days of ritual sacrifice (i.e. after the sunset of 12 Żul-Ḥijja-til-Ḥarām) provided she is going to perform the 'Umraḥ that is related to Hajj. Even if she does not wait till the above-mentioned time, no expiation will be due.

Miscellaneous questions and answers

Question 1: If a Muḥrim sustained head or facial injury, and he is compelled to bandage it, will he be sinner?

Answer: Under the condition of being compelled to take such an act he will not be sinner, however, he will have to pay expiation for the unintentional offence. Therefore, if a Muḥrim used such a large bandage that covered one quarter or more than one quarter of his head or face for the period of a day or night or more, *Dam* will become Wājib. If less than one quarter of the face or the head was covered, Ṣadaqaḥ will be Wājib. (See the details of unintentional offence on page 89.) Except for the head and the face, there is no harm in having bandage on any other part of the body. Further, a woman can have bandage even on her head in compulsion.

Question 2: If someone has had Ḥalq done before performing the Saʿī of Hajj or ʿUmraḥ, and many days have passed since he did so, what is the ruling?

Answer: It is a Sunnaḥ for a Hajj-performing person to have Ḥalq done before Saʿī. That is, doing Saʿī before Ḥalq is contrary to Sunnaḥ. Therefore, if someone gets Ḥalq done before he has performed Saʿī, there is no harm in it. Even if many days have passed since he did so, no expiation will be due because there is no time limit for Saʿī. However, if he has returned to his 'country' without performing Saʿī, *Dam* will be due in this case because of missing a Wājib. If he comes back and performs Saʿī, *Dam* will no longer remain Wājib. However, it is still better for him to give *Dam* as it is in the interest of the destitute. This ruling will apply only when Ḥalq is performed within its stipulated time, i.e. the period of the days of ritual sacrifice after the Ramī of 10th Ẓul-Ḥijja-til-Ḥarām. If someone gets Ḥalq done before he has performed Ramī or after the days of ritual sacrifice

have passed, *Dam* will be Wājib for him. If an 'Umraḥ-performing person gets Ḥalq done before Sa'ī, *Dam* will be due for him. If he has performed complete Ṭawāf or most (i.e. four) rounds of it, he will get out of the restrictions of Iḥrām otherwise not. Even if many days have passed, the commandment of Sa'ī will not become void as it is Wājib and will have to be performed.

Question 3: Is it allowed to perform 'Umraḥ from 13th Żul-Ḥijja-til-Ḥarām?

Answer: No. It is Makrūḥ Taḥrīmī (impermissible and a sin) to put on the Iḥrām of 'Umraḥ during the days of Tashrīq (i.e. from 9th to 13th Żul-Ḥijja-til-Ḥarām). If someone does so, *Dam* will be due.
(*Durr-e-Mukhtār, vol. 3, pp. 547*)

How is it to put on Iḥrām after the sunset of 13th Żul-Ḥijja-til-Ḥarām

Question 4: Is it not allowed even for locals who have not performed Hajj that year to perform 'Umraḥ during those five days i.e. 9th to 13th Żul-Ḥijja-til-Ḥarām?

Answer: It is Makrūḥ Taḥrīmī even for them to put on the Iḥrām of 'Umraḥ and perform 'Umraḥ during those days. This ruling is the same for Āfāqī, Ḥillī and Mīqātī. What is actually forbidden during these days is to put on the Iḥrām of 'Umraḥ. One can perform 'Umraḥ any day throughout the year but it is Makrūḥ Taḥrīmī to put on the Iḥrām of 'Umraḥ during these five days. If a person who has put on Iḥrām before 9th Żul-Ḥijja-til-Ḥarām performs 'Umraḥ with the same Iḥrām during these five days, there is no harm in it. However, it is still better to perform 'Umraḥ after these five days have passed.

(*Lubāb-ul-Manāsik, pp. 466*)

Question 5: If a Ḥillī or Ḥaramī performs ‘Umrah as well as Hajj during the months of Hajj, what is the ruling for him?

