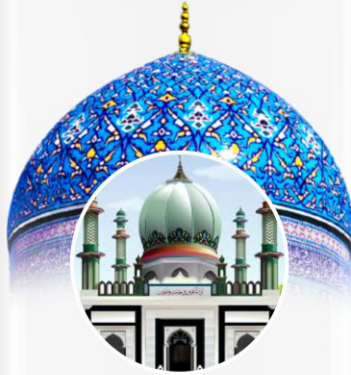


BAHAARE SHARIAT

Volume 6 The Book of HAJJ

6

Imam Qadi Sadrush Shariah, Mufti Amjad Ali Al-Qaadiri
Translated By Muhammad Afthab Cassim Qaadiri Razvi Noori



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THE ENCYCLOPAEDIA OF HANAFI FIQH
BAHAAR E SHARIAT

VOLUME 6

THE BOOK OF HAJJ

Comprising Approximately **232** Ahadith **487** Primary Laws of Fiqh,
Referenced To Authentic Books of Hadith & Jurisprudence

AUTHORED BY THE GREAT HANAFI JURIST, THE ESTEEMED KHALIFA
OF SAYYIDI AALA HAZRAT ASH SHAH IMAM AHMED RAZA KHAN رضى الله عنه

HUZOOR SADRUSH SHARIAH, HAZRAT ALLAMA MAULANA MUFTI
QADI IMAM MOHAMMED AMJAD ALI AAZMI RAZVI رضى الله عنه

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND رضى الله عنه

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

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DUA BY SAYYIDI TAAJUSH SHARIAH IN 1431 HIJRI

Ja-Nasheen e Huzoor Mufti e Azam, Huzoor Sayyidi Taajush Shariah,
Rahbar e Tareeqat, Ash Shah Mufti Qadi Imam Mohammed
Akhtar Raza Khan Qaadiri Azhari رضى الله عنه



Choicest and Countless Blessings upon our Beloved Prophet ﷺ and His Holy Offspring and Companions.

I have been told that Maulana Afthab Qasim has translated some volumes of “Bahaar-e-Shariat”, the great work of the great scholar Sadrush Shariah, Maulana Allama Amjad Ali Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.

-Mohammed Akhtar Raza Qaadiri

29th Sha’baan Al Moazzam 1431 Hijri [Madina Tayyiba]

DUA BY SAYYIDI MUHAD'DITH E KABEER IN 1431 HIJRI

Ja-Nasheen e Sadrush Shariah Huzoor Muhad'dith e Kabeer,
Hazrat Allama Mufti Zia ul Mustafa Qadiri Amjadi Qibla

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

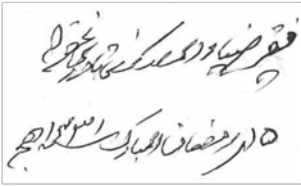
الحمد لله لوليه و الصلوة على نبيه و على اله واصحابه المتناولين باوابه - اما بعد

The Kitaab before me, 'Bahaar e Shariat' is an exceptionally beautiful English translation. This book consists of a vast number of Shari'ah Rulings, to solve the needs and the issues which the people they face in their daily lives. The one who practices and acts upon the rulings and the laws which have been mentioned in this book, will be able to fulfill his essential requirements and will be able to mould himself in an Islamic mould, and it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so, he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude which it deserves, and grants him a generous reward (Aameen). Maulana has true compassion and sensitivity in his heart with regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in writing and compiling Deeni books and he is engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and 'Bahaar e Shariat' which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, thereby causing the waves of Islam to rise passionately in the hearts of thousands of people.

I pray that Allah grants Maulana a superb reward and grants him countless blessings in all his accomplishments, in his age and in his religious affairs. Aameen.



-Faqeer Zia-ul-Mustafa Qadiri

15th Ramadaan-ul-Mubaarak 1431 Hijri

DUA BY MUJAHID E AHL E SUNNAT IN 1431

Hazrat Allama Sayyid Shah Turab ul Haq
Qaadiri Razvi Noori رحمۃ اللہ علیہ



I was delighted to hear that the very diverse book 'Bahaar e Shariat', which is authored by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi رحمۃ اللہ علیہ has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadhil is English, this translation will definitely benefit those who read English.

Even though the translator has already translated other volumes of Bahaar e Shariat, but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes, which are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially for those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts Kanz ul Imaan, the world renowned Translation of the Qur'an by Aala Hazrat Imam Ahmed Raza Khan Muhad'dith e Bareilvi رحمۃ اللہ علیہ. It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Rasool صلی اللہ علیہ وسلم rewarding him abundantly with a blessed reward.

آمین ثمہ آمین بجاہ نبی اکرم علیہ و علی آلہ افضل الصلوٰۃ و التسلیم

-Sayyid Shah Turab ul Haq Qaadiri

Ameer Jama'at e Ahl e Sunnat, Pakistan, Karachi

DEDICATION

I Dedicate This Humble Effort To

**GHAUS UL WAQT HUZOOR SAYYIDI
MUFTI E AZAM E HIND, ASH SHAH
IMAM MUSTAFA RAZA KHAN
QAADIRI BARAKAATI** رضى الله عنه

In The Love of My Shaykh e Kaamil

**Huzoor Sayyidi Taajush Shariah Allama Imam Mufti
Mohammed Akhtar Raza Khan Qadri Azhari** رضى الله عنه

For The Esaal e Sawaab of My Beloved Parents

**Sayyidah Khadija Goolam Rasool &
Haji Cassim Goolam Rasool**

Allah Exalt Them All In The Heights of
Jannat ul Firdaus. Aameen.

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BLESSED WORDS OF INSPIRATION

Ja-Nasheen e Huzoor Sadrush Shariah, Ameer ul Momineen Fil Hadith,
Mumtaz ul Fuqaha, Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Mufti Ash Shah Zia ul Mustafa Qadri Amjadi Qibla

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Maulana Muhammad Afthab Cassim Saaheb of Durban of South Africa runs the Imam Mustafa Raza Research Centre, wherein with his own pen, he compiles important literature related to the Deen, in order to respond to the needs and demands of society. In doing so, he swiftly translates and publishes the essential books of the great scholars into the English language, in order to respond to these demands and needs of the present time, so that the Deeni requirements of the people are not impeded in any way.

He has already translated numerous important works into English, and has already published many of these translations as well. The book which he has currently been working on and which he is trying to swiftly complete and make available to the readers, is Bahaar e Shariat Volume 6, which deals with the rulings and virtues of Hajj and Umrah, and all its primary and supplementary laws. Bahaar e Shariat Volume 6 is that comprehensive book which explains the virtues, rulings, etiquettes, prohibitions and expiations which are related to Hajj and Umrah.

This book is extremely beneficial to those who will embark on the journey of Hajj and Ziyaarat, so that whilst on this lengthy journey for Hajj and Ziyaarat, they do not face such a situation, which will cause them to be remorseful and regretful.

I make Dua to Almighty Allah, that like his past services, may He accept this grand service of his as well. I also make Dua to Almighty Allah, that He Blesses Hazrat Maulana Afthab Cassim Saaheb with even greater command, soundness and attraction in his pen, and take even more work from him for the propagation of the Pristine Deen. Allah bless him with abundant blessings in his age and in his health and increase his energy levels, and may Allah also bless him with even more Barkat in his time, so that he may work to the maximum.

وصلی اللہ تعالیٰ علی خیر خلقہ سیدنا و مولانا محمد علی آقا و صحبہ اجمعین

فقیر ذیاء اللہ کبیر ذیاء اللہ

-Faqeer Zia ul Mustafa Qadri غفرلہ

5th Zil-Hijjah 1444 Hijri

24th June 2023

UNDERSTAND THE FAQH TO VALUE HIS WORK

The Islamic Chief Justice And The Grand Mufti of India
Huzoor Sayyidi Qaa'id e Millat Ja-Nasheen e Huzoor Taajush Shariah,
Hazrat Allama Mufti Asjad Raza Khan Qaadiri Qibla

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمده و نصلى و نسلم على رسوله الكريم

All Praise is for Allah, Who Is The Rab'b of All The Worlds, Durood and Salaams upon His Beloved Rasool ﷺ, Who Is Mercy unto All The Worlds, and upon His ﷺ Most Noble Family And His ﷺ Most Exalted Companions.

You have before you Bahaar e Shariat Volume 6, which is a masterpiece in Hanafi Fiqh on Hajj and Umrah by the Great Khalifa of Sarkaar e Aala Hazrat, Huzoor e Sadrush Shariah Allama Mufti Abul 'Ula Amjad Ali Aazmi رضى الله عنه. There is no doubt that Huzoor Sadrush Shariah رضى الله عنه is one of the greatest Fuqaha of the era, who was nurtured and trained under the guidance and watchful eye of Imam e Ahle Sunnat Sarkaar e Aala Hazrat رضى الله عنه.

To truly value and admire the Bahaar e Shariat, you must value and admire its author first, and to do this, you must understand the grandness that has been afforded to the Ulama e Haq, and more importantly to the Fuqaha.

It is only then that you and I will truly value the knowledge which these great personalities have shared with us, through which they have brightened and enlightened our hearts and souls, and through which they have guided us towards the path of goodness.

Today, there are those who have not even understood the basics of knowledge and the science of Fiqh and they attempt to refute the works and the writings of the great Fuqaha. It is impossible for those who know and those who know not, to be alike, and this is why Aala Hazrat is Aala Hazrat, and this is why Mufti e Azam is Mufti e Azam and this is why Sadrush Shariah is Sadrush Shariah and this is why Taajush Shariah is Taajush Shariah. (Allah is pleased with them all).

They are what they are because they adhered to the Qur'an and Sunnat and they did not divert even a hair's breath away from the path of the Pious Predecessors. If we wish to value Fataawa Razviyah, Bahaar e Shariat and all the other grand words of the Grand Imams of Deen, then we should first value them and we should remind ourselves about what the Holy Qur'an announces. Have we forgotten that Almighty Allah says,

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

(O Beloved) Say you, Are those who know and those who know not, equal? Surely, it is the wise (i.e. The Ulama) alone that recognise the guidance.' [Surah Az-Zumr (39), Verse 9]

If we wish to value and cherish the explanations and the Fiqhi elucidations which have been explained in Bahaar e Shariat, and if we wish to value the efforts which Huzoor Sadrush Shariah رحمته الله put into the authoring of Bahaar e Shariat, then we must first value the Faqih, and we should not forget what our Nabi ﷺ said.

Sahabi e Rasool Hazrat Ameer Mu'awiyah رضي الله عنه reported that the Beloved Rasool ﷺ said,

مَنْ يُرِيدَ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

‘If Allah Wants To Bestow Someone With Special Virtue; He Makes Him A Faqih Of The Religion’. [Bukhari, Muslim, Mishkaat]

Now, after we have understood who Sadrush Shariah رضى الله عنه is, then only we will understand the excellence of his masterpiece ‘Bahaar e Shariat’. You must have realised by now that Bahaar e Shariat Volume 6 discusses the laws of Hajj and Umrah and it is indeed an encyclopedia of Hanafi Fiqh, and this is why every discussion in Bahaar e Shariat flows with the authentic, reliable and accepted laws of Hanafi Jurisprudence.

My Dear Maulana Afthab Cassim Qadiri Razvi Noori, the ardent Mureed, Wakil and Khalifa of my Beloved Father, Huzoor Taajush Shariah رضى الله عنه has once again, opened a fresh Gateway to Knowledge for the English-speaking Sunni Muslims, and this time he has done this in the form of Bahaar e Shariat Volume 6. Allah Bless him with the best of rewards and fill his heart with the oceans of knowledge and wisdom and bless him with a forever closeness to Huzoor Sadrush Shariah and Huzoor Taajush Shariah and to all the Beloveds of Allah, and protect him from the mischief of the mischievous ones. Aameen.

و صلى الله تعالى على خير خلقه سيدنا محمد و آله واصحابه اجمعين

**-Faqeer Asjad Raza Khan Qadri
Bareilly Shareef**

Eve of the 10th of Zil-Hijjah 1444 Hijri
28th of June 2023

'BAHAAR E SHARIAT'

THE BOOK WHICH MAKES YOU AN AALIM

Hazrat Allama Maulana Mufti Abu Yusuf Muhammad Qadiri Azhari Qibla
The Blessed Son of Huzoor Sayyidi Muhad'dith e Kabeer &
The Heir Apparent of Aastaana Amjadia, Ghosi Shareef

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Bahaar e Shariat is that unparalleled and outstanding book of Hanafi Fiqh in the Urdu language, which is extremely necessary for every Darul Ifta. This is to the extent that not only our own, but even the others are compelled to benefit from the rulings in Bahaar e Shariat. This is why Huzoor Sadrush Shariah عبد الرحيم named it '**Aalim Banaane Waali Kitaab**'. In other words, '**The Book Which Makes You an Aalim**'.

Once, someone asked Sarkar e Mufti e Azam عبد الرحيم, Did Aala Hazrat see Bahaar e Shariat? He said, '**You are talking about seeing it? Aala Hazrat is the one who named it Bahaar e Shariat**'.

Huzoor Sadrush Shariah عبد الرحيم did a great favour upon the Ummah, by writing such a book which explains matters relating to our Imaan and Aqida, whilst at the same time it presents solutions to the day-to-day affairs of our life. He wrote this book so eloquently and in such a distinctive manner, that not only did he present solutions to our worldly matters in it, but he also adorned this book with matters that discuss the hereafter.

When Huzoor Sadrush Shariah رحمۃ اللہ علیہ intended to journey for Ziyaarat e Haramain Tayyibain, he wrote Bahaar e Shariat Volume Six, which consists of the laws relating to Hajj and Umrah, and he presented it in the Court of Sarkaar e Aala Hazrat رحمۃ اللہ علیہ for a second look. He extracted most of the citations and quotations in this book from Sarkaar e Aala Hazrat's Anwaar ul Bashaarah. Concerning this, Huzoor Sadrush Shariah رحمۃ اللہ علیہ himself says,

'I have included the entire Anwaar ul Bashaarah of Aala Hazrat Qiblah قدس سرہ السجود in this book. In other words, in a distinct and scattered manner, the structures and in fact the texts (i.e. the passages) of Anwaar ul Bashaarah are included in this book. Firstly, the objective of this is to attain its blessings, and secondly this Faqeer cannot bring words as eloquent and beautiful as those words (i.e. the words of Aala Hazrat), thus I did not change the actual texts (wherever they have been quoted).'

The manner in which Sadrush Shariah رحمۃ اللہ علیہ has explained the laws of Hajj in Bahaar e Shariat is one of the reasons for the beauty and uniqueness of this book. When a personality like Huzoor Sadrush Shariah رحمۃ اللہ علیہ who is a towering mountain of knowledge wrote this book for himself, then think about how important it is for ordinary people like us, to read and understand this book, before undertaking the journey of Hajj, and how much more important it is for us to keep this book with us and derive benefit from it, as and when it is needed. This can be further understood from the following statement of Huzoor Sadrush Shariah رحمۃ اللہ علیہ,

'When This Faqeer Departed For Haramain Tayyibain, He Carried This Book With Him'.

There are many of our Sunni Sahih ul Aqida brothers who cannot comprehend the Urdu language, and thus they are unable to benefit from Bahaar e Shariat in this sense. This is why the adherent and the flag bearer of Maslak e Aala Hazrat, the sun of knowledge and guidance, Hazrat Allama Mufti Afthab Cassim رحمۃ اللہ علیہ of Durban has translated this book into the English language, so that the people may benefit from it. Due to his writings, translations and compilations, Mufti Afthab Cassim Saaheb Qibla does not need any introduction. You must understand that Maulana Mufti Afthab Cassim رحمۃ اللہ علیہ is the specially trusted and reliable representative of Huzoor Taajush Shariah رحمۃ اللہ علیہ and Huzoor Muhad'dith e Kabeer رحمۃ اللہ علیہ.

May Almighty Allah further increase Maulana Mufti Afthab Cassim Saaheb in knowledge, and bless him with good health and strength, and May Allah accept this effort of his, and allow it to be well accepted and acknowledged amongst the laymen and the elite.

آمین بحرمۃ سید المرسلین صلی اللہ علیہ وسلم

-Faqeer Abu Yusuf Mohammad Qadiri

Heir Apparent Aastaana Amjadiyya, Ghosi Shareef

5th Zil-Hijjah 1444 Hijri

24th June 2023

AN EXCEPTIONAL GUIDEBOOK ON THE LAWS OF ISLAMIC JURISPRUDENCE

Hazrat Allama Mufti Muhammad Shahid Raza Qaadiri Misbahi Qibla
The Respected Son-in-law of Huzoor Sayyidi Muhad'dith e Kabeer Qibla

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وحده والصلاة والسلام على رسوله - اما بعد

One of the most important Pillars of Islam is to perform Hajj of the Baitullah Shareef, but this is only for those who have the means and the resources to facilitate the necessary provisions to undertake this journey, and for those who are able to provide the essential maintenance for their dependents during the entire duration of this journey.

Almighty Allah says,

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And For The Sake of Allah, It Is Incumbent Upon The People, To Perform The Hajj of This House; For Those Who Are Able To Journey To It. [Surah Aal e Imran (3), Verse 97]

This blessing and splendid good fortune is for every such fortunate person who proclaimed the Lab'baik on hearing Hazrat Ibrahim's عليه السلام invitation for Hajj.

Among the forms of Ibaadat (i.e. the different forms of Worshipping Allah), Hajj is that form of Worship which is connected to both; to one's body and to one's wealth as well. This is why it is referred to as a physical and financial form of Ibaadat. Just as there are principles, rules, obligatory acts, compulsory acts, conditions and etiquettes for other forms of worship, similarly, there are principles and etiquettes for the performance of this as well; the details of which can be found in the books of Islamic jurisprudence. From among the books of Islamic Jurisprudence, there is a unique, precious, and comprehensive work in Islamic Jurisprudence which is thriving with elucidations and explanations, and is adorned with authentic and reliable pearls of Jurisprudence, and a book which serves as a step-by-step guide and as a glowing star for guidance for every traveller who is on this path.

This book is the world-renowned Bahaar e Shariat, which is blessing every worshipper with the blossoms of love and spiritual enlightenment. This book which is written in the Urdu language is exceptional and unparalleled presenting the explanations and clarifications in the matters of Islamic Jurisprudence. It is that which is extremely necessary for every Allah fearing Mufti, for in this time, without this book, no Mufti can truly advance even a single step into the Domain of issuing Religious Decrees.

You have in front of you, the English translation of Bahaar e Shariat Volume Six which specifically discusses the rules pertaining to Hajj and Umrah, as it takes you on a journey of learning, allowing your eyes to envisage the Ka'abatullah Shareef, whilst visualising yourself performing Sa'ee at Safa Marwah. At times, it transports you to the Multazim, and takes you under the Mustajaab, as you observe this station of acceptance, and at other times, it transports you into the Hateem as you envision yourself performing two Raka'ats of Namaaz therein.

You should thus absorb yourself in reading and understanding this book, as you find yourself whirling in the radiance of Islamic laws, desiring to be at Rukn e Shaami and Rukn e Yamaani, whilst your thoughts take you towards Spiritually Circumambulating The Holy Kaa'ba, on this spiritual journey.

Whilst studying this book, and envisioning this great spiritual journey, include in it the personality who is worth being proud of; the fearless propagator of Maslak e Aala Hazrat, the one who enlightens us regarding the practices of our Grand Masters, as he unswervingly protects their way. In other words, the Khalifa of Huzoor Taajush Shariah, and Muhad'dith e Kabeer, Allama Mufti Muhammad Afthab Cassim Saaheb رحمۃ اللہ علیہ who has provided you with the gift of a spiritual journey, whilst you are still seated at your study desk; and in doing so, he has given in your hands a book, through which you will understand the conditions, the obligations and the etiquettes of this blessed journey. In doing so, he has also shared with you, how to truly love and be absorbed in the way of the pious predecessors. May Almighty Allah accept his grand effort and by His Mercy, may Allah Bless him with a beautiful reward.

A Seeker of Mercy And A Sinful Servant

-Muhammad Shahid Raza Qadiri Misbahi

Khateeb Barkaati Masjid Mumbai, Central Mumbai

The Eve of 'Arafah 1444 Hijri

28 June 2023

A TESTAMENT TO THE POWER OF KNOWLEDGE

Aalim e Nabeel Hazrat Allama Maulana
Muhammad Shakeel Saaheb Qaadiri Ridawi (U.K.)
Founder & Head of Zia e Akhtar Islamic Academy

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي هدانا لهذا - وما كنا لنهتدي لولا أن هدانا الله

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions.

'Bahaar e Shariat: The Book That Makes One an Alim', is a profound and comprehensive encyclopaedia that serves as a pathway to becoming a knowledgeable Islamic scholar. This book holds a wealth of wisdom, guidance, and scholarly insights within its pages, enabling readers to embark on a transformative journey of learning and understanding.

With its systematic approach, **'Bahaar e Shariat: The Book That Makes One an Alim'**, delves into the intricacies of Islamic jurisprudence, explaining the rulings of Fiqh (jurisprudence), beliefs, and acts of worship.

Within the pages of this book, we delve into the depths of Fiqh, seeking clarity, wisdom, and guidance. With reverence and respect, we approach the Sacred sources; The Qur'an, the Sunnah, the scholarly consensus, and analogical reasoning; each serving as a beacon illuminating our path.

Through this meticulous exploration of Qur'anic verses, Ahadith, and scholarly verdicts, this book equips students of knowledge with the necessary knowledge to comprehend and apply the principles of Islamic law in their daily lives.

The comprehensive nature of, '**Bahaar e Shariat: The Book That Makes One an Alim**' provides readers with a holistic understanding of Islamic teachings, empowering them to navigate the complexities of contemporary issues whilst staying grounded in the timeless principles of Islam. It serves as a roadmap for individuals seeking to deepen their knowledge, strengthen their faith, and develop the skills necessary to become scholars capable of guiding others on the path of righteousness.

Ultimately, '**Bahaar e Shariat: The Book That Makes One an Alim**' serves as a transformative tool, enabling readers to nurture their intellectual and spiritual growth, while also equipping them to serve their communities as knowledgeable and enlightened individuals. It is a testament to the power of knowledge and the boundless potential of those who seek to become true scholars of Islam.

It is with utmost gratitude and admiration that we acknowledge the remarkable efforts of Mufti Afthab Cassim Sahib Qibla, whose excellent translation has paved the way for this book's existence to be now preserved, studied, taught and understood in the English language.

Mufti Afthab Cassim Sahib Qibla's tireless dedication and expertise have illuminated the intricate tapestry of Fiqh, transcending linguistic barriers. Through his meticulous translation, he has not only rendered the original text accessible to a wider audience but has also captured the essence and nuances of the original teachings. It is

through his exceptional skills that we can embark on this enlightening journey of Fiqh. The profound impact of Mufti Afthab Cassim Sahib's work extends far beyond the mere translation of words. His insightful commentary, clarifications, and elucidations provide invaluable guidance to readers, fostering a deeper comprehension of the intricate principles of Islamic jurisprudence. With sincerity and reverence, we express our heartfelt appreciation for his contributions.

This book, standing on the shoulders of Mufti Afthab's scholarly endeavours, seeks to carry forward the torch of knowledge, striving to empower individuals with a comprehensive understanding of Fiqh and its applications in our lives. We are honoured to have his expertise and support, which have been instrumental in shaping the content and ensuring its accuracy and authenticity.

As we embark on this journey, we extend our deepest gratitude to Mufti Afthab for his exceptional translation, unwavering commitment, and scholarly excellence. We recognize the immense value he has added to this book and the immeasurable impact his work will have on students of knowledge seeking to delve into the depths of Fiqh. May this book stand as a testament to the unwavering dedication of Mufti Afthab Cassim Sahib and provide guidance and enlightenment to those who seek to delve into the profound wisdom of Islamic jurisprudence. With deep appreciation and respect, I pray for its widespread acceptance and abundant rewards for Mufti Afthab for undertaking this monumental task.

-Faqeer Muhammad Shakeel Qaadiri Ridawi

Eve of The 10th of Zil-Hijjah 1444 Hijri
28th of June 2023

A SCHOLARLY AND ACADEMIC MASTERPIECE

Hazrat Allama Maulana Mufti Quaiser Ali Razvi Misbahi
Darul Uloom Ala-Hazrat Amjadi Darul Ifta, Masjid e Khalid,
Chatsworth, Durban, South Africa

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

حَامِدًا وَ مُصَلِّيًا وَ مُسَلِّمًا

Huzoor Sadr e Shari'at Badr e Tariqat, the author of Bahaar e Shariat, the benefactor of the Ahle Sunnat, the Khalifa of Aala Hazrat, the Grand Muslim Jurist of India, Hazrat Allama Mufti Amjad Ali Aazmi عبد الرحيم is that evergreen Jurist of the Garden of Hanafi Jurisprudence, regarding whose Judicial Acumen, one of the Grandest Jurists and the Expert Specialist of the Muslim world, in Islamic Jurisprudence, Mujaddid e Azam, Imam Ahle Sunnat Sayyidi Huzoor Aala Hazrat عبد الرحيم says,

'Amjad Ali Has Great Command And Authority Over All The Sciences And Facultyes of The Dars e Nizami, And As For His Position In Jurisprudence, Then He Has Reached An Exceptionally Illustrious Rank In This Regard. You Will Find The Quality of Understanding The Religion In Matters of Fiqh, To A Greater Degree In Maulavi Amjad Ali'.

Whilst explaining the scholarly and judicial agility and swiftness of Huzoor Sadrush Shariah عبد الرحيم, the Beloved son of Aala Hazrat, Hujjatul Islam, Hazrat Allama Haamid Raza Khan عبد الرحيم says, **'When Maulana Amjad Ali Was Responding (To His Students), He Seemed Like A Vast Whirling Ocean, From Which The Waves Of Knowledge Were Rising.'**

There are numerous scholarly, Juridical and doctrinal achievements of Huzoor Sadrush Shariah رحمۃ اللہ علیہ such as his Fataawa Amjadiyyah and Bahaar e Shariat, which hold a significant position amongst his writings and compilations, but the book which has been acclaimed and acknowledged extensively on an international platform, is Bahaar e Shariat.

Huzoor Burhan e Millat رحمۃ اللہ علیہ says as follows about Bahaar e Shariat,

'His Shari'ah based jurisprudential, scholarly and academic masterpiece Fataawa Bahaar e Shariat, is as per the statement of the Hadith Shareef, and is a grand means of continuous charity and beneficial knowledge. It is that rejuvenating, Imaan inspiring, knowledge enhancing, forever glowing masterpiece, which is a comprehensive and authentic compilation on the issues of Shari'ah, and its primary and subsidiary rulings, like is the case with distinguished works such as Fataawa Qazi Khan and Fataawa Alamgiri. If an Urdu scholar studies it thoroughly, he will become a jurist himself'.

The gist of all this, is that Bahaar e Shariat is a reliable and authentic masterpiece of Fiqh, which is an invaluable treasure for the laymen and the scholars alike, and more so for those involved in a Darul Ifta. It is a book which is required in every house and in every Darul Ifta.

Alhamdu Lillah, the English translation of Bahaar e Shariat is being undertaken by the epitome of knowledge and sincerity, the propagator of Maslak e Aala Hazrat, the Khalifa of Huzoor Taajush Shariah and Huzoor Muhad'dith e Kabeer, Hazrat Allama Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla, who is the founder and head of Imam Mustafa Raza Research Centre, Overport, Durban, South Africa.

He is fulfilling this responsibility in a very elegant manner, and upto now, Praise be to Allah, the translation of the first five volumes, and the sixteenth volume have been published, and have been accepted and acknowledged by the laymen and the elite on an international level. Currently, we have the English translation of Bahaar e Shariat Volume Six before our eyes. It is a pleasant coincidence that Huzoor Sadrush Shariah رحمۃ اللہ علیہ completed the work on Bahaar e Shariat Volume Six whilst going for Hajj, just as he mentions,

‘Because we reached Bombay without confirming the departure date of the ship, we got there to find that a further ten to twelve days remained before the departure. During this time, I commenced with the final and accurate version of Bahaar e Shariat Volume Six from the draft which I had already prepared, and by the Grace of Almighty Allah, the final copy was completed’.

It must be noted that Huzoor Afthab e Millat Saaheb Qibla also commenced and completed the work on Bahaar e Shariat Volume Six during the month of Hajj. Translating the writings and the compilations of his Grand Masters uninterruptedly into English is the beautiful occupation of his life.

Indeed, the blessed life of Huzoor Afthab e Millat Saaheb Qibla displays simplicity, contentment, sincerity, purity, firmness in Deen and Maslak, a sense of responsibility, respect for the pious predecessors, the search for true spirituality, piety and abstinence, the propagation and publication of Raza’s ideology, and the desire to positively transform the people.

Even though he is engrossed in fulfilling all his responsibilities eloquently, he has upto now eloquently translated almost two hundred books in a very simple manner, into the English language.

Alhamdu Lillah, whilst the book which you are looking at, in other words, the English translation of Bahaar e Shariat Volume Six, is a scholarly and Juridical gift for the laymen and the elite alike, and more so for the honourable Huj'jaaj, it also displays Huzoor Afthab e Millat Saaheb's eloquent manner of translation, and his quest and zest for thorough research, investigation and compilation. When the reader reads through this book, line by line, with the eyes of sincere love and devotion, he will indeed acknowledge and approve the above mentioned statements of this humble servant, and he will most certainly make Dua for Hazrat.

Relying on the blessings of Murshid e Kareem Huzoor Taajush Shariah عليه الرحمة and the Dua of my Noble Teacher Huzoor Muhad'dith e Kabeer وهدام نعمة علينا this notable work of Huzoor Afthab e Millat Saaheb Qibla has been successfully completed. This humble servant would like to congratulate and commend Huzoor Afthab e Millat Saaheb Qibla from the depths of his heart, upon the completion and publication of this work. It is my Dua that Almighty Allah, through the Sadaqah of His Beloveds, keeps Mufti Saaheb Qibla well and accepts his valuable and beautiful services, and grants him further blessings.

آمين يا رب العالمين بجاه سيد المرسلين صلى الله عليه وسلم

Seeker of Duas

-Mohammad Quaiser Ali Razvi Misbahi

The Imam & Khateeb of Masjid e Khalid & A Humble Servant of Sacred Knowledge At Amjadi Darul Ifta, Chatsworth, Durban, South Africa

9th Zil-Hijjah 1444 Hijri

28th June 2023

TRANSLATOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي ونسلم على رسوله الكريم، وآله وصحبه الكرام وجمعين، ومن تبعهم باحسان الى يوم الدين

All Praise is due to Almighty Allah, Who granted man the Taufeeq to understand the instructions and regulations of Deen e Islam, Which By Allah, Is The Only Deen. Peace, Blessings and Salutations in abundance upon The Greatest Communicator of Allah's Deen, The Soul of Imaan and The Most Radiant Sun of Deen, Hazrat Muhammad Mustafa ﷺ, Without Whom none can taste the sweetness of Deen.

Peace and Blessings upon His Pure Family, Who Are Our True Guides in Deen and upon His ﷺ Illustrious Companions, Who Are The Radiant Stars of Deen, especially upon the Khulafa e Raashideen, and upon the Honourable Taabi'een, The Noble Tabe' Taabi'een, The A'imma e Deen and The Awliya of This Deen.

Peace and Blessings upon The Righteous Ulama e Deen, especially upon Imam e Azam Abu Hanifa, The Magnificent Jurist of The Deen, and upon Sarkaar e Ghaus e Azam Shaykh Muhiyud'deen, The Reviver of The Deen, and upon Sultan ul Hind Khwaja Mu'eenud'deen, The True Advocate of The Deen, and upon Aala Hazrat Imam Ahle Sunnat, The True Defender of The Deen, and upon Hujjatul Islam, The Pure Proof of The Deen, and upon Mufti e Azam, The Grand Mufti of The Deen, and upon Sadrush Shariah, The Expert Specialist of The Deen, and upon Sayyidi Taajush Shariah, The Glowing Crown of This Deen, and upon Muhad'dith e Kabeer, The Hadith Master of This Deen, and upon Qaa'id Millat, Our Present Leader in Deen, and upon our Noble Parents and Noble Teachers,

who nurtured us in Deen, and upon all those who have adhered to, who are adhering to and who will adhere to the Pristine Message of This True Deen.

By the Grace of Almighty Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and the Blessings of the Awliya and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah Imam Akhtar Raza Khan Qaadiri Azhari رضى الله عنه and my mentor Sultan ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Qibla, and the Duas of the Beloved Son of my Murshid e Kareem, Qaa'id e Millat Hazrat Allama Mufti Asjad Raza Khan Qaadiri Razvi Qibla and the Blessings of my Beloved Parents (Allah exalt them in Jannah), you have before you an attempted translation of **'BAHAAR E SHARIAT VOLUME 6'**, a book which aids us in strengthening and understanding our Deen, as it guides us towards the Luminance of Deen. This book is the masterpiece of Huzoor Sayyidi Sadrush Shariah Badrut Tariqah Hazrat Allama Mufti Qadi Imam Amjadi Aazmi رضى الله عنه, which deals with the in-depth discussions on Hajj and Umrah in the light of Hanafi Fiqh.

It must be noted that this book was written by Huzoor Sadrush Shariah رضى الله عنه at a time when people travelled to Hajj by ship, and you will thus find that the advice which he has shared on the etiquettes of travelling are related to, but not specific to travelling by ship. If we implement the same vigour and use the same principals on our journeys today, we will surely find our journeys to be more comfortable and efficient.

It must also be noted that I have transliterated the Duas for the benefit of those who are unable to read the Arabic Texts, but I have not translated the actual Qur'anic verses as to do so is not permitted. Like all my other translations, I have tried to keep the language and the manner of the translation very simple, so that the readers,

especially the laymen, may find the book simple to understand, as the aim of translating this book is so that it is easily understood. It must be noted that any weakness or error in this book should be attributed to error in translation and editing, and should not be attributed in any way to the noble author Huzoor Sayyidi Sadrush Shariah رحمۃ اللہ علیہ.

I must mention at this stage that I had intended to launch this book online before the 8th of Zil-Hijjah 1444 Hijri, so that it may be of further benefit to those Huj'jaj who have gone for Hajj this year, but due to time constraints and numerous commitments, I was unable to do this. However, nothing happens without the Will of Allah and there are always special blessings which we are sometimes unable to see. Alhamdu Lillah, one special blessing for me is that we are now launching this Book today on the 11th of Zil-Hijjah 1444 Hijri. The 11th of Zil-Hijjah marks the day that my Beloved Mother and my First Teacher, Sayyidah Khadijah (Allah exalt her and my father in Jannat), left this world. It is her 6th Year Faateha today, and I have now just realised that we are launching this Blessed Book, Bahaar e Shariat Volume 6 on her 6th Year Faateha. It is also Gyarhween Shareef and Alhamdu Lillah; we are still within the days of Hajj and Eid. So indeed, these are blessings which we only see much later.

As always, I would like to thank Hazrat Allama Mufti Abu Yusuf Mohammed Saaheb Qaadiri Razvi Azhari Qibla and Hazrat Allama Mufti Shahid Raza Qaadiri Misbahi Qibla for their support and for the blessed articles which they have written for this book. I would like to place on record as always my heartfelt thanks and appreciation to Aalim e Nabeel Hazrat Allama Maulana Muhammad Shakeel Qaadiri Ridawi Qibla, the Founder and Head of Zia e Akhtar Islamic Academy (United Kingdom), for proofreading this book at a very short notice and for once again making valuable suggestions and contributions to the manuscript.

I must also thank Hazrat Allama Maulana Mufti Quaiser Ali Razvi Misbahi, the Founder and Head Mufti of Amjadi Darul Ifta and the Principal and Founder of Darul Uloom Ala-Hazrat (Chatsworth, South Africa), for once again taking time out from his busy schedule to read through this book and for making important suggestions during the translation of this book. I pray through the Sadqa of Nabi Kareem ﷺ that Almighty Allah blesses all our Ulama e Ahle Sunnat with prosperity in Deen and Duniya and with good health and Barkat in their sustenance. Aameen.

I must very importantly acknowledge and thank Maulana Ahmed Sabir Suliman Qaadiri Razvi, who spent lengthy hours with me daily, writing, as I dictated the translation to him. I must thank all our friends, our well-wishers and our team of proof-readers, especially Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK) and Brother Faheem Moosa Qaadiri Razvi (Gweru, Zimbabwe) for their inputs in reading through this book, and for their continuous efforts for the sake of Maslak e Aala Hazrat.

My special thanks to Hamdard e Qaum o Millat Haji Mohammed Ali Guman Qaadiri Razvi (Imam Noori Masjid Netherlands), Aashiq e Taajush Shariah Brother Shahbaz Raza Qaadiri Razvi (India), Janaab Badr Al Husain (Luton), Janaab Asif Majeed (Luton), Brother Aamir Shahbaz (Norway), Haji Atif Raza (Malawi), Haji Junaid Raza (Malawi), Janaab Muzammil Razvi (Sydney, Australia) and all my other well-wishers for their moral support as always during this project.

I must also thank all the staff and well-wishers of Imam Mustafa Raza Research Centre especially Brother Zaheer Hoosen and Haji Mahomed Amod and all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their undying support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal.

I pray that Almighty Allah grants all our Masha'ikh especially Huzoor Sayyidi Muhad'dith e Kabeer Qibla and Huzoor Sayyidi Qaa'id e Millat Qibla long life, and may their shade remain over our heads forever.

I pray that this humble effort is accepted in the Court of Almighty Allah and that it will serve as a means of benefit to the Ahle Sunnat, and may it be a means of blessing to my Beloved Parents and a means of salvation for me, my wife and my children. Aameen.

و صلی اللہ تعالیٰ علی خیر خلقہ سیدنا محمد و آلہ و اصحابہ اجمعین

***Kaam Wo Le Lijiye Tum Ko Jo Raazi Kare
Theek Ho Naam e Raza Tum Pe Karoroñ Durood***

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qadiri Razvi Noori

**Imam Mustafa Raza Research Centre,
Overport, Durban, South Africa
Eve of Eid ul Adha 1444
28th June 2023**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ تَمَنَّى ۝ وَتَضَلَّىٰ عَلَىٰ رُسُلِهِ الْقُرْآنِ

THE VIRTUES OF HAJJ (PILGRIMAGE)

Almighty Allah says,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ
مِّمَّا قَامَ إِبْرَاهِيمَ ؑ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

Verily, The Very First House Which Was Established For The People To Worship In, Is That Which Is In Makkah. Full of Blessings, And A Guidance For The Entire Universe.

In It, Are Manifest Signs; (Amongst which is) The Maqaam e Ibrahim (The Place Where Ibrahim عليه السلام Stood); And The One Who Enters It, Is Regarded Protected (From Any Harm); And For The Sake of Allah, Upon The People, Is The Performance of Hajj of This House; For Those Who Are Able To Reach It (i.e. Journey To It). And For The One Who Disbelieves In It (As Being Fard), Then (Know That), Allah Is Free From Need From The Entire Creation. [Surah Aal e Imran (3), Verses 96-97]

Almighty Allah says,

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

And Complete (i.e. Undertake) The Hajj And The Umrah Solely For Allah. [Surah Al-Baqarah (2), Verse 196]

HADITH 1: It is reported in Sahih Muslim Shareef from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ delivered the Khutbah (i.e. sermon) and (then) said, O People! Hajj has been made Fard upon you, so perform Hajj. One person said, Is it (Fard) annually, Ya Rasool'Allah ﷺ? The Beloved Rasool ﷺ remained silent (i.e. He ﷺ did not reply). He asked this three times. He ﷺ said, Had I said 'Yes', then it (i.e. to perform Hajj) would have become Waajib (i.e. compulsory) upon you every year (i.e. annually), and you would not have been able to fulfil it. He ﷺ then said, Until I do not explain (stipulate) anything, do not ask me about it. The past nations were destroyed due to asking excessive questions, and then for rejecting the past Ambia (Prophets). Hence, when I command something, try to fulfil it to the best of your ability, and when I forbid you regarding anything, then leave it (abstain from it). **[Muslim, Nasa'i]**

HADITH 2: It is reported in Sahihain (Bukhari and Muslim) from Him (Hazrat Abu Hurairah رضي الله عنه) as well that, Huzoor e Aqdas ﷺ was asked, which action (i.e. deed) is more virtuous? He ﷺ said, To bring Imaan (i.e. to believe) in Allah and His Rasool ﷺ. It was asked, then after that? He ﷺ said, Jihad (i.e. striving in the way of Allah). It was then asked, then after that, He ﷺ said, Hajj e Mabroor (i.e. An Accepted Hajj). **[Bukhari, Muslim]**

HADITH 3: Bukhari, Muslim, Tirmizi, Nasa'i and Ibn Majah reports from him as well (i.e. Hazrat Abu Hurairah رضي الله عنه) that Rasoolullah ﷺ said, For the one who performed Hajj without being obscene and vulgar, and did not commit sins (i.e. transgress the limits), then he has returned from Hajj purified from all his sins, like the day on which he was born from the womb of his mother. **[Bukhari, Muslim, Tirmizi, Nasa'i, Ibn e Majah]**

HADITH 4: Bukhari, Muslim, Tirmizi, Nasa'i and Ibn Majah reports from him as well (i.e. Hazrat Abu Hurairah رضي الله عنه) that, between two Umrahs is the expiation for those sins which happened in-between them, and the reward for a Hajj e Mabroor is Jannat alone. **[Bukhari, Muslim, Tirmizi, Nasa'i, Ibn Majah]**

HADITH 5: Muslim and Ibn Khuzaima etc. report from 'Amr bin A'as رضي الله عنه that Rasoolullah ﷺ said, Hajj wipes out those sins which happened before it. **[Muslim]**

HADITH 6: Ibn Majah reports from Umm e Salamah رضي الله عنها that Rasoolullah ﷺ said, Hajj is Jihad for the weak (feeble). **[Ibn Majah]**

HADITH 7: Ibn Majah reported from Ummul Mo'mineen (Sayyidah A'isha Siddiqah رضي الله عنها) (wherein she says), I said, Ya Rasool'Allah ﷺ! Do women have to make Jihad? He ﷺ said, Yes, upon them is the Jihad which does not entail fighting, it is Hajj and Umrah. **[Ibn Majah]**

It is reported in Sahihain from her (Ummul Mo'mineen Sayyidah A'isha Siddiqah رضي الله عنها) as well that He ﷺ said, Your Jihad is Hajj.

HADITH 8: Tirmizi, Ibn Majah and Ibn Hib'baan report from Abdullah Ibn Mas'ud رضي الله عنه that Huzoor e Aqdas ﷺ said, Hajj and Umrah remove dependency and sins, like a goldsmith's furnace separates the waste

from silver and gold, and the reward for Hajj e Mabroor (i.e. an accepted Hajj) is Jannat alone. **[Tirmizi]**

HADITH 9: Bukhari, Muslim, Abu Dawud, Nasa'i and Ibn Majah etc. narrated from Hazrat Ibn Ab'bas رضى الله عنهما that Huzoor e Aqdas ﷺ said, performing Umrah in Ramadaan is equal to performing Hajj with Me. **[Muslim, Ibn Majah]**

HADITH 10: Baz'zaar reported from Abu Musa رضى الله عنه that Huzoor ﷺ said, A Haji will intercede (i.e. make Shafa'at) for Four Hundred people in his family, and he will be released from sins, becoming like he was, on the day which his mother gave birth to him. **[Musnad Baz'zaar]**

HADITH 11 & 12: Baihaqi reported from Abu Hurairah رضى الله عنه (that He said), I heard Abul Qaasim ﷺ (i.e. The Beloved Rasool ﷺ) saying, For the one who has come with the intention of the Holy Kaa'ba, so from the time he mounts his camel, (then) for every time that the camel raises its foot (hoof) and then puts its hoof down (again), then as a reward for it, Allah grants him blessings, erases his sins and elevates his status, until such a time that he reaches the Kaa'ba Mu'azzamah and performs Tawaaf, and does Sa'ee between Safa and Marwah, and then removes his hair, or trims his hair; then he is released from his sins (and becomes) like he was on the day when his mother gave birth to him. There is also a similar narration to this from Abdullah Ibn Umar رضى الله عنهما. **[Baihaqi]**

HADITH 13: Ibn Khuzaima and Haakim report from Ibn Ab'bas رضى الله عنهما that Rasoolullah ﷺ says, For the one who goes for Hajj from Makkah by foot, until he returns to Makkah, then for every step he takes, he receives Seven Hundred rewards, equivalent to doing these good deeds in the Haram Shareef. It was asked, what is the reward of good deeds in the Haram? He ﷺ said, One Good Deed Is One Hundred

Thousand Good Deeds (i.e. one good deed in the Haram is equal in reward to One Hundred Thousand anywhere else). So based on this calculation, every step is equal to Seventy Million good deeds.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [Ibn Khuzaima, Haakim]

HADITH 14-16: Baz'zaar reported from Jaabir رضي الله عنه that Huzoor e Aqdas ﷺ said, those who perform Hajj and Umrah are the 'Delegation (i.e. Guests) of Allah'. Almighty Allah has invited them, and they were able to present themselves (there). They asked (i.e. invoked) Allah, and He Bestowed upon them (what they asked for). [Baz'zaar] Similar narrations are reported from Ibn Umar and Abu Hurairah رضي الله عنهم.

HADITH 17: Baz'zaar and Tabarani reported from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, The Haji is forgiven, and the one for whom the Haji asks forgiveness, is also forgiven. [Baz'zaar, Tabarani]

HADITH 18: Asbahani reported from Ibn Ab'bas رضي الله عنهما that Rasoolullah ﷺ said, Be swift in performing your Fard Hajj, for you do not know what can happen. [Asbahani]

It is reported as follows in the narrations of Abu Dawud and Daarmi, The one who intends Hajj, should be swift in performing it.

HADITH 19: It is reported in Tabarani Awsat from Abu Zar'r رضي الله عنه that Nabi ﷺ said that Dawud عليه السلام said, O Almighty Allah! What will you bestow upon Your servants, when they come to visit Your House? He said, The right of every visitor (pilgrim) is upon the one whom he goes to visit (i.e. towards the one whom he has gone in pilgrimage), their right upon Me (i.e. their privilege is), that I grant them safety (well-being) in this world, and when they will meet with Me, I will forgive them. [Tabarani Awsat]

HADITH 20: It is reported in Tabarani Kabeer and Baz'zar reports from Ibn Umar رضي الله عنهما that (He says), I was in the Masjid of Mina in the Holy Service of Nabi ﷺ when an Ansari and a Thaqafi presented themselves before Huzoor ﷺ and conveyed Salaams, and then said, Ya Rasool'Allah ﷺ, We have come to ask (i.e. request something) in Your Blessed Court. He ﷺ said, if you so wish then I will tell you what you have come here to ask, otherwise if you so wish, then I will say nothing and leave you to ask what you wish to. He said, Ya Rasool'Allah ﷺ, Please inform us. He ﷺ said, You came to ask Me about your intention of leaving home to journey towards the Bait ul Haram, and to ask as to what reward is in it for you, and to ask about performing the two Raka'ats after Tawaaf, and to ask about what reward is in it for you; and to ask about Sa'ee between Safa and Marwah, and to ask about what reward is in it for you; and to ask about the Wuqoof on the evening of 'Arafaat, and to ask about what reward is in it for you, and to ask about Rami of the Jamaar (i.e. pelting the shaitaan), and about what reward is in it for you, and further, to ask about the Tawaaf e Ifaadah. The person said, I swear by Him, Who has sent You with The Truth. Indeed, I have come to ask You ﷺ about these things. He ﷺ said, when you depart from home with the intention of the Bait ul Haram, then for every time that the camel raises and places its hooves (on the ground), virtuous deeds will be recorded, and your sins will be erased; the reward of the two Raka'ats after Tawaaf are like freeing a slave from the Children (i.e. from the descendants) of (Hazrat) Isma'eel عليه السلام; and the reward of performing Sa'ee is similar to freeing seventy slaves; and the condition of performing Wuqoof on the day of 'Arafaat, (is that) Allah Manifests His Special Manifestation on the sky of the earth, and He shows Pride over you before the Angels. He says, My servants have come through immense difficulty from great distances, hoping for My Mercy. (O My servants) If your sins are equivalent to the particles of sand (dust), and the drops of rain, and all the foam on the sea, I will forgive them all. O My servants! Return! You have been pardoned

and even those, for whom you intercede. And for every pebble that you throw at The Jamrahs, one such major sin will be forgiven, which is one that causes complete destruction. And to make Qurbani (sacrifice an animal) is a great treasure for you by your Rab'b; and for every hair that you remove, good will be written and sin will be erased. After that, the condition of your Tawaaf of the Kaa'ba is such that, you are performing Tawaaf, but there are no sins upon you. An Angel will appear and place its hand between both your shoulders, and He will say, Perform virtuous Deeds in the future and whatever was in the past has been forgiven. **[Tabarani Kabeer, Baz'zaar]**

HADITH 21: Abu Ya'la reports from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, For the one who dies while going for Hajj, the reward for one who does Hajj annually will be written for him, until Qiyaamat, and for the one who dies while going for Umrah, the reward of one who makes Umrah will be written for him until Qiyaamat; and for the one who goes out for Jihad and dies on the way, the reward of a victor will be written for him till Qiyaamat. **[Abu Ya'la]**

HADITH 22: Tabarani, Abu Ya'la, Darqutni and Baihaqi have reported from Ummul Mo'mineen (A'isha) Siddiqah رضي الله عنها that Rasoolullah ﷺ said, For the one who departs in this path, for Hajj and Umrah and then dies, neither will he be questioned, nor will there be any accountability, and it will be said to him, You may enter into Paradise. **[Tabarani, Abu Ya'la, Darqutni, Baihaqi]**

HADITH 23: Tabarani reports from Jaabir رضي الله عنه that Nabi ﷺ said, This House (Kaa'ba) is a Pillar from amongst the Pillars of Islam. So, whosoever performs Hajj or Umrah, he is under the Divine Protection of Allah, and if he dies, Almighty Allah will enter him into Jannat, and

if He returns him to his house (i.e. to his family), then He does so with blessings (rewards) and bounties. **[Tabarani]**

HADITH 24-25: Daarmi reports from Abi Umaama رضي الله عنه that Rasoolullah ﷺ said, For the one who was neither hindered from Hajj due to an obvious need, nor is there a tyrant king or such an illness that hinders him, then if he dies before (performing) Hajj, then (it is possible that) he may die as a Jew or a Christian. **[Daarmi]**

HADITH 26: Tirmizi and Ibn Majah report from Ibn Umar رضي الله عنهما that a person asked, What is it that makes Hajj Waajib? He ﷺ said (the availability of) provisions and a means of transport. **[Tirmizi, Ibn Majah]**

HADITH 27: It is in Sharh Sunnat from him as well (i.e. Ibn Umar رضي الله عنهما) that someone said, Ya Rasool'Allah ﷺ! How should a Haji be? He ﷺ said, His head (i.e. his hair) should be in a dishevelled state, (and he should be covered in) dirt and grime. Another person asked, which action (deed) is most virtuous (for him)? He ﷺ said, To proclaim the Lab'baik aloud, and to perform the Qurbani (sacrifice). Another person asked, what is the means? He ﷺ said, Provisions and a means of transport.

HADITH 28: Abu Dawud and Ibn Majah report from Ummul Mo'mineen Umm e Salamah رضي الله عنها (that she said), I heard Rasoolullah ﷺ saying, For the one who comes tying the Ehraam for Hajj or Umrah from Masjid e Aqsa to Masjid e Haraam, his sins before and after it will be forgiven, or Jannat (Paradise) becomes compulsory upon him. **[Abu Dawu Vol.1 Pg.243]**

LAWS OF ISLAMIC JURISPRUDENCE

Hajj refers to tying the Ehraam (i.e. entering into the state of Ehraam) and staying at 'Arafaat on the 9th of Zil-Hijjah, and the performing of Tawaaf; and a fixed time has been stipulated for this, so if these actions are done within this fixed time, it is Hajj.

Hajj became Fard in (the year) 9 Hijri, and it being Fard is Qata'ee (i.e. absolute and explicit). One who rejects it (i.e. does not believe in it) being a Fard, is a Kaafir (i.e. he is an unbeliever). However, it (Hajj) is only Fard once in a lifetime. **[Alamgiri, Durr e Mukhtar]**

LAW 1: To perform Hajj for show (i.e. to gain name and fame) and to perform Hajj with Haraam wealth is Haraam. It is Makruh to go for Hajj without taking the permission of those, whose permission it is waajib (compulsory) to take, for example, (without taking the permission) of your mother and father (parents). This is if his parents are dependant (i.e. reliant) on him serving (i.e. taking care) of them. If he does not have a mother and father, then the same rule is applicable if he has a paternal grandfather or grandmother (who are alive and reliant on him), and if it is a Nafil (i.e. an optional Hajj) then one has to obey his parents absolutely. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 2: If a boy is a good looking (attractive) beardless youth, then until such a time that the beard does not grow, the father can forbid him from going (for Hajj). **[Durr e Mukhtar]**

LAW 3: If one is capable of being taken for Hajj, the Hajj has become Fard (Obligatory) immediately. In other words, In that very same year, and now to delay it (the Hajj) is a sin, and if he does this for a few years (in a row intentionally), then he is a Faasiq (open transgressor), and his testimony is rejected. However, whenever he

performs (the Hajj) it will be counted as being 'Ada' (Prompt) and not Qaza (Expired). **[Durr e Mukhtar]**

LAW 4: If one had wealth (finances) available to him, and he did not perform Hajj, then the wealth was ruined (i.e. perished), then he must take a loan and go (for Hajj), even though he knows that he will not be able to pay off that debt (i.e. that loan). If his intention is that if Almighty Allah gives him the means, then he will pay (the loan), then if he could not pay it back, then because his intention was to pay it back, there is hope that Almighty Allah will not hold him accountable. **[Durr e Mukhtar]**

LAW 5: The time of Hajj is from Shawwal upto the 10th of Zil-Hijjah, because the actions of Hajj cannot be done before this, with the exception of the Ehraam, because the Ehraam can also be (tied) before this, even though to do so is Makruh (abhorrent). **[Durr e Mukhtar, Raddul Muhtar]**

THE CONDITIONS WHICH MAKE HAJJ COMPULSORY

LAW 6: There are eight conditions which make Hajj Waajib (compulsory). Until all of them are not found, Hajj is not Fard (Obligatory):

1. ISLAM: Thus, if one had the means (financial ability) before accepting Islam, then he became a faqeer (insolvent), and accepted Islam, then Hajj will not be Fard on him after accepting Islam (i.e. after becoming a Muslim), on the basis of him having had the means (the financial ability) during the period when he was an unbeliever, because when he did have the means, he was not worthy of performing it at that time (i.e. as he was not a Muslim then, and Islam is a condition for Hajj), and now that he is worthy (of performing Hajj because he is a Muslim), he does not have the means (the financial ability). However, if a Muslim had the means and he did not perform Hajj (whilst having the financial ability to do so), and he has now become a Faqeer (insolvent), then it (Hajj) is still Fard on him. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 7: If after performing Hajj (Allah Forbid) one became a Murtad (i.e. An Apostate), then became a Muslim (again), so (in this case) if he has the means (financial ability), it is Fard upon him to perform the Hajj again, because by becoming a Murtad, Hajj and all of his other virtuous actions (deeds) etc. have become null and void. [Alamgiri] Similarly, if he became a Murtad (Apostate) whilst performing Hajj, his (state of) Ehraam has become null and void, and if a Kaafir (an unbeliever) had tied (donned) the Ehraam (for Hajj) and thereafter he accepted Islam; then (in this case) if he tied the Ehraam again (i.e. he entered the state of Ehraam again) and then performed Hajj, it (the Hajj) will be done (i.e. it will be valid), otherwise not.

2. IF ONE IS IN A DARUL HARB: Then it is also necessary for him to know that Hajj is from the Fard Actions of Islam.

Thus, if he did not know (i.e. was not aware of) the law (i.e. the ruling), and when he did become aware of it, he no longer has the means, then it (Hajj) is not Fard (at that time); and the way to know (i.e. to become aware of it) is this, that either two males, or one male and two females, inform him (of it being Fard), and they are those regarding whom it is not apparent that they are transgressors (Faasiq). Even if one Aadil (i.e. upright Muslim) informs him of it (Hajj being Fard), then too it has become Waajib (compulsory).

If he is in a Darul Islam, then (in this case), even if he does not know (i.e. he is not aware, and has no knowledge) that Hajj is Fard, it will become Fard (on him). This is because; not having the knowledge of the Faraa'id (the obligatory duties) in a Darul Islam is not a (valid) excuse. **[Alamgiri]**

3. BULOUGH (I.E. HAVING REACHED PUBERTY): If a Na-Baaligh (one who has not reached puberty, i.e. a minor); in other words, if he himself is sensible (i.e. at the age of understanding), or if his guardian has tied the Ehraam (of Hajj), on behalf of him, if he is not sensible (i.e. he is not as yet at the age of understanding), then in any case, it is counted as a Nafil (Hajj) and it is not a substitute (i.e. in the place of) for the Hajjatul Islam, in other words, the Fard Hajj.

LAW 8: If a Na-Baaligh tied the Ehraam of Hajj and he became Baaligh before the Wuqoof of 'Arafaat; then (in this case), if he remained in the state of the first (i.e. the initial) Ehraam, a Nafil Hajj has been done, and the Hajjatul Islam (The Fard Hajj) has not been done, and if he tied the Ehraam afresh (i.e. anew) and then performed the Wuqoof of 'Arafaat, then the Hajjatul Islam (Fard Hajj) has been done. **[Alamgiri]**

4. TO BE AAQIL (I.E. TO BE OF SANE MIND / TO BE IN GOOD MENTAL HEALTH): Hajj is not Fard on a Majnoon (i.e. an insane person). [Alamgiri]

LAW 9: If one was in a state of insanity and before the Wuqoof of 'Arafaat the state of insanity subsided (i.e. was cured), and if he tied the Ehraam afresh (anew) and performed Hajj, then this Hajj is regarded as being the Hajjatul Islam, otherwise not. A person who goes in and out of a state of insanity also falls under the ruling of an insane person (Majnoon). [Alamgiri]

LAW 10: If after performing Hajj a person become insane, then he became well, then there is no effect of that insanity on the Hajj. In other words, he does not have to now perform Hajj again (i.e. the Hajj does not have to be repeated). If he was well when entering the state of Ehraam, then he became insane, and he carried out the actions (of Hajj) in this state, and then he regained his senses after many years, then his Fard Hajj has been done (i.e. it is regarded as being valid). [Lubaab ul Manaasik]

5. TO BE A FREE MAN (I.E. NOT A SLAVE): Hajj is not Fard on a handmaid (female slave) and a male slave, if they are Mudab'bir (i.e. a slave released by his master, whereby he declares that he should only be free after his death), Mukatib (i.e. a slave who is under bond with his master to pay for his freedom within a stipulated time frame, and the slave also accepts this) or an Umm e Walad (i.e. a female slave who gave birth to a child accepted by her master as his offspring). This is (the rule) even if his (or her) master permitted them to perform Hajj, even if (he or she) is in Makkah.

LAW 11: If the slave performed Hajj with his master, then this is regarded as being a Nafil Hajj and not the Hajjatul Islam (The Fard Hajj). If the conditions are met after he has been released (i.e. after

he attains freedom), he will have to repeat it (the Hajj) again. However, if he was on his way for Hajj with his master, and he released him (freed him) while on the journey (to Hajj), then if he was freed before (entering the state of) Ehraam, and then he now tied the Ehraam and performed the Hajj, then the Hajjatul Islam has been fulfilled; and if he was freed after he had already tied the Ehraam (i.e. after he entered the state of Ehraam), it will be not regarded as the Hajjatul Islam, even though he tied a new Ehraam and performed Hajj. **[Alamgiri]**

6. TO BE HEALTHY (I.E. IN GOOD PHYSICAL HEALTH): To be in good enough health to be able to go for Hajj, to be able bodied (with all limbs intact), to be able to see (i.e. not blind).

Hajj is not Fard upon a disabled person (i.e. one who is crippled and incapacitated), on one who is paralysed (due to suffering a stroke etc.), one whose legs are amputated and upon such an old person, who cannot sit on (i.e. board) the conveyance by himself. It (Hajj) is also not Waajib upon a blind person, even if he finds someone who walks with him by holding his hand. It is also not Waajib upon any of them to send someone else to do Hajj on their behalf, or to write a Wasiyat (i.e. a bequest) in this regard. However, if he endures the hardships and performs the Hajj, then it is valid and the Hajjatul Islam has been performed (i.e. done and discharged). In other words, if after this, the limbs become healthy (i.e. the disability etc. is cured), then to perform it (the Hajj) will not be Fard again. That initial Hajj (which was done in the incapacitated state) will be sufficient. **[Alamgiri etc.]**

LAW 12: If he was in good health in the past and all the other conditions were also being met, but he did not perform the Hajj; then he became disabled etc. and is thus unable to perform Hajj, then (in this case), the Fard Hajj still remains on him (i.e. it is still Fard upon

him). If he is unable to (now) perform it himself, then he should do Hajj e Badal (i.e. have someone else do it on his behalf). **[Alamgiri etc.]**

7. TO POSSESS (BE THE OWNER OF) TRAVEL FUNDS (THE NECESSARY FINANCIAL RESOURCES) AND TO BE CAPABLE OF ARRANGING A MEANS OF CONVEYANCE: This applies whether the conveyance is owned by him or if he has that amount of money (wealth), that he is able to rent it.

LAW 13: If someone has made lawful for him (i.e. made legal / available for him) an amount of money that he can do Hajj with it, then (in this case), Hajj has not become Fard (on him), because by making it lawful (i.e. making it legally available) to him, does not make it his property (i.e. ownership over it is not proven) and for it (Hajj) to become Fard, ownership is necessary (i.e. to own the money is required), be this, if the one who has made it lawful upon him has done a favour upon him, like in the case of those who are strangers, or even if they are not (strangers), such as his mother and father (i.e. parents) or his children. Similarly, if he gets a conveyance which has been provided to him temporarily, it will still not be Fard. **[Alamgiri etc.]**

LAW 14: If someone gifted a person, (sufficient) money (wealth) for Hajj, then it is not compulsory upon him to accept it. Be this, if the one who is giving (i.e. gifting the money) is a stranger or it is his parents or children etc. However, if he accepts it, Hajj will become compulsory upon him. **[Alamgiri etc.]**

LAW 15: To be capable (i.e. to have the capacity) for travel funds and the conveyance, means that these things are surplus to his essential requirements. In other words, over and above (the expenses which he needs for) a house, clothing, servants, an animal for conveyance,

tools for his profession, and household goods, and an amount which is so much more (i.e. surplus) over his debt (i.e. loans that he owes), he should have that much through which he is able to go with a conveyance to Makkah Mu'azzamah and to return from there, with a conveyance, and he must be able to leave behind sufficient money to provide for and to maintain his dependents, and for the upkeep and maintenance of his house. In going and returning, the provisions for himself, his home, his family and dependents, is regarded as that which is moderate (i.e. adequate).

(In other words) Neither should it be less (than what is required), nor should it be over the limit (i.e. wasteful spending). Dependents (here) refer to those people, whose maintenance (i.e. provisions) are compulsory upon him. However, it is not necessary for him to still have something remaining (i.e. a surplus) after returning, and after spending there (for the Hajj) and here (for his dependents etc.). **[Durr e Mukhtar, Alamgiri]**

LAW 16: Here a conveyance (or steed) etc. refers to that type of conveyance which is commonly and habitually in accordance with the condition of that person. For example, if the person is someone who is wealthy and prefers comfort and luxury, then such a person requires a Shuqduf (i.e. a camel with a kind of expanded bedding on either side in which people sit or rest). Similarly, when it comes to provisions (i.e. food etc.), he will require those foods which are suitable to him. (For such a person) Very basic meals being available to him, is not sufficient to make it (Hajj) Fard, when he is accustomed to having good food. **[Mansak]**

LAW 17: Those people who go to Hajj and (usually) bring gifts for their friends and relatives. This is not from the necessities (i.e. from the requirements). In other words, if a person has sufficient funds which have been stipulated as being from the necessities (for Hajj),

and he also has sufficient expenses for a return trip, but he will have nothing surplus thereafter, with which he may bring gifts for his relatives etc. (then in this case), Hajj is still Fard (upon him). To abstain from performing Hajj due to this reason, is Haraam. **[Raddul Muhtar]**

LAW 18: If a person earns through his business and he has now reached such a position, that he is able to take the cost of his return trip from it (i.e. from his business) and until his return he can also provide sufficiently for his family, and (after this), he will still have sufficient (funds) to continue his business and to earn what he requires, then Hajj is Fard (upon him), otherwise it is not. If he is a farmer, then after all these expenses, he still has sufficient (funds) for his (necessary) farming equipment, such as a plough and an ox etc., then Hajj is Fard upon him, and as for those who are involved in some kind of trade, it is necessary for sufficient funds to remain, which is required for the tools of their trade. **[Alamgiri, Durr e Mukhtar]**

LAW 19: Regarding the steed (i.e. personal means of conveyance), it is a further condition, that it should be specifically for him; and if it is jointly possessed by two people, where each of them rides on it for some time and then the other rides on it (i.e. they do so taking turns), then this does not qualify as having the capability (i.e. to have the capacity) to arrange the steed (i.e. the conveyance), and hence the Hajj is not Fard. Similarly, if he only has that much capability (i.e. the capacity and control to arrange) the steed (conveyance), which lasts only for one Manzil (one portion of the journey); For example, he gets an animal on rent (for one Manzil), then goes by foot for one Manzil, and so on and so forth (based on this analogy), then this is not regarded as having capacity to arrange the steed (i.e. the conveyance). **[Alamgiri]**

Nowadays (this was in the time of Huzoor Sadrush Shariah عبد الرحيم) there is the tradition of the Shuqduf and the Shibri, where one person sits on one side and another sits on the other side (of the Shuqduf etc. which is placed on the camel). If it is a form of collaboration between two people in this way (i.e. a joint venture), then in this way, Hajj will become Fard, because in this way, it will be regarded as having the capability to arrange the steed, and there was no need to go by foot.

[Mansak]

LAW 20: The need for a steed (i.e. a mode of transport or conveyance) is not a condition (i.e. it is not a requirement) for the people of Makkah or those who are less than three days distance away from Makkah (i.e. the Shar'i distance). If they are able to go by foot, then Hajj is Fard upon them, even if they are unable to acquire a steed (i.e. a form of conveyance), and if they cannot manage to go by foot, then for them also to acquire (have the capability to arrange) a steed (i.e. a form of conveyance) is a condition. **[Alamgiri, Durr e Mukhtar]**

LAW 21: When the one who lives outside the Meeqaat reaches the Meeqaat, and is able to walk (i.e. proceed) by foot, then a conveyance, is not a condition (i.e. requirement) for him. Thus, even if he is a Faqeer, he must make the Niyyat (intention) of Fard Hajj. If he makes Nafil Niyyat, then it will be Fard for him to do Hajj again (to fulfil the Fard); and if he just made an unconditional Niyyat (i.e. absolute Niyyat) for Hajj; in other words, he did not stipulate Fard or Nafil, then (in this case) the Fard has been fulfilled. **[Mansak, Raddul Muhtar]**

LAW 22: It is not necessary for him to have the fare for a conveyance (i.e. steed or camel etc.) on which is a very comfortable saddle, but if he has with him an amount which allows him to sit (i.e. ride) on the saddle of the camel, then Hajj is Fard on him. However, if he is unable

to sit on the cavity, then the capability to have a conveyance will be proven on the basis of the fare for a comfortable saddle. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 23: If those living in Makkah and close to Makkah require a steed, then by their having the capacity to pay the fare for (travelling on) a mule or donkey, will prove the capacity, if they are able to ride on it (i.e. mount it). This is in contrast for those who are (coming) from far away, because for them, the fare for a camel is necessary, since it is not sufficient for those who are coming from far away to ride (for such long distances) on a mule etc. and to load their provisions etc. on it. This difference (regarding the conveyance) should be observed everywhere. [Raddul Muhtar]

LAW 24: If one has the capability (i.e. the strength etc.) to do so (i.e. do Hajj by foot), then (in this case) it is more virtuous to do Hajj by foot. It has been mentioned in the Hadith that the one who does so by foot, then for him there are seven hundred good deeds for every step (which he takes). [Raddul Muhtar]

LAW 25: If a Faqeer (insolvent person) performed Hajj by foot and then became wealthy (i.e. solvent) thereafter, then another Hajj is not Fard upon him. **[Alamgiri]**

LAW 26: If a person has an amount of money (wealth) with which he can perform Hajj, but he wishes to use that money to make Nikah, then (in this case), he should not make Nikah, but he should make Hajj, because it (Hajj) is Fard, when the Hajj period has come. However, if he already made Nikah because he feared trouble (i.e. falling into wrong) if he remained a bachelor (i.e. unmarried), then there is no harm (in him making Nikah). **[Alamgiri]**

LAW 27: If one has a house to live in, a slave to serve him, clothes to wear, and a means to earn (i.e. to manage one's affairs), then Hajj is not Fard. In other words, it is not necessary to sell them and then perform Hajj. If he has a house, but does not live in it, or if he has a slave, but he does not take any service from him, then he should sell these and perform Hajj, and if he neither has a house nor a slave etc. but he has money, with which he can perform Hajj, but he intends to purchase a house etc. and after purchasing it, he will not have sufficient remaining, with which he can perform Hajj, then it is Fard upon him to perform Hajj. To spend it (the money) for other things (or to hold it for such things) is a sin. In other words, this is (if he has the money) at the time when the people of that city are departing for Hajj (i.e. in the Hajj Season). However, if he spent it to buy a house etc. before this (time when people are departing for Hajj), then there is no harm (i.e. there is no objection). [Alamgiri, Raddul Muhtar]

LAW 28: If a person sells the clothing which he does not use (anymore) and this will allow him to go for Hajj, then he should sell it and go for Hajj, and if the house which he resides in is big, and he lives in one section of the house and the remaining portion is empty, then (in this case) it is not necessary for him to sell the extra section and go for Hajj. [Alamgiri]

LAW 29: If he were to sell the house which he lives in and buys a house which is less prestigious (i.e. not as impressive and comfortable), then he would have an amount remaining, with which he can do Hajj, then to sell it (the house) is not necessary. However, if he does so, it is more virtuous. So, to sell the house and make Hajj, and to then live in a rented house, is thus not necessary, at most. [Alamgiri, Durr e Mukhtar]

LAW 30: If a person has grain for the entire year's expenses, then it is not necessary upon him to sell it and then go for Hajj. However, if he has more than this (which is required for the year) and if he sells this surplus, he will be able to get what is needed to perform Hajj, then it is Fard, otherwise it is not. [**Mansak**]

LAW 31: If the men of knowledge (Ulama) have Deeni Books (Islamic Books), which are used by them, then it is not necessary to sell the books and go for Hajj, and if one without knowledge has them, and they are so many, that if he were to sell them, he would be able to perform Hajj, then Hajj is Fard upon him. Similarly, if one has books of medicine and mathematics etc. and even though they are used by him; if they are so many that if he sells them, he will be able perform (i.e. go for) Hajj, then Hajj is Fard (upon him). [**Alamgiri, Raddul Muhtar**]

8. TIME (I.E. THE PERIOD): In other words, if during the Hajj months (i.e. Hajj Period), all the conditions are being met; and if he is someone who lives far away, then the conditions should be met at the time when all the people from there are departing (for Hajj), and if the conditions were met at such a time, that he will not be able to reach (if he tries to go), then it is not Fard. Similarly, if he travels according to his habit (i.e. his habitual speed), he will not reach (i.e. in time for Hajj), but if he travels swiftly and quickly, he will reach there, it is still not Fard. It is also necessary that (in that time) he must be able to perform his Namaaz (Salaahs). If he has only that amount of time, that if he performs his Namaaz (Salaahs) in their appointed times, he will not be able to reach (in time for Hajj), and if he does not perform them, he will reach (in time for Hajj), then it is not Fard. [**Raddul Muhtar**]

THE CONDITIONS WHICH NECESSITATE (PERSONAL) EXECUTION OF HAJJ

Upto here, the compulsory conditions have been discussed (and now we will discuss) the conditions which necessitate the execution (i.e. the accomplishment) of Hajj, meaning that if these conditions are found, then it necessary to go for Hajj (i.e. perform Hajj) personally, and if all the conditions are not found (i.e. not met), then it is not necessary to go (for Hajj) personally, but you can have others perform the Hajj (on your behalf), or you can make a Wasiyat (bequest, i.e. in case of your death, it should be fulfilled). However, in this, it is also necessary that after having someone perform Hajj (on your behalf), then until the end of your life, you should yourself not be capable of personally performing it, otherwise it will also be necessary to perform it yourself (when you become capable of doing so). The conditions are as follows:

1. For The (Travel) Route To Be Safe: In other words, if there is predominant likelihood of safety (on the travel route), then to go (on the journey to Hajj) is Waajib (compulsory), and if there is a predominant likelihood of being attacked by bandits etc. which could lead to loss of life, then to go is not necessary. For there to be safety in the period when one is to travel, is a condition. If there was conflict (danger and lack of safety) in the past (i.e. previously on that route), then consideration will not be given to it (without reason).
[Raddul Muhtar, Alamgiri]

LAW 32: If a person died in an era of conflict (unrest etc. when it was not safe to travel) and the conditions necessitating (Hajj) were found, then it was necessary for him to make the bequest for Hajj e Badal (i.e. for someone to perform it on his behalf), and if he died after

peace (and security) was established, then it is compulsory for the Wasiyat to be given greater priority. **[Raddul Muhtar]**

LAW 33: If one has to give some form of bribe to get safe passage, then too, it is compulsory to go; and because he is under duress, and has to fulfil his Faraa'id (i.e. his obligatory duties), then the one who gives this (bribe) is not held accountable. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 34: If taxes (tolls etc.) are charged on the road (i.e. the travel route), then this is not in contrast (i.e. contrary) to peace and safety, and it is not a valid excuse not to go (for Hajj). [Durr e Mukhtar] Similarly nowadays, the vaccinations which are administered are not a valid excuse (not to go for Hajj).

2. If the journey to Makkah is one which is three days or more (i.e. 92km or more), then it is a condition for a woman to be accompanied by her husband or by a Mahram (a male relative to whom marriage is forbidden as per the Shari'ah): This is irrespective of whether she is a young or an old woman. However, if it is a route which is less than a journey of three days, then she may go without her Mahram and without her husband as well.

The Mahram refers to that person (male) with whom it is Haraam (absolutely forbidden) for that woman to make Nikah with (marry) forever, be this if to make Nikah with him is Haraam due to genealogy (family lineage), like in the case of her father, son and brother etc. or if it is Haraam to make Nikah to him, due to fosterage, like a foster brother, father or son etc. or because the forbiddance was due to the in-law relationship, such as the father in-law, or the husband's son (from a previous marriage).

It is necessary for the husband or the Mahram with whom she can travel, to be of sane mind (sensible), an adult (i.e. reached the age of puberty), and one who is a non-Faasiq (i.e. one who is not a sinful transgressor). She cannot go with an insane person, a Na-Baaligh (i.e. one who has not reached puberty) and a Faasiq (a sinful transgressor).

For him (the Mahram) to be a free-man or a Muslim, is not a condition. However, for her to travel with a Majoosi (i.e. a zoroastrian / fireworshipper) is not permissible, as they believe that to marry the Mahrams is permissible. A Maraahiq and a Maraahiqah (a male and a female who are close to reaching the age of puberty) fall under the ruling of one who is Baaligh. In other words, she can go with a Maraahiq and even a Maraahiqah is disallowed from travelling without her Mahram or a husband. **[Jauhira, Alamgiri, Durr e Mukhtar]**

LAW 35: The slave of a woman is not her Mahram, because even with him, she is not forbidden to make Nikah forever. If she frees him, then she can make Nikah to him. **[Jauhira]**

LAW 36: It is permissible for handmaids to travel without a Mahram. **[Jauhira]**

LAW 37: Even though adultery also establishes forbiddance of Nikah. For example, one cannot make Nikah to the daughter of a woman with whom he (Allah Forbid) committed adultery. However, it is not permissible for that girl to travel with him. **[Raddul Muhtar]**

LAW 38: If a woman went for Hajj without her husband or without a Mahram, she has become sinful, but if she performs the Hajj, the Hajj will be done (i.e. it will be valid and regarded as being discharged). In other words, the Fard will be fulfilled. **[Jauhira]**

LAW 39: If a woman has neither a husband nor a Mahram, it is not compulsory upon her to make Nikah in order to go for Hajj, and if she has a Mahram, then she can go for the Fard Hajj with the Mahram, even if her husband does not give her permission (to go for Hajj). If it is Nafil Hajj or a Hajj which she took a vow (Mannat) to perform, then (in this case) the husband has the right (i.e. choice) to forbid her (from going). [**Jauhira**]

LAW 40: If a woman goes with a Mahram (i.e. she takes a Mahram with her to fulfil her Fard Hajj), then his (necessary) provisions are the responsibility of the woman. Now, here the condition will be that she must have the capability to provide the necessary provisions (i.e. meals etc.) for both of them. [**Durr e Mukhtar, Raddul Muhtar**]

3. In the period (Days of going for Hajj), the woman must not be in 'Iddat (i.e. the period which a woman passes in waiting after her husband's death or after being given Talaaq): This is irrespective whether it is the 'Iddat after the death (of her husband) or that of Talaaq (Islamic Divorce); be it (the Talaaq) of Baa'in (decisive Talaaq) or (Talaaq) of Raj'i (revocable Talaaq). [**Durr e Mukhtar**]

4. He should not be incarcerated (i.e. imprisoned): However, if he is imprisoned due to some rightful (reason), and he has the capability to fulfil it (the Hajj), then this is not a (valid) excuse, and if the king restrains him (i.e. stops him) from going for Hajj, then this is a (valid) excuse. [**Durr e Mukhtar, Raddul Muhtar**]

THE CONDITIONS FOR THE SOUNDNESS OF THE EXECUTION OF THE HAJJ

There are nine conditions, for the soundness of the execution (of the Hajj). If they are not found (i.e. not met), the Hajj is not valid.

1. Islam: If a Kaafir (unbeliever) performed Hajj, it will not be done (i.e. it will not be valid).

2. Ehraam: The Hajj cannot be done without Ehraam.

3. Zamaan (The Period): In other words, the period which is fixed for (the performance) of Hajj. The Actions of Hajj cannot be performed before this (period). For example, The Tawaaf e Qudoom and The Sa'ee, which cannot be done (for Hajj), before the Months of Hajj, or the Wuqoof e Arafah, cannot be done before the Zawaal of the 9th (of Zil-Hijjah) or after the appearance of the morning of the 10th (Zil-Hijjah), and The Tawaaf e Ziyaarat cannot be done before the 10th (of Zil-Hijjah).

4. Makaan (The Place): The place for Tawaaf (i.e. to perform Tawaaf) is the Masjid e Haraam Shareef and (the places) for Wuqoof are 'Arafaat and Muzdalifah. (The place) To pelt the stones in Mina, and (the place) to perform the Qurbani in the Haram (i.e. within the precincts of the Haram)

5. Tameez: (i.e. The sense of observing the rules and etiquettes)

6. Aql (Sanity And Sense): One who does not have the sense of observing it, such as a child who has not reached understanding or one who does not have sense of intellect, like an insane person, are those who cannot personally perform those acts in which a Niyyat

(intention) is required. For example, the Ehraam or Tawaaf; rather, someone else should do this on their behalf, they can do those acts personally, in which the Niyyat (intention) is not a condition, such as the Wuqoof e Arafah.

7. To Comply With And Execute The Faraa'id of Hajj: Except if there is some valid excuse.

8. For There To Be No Sexual Intercourse After The Ehraam And Before The Wuqoof: If sexual intercourse takes place, the Hajj will become invalid (void).