Answer: *Dam* will be Wājib for him because he is only allowed to perform Hajj Ifrād that contains no ‘Umrah. However, he can perform ‘Umrah only.

Question 6: How is it for a Muḥrim to wash hands before and after the meal? If he did not wash hands before the meal, germs will go into the stomach, and if he did not wash them after the meal, the hands will remain smelly with stains on them. What should he do?

Answer: He can wash hands before and after the meal without using soap. If there is any other type of stain or dirt on the hands, he can wipe them with a piece of cloth taking care not to remove any hair.

Question 7: How is it for a Muḥrim to dry his hands with a handkerchief after making Wuḍū?

Answer: He cannot touch cloth to the face (a male Muḥrim cannot touch it even to his head); the rest of the body can be dried provided that dirt is not removed nor is any strand of hair broken.

Question 8: Is a Muḥrimah allowed to wear a projected veil in such a way that it does not touch her face?

Answer: She can do so provided the veil does not touch her face. However, some issues may arise in this case. For example, if the veil touches the whole of her face even for a short while as a result of wind or her own hand's touching the veil mistakenly, Ṣadaqaḥ will become Wājib.

Question 9: Should a Muḥrim apply soap onto his head while getting Ḥalq done?

Answer: He should not use soap as this will remove dirt, and removal of dirt from the body is Makrūh in the state of Iḥrām.

Question 10: Can a woman experiencing her menses make the intention of Iḥrām?

Answer: She can make the intention, but she cannot offer Nafl Ṣalāh of Iḥrām. Further, she will have to perform Ṭawāf after attaining purity.

Question 11: How is it to wear stitched slippers in the state of Iḥrām?

Answer: If the instep (i.e. the upper raised portion of the foot) remains uncovered, there is no harm in wearing such slippers.

Question 12: Is it allowed to tie a knot, do up a button or a safety pin in the state of Iḥrām?

Answer: It is contrary to Sunnah. The doer has done wrong; however, there is no expiation.

Question 13: Can a Muḥrim take dirt out of his nose or ear?

Answer: It is a Sunnah Muakkadah in Wuḍū to flow water on each and every hair up to the top part of the inner soft bone of the nose, whereas it is Farḍ to do the same in Ghusl. Further, if the dried mucus has accumulated in the nose, it is necessary to remove it. If rheum of eyes has dried on eye-lashes etc. it is Farḍ to remove it in Wuḍū and Ghusl, taking care not to remove any hair. As for removing dirt from the ear, no Islamic scholar is reported to have given permission to do so. Therefore, the ruling for removing it is the same as for removing the dirt from the body. In other words, it is Makrūh Tanzīhī to do so, provided no hair falls or is removed.

Question 14: Can a person perform ‘Umrah on behalf of his living parents?

Answer: He can do. The reward of every type of deed including Farḍ Ṣalāh, fast, Hajj, Zakāh or any supererogatory act may be donated to the living as well as the dead (Muslims).

Question 15: Kindly state expiations for killing louse in the state of Iḥrām.

Answer: If a Muḥrim kills one of his own lice on his body or clothes or throws it away, he has to donate a piece of bread. If he kills or throws away two or three lice, he has to donate a handful of grain. In case of more than three lice, he will have to pay a Ṣadaqaḥ. If a Muḥrim washes his head or cloth or puts it in the sunshine for killing lice, there is the same expiation for it as for killing lice. If someone else kills Muḥrim’s louse at the command of the Muḥrim, the Muḥrim will have to pay expiation even if the one killing the louse is not in the state of Iḥrām. There is no expiation for killing the louse that has fallen onto the ground etc. or the one that is on another person’s body or clothes even if the other person is also in the state of Iḥrām.

Guidance for those working in Arab

Question 1: If the inhabitants of Makka-tul-Mukarramah or those working there such as drivers go to ‘Taif’ many times a day, is it necessary for them to put on the Iḥrām for ‘Umrah every time they return?