9. To Perform Hajj In The Same Year In Which The Ehraam Was Tied: Thus, if one failed to perform Hajj that year (after tying the Ehraam), he should perform Umrah and then open (i.e. remove) the Ehraam, and he should perform Hajj the following year with a new Ehraam (i.e. he should enter the state of Ehraam again). If he did not open the Ehraam (i.e. he remained in this state) and then made Hajj (the following year) with the same Ehraam, the Hajj has not been done (i.e. it is invalid).

THE CONDITIONS FOR THE FARD HAJJ TO BE REGARDED AS BEING EXECUTED

There are Nine Conditions for the Fard Hajj to be regarded as executed (i.e. fulfilled). They are:

1. Islam
2. To remain established only on Islam right upto your death (i.e. to die a Muslim)
3. Intellect (i.e. sanity and sensibility)
4. To be Baaligh (having reached puberty)
5. To be a free-man
6. To perform it personally (i.e. by yourself) if you are capable of doing so.
7. It should not be a Nafil Niyyat.
8. It should not be with the Niyyat of doing Hajj on behalf of someone else.
9. For it not to become void. Many matters pertaining to this have been mentioned already and some will be mentioned later on.

THE FARD ACTIONS OF HAJJ

LAW 41: The following things are Fard (Obligatory) in Hajj:

- 1. The Ehraam:** This is a condition (for Hajj).
- 2. Wuqoof e Arafah:** To remain (i.e. to stopover) in 'Arafaat anytime between the time when the sun declines (from its zenith) on the 9th of Zil-Hijjah and before true dawn of the 10th of Zil -Hijjah.
- 3. The Major Portion of The Tawaaf e Ziyaarat:** In other words, four circuits, and the other two things which have been mentioned earlier, that is the Wuqoof and the Tawaaf, are the Rukn (i.e. Essential Parts of Hajj).
- 4. The Niyat:** (In other words, the firm intention).
- 5. The Proper Sequence:** In other words, to first tie the Ehraam (i.e. enter into the state of Ehraam), then to perform Wuqoof and then to do the Tawaaf (i.e. The Tawaaf e Ziyaarah).
- 6. For Each Fard To Be Performed In Its Prescribed Time:** In other words, for the Wuqoof to be done in the prescribed time which has been already mentioned; followed by the Tawaaf. The timeframe for this (Tawaaf e Ziyaarah) is from after Wuqoof, right upto the final days of one's life.
- 7. The Place:** In other words, for the Wuqoof to be done on the Plains of 'Arafaat, with the exception of at the Batn e Arafah. The place for performing the Tawaaf is the Masjid e Haraam Shareef. [Durr e Mukhtar, Raddul Muhtar]

THE WAAJIB ACTIONS OF HAJJ

- 1.** To tie the Ehraam from the Meeqaat. In other words, not to pass through the Meeqaat without the Ehraam, and if one tied the Ehraam before (reaching) the Meeqaat, then it is permissible.
- 2.** To run between Safa and Marwah. This is called Sa'ee.
- 3.** To commence the Sa'ee from Safa. If one commenced the Sa'ee from Marwah, then the first circuit (i.e. the first lap) will not be counted. It should be repeated.
- 4.** If one does not have a valid excuse, then to perform Sa'ee on foot. For the Sa'ee to be performed at least, after the Major portion of the Tawaaf. In other words, it is at least after four circuits (of the Tawaaf).
- 5.** If one performed Wuqoof in the day, he should perform the Wuqoof for the amount of time, which is until the sun has set, be this if he commenced as soon as the sun started to decline or if he commenced before this, or even after it. This means that, he should remain occupied in Wuqoof until sunset; and if he performs Wuqoof at night, then it is not waajib to make Wuqoof until any specific time frame, but he has omitted that Waajib; meaning that he should have made Wuqoof in the day until sunset.
- 6.** To make Wuqoof until at least some portion of the night (i.e. to remain there for at least some time after sunset).
- 7.** When returning from 'Arafaat, to follow the Imam (if he is Sunni Sahih ul Aqida). In other words, one should not depart from there until the Imam departs. However, if the Imam delays, then it is permissible for one to depart before the Imam, and if one remained

behind (for a while) after the Imam and did not depart with him, due to the crowds and some need etc. it is also permissible.

8. To remain (i.e. stopover) in Muzdalifah.

9. To come to Muzdalifah and offer the Maghrib and Esha Namaaz (Salaahs) there, in the time of Esha.

10. To do Rami of the three Jamraat (i.e. to pelt them with stones) on all three days, being the 10th, 11th and 12th (Zil-Hijjah). In other words, to only pelt the Jamraat ul 'Uqbah on the 10th and to do the Rami on all three on the 11th and the 12th.

11. To do the Rami of the Jamraat ul 'Uqbah on the first day (i.e. the 10th of Zil-Hijjah) before Halq (removing the hair).

12. To do the Rami of each day, on that particular day.

13. To shave the hair or trim the hair (to do Halq or Taqseer)

14. To do so on the Ay'yaam e Nahr (i.e. from the 10th to the 12th of Zil-Hijjah).

15. To do this (i.e. the Halq or Taqseer) in the Haram Shareef (i.e. within the precincts of the Holy Haram) even if you are not in Mina.

16. For those who are performing the Qiraan and the Tamat'tu (Hajj), to do the Qurbani.

17. This Qurbani (i.e. sacrifice) should be done in the Haram, and during the Ay'yaam e Nahr (i.e. from the 10th to 12th of Zil-Hijjah).

18. To perform the major portion (i.e. four rounds) of the Tawaaf e Ifaadah during the Ay'yaam e Nahr (i.e. from the 10th to 12th of Zil-Hijjah). The Tawaaf which is done after returning from 'Arafaat is known as the Tawaaf e Ifaadah and it is also called the Tawaaf e Ziyaarah. The additional circuits over and above the major portion of the Tawaaf e Ziyaarat, in other words, three (remaining) circuits, can be done in days other than the Ay'yaam e Nahr as well.

19. For the Tawaaf to be performed outside the Hateem.

20. To perform Tawaaf from the right side. In other words, the Kaa'ba Mu'azzamah should be on the left of those who are performing Tawaaf.

21. If one does not have a valid reason, he should perform the Tawaaf on foot (i.e. walking), to this extent that if one took a Mannat (vow) that he will do Tawaaf dragging himself, then too, it is necessary for one to make Tawaaf, walking on his feet (i.e. by foot). If one commenced a Nafil Tawaaf by dragging himself (on the ground), then it will be counted as being valid, but it is more virtuous to walk while doing Tawaaf.

22. When making Tawaaf, one must be free from Najaasat e Hukmia (hidden impurities). In other words, not to be one who is a 'Junub' (i.e. one who is in a state of major impurity, and requires the Fard Ghusl), and not to be without Wudu. If one performed Tawaaf while he was without Wudu or in the state of Janaabat, then the Tawaaf must be repeated.

23. To cover (i.e. conceal) the 'Satr' (i.e. the parts of the body that require covering necessarily). In other words, if a quarter of any limb (of the Satr) or more than that remained open (i.e. uncovered), then to give 'Dam' will be Waajib, and if the limbs are uncovered in

different areas, then these will be combined. What is being said is that, if the Satr is opened in Namaaz, it will cause the Namaaz to become void, and here 'Dam' will become Waajib.

24. To perform two Raka'ats Namaaz (Salaah) after Tawaaf. If one does not perform it, 'Dam' is not compulsory.

25. There should be Tarteeb (Sequence) in throwing the stones (i.e. pelting), making Zibah (sacrificing the Qurbani animal), shaving the head and Tawaaf. In other words, first throw the stones (i.e. pelt), then the one who is not performing Ifraad Hajj, should complete the Qurbani, followed by shaving the head and then performing Tawaaf.

26. To perform the Tawaaf e Sadr (also known as Tawaaf e Wada'). In other words, for those who reside outside the Meeqaat, to perform the Farewell Tawaaf. If a female who is performing Hajj is in the state of Haidh (menstruation) or Nifaas (post-natal bleeding), and the travel group will depart before she becomes pure (from Haidh or Nifaas), then she does not have to perform the Farewell Tawaaf.

27. For there to be no sexually intimacy (i.e. intercourse) after Wuqoof e 'Arafaat and until the head is shaved.

28. To abstain from those things which are prohibited in Ehraam, such as wearing sewn clothing, and covering the face and the head.

LAW 42: Leaving out any waajib entails 'Dam'. This applies whether he left it out intentionally or unintentionally, or whether it happened by mistake or forgetfully, be it if that person is aware of that thing being Waajib or not, but if he knows (that it is Waajib) and he still does it intentionally, then he is also sinful. However, leaving out a Waajib does not invalidate the Hajj.

There are some Waajibs which are exempt from this ruling (i.e. they are exceptions to the rule), meaning that if they are left out, there is no 'Dam'.

For example, leaving out the two Raka'ats after Tawaaf or to not shave the head due to some valid reason, or to not delay the Maghrib Namaaz to the time of Esha (where applicable), or if any Waajib is omitted due to such an excuse, which the Shari'at has stipulated as being credible.

In other words, it gave permission in such a case and the expiation has been aborted (i.e. cancelled).

THE SUNNAT ACTIONS OF HAJJ

The following acts are the Sunan of Hajj:

- 1.** The Tawaaf e Qudoom. In other words, the very first Tawaaf which a person who enters Makkah Mu'azzamah from outside the Meeqaat, performs, is called the Tawaaf e Qudoom. The Tawaaf e Qudoom is Sunnat for the Mufrid (the one performing Ifraad) and the Qaarin (the one performing Qiraan). It is not (Sunnat) for the Mutamatti' (the one performing Tamat'tu).
- 2.** To commence the Tawaaf from the Hajr e Aswad (The Sacred Black Stone).
- 3.** To do Ramal either in the Tawaaf e Qudoom or the Tawaaf e Fard.
- 4.** To run between the two green markers (i.e. two green lights today) which are located in Safa Marwah.
- 5.** For the Imam to read the Khutbah on the 7th in Makkah.
- 6.** For the Imam to deliver the Khutbah on the 9th in 'Arafaat
- 7.** For the Imam to deliver the Khutbah in Mina on the 11th
- 8.** To depart from Makkah after the Fajr Salaah on the 8th (of Zil-Hijjah for Mina), so as to perform five Namaaz (Salaahs) in Mina.
- 9.** To spend the night of the 9th (of Zil-Hijjah) in Mina.
- 10.** After sunrise, to depart from Mina for 'Arafaat on the 9th of Zil-Hijjah.

- 11.** To make Ghusl (take a bath) for observing the Wuqoof e 'Arafaat.
- 12.** To stay in Muzdalifah at night, while returning from 'Arafaat.
- 13.** To depart from here (Muzdalifah), to Mina before sunrise.
- 14.** To spend the two nights which are after the 10th and the 11th in Mina, and if one remains in Mina on the 13th as well, then he should also remain on the night after the 12th in Mina as well.
- 15.** To halt at Al Abtah, in other words, at Waadi e Muhas'sab, even if it is for a short while.

Except for these, there are also other Sunnats, which will be mentioned during explanations (of Hajj). The explanation regarding the Mustahab actions and the Makruh actions will also follow, at different intervals.

Now make the intention to depart to Haramain Tay'yibain (The Two Sacred Sanctuaries) and act in accordance with the travel etiquettes and the preliminary matters related to Hajj that are being written.

THE ETIQUETTES OF TRAVELLING AND THE PRELIMINARY MATTERS RELATED TO HAJJ

1. If you owe someone a debt (money etc.) or if you have in your possession a trust (any of their possessions) which has been entrusted to you, be sure to return it. If you have unjustly taken any money (or property etc.) belonging to someone, then return it to them or have it pardoned (forgiven). If (that person) cannot be located, then give the same amount of money (or property etc.) to a Faqeer (i.e. an insolvent / poor person).
2. Be sure to discharge all the Namaaz (Salaahs), Fasts and Zakaat etc. which you are liable for, and repent sincerely (for omitting them), and make a firm intention of not committing sins in the future.
3. Acquire permission from those without whose permission to travel is Makruh (disapproved), such as one's mother, father and husband. Try to please them (i.e. convince them to give you permission). If you are in debt to someone and you are unable to pay him at that time, then seek his permission as well. It will not hinder one from performing the Fard Hajj if someone refuses him permission (i.e. the Fard Hajj cannot be aborted due to not getting permission). One should try to the best of one's ability to attain permission, but if he is unable to attain this permission, he should still proceed (for Hajj).
4. The intention for this journey should be solely for the sake (and Pleasure) of Almighty Allah and The Beloved Rasool ﷺ. It should be free from pretence (show), (seeking) name and fame, and pride.
5. If a female's husband or another reliable adult Mahram (Legal Shar'i Guardian), with whom Nikah is forbidden (Haraam) forever, is not accompanying her, it is Haraam for her to journey (without the

Mahram). If she goes (for Hajj without them), then (the obligation) of Hajj will be discharged, but sin will be recorded for every step she has taken.

6. Provisions for Hajj should be taken from Halaal wealth; if not there is no hope of the Hajj being accepted, even though Fard (the obligation) of Hajj will be discharged. If you have any doubt regarding your own wealth, one should take a loan and go for Hajj, and pay of the debt with your wealth (money).

7. You should take with you, more provisions than you require, so that you can assist your friends (i.e. your travel companions etc.), and so that you can distribute this amongst the needy as you journey. This is a sign of Hajj e Mabroor (An accepted Hajj).

8. An Aalim should carry with him Books of Fiqh (Islamic Jurisprudence) which will suffice in regards to ones needs, and as for the one who does not have knowledge (i.e. a non-Aalim), he should go in the company of an Aalim. If this too is not possible, then at least, take this book with you (as a guidebook).

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

10. Do not travel alone as this is disallowed (i.e. disapproved). Your travelling companion should be a Religious and pious person, for it is better to travel alone, than to travel in the company of an irreligious person. A friend is better than (travelling) with strangers of another family (or tribe etc.).

11. It has been mentioned in the Hadith that when three people go on a journey, they should appoint one from amongst them as a leader [Sunan Abu Dawud]. By doing this, everything (i.e. all matters)

will be completed systematically. The person appointed as the leader should be of good character, and should be an intelligent (wise) and Religious (pious). The leader should give preference to the comfort of his companions over his own comforts.

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

13. When departing, take the Duas of all those around you, as you will attain blessings by doing this, for there is greater chance of the acceptance of the Duas of others, and one does not know whose Dua will be accepted. Thus, ask everyone to make Dua for you, and when those people bid the Haji or anyone else (who is going on a journey) farewell, then they should read the following Dua at this time:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَلَيْكَ

**Astawdi'ul'laaha Deenaka Wa Amaanataka
Wa Khawaateema 'Amalika**

**I Entrust To Allah Your Deen And Your Trust,
And The End Result of Your Deeds.**

When Huzoor e Aqdas ﷺ would bid anyone farewell (i.e. see anyone off on a journey etc.) He ﷺ would read this Dua, and if you wish, you can also add this to it as well:

وَعَفِّرْ ذُنُوبَكَ وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ رُوِّدَكَ اللَّهُ التَّقْوَى وَجَبِّكَ الرِّدَى

Wa Ghafara Zambaka Wa Yas'sara Laka Haithuma Kunta
Zaw'wadakat-Taqwa Wa Jan'nabar-Ridaa

And (May Allah) Forgive Your Sins, And Bless You With Goodness
Wherever You May Be, And Make Piety Your Provisions, And
Protect You From Ruin.

14. (When departing) entrust all of their Deen, lives, wealth, children
and good health, and wellbeing, to Almighty Allah. (In other words,
leave them totally in the Divine Protection of Allah).

15. (Before departing) Wear the clothing which you intend to wear
whilst on this journey. Thereafter perform Four Raka'ats of Nafil
Namaaz (Salaah) in your home before exiting (the house). Recite
Surah Faateha and Surah Ikhlas (Alhamdu and Qul Huw'Allah) in each
Raka'at. Those Raka'ats will protect one's family and property
(wealth) until his return. After the Namaaz, he should recite this Dua:

اللَّهُمَّ بِكَ انْتَشَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ
رِجَائِي اللَّهُمَّ اكْفِنِي مَا أَهْبَانِي وَمَا لَا أَهْتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَلَا إِلَهَ
غَيْرُكَ اللَّهُمَّ رُوِّدِنِي التَّقْوَى وَاعْفِرْ لِي ذُنُوبِي وَوَجِّهْنِي إِلَى الْخَيْرِ أَيْنَمَا تَوَجَّهْتُ اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَأْبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالنَّوَالِ
وَالْوَالِدِ

Allahum’ma Bikat-Tashartu Wa Ilaika Tawaj’jahtu Wa Bika’tasamtu Wa Alaika Tawak’kaltu. Allahum’ma Anta Thaqqati Wa Anta Rijaa-i. Allahum’ma Akfini Maa Aham’mani Wa Laa Ahtam’mu Bihi Wa Anta A’lamu Bihi ‘Az’za Jaaruka Wa Laa Ilaaha Ghairuk. Allahum’ma Zaw’widnit-Taqwa Waghfirli Dhunoobi Wa Waj’ihni Ilal Khayri Ainama Tawaj’jahtu. Allahum’ma In’ni A’oodhubika Miw Wa’sha-is Safari Wa Kaabatil Munqalabi Wal Hawri Ba’dal Kawri Wa Su-il Manzari Fil Ahli Wal Maali Wal Waladi

O Allah Almighty! I Have Departed With Your Divine Aid, And I Have Directed My Attention Towards You, And With You I Have Sought Refuge. I Have Put My Complete Trust In You. O Almighty Allah, You Are My Complete Trust And You Are My True Hope. O Allah! Protect Me From That Which Causes Me To Distress, And From That Regarding Which I Have No Anxiety, And From That, Which You Know Better Than I Do. An Honourable One Is He, Who Seeks Refuge In You, And There Is None Worthy of Worship, Besides You. O Allah! Make Piety My Provisions For This Journey And Forgive My Sins And Direct Me Towards Goodness, Towards Wherever I Am Directed. O Allah! I Seek Refuge In You From The Hardships of The Journey, And From The Evils When Returning, And From Discomfort After Attaining Comfort, And From Seeing An Awful (Harmful) Sight, In My Family, My Wealth And My Children.

16. Give out some Sadaqa (Charity), before departing from your home, and thereafter.

17. Try to travel on a Thursday, Saturday or a Monday whenever you travel, and it is more virtuous to travel in the morning. For those upon whom there is Jumu’ah Salaah, it is not preferable for them to travel on a Friday before the Jumu’ah Salaah.

18. When exiting the door (of your house), first read:

بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ أَللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُزِلَّ
أَوْ نُزَلَ أَوْ نُضَلَّ أَوْ نُضِلَّ أَوْ نُظْلَمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا أَحَدٌ

Bismillahi Wa Bil'laahi Wa Tawakaltu 'Alal'laahi Wa Laa Hawla Wa La Quw'wata il'la Bil'laahi. Allahum'ma In'na Na'oodhubika Min An Nazil'la Aw Nuzal'la Aw Nadil'la Aw Nudal'la Aw Nazlima Aw Nuzlama Aw Najhala Aw Yajhala Alaina Ahadun

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

19. After departing from everyone, finally depart from your local Masjid, and if it is not the Makruh time, then perform two Raka'ats of Nafil Namaaz there.

20. Take the necessary supplies with you (when travelling) and also take the advice of someone who is well experienced, and you should also have sufficient clothes to wear. A middle class person should take thick and strong clothing and it is better to dye them, and if one feels that winter will approach, you should also keep some warm clothes with you, and if you are travelling during the winter season and you feel that summer will start by the time you return, then also take some summer clothing with you as well.

If you also take a small woollen comforter with you, it will be very good (i.e. beneficial) because it is very comfortable when using it on a ship or when placing it on a camel. In fact, even after reaching (the Holy Lands) one finds the need for it, because Indians are usually accustomed to sleeping on beds. It is difficult to sleep on grass mats etc. and due to having a comforter; it will make it a bit easier. You should also take soap with you, because you usually have to wash your clothes with your own hands (i.e. by yourself), because you usually do not find those who wash clothes there. One would also need a blanket from your own country, because this is very helpful when travelling by a camel. You can spread it out wherever you want to. At times, it is also beneficial on a ship. You may also carry a carpet made from sack, to place over the Shuqduf. It is also necessary to carry a knife, pack-thread (string) and a big needle.

Carry some (essential) medicines as well, as most often the Huj'jaaj will require them, such as in the case of fever, cold and flu, dysentery, diarrhoea and indigestion. Very few people are protected from these. Thus, carry Gul e Banafsha, Khutmi, Gaaw Zabaan and Mulethi (i.e. these are Indian Herbal Medicines), as these are beneficial in fever, colds, flu, and for coughs. For dysentery you should carry the four seeds (used to treat it), or at least Isapghol, and for indigestion you can carry Aalu e Bukhara (plums), Namak e Sulaimani (a powder made from numerous ingredients), and some Chooran (digestive or carminative powder), as these are usually needed. For example, you can make a Chooran with aniseed, dried mint, black myrobalan and black salt, which will be sufficient. If you have camphor essence and peppermint (crystals), then this is also helpful in many illnesses. You should most certainly carry medicines as they are often needed and (when needed) they cannot be easily found. If you do not use or need these for yourselves and you gave it

to someone who really needed it, then think about how much Dua that person will make for you, in his state of helplessness?

Also, carry some utensils with you, as per your needs. Keep at least one small pot which is sufficient to prepare food for at least two people. This is important, because even though you may be alone, you will still have to give food to the desert guide. If you wish to eat different kinds of foods, then carry the necessary utensils as per your need. Similarly, you may keep bowls and cups etc. based on your need. Every person should also carry a leathern water pouch, as to do so is necessary. If you have this, then firstly, it will be easy to collect water whilst on the ship. Secondly, when travelling on a camel, you will not be able to manage without it, because you only get water at the destination (i.e. the different stopovers), so it is difficult to get it (i.e. water) in between the journey. If you have a leathern water pouch with you, you should fill it with water and keep it on the camel, as it will be useful for drinking and for Wudu and Tahaarat as well. If you do not have this with you, then you will probably have to ask someone (to lend one to you), and in such a time, he will probably not give it to you, except if Allah so wills it.

Also, carry a bucket (pail) and a rope as well, because at some resting stations, you may have to sometimes fill the water by yourself and at most places the ones who sell water, end up there. Sometimes (when on the ship) the taps on the ship do not work (i.e. they are out of commission). If in such a time one does not have more than fresh water than is required for basic needs, then one will be able to draw water (using the pail and rope) from the sea and use it for Wudu and other needs. You should also try to keep some tattered or torn clothes (i.e. rags) with you as well, because this is needed very much on the ship. In other words, it helps to dry oneself after answering the call of nature etc. Also, carry an iron stove with you, as it is very much needed on the ship. If you are carrying a coal stove with you,

then as per need, also purchase the coal from Bombay or Karachi, and you have the stove which is fuelled by wood, then there is no need to take wood with you, because you will get the wood from the ships officers as per your basic need, but in this case you will need to carry a small axe (i.e. a hatchet) with you, as you will only find thick (large) blocks of wood on the ship and you will need to split the wood. Also, carry with you some limes from Bombay or Karachi, because one usually feels nauseas on the ships. During such a time (when feeling nauseas) it (the lime) is very satisfying. The dizziness will also be reduced if small doses are taken before boarding the ship. Also, carry something made from sand (clay) or from stone, so that if there is a need to perform Tayam'mum, then it will come in handy. What will you use to make Tayam'mum on the ship (if you cannot draw water)? If you cannot get anything else, then at least take a vessel made from sand, which has not been polished, as it can be used for other things as well as for making Tayam'mum with. Some Huj'jaaj perform Tayam'mum using clothes on which there is no sign of any dust whatsoever. Neither is this Tayam'mum valid, nor is Namaaz permissible with that Tayam'mum. Also carry a spittoon (i.e. a pot used for spitting) with you, so that it can be of use when you find the need to vomit on the ship, otherwise where will you vomit (when the need arises), and it can also be used when you need to spit. Such spittoons which are made specifically for this reason are available in Bombay and Karachi, so you may purchase this from there. Also, carry a urinal with you, as at times it is needed on the ship, in the case if you are overwhelmed by dizziness and are unable to reach the toilet, this can be used wherever you are, after secluding yourself (from others). For this purpose you can purchase the vessel which is made from tin, specifically for this in Bombay.

Also, carry some tea (i.e. tea leaves) with you, as it will give you some satisfaction, because one feels the need for it (tea) on the ship. It prevents the effects of the humid sea breeze and the Bedouins (who

are part of the guide group during the land journey) also enjoy drinking it. If you give them tea to drink, they will be very pleased with you, and they will also make you more comfortable. It is better if the tea cups are made from enamel-ware, as there is no risk of them breaking. In fact, it is better if the plates and cups you will use to eat in are also made from the same. You should also carry some candles with you, so that while on the ship, you will be able to go to the toilets comfortably during the night. You should also keep water canisters made from tin with you, as they will be useful on the ship and when you reach your destination as well. It will also be very good to carry some pickles and chutney etc. as the need for this also arises.

Also, carry a large wooden (or metal) trunk with you, so that you may keep all your belongings in it. One other benefit of having this trunk is that, at times there are so many passengers on the ship that it is difficult to find a place to sit, so those passengers who are in the third class section will get some place to sit and with some discomfort, they will also have something to lie on. Write your name on your trunk and your bags as well, so that if it is mixed with the bags belonging to others, it will be easy to recognise (find) it. Take with you the fabric for the Ehraam, from either Bombay or Karachi, because you will need to tie the Ehraam from the ship (i.e. whilst on the ship, and it is better to have two sets, so if one becomes dirty then another can be worn. If there are females with you, then for them to hide their faces, buy the fans which are made from date palms specifically for this reason and are available in Bombay and Karachi, because it is Haraam (Forbidden) for women to cover their faces in Ehraam with something that falls on their face (i.e. which is against their face).

Also, carry (your) Kafan (Shroud) with you, as you are not aware of when death will come to you. Otherwise, at least that cloth (for Kafan) will reach the Holy Lands and you will soak it in Zam-Zam. If it

is the summer months, then also carry a (hand) fan with you. There is no need to give a detailed explanation of the foods which need to be carried with you, because each person has a different need, and people know well what they need for themselves and how they will be able to manage their journey. However, I will still mention some specifics regarding this as well. Do not carry too much flour with you, as the (humid) ocean breeze causes it to spoil very quickly, and weevils form in it. Take only sufficient (flour) to use on the ship, and if you wish to, then take some extra wheat with you, which you can grind where you wish to, either in Jeddah, Makkah Mu'azzamah or in Madina Tayyibah. Make sure to carry rice with you, as you will often need to cook Khichri (which is made with rice and split pulse boiled together). Also carry potatoes, because it is difficult to continuously eat Daal (lentils). If the person has the financial means, then he may carry goats, chicken and eggs with him as well. At times, you also get meat on the ship, but make sure that it was not slaughtered by any unbeliever or by any Murtad (apostate). Also, carry ground spices, onions and garlic. If they are of good quality then it is even better.

There are many places on the way to Madina Tayyibah that the Daal (pulses) do not dissolve (i.e. become soft). Make some arrangements for this. Also, carry some roasted Chana (grams) with you, when departing to Madina Tayyibah from Makkah Mu'azzamah, or even take some with you from here (i.e. from home), because at times you will not have sufficient time to cook for the next meal, so it will come in handy during such times. Carry more Ghee (clarified butter) than you will need, as you will need to share it with the Bedouins as well, and they become very pleased with Ghee. Make sure to take Masoor Daal (Lentils) with you, as they cook well (i.e. become soft quickly), and sometimes you only have sufficient time in which to quickly prepare a meal.

21. Depart from home happily and make the Zikr of Allah in abundance, and always keep the Fear of Allah in your heart. Protect yourself from the Wrath (of Allah). Tolerate the words of the people, and do not let go of your tranquillity and dignity. Do not get involved in futile discussions.

22. When leaving your home, then think that you are departing from this world. When departing, recite this Dua:

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

Allahum'ma In'ni A'oodhubika Miw Wa'sha-is Safari Wa Kaabatil Munqalabi Wa Su-il Manzari Fil Maali Wal Ahli Wal Waladi

O Allah! We Seek Your Refuge From The Difficulties of (This) Journey, And From The Tribulations of Returning, And From Finding Our Wealth And Families And Children In A Poor Condition (On Return).

(By reciting this) Your wealth, your family and your dependents will be safe until your return

23. At this time, also recite Ayat ul Kursi and recite from قُلْ يَا أَيُّهَا الْكَافِرُونَ (Surah Kaafiroon) upto قُلْ أَعُوذُ بِرَبِّ النَّاسِ (Surah Naas). In other words, recite the five Surahs excluding تَبَّتْ (Surah Lahab). Recite Bismillah Shareef before each Surah and finally end by reciting one Bismillah Shareef as well. You will be comfortable throughout the journey (i.e. the journey will go smoothly).

24. Also, at this time recite:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ

In'nal Ladhee Farada Alaikal Qur'ana Laraad'duka ila Ma'aad

Indeed, He Who Has Made The Qur'an Fard (Obligatory) Upon You, Will Most Certainly Turn You Towards The Place Towards Which, You Wish To Turn Towards. [Surah Al-Qasas (28), Verses 85]

In'sha Allah (Allah Willing), you will return home safely.

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

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

**Subhanal Ladhee Sakh'khara Lana Haadha Wa Maa Kun'na Lahu
Muqrineen. Wa In'na Ilaa Rab'bina La-Munqaliboon**

Pure Is He, Who Subdued This (Conveyance) For Us; And We Were Not Capable Of Subduing (Controlling) It, And Undoubtedly, We Are To Return Towards Our Rab'b.

You will be protected from all its calamities and dangers.

26. When journeying by sea (i.e. when about to sail), one should read:

بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

Bismillahi Majriha Wa Mursaaha In'na Rab'bi La Ghafoorur Raheem

Allah's Name Brings It To Sail and Stop (Dock), Verily my Rab'b is Certainly Most Forgiving Most Merciful.' [Surah Hud (11), Verse 41]

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

Wa Ma Qadarul'laaha Haq'qa Qadrihi Wal Ardu Jami'an Qabdatuhu Yaumal Qiyaamati Was Samawaati Matwiyyaatun Biyameenihi Subhaanahu Wa Ta'aala Am'ma Yushrikoon

And They (The Unbelievers) Did Not Honour Allah's Divine Majesty As Was His Divine Right, And On The Day of Resurrection, He Will Gather All The Earths, And By His Divine Power, All The Skies Will Be Rolled Up. Pure And Almighty Is He, From Their 'Shirk' (i.e. The Polytheism Which They Attribute To Him). [Surah Al-Zumr (39), Verse 67]

You will be protected from drowning.

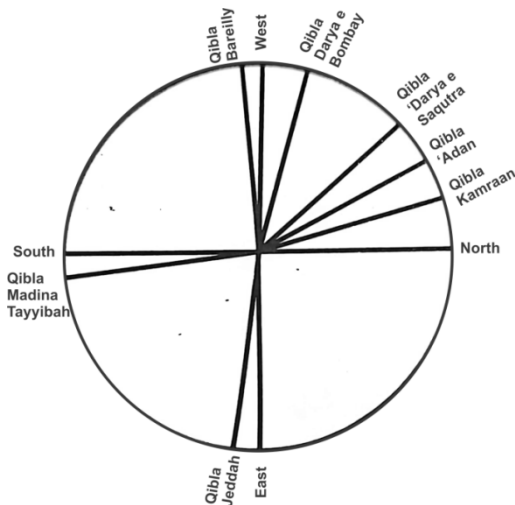
27. Try to be amongst the first to board the ship, for the one who boards early, can take a more spacious and comfortable place, and he will then not be moved by anyone from the space which he has

occupied. Do not rush to disembark, because in doing so, you sometimes end up leaving behind your belongings.

28. If one is travelling in the third class (lower deck), he should make sure to take a grass mat with him, because the beddings often become soiled there. If there are a few companions together, some should take the lower cabins and others should take the upper cabins. If it becomes warm, then those from the lower cabins can come and sit in the upper cabins, and if it becomes cold, then they (the ones in the upper cabins) can go to them (those in the lower cabins).

29. When departing from Bombay or Karachi, the direction of the Qibla will continuously change. For this reason, a map is being made available. You will be able to locate the Qibla direction from it. Keep a mariner's compass with you. In whichever direction it shows the North Pole, place the line of that circle to face North there, then face that direction which says Qibla on the map (of that place).

THE QIBLA MAP



Note: The Above Map Is When One Departs From India.

30. In Jeddah, the ship does not anchor at the shore like in Bombay or Karachi, where they have a Warf. There is no Warf (in Jeddah), so you have to get onto vessels to get to the shore. You should definitely remember this, because you should sit on the vessel that has your luggage in it. If you do not do this; in other words, if your luggage was offloaded on a different vessel and you sat in a different one, then there is the risk of you losing your luggage, or least of all, it will take you some time to locate it. Those on the vessels request for something as a gift. It should be given to them.

31. From here on, you need to do your best to take special care of your luggage, and you need to be quick and alert in all your matters. After disembarking from the ship, there is a customs section where all goods will be inspected. This is known as the Customs and Excise Department. Here, they check if you have brought any commercial goods (i.e. for doing business with). If they find any commercial goods, then they will charge the custom duties for it, and if you do not have any commercial goods, then no matter how much food, drink and other essential things you have with you, they will not interfere or cause you inconvenience.

32. All the Mu'allims (i.e. Agents) who are in Makkah, have representatives in Jeddah. When you disembark in Jeddah, there will be government officials waiting at the entrance. He will collect the fixed fares for the Boat and he will ask you who your Mu'allim (Agent) is. When you mention the name of your Agent, his representative (who is present there) will take you with him. He will have your luggage loaded and he will either take you to his place or to rented premises. During this time, you should make sure to go with your luggage. If there are a few of you and you have a lot of luggage, then some of you should remain behind to get all the

luggage and the others should go with the vehicle that is taking whatever luggage has come. This is because at times the luggage falls out from the vehicles which are carrying the bags and the drivers do not bother about this, because it is no loss to them. If any of your necessary belongings fall off, then it is you who will be in distress.

33. The water which you get in Jeddah is usually not good. It is somewhat salty. When buying water, first taste some of it.

34. To rent the camels which will take you to Makkah Mu'azzamah is the responsibility of the representative (of the Travel Agent), and the price to rent the camels is fixed for this period of time by the government and it cannot be increased or decreased. If you wish to have a Shuqduf or a Shibri, the representative will arrange a camel accordingly for you, and you will have to pay the fare in advance. The payment for loading your luggage from the shore to the premises and the rent for the premises and the remuneration for the representative (of the Travel Agent) will all be added to the rental fare of the camel. You will not have to pay anything more. However, if you wish to go by foot, then the representative will take all these costs from you.

35. The full payment (price) is taken for the Shibri. It now belongs to you. You can do as you wish with it after reaching Makkah Mu'azzamah. If it is strong (i.e. of good quality), then it will be useful on the trip to Madina Tayyibah as well. Rental is charged for the Shuqduf (as it is on hire to you), so after reaching Makkah, you have nothing to do with it. However, if you wish, you may also purchase a Shuqduf in Makkah, which will be useful to you throughout the journey and then when returning, you can sell it in Jeddah again, at a lower price. In a Shuqduf, there is more comfort, because a person can sleep in it as well, and when it comes to a Shibri, you have to

remain seated on it (all the time) but more things can be kept in it, and very little can be kept in a Shuqduf.

36. If you have a lot of luggage, then take another camel for it up to Makkah Mu'azzamah. If you have more things than you require, then you may leave it in Jeddah with the representative, and the representative will return it to you on your return, and he will charge you a fee for this. For example, he will charge about Eight Aana (approximately 50 Cents) or less per bag and trunk, and this is even if you return after four or five months.

37. If you have a return ticket for the ship, then keep it safe and write down the ticket number, just in case the ticket is lost. In this case, the number can be used, even though you will face some difficulty. If you are comfortable doing so, then leave the ticket with the representative.

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

39. Be kind to the animals. Do not work them more than their ability. Do not strike the animal without reason and do not strike it on its face and try not to sleep on it. The reason for this is that the weight is more when you are sleeping. When halting to make conversation with anyone, dismount the animal (for that time).

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

41. Be gentle (i.e. pleasant) to the Bedouins and all the Arabs. If they are harsh, oblige with respect. Intercession has been promised for

this. This especially refers to the residents of the Haramain (Both Holy Sanctuaries) and especially the residents of Madina (The Ahle Sunnah who are there).

Do not object to the actions of the Ahle Arab (this does not refer to those actions which are contrary to true beliefs, like is the situation today). Do not keep any ill-feeling in the heart concerning them. This will be beneficial to you in both of the worlds.

اے کہ تمہارا عیب خودیشتنید
طعنہ بر عیبِ دیگر اں مکنید

One Who Is Bearing The Burden of His Own Faults, Should Not Criticise The Faults of Others

42. Some ill-tempered camel-bearers etc. tend to swear at those who do not know Arabic, and they even use very abusive and vulgar language. If you are ever in such a situation (and you do understand), then that which you heard, should be as if you did not hear it, and do not keep any dirt in your heart. Similarly, the people of Makkah are habitually harsh (i.e. harsh in nature) and also hot-tempered. It is necessary to be calm and gentle upon their harshness.

43. The camel bearers (transporters) should not be treated like those you hire (like the taxi drivers etc.) in your own country. Treat them as your masters, and do not be miserly with them concerning food etc. as they become upset by such people. The slightest gesture of kindness pleases them immensely. They can be of more help than one would think.

44. There are three conditions for the acceptance of Hajj. Almighty Allah says,

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ط

So There Should Neither Be Any Conversation About Sexual Intimacy In The Presence of Women, Nor Any Sinful Act, Nor Any Bickering With Anyone, During Hajj. [Surah Al-Baqarah (2), Verse 197]

Thus, you should stay far away from such matters. When you become angry or if there is an argument or if you think of committing a sin, immediately lower your head and direct it towards your heart and recite this verse (of the Holy Qur'an), also recite 'La Hawl Shareef' a few times. This condition will subside. It is also not always the case that he started something or that he got into a confrontation with his travel companions, but at times as a test to him, those who are just passers-by are put before him, to argue with him for no valid reason, and they are even ready to be abusive and even end up cursing. You should be always aware and alert of these. May it not be such that due to one or two words, all your efforts are lost, and money goes to waste.

45. Buy a ladder from Jeddah for the weak and the women, so they can climb onto the camel, and it will become easy for them to get on and off. It takes two days to journey from Jeddah to Makkah Mu'azzamah. There is only one stop on (i.e. transit) the way, which is called Buhrah. Now, when you depart from here, take heed to all those things which have been written up to now and to those things which will be explained later.

46. Usually, two people ride on each camel. When using a Shuqduf and Shibri, it is important for the weight to be equal on both sides. If a person who is sitting on one side is lighter, then keep some belongings there as well, to balance the weight. If the weight is still not balanced by doing this, then the thin person should sit close to the outer edge of the Shuqduf or Shibri, and the heavier person should sit closer to the back of the camel.

47. Sometimes one side starts to tilt over. Pay attention to this. If this happens, you should immediately sit on that side, so that it is corrected (i.e. balanced), because this also causes discomfort to the camel, and if it is Shibri, then the risk of falling off is greater. To correct the situation, the camel driver, will call out to caution you by saying 'Meezaan, Meezaan!' (i.e. The Balance! The Balance!). You should immediately correct the situation, or else the camel driver will become upset.

48. During the journey, there will be an ascent and at some places a descent. When approaching an ascent, then both people (passengers) should go close to the neck of the camel and when approaching a descent, then both should sit towards the tail end of the camel. When you are back on a flat open plain, then sit towards the middle once again. The ascent and descent sometimes occur whilst a person is asleep, or when he is not really paying attention to the situation. At such a time, the camel driver will wake you up and caution you (about the approaching situation).

If he calls out to you saying, 'Awwal! Awwal! Or Kid'daam! Kid'daam! Then move towards the front when sitting, and if he says Wara! Wara! Then move towards the back, and some of the Bedouins have learnt a few Hindi words, so they say, Feesho! Feesho! In other words, they are trying to say, Peeche! Peeche (Go Back). Sometimes instead of saying, move towards the front, they say move towards

the back. Look at them (when they give a command) so that you can act as per the correct instruction, and you should not become upset when he wakes you (from your sleep), because if he does not do this, then (Allah Forbid) there is the risk of you falling off (the camel).

49. When you reach the Stopover (Transit point), do not delay in disembarking, because the camel drivers become upset when you delay, and they then trouble you. You should also be completely ready at the departure time. Complete all your needs, beforehand.

50. It is very important to be alert and to pay special attention when embarking and disembarking. During these two times, there is always a risk of losing or ruining your luggage. During these times, thieves are even present, who are referred to as 'Haraami' in the language of the people there.

51. At the stopovers, you will find many Bedouins approaching you for groceries and water. Be cautious of them as well, because some of them look for an opportune moment to carry some things away.

52. When disembarking at any stopover / transit point (in this time airport etc.) read,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ اللَّهُمَّ أَعْطِنَا خَيْرَ هَذَا الْمَنْزِلِ وَخَيْرَ مَا فِيهِ
وَأَكْفِنَا شَرَّ هَذَا الْمَنْزِلِ وَشَرَّ مَا فِيهِ اللَّهُمَّ أَنْزِلْ لِي مَنْزِلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

A'oodhu Bi Kalimaatil Laahit Taam'maati Min Shar'ri Ma Khalaq.
Allahum'ma A'tina Khayra Haadihil Manzili Wa Khayra Maa Feehi
Wakfina Shar'ral Manzili Wa Shar'ra Maa Feeh. Allahum'ma Anzilni
Manzilam Mubaarakaw Wa Anta Khayrul Munzileen

I Seek Refuge In Allah's Perfect Word, From The Mischief (Evil) of That Which He Has Created. O Allah! Bless Us With The Goodness of This Place, And All The Goodness Which Is In It, And Protect Us From The Evil of This Place And Whatever Evil Is In It. O Allah! Allow Me To Dismount At A Place of Blessings; And You Are The Best To Settle (Us At Any Place).

This will serve as protection against any loss. It is also better to perform Two Raka'ats of Namaaz (Salaah) there.

53. When disembarking (dismounting) anywhere, always disembark away from the road, with caution, because snakes and other dangerous creatures pass through there.

54. When departing from the stopover (transit point), do so after performing Two Raka'ats of Namaaz. It has been mentioned in the Hadith, that the transit point will testify on behalf of him that he performed that devotional act there.

Also, Hazrat Anas رضي الله عنه says that when Rasoolullah ﷺ would dismount at any place (i.e. a stopover), He ﷺ would depart from there after performing Two Raka'ats of Namaaz.

55. Urinating on a road is an act which invites curses (i.e. it is an accursed act).

56. Do not disembark separately (i.e. individually) at the stopover. Try to disembark at one place (i.e. together as a group).

57. The caravan (travel group) usually travels continuously at night. If you fall asleep in this condition, then do not sleep in a completely heedless state. It is better for the two people that are riding on one came to take turns to sleep. While one is asleep, the other should

stay awake, because during such moments when both are asleep, belongings are sometimes stolen. The thieves cut the bottom of the Shibri and carry everything away, and they also slice open the Shuqduf from the side and pull out the valuables and carry it away. The gist of all this, is that you should always be alert and watchful, and at all places, whilst having complete trust in Almighty Allah. Then, In'sha Allah, you will remain in peace and safety.

58. When you need to answer the call of nature, do not go too far out, because there is always a risk in doing this. Always keep an umbrella with you, even during the winter season, because at the time of answering the call of nature it will be the means of you secluding yourself (i.e. you will answer the call of nature in privacy). It is better to carry three or four sticks with you, which have metal attached to the bottom, and a large thick sheet, so that you may plant the sticks in the ground and cover it with the sheet, and in this way you will be able to answer the call of nature in complete privacy. If you have women with you, then to make such arrangements is necessary, because they will not be able to go far away, due to fear, and if they do so nearby (the people) there is a risk of severe exposure.

59. When hiring the camels from Makkah Mu'azzamah, to journey to Madina Tayyibah, then all the Huj'jaaj who are with one Mu'allim should unanimously make a condition, that the caravan (tour group) will have to stop during Namaaz times. In this way, Namaaz with Jama'at will be performed comfortably, because once this condition has been set, the camel drivers will be compelled to stop the caravan at the times of Namaaz, and if they are unable to stop it, for some reason or the other, then a few Bedouins will protect the Huj'jaaj, so that they perform their Namaaz comfortably, and then they can proceed to where the camels are. If you do not make this condition, then they will only stop the caravan for Maghrib (Salaah), and they

will not stop for the other Namaaz. In such a situation what you should do is that, when the times for Namaaz are approaching, then go a bit ahead of the camels, and then perform your Namaaz and join the caravan again, but do not go too far away from the caravan as there is always a risk in doing so.

Sometimes, it happens such, that whilst you are performing your Sunnat and Fard, the entire caravan has gone ahead, so in order to complete the rest, go ahead of the caravan once more, and then you will become very distant from the caravan. You should also remember that the Fard, Witr and the Sunnats of Fajr are not permitted to be performed while riding on a camel etc. You should disembark to perform these, and you can perform the remaining Sunnats and Nafils, whilst on the camel's back.

Important Note of Caution: Beware! Beware! Never leave out your Namaaz. This is always a very severe sin, and it is even more severe in this condition (i.e. when journeying for Hajj), because if you journey whilst disobeying Him, in Whose Exalted Court you are going, then tell me, have you pleased Him or displeased Him?

I have personally seen many Huj'jaaj who do not care about their Namaaz at all. If they face the slightest discomfort, they abandon their Namaaz, whereas the Pristine Shari'ah has not allowed the Namaaz to fall away, for as long as a person is in a conscious state.

60. When journeying to Madina Tayyibah, due to the caravan not stopping, one is compelled to sometimes combine the Zuhr and Asr Salaah. When doing this, it is necessary before the Fard of Zuhr, to make intention, that I will read my Asr Namaaz immediately after the Zuhr. Thus, Asr should be read immediately after the Fard of Zuhr, to the extent that even the Sunnats of Zuhr should not be read between both (the Salaahs). Similarly, the combining of Maghrib and Esha with

these same conditions is also permissible. If one is faced with a situation whereby he needs to read Asr in the time of Zuhr, or Maghrib in the time of Esha, then the condition is only this, that the Niyat must be made before the time of Zuhr ends, or the time of Maghrib ends, and one must make intention that I am combining it (Zuhr) with Asr, and (Maghrib) with Esha.

61. When you can see that town or city wherein you are about to stopover or visit, recite:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ
السَّيْطِينِ وَمَا أَضَلَلْنَ وَرَبَّ الْأَرْيَاحِ وَمَا ذَرَيْنِ

Allahum'ma Rab'bas Samaawaatis Sab'I Wa Maa Azlalna Wa Rab'bal Ardeenas-sab'i Wa Maa Aqlalna Wa Rab'bash Shaitaani Wa Maa Adlalna Wa Rab'bal Aryaahi Wa Maa Dharaina.

O Allah! The Creator of The Seven Skies, And of That, Which The Skies Shade, And The Creator of The Seven Earths, And of That, Which The Earth Is Carrying; And The Creator of Shaitaan, And Those Whom He Has Led Astray; And The Creator of The Winds, And That Which The Winds Have Blown.

اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ
الْقَرْيَةِ وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

Allahum'ma In'na Nas'aluka Khayra Haadhihil Qaryati Wa Khayra Ahliha Wa Khayra Maa Feehaa; Wa Na'oodhubika Min Shar'ri Haadhihil Qaryati Wa Shar'ri Ahliha Wa Shar'ri Maa Feehaa.

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

Either read both these Duas or only read the second Dua. This will serve as protection against all evil (and calamities).

62. When visiting any city, present yourself with respect before the Sunni Ulama and Faqeers (Ascetics) who are adhering to the Shari'at, in that city. Visit the Mazaars there and do not waste any time in frivolous sight-seeing and entertainment.

63. When visiting any Aalim, and if he is in his house, then do not call him out of his house, but wait for him, until he comes out (of his house). Do not speak without need in his presence. Do not ask any Deeni question without his permission. If you feel that one of his actions seems not to be in accordance with the Shari'at, then do not object to this, but rather think positively of it in your heart. This is only applicable when visiting a Sunni Aalim (i.e. this does not apply to an Aalim who is misled and a deviant, i.e. badmazhab). You should flee from the shadow of the deviants (badmazhabs).

64. Provide tranquillity to the heart by the remembrance of Allah (Zikrullah), for an Angel will be with you, and this will not be the case, if you are being rowdy and speaking about nonsensical things, because then, Shaitaan will be with you.

65. Travel more at night since the journey is covered faster (at night).

66. On every journey, especially during the journey of Hajj, do not be heedless when making Dua for your elders and friends, for the Dua of a Musafir (traveller) is accepted.

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

يَا عِبَادَ اللَّهِ أَعِينُونِي

Ya 'Ibaad'Allahi A'ee-nooni

O Pious Servants of Allah, Assist Me!

One will receive assistance from the unseen. This is the directive of the Hadith.

68. When your animal, which is your means of conveyance runs away, and you are unable to catch it, then read the same (as above) and it will immediately stand still (i.e. stop).

69. When the animal starts to be mischievous (i.e. playfully jump around), read this Dua:

أَفْعَلِبُرْدِينَ اللَّهُ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

So, Do They Want Another Deen (Religion), Other Than Allah's Deen? Whereas All Those Who Are In The Skies And The Earth, Have Lowered Their Necks Before Him Alone (Submitting Before Him Alone) Eagerly or Forcefully. And To Him Alone, Will They Return. [Surah Aale Imran (3), Verse 83]

70. Recite **يَا صَدُّ** (*Ya Samadu*) 134 times daily. You will be protected from hunger and thirst.

71. If one fears being harmed by enemies or bandits, he should recite Surah Quraish 'Li' ilaaf'. It protects against all calamities.

72. Recite this Dua, when the darkness of night which causes anxiety and distress appears:

**يَا أَرْضُ رَبِّي وَرَبُّكَ اللهُ أَعُوذُ بِاللهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلَقَ فِيكَ وَشَرِّ مَا دَبَّ
عَلَيْكَ وَأَعُوذُ بِاللهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنَ سَاكِنِ الْبَلَدِ وَمِنَ
وَالِدِهِ وَمَا وُلِدَ**

**Ya Ardu Rab'bi Wa Rab'bukil-laahu A'oodhu Bil'laahi Min Shar'ri
Maa Feeki Wa Shar'ri Maa Khalaqa Feeki Wa Shar'ri Maa Dab'ba
'Alaika Wa A'oodhubika Bil'laahi Min Shar'ri Asadiw Wa Aswada
Wa Minal Hay'yatil 'Aqrabi Wa Min Saakinil Baladi Wa Miw
Waladiw Wa Maa Walad**

O Earth! My And Your Rab'b (Cherisher) Is Allah. I Seek Refuge In Allah From Your Evil And From That Evil Which Is In You, And From The Evil of That Which Is Created In You, And From The Evil of That, Which Flows In You, And I Seek Refuge In Allah, From The Disruption of The Lion And Blackness (Darkness), And From The Snake And The Scorpion, And From The Residents of This City, And From Shaitaan And His Offspring.

73. Whenever you are afraid of (threatened by) an enemy, recite this:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Allahum'ma Naj'aluka Fee Nuhoorihim
Wa Na'oodhubika Min Shuroorihim

**O Allah! We Bring You Before Their Chests (As Our Protector),
And We Seek Refuge In You, Against Their Evils.**

74. When you become aggrieved and face any difficulty, recite this:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa Ilaaha I'l-Allahu 'Azeemul Haleemu Laa Ilaaha Il'I-Allahu Rab'bul 'Arshil 'Azeem. Laa Ilaaha Il'I-Allahu Rab'bus Samaawaati Wal Ardi Wa Rab'bul 'Arshil Kareem

There Is None Worthy of Worship Except Allah, The Most Exalted, The Most Forbearing. There Is None Worthy of Worship Except Allah, The Rab'b of The Grand Arsh. There Is None Worthy of Worship Except Allah, The Rab'b of The Skies And The Earth, And The Rab'b of The Majestic Arsh. During such a time, abundantly recite:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa Hawla Wa Laa Quw'wata Il'la Bil'laah

And Recite:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ

Hasbun-Allahu Wa Ne'mal Wakeel

75. If you lose something (on your journey), say:

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

**Ya Jaami'an Naasi Li Yaumil Laa Rayba Feehi. In'n-Allaha
Laa Yukhliful Mee'aad. Ijma' Bayni Wa Bayna Daal'lati**

O You Who Will Gather The Entire Mankind, For The Day, Regarding Which There Is No Doubt! Undoubtedly Allah Does Not Change His Promise. Unite Me With That Which I Have Lost.

In'sha Allah, it (the lost item) will be found.

76. When ascending any height, say: **Allahu Akbar**, and **Subhaan'Allah** when descending.

77. Always recite **Ayat ul Kursi** once before sleeping. This protects one from shaitaan and thieves.

78. Namaaz (Salaahs) in both the Grand Courts, are performed as soon as the time (for that Salaah) commences. The Azaan is given immediately after the time commences, and a short while later, the Takbeer (Iqaamat) and Jama'at (congregational Prayer) takes place.

If a person is residing very far away, he does not get sufficient time to listen to the Azaan and then perform Wudu and join the Jama'at. This Tawaaf and Ziyaarat and the First Takbeer of the Salaahs are a great blessing. Thus, Remember the timings, and perform Wudu before the Azaan and leave immediately after the Azaan (to join the Jama'at), so that you can get the First Takbeer and so that you get into the First Saff (the First Line), the rewards of which are unlimited, so in this case, it is necessary to be present there before the Azaan.

Important Note: In these times, both the Harams are under the control of the Wahabis and thus Namaaz should not be read behind them, due to their deviant beliefs and because they clearly err even in the rulings of jurisprudence.

79. When returning (home), also adopt the same manner which has been explained up to here.

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

81. The people should welcome the Haji and they should request him to make Dua for them before he reaches his home, because for as long as the Haji does not place his foot into his home, his Dua is accepted.

82. (On returning) First go to your local (Sunni) Masjid and perform Two Raka'ats of Nafil Salaah.

83. Read another Two Raka'ats at home, and then meet with everybody in a pleasant and loving manner.

84. Be sure to at least bring some gifts for your near and dear ones and for your friends, and what better gift can a Haji bring, than the Tabarukaat (Blessings) of The Haramain Sharifain.

Another gift is Dua, which you should make for all those who have come to welcome you, and for all the Muslims, before entering your home.

THE MEEQAAT

The Meeqaat refers to that place, beyond which it is impermissible for one who is going to Makkah Mu'azzamah, to pass through without Ehraam (i.e. without entering the state of Ehraam), even though he may be going for business or for some other reason. [General Books]

LAW 1: The Meeqaat are five:

1. Dhul Hulaifah: This is the Meeqaat for Madinah Tayyibah. Nowadays, this place is known as Abyaar e Ali. If people from India or from any other country go to Madina Tayyibah, and then go to Makkah Mu'azzamah from there, then they too will tie Ehraam from Dhul Hulaifah.

2. Dhaat e Irq: This is the Meeqaat for the people of Iraq.

3. Juhfah: This is the Meeqaat for the people Syria, but Juhfah has become non-existent and is not populated anymore. There are only some traces (ruins) of it remaining. There are also very few people left who know of it. Thus, the people of Syria now tie the Ehraam (i.e. enter the state of Ehraam) from Raabigh, because Juhfah is near Raabigh.

4. Qarn: This is the Meeqaat for the people of Najd. This place is near Taa-if.

5. Yalamlam: This is the Meeqaat for the people of Yemen.

LAW 2: These Meeqaats are for the people who have been mentioned (above). However, with the exception of them, the Meeqaat for every person is the Meeqaat through which he passes; and if he did not pass through the Meeqaat, then, when he comes parallel to the Meeqaat (i.e. in the proximity of the Meeqaat), he should tie the Ehraam at that time (i.e. he should enter the state of Ehraam).

For example, the Meeqaat of the Indians is the vicinity of Koh e Yalamlam, and if he personally does not know when he will arrive in that vicinity, then he should become aware of it, by asking someone who knows; and if he does not find someone from whom he can enquire about his, then he should perform Tahar'ri (positive intuition).

After all of this, if he is still unable to determine the vicinity, then, when two Manzils (i.e. two stages) are left to reach Makkah Mu'azzamah, the Ehraam should be tied. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 3: For a person who has passed through two Meeqaats; such as, a Syrian who came to Dhul Hulaifah, from the path (route) of Madina Munawwarah, and then from there to Juhfah, then (in this case) it is more virtuous for him to tie the Ehraam (i.e. to enter into the state of Ehraam) at the first Meeqaat.

Even if he ties it from the second Meeqaat, there is no objection (i.e. no harm). Similarly, if he did not pass through the Meeqaat, but two Meeqaats fall within that proximity and vicinity, it is more virtuous to tie the Ehraam at that place which is in the proximity of the first Meeqaat. **[Durr e Mukhtar, Alamgiri]**

LAW 4: If one does not have the intention to go to Makkah Mu'azzamah, but he intends to go to some other place which is within the Meeqaat, such as, if he wishes to go to Jeddah, then (in this case), there is no need for him to don the Ehraam. Then, if he wishes to go to Makkah Mu'azzamah from there, he may go without donning the Ehraam.

Thus, any person who wishes to enter the Haram without Ehraam can use this 'Heela' (device of permissibility). This is on condition that his intention is really to go to that place, such as Jeddah etc. He should also not have the intention of going to Makkah Mu'azzamah for Hajj or Umrah. For example, if he is going to Jeddah for business, and he intends to complete his work there and then go to Makkah Mu'azzamah from there.

If one has the intention of going to Makkah Mu'azzamah from the beginning, then he can now not enter without Ehraam. This 'Heela' is not permissible for the one who is going to make Hajj e Badal on behalf of someone else. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 5: There is no harm in donning the Ehraam before reaching the Meeqaat. In fact, it is better to do this, on condition that it is donned in the months of Hajj, and if it is worn before Shawwal, then it is disallowed. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 6: For those who live within the Meeqaat, but outside the actual Haram (i.e. the precincts of the Haram), then for them, the place of (donning the) Ehraam is the 'Hill'. In other words, it refers to the area outside (the precincts) the Haram. They may tie the Ehraam anywhere outside (the precincts of) the Haram, and it is better to tie the Ehraam from your house.

If these people do not have the intention of Hajj and Umrah, then they may go to Makkah Mu'azzamah without donning the Ehraam. **[Durr e Muktar, Raddul Muhtar]**

LAW 7: Those who live in the Haram (i.e. within the precincts of the Haram), should tie the Ehraam of Hajj from the Haram, and it is better to enter the state of Ehraam in the Masjid ul Haraam Shareef, and the Ehraam for Umrah should be tied outside the Haram, and it is better to do so from Tan'eem. [Durr e Mukhtar etc.]

LAW 8: If those residing in Makkah go outside the (precincts) of the Haram for some work, then they do not need to be in Ehraam, to return (to Makkah). However, if they go outside the Meeqaat, then for them to now return (i.e. enter Makkah) without the Ehraam is not permissible. **[Alamgiri, Raddul Muhtar]**

THE EHRAAM

Almighty Allah says,

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ

Well-Known Are The Many (Prescribed) Months of Hajj. Thus, for the one who makes the intention to perform Hajj in these (months), there should neither be any conversation about sexual intimacy in the presence of women, nor any sinful act, nor any bickering with anyone, until the time of Hajj (has passed). And Allah Knows Well, Whatever Good You Do. And take with you the necessary provisions (for your journey), for the best of all provisions is piety; And O Wise Ones, Constantly Fear Me! [Surah Al-Baqarah (2), Verse 197]

And Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۗ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُشْتَرَىٰ عَلَيْكُمْ غَيْرِ
مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

O Believers! Keep Your Promises. The Mute Quadruped Animals Have Been Made Halaal For You, Except For That, Regarding Which You Will Be Later Advised; But Do Not Regard Hunting To Be Halaal (Lawful), Whilst You Are In Ehraam (As A Pilgrim). Indeed, Allah Ordains As He So Wills. [Surah Al-Maa'idah (5), Verse 1]

And Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا أَمْيِنَ
الْبَيْتِ الْحَرَامِ يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ

O Believers! Render Not Halaal (Lawful) The Signs of Allah (i.e. do not flout them), Nor The Sanctified Months, Nor The Sacrificial Animals (Which Have Been) Sent To The Haram (The Sacred Sanctuary), Which Have Distinctive Tokens Hanging On Their Necks, Nor The Wealth Or The Honour of Those Who Have Come, Journeying Towards The Sanctified House (of Allah), Seeking The Divine Grace And The Pleasure of Their Rab'b; And When You Release Yourself From The Ehraam (i.e. When You Have Accomplished The Pilgrimage), Then You May Hunt. [Surah Al-Maa'idah (5), Verses 2]

HADITH 1: It is reported in Sahihain from Ummul Mo'mineen (A'isha) Siddiqah رضي الله عنها; I used to apply perfume to Rasoolullah ﷺ For Ehraam, before He ﷺ entered into the state of Ehraam, and when the Ehraam was to be opened, before Tawaaf, which consisted of Musk. It is as if I am still seeing it glittering in the Path (of His ﷺ Hair), whilst in the state of Ehraam.

HADITH 2: It is reported in Abu Dawud from Zaid Ibn Thaabit رضي الله عنه that Nabi ﷺ performed Ghusl (The Ritual Bath), before tying the Ehraam.

HADITH 3: It is reported from Abu Sa'eed رضي الله عنه in Sahih Muslim Shareef; he says, we departed for Hajj with Huzoor ﷺ and we would proclaim the Hajj (Talbiyah) very loudly.

HADITH 4: Tirmizi, Ibn Majah and Baihaqi report from Sahl ibn Sa'ad رضي الله عنه that Rasoolullah ﷺ said, When any Muslim says Lab'baik then every stone (rock), tree or clod of clay which is to his right and to his left up to the ends of the earth, says Lab'baik.

HADITH 5&6: Ibn Majah, Ibn e Khuzaima, Ibn e Hib'baan and Haakim report from Zaid bin Khalid Jahni that Rasoolullah ﷺ said, **Jibra'eel came to Me and said, Tell Your Companions that they should increase the tone of their voice in (proclaiming) the Lab'baik, for it is a sign of Hajj.** A Similar Hadith is narrated from Saab رضي الله عنه.

HADITH 7: It is reported in Tabarani Awsat from Abu Hurairah رضي الله عنه that when the one who is proclaiming the Lab'baik proclaims it, then he is given gladdidings. It was asked, Is he given the gladdidings of Jannat? It was said, Yes!

HADITH 8: Imam Ahmed and Ibn Majah report from Jaabir bin Abdullah and Tabarani and Baihaqi reported from 'Aamir bin Rabe'e'a رضي الله عنه that Rasoolullah ﷺ said, When a 'Muhrim' (one in the state of Ehraam) proclaims the Lab'baik until the sun sets, then his sins disappear together with the setting of the sun, and he becomes like he was, on the day when he was born.

HADITH 9: Tirmizi, Ibn Majah and Ibn e Khuzaima report from Ameer ul Mo'mineen Siddique e Akbar رضي الله عنه that someone asked Rasoolullah ﷺ, Which deed is the most virtuous action in Hajj? He ﷺ said, To proclaim the Lab'baik in a loud voice and to do the Qurbani.

HADITH 10: Imam Shafi'i reports from Khuzaima that, when Rasoolullah ﷺ would finish proclaiming the Lab'baik, He ﷺ would seek from Allah, Almighty Allah's Pleasure and Jannat, and He ﷺ would seek protection from the Hellfire.

HADITH 11: Abu Dawud and Ibn Majah report from Ummul Mo'mineen Umm e Salamah رضى الله عنها. She says, I heard Rasoolullah ﷺ saying, For the one who came tying the Ehraam of Hajj and Umrah from Masjid e Aqsa to Masjid e Haraam; then either his past and future sins will be forgiven, or Jannat will become Waajib upon him.

THE LAWS PERTAINING TO THE EHRAAM

- 1.** We have already ascertained that the Meeqaat (i.e. the place from where one is commanded to tie the Ehraam) for those journeying from India is the vicinity of Koh e Yalamlam. This place comes up, when travelling by sea, as you exit from Kamraan. When two or three Manzils remain for Jeddah, the ship's crew announce its arrival. You should thus have your Ehraam ready before reaching (the Meeqaat).
- 2.** When you are close to that place (i.e. the Meeqaat), make Miswaak and perform Wudu, and bathe thoroughly. If bathing is not possible, then perform only Wudu. Even those women who are in their menstrual cycles and those in the state of Nifaas (post-natal bleeding) and even children should take a bath, and then put on the Ehraam in a pure state. This is to the extent that if one performed Ghusl and his Wudu broke, so he tied the Ehraam and then made Wudu, (then in this case), then he will not receive the Sawaab (rewards) of the above special virtue, and if water causes any harm, then Tayammum is not in its place (here). However, if one makes Tayammum for the Namaaz of Ehraam, then it can be done.
- 3.** If the men desire, they may remove their hair so that they do not need to take care of the hair whilst in Ehraam (and if it is not removed), then it should be well oiled with fragrant oil, and then neatly combed (before it).
- 4.** Before Ghusl (i.e. before bathing) trim the nails and neatens the face hairline. Underarm hair and pubic hair should be removed. Also, try to do the same for the hair at the rear, so that when using a clay pod (for Istinja) the hairs do not break or come off.

5. Use fragrance ('Itr') on the body and clothing (Ehraam Sheets) as it is Sunnah. If the fragrance is such that its traces (i.e. colour or stain) remains visible (on the sheets), as in the case of Musk etc. then do not apply it to the clothes (sheets).

6. Men should remove sewn clothing and socks, and wear a single upper sheet, either new or washed and tie a Tahband (waist cloth) which is similar as well. It is preferable for this attire (the Ehraam Sheets) to be from white fabric, and it is better if it is new. If he wears (i.e. covers himself) with only a single sheet, whereby the entire Satr (parts of the body which ought to be covered as per the Shari'ah) are covered, then this too is permissible. Some laymen (wear it in such a way) that from this time (i.e. from the time of tying the Ehraam), they take the upper sheet from under the right armpit, and throw both ends over the left shoulder. This is contrary to the Sunnat. In fact, to wear the upper sheet in this manner is Sunnat during Tawaaf. So, except for Tawaaf the upper sheet should be worn during all other times, as a sheet (shawl/wrap) is usually worn. In other words, both shoulders, the back and the chest must be covered.

7. On reaching that place (i.e. the Meeqaat), and it is not the Makruh time, perform two Raka'ats of Salaah with the Niyah (intention) of Ehraam. Recite Surah Kaafiroon (i.e. قُلْ يَا أَيُّهَا الْكَافِرُونَ) after Surah Faateha in the first Raka'at, and in the second Raka'at (after Surah Faateha) recite Surah Ikhlāas (i.e. قُلْ هُوَ اللَّهُ).

8. There are three types of Hajj. The first (type) is to perform Hajj only. This is known as Ifraad and the Haji (one who is performing it) is called a 'Mufrid'.

In this, after Salaam one should say,

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

Allahum'ma In'ni Ureedul Haj'ja Fayas'sirhu Lee Wa Taqab'balhu Min'ni. Nawaytul Haj'ja Wa Ahramtu Bihi Mukhlisan Lil'laahi Ta'aala

O Allah! I Am Intending For Hajj, So You Make It Easy Upon Me, And Accept It From Me. I Have Made The Intention of Hajj, And I Have Tied The Ehraam Solely For Allah.

The second (type) is to simply make Niyyah of Umrah from here (i.e. from the Meeqaat) and to tie the Ehraam for Hajj in Makkah Mu'azzamah. This is known as Tamat'tu and the Haji (one who is performing it) is called a Mutamatti'. In this, after Salaam one should say,

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا مُخْلِصًا لِلَّهِ تَعَالَى

Allahum'ma Ureedul Umrata Fayas'sirhaa Lee Wa Taqab'balhaa Min'ni, Nawaytul Umrata Wa Ahramtu Mukhlisan Lil'laahi Ta'aala

O Allah! I Am Intending For Umrah, So You Make It Easy Upon Me, And Accept It From Me. I Have Made The Intention of Umrah, And I Have Tied The Ehraam, Solely For Allah.

The third (type) is to make the Niyyat for both Hajj and Umrah from here (i.e. from the Meeqaat), and this is the most virtuous form (of

Hajj) and is known as Qiraan and the Haji (one who is performing it) is called a Qaarin. In this, after Salaam one should say,

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

Allahum'ma In'ni Ureedul Umrata Wal Haj'ja Fa Yas'sir-huma Lee
Wa Taqab'bal-huma Min'ni. Nawaytul Umrata Wal Haj'ja Wa
Ahramtu Bihima Mukhlisan Lil'laahi Ta'aala

O Allah! I am intending for Umrah and Hajj, so You make them easy upon me, and accept them from me. I have made the intention of Hajj and Umrah, And I Have Tied The Ehraam for Both, Solely For Allah

In all three of instances, the Lab'baik should be said (proclaimed) aloud.

This is the Lab'baik (Talbiyah):

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

Lab'baik. Allahum'ma Lab'baik. Lab'baika Laa Shareeka Laka
Labbaik. In-nal Hamda Wan Ne'mata Laka Wal Mulk. Laa Shareeka
Lak.

I Am Present Before You O Allah! I Am Present Here! I Am Present Here (Before You), You Have No Partner. I Am Present Here!

Undoubtedly, All Praise And Divine Grace And Divine Sovereignty Are For You Alone. To You There Is No Partner.

Wherever the signs of the Waqf (the stopping signs) are present, you should stop there. The Lab'baik (Talbiyah) should be proclaimed thrice and Durood Shareef should be recited and then you should make Dua.

One Dua is which is reported here is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

Allahum'ma In-ni As-aluka Ridaaka Wal Jan'natah Wa A'oodhu-bika Min Ghadabika Wan-Naar

O Allah! I Seek of You, Your Divine Pleasure and Paradise; I Seek Refuge In You, From Your Wrath and From Hell.

This Dua has also been reported from the pious personalities:

اللَّهُمَّ أَحْرَمَ لَكَ شَعْرِي وَبَشْرِي وَعَظْمِي وَدَمِي مِنَ النِّسَاءِ وَالطِّيبِ وَكُلِّ شَيْءٍ حَرَّمَكَ عَلَى الْمُحْرَمِ ابْتِغَاءَ بِذَلِكَ وَجْهِكَ الْكَرِيمِ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَبْلُ الصَّالِحُ لَبَّيْكَ ذَا النُّعْبَاءِ وَالْفَضْلُ الْحَسَنُ لَبَّيْكَ مَرْغُوبًا وَمَرْهُوبًا إِلَيْكَ لَبَّيْكَ إِلَهَ الْخَلْقِ لَبَّيْكَ لَبَّيْكَ حَقًّا حَقًّا تَعْبُدًا وَرِغْمًا لَبَّيْكَ عَدَدَ الثَّرَابِ وَالْحَطَى لَبَّيْكَ لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ مِنْ عَبْدِ ابْنِ إِبْرَاهِيمَ . لَبَّيْكَ لَبَّيْكَ فَارَاهِ الْكُرُوبِ لَبَّيْكَ لَبَّيْكَ أَنَا عَبْدُكَ لَبَّيْكَ لَبَّيْكَ غَفَّارَ الذُّنُوبِ اللَّهُمَّ أَعِنِّي عَلَى آدَاءِ فَرْضِ الْحَجِّ

وَتَقَبَّلْهُ مِنِّي وَاجْعَلْنِي مِنَ الَّذِينَ اسْتَجَابُوا لَكَ وَأَمَنُوا بِوَعْدِكَ وَأَتَّبَعُوا أَمْرَكَ وَاجْعَلْنِي
 مِنْ وَفْدِكَ الَّذِينَ رَضِيتَ عَنْهُمْ وَأَرْضَيْتَهُمْ وَقَبِلْتَهُمْ -

O Allah! My Hair And My Physical Body Has Tied (Donned) The Ehraam For You; And So Have My Bones And Blood, (Abstaining) From Women And Fragrance, And From Every Such Thing Which You Have Made Haraam (i.e. Which You Have Forbade) Upon The Muhrim (i.e. One In The State Of Ehraam). Through That, I Seek Your Special Divine Grace. I Am Myself Before You, And All Good Is In Your Divine Control, And Inclination And Virtuous Deeds Are Towards You. I Am Present Before You, O Most Benevolent, O Most Merciful! I Am Present Before You, Inclining Myself Towards You (While Seeking Your Pleasure) And Fearing (You); I Am Present Before You, O Creator of The Creation. I Am Present Before You Again And Again, Knowing It To Be The Truth, Knowing It To Be Worship And Servitude; Lab'baik Equal To The Dust And Pebbles. I Am Present Before You Again And Again, O Most Exalted One! I Am Present Before You Again And Again, As An Absconding Slave (I Proclaim) Lab'baik, Lab'baik! O You Who Removes All Hardships! Lab'baik! Lab'baik! I Am Your Servant. Lab'baik, Lab'baik! O You Who Forgives Sins! Lab'baik, O Allah! Aid Me In Fulfilling My Fard Hajj And Accept It From Me, And Make Me From Amongst Those People, Who Have Accepted Your Word, And Who Brought Imaan (Believed) In Your Promise, And Obeyed Your Command; And Include Me In That Delegation of Yours, With Whom You Are Pleased, And To Whom You Have Granted Happiness (Bliss), And Whom You Have Granted Acceptance.

Proclaim the Lab'baik abundantly and at the beginning say it thrice.

LAW 1: The words of the Lab'baik which have been mentioned should not be shortened. They can be lengthened, and to do so is better, but the additions should be at the end and not in the middle of it. **[Jauhira]**

LAW 2: Salaam should not be conveyed to a person who is in the state of proclaiming the Lab'baik in a loud voice, for it is Makruh to do so, and if one did (convey salaam) then he should reply after he has completed (proclaiming the Lab'baik). However, if he knows that after completing (the Lab'baik) he will not have sufficient time to reply to the Salaam, then he may reply (to the Salaam) at this time. **[Mansak]**

LAW 3: For Ehraam, it is necessary to proclaim the Lab'baik once with the tongue (i.e. audibly), and if one said **أَلْحَمْدُ لِلَّهِ، أَكْرَمَ الْإِلَهِ إِلَّا اللَّهُ** or if he proclaimed any other Zikr of Allah, and he made the Niyyat of Ehraam, then the Ehraam is done (i.e. valid), but to proclaim the Lab'baik is Sunnat. **[Alamgiri etc.]** If the person is a mute (i.e. unable to speak) then he should move his lips.

LAW 4: Niyyat (intention) is a condition for Ehraam. If one proclaimed the Lab'baik without Niyyat, the Ehraam has not been done. Similarly, Niyyat by itself is not sufficient, until the Lab'baik or something which is equivalent to it, is not present (i.e. proclaimed). **[Alamgiri]**

LAW 5: When the Lab'baik is proclaimed at the time of Ehraam, then the Niyyat should be with it as well. We have understood time and over again that Niyyat (intention) refers to the intention of the heart. If one has no intention in the heart, then the Ehraam has not been done at all, and it is also better to mention it with the tongue (i.e. audibly).

For Example:

In Qiraan, one should say,

لَبَّيْكَ بِالْعُمْرَةِ وَالْحَجِّ

Lab'baika Bil 'Umrati Wal Haj'ji

In Tamat'tu, one should say,

لَبَّيْكَ بِالْعُمْرَةِ

Lab'baika Bil 'Umrati

In Ifraad, one should say,

لَبَّيْكَ بِالْحَجِّ

Lab'baika Bil Haj'ji

[Durr e Mukhtar, Raddul Muhtar]

LAW 6: If one goes to perform Hajj on the behalf of someone else, then he should make Niyyat on behalf of that person, and it is better in the Lab'baik to say,

لَبَّيْكَ عَنْ فُلَانٍ

Lab'baika 'An Fulaan

<https://alislami.net>

In other words, in place of فُلَان mention the person's name. If he did not mention the name, but he intended it in his heart, then too, there is no harm. **[Mansak]**

LAW 7: If someone else ties the Ehraam on behalf of someone who is asleep, or a sick person or one who is in an unconscious state, then he (the sleeping person etc.) has become a Muhrim (one in the state of Ehraam). By tying the Ehraam on behalf of someone else, the rules pertaining to the Muhrim will become applicable to him. If he commits any act which is disallowed etc. then the Kaffarah (expiation etc.) will be applicable to him alone and not upon the one who has tied the Ehraam on his behalf; and if the one who tied the Ehraam is himself a Muhrim, and he committed an offence, then only one compensation will become Waajib and not two, because his Ehraam is one. When tying the Ehraam on behalf of a sick person and one who is asleep, it is necessary that he commanded him to tie the Ehraam, and this is not necessary for one who is in an unconscious state. **[Raddul Muhtar]**

LAW 8: If (the unconscious person) remained in an unconscious state, until all the actions of Hajj (Hajj Rituals), but he was conscious during the time of Ehraam, and he tied the Ehraam by himself, then those with him, should take him to all the stations (of Hajj), and if he was unconscious at the time of the Ehraam, and those people (who are with him) tied the Ehraam (for him), then to take him with them is better, but it is not necessary. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 9: If he became insane after the Ehraam, then the Hajj is correct (i.e. valid) and if he commits any offence, then the compensation is necessary. **[Raddul Muhtar]**

LAW 10: If a child who has not reached the age of understanding tied the Ehraam by himself or carried out the essential components of Hajj (Hajj Rituals) by himself, then the Hajj is not valid. His guardian must fulfil the essential components on his behalf, but the guardian will not perform the two Raka'ats (of Namaaz) after the Tawaaf on behalf of the said child. If both, his father, and his brother are with him, the father will carry out the essential components, and a child who has reached the age of understanding should fulfil the essential components by himself. If he omits some aspects, such as the 'Rami' (i.e. the pelting etc.) then the Kaffarah (expiation etc.) is not compulsory upon him. Similarly, if the guardian tied the Ehraam on behalf of the child who has not reached the age of understanding, and the child committed any offence, then nothing is compulsory upon the guardian. **[Alamgiri, Raddul Muhtar, Mansak]**

LAW 11: If one ties the Ehraam on behalf of a child, then his sewn clothes should be removed. He should be made to wear an upper sheet and a lower waistcloth (Tahband), and he should be kept away from all those things which are impermissible for the 'Muhrim', and if he taints the Hajj, then the Qaza is not Waajib, even though that child may have reached the age of understanding. **[Alamgiri]**

LAW 12: If when proclaiming the Lab'baik, one intends Qiraan, then it is Qiraan, and if he intends Ifraad, then it is Ifraad, even if he does not mention it with his tongue (i.e. audibly). If one went with the intention of (performing) Hajj, but at the time of Ehraam (i.e. when entering into the state of Ehraam), the Niyat was not present, then it is Hajj; and if he did not have any intention at all, then until he has not performed the Tawaaf, he has the choice of either determining it to be the Ehraam of Hajj or the Ehraam of Umrah. If he did even a single circuit of Tawaaf (without making the intention), then it will be regarded as the Ehraam of Umrah. Similarly, if before Tawaaf, he was sexually intimate, or if he was hindered (from completing the Hajj,

which is known as Ihsaar), it will be regarded as Umrah. In other words, it is sufficient to perform Umrah as Qaza. **[Alamgiri]**

LAW 13: For the one who did not perform his Hajjatul Islam and he tied the Ehraam of Hajj, but he did not make the Niyyat of Fard or Nafil, then the Hajjatul Islam has been done. **[Alamgiri]**

LAW 14: If he has tied Ehraam (i.e. entered into the state of Ehraam) for two Hajj, then two Hajj have become Waajib (upon him) and if he did so for two Umrah, then two Umrah (has become Waajib upon him). If he tied the Ehraam (i.e. entered the state of Ehraam), but he did not specifically stipulate Hajj or Umrah, and then he tied (a second) Ehraam for Hajj, then the first one is for Umrah, and if he tied the second one for Umrah, then the first one is for Hajj, and if he did not make intention in the second one as well, then it is Qiraan. **[Alamgiri]**

LAW 15: (If) In the Lab'baik, he said 'Hajj' and his Niyyat is for Umrah, or if he said 'Umrah' and he intends Hajj, then it is that which he has intended. There is no credence given to the word. If he said 'Hajj' in Lab'baik, but he intended both, then it is Qiraan. **[Alamgiri]**

LAW 16: If he tied the Ehraam, but he is unable to remember which of them he tied it for, then both are Waajib. In other words, he will carry out the actions of Qiraan, by first performing Umrah and then Hajj, but he is not liable for the Qurbani (sacrifice) of Qiraan. If he tied the Ehraam for two things, but his unable to remember if both are for Hajj, or Umrah, or for Hajj and Umrah, then it is Qiraan and the Qurbani is Waajib. If he tied the Ehraam of Hajj and did not make Niyyat, as to which year he will perform Hajj in, then it will be regarded as the Hajj of the current year. **[Alamgiri]**

LAW 17: If one tied the Ehraam of a Mannat and Nafil or Fard and Nafil, it is a Nafil (Hajj). **[Alamgiri]**

LAW 18: If he makes this Niyyat that my Ehraam is that which such and such person has tied Ehraam for, and afterwards he finds out what the said person has tied the Ehraam for, then the same is for him as well, and if he was unable to ascertain this, then he should determine (i.e. specify) as he wishes, before the first circuit of the Tawaaf, and if he has done one circuit of the Tawaaf, then it is regarded as that of Umrah. Similarly, if he was sexually intimate, or if he was hindered (from completing the Hajj), or if he did not get the (prescribed) time for the Wuqoof e Arafah, it will be regarded as that of Umrah. **[Mansak]**

LAW 19: If one made the Niyyat of Hajj e Badal, Mannat or Nafil, then it is as he has intended, even though he has not performed his Fard Hajj up to now, and if in one Niyyat, he made intention for both Fard and Nafil, then the Fard will be fulfilled, and if he tied the Ehraam assuming that this Hajj is necessary upon me.