Answer: Keep this principle in mind that if the people of Makka-tul-Mukarramah go out of the limits of Ḥaram for a piece of work but remain within Mīqāt (such as Jeddah), they do not need to put

on Iḥrām on return. However, if they go out of Mīqāt (such as Madīna-tul-Munawwarāḥ, Taif, Riyadh, etc.), it is not permissible for them to return without Iḥrām. No matter a driver goes out of Mīqāt and returns many times a day, Hajj or 'Umraḥ will become Wājib for him each time. If he comes to Makka-tul-Mukarramaḥ without Iḥrām *Dam* will become Wājib for him. However, if he put on Iḥrām outside Mīqāt the very same year, *Dam* will become void.

Alternative way of not putting on Iḥrām

Question 2: If a person who works in Jeddah comes to Jeddah for work from his country, for example, from Pakistan, is Iḥrām necessary for him?

Answer: If he has the intention of going to Jeddah, there is no need of Iḥrām; rather, he can go to even Makka-tul-Mukarramaḥ from Jeddah without Iḥrām. Therefore, the person wishing to enter Ḥaram without Iḥrām can do so with the help of a Ḥīlah provided that he makes a firm intention to go first to such place as Jeddah without the intention of going to Makka-tul-Mukarramaḥ with the intention of Hajj and 'Umraḥ. For example, he went to Jeddah for business or trade, and after completing his business he made intention to visit Makka-tul-Mukarramaḥ from there. If he had already made the intention of going to Makkaḥ, he cannot go without Iḥrām in this case. This Ḥīlah is not permissible for the one performing Hajj Badal on behalf of someone else.

How is it to ask for financial help for Hajj or 'Umraḥ?

Question 1: Some poor devotees, overwhelmed by the feeling of devotion, ask people for financial help for 'Umraḥ or Hajj-pilgrimage; is it permissible to do so?

Answer: It is Ḥarām. Ṣadr-ul-Afāḍil Maulānā Na’īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَائِرِي has narrated, ‘Some Yemeni would leave for Makka-tul-Mukarramah for performing Hajj without provisions calling themselves Mutawakkil¹, but after reaching Makka-tul-Mukarramah, they would start begging people for financial help. Sometimes, they would even snatch things from people committing dishonesty.

The following verse was revealed about such people and it was commanded to go on the pilgrimage with provisions so that others would not be burdened. It was prohibited to beg for financial help. One must take provisions with him and the best provision is piety.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

Take provisions; the best provision is piety.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah al-Baqarah, verse 197)

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who asks people for (money etc.) whereas he is not facing destitution, nor does he have so many family members that he cannot provide for, will come on the Day of Judgement with no flesh on his face.’ (*Shu’ab-ul-Īmān, vol. 3, pp. 274, Ḥadīṣ 3526*)

Dear devotees! Have patience. The prohibition on begging for money etc. is emphasized so much that some scholars have narrated that a Muḥrim should apply fragrance to his body after bath before putting on Iḥrām provided he has his own fragrance. If he does not have

¹ Mutawakkil means the one who trusts Allah عَزَّوَجَلَّ.

fragrance, he should not ask someone for it. (*Rad-dul-Muhtār*, vol. 3, pp. 559)

*Jab bulāyā Āqā nay
Khud hī intizām ho gaye*

*If the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has called you
All arrangements will automatically be made*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to Overstay for Hajj on 'Umrah-visa?

Question 1: Some people go to Ḥaramayn Ṭayyibayn (Makkaḥ and Madīnaḥ) from their country during Ramadan on 'Umrah-visa. Such People overstay there or return to their country having performed Hajj despite the expiry of their visa. Is this permissible by Sharī'aḥ?