In other words, it is either Fard or Sunnat, and afterwards he realised it was not necessary upon him, then to complete that Hajj is necessary. If he breaks it (i.e. does not complete it), then the Qaza is necessary. This is in contrast to the Namaaz. If one commenced Namaaz (Salaah) regarding it as a Fard (Namaaz), and afterwards he realised that he has already performed his Fard, then to complete it, is not necessary. If he breaks it, there is no Qaza (upon him). **[Mansak]**

LAW 20: Apart from proclaiming the Lab'baik, there is also another manner of entering into Ehraam, even though it is bad not to proclaim the Lab'baik, for it is to omit a Sunnat.

That (manner) is to proceed intending Hajj or Umrah or both, or an unspecified one from both, by placing a garland on the neck of a Badanah (a camel or cow) and driving it (i.e. urging it forward); then in this case, he has become a Muhrim (i.e. one in the state of Ehraam) even though he does not proclaim the Lab'baik, be this if the Badanah is meant as a Nafil one, or for a vow, or the substitute for hunting or for anything else.

If one sent the Badanah with someone else, and then proceeded (i.e. went for Hajj), then until such time that he does not find it (i.e. reach it) on the route, he will not be regarded a Muhrim. Thus, if he does not reach it (i.e. catch up to it) up to the Meeqaat, then it is necessary for him to tie the Ehraam (i.e. enter into the state of Ehraam) by way of proclaiming the Lab'baik.

However, if it is the animal for Tamat'tu or Qiraan, then to reach it (i.e. catch up to it) is not a condition, but it is necessary that he should have sent forth the Badanah for Tamat'tu and Qiraan during the Hajj months (i.e. the Hajj Season), and he too personally proceeded (i.e. journeyed) during the same months. Sending it earlier will not be beneficial. If he sent forth a goat (sheep) by putting a garland on its neck or he took it with him, or if he did not put a garland on a camel or cow, but he cleaved the hump as a sign (i.e. a symbol) or if he covered it with a cloth, he will not be regarded as a Muhrim. **[Alamgiri, Durr e Mukhtar]**

LAW 21: If a few people are partners (i.e. have shares) in a Badanah, and they are taking it with, and on the command of all of them, one put on a garland for it, all of them have become Muhrim, and if he put the garland on for it without their permission, then he became a Muhrim and they did not (become Muhrim). **[Alamgiri]**

LAW 22: To make it wear a garland means to tie something in the rope made from wool or hair (animal hair) and hang it on its neck, so that the people may recognise it as being earmarked for Qurbani in the Haram Shareef, so that no one stands in its way. If it becomes exhausted on the journey and it was slaughtered, then a wealthy person (i.e. one who is solvent as per the Shari'ah) should not eat it.
[Raddul Muhtar]

LAW 23: In this case (i.e. in this manner) as well, it is Sunnat to proclaim the Lab'baik before putting on the garland for the Badanah.
[Mansak]

HARAAM (FORBIDDEN) ACTIONS WHEN IN THE STATE OF EHRAAM

9. This was the discussion regarding the Ehraam. The moment one enters into the state of Ehraam, the following actions become Haraam (Forbidden):

9.1. Sexual Intimacy (Intercourse) With Females

9.2. To Kiss (Them)

9.3. To Touch (Fondle Them)

9.4. To Embrace (Them)

9.5. To Look At Her Private Parts, Whereas All Four of These Things Are Done In The State of Lust (Arousal).

9.6. To Mention These (Lustful) Actions In The Presence of Women

9.7. To Be Obscene

9.8. Sins Were Always Haraam, And Is Now Haraam At A Greater Degree

9.9. To Argue And Fight With Someone Over Worldly Issues

9.10. Hunting of Animals In The Wild

9.11. To Encourage Someone To Hunt It By Pointing In Its Direction

9.12. To Inform Someone of It, In Some Way

9.13. To Provide A Gun, Gunpowder, Or A Knife (Or Any Other Weapon) To Slaughter It (i.e. To Make It Zabh).

9.14. To Break Its Eggs

9.15. To Pluck Its Feathers

9.16. To Break Its Leg Or Wings

9.17. To Milk It

9.18. To Cook Or Fry Its Meat

9.19. To Cook Or Fry Its Eggs

9.20. To Sell It (The Hunted Animal)

9.21. To Purchase It

9.22. To Eat It

9.23. To Clip Your Nails Or The Nails Of Someone Else, Or To Have Someone Else Clip (Trim) Your Nails

9.24. To Separate (i.e. Remove) Hair From Anywhere On The Body; From The Head To The Foot.

9.25. To Cover (Hide) The Head With Any Cloth Etc.

9.26. To Cover (Hide) The Face With Any Cloth Etc.

9.27. To Keep A Satchel, A Bundle Of Clothing Or A Watch On The Head

9.28. To Tie A Turban

9.29. To Wear A Burqa' (Veil)

9.30. To Wear Gloves

9.31. To Wear Socks, Stockings, Etc. That Conceals The Middle of The Foot (The Area Where The Arabian Shoe Straps Are Tied). If One Does Not Have Sandals, Then Cut The Sock And Wear It, So That The Area of The Strap (Lace) Is Not Concealed.

9.32. To Wear Sewn (Stitched) Clothing

9.33. To Apply Fragrance To The Hair

9.34. To Apply Fragrance To Body Or Clothing

9.35. To Apply Fragrance To The Clothing (i.e. The Sheets)

9.36. To Wear A Fabric Dyed In Any Type of Fragrant Colour Dye Such As Sandalwood, Safflower And Saffron Etc., On Condition That It Is Still Giving Off The Fragrance.

9.37. To Eat Those Things Which Are Purely Scented (i.e. fragrance in itself), Such As Musk, Amber, Saffron, Nutmeg, Cloves, Cardamom, Cinnamon Or Dry Ginger, Etc.

9.38. To Tie Such A Fragrance In The Corner Of The Sheet (Cloth) Which Is Still Giving Of A Scent, Such As Musk, Amber, Or Saffron Etc.

9.39. To Wash The Hair Or Beard With Khutmi (Marshmallow Fibre Used As Medicine) Or With Some Other Fragrant Solution Which Will Kill Lice.

9.40. To Use Dye From Woad Or Mehndhi (Henna)

9.41. To Gather The Hair Together With Gum, Etc.

9.42. To Use Olive Oil

9.43. Or To Use Sesame Oil On The Body And Hair Even Though It Has No Fragrance.

9.44. To Remove Another Person's Hair, Even If He Is Not In Ehraam

9.45. To Kill Lice

9.46. To Throw Away Lice

9.47. To Direct Someone Else To Do So (Kill Lice)

9.48. To Wash The Clothing

9.49. Or Leave It Out In The Sun With The Intention of Killing The Lice

9.50. To Apply Any Mercury Compounds Etc. To The Hair, In Order To Kill Lice. In Other Words, To Play Any Part In The Killing of Lice (Is Forbidden).

MAKRUH (DISAPPROVED) ACTIONS IN EHRAAM

10. The following things are Makruh in the state of Ehraam:

10.1. To Remove Any Dirt Or Grime From The Body.

10.2. To Wash The Body With Betel-Leaf Or Unscented Soaps Etc.

10.3. To Comb The Hair.

10.4. To Scratch The Head In Such A Manner That There Is The Risk Of The Hair Breaking Or Lice Falling (From The Head).

10.5. To Throw Over The Shoulders, A Kurta Or Long Coat Or A Overcoat (Cloak) Etc. Which Is Draped Over The Shoulders, Like It Is Being Worn

10.6. To Wear Clothing (Sheets) Which Have Been Scented By Fragrance Of Incense, Etc., And Which Is Still Giving Off A Fragrance.

10.7. To Intentionally Smell (Or Inhale) Any Perfume (Or Fragrant Item), Even Though It May Be A Fragrant Fruit Or Leaf Such As Lime, Orange Or Mint, Or Any Perfumed Essence, Etc.

10.8. To Sit At The Shop of A Perfume Seller, With The Intention That The Mind Will Be Perfumed With The Fragrance.

10.9. To Tie A Bandage Over (i.e. On) The Head.

10.10. Or To Tie A Bandage On The Face.

10.11. To Enter The Ghilaaf (Blessed Covering Of The) Kaa'ba Mu'azzamah In Such A Way, That The Sacred Ghilaaf Shareef Touches The Face Or The Head.

10.12. To Cover The Nose Or Any Part Of The Face With A Cloth.

10.13. To Eat Or Drink Anything In Which Some Fragrance Item Has Been Used, And Neither Has It Been Cooked Nor Has The Scent Diminished.

10.14. To Wear Un-Sewn (Unstitched) Clothing That Has Been Darned Or Patched.

10.15. To Sleep On A Pillow By Pressing The Face Against The Pillow (i.e. Sleeping On The Stomach).

10.16. To Handle Strong Fragrant Perfume With The Hand. This Is In The Case Where It Does Not Come Onto The Hand. Otherwise, It Will Be Regarded As Haraam (To Do So In Ehraam).

10.17. To Fasten A Ta'weez On The Arm Or Around The Neck, Even Though It Is Wrapped In An Unsewn (Unstitched) Cloth.

10.18. To Tie Bandages On The Body Without Any Valid Reason (As Per The Shari'ah).

10.19. To Adorn And Beautify One's Self.

10.20. To Cover Oneself With The Sheet And Tie A Knot In Its Corners (i.e. Joining Both Ends), Like A Knot Is Tied, Be It In This Way Or In Any Other Way, And This Is In The Case When The Head Is Opened (Not Covered). Otherwise, It Is Haraam (If The Head Is Covered).

10.21. Similarly, To Tie (Knot) The Both Ends Of The Tahband Together.

10.22. To Tie A Tahband (Waist-Cloth) And Make It Tighter With A Waist-String Or cord (rope etc.).

PERMISSIBLE ACTIONS IN EHRAAM

11. The Following Are Permissible In Ehraam:

11.1. When Laying Down, To Drape A Juba Or Kurta Etc. Over You, In A Manner Whereby That The Face And Head Are Not Covered.

11.2. To Tie The Above Mentioned Items or A Pant Etc. In The Form of A Tahband (i.e. as a waist-cloth)

11.3. To Tuck The Ends of The Chaadar (upper sheet) Into The Tahband (lower sheet, i.e. waist-cloth).

11.4. To Tie A Himiyaani (long purse which is tucked in the waist).

11.5. To Tie a Bandage.

11.6. To Carry (i.e. sling) Weapons (over the body).

11.7. To Bath Without Removing Any Dirt And Grime.

11.8. To Dive Into Water.

11.9. To Wash Clothes (i.e. the Ehraam Sheets), As Long As It Is Not With The Intention of Killing Lice.

11.10. To Make Miswaak.

11.11. To Sit In The Shade Of Anything.

11.12. To Use An Umbrella.

11.13. To Wear A Ring (Which Is Permissible - Gold Is Haraam For Men).

11.14. To Apply Unscented Surmah (Collyrium).

11.15. To Extract Teeth.

11.16. To Remove Broken Nails.

11.17. To Break (i.e. burst) A Boil Or Pimple.

11.18. To Have Circumcision.

11.19. To Have Phlebotomy.

11.20. To Do Cupping Without Removing Hair. (In Other Words, If One Does Cupping, The Hair In That Area Cannot Be Removed For Cupping.)

11.21. To Remove The Hair Which Enters The Eye.

11.22. To Scratch The Head And Body In A Gentle Manner, Whereby Neither Any Hair Breaks (Nor Lice Falls).

11.23. To Leave On The Perfume, Which Was Applied Before Entering The State of Ehraam.

11.24. To Slaughter Livestock Such As, Camels, Cows, Goats And Chickens, Etc.

11.25. To Cook (Their Meat).

11.26. To Eat It.

11.27. To Milk It.

11.28. To Break Its Eggs, To Fry It And To Eat It.

11.29. To Eat That Animal Which Was Hunted By A Non-Muhrim, In The Hunting or Slaughtering of Which, A Muhrim Did Not Participate In Any Way, And On Condition That The Said Animal Is Neither From The Haram, Nor Was It Slaughtered In The Haram.

11.30. To Catch Fish For The Purpose of Eating (And Not Sport)

11.31. To Kill Any Sea Creature Merely For Fun And Sport, Just As It Is Commonly Done Nowadays, And Not For Medicinal Use Or For Eating Purposes, Is Haraam At All Times, And During Ehraam It Is Haraam To A Greater Degree.

11.32. To Cut (Uproot) Grass Which Is Outside The Haram.

11.33. To Cut Trees (Which Are Outside The Haram).

11.34. To Kill Eagles (Birds of Prey).

11.35. To Kill Crows.

11.36. To Kill Rats.

11.37. To Kill Chameleons.

11.38. To Kill Lizards.

11.39. To Kill Snakes.

11.40. To Kill Scorpions.

11.41. To Kill Bedbugs.

11.42. To Kill Mosquitos.

11.43. To Kill Fleas.

11.44. And To Kill Flies etc. (And All Such) Harmful Creatures, Even If You Are In The Haram.

11.45. To Bandage Any Wound On The Body, With The Exception of A Wound On The Head And Face.

11.46. To Keep A Pillow Under The Head.

11.47. Or To Keep A Pillow Under The Cheek.

11.48. To Keep Yours Or Any Other Person's Hand On Your Head.

11.49. To Keep Yours Or Any Other Person's Hand On Your Nose.

11.50. To Cover The Ears With A Cloth.

11. 51. To Let A Cloth Come Onto The Beard, Below The Chin.

11.52. To Carry A Chest or Sack On The Head.

11.53. To Eat Food In Which Musk Etc. Was Put In During Cooking, Even If It Gives Off Any Fragrance.

11.54. Or To Eat or Drink That Food Into Which Some Fragrant Ingredient Which Does Not Give Off A Scent Was Put In, In An Uncooked State.

11.55. Ghee, Fat, Mustard Oil, Coconut Oil, Almond Oil, Calabash Oil Or Lettuce Oil Which Has No Foul Odour Can Be Used On The Body And Hair.

11.56. To Wear Clothing Dyed With Scented Dye, If The Scent Has Faded Away. However, Safflower Red and Saffron Is Forbidden (Haraam) For Males On Any Occasion.

11.57. To Argue For The Sake of Deen, Which As Required, Is Sometimes Even (Waajib) Compulsory And Sometimes (Fard) Obligatory.

11.58. To Wear Shoes That Do Not Hide The (Upper Elevated) Joint of The Foot.

11.59. To Fold A Ta'weez In An Unsewn (unstitched) Cloth And Hang It On The Neck.

11.60. To Look In A Mirror.

11.61. To Touch Such A Fragrance (Perfumed) Which Currently Has No Evident Scent, Such As Incense, Lobaan And Sandal Etc.

11.62. To Tie It In The Corner of The Ehraam Is Also Allowed.

11.63. To Make Nikah (i.e. To Marry As Per The Shariah).

THE DIFFERENCES BETWEEN MALES AND FEMALES IN EHRAAM

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

12.1. To cover the head. This is, in fact, Fard in Namaaz and in the presence of non-Mahrams, so to carry bedding or luggage on the head is better.

12.2. Similarly, to gather the hair firmly with gum etc.

12.3. To fasten a bandage on the Head etc. and even to fasten a Ta'weez and wear it on the neck or arm, even if it is sewn.

12.4. To enter inside the Ghilaaf e Kaa'ba in a manner whereby it falls over the head and does not fall over the face.

12.5. To wear socks, gloves and sewn clothing.

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

Note of Caution: It is even Haraam for a female to cover her face in Ehraam. Thus, she should hide her face with a fan etc. in front of a non-Mahram male.

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

whether it has occurred intentionally, unintentionally, under duress, or whilst asleep.

14. Except for Tawaaf e Qudoom, from the time of wearing the Ehraam right up to the time of Rami Jamrah, which will be explained later on, it is better to recite the Lab'baik abundantly, whilst standing, sitting, walking, whether in Wudu or out of Wudu.

In other words, in every state, especially when ascending and descending (mountains or hills), when meeting with other groups, during the morning and the evening, in the latter parts of the night, and after all five Salaahs.

In other words, when transiting through any state, men should proclaim the Lab'baik aloud, but it should not be so loudly that it causes discomfort to you or to others, and females should do so in a soft tone of voice, but not so soft that they are unable to hear it themselves.

ENTERING THE SANCTIFIED HARAM, MAKKAH MUKARRAMAH AND MASJID UL HARAAM

Almighty Allah says,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَكَ مِنَ الشَّجَرِ مَنْ أَمِنَ مِنْهُمْ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۗ وَبِئْسَ
الْبَصِيرُ ﴿١٢٦﴾ وَإِذْ يُرَفِّعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۗ إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ ۗ وَإِنَّا
مِنَاسِكِكَ وَتُبِّ عَلَيْنَا ۗ إِنَّكَ أَنْتَ الْعَوَّابُ الرَّحِيمُ ﴿١٢٨﴾

And When Ibrahim Requested: ‘O My Rab’b (Creator)! Make This City A Place of Safety, And Grant Its Residents A Medley f Fruits, As Sustenance’; For Those Of Them, Who Believe In Allah And In The Last Day. He (Allah) Said, “And (As) For Him Who Rejected (Committed Kufr), I Will Treat Him To Some Sustenance As Well, And Then I Will Constrain Him Towards The Torment Of Hell, And It Is An Extremely Dreadful Place To Revert To; And When Ibrahim Was Erecting The Foundations of The (Sacred) House, (Together) With Isma’eel (While) Saying, “O Our Rab’b (Creator)! Accept From Us (This Devoted Effort); Certainly, You Alone Are The All-Hearing, The All-Knowing. O Our Rab’b (Creator)! And Make Us of Those Who Are Subservient To You, And From Our Descendants, (Make) A Nation Which Will Be Subservient To You; And Show Us Our Protocols of Prayer (Ibaadat); And Direct Upon Us Your Special Attention, By Your Divine Mercy. Undoubtedly, You Alone Are The

Divine Acceptor of Repentance, The Most Merciful. [Surah Al-Baqarah (2), Verses 126-128]

And Almighty Allah says,

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُحْيِي إِلَيْهِ شَجَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿١٢٨﴾

Did We Not Give Them Residence, In A Protected Sanctuary, Towards Which A Medley of All Fruits Are Brought, As Sustenance From Us? But Most From Amongst Them Have No Knowledge (of This). [Surah Al-Qasas (28), Verse 57]

And Almighty Allah says,

إِنَّمَا أَمْرُهُ أَنِ اعْبُدُوا رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ؕ وَأَمْرٌ أَنِ أَتُونَ مِن
الْمُسْلِمِينَ ﴿٩١﴾

I Have Purely Been Commanded To Worship The Rab'b of This City (Makkah Mu'azzamah), Who Has Rendered It To Be Sanctified (A Place of Refuge); And Everything Is His Alone; And I Have Been Commanded To be of The Obedient Ones. [Surah An-Naml (27), Verse 91]

Hadith 1&2: it is reported in Sahih Bukhari and Sahih Muslim from Abdullah Ibn Ab'bas رضي الله عنه (that) Rasoolullah ﷺ said this on the day of Fath e Makkah (The Grand Victory at Makkah), Almighty Allah has made this city a Haram (a sanctified sanctuary), on the day when He Created the sky and the earth, so it is a Haram until the Day of

Qiyaamat, as Allah has made it so. Fighting (killing) in it has not been made Halaal (lawful) for anyone before Me, and it was only made Halaal (lawful) for Me, for a very limited time, thereafter it is Haraam (forbidden) until Qiyaamat (The Last Day).

Neither should the thorn trees here be cut, nor should its game (animals) be chased (pursued), and nor should anyone pick (take) any valuable, which is found here, except for the one who wishes to announce it (i.e. for him it is permissible), nor should the fresh grass here be cut.

Hazrat Ab'bas رضي الله عنه said, Ya Rasool'Allah ﷺ! Except for izkhir! (i.e. exempt this type of grass from this ruling). Permit us to cut it, for it is used here by the goldsmiths and in the construction of houses. Huzoor ﷺ granted permission for this. A Hadith similar to this is narrated from Abu Shuraih Adawi رضي الله عنه.

HADITH 3: Ibn Majah reports from Ay'yaash Ibn Abi Rabee'a Makhzoomi رضي الله عنه that Rasoolullah ﷺ said, This Ummah will always remain with goodness, for as long as it completely honours this sanctity, and when the people ruin it (i.e. stop honouring it), they will be destroyed.

HADITH 4: It is in Tabarani Awsat from Jaabir رضي الله عنه that Rasoolullah ﷺ said, The Kaa'ba has a tongue and lips. It complained (by saying), O Rab'b! Those who come to me and visit me (in pilgrimage) are few. Almighty Allah sent Wahi (Revelation) that, I will create people who will be so devoted and who will perform Sajdah, that they will be drawn towards you, like a female pigeon is drawn towards her eggs.

HADITH 5: It is reported in Sahih Bukhari and Sahih Muslim from Ibn Umar رضي الله عنهما, that when Rasoolullah ﷺ would come to Makkah, He ﷺ would spend the night at 'Dhi-Tawa'.

When morning would come, He ﷺ would perform Ghusl (Bathe) and perform Namaaz (Salaah) and He ﷺ would enter Makkah in the day (i.e. in daylight), and when He ﷺ would depart from Makkah, then He ﷺ would remain until morning in 'Dhi-Tawa'.

RULES PERTAINING TO THE PRECINCTS OF THE HARAM

1. When close to the Haram (Makkah), then bow the head and lower your gaze in humility, ashamed of your sins. Then, with complete devotion and sincerity, enter (The Haram) reciting the Lab'baik and making Dua abundantly, and if possible, do so bare feet. It is better to enter the Haram during the day, after taking a bath. It is also Mustahab for a female who is menstruating or in post-natal bleeding (i.e. those in Haidh or Nifaas), to bathe.

2. The Desert of the Haram extends for many miles around Makkah Mu'azzamah, and its boundaries are established on all sides. To cut (uproot) fresh grass, cut down wild trees, and harm the wild animals within its boundaries, is Haraam. This is to the extent that if it is an extremely hot day and there is only one tree in that area, and a deer is seated under the shade of that tree, then one is not permitted to chase it away so that you may sit there. If a person had with him any wild animal, which he brought with him from outside the boundaries of the Haram, then it is Fard for him to now release it immediately, because that animal is now in the sanctified Haram and therefore belongs there. In Makkah Mu'azzamah, there are many wild pigeons. They live in (almost) every house. Beware! Never ever chase them away, never frighten them or cause any harm to them. Some people from other places, who are now residing in Makkah, do not respect the pigeons. Do not imitate them, but do not criticise them as well, because if the respect for the animals there is so great, then what can be said regarding the respect of the Muslim human beings. These matters which have been mentioned regarding the respect of the Haram are not exclusive to those in the state of Ehraam. Whether one is in the state of Ehraam or not, these things are Haraam in any case.

3. When your sight falls upon Makkah Mua'zzamah, then stop and recite this Dua:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَمَرًا رَاقِدًا وَارْتُقِنِي فِيهَا رِزْقًا حَلَالًا

Allahum'maj'al-li Bihaa Qaraaraw Warzuqni Feeha Rizqan Halaalan

O Allah! Keep Me Steadfast Therein,
And Grant Me Halaal Sustenance Therein.

And recite Durood Shareef in abundance. It is more virtuous to take a bath before entering, and to also offer Faateha for those resting in Jannat ul Maa'la (The Blessed Cemetery of Makkah), and to recite this Dua when entering Makkah Mu'azzamah:

اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ وَالْبَدَنُ بَدَنُكَ وَحَمِيمٌ هَارِبًا مِنْكَ إِلَيْكَ لِأَكُودِي فَرَاتُفِكَ
وَاطْلُبْ رَحْمَتِكَ وَالْتَمِسْ رِضْوَانَكَ أَسْأَلُكَ مَسْئَلَةَ الْمُضْطَرِّينَ إِلَيْكَ الْخَائِفِينَ
عُقُوبَتِكَ أَسْأَلُكَ أَنْ تُقَبِّلَنِي الْيَوْمَ بِعَفْوِكَ وَتُدْخِلَنِي فِي رَحْمَتِكَ وَتَتَجَاوَزَ عَنِّي بِمَغْفِرَتِكَ
وَتُعِينَنِي عَلَى آدَاءِ فَرَائِضِكَ اللَّهُمَّ نَجِّنِي مِنْ عَذَابِكَ وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَأَدْخِلْنِي
فِيهَا وَأَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ ط

Allahum'ma Anta Rab'bi Wa Ana 'Abduka Wal Baladu Baladuka, Ji-tuka Haaribam Minka Ilaika Li U-ad'diya Faraa-idaka Wa Atluba Rahmataka Wa Altamisa Ridwaanaka. As-aluka Mas-alatal Mud'tar'reena Ilaikal Khaa-ifeena 'Uqoobataka As-aluka An Tuqab'bilaniyal Yawma Bi 'Afwika Wa Tudkhillani Fi Rahmatika Wa Tatajaawaza 'An-ni Bi Maghfirataka Wa Tu'eenani 'Alaa Adaa-i

Faraa-idika. Allahum'ma Naj'jini Min 'Adhaabika Waftah Li Abwaaba Rahmatika Wa Adhkhilni Feeha Wa A'idh-ni Minash Shaitaanir Rajeem

O Allah! You Are My Rab'b And I Am Your Servant, And This City Is Your City. I Have Come To You, Fleeing From Your Punishment, So That I May Fulfill Your Obligations, And To Seek Your Mercy, And To Seek Your Pleasure. I Seek From You (Invoke You), Like The Distressed And Those Who Fear Your Punishment, Seek (From You). I Ask of You That Today, You Accept Me, By Your Forgiveness (i.e. I Seek Your Forgiveness), And That You May Enter Me Into Your Mercy, And That You Forgive Me Through Your Pardon, And That You Aid Me In Fulfilling The Obligations. O Allah! Grant Me Salvation From Your Punishment, And Open For Me The Doors of Your Mercy, And Enter Me Therein, And Keep Me In (Your) Refuge, From Shaitaan The Cursed.

4. On reaching the **Mud'aa**, which is the area from where the Holy Kaa'ba was visible, when there were no buildings blocking it. This is a time of great acceptance and acknowledgement. Stop here, and ask Dua with a true and sincere heart, for the wellbeing and forgiveness of all your relatives, elders, families, and friends and for all the Muslims, and make Dua for entrance into Jannah (Paradise) without any reckoning. The recitation of Durood Shareef in abundance currently is very important. At this place, say Allahu Akbar thrice and Laa Ilaaha Il'Allah thrice, and then recite this:

رَبَّنَا إِنِّي أَسْأَلُكَ مِنْ

خَيْرِ مَا سَأَلْتُكَ مِنْهُ نِيَّتِكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا

اسْتَعَاذَكَ مِنْهُ نِيَّتِكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Rab'bana Aatina Fid-Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina Adhaaban Naar. Allahum'ma In'ni As-aluka Min Khayri Maa Sa-alaka Minhu Nabi'yuka Muhammadun Sall Allahu Ta'aala Alaihi Wa Sal'lama Wa Adhoobika Min Shar'ri Mas-ta'aadhaka Minhu Nabi'yuka Muhammadun Sall Allahu Ta'aala Alaihi Wa Sal'lam

O Allah! Grant Us Goodness In This World And Goodness In The Hereafter, And Save Us From The Fire of Hell. O Allah! I Seek From You of That Goodness, Which Your Nabi Muhammad ﷺ Sought From You, And I Seek Your Refuge From The Evil of Those Things, Which Your Nabi ﷺ Sought (Your) Refuge.

And recite this Dua:

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا مُبِكتَابِكَ وَوَفَاءً مِبِعْهَدِكَ وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ صَلَّى عَلَيْهِ وَسَلَّمَ اللَّهُمَّ زِدِّي تَكَ هَذَا تَعْظِيمًا وَتَشْرِيفًا وَمَهَابَةً وَزِدْ مِنْ
تَعْظِيمِهِ وَتَشْرِيفِهِ مِنْ حَجَّةٍ وَأَعْتَبِرْهُ تَعْظِيمًا وَتَشْرِيفًا وَمَهَابَةً ط

Allahum'ma Imaanam Bika Wa Tasdeeqam Bi Kitaabika Wa Wafaa-am Bi 'Ahdika Wat-Tibaa'al-li Sun'nati Nabi'yika Sayyidina Wa Maulana Muhammadin Sall Allahu Alaihi Wa Sal'lim. Allahum'ma Zid Baitaka Haadha Ta'zeemaw Wa Tashreefaw Wa Mahaabataw Wa Zid Min Ta'zeemihi Wa Tashreefihi Man Haj'jahu Wa'tamarahu Ta'zeemaw Wa Tashreefaw Wa Mahaabata

O Allah! I Brought Imaan In You (i.e. Believed In You) And Acknowledged Your Divine Book, And Fulfilled Your Promise, And I Followed Your Nabi Muhammad ﷺ. O Allah! Increase The Honour, Grandeur And Majesty of This House of Yours, And Through Its

Honour And Grandeur, Increase The Greatness, Nobility and Reverence of The One Who Performed Hajj And Umrah.

And recite this comprehensive Dua at this place, at least thrice:

اللَّهُمَّ هَذَا بَيْتُكَ وَأَنَا عَبْدُكَ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ لِي
وَلِوَالِدَيْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلِعَبِيدِكَ أَمْجَدُ عَلَى اللَّهِ أَنْصُرَهُ أَنْصُرَهُ أَنْصُرَهُ آمِينَ

Allahum'ma Haadha Baytuka Wa Ana 'Abduka As-alukal Afwa Wal Aafiyata Fid-Deeni Wad-Dunya Wal Aakhirati Lee, Wa li Waliday'ya Wa Lil Mu'mineena Wal Mu'minaati Wa Li Ubaidika Amjad Ali. Allahum'man-surhu Nasran Azeeza. Aameen.

O Allah! This Is Your House And I Am Your Servant. I Ask of You, Forgiveness And Safety, And Goodness In Deen And In Worldly Affairs, And In The Hereafter, For Me, And For My Parents, And For All The Believing Men And The Believing Women, And For Your Humble Servant Amjad Ali. O Allah! Aid Him With (Your) Mighty Aid.

LAW 1: On reaching Makkah Mu'azzamah, first enter the Masjid ul Haraam. Do not become occupied in other activities, such as eating and drinking and changing your clothes and renting a room etc. However, if you have a valid reason, such as if you leave your belongings somewhere then, there is the risk of it being ruined (stolen) etc. then there is no objection to leaving it at a safe place or being occupied in some other important activity. If there are a few people together, then a few of them should get involved in having the belongings offloaded, whilst few others go to the Masjid ul Haraam Shareef. **[Mansak]**

5. Whilst absorbed in the Zikr of Almighty Allah and His Rasool ﷺ and whilst making Dua for the success and salvation of the Muslims in both worlds, proceed to the 'Baab us Salaam' proclaiming the Lab'baik. Kiss this Blessed and Sacred Place and enter with the right foot by saying:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَ سُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ
 الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
 مُحَمَّدٍ وَأَزْوَاجِ سَيِّدِنَا مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

A'oodhu Bil'laahil 'Azeemi Wa Bi Wajhihil Kareemi Wa Sultaanihil Qadeemi Minash Shaitaanir Rajeem. Bismillaahi Alhamdu Lil'laahi Was Salaamu 'Alaa Rasoolil'lah. Allahum'ma Sal'li 'Alaa Sayyidina Muhammadiw Wa 'Alaa Aali Sayyidina Muhammadiw Wa Azwaaji Sayyidina Muhammad. Allahum'maghfir Li Dhunoobi Waftahli Abwaaba Rahmatika.

I Seek Refuge In Allah, The Almighty, And (I Seek) His Divine Sight, (Protecting Me) From Shaitaan, The Cursed (And Rejected One) From The Divine Kingdom, (And I Seek This) Through The Aid Of Allah's Name. All Praise Is Due To Allah, And Durood And Salaams Upon Rasoolullah ﷺ. O Allah! Send Blessings Upon Our Master, Muhammad ﷺ And Upon His ﷺ Noble Descendants And Upon His ﷺ Noble Wives. O Allah! Forgive My Sins, And Open For Me The Doors of Your Mercy.

This Dua should be well memorised. Whenever entering the Haram Shareef or to any other Masjid, do so in the prescribed manner and recite the above mentioned Dua. During this time, regularly add this much to the above-mentioned Dua:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَالْيَكِّيكَ يَرْجِعُ السَّلَامُ حَيْثُنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا
دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ - اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ
وَمَوْضِعُ أَمْنِكَ فَحَرِّمْ لَحْيِي وَبَشِيرِي وَدَمِي وَمُعْتِي وَعِظَامِي عَلَى النَّارِ

Allahum'ma Antas Salaamu Wa Minkas Salaamu Wa Ilaika Yarji'us
Salaam; Hay'yina Rab'bana Bis Salaami Wa Adkhilnaa Daaras
Salaam. Tabaarakta Rab'bana Wa Ta'aalayta Ya Dhal Jalaali Wal
Ikraam. Allahum'ma In-na Haadha Haramuka Wa Maudi'u Amnika
Fahar'rim Lahmi Wa Bashari Wa Dami Wa Mukh'khi Wa 'Izaami
'Alan-Naar

O Allah! You Are 'Salaam' (Divine Peace), And From You Alone Is
Peace, And Towards You Alone Does Peace Return. O Our Rab'b!
Keep Us Alive With Peace, And Enter Us Into The House of Peace
(Jannat). O Our Rab'b! You Are The Possessor of All Divine Blessings,
The Most Exalted! O You Who Is The Almighty, The Most Glorious!
O Allah! This Is Your Haram (Sanctified Sanctuary) And A Place of
Refuge From You. So Make Haraam (Forbid) Upon The Fire (of Hell)
My Flesh, My Skin, My Blood, My Brain And My Bones.

And when exiting any Masjid, always do so with the left foot and read
the same Dua (as mentioned before this Dua), and in the end instead
of Rahmatika say Fadlika and add this:

وَسَهِّلْ لِي أَبْوَابَ رِزْقِكَ

Wa Sah'hil Li Abwaaba Rizqika

And Make Easy For Me, Your Doors Of Sustenance

He (the reciter) will receive immense blessings in his Deeni and worldly affairs. Praise Be To Allah.

6. On seeing the Holy Kaa'ba, recite thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Laa Ilaaha Il'Al-Allahu Wa-Allahu Akbar

There Is None Worthy of Worship Except Allah,
And Allah Is The Greatest

(Also) recite Durood Shareef and this Dua:

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيمًا وَتَشْرِيفًا وَتَكْرِيمًا وَبِرًّا وَمَهَابَةً اللَّهُمَّ ادْخِلْنَا الْجَنَّةَ بِلا
حِسَابٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَتَقِيلَ عَنِّي وَتَضَعَ وِزْرِي بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنِّي عِنْدَكَ وَرَأْسُكَ وَعَلَى كُلِّ مَزُورٍ حَقٌّ وَأَنْتَ خَيْرُ مَزُورٍ فَاسْأَلُكَ أَنْ
تَرْحَمَنِي وَتَغْفِرَ لِي وَتَقِيلَ عَنِّي وَتَضَعَ وِزْرِي بِرَحْمَتِكَ يَا

Allahum'ma Zid Baitaka Haadha Ta'zeemaw Wa Tashreefaw Wa Takreemaw Wa Bir'raw Wa Mahaabatan. Allahum'ma Adkhillnal Jan'nata Bila Hisaabin. Allahum'ma In'ni As-aluka An Taghfirali Wa Tarhamani Wa Tuqeela Atharati Wa Tada'a Wizri Bi Rahmatika Ya Arhamar Raahimeen. Allahum'ma In'ni 'Abduka Wa Zaa-iruka Wa 'Alaa Kul'li Mazoorin Haq'quw Wa Anta Khayru Mazoorin Fa As-aluka An Tarhamani Ta Tafuk'ka Raqabati Minan Naar.

O Allah! Increase The Honour, Grandeur, Excellence, Virtue And Majesty of This House of Yours. O Allah! Enter Us Into Jannat (Paradise) Without Any Reckoning. O Allah! I Beg of You To Forgive Me And To Have Mercy Upon Me, And To Remove My Faults, And To Erase My Sins, By Your Mercy. O You Who Is The Most Merciful of All The Merciful Ones! O Allah! I Am Your Servant And Your Pilgrim, And There Is A Right Upon The One Who Is Being Visited (Towards Whom Pilgrimage Is Undertaken), And You Are The Best, Towards Whom Pilgrimage Is Undertaken. I Am Asking (Invoking You), That You Have Mercy Upon Me, And That You May Free My Neck (Release Me) From Hellfire.

TAWAAF, AND SA'EE AT SAFA, MARWAH, AND THE UMRAH

Almighty Allah says,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۗ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And Remember When We Made This House, A Place Of Asylum And Safety For The People. And Take (You) The Standing Place Of Ibrahim, As A Place Of Namaaz (Prayer). And We Emphasised Upon Ibrahim And Isma'eel That They Should Purify Well My House, For Those Who Perform Tawaaf (Circumambulate It), And For Those Who Seclude Themselves In It, And For Those Who Bow Down And Prostrate (Therein). [Surah Al-Baqarah (2), Verse 125]

Almighty Allah says,

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا ۚ وَطَهَّرَ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ
فَجٍّ عَبِيقٍ ﴿١٢٧﴾ لِيُشْهَدُوا مَنَفَعَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقْنَاهُمْ
مِّنْ بَهِيمَةٍ ۗ الْأَنْعَامِ ۚ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿١٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْتُوا
نُدُورَهُمْ ۗ لِيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿١٢٩﴾ ذَلِكَ ۖ وَمَنْ يُعْظَمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ
رَبِّهِ ۗ

And When We Revealed To Ibrahim The Proper Location of That House, And Commanded That, Do Not Associate Any Partner To Me, And Keep My House Pure, For Those Who Make Tawaaf (Circumambulate It), And For Those Who Perform I'tekaaf (Seclude Themselves Therein In Worship), And For Those Who Bow and Prostrate. And Announce The Hajj Extensively Amongst The People. They Will Come To You (i.e. Present Themselves Before You) On Foot, And (Riding) Upon Every Thin She-Camel, Coming From Every Distant Route. So That They May Attain Their Benefit, And Proclaim Allah's Name, In The Known (i.e. Distinguished) Days, Upon This, That He Provided As Sustenance For Them, Mute Animals; So Eat of Them Yourself, And Feed (Them To) The Afflicted, Impoverished. They Should Then Get Rid of Their Grime (i.e. Cleanse Themselves), And Fulfill Their Undertakings, And Make Tawaaf of (i.e. Circumambulate) This Free House (The Holy Kaa'ba). The Substance of The Matter Is That, Whosoever Honours The Sanctified Directives of Allah, Then It Is (What Is) Good (Virtuous) For Him, By His Rab'b. [Surah Al-Hajj (22), Verses 26-30]

And Almighty Allah says,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

ط وَمَنْ تَطَوَّعَ خَيْرًا ۖ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٢٦﴾

Verily, (Mount) Safa And (Mount) Marwah Are From Amongst The (Grand) Signs of Allah. Therefore, Whoever Performs Hajj Or Umrah of This Sanctified House, There Is No Sin Upon Him, That He May Perform The Ritual Circuits Between Them. And Whosoever Does Any Virtuous Act Voluntarily, Then Allah Is The Giver of Reward For Virtuous Deeds, All Knowing. [Surah Al-Baqarah (2), Verse 158]

HADITH 1: It is reported in Sahih Bukhari and Sahih Muslim from Ummul Mo'mineen Siddiqah رضي الله عنها, She says that when Nabi ﷺ would arrive in Makkah for Hajj, He ﷺ would first perform Wudu and make Tawaaf of the Baitullah before anything else.

HADITH 2: It is reported in Sahih Muslim Shareef from Ibn Umar رضي الله عنهما that Rasoolullah ﷺ performed three circuits of Raml from the Hajr e Aswad to the Hajr e Aswad, and He ﷺ performed four circuits walking (normally). In one narration it is reported that thereafter He ﷺ performed Sa'ee between Safa and Marwah.

HADITH 3: It is reported in Sahih Muslim from Jaabir رضي الله عنه that when Rasoolullah ﷺ entered Makkah, He ﷺ approached the Hajr e Aswad and kissed it, and then walked to the right of it and performed three circuits of Raml.

HADITH 4: It is reported in Sahih Muslim from Abut Tufail رضي الله عنه, He says I saw Rasoolullah ﷺ performing Tawaaf, and Huzoor ﷺ had a stick in His ﷺ Blessed Hand. He ﷺ would touch the Hajr e Aswad with it and kiss it.

HADITH 5: Abu Dawud reported from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ entered Makkah and directed His ﷺ Blessed Attention towards the Hajr e Aswad. He ﷺ kissed it, then performed Tawaaf and proceeded to Safa, and climbed onto it, until the Baitullah could be seen. He ﷺ then raised His ﷺ Hands and became engrossed in the remembrance of Allah (i.e. in Zikr e Ilaahi), for as long as Allah Willed, and He ﷺ made Dua.

HADITH 6: Imam Ahmed reported from Ubaid bin Umair, He says, I asked Ibn Umar رضي الله عنهما, What is your reason for kissing the Hajr e Aswad and Rukn e Yamaani? He replied by saying, I heard Rasoolullah ﷺ saying that to kiss them sheds (i.e. discards) sins, and I heard

Huzoor ﷺ saying, for the one who performs seven circuits of Tawaaf in a manner whereby he paid careful attention to its etiquettes and protocols and then read two Raka'ats of Namaaz, then this is equal to freeing a neck (i.e. freeing a slave), and I heard Rasoolullah ﷺ saying that, for every time one raises his foot and then places it (on the ground), ten good deeds are written for him, ten sins are erased and his status is elevated tenfold.

A very similar narration has been reported by Tirmizi, Haakim and Ibn Khuzaima etc.

HADITH 7: It is reported in Tabarani Kabeer from Muhammad Ibn Munkadir who reports from his father that Rasoolullah ﷺ said, for the one who performs seven circuits of Tawaaf of the Baitullah and does not say anything absurd (during this time), then it is as if he has freed a slave.

HADITH 8: Asbahani reported from Abdullah Ibn 'Amr Ibn A'as رضي الله عنه, He says, whosoever performed complete Wudu, then approached the Hajr e Aswad in order to kiss it, he has entered into mercy. Thereafter, he has been enveloped by Mercy when he kissed it and read this:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

Then, when he performs Tawaaf of the Baitullah; for every step (that he takes), seventy thousand good deeds will be written (for him) and seventy thousand sins will be forgiven and his rank will be elevated by seventy thousand fold, and he will intercede for his family members. Then, when he approaches Maqaam e Ibrahim and

performs two Raka'ats of Namaaz there for the sake of Imaan and seeking reward, then for him is written the reward of freeing four slaves from the descendants of Isma'eel (عليه السلام) and he is released from sins to such a degree, as if his mother just gave birth to him today.

HADITH 9: Baihaqi reported from Ibn Ab'bas رضي الله عنهما that Rasoolullah ﷺ said, Almighty Allah sends down one hundred and twenty Mercies daily upon those who make Hajj of the Baitul Haram. Sixty are for those who perform Tawaaf and forty are for those who perform Namaaz and twenty for those who observe it.

HADITH 10: Ibn Majah reports from Abu Hurairah رضي الله عنه that Nabi ﷺ said, There are seventy Angels appointed at Rukn e Yamaani. The Angels say Aameen when anyone reads this (there):

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا إِنَّنِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ
حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

And for the one who performs seven circuits of Tawaaf and continuously recites this (during the Tawaaf):

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

Ten of his sins will be forgiven, ten good deeds will be rewarded to him, and his rank will be elevated tenfold. And for the one who recited only these words during Tawaaf, he is walking with his feet in Rahmat (in Mercy), just as someone would walk with his feet in water.

HADITH 11: It is in Tirmizi from Ibn Abbas رضي الله عنهما that Rasoolullah ﷺ said, the one who has performed Fifty Tawaafs has been released from sins, as if his mother had just given birth to him today.

HADITH 12 It is reported in Tirmizi, Nasa'i and Daarmi from him (Ibn Ab'bas) as well that, Rasoolullah ﷺ said, Tawaaf around the Baitullah is like Namaaz. The difference here is that you speak while doing so. So do not speak any words therein, except for words of virtue.

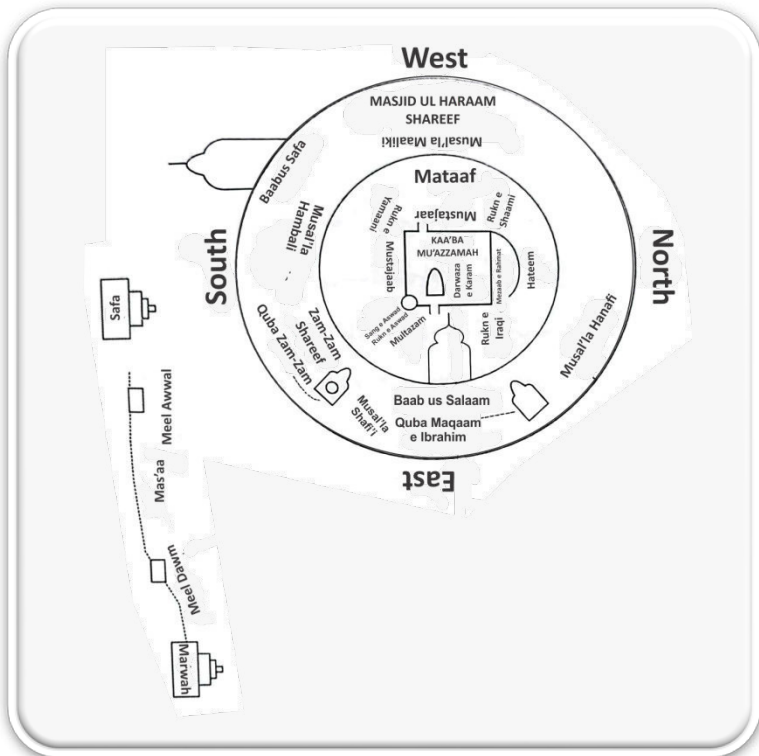
HADITH 13: Imam Ahmed and Tirmizi reports from him as well, that Rasoolullah ﷺ said, When the Hajr e Aswad descended from Jannat, it was whiter than milk, the sins of Bani Adam have turned it black.

HADITH 14: Tirmizi reports from Hazrat Ibn Umar رضي الله عنهما, he says that Rasoolullah ﷺ said, the Hajr e Aswad and Maqaam e Ibrahim are the Rubies of Jannat. Almighty Allah removed their light (Noor), and had He not removed it (their light), then it would have illuminated everything which is between the East and the West.

HADITH 15: Tirmizi, Ibn Majah and Daarmi have reported from Ibn Ab'bas رضي الله عنهما that Rasoolullah ﷺ said, Wal'laahi! (By Allah!), the Hajr e Aswad will be risen on the day of Qiyaamat in this manner that, it will have eyes with which it will see, and it will have a tongue with which it will speak. Whoever kissed it with Haq, it will testify (give shahadat) for him.

EXPLANATION OF THE LAWS (RULES)

You have now become familiar with the Laws (Rules and Commands) up to the time you enter the Masjid ul Haraam Shareef. Now that you have entered the Masjid ul Haraam Shareef, if the Jama'at is in progress and if there is a risk of missing the Fard Namaaz, Witr, or the Janaazah Namaaz, or the Sunnat e Mu'akad'dah, then first perform them. Otherwise, before anything else, perform Tawaaf. The Kaa'ba is the Lamp, and you are like a moth attracted (to this light). Have you not seen how the moth sacrifices itself going around the flame? You too should also be prepared to sacrifice yourself (in worship) upon that Lamp. First, observe the diagram of the Sanctified Court, so that you may understand well, all that which is to be explained.



Masjid ul Haraam: This is an extensive circular precinct. Along its edges, there are numerous openings, and entry and exit doors. In the centre, is the Mataaf.

The Mataaf: This is a circular area covered with marble stones. In the centre of this, is the Kaa'ba Mu'azzamah. During the Era of Huzoor e Aqdas ﷺ, Masjid ul Haraam was only this much. On the Eastern side of the Masjid ul Haram is the **Baabus Salaam** which is the ancient Door (of the Haram).

Rukn refers to the corner of the building, where the two walls meet, which is known as **Zaawiyah**. It is in this manner that, AD and BD are joined at a common point 'D'. This is known as **Rukn e Zaawiyah**. There are Four Grand Corners of the Holy Kaa'ba:

Rukn e Aswad: It is situated in the Southeastern corner (where the southern and eastern walls meet). In it is embedded the **Sang e Aswad** (The Black Stone), which is above ground level.

Rukn e Iraqi: It is situated in the Northeastern corner (where the northern and eastern walls meet). The Door of the Holy Kaa'ba, is situated in the centre of both these corners on the Eastern wall and is raised high above ground level.

Multazam: This is a portion of the very same Eastern wall, which extends from the **Rukn e Aswad** to the Door of the Holy Kaa'ba.

Rukn e Shaami: It is situated in the Northwestern corner (where the northern and western walls meet).

Mezaab e Rahmat: This is a Golden Channel (situated on the Kaa'ba). It is fixed onto the Roof of the Northern wall, between Rukn e Shaami and Rukn e Iraqi.

The Hateem: It is also in the direction of the same Northern wall. This piece of ground (Hateem) was part of the Holy Kaa'ba. During the days of Ignorance, the Quraish reconstructed the Holy Kaa'ba, and due to a shortage of finance, they left this portion of the ground, out of the Kaa'ba Mu'azzamah. They instead built a small wall in the shape of a bow around it, with an entry and exit door on either side. The Muslims are fortunate that they can enter it (the Hateem), because to enter into the Hateem, is to enter into the Holy Kaa'ba, and Alhamdulillah, the opportunity of entering into the Hateem is possible as it is accessible.

Rukn e Yamaani: It is situated in the Southwestern corner of the Masjid (where the southern and western walls meet).

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

Mustajaab: This is between Rukn e Aswad and Rukn e Yamaani, which is on the Southern wall. Here Seventy-Thousand Angels are appointed to say Aameen to our Duas. This is why it is known as Mustajaab.

Maqaam e Ibrahim: This Stone (Rock) is placed in a dome like casing in front of the Door of the Holy Kaa'ba. Sayyiduna Ibrahim Khaleelullah عليه الصلوة والسلام stood on this stone (rock) and constructed the Holy Kaa'ba. On it, became embedded His عليه السلام Sacred Footprint, which is present even up to this day, and which Almighty Allah has referred to as **آيَاتٍ بَيِّنَاتٍ** 'One of Allah's Clear Signs'.

The Quba (Dome) of Zam-Zam Shareef: It is situated to the South of it (i.e. Maqaam e Ibrahim), in the Masjid Shareef and inside this Dome like vault, is the **Well of Zam-Zam**.

Baabus Safa: From amongst the Southern Doors of the Masjid Shareef, there is a door, which when exiting leads to the '**Mount Safa**'.

Safa: It is to the South of the Holy Kaa'ba, and was a mountain in the early days, and has been hidden in the ground. Now, in the direction of the Qibla, a terrace has been constructed there, with stairs.

Marwah: It is the other mountain for which also a terrace which faces the Qibla has been built, with stairs. The area between Safa and Marwah has a marketplace (Note: this was in the time of Huzoor Sadrush Shariah رضى الله عنه and this is not the case anymore). When walking from Safa, there are shops on the right side, and on the left side, is the area of the Masjid ul Haraam. (Nowadays, the area to the right of Safa is enclosed. In fact the entire Safa and Marwah are now inside an enclosed area. That which has been mentioned above was in the time of Huzoor Sadrush Shariah رضى الله عنه).

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

Mas'aa: This is the distance which is between these two milestones. (It is Sunnah to run in this area). All these settings and facts should be studied repeatedly and well memorised from this book so that there will be no need to go there and continuously query (concerning these important facts). A person unaware of these facts is like a blind person, and a person with knowledge of this is like a person who can see clearly. Now, take the Name of your Creator and commence with your Tawaaf.

THE METHOD OF PERFORMING TAWAAF AND THE RELATED DUAS

1. When you are near the Hajr e Aswad, recite this Dua:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَكْثَرَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa Ilaaha Il'I-Allahu Wahdahu Sadaqa Wa'dahu Wa Nasara Abdahu
Wa Hazamal Ahzaaba Wahdahu Laa Ilaaha Il'I-Allahu Wahdahu Laa
Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Wa Huwa 'Ala Kul'Ii
Shay-in Qadeer

There Is None Worthy of Worship Except Allah; He Is Alone Without Any Partner. He Has Been True To His Promise And Assisted His Servant, And Alone He Defeated The Congregation of Unbelievers. There is None Worthy of Worship Except Allah; He Is Alone Without Any Partner, For Him Alone Is The Kingdom, And All Praise Is For Him Alone, And He Has Divine Power Over All Things.

2. Before commencing with the Tawaaf, the men should make 'Idhtiba'. In other words, they should take the upper sheet of the Ehraam under the right arm and bring it over the left shoulder, leaving the right shoulder bare. Throw both ends of the upper sheet over the left shoulder.

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

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْ لِي وَتَقَبَّلْهُ مِنِّي

Allahum'ma In'ni Ureedu Tawaafa Baitikal
Muhar'rami Fayas'sirhu Lee Wa Taqab'balhu Min'ni

O Allah! I Am Intending To Perform Tawaaf Of Your Exalted House, So Make It Easy Upon Me, And Accept It From Me.

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

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Bismil'laahi Wal Hamdu Li'laahi Wal-laahu Akbar,
Was Salaatu Was Salaamu 'Alaa Rasoolil'laahi

Allah's Name (I) Begin With; All Praise Is Due To Allah; Allah Is The Greatest; And Peace And Blessings (Salutations) Be Upon Rasoolullah ﷺ.

And do not raise the hands at the time of the Niyyat, like some Mutaw'wif do, for this is a Bid'at (innovation).

5. If one gets the opportunity, then place both palms on the Hajr e Aswad, and place the face between the hands, and kiss it in such a manner, that no sound emanates. Do this thrice. If this opportunity is obtained, then this is a great blessing and good fortune. Undoubtedly, your Nabi Muhammad ﷺ kissed it (the Black Stone) and place His ﷺ Blessed Face on it. It is very blessed and good

fortune if your face touches this place. If the crowd of people is too huge, then neither should you cause any discomfort or injury to anyone else, nor allow yourself to be hurt and trampled.

Alternatively, touch it with the hands only, and if this is also not possible then touch it with a stick, and if even this is not possible then gesture by raising the hands towards it, and kiss the hands. Is it not sufficient that you are seeing the place that was touched by the Blessed Face of Muhammadur Rasoolullah ﷺ?

When kissing the Hajr e Aswad. This act of touching the Hajr e Aswad with your hands or with a stick and kissing the stick, or by gesturing with the hands and kissing the hands is known as Istilaam. Recite this Dua at the time of Istilaam:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَطَهِّرْ لِي قَلْبِي وَاشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَعَافِنِي فِي سُنِّ عَافِيَتِكَ

**Allahum'magh Fir Lee Dhunoobi Wa Tah'hir Lee Qalbi Washrah Lee
Sadri Wa Yas'sir Lee Amri Wa 'Aafini Fee Man 'Aafayt**

O Allah! Forgive Me My Sins, And Purify For Me My Heart, And Expand My Chest, And Ease My Affairs, And Grant Me Well-Being, Amongst Those Whom You Have Granted Well-Being.

It has been reported in the Hadith that, this stone will be raised on the Day of Qiyaamat. It will have eyes, with which it will see and ears with which it will hear. It will give testimony for whoever kissed it with Haq (i.e. with Imaan), and performed Istilaam.

6. Proceed towards the Door of The Kaa'ba whilst reciting:

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِّيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ أَمِنْتُ بِاللَّهِ وَكَفَرْتُ بِالْحُجُبِ وَالطَّاغُوتِ

Allahum'ma Imaanam Bika Wa Tasdeeqam Bi Kitaabika Wa Wafa-am Bi 'Ahdika Wat-Tibaa'al Li Sunnati Bi Nabi'yika Muhammadin Sall Allahu Ta'aala Alaihi Was Sal'lama. Ash-Hadu Al'Laa Ilaaha Il'I-Allahu Wahdahu Laa Shareeka Lahu Wa Ash-Hadu An'na Muhammadan 'Abduhu Wa Rasooluhu. Aamantu Bil'laahi Wa Kafartu Bil Jibti Wat-Taaghoot

O Allah! Whilst Bringing Imaan (Believing) In You, And Whilst Confirming You Divine Book, And Whilst Fulfilling The Pledge With You, And Whilst Following Your Nabi Muhammad ﷺ, I Bear Witness That There Is None Worthy of Worship Except Allah, Who Is Alone Without Any Partner; And I Bear Witness That Muhammad ﷺ Is His (Chosen) Servant and His Rasool. I Have Believed In Allah And I Have Rejected The Idols and Shaitaan.

After you have passed in front of the Sacred Stone, become straight, take the Holy Kaa'ba on your left-hand side, and walk in a manner, whereby you do not cause harm to anyone.

7. In the first three circuits, men should walk making 'Ramal'. In other words, they should walk briskly, taking small steps, shaking the shoulders, like strong wrestlers usually walk. You should neither jump nor run. If the crowd is too much and there is a fear of hurting yourself or others, you should discontinue Ramal for that moment,

and do not stop and wait to do Ramal, but continue making Tawaaf. Thereafter, if you get the opportunity, then for the stipulated duration, perform Tawaaf with Ramal.

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

9. When you are in front of the Multazam, recite this Dua:

اَللّٰهُمَّ هٰذَا الْبَيْتُ بَيْنَتِكَ وَالْحَرَامُ حَرَمُكَ وَالْاَمْنُ اَمْنُكَ وَهٰذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ فَاجِرِيْ مِنَ النَّارِ اَللّٰهُمَّ قِنِّيْ بِمَا رَمَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ مُّبْخِرٍ اِلَّا اِلَهَ الْاِلٰهِ وَحْدَهُ لَا شَرِيْكَ لَهٗ لَهٗ الْمُلْكُ وَلَهٗ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Allahum'ma Haadhal Baytu Baytuka Wal Haramu Haramuka Wal Amnu Amnuka Wa Haadha Maqaamul 'Aa-dhi Bika Minan Naari Fa Ajirni Minan Naar. Allahum'ma Qan'ni'nee Bimaa Razaqtani Wa Baarik Lee Feehi Wakhluf 'Alaa Kul'li Ghaa-ibatim Bi Khayrin. Laa Ilaaha Il'I-Allahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Wa Huwa 'Alaa Kul'li Shay-in Qadeer

O Allah! This House Is Your House, And The Haram (Sanctified Sanctuary) Is Your Haram, And Only Your Protection Is Protection, And This Is The Place For Those Who Seek Refuge In You From Hell-Fire, So Grant Me Salvation From Hell-Fire. O Allah! Whatever You Have Given Me, Let Me Be Content With It, And Grant Me Barkat (Abundant Blessings) In It, And So That I May Be The Representative With Goodness of Every Absent One. There Is None Worthy of

Worship Except Allah, Who Is Alone Without Any Partner. For Him Alone Is The Kingdom, And All Praise Is For Him Alone, And He Has Divine Power Over All Things.

Then when you come in front of Rukn e Iraqi, recite this Dua:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشُّكِّ وَالشَّيْكِ وَالنِّسْيَانِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ
الْبُنْتَلَبِ فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ

Allahum'ma In'ni A'oodhu-Bika Minash-Shak'ki Wash-Shirki Wash-Shiqaaqi Wan-Nifaaqi Wa Soo-il Akhlaaqi Wa Soo-il Munqalabi Fil Maali Wal Ahli Wal Waladi

O Allah! I Seek Refuge In You From Doubt And Polytheism, And From Differing And From Hypocrisy, And After Returning To Find Anything Evil In My Wealth, Family And Children.

And when you come in front of the Mezaab e Rahmat, recite this Dua:

اَللّٰهُمَّ اَظْلِمْنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ وَلَا بَاقِيَ اِلَّا وَجْهَكَ وَاسْقِنِيْ مِنْ حَوْضِ
نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيئَةً لَا اَظْمَأُ بِغَدَاهَا اَبَدًا

Allahum'ma Azil'lani Tahta Zil'li 'Arshika Yawma Laa Zil'la Il'la Zil'luka Wa Laa Baaqiya Il'la Wajhuka Wasqini Min Haudhi Nabiy'yika Muhammadin Sall Allahu Alaihi Ta'aala Wa Sallama Sharbatan Haniy-atal Laa Azmaa Ba'dahaa Abada

O Allah! Shade Me Under The Shade of Your Arsh, On That Day When There Will Be No Shade, Except For Your Shade, And There Is None All-Existing, Except Your Divine Being, And Bless Me With Drinking The Delicious Water From The Grand Pond of Your Nabi Muhammad ﷺ after which one will never feel any thirst again.

And when you come in front of the Rukn e Shaami, recite this Dua:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَتِجَارَةً لَنْ تَبُورَ يَا عَالِمَ مَا
فِي الصُّدُورِ أَخْرِجْنِي مِنَ الظُّلْمَةِ إِلَى النُّورِ

Allahum'maj'alhu Haj'jam Mabrooraw Wa Sa'yam Mashkooraw Wa Zambam Maghfooraw Wa Tijaaratal-Lan Taboora, Ya 'Aalima Ma Fis Sudoori Akhriji Minaz Zulumaati Ilan-Noor

O Allah! Make It An Accepted Hajj And A Fruitful Effort And Forgive (Our) Sins, And Make It That Transaction, Which Is Not Ruined; O You Who Is Aware of The Condition of The Hearts! Remove Me From Darkness Taking Me (Guiding Me) Towards Light.

10. When you come near the Rukn e Yamaani, then touch it with both hands, or with your right hand as a means of attaining blessings, and do not do so only with the left hand, and if you wish, then you may even kiss it.

If this is not possible, then here you should not touch it with the stick or to gesture towards it with the hands and kiss them. Then recite this Dua there:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ

Allahum' ma In'ni As-alukal Afwa Wal Aafiyata
Fid-Deeni Wad-Dunya Wal Aakhirati

**O Allah! I Ask of You, Forgiveness And Safety, And Goodness In
Deen And In Worldly Affairs, And In The Hereafter.**

And (it must be noted that) touching and kissing the Rukn e Shaami and the Rukn e Iraqi is nothing.

11. As you proceed beyond this is the Mustajaab, where seventy thousand Angels will say 'Aameen' upon your Duas. Here, you should read the same Dua e Jaami':

رَبَّنَا إِنِّي أَسْأَلُكَ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rab'bana Aatina Fid-Dunya Hasanataw Wa Fil Aakhirati Hasanataw
Wa Qina Adhaaban Naar.

**O Allah! Grant Us Goodness In This World And Goodness In The
Hereafter, And Save Us From The Fire of Hell.**

Or else you can simply recite Durood Shareef with the intention of Sawaab for yourself, for all your relatives and friends and for this humble servant (Huzoor Sadrush Shariah رضي الله عنه) as well, for this (i.e. the recitation) of Durood is sufficient and plenty. If you do not know any Duas, then recite this (i.e. Durood Shareef), because as per the promise of Muhammadur Rasoolullah ﷺ, it is better and more virtuous than all Duas. In other words, here and everywhere else, in place of Dua, send abundant Durood upon Huzoor e Aqdas ﷺ.

Rasoolullah ﷺ said, if you do so, then Almighty Allah will cause all your matters to be fulfilled, and He will forgive your sins.

12. Do not stop during the Tawaaf to make Dua or to recite Durood Shareef, but continue walking (i.e. do so whilst walking).

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

14. Now, when you have gone around the four sides, and you return to the Hajr e Aswad, then you have completed one circuit. At this time, either kiss the Hajr e Aswad or follow the method (earlier) explained. In this very manner, complete each of the seven circuits, and there is no need for Niyyah in the other circuits as this has already been made in the first circuit. Ramal should only be done in the first three circuits, and the others should be done walking calmly at a modest pace, without moving the arms.

15. When all seven circuits have been completed, then kiss the Hajr e Aswad at the end again, or use the same method, by pointing towards it with a stick or gesturing with the hands as it has been explained earlier on. This Tawaaf is known as the Tawaaf e Qudoom, which is the respect which is paid for being blessed with being present in the Grand Court. This is Masnoon for those who come from outside (non-residents). In other words, this is for those who have come from outside the Meeqaat. This Tawaaf is not for the residents of Makkah and for those who live within the (boundaries of) the Meeqaat. However, if a resident of Makkah, went outside the Meeqaat, then Tawaaf e Qudoom is Masnoon for him as well.

LAWS PERTAINING TO TAWAAF

LAW 1: In Tawaaf, Niyyat (intention) is Fard (Obligatory). There is no Tawaaf without Niyyat. However, it is not a condition to make the Niyyat for any specific Tawaaf, but every Tawaaf is fulfilled, merely by making the absolute Niyyat of Tawaaf. In fact, if any Tawaaf is stipulated for a particular time, then at that time if one makes the Niyyat for some other Tawaaf, then this second one will not be done, but it will be that which is stipulated (for that time). For example, if a person tied the Ehraam of Umrah (i.e. entered the state of Umrah) and arrived outside (the Meeqaat), and he performed Tawaaf, then this is the Tawaaf of Umrah, even though this is not in his Niyyat. Similarly, if a non-resident tied the Ehraam of Hajj and came, and he performed Tawaaf, then it is Tawaaf e Qudoom; or if one who is performing Qiraan came tying the Ehraam, and then performed Tawaaf, then the first is for Umrah and the second is Tawaaf e Qudoom; or if one made Tawaaf on the 10th, then it is Tawaaf e Ziyaarat, even though in each of them he made a Niyyat of something else. **[Mansak]**

LAW 2: If someone performed Tawaaf contrary to the method of Tawaaf which has been explained above; For example, if he made Tawaaf towards the left (direction) whereby the Kaa'ba Mu'azzamah was to his right hand side during Tawaaf, or if he performed Tawaaf while facing his face or back towards the Kaa'ba Mu'azzamah in a transverse manner (i.e. crosswise), or if he did not start from the Hajr e Aswad, then for as long as he is present in Makkah Mu'azzamah, he should repeat that Tawaaf, and if he did not repeat it and departed from there (i.e. from Makkah), then 'Dam' (the expiation) is Waajib. Similarly, to perform Tawaaf while passing through the Hateem (i.e. inside the Hateem), is impermissible. Thus, this must also be repeated. What is required, is to repeat the entire Tawaaf, and if he only made Tawaaf of the Hateem seven times (when repeating the

Tawaaf), whereby he went on the outside (outer section) of the Hateem from Rukn e Iraqi up to Rukn e Shaami and then came back, and he did it seven times only in this manner, it is also sufficient, and in this case, it is more virtuous, that he should come back also from the outer section of the Hateem, and if he came back from the inside, then too, it is permissible. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 3: The Tawaaf has been completed after seven circuits. However, if one intentionally commenced an eighth circuit, then a new Tawaaf has commenced. One must also perform (the full) seven circuits and complete this Tawaaf as well. Similarly, if based on delusion or Waswasa (evil temptation) he started an eighth circuit, thinking that he has only completed six circuits, then in this case as well, he should complete it with seven circuits. However, if he thought that the eighth circuit was the seventh circuit, and afterwards he realised that he had already completed seven circuits, then he should end on that (eighth one), and there is no need to complete (another) full seven circuits. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 4: If during Tawaaf, one had a doubt as to how many circuits have been completed, then if it is a Fard or Waajib (Tawaaf), then from that circuit (which he is currently performing), he should count seven circuits. However, if some 'Aadil (upright person) tells him that he has done this many circuits, then it is better to act upon his statement, and if two 'Aadil persons informed him of this, then he should unquestionably act as per what they have said; and if it is not a Fard or a Waajib Tawaaf, then he should act based on his predominant intuition. **[Raddul Muhtar]**

LAW 5: The Tawaaf of the Kaa'ba Mu'azzamah will be valid inside the Masjid ul Haraam Shareef. If the Tawaaf was performed from outside the Masjid, it is not valid. **[Durr e Mukhtar]**

LAW 6: If a person is so (severely) ill that he is unable to perform the Tawaaf by himself and he is asleep and his companions (fellow group members) performed the Tawaaf on his behalf, then if he commanded them to do this before he slept, then it is valid, otherwise it is not. **[Alamgiri]**

LAW 7: If an ill person said to his friends (companions), call a hired worker to take me for Tawaaf, then if the hired worker was brought immediately and he was taken to do Tawaaf, then it is done, and if they became engrossed in other matters, and brought the hired person much later on, and he took him and had his Tawaaf done whilst he was asleep, then it has not been done (i.e. it is invalid), but in either case, the payment must be given (to the worker). **[Alamgiri]**

LAW 8: If he assisted in the ill person performing Tawaaf (i.e. he took him for Tawaaf) and he also intended Tawaaf for himself, then the Tawaaf for both of them has been done, even though the Tawaaf of both of them may be of different types. **[Alamgiri]**

LAW 9: If whilst performing Tawaaf, he joined a Janaazah Namaaz or the Fard Namaaz or he went to make a fresh Wudu, then he should continue the Tawaaf from the initial Tawaaf that he was performing. In other words, he should complete the remaining circuits, it will be counted as being completed, and there is no need to start from the beginning again, and if he started from the beginning again, then too, there is no hindrance (i.e. no objection), but in this case, it is not necessary for him to complete the first (Tawaaf), and in the case of continuation from the initial one, he should commence from where he stopped, and there is no need to commence from the Hajr e Aswad again. All of this applies in the case when he had initially completed less than four circuits, and if he has already done more than four circuits, then he must only follow the continuation manner. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 10: If whilst he was performing Tawaaf, the Jama'at (congregational prayer) commenced, and he knows that if he completes that circuit, he will miss the Raka'at; or if a Janaazah arrived, and they will not wait, then he should pause there and join the Namaaz. However, to leave (the Tawaaf) without reason and go out is Makruh, but it will not invalidate the Tawaaf. In other words, he should complete it once he returns.

Important Translator's Note: Wherever in this Kitaab the law mentions joining the Jama'at, this refers to Jama'at behind Sunni Sahih ul Aqida and not behind Badmazhabs (i.e. deviants). **[Raddul Muhtar]**

LAW 11: If a Ma'zoor (i.e. one who is excused due to an illness etc., on the basis of a valid reason in the Shari'at, such as one suffering chronic annulment of Wudu) is performing Tawaaf, and if after four circuits, the time of (a particular) Namaaz has expired, then the command is for him to do a fresh Wudu and do Tawaaf, because when the time of a Namaaz exits (i.e. ends), the Wudu of a Ma'zoor becomes null, and to perform Tawaaf without Wudu is Haraam. Now, after making (fresh) Wudu, he should complete that (portion of the Tawaaf) which is remaining, and if the time (of that Namaaz) ended before he completed four circuits, he should still perform fresh Wudu and then complete the remaining circuits, and in this case, it is more virtuous to start (the Tawaaf) from the beginning. **[Mansak]**

LAW 12: It is only Sunnat to do Ramal in the first three circuits (of Tawaaf). To do it in all seven circuits is Makruh. Thus, if one did not do (Ramal) in the first circuit, then he should only do so in the second and the third circuits, and if he has not done it in the first three circuits, he should not do them in the remaining four circuits, and if he was unable to perform Ramal because of the crowds, then he should not give consideration to the Ramal and he should perform

the Tawaaf without the Ramal, and wherever he gets the chance to do Ramal (in the first three circuits) there he should do Ramal for that distance, and if he has not commenced (the Tawaaf) as yet, and he knows that he will not be able to do Ramal because of the crowds, and he knows that if he waits (a while) he will get the chance to do it, then he should wait (i.e. delay the Tawaaf till that time). **[Durr e Mukhtar, Raddul Muhtar]**

LAW 13: Ramal is Sunnat in that Tawaaf, which is followed by Sa'ee (Safa Marwah). Thus, if the Sa'ee which is after Tawaaf e Qudoom is delayed (left out) until Tawaaf e Ziyaarat, then there is no Ramal in Tawaaf e Qudoom. **[Alamgiri]**

LAW 14: Iztiba is Sunnat in all seven circuits of the Tawaaf, and one should not do Iztiba after the Tawaaf, to the extent that if one made Iztiba in the Namaaz of Tawaaf, then this is Makruh, and Iztiba is only in that Tawaaf, after which there is Sa'ee; and if after Tawaaf, there is no Sa'ee, then there is no Iztiba (in that as well). **[Mansak]**

I have seen some Mutaw'wif who advise the Huj'jaaj to perform Iztiba from the time they enter into the state of Ehraam, to the extent that they do Iztiba in the Namaaz of Ehraam, whereas it is Makruh to leave the shoulder open (i.e. uncovered) in Namaaz.

LAW 15: Specifically abstain from those things (discussions and actions) etc. in the state of Tawaaf, which the Pristine Shari'ah dislikes. Do not place an evil glance towards males and females. If someone has any disability in them, or if they are in a poor state, then do not look down at them in disdain, and do not even look at that person with contempt, who due to his ignorance, is not fulfilling the essential components properly. Such people should be explained in a very gentle manner. **[Mansak]**

THE NAMAAZ OF TAWAAF

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

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And Take (You) The Standing Place of Ibrahim, As A Place of Namaaz (Prayer). [Surah Al-Baqarah (2), Verse 125]

After this perform Two Raka'ats of Salaah for Tawaaf, and this Namaaz is Waajib. In the First Raka'at recite قل ياايها الكفرون (Surah Kaafiroon) and in the second Raka'at recite قل هو الله [Surah Ikhlaas], on condition that it is not within the disallowed (Makruh) time; for example, from the exact time of sunrise until the sun has properly risen, or at mid-day (when sun is at Zenith), or after Asr Namaaz until the setting of the sun. If so, then it (the two Raka'ats) should be performed after the objectionable (i.e. Makruh) time expires.

It has been reported in the Hadith that, whosoever performs two Raka'ats behind the Maqaam e Ibrahim (i.e. at a distance from it), his sins before and after will be forgiven, and he will be risen amongst the protected ones on the Day of Qiyaamat.

After these Raka'ats, make Dua. Here is a Dua which has been mentioned in the Hadith, and which has great benefits attributed to it, which warrant it to be written (here):

اَللّٰهُمَّ اِنَّكَ تَعَلَّمْتَ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبَلْ مَعْدِرَتِيْ وَتَعَلَّمْ حَاجَتِيْ فَاعْطِنِيْ سُوْنِيْ وَتَعَلَّمْ
مَا فِيْ نَفْسِيْ فَاعْفِرْ لِيْ ذُنُوْبِيْ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِيْمَانًا يُبَاشِرُ قَلْبِيْ وَيُقَيِّنُنَا صَادِقًا حَتّٰى اَعْلَمَ
اَنَّهُ لَا يُصَيِّبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ وَرِضْوًى مِّنَ الْعَيْشَةِ بِمَا قَسَمْتَ لِيْ يَا اَرْحَمَ الرَّاحِمِيْنَ

Allahum'ma In'naka Ta'lamu Sir'ri wa 'Alaaniyati Faqbal Ma'zirati Wa Ta'lamu Haajati Fa A'tini Su'li wa Ta'lamu Ma Fee Nafsi Fagh-Firli Dhunoobi. Allahum'ma In'ni As-aluka Imaanay Yubaashiru Qalbi Wa Yaqeenan Saadiqan Hat'ta A'lama An'nahu La Yuseebuni Il'la Ma Katabta Lee Wa Ridam-minal Ma'eeshati Bima Qasamta Lee, Ya Arhamar Raahimeen.

O Allah! Verily You Are Well Aware of My Hidden And Apparent (Condition), Accept My Apology (Regret); And You Know Well My Need, So Fulfil What I Ask For; And You Know Well What Is In My Heart, So Forgive Me My Sins. O Allah! I Ask Of You Such Imaan Which Will Be Embedded In My Heart, And I Ask For True Conviction, So That I May Realise That I Will Only Receive That Which You Have Written For Me,; And I Am Satisfied (And Completely Pleased) With The Sustenance Which You Have Destined For Me, O Most Merciful of Those Who Show Mercy.

It has been stated in the Hadith that Almighty Allah says, 'Whosoever makes this Dua, I will forgive his sins, take away his sorrows, remove him from his dependency, grant him prosperity in his business, more than other businesses, and the world will be compelled to come to him, even if he does not desire it.'

There are some other Duas which have been mentioned here (i.e. to be recited here), such as:

اَللّٰهُمَّ اِنَّ هٰذَا بَلَدُكَ الْحَرَامُ وَ مَسْجِدُكَ الْحَرَامُ وَبَيْتُكَ الْحَرَامُ وَ اَنَا عَبْدُكَ وَابْنُ
عَبْدِكَ وَابْنُ اَمْتِكَ اَتَيْتُكَ بِذُنُوْبٍ كَثِيْرَةٍ وَخَطَايَا جَمِيْعَةٍ وَ اَعْمَالٍ سَيِّئَةٍ وَ هٰذَا مَقَامُ الْعٰبِدِيْنَ
بِكَ مِنَ النَّارِ اَللّٰهُمَّ عَافِنَا وَاعْفُ عَنَّا وَ اغْفِرْ لَنَا اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allahum'ma In'na Haadha Baladukal Haraamu Wa Masjidukal Haraamu Wa Baytukal Haraamu Wa Ana 'Abduka Wabnu Abdika Wabnu Amatika Ataytuka Bidhunoobin Katheeratiw Wa Khataaya Jum'matiw Wa A'maalin Say'yi-atiw Wa Haadha Maqaamul 'Aa-idhi Bika Minan-Naari. Allahum'ma 'Aafina Wa'fu 'An-na Waghfir Lana In'naka Antal Ghafoorur Raheem.

O Allah! This is Your Honourable City and Your Honourable Masjid And Your Honourable House; And I Am Your Servant, and The Son of Your Male Servant And Female Servant, Present Before You With Many Sins, Enormous Wrongdoings and Evil Deeds, and This Is The Place For Those Who Seek Refuge In You From Hell. O Allah! Grant Me Protection, And Forgive Us, And Pardon Us. Indeed, Your Are Most Forgiving, Most Merciful.