Answer: It is the law in most countries that a foreigner is not allowed to stay without a visa. The very same law is in force in Makkaḥ and Madīnaḥ. If the one overstaying there despite the expiry of his visa is apprehended by the police, he will be imprisoned even if he is in the state of Iḥrām. He would neither be allowed to perform 'Umrah nor Hajj; instead, he will be deported to his country after being punished legally.

Remember! If there is a chance that the violation of a law will lead to disgrace, bribery and lying, etc. it is not permissible to violate such a law. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated, 'Some of the permissible acts are considered to be crimes by law and, if committed, invite disgrace and discomfort for a person. To invite such a trouble for oneself is impermissible. (*Fatāwā Razawīyah*, vol. 17, pp. 370)

Therefore, illegal overstay in any country of the world even in Makkaḥ for ‘Hajj’ is not permissible. To say that a person is able to stay for ‘Hajj’ by illegal means by the grace of Allah ﷺ and His Prophet ﷺ is a very challenging remark in the matter of Shari’ah.

Ruling for the Ṣalāḥ of illegal stayer

Question 2: One who stays in Makkaḥ or any other city of Saudi Arabia without visa to perform Hajj should offer complete Ṣalāḥ or Qaṣr?

Answer: Those who have travelled to Makkaḥ on ‘Umraḥ visas with the intention of staying there illegally for Hajj or those intending to reside illegally in any country of the world after the expiration of their visas will be considered ‘residents’ for as long as they live in that city or village in which they were already residing at the time of expiration of their visas. No matter they live there for decades they will remain ‘residents’. However, if they travelled from that city or village with an intention to cover a distance of 92 km or more, they would become ‘traveller’ as soon as they would go out of the inhabited areas [of the city or the village], invalidating their intention of stay.

For example, someone went to Makka-tul-Mukarramaḥ from Pakistan on ‘Umraḥ visa and, at the time of expiry of his visa, he was in Makkaḥ-tul-Mukarramaḥ as a ‘resident’ then the rulings of a ‘resident’ will apply to him. If, for instance, he goes to Madīna-tul-Munawwarah, he will become a ‘traveller’ no matter he stays there for years. He will remain a ‘traveller’ even if he returns to Makka-tul-Mukarramaḥ and he will have to offer Qaṣr [shortened] Ṣalāḥ. However, if his visa is renewed, he can make a new intention to stay.

To cause discomfort to pigeons and locusts in Ḥaram

Question 1: How is it to frighten the pigeons and locusts of Ḥaram into flying without any reason?

Answer: A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is forbidden to frighten the pigeons of Ḥaram into flying.

Question 2: How is it to cause discomfort to the pigeons and locusts in Ḥaram?

Answer: It is Ḥarām to do so. Ṣadr-ush-Sharī'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'To hurt an animal of Ḥaram or to cause pain to it in any way is Ḥarām for all. This ruling will apply regardless of whether the person committing these mistakes is in the state of Iḥrām or not.'
(*Baḥār-e-Sharī'at*, vol. 1, pp. 1186)

Question 3: Can Muḥrim slaughter pigeons and eat them?

Answer: It is stated on page 1180 of the 1st volume of *Baḥār-e-Sharī'at*: If a Muḥrim has slaughtered a wild animal, it will not be Ḥalāl and will remain carrion¹. If he has also eaten its meat after paying expiation, he will be required to pay the expiation again for eating it. If he had paid no expiation before eating, only one expiation will be sufficient in this case.

Question 4: Is it allowed to catch and eat the locust of Ḥaram?

Answer: It is Ḥarām to do so. (Basically, a locust is Ḥalāl and can be eaten even if dead like fish. It is not necessary to slaughter it.)

Question 5: Outside Masjid-ul-Ḥarām, countless locusts are trampled under foot and are lying dead or injured. What is the ruling if someone has eaten them?

¹ Murdār, not considered lawfully slaughtered.