LAW 16: If you are unable to perform Namaaz at the Maqaam e Ibrahim due to the huge crowds, then perform the Namaaz at any other place in the Masjid e Haraam Shareef, and if you performed it at any other place except the Masjid ul Haraam, it will still be valid. [Alamgiri]

LAW 17: After the Maqaam e Ibrahim, the most virtuous place for this Namaaz is inside the Kaa'ba Mu'azzamah, thereafter in the Hateem, under the Mezaab e Rahmat, thereafter at any other place in the Hateem, then at the nearest place to the Kaa'ba Mu'azzamah,

then in any place at the Masjid ul Haraam, then anywhere inside the Haram of Makkah, wherever it may be. **[Lubaab]**

LAW 18: It is Sunnat that if it is not the disapproved time (Makruh Time), then the Namaaz should be performed directly after the Tawaaf. There should be no gap in-between, and if one did not read it (then), whenever one reads it in his entire lifetime it will be counted as being promptly performed (i.e. Adaa) and not Qaza (expired), but (by delaying it) one has erred, because a Sunnat has been omitted. **[Mansak]**

LAW 19: The Fard Namaaz (Salaah) cannot be regarded as being the equivalent of those Raka'ats. **[Alamgiri]**

EMBRACING THE MULTAZAM

17. After completing the Namaaz and making Dua, approach the Multazam and put your arms around it (i.e. embrace it), this is close to the Hajr (Black Stone), and touch it with your chest and stomach and even place your right cheek at times, and sometimes your left cheek on it, and raise both your hands high and spread them on the wall, or touch it in a manner whereby the right hand stretches out towards the Kaa'ba Door and the left hand is in the direction of the Hajr e Aswad. The following Dua should then be recited at this point:

يَا وَاجِدُ يَا مَا جِدُ لَا تُزِلْ عَنِّي نِعْمَةَ أَنْعَمْتَهَا عَلَيَّ

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

**O Powerful Creator! O The Most Exalted! Do Not Cause To Wane
From Me The Blessings Which You Have Blessed Me With.**

It has been stated in the Hadith, 'Whenever I desire, I see (Hazrat) Jibra'eel عليه السلام embracing the Multazam making this Dua.

Make Dua here with immense devotion, humility, and sincerity, and recite Durood Shareef as well, and another one of the Duas at this station is the following:

إِلَهِي وَقَفْتُ بِبَابِكَ وَالتَزَمْتُ بِأَعْتَابِكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى عِقَابَكَ اللَّهُمَّ حَرِّمْ شَعْرِي
وَجَسَدِي عَلَى النَّارِ اللَّهُمَّ كَمَا صُنْتَ وَجْهِي عَنِ الشُّجُودِ لِغَيْرِكَ فَصُنْ وَجْهِي عَنِ مَسْأَلَةِ

غَيْرِكَ اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتَقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا مِنَ النَّارِ يَا
 كَرِيمُ يَا غَفَّارُ يَا عَزِيزُ يَا جَبَّارُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ
 أَنْتَ التَّوَّابُ الرَّحِيمُ اللَّهُمَّ رَبَّ هَذَا الْبَيْتِ الْعَتِيقِ أَعْتَقْ رِقَابَنَا مِنَ النَّارِ وَأَعِدْنَا مِنَ
 السَّيْطَانِ الرَّجِيمِ وَأَكْفِنَا كُلَّ سَوْءٍ وَقِنَعْنَا بِمَا رَزَقْتَنَا وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَنَا اللَّهُمَّ
 اجْعَلْنَا مِنْ أَكْرَمِ وَقْدِكَ عَلَيْنِكَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعْمَاتِكَ وَأَفْضَلُ صَلَاتِكَ عَلَى
 سَيِّدِ أَنْبِيَائِكَ وَجَمِيعِ رُسُلِكَ وَأَصْفِيَائِكَ وَعَلَى إِلَهٍ وَصَحْبِهِ وَأَوْلِيَائِكَ

Ilaahi Waqaftu Bi Baabika Waltazamtu Bi A'taabika Arjoo
 Rahmataka Wa Akhsaa 'Iqaabaka. Allahum'ma Har'rim Sha'ree Wa
 Jasadee 'Alan Naari. Allahum'ma Kama Sunta Wajhi Anis Sujoodi Li
 Ghairika Fa-sun Wajhi 'An Mas-alati Ghayrika. Allahum'ma Rab'bal
 Baitil 'Ateeqi A'tiq Riqaabana Wa Riqaba Aabaa-ina Wa
 Um'mahaatina Minan Naari Ya Kareemu Ya Ghaf'faaru Ya 'Azeezu
 Ya Jab'baaru. Rab'bana Taqab'bal Min'na In'naka Antas Samee'ul
 'Aleemu Wa Tub 'Alaina In'naka Antat-Tawaabur Raheem.
 Allahum'ma Rab'ba Haadhal Baitil 'Ateeqi A'tiq Riqaabana Minan
 Naari Wa A'idhna Minash Shaitaanir Rajeem, Wa Akfina Kul'la Soo-
 iw Wa Qan'ni'na Bima Razaqtana Baarik Lana Fee-ma A'taytana.
 Allahum'maj'alna Min Akrami Wafdika Alaika. Allahum'ma Lakal
 Hamdu 'Alaa Ne'maa-ika Wa Afdalu Salaatika 'Alaa Sayyidi
 Ambiyaa-ika Wa Jamee'i Rusulika Asfiyaa-ika Wa 'Alaa Aalihi Wa
 Sahbihi Wa Awliyaa-ika

O Allah! I Am Standing At Your Door (Grand Gate) And I Am
 Embracing Your Court, Hopeful of Your Mercy And Fearful of Your
 Wrath. O Allah! Make My Hair And My Body Haraam (Forbidden)
 Upon The Fire of Hell. O Allah! Just As You Protected My Face From

Prostrating Before Any One (Other Than You), Likewise Protect Me From Asking From Other Than You. O Allah! O Rab'b of This Free House, Free Our Necks And The Necks of Our Fathers And Forefathers And The Necks of Our Mothers, From Hell (i.e. grant us all salvation from hell) O Most Generous! O Most Forgiving! O Most Magnificent! O Almighty! O My Rab'b! Accept From Us. Indeed You Are All Hearing, All Seeing. And Accept My Repentance, Indeed You Are The Acceptor of Repentance, Most Compassionate. O Allah! O Rab'b of This Free House! Free Our Necks From Hell, And Grant Us Refuge From Shaitaan The Cursed, And Protect Us From All Evil; And Let Whatever You Have Given Us Be Sufficient (For Us), And Grant Abundant Blessings In That Which You Have Given Us, And Include Us Amongst Your Honourable Delegation. O Allah! All Praise Is For You Alone, For All Your Bounties; And The Grandest Duroods Upon The Leader of The Ambia And All Your Rasools And All Your Blessed Elite Servants And Upon His Noble Family And His Companions And Upon Your Awliya (The Saintly Personalities).

LAW 20: To approach the Multazam after the Namaaz of Tawaaf is applicable in the Tawaaf after which there is Sa'ee; and that (Tawaaf) after which there is no Sa'ee, embrace the Multazam before the Namaaz, and then proceed to the Maqaam e Ibrahim and perform the Two Raka'at Namaaz (Salaah).

PRESENCE AT ZAM-ZAM

18. Then approach the Well of Zam-Zam and if possible, pull up one pail (of water). If this is not possible, then take it from those distributing it. Then whilst standing, face the Kaa’ba and in three breaths drink as much as you can drink, to a stomach full. Every time, commence with Bismillah and end with Alhamdu Lillah, and every time raise your eyes and look towards the Kaa’ba Mu’azzamah. The remaining water should be applied on the face, head, and rest of the body, and when drinking Zam-Zam, make Dua, since Dua is accepted during this time. Rasoolullah ﷺ said, **‘With Whatever Intention One Drinks Zam-Zam, It Is For That.’**

During this time, recite this Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَعَمَلًا مُتَقَبَّلًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Allahum’ma In’ni As-aluka ‘Ilman Naafi’aw Wa Rizqaw Waasi’aw
Wa ‘Amalam Mutaqab’balaw Wa Shifaa-am Min Kul’li Daa’

O Allah! I Ask You For Beneficial Knowledge, Abundant Sustenance,
Accepted Actions, And Cure From Every Illness

Otherwise, recite the same Dua e Jaame’. You should drink Zam-Zam as often as possible whilst you are in Makkah Mu’azzamah. At times, drink it to be protected from the thirst of Qiyaamah, at times drink it with the intention of being spared from the punishment of the grave, and at times drink it for increasing the love of the Beloved Rasool ﷺ, and at times for abundance in sustenance, and at times for the cure of illnesses and sometimes drink it for gaining knowledge and for all special needs etc.

Note: Nowadays the well of Zam-Zam is sealed off to the public and Zam-Zam is available in the Haram in containers. You may drink from there.

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

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

SA'EE AT SAFA AND MARWAH

21. Now, if you are not facing any excuse such as tiredness (fatigue) etc. then either commence (The Sa'ee) immediately, or take some rest, and then proceed to Safa Marwah to perform the Sa'ee. In doing so, return to the Hajr e Aswad and like you did before, read the Takbeer etc. and kiss it or perform the routine explained earlier and if not possible, then direct your face towards it and say:

اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ

Allahu Akbaru Wa Laa Ilaaha Il'I-Allahu Wal Hamdu Lillah

Then, whilst reciting Durood, proceed immediately from Baabus Safa towards Safa. When exiting the Door of The Masjid, first exit with the left foot and then place the right foot into the shoe. This is the manner of exiting any Masjid, (and recite the same Dua which has been stipulated for reciting when exiting a Masjid).

LAW 21: If one does not have an excuse (i.e. a valid reason), it is Makruh to not perform the Sa'ee at this time (i.e. after completing the Tawaaf etc.) as it is contrary to the Sunnat. **[Mansak]**

LAW 22: When one is to perform Sa'ee after Tawaaf, then approach the Hajr e Aswad and perform Istilaam and then proceed to perform Sa'ee, and if one is not going to perform Sa'ee, then there is no need to do Istilaam. **[Alamgiri]**

LAW 22: It is Mustahab to go from Baabus Safa for Sa'ee, and it is this which is easier as well. If one goes through the other doors, the Sa'ee is still valid. **[Alamgiri]**

22. Engrossed in Zikr and Durood, ascend the stairs of Safa at a height from where the Kaaba is visible, and this is visible from the first stair [Nowadays, it is visible when you are at the top end of Safa].

In other words, if building and walls were not erected here, then the Kaa'ba Mu'azzamah could be seen from here. There is no need to climb higher than this. In fact, it is the action of the deviants which is contrary to the Madhab of the Ahle Sunnat wa Jama'at, and the action of the ignorant ones, that they climb all the way to the uppermost stair.

Then facing the Kaa'ba, like in Dua, raise both hands up to the shoulders and make Tasbeeh and Tahleel, and recite Durood and Dua for an extended period as it is a place of acceptance.

You should also recite Dua-e-Jaame here. Whilst reciting Zikr and Durood Shareef, proceed towards Marwah.

Before ascending the stairs, recite this Dua:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ 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

I Am Commencing With That, Which Allah First Stated: [Verily, The (Mount) Safa And The (Mount) Marwah Are From Amongst The (Grand) Signs of Allah. Therefore, Whoever Performs Hajj Or Umrah of This Sanctified House, There Is No Sin Upon Him, That He May Perform The Ritual Circuits Between Them. And Whosoever Does Any Virtuous Act Voluntarily, Then Allah Is The Giver of Reward For Virtuous Deeds, All Knowing. [Surah Al-Baqarah (2), Verse 158]

Then facing the Kaa'ba Mu'azzamah, like in Dua, raise both hands up to the shoulders and remain here for the amount of time that it takes to recite a Mufas'sal Surah (short spaced out Surahs at the end of the Qur'an) or fifty verses of Surah Baqarah.

Also, recite Tasbeeh, Tahleel, Takbeer and Durood and make Dua for yourself and for your friends (and relatives) and for all the Muslims, as it is a place of acceptance of Dua.

You may also recite the following Dua:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ اللَّهُ عَلَى مَا
 هَدَانَا الْحَمْدُ لِلَّهِ عَلَى مَا آوَلَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَلْهَمَنَا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا
 كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 يُحْيِي وَيُمِيتُ وَهُوَ سَمِيعٌ بَصِيرٌ لَا يَنْبُتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
 صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ
 مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ -

Allahu Akbar, Allahu Akbar, Allahu Akbar, Laa Ilaaha Il'I-Allahu Wal-
 Allahu Akbaru Wa Lil'laahil Hamd. Alhamdu Lil'laahi 'Alaa Maa
 Hadaana, Alhamdu Lil'laahi ' Alaa Maa Awlaana, Alhamdu Lil'laahi
 'Alaa Maa Alhamanaa, Alhamdu Lil'laahil Ladhee Hadaana Li-
 Haadha Wa Maa Kun'na Li Nahtadiya Lau La An Hadaana-Allahu Laa
 Ilaaha Il'I-Allahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa
 Lahul Hamdu Yuhyi Wa Yumeetu Wa Huwa Hay'yul Laa Yamootu Bi
 Yadihil Khairu Wa Huwa 'Alaa Kul'li Shay-in Qadeer. Laa Ilaaha Il'I-
 Allahu Wahdahu Sadaqa Wa'dahu Wa Nasara Abdahu Wa A'az'za

Jundahu Wa Hazami Ahzaaba Wahdahu Laa Ilaaha Il'I-Allahu Wa
Laa Na'budu Il'la Iy'yaahu Mukhliseena Lahud'Deena Wa Lau
Karihal Kaafiroon.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ ۗ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ- أَللَّهُمَّ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَوَفِّيَنِي
وَأَنَا مُسْلِمٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ-

Fa Subhaan'Allahi Heena Tumsoona Wa Heena Tusbihoona Wa
Lahul Hamdu Fis Samawaati Wal Ardi Wa 'Ashiy'yaw Wa Heena
Tuzheeroon. Yukhrijul Hay'ya Minal May'yiti Wa Yukhrijul May'yita
Minal Hay'yi, Wa Yuhyil Arda Ba'da Mautihaa Wa Kadhaalika
Tukhrajoon. Allahum'ma Kama Hadaytani Lil Islam, As-Aluka Al-Laa
Tanzi'ahu Min'ni Hat'ta Tawaffaani Wa Ana Muslimun.
Subhaan'Allahi Wal Hamdu Lil'laahi Wa Laa Ilaaha Il'I-Allahu Wal-
Allahu Akbar, Wa Laa Hawla Wa Laa Quw'wata Il'la Bil'laahil 'Aliyil
'Azeem

اللَّهُمَّ أَحْيِنِي عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّةِهِ
وَأَعِدَّنِي مِنْ مُضَلَّاتِ الْفِتَنِ ۗ اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُحِبُّكَ وَيُحِبُّ رَسُولَكَ وَأَنْبِيَآئَكَ
وَمَلَائِكَتَكَ وَعِبَادَكَ الصَّالِحِينَ اللَّهُمَّ يَسِّرْ لِي الْيُسْرَى وَجَنِّبْنِي الْعُسْرَى اللَّهُمَّ أَحْيِنِي عَلَى

سُنَّةِ رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَتَوَقَّيْ مُسْلِمًا وَالْحَقِيقِي بِالصَّالِحِينَ
وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Allahum'ma Ahyini 'Alaa Sun'nati Nabi'yika Muhammadin Sall
Allahu Ta' aala Alaihi Wa Sallama Wa Tawaf'fani 'Alaa Mil'latihi Wa
A'idhni Mim Mudil'laatil Fitani. Allahum'maj'alna Mim'may
Yuhib'buka Wa Yuhib'bu Rasoolaka Wa Ambiyaa-aka Wa Malaa-
ikataka Wa 'Ibaadakas Saaliheen. Allahum'ma Yas'sirlil Yusra Wa
Jan'nibniyal 'Usra. Allahum'ma Ahyini 'Alaa Sun'nati Rasoolika
Muhammadin Sall Allahu Ta'aala Alaihi Wa Sallama Wa Tawaf'fani
Muslimaw Walhiqni Bis Saaliheena Waj'alni Miw Warathati
Jannatin Na'eemi Waghfirli Khatee-ati Yaumad Deen.

اللَّهُمَّ إِنَّا نَسْتَعِدُّكَ إِيمَانًا كَامِلًا وَقَلْبًا خَاشِعًا وَنَسْتَعِدُّكَ عِلْمًا ثَابِتًا وَبِقِيَّتِنَا صَادِقًا
وَدِينَنَا قَيِّمًا وَنَسْتَعِدُّكَ الْعُقُودَ وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ وَنَسْتَعِدُّكَ تِبَاعًا الْعَافِيَةَ وَنَسْتَعِدُّكَ
دَوَامَ الْعَافِيَةِ وَنَسْتَعِدُّكَ الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْتَعِدُّكَ الْغِنَى عَنِ النَّاسِ اللَّهُمَّ صَلِّ
وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ خَلْقِكَ وَرِضَا نَفْسِكَ وَزِينَةَ
عَرْشِكَ وَمَدَادَ كَلِمَاتِكَ كُلِّمَا ذَكَرَكَ الذَّاكِرُونَ وَعَقَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ

Allahum'ma In'na Nas-aluka Imaanana Kaamilaw Wa Qalban
Khaashi'aw Wa Nas-aluka 'Ilman Naafi'aw Wa Yaqeenan Saadiqaw
Wa Deenan Qay'yimaw Wa Nas-alukal 'Afwa Wal 'Aafiyata Min
Kul'li Baliy'yatiw Wa Nas-aluka Tamaamal 'Aafiyati Wa Nas-aluka
Dawaamal 'Aafiyati Wa Nas-alukash Shukra 'Alal 'Aafiyati Wa Nas-
alukal Ghinaa 'Anin Naasi. Allahum'ma Salle Wa Sallim Wa Baarik
'Alaa Sayyidina Muhammadiw Wa 'Alaa Aalihi Wa Sahbihi 'Adada

Khalqika Wa Ridaa Nafsika Wa Zinata Arshika Wa Midada Kalimaatika Kul'lama Dhakaraka Dhaakiroona Wa Ghafala 'An Dhikrikal Ghaafiloon.

Allah Is The Greatest! Allah Is The Greatest! Allah Is The Greatest! There Is None Worthy of Worship Except Allah, And Allah Is The Greatest, And For Allah Alone Is All Praise.

All Praise Is Due To Allah, For He Has Guided Us. Praise Be To Allah For That Which He Has Given Us. Praise Be To Allah, For He Has Divinely Inspired Us. Praise Be To Allah, Who Granted Us This Guidance, For If Allah Had Not Guided Us, We Would Have Not Received Guidance. There Is None Worthy of Worship Except Allah, Who Is Alone, Without Any Partner. For Him Alone Is The Kingdom And For Him Alone Is All Praise. He Alone Gives Life And Causes Death, And He Is Self-Existing And Does Not Die. All Good Is In His Divine Control, And He Has Divine Power Over All Things. There Is None Worthy of Worship Except Allah, Who Is Alone. He Has Been True To His Promise And Assisted His Servant, And He Granted Dominance To His Army, And Alone He Defeated The Congregation of Unbelievers. There Is None Worthy of Worship Except Allah. We Worship Him Alone, Regarding The Deen Being Purely For Him, Even Though The Unbelievers Regard It As Vile.

So, Glorify Allah, When Entering Into The Evening (Maghrib And Esha), And When Entering The Morning (Fajr Namaaz). And His Praise Is In The Skies And The Earth; And When A Portion Of The Day Remains (Asr Namaaz) And When Noon Appears (Zuhr Namaaz). He Brings Forth The Living From The Dead, And He Brings Forth The Dead From The Living, And He Gives Life To The Earth After Its Death, And You Too Will Be Brought Forth In The Same Way.

O Allah! I Ask of You That Just As You Guided Me To Islam, Do Not Separate It (Take It Away) From Me, Until You Finally Grant Me Death On Islam. All Glory And All Praise Is For Allah, And There Is None Worthy of Worship Except Allah, And Allah Is The Greatest; And There Is No Avoiding Sin And There Is No Power of Good, Except With The Help of Allah, Who Is The Most Exalted, The Almighty. O Allah! Keep Me Alive Upon The Sunnat of Your Nabi ﷺ and Give Me Death On His Way (His Deen), And Protect Me From The Deviance of Strife. O Allah! Make Me of Those Who Love You, And Who Love Your Rasool And The Ambia And The Angels And The Pious Servants. O Allah! Bless Me With Ease And Protect Me From Hardships. O Allah! Keep Me Alive Upon The Sunnat of Your Rasool Muhammad ﷺ And Let Me Die As A Muslim, And Unite Me With The Pious Ones, And Make Me Heir To Holy Paradise, And Forgive My Sins On The Day of Resurrection. O Allah! We Ask You For Perfect Imaan (Faith) And A Heart Which Fears (You), And We Ask You For Beneficial Knowledge, True Conviction And The Righteous Deen, And We Ask You For Protection And Safety From Every Calamity And Difficulty, And We Ask You For Complete Safety, And For Eternal Safety And To Be Grateful For (This) Safety, And We Ask That You Make Us Independent of The People. O Allah! Send Down Durood And Salaams And Blessings Upon Our Master Muhammad ﷺ And Upon His Noble Family And His Companions, Equal To Your Creation, And Your Pleasure, And Equal To The Weight of Your Arsh, And As All-encompassing As Your Words, For As Long As Those Who Make Your Zikr Continue To Make Your Zikr, And For As Long As The Heedless Remain Heedless of Your Zikr (Remembrance).

In Dua, your palms should be facing the sky, and not like some of the ignorant ones do, by facing their palms towards the Kaa'ba and most of the Mutaw'wif raise their hands to their ears, then release their hands, and they do this thrice. This too is an incorrect procedure. You should raise your hands once for Dua, and you should keep them

raised for as long as you are engrossed in Dua. When you have completed making Dua, then release your hands. Thereafter make the intention (Niyyat) for Sa'ee. The Niyyat is as follows:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَسِّرْ لِي وَتَقَبَّلْهُ مِنِّي

Allahum'ma In'ni Ureedul Sa'ya Bainsa Safa Wal Marwati
Fayas'sirhu Li Wa Taqab'balhu Min'ni

**O Allah! Indeed I Have Intended Sa'ee Between Safa And Marwah,
Make It Easy For Me, And Accept It From Me**

23. Then after descending from Safa, proceed towards Marwah. Continuously recite Zikr And Durood. When approaching the first column (green light), which is at a slight distance from Safa, which is marked by a green sign on the left side of the Masjid Shareef Wall (Note: Nowadays there are green lights on the top, i.e. near the roof). Here, (the men) should start running from this point forth (i.e. from the first set of green lights), until you have passed the second sign (i.e. the second green light). (Note: Do not run so fast that you cause harm to anyone else).

The Dua which should be read here is as follows:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعَلَّمْ ط وَتَعَلَّمْ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ الْأَعْلَى الْأَكْرَمُ ط اللَّهُمَّ
اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيْ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ يَا مُجِيبَ الدَّعَوَاتِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ ط رَبَّنَا إِنِّي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Allahum'maghfir Warham Wa Tajaawaz 'Am'ma Ta'lamu, Wa Ta'lamu Maa Laa Na'lamu In'naka Antal A'azul Akram. Allahum'maj'alhu Haj'jam Mabrooraw Wa Sa'yam Mashkooraw Wa Zambam Maghfoora. Allahum'magh Firli Wa Li Waaliday'ya Wa Lil Mo'mineena Wal Mo'minaati Ya Mujeebud Da'waat. Rab'bana Taqab'bal Min'na In'naka Antas Samee'ul 'Aleem Wa Tub Alaina In'naka Antat Tawaabur Raheem. Rab'bana Aatina Fid Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina Adhaaban Naar.

O Allah! Forgive, Have Mercy And Overlook That Which You Know, And You Know That, Which We Know Not. Indeed You Are The Most Honourable, The Merciful. O Allah! Make This An Accepted Hajj And Acknowledged Sa'ee (Striving), And Forgive (Our) Sins. O Allah! Forgive Me And My Parents And All The Believing Men And The Believing Women, O You Who Accepts Duas, O Rab'b! Accept It From Us. Indeed, You Are All Hearing, All Seeing, And Accept Our Duas (Supplications). Indeed You Are The Acceptor of Repentance, The Most Merciful. O Allah! Grant Us Goodness In This World And Goodness In The Hereafter, And Save Us From The Fire of Hell.

24. After Passing The Second Milestone (i.e. Green Light), slow down (until you reach Marwah) and repeatedly recite this Dua:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْخَبْرُ يُحْيِي وَيُمِيتُ وَهُوَ سَمِيعٌ عَلِيمٌ
بِيَدِهِ الْخَبْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa Ilaaha Il'l-Allahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Yuhyi Wa Yumeetu Wa Huwa Hay'yul Laa Yamootu Bi Yadihil Khairu Wa Huwa 'Alaa Kul'li Shay-in Qadeer.

There Is None Worthy of Worship Except Allah, Who Is Alone, Without Any Partner. For Him Alone Is The Kingdom And For Him Alone Is All Praise. He Alone Gives Life And Causes Death, And He Is Self-Existing And Does Not Die. All Good Is In His Divine Control, And He Has Divine Power Over All Things.

Stand on the first step or close to it at Marwah, and if you stand on the ground near it, this will be regarded as climbing onto Marwah, thus do not become completely parallel to the wall as this is the manner of those who do not know. Even though here as well, due to the Kaa'ba being blocked and not being visible because of the buildings etc. turn towards the Kaa'ba (i.e. face it) and do as you did at Safa. In other words, here as well engross yourself in recitation of Tasbeeh, Takbeer, Hamd, Thana and Durood, and make Dua here. This is now one circuit. (In other words, one will go from Safa to Marwah, which is one circuit, and then back to Safa. Every time you go back to Safa you have completed two Circuits. The Last Circuit will be from Safa and will end at Marwah).

25. Then from here, proceed to Safa, whilst being engrossed in Zikr and Durood, and whilst making Dua. When you reach the green milestone (i.e. Green Light) then run just as you did earlier and after passing through both milestones (Green Lights), slow down, and continue going back and forth from Safa to Marwah until you have completed seven circuits. The seventh circuit should end at Marwah. Every circuit should be done in this manner. This is known as Sa'ee. If you did not run between the two milestones or if you ran all the way from Safa to Marwah, then you have erred, because the Sunnat has been omitted, but this will not make Dam of Sadqa Waajib, and there is also no Iztiba in the Sa'ee. If you are unable to run between the two milestones, then wait a while until the crowd becomes less and you are able to run, and if the crowd does not lessen even after waiting for a while, then walk swiftly like those who are running, and

if you are on a conveyance due to some excuse (i.e. valid reason) during Sa'ee, then increase the speed of the conveyance between them (the milestones), but be careful not to hurt or cause discomfort to anyone, as to do so is Haraam (Forbidden).

LAW 24: If you commenced the Sa'ee from Marwah (instead of from Safa), then the first circuit which was from Marwah to Safa, will not be counted. Now, when you go from Safa to Marwah, it will be counted as the first circuit (i.e. one lap). **[Durr e Mukhtar, Alamgiri]**

LAW 25: (The ruling regarding) the person who became unconscious before entering the state of Ehraam and his friends (companions) tied the Ehraam on behalf of him, then his companions are permitted to perform the Sa'ee on his behalf as his proxy. **[Mansak]**

LAW 26: The condition for Sa'ee is that it should be done after completion of the entire (seven circuits of the) Tawaaf or after most of the circuits. Thus, if one performed Sa'ee before the Tawaaf or after three circuits (of Tawaaf), it will not be done (i.e. it is invalid), It is also a condition to be in the state of Ehraam before the Sa'ee, be this the Ehraam of Hajj or the Ehraam of Umrah. The Sa'ee cannot be done before Ehraam, and if the Sa'ee of Hajj is done before Wuqoof e Arafah, then it is also a condition to be in the state of Ehraam at the time of Sa'ee as well. And if it is done after the Wuqoof e Arafah, then it is Sunnat, that the Ehraam should have already been opened. And the Ehraam is Waajib in the Sa'ee of Umrah. In other words, if after the Tawaaf, he had his hair removed, and he then made Sa'ee, then the Sa'ee is regarded valid, but because a Waajib has been omitted, the Dam (expiation) is Waajib. **[Lubaab]**

LAW 27: Tahaarat (to be in a pure state) is not a condition for Sa'ee. A woman in the state of Haidh (menstruation) and a Junub (one who requires the compulsory bath) can also perform Sa'ee. **[Alamgiri]**

LAW 28: It is Waajib to perform the Sa'ee on foot, on the condition that one does not have an 'Uzr (i.e. a valid Shar'i excuse). Thus, if one went on a conveyance (wheelchair etc.), or in a small palanquin etc. or he did not walk on foot, but he went dragging himself, then in the condition of having an 'Uzr, it is excused. However, if he did so without any 'Uzr (valid excuse), then to give the Dam (expiation) is Waajib (compulsory). **[Lubaab]**

LAW 29: The Satr e Awrat (covering of the required parts of the body) is Sunnat in Sa'ee. In other words, even though it is Fard to cover the Satr, but in this state, with the exception of it being Fard, it is also Sunnat. Therefore, if the Satr is left open, then because of this the Kaffarah will not be Waajib, but there will be one sin for omitting that which is Fard, and the second is for the omission of the Sunnat. **[Mansak]**

EXTREMELY IMPORTANT ADVICE

I (Sadrush Shariah عبد الرحيم) have personally seen some women who perform Sa'ee very shamelessly, with their wrists (forearm) and their neck open (i.e. visible) and they do not even reflect, that to commit a sin in Makkah Mu'azzamah is something which is extremely serious, for here, just as one good deed is equivalent to one hundred thousand (good deeds), likewise one sin is equivalent to one hundred thousand (sins). In fact, here they (these women) even remain like this in front of the Kaa'ba Mu'azzamah. I have even seen them perform Tawaaf in this state, whereas in addition to the permanent Fard action, to cover the Satr in Tawaaf, is also Waajib.

So, due to omitting a second Waajib, they are committing two sins, and that too, where are they committing these sins? (They are doing this) in front of 'The Baitullah' and in the actual state of Tawaaf. In fact, whilst performing Tawaaf, some women push themselves amongst the men, especially while trying to kiss the Hajr e Aswad.

Their bodies are continuously touching the bodies of the men (in such a situation), but they do not bother about this. Even though Tawaaf and kissing the Hajr e Aswad etc. are done to attain Sawaab (reward), but instead of Sawaab, these women are acquiring sin. Thus, the Huj'jaaj should pay special attention to these matters, and they should strictly prohibit the women who are with them, from such (shameless) actions.

LAW 30: It is Mustahab (desirable / preferred) to perform Sa'ee while in the state of Wudu, and the clothing should also be pure, and the body should also be pure from all forms of impurities, and before commencing the Sa'ee, the Niyat should be made. **[Mansak]**

LAW 31: If it is not in the Makruh time, then it is better to go into the Masjid Shareef after the completion of the Sa'ee, and to perform two Raka'ats of Namaaz (there). **[Durr e Mukhtar]**

Imam Ahmed, Ibn Majah and Ibn Hib'baan report from Mut'talib Ibn Abi Wada'aa. He says, I saw that when Rasoolullah ﷺ completed performing the Sa'ee (seven circuits between Safa and Marwah), He ﷺ came in front of the Hajr e Aswad and performed two Raka'ats of Namaaz on the edge of the Mataaf. **[Musnad Imam Ahmed]**

LAW 32: The seven circuits of Sa'ee should be done one after the other. If each was done separately, then it should be repeated, and the seven circuits should now be done, because the Sunnat has been omitted by not doing it one after the other. However, if while performing the Sa'ee the Jama'at commenced or a Janaazah arrived, then stop the Sa'ee and become occupied in Namaaz. After Namaaz, continue from where you left off and complete it. **[Alamgiri]**

LAW 33: To have futile and worthless discussions during Sa'ee is extremely inappropriate. This should not be done at any time, and more so it should not be done during this time, when one is in the state of Ibaadat. It should be noted that Umrah refers to these actions of Tawaaf and Sa'ee. For those performing Qiraan and Tamat'tu, this is counted as their Umrah, and for those performing Ifraad, this is their Tawaaf e Qudoom. In other words, it is the respect which is paid for being blessed with being present in the Grand Court.

LAW 34: If the person who is performing Hajj, went to 'Arafaat before going to Makkah, then the Tawaaf e Qudoom has fallen away, but he has erred, for the Sunnat has been omitted. However, Dam etc. is not Waajib. **[Jauhira, Raddul Muhtar]**

26. The Qaarin, in other words, the person who performed Qiraan, should make a further Tawaaf and Sa'ee with the intention of Tawaaf e Qudoom thereafter.

27. The Qaarin as well as the Mufrid, meaning the one who tied only the Ehraam of Hajj, should remain in Makkah, by proclaiming the Lab'baik. Their Lab'baik stops on the 10th, at time of pelting the Jamraat (shaitaan). Only then will they come out of the Ehraam. This will be explained in detail a bit later.

The Mutamatti' meaning, the person performing Tamat'tu and the Mu'tamir, meaning the one who is performing simply Umrah should discontinue the Lab'baik immediately on beginning the Tawaaf of the Kaa'ba Mu'azzamah and when kissing of Hajr-e-Aswad; and after the said Tawaaf and Sa'ee, he should perform Halq (remove the hair).

In other words, he should remove all the hair of the head or do Taqseer, in other words, trim the hair, and come out of the Ehraam.

SHAVING THE HEAD OR TRIMMING THE HAIR

After the above mentioned Tawaaf and Sa'ee, Halq should be performed. In other words, either the entire head should be shaved, or the hair should be trimmed, and one should exit the state of Ehraam. It is Haraam for the women to shave their hair (i.e. shave their heads). They should only have the hair trimmed slightly, in other words, equal to a finger joint. Men have the choice to either shave the entire head or trim the hair, and shaving the head is better (more virtuous). Huzoor e Aqdas ﷺ had Halq done during the Hajjatul Wada' (The Farewell Hajj), and He ﷺ made Dua of Mercy thrice for those who shave their heads, and once for those who trim their hair.

If one took with him the Qurbani animal for Mina, then it is impermissible for him to open his Ehraam after Umrah. In fact, he will remain like a Qaarin, and he should continue the Lab'baik, and he should stop the Lab'baik with 'Rami' on the 10th and then after the Qurbani, he may perform Halq or Taqseer and exit the state of Ehraam. If the Mutamatti' wishes, he may remain without Ehraam until the 8th of Zil-Hijjah, but it is more virtuous to tie the Hajj Ehraam early, if one does not feel that the days are many and he will not be able to fulfil the stringent rules of Ehraam (for so many days).

28. Note: In Tawaaf e Qudoom, Iztiba, Ramal, and Sa'ee of Safa Marwah after it, is not necessary. However, if it is not done now, then it must be done in Tawaaf e Ziyaarah, as the Tawaaf of Hajj is Fard, and this will be explained later, In'sha Allah. In Tawaaf e Ziyaarah all these actions will have to be completed and during this time the crowd will be massive. It will not be surprising if one does not get the opportunity to make Ramal or run at Mas'a. If these were completed at that time, then there is no need for it in this Tawaaf. Thus, I have categorically included it in the sequence.

WHAT SHOULD YOU DO DURING YOUR STAY

29. The Mufrid and the Qaarin (those performing Ifraad and Qiraan) have completed the Ramal and Sa'ee of Hajj in the Tawaaf e Qudoom. However, the Mutamatti' (those performing Tamat'tu) have only completed the Tawaaf and Sa'ee of Umrah. The Ramal and Sa'ee of Hajj will not be fulfilled by this, as there is no Tawaaf e Qudoom for him, as is in the case of the Qaarin, whereby he may perform these actions and in doing so, he may be released from this. However, if the Mutamatti' also wishes to perform these actions in advance and be relieved of them, then after he ties the Ehraam or Hajj, he should perform a Nafil Tawaaf, and in it, he should perform Ramal and Sa'ee. Now, he too will not have to do these actions in Tawaaf e Ziyaarat.

30. Now all the Huj'jaaj (be he a Qaarin, Mutamatti' or Mufrid) will be waiting in Makkah Mu'azzamah, for the 8th of Zil-Hijjah to go to Mina. Whilst present there, make as many Tawaafs as possible, without Iztiba, Ramal and Sa'ee. This is the best Ibaadat for those who come from outside (i.e. foreign Huj'jaaj who come from outside the Meeqaat). After every seven circuits, two Raka'ats of Namaaz should be performed at the Maqaam e Ibrahim عليه الصلاة والسلام.

31. It is more appropriate and a manner of cautiousness to take the women who are with you for Tawaaf around 10pm or 11pm at night, when the crowds have become somewhat less. The same should be done for Sa'ee at Safa Marwah as well.

32. The women should perform their Namaaz in their rooms. When the women go for Namaaz to both the Blessed Masjids, with the objective of attaining reward, then this is their ignorance. Huzoor ﷺ Himself said, **'The women receive a greater reward for performing their Namaaz at home, compared to in a Masjid.'**

However, every night while in Makkah Mu'azzamah, the women should make Tawaaf once, and every morning and evening until they are in Madina Tayyibah, they should continuously present themselves to offer Salaat o Salaam.

33. Now, or when returning from Mina, no matter how many times your sight falls upon the Kaa'ba Mu'azzamah, during the day and night, proclaim thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

La Ilaaha Il'I-Allahu Wa-Allahu Akbar

**There is none worthy of worship, Except Allah,
And Allah is The Greatest**

Also, send Durood (in abundance) upon Nabi ﷺ and make Dua, for it is a time of acceptance.

HARAAM (FORBIDDEN) ACTIONS DURING TAWAAF

34. Even if one is making Nafil Tawaaf, the following things are Haraam (prohibited) in it:

34.1. To make Tawaaf without Wudu.

34.2. For one quarter of any of the Satr (hidden portion of the body) to be exposed; for example, the thigh, or the ear or wrists (forearm) of a free female.

34.3. To make Tawaaf whilst on a conveyance, or whilst being carried in someone's arms, or whilst on someone's shoulders, without a valid compelling reason.

34.4. To drag yourself whilst sitting, or to walk on your knees, without an 'Uzr (i.e. valid excuse of the Shari'ah).

34.5. To make Tawaaf in the opposite direction, with the Kaa'ba being on your right-hand side.

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

34.7. To perform less than seven circuits.

MAKRUH ACTIONS IN TAWAAF

35. These things are Makruh in Tawaaf:

35.1. To talk unnecessarily

35.2. To sell

35.3. To buy

35.4. To recite any poetic stanza except for Hamd, Na'at and Manqabat.

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

35.6. To make Tawaaf in Na-Paak (impure) clothes.

35.7. Not to kiss the Hajr e Aswad.

35.8. And not to make Iztiba.

35.9. Or not to make Ramal at the places where they have been commanded.

35.10. To take long breaks between the circuits. In other words, one performed a few circuits and then waited a long while, or if one became engrossed in something else, and then did the rest of the circuits thereafter (i.e. later). However, if the Wudu breaks, then one should make fresh Wudu and come back, or if the Jama'at has commenced and he has not performed his Namaaz as yet, then he should join the Jama'at. He may even pause the Tawaaf and join the Janaazah Namaaz, and he can complete the remaining (circuits) from

where he left off. Similarly, if he needs to pass urine or stool, he should go (to fulfil this need) and then perform fresh Wudu and complete the remaining (circuits).

35.11. To commence another Tawaaf even though the prescribed Raka'ats are not performed after a Tawaaf (seven circuits); unless it is in the disapproved (Makruh) time, such as in the time between Subh o Saadiq and Sunrise, or after performing Asr Namaaz until the time of sunset, because to perform numerous Tawaafs without pausing for Namaaz is permitted. However, after the disapproved time has passed, the two Raka'ats should be read, and if one forgetfully commenced a second Tawaaf, without performing the Raka'ats of the first Tawaaf, then if he has not completed one circuit as yet, he should leave it and perform the Namaaz, and if he has completed the completed circuit, then he should complete that Tawaaf and then perform the Namaaz.