Answer: If someone has eaten these locusts, no expiation is due. To eat that animal is Ḥarām which is hunted in Ḥaram and is rendered Ḥalāl by being slaughtered lawfully (as per Sharī'ah) like a deer etc. The cause of such a hunted animal being Ḥarām is that the animal hunted in Ḥaram is considered carrion (Murdār) which is Ḥarām to be eaten. The reason why it is Ḥalāl to eat locust is that there is no condition for slaughtering it as per Shar'ī method. It will remain Ḥalāl no matter it is slaughtered in any way. Even if trampled under foot or strangled, it will remain Ḥalāl. However, it is not allowed to hunt locusts deliberately within the limits of Ḥaram.

Question 6: What is the expiation for slaughtering the wild terrestrial animal of Ḥaram (i.e. the one found on land)?

Answer: The expiation for it is to pay its price as Ṣadaqaḥ¹.

Question 7: How is it to slaughter and eat chicken in Ḥaram?

Answer: This is Ḥalāl. There is no harm in slaughtering and eating the meat of domesticated animals such as the chicken, the goat, the cow, the buffalo and the camel, etc. What is prohibited is to hunt terrestrial wild animals.

Question 8: There are usually swarms of locusts outside Masjid-ul-Ḥarām. If any locust is trampled under foot or crushed under the tyre of the vehicle, killing it or wounding it, what will be the ruling?

Answer: Expiation must be paid. It is stated on page 1184 of the first volume of the book '*Bahār-e-Sharī'at*': A locust is also a terrestrial (land) animal. If someone kills it, he must give a date as expiation

¹ For detailed rulings on expiation, please study from pages 1179 to 1191 of Maktaba-tul-Madinah's published book '*Bahār-e-Sharī'at* (volume 1)'. You will be amazed to have learnt rulings.

for it. It is stated on page 1181: To kill the animal deliberately is not a condition for expiation to be due. Even if the animal is killed by mistake, expiation is due.

Question 9: There are swarms of locusts in Masjid-ul-Ḥarām. Servants wipe the floor down, brutally killing or injuring locusts. Is there any alternative way to clean the floor? Similarly, it is said that some people catch pigeons and release them into some far-flung area or eat them. What is the ruling?

Answer: If locusts are in so large number that they cause inconvenience, there is no harm in killing them in this case. But if someone kills them for any other reason, he will have to pay the penalty whether he kills them deliberately or by mistake. If someone catches and kills a pigeon in Ḥaram, he must pay its penalty. Similarly, if someone has caught a pigeon of Ḥaram and released it outside Ḥaram, its penalty will remain due unless he is aware that the pigeon has safely returned to Ḥaram. In both cases, its penalty is to pay the price of the pigeon. The price will be set by two such people who are aware of such dealings in Ḥaram. If two people are not available, only one such person can set the price that must be paid.

Question 10: How is it to eat the fish of Ḥaram?

Answer: Fish is not a terrestrial animal and can be eaten. It can also be hunted, if necessary.

Question 11: What is the expiation if someone has killed the rat of Ḥaram?

Answer: There is no expiation. It is permissible to kill the rat. It is stated on page 1183 of the first volume of *Baḥār-e-Sharī'at*: If any of the following animals attack a person, he can kill them. No expiation

will be due. The animals include the crow, the kite, the wolf, the scorpion, the snake, the rat, the bandicoot, the mole, a violent dog (that tends to bite), the wasp, the mosquito, the tick¹, the tortoise, the crab, the moth, an ant that bites, the fly, the lizard and all insects of earth including badger, fox and jackal. Similarly, one can kill the animals that tend to attack humans like the lion and the leopard. Likewise, there is no expiation for killing any of aquatic animals [i.e. the one found in water].

Cutting trees of Ḥaram

Question 1: Please give some advice on cutting the trees etc. of Ḥaram?

Answer: Stated here are some rulings extracted from page 1189 and 1190 of the 1st volume of *Bahār-e-Sharī'at*, published by Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami: There can be four categories of trees in Ḥaram.

1. The tree is planted by someone and is of the type usually planted by people.
2. The tree is planted by someone but is not of the type planted by people.
3. The tree is not planted by someone but is of the type planted by people.
4. The tree is not planted by someone, nor is it of the type planted by people.

¹ A very small animal like an insect that lives under the skin of other animals and sucks their blood.

There is no expiation for cutting the trees that come into the first three categories. However, if there is an owner of the tree, he will claim compensation. As for cutting the tree coming into the fourth category, penalty must be paid, and if there is an owner of the tree, he will receive compensation as well. Penalty will be paid provided the tree is fresh before being cut, not damaged or uprooted. In order to pay the penalty, the one who has cut the tree is required to buy grains for as much money as is the price of the tree, and distribute it among the Masākīn (considered destitute by Sharī'ah). He must give one Ṣadaqaḥ to each Miskīn. If the quantity of grains bought for as much money as the price of the tree, is less than even one Ṣadaqaḥ, he must give it to only one Miskīn. It is not necessary to give these Ṣadaqāt to the Masākīn of Ḥaram. He can give the price of the tree as Ṣadaqaḥ or can also buy an animal of the same value and slaughter it in Ḥaram. To keep fast to pay this expiation is not sufficient.

Ruling: The tree that has dried can be uprooted and can be benefitted from. **Ruling:** If someone has plucked leaves off the tree, causing no damage to the tree, no expiation is required. Similarly, there is no harm in cutting a growing tree provided the owner has given permission. The one who has cut the tree is to pay its price to the owner. **Ruling:** If some people have jointly cut the tree, only one penalty will be jointly paid by all of them whether all are Muḥrim or non-Muḥrim or some are Muḥrim and some are non-Muḥrim.

Ruling: It is not permissible to make a Miswāk by cutting a twig off the Pilu (*salvadora persica*) tree or any other tree of Ḥaram. **Ruling:** If some trees are broken or damaged because of a person walking, camping or riding his animal, there is no expiation. **Ruling:** Due to the need, the Fatwā is that it is permissible to graze animals on the grass of Ḥaram. As for cutting or uprooting it, there is the same ruling

on it as on cutting the tree except for dry and naturally growing grasses because it is permissible to obtain any type of benefit from them. There is no harm in breaking and uprooting the white grass naturally growing after raining.

Question and answer about passing Mīqāt without Iḥrām

Question 1: If an Āfāqī did not put on Iḥrām at Mīqāt. Instead, he put on Iḥrām at Masjid ‘Āishah and performed ‘Umrah. What is the ruling?

Answer: If an Āfāqī has departed for Makka-tul-Mukarramah and entered Mīqāt without Iḥrām, *Dam* will be Wājib for him. To put on Iḥrām at Masjid ‘Āishah will not be sufficient in this case. What he is required to do is to pay a *Dam* or alternatively go out of Mīqāt and come back after having put on Iḥrām of ‘Umrah, etc. from there. If he takes the second option, *Dam* will become void.

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

‘Arafah [عَرَفَةَ]: 9th day of Żul-Hijjah (last Islamic month).

Du’ā [دُعَا]: Supplication

Fard [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Fard in worship, the worship will not be accomplished without performing that act. Not performing a Fard deliberately is a grave sin.

Ghusl [غُسْل]: Ritual bath

Hāji [حَاجِي]: One who has performed Hajj

Halāl [حَلَال]: Lawful (by Shari’ah)

Harām [حَرَام]: It is opposite of Fard; committing it deliberately even once is a grave sin.

Hujjāj [حُجَّاج]: Plural of Hāji, i.e. pilgrims of Hajj.

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Īṣāl-e-Šawāb [إِصَالِ ثَوَاب]: Īṣāl-e-Šawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Šawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet ‘*Method of Fātiḥah*’ published by Maktaba-tul-Madīnah.

Jabal [جَبَل]: Mountain

Kanz-ul-Īmān [كَزْزَالِإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Hāj, Al-Hāfiz, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ السَّلَامُ الرَّحْمَنُ.

Kawṣar [كَوْسَر]: The fountain of Paradise.

Makrūh [مَكْرُوه]: Disliked

Makrūh Taḥrīmī [مَكْرُوه تَحْرِيْمِي]: It is in comparison with Wājib; if it occurs in worship, the worship gets defective and the committer of Makrūh Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūh Tanzīhī [مَكْرُوه تَنْزِيْهِ]: It is in comparison with Sunan-e-Ghayr Muakkadaḥ. It is an act which Sharī'ah dislikes to be committed, although there is no punishment for the one who commits it.

Mimbar [مِئْبَر]: Pulpit

Miskīn [مِسْكِيْن]: A Miskīn is the one who possesses nothing and has to beg others for food to satisfy hunger and clothes to cover the body. Begging is Ḥalāl (allowed) for him.

Miswāk [مِسْوَاك]: Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥrim [مُحْرِم]: One in the state of Iḥrām

Mustaḥab [مُسْتَحَب]: An act which Sharī'ah likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafil [نَفْل]: Supererogatory act / worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Qaḍā [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

Rak'at [رَكْعَت]: Unit/cycle of Ṣalāh

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣalāt/Ṣalāt-‘Alan-Nabī [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar'i [شَرْعِي]: According to Sharī'ah

Sharī'at/Sharī'ah [شَرْعِيَّة]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Ṣubḥ-e-Ṣādiq [صُبْحٌ صَادِقٌ]: The true dawn

Sunnat-ul-Muakkadaḥ [سُنَّةُ الْمُؤَكَّدَه]: An act which the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah [سُورَة]: Chapter of the Holy Quran

Tahajjud [تَهَجُّد]: A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāt-ul-'Ishā.

Tawāf [طَوَاف]: Moving around the Holy Ka'bah.

Ummaḥ [أُمَّة]: Believers of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a whole.

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term 'Parday mayn Pardāḥ' used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Wuḍū [وُضُو]: Ritual ablution which is a pre-requisite for Ṣalāḥ, Ṭawāf and for touching the Holy Quran etc.

Wuqūf [وُقُوف]: Ritual stay as a part of worship.

Ẓikr [ذِكْر]: The remembrance of Allah عَزَّوَجَلَّ.

Ziyārah [زِيَارَة]: Holy places

Ẓul-Ḥijjah [ذُو الْحِجَّة]: Name of the 12th month of the Islamic calendar.

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Wasāil-e-Bakhshish, Maktaba-tul-Madīnah, Karachi

Transliteration Chart

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

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أَعُوذُ بِكَ يَا اللَّهُ يَا الْغَاثُ وَالْغَاثُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَجِدُ مَا أَعُوذُ بِكَ مِنْهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for the protection of aeroplane from falling and burning

After you have boarded the aeroplane, recite the following Du'ā of Beloved Mustafā ﷺ with Ṣalāt-ʿAlan-Nabī once before and after it.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الصَّدْمِ وَأَعُوذُ بِكَ
مِنَ التَّرْدِيِّ^ط وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ
وَالْهَرَمِ^ط وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ
عِنْدَ الْمَوْتِ^ط وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ
مُدْبِرًا^ط وَأَعُوذُ بِكَ أَنْ أَمُوتَ لِدِيغًا^ط

Madani pearl: The Arabic words for 'falling from a higher place' and 'burning' are تَرْدِيٌّ and حَرَقٌ respectively. The Beloved and Blessed Prophet ﷺ would make this Du'ā¹: In fact, this Du'ā is not specific to air travel. Since refuge is sought in this Du'ā from 'falling from a higher place' and 'burning', and air travel involves both of these risks, it is therefore hoped that the aeroplane will remain safe from any crash by the blessing of reciting this Du'ā.

ISBN

¹ Abū Dāwūd, vol. 2, pp. 132, Ḥadīṣ 1552