35.12. To make Tawaaf when the Imam is delivering the Khutbah (Sermon).

35.13. To make Tawaaf during the Fard Jama'at. However, if you have completed Namaaz in the first Jama'at, it is allowed to make Tawaaf during the other Jama'ats, and you are permitted walk in front of the Namaazis (worshippers) as well, since Namaaz is similar to Tawaaf (i.e. it is Ibaadat).

35.14. To eat anything during Tawaaf.

35.15. To make Tawaaf whilst having the need to answer the call of nature (i.e. pass urine or stool) or the urge to pass air.

LAWFUL (PERMISSIBLE) ACTIONS DURING TAWAAF AND SA'EE

36. The following are Mubah (lawful) both in Tawaaf and Sa'ee:

36.1. To convey Salaam.

36.2. To reply to Salaam.

36.3. To speak out of necessity.

36.4. To ask any Fatawa (Islamic Verdicts).

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

36.6. To drink water

36.7. To read poetic verses of Hamd, Na'at and Manqabat softly, and one is also permitted to eat during Sa'ee.

MAKRUH (DEFECTIVE) ACTIONS DURING SA'EE

37. The following actions are Makruh (defective) in Sa'ee:

37.1. To unnecessarily take a break between the circuits of Sa'ee. However, one may do so to join the Jama'at or Janaazah Namaaz. One may break the circuit to answer the call of nature, or to make fresh Wudu even though Wudu is not necessary in Sa'ee.

37.2. To buy or sell (i.e. to do business transactions).

37.3. Unnecessary conversation.

37.4. Not to climb (ascend) on Safa, Marwah.

37.5. For men not to run in Mas'a without an 'Uzr (valid excuse).

37.6. To perform Sa'ee after a very lengthy delay after Tawaaf.

37.7. Not to hide the private ornaments of the body (i.e. the Satr).

37.8. In Sa'ee, to look around frantically as if anxious is Makruh, and in Tawaaf, it is Makruh to a greater degree.

THE DIFFERENCE BETWEEN MALES AND FEMALES, DURING TAWAAF AND SA'EE

38. In the laws of Tawaaf and Sa'ee, the females are also included in all the rulings which are applicable for the males, except for the following:

38.1. Iztiba

38.2. Ramal

38.3. Running at Mas'a. These three actions are not applicable to females.

38.4. To kiss the Sang e Aswad when there is a hindrance.

38.5. Or to touch the Rukn e Yamaani.

38.6. Or to go close to the Kaa'ba.

38.7. Or to look into the well of Zam-Zam.

38.8. Or for her to try and fill water by herself. If these actions can be accomplished without touching (rubbing against) the body of Ghayr Mahrams, then well and good. Otherwise, for them (the females) to remain at a distance is best.

DEPARTING TO MINA AND WUQOOF AT 'ARAFAH

Almighty Allah says,

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا لِلَّهِ ۚ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٩﴾

O The Quraish Tribe! The Matter of Fact Is Then This, That You Too Must Return (Depart) From There, Where The People Return (i.e. From 'Arafaat), And Supplicate For Forgiveness From Allah. Verily Allah Is Most Forgiving, Most Merciful. [Surah Al-Baqarah (2), Verse 199]

HADITH 1: It is reported in Sahih Bukhari and Sahih Muslim from Ummul Mo'mineen Siddiqah رضي الله عنها that the Quraish and all those who followed their way, used to perform Wuqoof in Muzdalifah, and all the Arabs performed Wuqoof at 'Arafaat. When Islam arrived; Almighty Allah Commanded Nabi ﷺ, proceed to 'Arafaat make Wuqoof (there) and then to return from there.

HADITH 2: It is the Hadith of Hajjatul Wada' is reported from Jaabir bin Abdullah رضي الله عنه in Sahih Muslim Shareef that, the people departed to Mina on Yaumut Tarwiyah (i.e. the 8th of Zil-Hijjah), and Huzoor e Aqdas ﷺ performed Namaaz (Salaahs) of Zuhr, Asr, Maghrib, Esha and Fajr in Mina, and then waited (i.e. stopped) for a while until the sun rose.

He then commanded that a dome (tent) be erected in Nimrah (or Namirah). Thereafter, Huzoor ﷺ departed from here, and the Quraish assumed that He ﷺ would perform Wuqoof at Muzdalifah, just as the Quraish did during the period of ignorance, but

Rasoolullah ﷺ proceeded beyond Muzdalifah, until He ﷺ reached Arafah. Here in Namirah, the tent had been erected. He remained therein until the Sun had descended from the zenith, and the camel was saddled for Him ﷺ. He then proceeded into the valley and delivered the Khutbah (the Sermon). Thereafter Bilal رضي الله عنه called out the Azaan and the Iqaamat. Huzoor ﷺ performed the Zuhr Namaaz, then the Iqaamat was given and He ﷺ performed the Asr Namaaz, and He ﷺ did not read anything between both the Namaaz. He ﷺ then proceeded to the Mauqif and performed Wuqoof, until the sun had set.

HADITH 3: It is reported in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said, I performed Wuqoof here, and the entire 'Arafaat is a place of Wuqoof (i.e. a standing place), and I performed Wuqoof at this place, and the entire Muzdalifah is a place of Wuqoof.

HADITH 4: Muslim, Nasa'i, Ibn Majah and Razeen report from Ummul Mo'mineen Siddiqah رضي الله عنها that Rasoolullah ﷺ said, Allah does not free His servants from Hell, more than He does on the Day of Arafah. He then praises their pre-eminence before the Angels.

HADITH 5: It is reported in Tirmizi on the authority of 'Amr bin Shu'aib who reports from his father, who reports from his grandfather that Rasoolullah ﷺ said, The Best Dua At Arafah And That Which I And The Ambia Before Me Made Is This:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa Ilaaha Ill'Al-lahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Wa Huwa 'Ala Kul'li Shay-in Qadeer

There is None Worthy of Worship Except Allah; He Is Alone Without Any Partner, For Him Alone Is The Kingdom, And All Praise Is For Him Alone, And He Has Divine Power Over All Things.

HADITH 6: Imam Malik reports a Mursal Narration from Talha bin Ubaidullah that Rasoolullah ﷺ said, Except for the Day of Arafah, Shaitaan (The Devil) was not seen more irrelevant, disgraced, insignificant (weak), or more furious. The reason for this is that on that day Shaitaan sees the Mercy of Allah descending, and he sees Allah Almighty forgiving the major sins of His servants.

HADITH 7: Ibn Majah and Baihaqi have reported from Ab'bas bin Mirdaas رضى الله عنه that on the evening of Arafah, Rasoolullah ﷺ made Dua of forgiveness for His ﷺ Ummah and the Dua was accepted. He (Allah) Said, 'I have forgiven them (their sins), except for the right of the servants (Huqooq ul 'Ibaad), that I will take accountability from the oppressed for the oppressed.' Huzoor ﷺ said, O Allah! If You So Will, Then You May Grant Paradise To The Oppressed And Forgive The Oppressor. This Dua was not granted on that day, then on the morning of Muzdalifah, Huzoor ﷺ repeated the same Dua, and this Dua was granted at this time. Rasoolullah ﷺ smiled upon this (acceptance).

Siddique and Farooq رضى الله عنهما said, May our parents be sacrificed upon You! What is the reason for You smiling at this time? He ﷺ said, When Iblees the enemy of Allah came to know that Almighty Allah has accepted My Dua, and He has forgiven My Ummat, he started to pour dust over his head, and he began to weep and wail in distress. I smiled (laughed) on seeing him in this state of anguish.

HADITH 8: Abu Ya'la, Baz'zaar, Ibn Khuzaima and Ibn Hib'baan reported from Jaabir رضى الله عنه that Rasoolullah ﷺ said, There is no day more exalted to Allah than the ten days of Zil-Hijjah. A person asked,

Ya Rasool'Allah ﷺ! Is this more virtuous, or is making Jihad in Allah's Way for so many days more virtuous? He ﷺ said, It is more virtuous than making Jihad in Allah's Way for this number of days, and there is no day more exalted (more virtuous) by Allah, than the Day of Arafah.

On the Day of Arafah, Almighty Allah Directs His Special Manifestations towards the sky of the earth and He Praises the grandness of the people of the earth before those in the sky (the Angels). He says to them, Look at My servants, they are covered in dust, with matted hair, in the extreme heat; they have come from afar in hope of attaining My Mercy. So, more people than those freed on the Day of Arafah, are never seen.

As per the narration of Baihaqi, it is also reported that, Almighty Allah says, I make you witness that I have forgiven them. The Angels say, Such and such persons amongst them are those who commit Haraam (Forbidden acts). Almighty Allah says, I have forgiven all of them.

HADITH 9: Imam Ahmed and Tabarani report from Abdullah Ibn Ab'bas رضي الله عنهما that a person looked towards the women on the Day of Arafah. Rasoolullah ﷺ said, Today is that day, when every person who keeps his ears, eyes, and tongue in control, will be forgiven.

HADITH 10: Baihaqi reports from Jaabir bin Abdullah رضي الله عنهما that Rasoolullah ﷺ said, Concerning the Muslim who performs Wuqoof at the Mauqif in the last portion of the day of Arafah and he then recites one hundred times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he then recites one hundred times (Surah Ikhlāas):

قُلْ هُوَ اللَّهُ أَحَدٌ

And then he recites this Durood one hundred times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَحْبُودٌ وَعَلَيْنَا مَعَهُمُ

Almighty Allah says, O My Angels! What Should That Servant of Mine Be Rewarded With, Who Praised And Glorified Me, And Who Proclaimed The Takbeer And Revered Me, And Recognised Me And Glorified Me, And Recited Durood Upon My Nabi? O My Angels! Bear Witness That I Have Forgiven Him, And I Have Accepted His Intercession Personally For Him, And If This Servant Invokes Me, Then I Will Accept His Intercession Which Is Here, For Everyone.

HADITH 11: Baihaqi reports from Abu Sulaiman Daraani that Ameer ul Mo'mineen Maula Ali كرم الله تعالى وجهه was asked about Tawaq'quf, as to why it was stipulated at that Mountain, and why was it not stipulated for the Haram? He said, The Kaa'ba is the Baitullah and the Haram is its Door (Grand Gate), So when the people came in pilgrimage to it, they were made to stand at its Door (Grand Gate), so that they may earnestly supplicate. It was then said, O Ameer ul Mo'mineen! Then what is the reason for Wuqoof at Muzdalifah? He said, when they were granted permission to come (to enter), then they were not stopped at this second entrance area, then when they supplicated further, they were commanded to perform Qurbani (Sacrifice) in Mina. Thereafter when they removed (i.e. cleansed themselves) from their dirt and grime, and they completed their Qurbanis, and they

became cleansed of their sins, then they were not granted permission to visit (make Ziyaarat) in a pure state. It was said, O Ameer ul Mo'mineen! Why is it Haraam to keep fast during the Ay'yaam e Tashreeq? Those people are the pilgrims and the guests of Allah Almighty, and it is impermissible for the guest to fast without the permission of the Host. It was said, O Ameer ul Mo'mineen! What is the reason for embracing the Ghilaaf (i.e. the Sacred Covering) of the Kaa'ba? The example of this is that when a person sins against someone (i.e. offends someone); he holds onto his clothes and humbles himself (begging), so that he may forgive him.

Now that you are aware of the Sawaab (the rewards) of Wuqoof, then now the time to cleanse yourself completely of your sins is near. Prepare yourself for this (moment) and act in accordance with the advice (which has been given).

1. THE SEVENTH OF ZIL-HIJJAH: On the 7th of Zil-Hijjah, after Zuhr Salaah, the Imam will deliver the Khutbah in Masjid e Haraam. Listen to it. During this Khutbah he will explain the laws pertaining to going to Mina, the Namaaz, Wuqoof in 'Arafaat and returning from there.

2. YAUM UT TARWIYAH: Refers to the 8th of Zil Hijjah. One, who has not as yet put on the Ehraam (i.e. entered the state of Ehraam), should now wear it and in one Nafil Tawaaf, he should make Ramal and Sa'ee, just as it has been explained earlier, and he should also give due consideration here to the rulings regarding the Ehraam which were explained earlier; such as, performing Ghusl and applying scent. One should take a bath and freshen up and then enter the Masjid ul Haraam Shareef and perform Tawaaf. Thereafter, he should perform the two Raka'at Namaaz of Tawaaf as per the custom; he should then perform a further two Raka'ats Sunnat for the Ehraam, and thereafter one should make the Niyat of Hajj and proclaim the Lab'baik.

3. When the sun rises, depart for Mina. If one has gone before sunrise, it is also permissible, but it is better to go after (sunrise), and one may even go after Zawaal as well, but he should perform Zuhr Namaaz in Mina, and if possible do this by foot, for as long as you return to Makkah Mu'azzamah, you will receive seven Crore (i.e. 70 Million) good deeds for every step. After a complete calculation (of the distance by foot), the approximate amount of Sawaab estimated was seventy-eight Kharab, forty Arab, i.e. 784000000000 (Seven Trillion Eight Hundred And Forty Million) good deeds. The Grace of Almighty Allah upon the Ummah of Our Nabi ﷺ is unlimited. والحمد لله رب العالمين

4. Recite Lab'baik, Dua and Durood Shareef and Thana (Glorify Allah) in abundance throughout this journey.

5. When Mina is in sight recite this Dua:

اللَّهُمَّ هِدِي مِنِّي فَاْمُنُّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ اَوْلِيَايَاكَ

Allahum' ma Haadhee Mina Famnun Alay'ya
Bima Mananta Bihi 'Alaa Awliyaa-Ika

**O Allah! This Is Mina, Bless Me With That Favour, With
Which You Have Favoured Your Chosen Servants (The Awliya)**

6. Stay over here at night. From the Zuhr of today up to the morning of the 9th, read five Namaaz in the Masjid e Khayf. Nowadays, some Mutaw'wifs (Hajj guides) have started a new practice whereby they do not stay in Mina on the 8th, and they leave to 'Arafaat immediately (at night). Do not listen to them and do not leave out this very

virtuous Sunnah. If the travel group insists, then they (the Mutaw'wifs) too will be compelled to stay over (with the group).

7. The eve of 'Arafaat should be spent in Mina, engrossed in Zikr and other Ibaadaat until morning. There are many days ahead for sleeping. If one cannot stay awake for the entire night, then at least read the Esha and the Fajr Namaaz with the first Jama'at, so that you may attain the reward of being awake for the entire night; and sleep with Wudu, for the soul will be elevated up to the Arsh.

Baihaqi and Tabarani etc. reported from Abdullah Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, For the one who recites this Dua on the night (Eve) of Arafah one thousand times, he will receive whatever he supplicates for from Almighty Allah, for as long he does not ask for sin or severing family ties.

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِنُهُ سُبْحَانَ الَّذِي فِي الْبَحْرِ
سَبِيلُهُ سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ سُبْحَانَ الَّذِي فِي
الْقَبْرِ قَضَاؤُهُ سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ سُبْحَانَ الَّذِي
وَضَعَ الْأَرْضَ سُبْحَانَ الَّذِي لَا مَلْجَأَ وَلَا مَنْجَا مِنْهُ إِلَّا إِلَيْهِ

Subhaanal-ladhee Fis Samaa-i Arshuhu, Subhaanal-ladhee Fil Ardi Mauti-uhu, Subhaanal-ladhee Fil Bahri Sabeeluhu, Subhaanal-ladhee Fin Naari Sultaanuhu, Subhaanal-ladhee Fil Jannati Rahmatuhu, Subhaanal-ladhee Fil Qabri Qadha-uhu, Subhaanal-ladhee Fil Hawaa-i Roohuhu, Subhaanal-ladhee Rafa'as Samaa-a, Subhaanal-ladhee Wadaa'al Arda, Subhaanal ladhee Laa Maljaa-a Wa La Manjaa-a Minhu Il'la Ilaih

Pure Is He, Whose Arsh Is In The Heights of The Sky; Pure Is He, Whose Rule Is Over The Earth, Pure Is He, Whose Corridor Is In The

Sea, Pure Is He, Whose Divine Power Is On The Fire; Pure Is He, Whose Mercy Is In Paradise; Pure Is He, Whose Pronouncement Is In The Grave; Pure Is He, Who Is The Rab'b of The Souls Which Are In The Wind; Pure Is He, Who Elevated The Sky; Pure Is He, Who Smoothened The Earth; Pure Is He, From Whose Punishment And Wrath There Is No Station of Refuge, Except Towards Him Alone.

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

He (shaitaan) wants this, that you must be embroiled in other things such as fighting distractions etc. in order to divert your mind. Even then, do not think about this (i.e. ignore it), and just think that there is some other existing thing that is causing these thoughts. You should think that, I only have intention to please my Creator 'Allah'. In'sha Allah, the accursed one will flee without causing anymore distress to you.

LAW 1: If one spent the night of 'Arafah in Makkah (i.e. the eve of the 9th) and on the 9th morning after performing Fajr, he reached 'Arafaat after passing through Mina, then the Hajj will be done (i.e. it will be valid), but he has erred, for he has omitted the Sunnat. Similarly, if he stayed in Mina at night, but he departed to 'Arafaat before Subh Saadiq (True Dawn) or before Fajr Namaaz or before sunrise, then too he has erred. And if the 8th falls on a Friday, he can still go to Mina before Zawaal, because Jumu'ah is not Fard on him, and if he is concerned about Jumu'ah, then Jumu'ah can also happen in Mina,

when the Ameer of Makkah is there, or it is established by his Governor.

9. Spend the entire journey in the recitation of Zikr and Durood. Do not make unnecessary conversation. Recite the Lab'baik in abundance whilst on the way, and after exiting Mina, recite this Dua:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَلِرَوْحِكَ الْكَرِيمِ أَرَدْتُ فَاجْعَلْ ذَنْبِي مُغْفُورًا
وَحَجَّتِي مَبْرُورًا وَأَرْحَمِي وَلَا تُخَيِّبْنِي وَبَارِكْ لِي فِي سَفَرِي وَأَقْضِ بَعْرَاتِ حَاجَتِي إِنَّكَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ اجْعَلْهَا أَقْرَبَ غَدَوَةٍ وَغَدَوَاتِهَا مِنْ رِضْوَانِكَ وَأَبْعَدَ هَا مِنْ
سَخَطِكَ، اللَّهُمَّ إِلَيْكَ غَدَوْتُ وَعَلَيْكَ اعْتَبَدْتُ وَوَجْهَكَ أَرَدْتُ فَاجْعَلْنِي مِنْ تَبَاهِي بِهِ
الْيَوْمَ مَنْ هُوَ خَيْرٌ مِنِّي وَأَفْضَلُ، اللَّهُمَّ إِنْ أَسَأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي
الدُّنْيَا وَالْآخِرَةِ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ -

Allahum'ma Ilaika Tawaj'jahtu Wa 'Alaika Tawak'kaltu Wa Li Wajhikal Kareemi Arat'tu Faj'al Dhambim Maghfoora Wa Haj'ji Mabroora Warhamni Wa Laa Tukhay'yibni Wa Baarik Li Fee Safari Waqdi Bi 'Arafaatin Haajati In'naka 'Alaa Kul'li Shay-in Qadeer. Allahum'maj'al-haa Aqraba Ghadwatin Ghadawtuha Mir Ridwaanika Wa Ab'adahaa Min Sakhtika. Allahum'ma Ilaika Ghadawtu Wa 'Alaika'tamat'tu Wa Wajhaka Arat'tu Faj'alni Mim'man Tubaahi Bihil Yauma Man Huwa Khairum Min'ni Wa Afdalu. Allahum'ma In'ni As-alukal 'Afwa Wal 'Aafiyata Wal Mu'aafatad Daa-imata Fid Dunya Wal Aakhirati Wa Sall Allahu 'Alaa Khairi Khalqih Muhammadiw Wa Aalihi Wa Sahbihi Ajma'een.

O Allah! To You I Turn, And Upon You I Have Put All My Trust, And I Have Intended (To Seek) Your Divine Attention. Forgive My Sins And Accept My Hajj, And Have Mercy On Me, And Do Not Cause Me To Be Disillusioned, And Grant Me Blessings In My Journey, And Fulfil My Needs At 'Arafaat. Indeed You Have Divine Power Over All Things. O Allah! Let My Walking (Journey) Be Nearer To What Pleases You, And Distant From That Which Displeases You. O Allah! Towards You I Have Journeyed, And Have Relied On You, And I Have Intended For You, So Make Me From Amongst Those Whom You Will Praise On The Day of Resurrection, Who Are Better And More Exalted Than Me. O Allah! I Seek Forgiveness and Peace From You, And I Seek That Safety (Peace) Which Will Last Forever, In The World And In The Hereafter. O Allah! Send Durood Upon The Best of Creation, Muhammad ﷺ and upon His ﷺ Noble Family And His ﷺ Companions.

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

11. In 'Arafaat, carefully disembark near the blessed mountain, or anywhere you get space, away from the public road.

12. In today's crowds, there are hundreds of thousands of people setting up tents (on the Plains of 'Arafaat), and after leaving your camp and returning, it becomes difficult to find your camp. Thus it would be preferable to place a marker there, so that you will remember where your tent is pitched and it will be visible even from a distance.

13. If you are being accompanied by women, then attach a brightly coloured piece of material to their Burqa (Head Gear), so that they

can be seen from a distance and so that you may not be anxious in your heart (i.e. concerned about them).

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَيَاةُ وَيُحْيِي وَيُمِيتُ
وَهُوَ سَمِيُّ الْأَيْمُونُ ط بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa Ilaaha Il'la-Allahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Yuhyi Wa Yumeetu Wa Huwa Hay'yul Laa Yamootu Bi Yadihil Khairu Wa Huwa 'Alaa Kul'li Shay-in Qadeer.

There Is None Worthy of Worship Except Allah, Who Is Alone, Without Any Partner. For Him Alone Is The Kingdom And For Him Alone Is All Praise. He Alone Gives Life And Causes Death, And He Is Self-Existing And Does Not Die. All Good Is In His Divine Control, And He Has Divine Power Over All Things.

Together with it, if you wish, you should also recite this:

لَا نَعْبُدُ إِلَّا إِيَّاهُ وَلَا نَعْرِفُ رَبًّا سِوَاهُ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي
نُورًا اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدْرِ وَتَشْتِيتِ

الْأَمْرِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَدْرِي فِي اللَّيْلِ وَشَرِّ مَا يَدْرِي فِي النَّهَارِ وَشَرِّ
 مَا تَهْبُطُ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ اللَّهُمَّ هَذَا مَقَامُ الْمُسْتَجِيرِ الْعَائِدِ مِنَ النَّارِ أَجْرِي
 مِنَ النَّارِ بِعَفْوِكَ وَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِذْ هَدَيْتَنِي
 إِلَى الْإِسْلَامِ فَلَا تُنَزِعْهُ عَنِّي حَتَّى تَقْبِضَنِي وَأَنَا عَلَيْهِ

Laa Na'budu Il'la Iy'yaahu Wa Laa Na'rifu Rab'ban Siwaahu.
 Allahum'mj'al Fee Qalbi Nooraw Wa Fee Sam'ee Nooraw Wa Fee
 Basari Noora. Allahum'mash-rah Li Sadri Wa Yas'sir Li Amri Wa
 A'oodhu-bika Min Wasaawisis Sadri Wa Tashteetil Amri Wa
 Adhaabil Qabri. Allahum'ma In'ni A'oodhubika Min Shar'ri Maa
 Yaliju Feel Laili Wa Shar'ri Maa Yadiju Fin Nahaari Wa Shar'ri Maa
 Tahab'bu Bihi Reehu Wa Shar'ri Bawaa-iqid Dahri. Allahum'ma
 Haadha Maqaamul Mustajeeril 'Aa'idhi Minan Naari. Ajirni Minan
 Naari Bi 'Afwika Wa Adkhilnil Jannata Bi Rahmatika Ya Arhamar
 Raahimeen. Allahum'ma Idh Hadaytanil Islama Fa Laa Tanza'hu
 An'ni Hat'ta Taqbidani Wa Ana 'Alaih

We Worship Not Any Other Except Him, And We Do Not Accept
 Anyone Else As (Our) Rab'b Except Him. O Allah! Bless Me With
 Noor (Light) In My Heart, And Bless Me With Light In My Ears And
 Sight. O Allah! Expand My Chest, And Ease My Affairs; And I Seek
 Refuge In You From The Evil Whisperings of The Heart, And From
 The Distraction of My Work And From The Torment of The Grave. O
 Allah! I Seek Refuge In You From The Evil of That Which Enters At
 Night, And Which Enters In The Day, And From The Evil of That,
 With Which The Wind Blows, And From The Evil (Strife) of The Era.
 O Allah! This Is The Standing Place of Those Seeking Well-being And
 Those Seeking Refuge From Hell, By Your Forgiveness, Save Me
 From Hell And Enter Me Into Paradise By Your Mercy, O The Most
 Merciful of Those Who Show Mercy! O Allah! Now That You Have

Guided Me Towards Islam, Never Separate It From Me, Until You Grant Me Death Upon This Same Islam.

15. Before noon, relieve yourself from eating and drinking etc., so that the heart may be at ease, and not be diverted by these things. On this day it is not preferable for a Haji to keep fast, as it will cause weakness during Dua. Likewise, one should not eat a full stomach or over eat, as this is like poison and will cause you to become lethargic and oblivious. A person, who usually eats three rotis, should eat only one roti. The Beloved Rasool ﷺ always commanded this (i.e. not to over eat) until He ﷺ left this world, in the condition whereby He ﷺ never ate a full stomach of Roti (i.e. bread or food) even though Almighty Allah had granted Him ﷺ the authority over everything, and to have whatever He ﷺ wished for. If you wish to reap the blessings and attain Noor, then not just on this day, but for as long as you live in the Haramain Sharifain, never fill more than one third of the stomach. If you accept this advice, you will see the benefits, and if you do not follow this advice, you will see the harmful effects with your own eyes. Try this for a week, and if it does not make a difference to your condition, then you have the right to say something! There are many other days in your life for eating and drinking. Here, you should keep yourself empty, so that you may fill yourself with Noor and blessings.

اندروں از طعام خالی دار

تا درو نور معرفت بینی

**Keep Yourself Empty From Food
So That The Ligh of Ma'rifat May Enter You**

بھرا برتن دوبارہ کیا بھرے گا

<https://alislami.net>

What Will An Already Full Vessel, Be Able To Accommodate Again?

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

ZUHR AND ASR NAMAAZ IN 'ARAFAT

17. As soon as the midday passes (i.e. postmeridian), or just before this, enter Masjid e Namirah and find a place next to the Imam. Read the Sunnats and listen to the Khutbah and then read Zuhr with the Imam. Between these, there should be no Salaam and Qiyaam; even no Sunnah should be read thereafter, and there is no Nafil (allowed) after Asr as well. The only time that Zuhr and Asr can be combined here is if the Sultan personally performs the Namaaz or if someone appointed as his deputy in Hajj performs it. It is not Halaal for one who has performed his Zuhr alone or with his own special Jama'at, to perform Asr before the appointed time of Asr, and the reason for which Shari'at has commanded that the Asr and Zuhr be combined in this condition, (in other words) to give one sufficient time upto sunset for the purpose of Dua, will no longer be applicable.

LAW 1: To get the entire Jama'at, is not conditional in the command which has been given here, for one to perform both the Namaaz in one (prescribed) time. In fact, for example, if one joined (the Jama'at) at the end of Zuhr, and after turning Salaam when he proceeded to complete his remaining (Raka'ats), the Imam was almost about to complete the Asr Namaaz, then if he joins the Asr Jama'at (in this case) even after the Salaam, it will still be counted as being valid.

[Raddul Muhtar]

LAW 2: In combining both (the Namaaz), it is also a condition that one must be in the state of Ehraam. If one entered the state of Ehraam after performing Zuhr, then he cannot combine the Asr with it. It is also a condition that the Ehraam should be the Ehraam of Hajj. If in Zuhr he was in the Ehraam of Umrah, and in Asr he was in the Ehraam of Hajj, then in this case he still cannot combine them. **[Durr e Mukhtar, Alamgiri]**

THE WUQOOF AT 'ARAFAT

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

Beware! Never behave in this manner. After performing Namaaz behind the Imam, immediately go to the 'Mauqif' (This is the place where one should stand at and make Dua and Zikr from after Namaaz, right upto the time of sunset). If possible, do so by means of a conveyance, as it is Sunnah, and it is one way of being safe from the stampeding and trampling of the huge crowds.

19. Some of the Mutaw'wifs (Hajj guides) prevent the people from going into the huge crowds, by putting fear into them in different ways. Do not listen to them. This is a place where Special Mercy is descending in abundance. Definitely! The womenfolk and the weak men should stand where they are, and continue with their Dua; with the exception of 'Batn e 'Uranah (This is one of the conduits from the Haram in Arafat which is to the West of Masjid e Namirah, in the direction of Makkah Mu'azzamah). To make Wuqoof there, is not permissible. Except for this, the entire area is 'Arafaat. These people, (women and the weak) should visualise that they are also in the crowd of people on the Plains of 'Arafaat and they should not think of themselves as separate. In that congregation, there are definitely many Awliyah and not only them; but Ambia such as Hazrat Ilyas and Hazrat Khidr عليهم الصلوة والسلام are also present there. You should visualise that the Noor and Rahmat which is descending on this congregation of people more importantly (the Ambia عليهم الصلوة والسلام) is being bestowed upon us beggars as well, in their Sadaqa (i.e. due to their blessings). In this

way, even though you are separate from them, you will still be with them, and for those who can be present there, this is not something to be missed.

Translator's Note: Again here, we must remind you that Jama'at must be only performed behind a Sunni Sahih ul Aqida Imam and not behind any deviant and since the current regime is of the deviants, we cannot pray any Namaaz behind them. This will apply wherever the command of performing Namaaz in Jama'at is mentioned in this book. **[End]**

20. Here, it is more virtuous to stand near the Imam, close to Jabl e Rahmat where there is a floor of black stone, facing the Qibla (this is not there today, but rather there is a Masjid there).

Stand in this manner, if there is no risk of causing harm or discomfort to anyone. If not, make Wuqoof (stand in Dua) wherever and however it is possible.

Stand either to the right or the left of the Imam, as it is better than standing in front of him. It is the Wuqoof e 'Arafaat which is the essence and a great pillar of the Hajj.

It is more virtuous to remain standing during the Wuqoof, but it is not Waajib (compulsory) or a condition. Even if one sits, the Wuqoof will be done. It is more virtuous in Wuqoof to make an intention and to face the Qibla Direction.

THE SUNNAT ACTIONS OF WUQOOF

The Following Things Are Sunnat In Wuqoof:

1. Ghusl
2. Presence During Both Khutbahs
3. To Combine And Perform Both Namaaz
4. Not To Be In The State of Fasting
5. To Be In The State of Wudu
6. To Perform Wuqoof Immediately After Namaaz

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

22. And now those that are here and in the thousands, altogether, should direct their thoughts towards the Most Merciful Creator (i.e. they should seek Allah's Mercy) sincerely from their hearts and think about how they are going to answer to Him on the Plains of Resurrection for all their deeds. With total devotion, respect and submission, fearing, trembling and hoping, close your eyes, bow your head and raise your hands in Dua towards the sky, high above your head. Absorb and engross yourself in Takbeer, Tahleel, Dua, Tasbeeh, Lab'baik, Hamd, Zikr, Dua and sincere repentance.

Try to shed at least one tear, as this is a sign of acceptance and approval. If this is not possible, then keep a sad face, since the good appearance of the good is also sign of good. When making Dua, continuously repeat the Lab'baik.

There have been many Duas prescribed for this day, but the Dua e Jaame' which has been quoted earlier is enough for this day. This should be recited a few times, and it is better that you spend your time in Durood, Zikr and recitation of the Holy Qur'an, since according to the promise of the Hadith, you will gain more than those who are asking Dua.

Hold firmly to the Daaman (To The Sacred Robes of Mercy) of Nabi Kareem ﷺ. Use the Wasila (mediation) of Ghaus e Azam رضى الله عنه. Regarding your sins, think of the Wrath of Allah and tremble in this thought. Let it be known that from His Wrath, only with Him is there protection, and you cannot flee from Almighty Allah. Except for His Divine Court, there is nowhere else to go. Thus, taking the blessing of the intercessors (i.e. the Ambia and Awliyah) in your hand, and ask protection in Him from His punishment, and remain in the condition, where sometimes, due to his Ghazab (Fear), you tremble and sometimes through his Mercy, your disillusioned heart blooms again.

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

If (Allah forbid) this Mercy descended after your early departure, it will be such a great loss. If one leaves the boundaries of 'Arafaat before Maghrib, then this is a huge offence. The guides usually tell the people not to stay overnight since it is not safe. This would only be the case if there were one or two people staying. If the entire group remains, then In'sha Allah, there is no risk or danger.

Here a few Duas are being written which can be recited at this place.

Recite thrice:

اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allahu Akbaru Wa Lil'laahil Hamd

Allah Is The Greatest And All Praise Is For Him Alone

Thereafter recite the Kalima Tauheed and then recite this Dua thrice:

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَتَقِي وَاعْصِمْنِي بِالتَّقْوَى وَاغْفِرْ لِي فِي الْأَخِرَةِ وَالْأُولَى

**Allahum'mah-dini Bil Huda Wa Naq'qini Wa'simni Bit-Taqwa
Waghfirli Fil Aakhirati Wal Oola**

O Allah! Guide Me (Righteously) With Divine Guidance, And Purify Me, And With Piety, Protect Me From Sins, And Forgive Me In The World And In The Hereafter.

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِنَّا
 نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَأْنِي وَكَرْبِي تَرَاهِ اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَسُوسَةِ الصُّدْرِ وَشِتَاتِ الْأَمْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا
 تَعْبَى بِهِ الرِّيحُ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْبَى بِهِ الرِّيحُ اللَّهُمَّ اهْدِنَا بِالْهَدَى وَرَبِّنَا بِالنُّقْوَى
 وَاعْفِرْ لَنَا فِي الْأَخِرَةِ وَالْأُولَى اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا طَيِّبًا مُبَارَكًا -

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالِدُّعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ بِالْإِجَابَةِ وَإِنَّكَ لَا تُخْلِفُ الْبِعَادَ وَلَا
 تَنْكُثُ عَهْدَكَ اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ شَرٍّ
 فَكْرِهْهُ إِلَيْنَا وَجَنِّبْنَاهُ وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ بَعْدَ إِذْ هَدَيْتَنَا اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي
 وَتَسْمَعُ كَلَامِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي أَنَا الْبَائِسُ
 الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْتَفْتِي الْمُسْتَعْتَفِ الْمُعْتَرِفُ بِذَنْبِهِ مَرَأْسُكَ مَسْأَلَةُ
 الْمُسْكِينِ وَأَبْتِهَلُ إِلَيْكَ ابْتِهَالُ الْمُدْبِيبِ الدَّلِيلِ وَادْعُوكَ دُعَاءُ الْخَائِفِ الْبُضْطِ دُعَاءُ
 مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَقَاضَتْ لَكَ عَيْنَاهُ وَنَحَلَ لَكَ جَسَدُهُ وَرَغِمَ أَنْفُهُ اللَّهُمَّ لَا
 تَجْعَلْنِي بِدُعَائِكَ رَبِّ شَقِيئًا وَكُنْ مِنِّي رَوْقًا رَحِيمًا خَيْرَ الْمُسُولِينَ وَخَيْرَ الْمُعْطِينَ

Allahum'maj'al-hu Haj'jam Mabrooraw Wa Zambam Maghfooran.
 Allahum'ma Lakal Hamdu Kal-ladhee Naqoolu Wa Khayram Mim-
 man Naqoolu. Allahum'ma Laka Salaati Wa Nusuki Wa Mahyaaya
 Mamaati Wa Ilaika Ma-aabi Wa Laka Rab'bi Turaathi. Allahum'ma

In'ni A'oodhubika Min Adhaabi Qabri Wa Waswasatis Sadri Wa Shitaatil Amri. Allahum'ma In'ni As-aluka Min Khayri Ma Tajee-u Bihir Reehau Wa Na'oodhubika Min Shar'ri Maa Tajee-u Bihir Reehu. Allahum'mah-dina Bil Huda Wa Zay'yina Bit-Taqwa Waghfir Lana Fil Aakhirati Wal Oola. Allahum'ma In'ni As-aluka Rizqan Tay'yibam Mubaarakan. Allahum'ma In'naka Amarta Bid-Dua-i Wa Qadayta 'Alaa Nafsika Bil Ijaabati In'naka Laa Tukhliful Mee'aad Wa Laa Tankuthu 'Ahdaka. Allahum'ma Maa Ahbabta Min Khayrin Fa Hab'bibhu Ilaina Wa Yas'sirhu Lana Wa Maa Karihta Min Shar'ri Fa Kar'rih-hu Ilaina Wa Jan'nibnaahu Wa Laa Tanzi'u Min'nal Islami Ba'da Idh Hadaytana. Allahum'ma Taraa Makaani Wa Tasma'u Kalaami Wa Ta'lamu Sir'ri Wa 'Alaaniyati Wa Laa Yakhfaa 'Alaika Shay-im Min Amri Anal Baa-sul Faqeerul Mustagheethul Mustajeerul Wajilul Mushfiqul Muqir'rul Mu'tarifu Bi Dhambihi. As-aluka Mas-alatal Miskeeni Wa Abtahil Ilaikab Tihaalal Mudhni bidh Dhaleeli Wa Ad'ooka Du'a-al Khaa-iful Mudtar'ri Du'a-a Man Khada'at Laka Raqbatuhu Wa Faadat Laka 'Ainahu Wa Nahila Laka Jasaduhu Wa Raghima Anfuhu. Allahum'ma Laa Taj'alni Bi Du'a-ika Rab'bi Shaqiy' yaw Wa Kun Bi Ra-oofar Raheeman Khayral Muslimeena Wa Khayral Mu'teen.

O Allah! Make It An Accepted Hajj And Forgive (My) Sins. O Allah! All Praise Is For You, Just As We Proclaim, And Even Better Than That Which We Proclaim. O Allah! My Namaaz, My Ibaadat, My Life And My Death Are All For You, And Towards You Is My Return; And O Allah! You Alone Are My Creator. O Allah! I Seek Refuge In You, From The Torment of The Grave And The Evil Whisperings of The Chest, And From The Distraction of My Work. O Allah! I Seek From You The Good of That Which The Wind Blows, And I Seek Refuge In You And From The Evil of That, Which The Wind Blows. O Allah! Guide Us Towards Righteous Guidance And Adorn Us With Piety, And Forgive Us In The Hereafter And In The World. O Allah! I Seek From You Pure And Blessed Sustenance (Provisions). O Allah! It Is

You, Who Commanded Us To Supplicate (Make Dua), And You Have Taken It Upon You, To Accept (Supplications), And Indeed, You Never Go Against Your Promise And You Never Break Your Promise. O Allah! Make Beloved To Us Those Things Which Are Beloved To You And Make It Available For Us, And Cause Us To Dislike Those Things, Which You Dislike, And Protect Us From It; You Have Guided Us Towards Islam, Never Separate It From Us. O Allah! You Are Looking At My Home (Place of Residence) And You Are Hearing My Words, And You Are Aware of My Hidden And Apparent State, For Nothing of My Affairs Is Hidden From You. I Am A Helpless, Needy, Beggar, One Seeking Refuge, A Fearful, One Who Cautions, One Who Acknowledges And Confesses To His Sins. I Am Begging Before You As A Mendicant, And Like A Disgraced Sinner, I Am Humbled Before You, And I Am Supplicating To You, Like A Fearful, Distressed One, A Supplication Like His, Whose Neck Is Bowed Before You, With Weeping Eyes, A Weak Body, And His Nose Rubbed In The Dust. O Allah! Do Not Deprive Me of Your Guidance, And Be Compassionate And Merciful Upon Me, O The Best (of Those) From Whom (Aid) Is Sought! And O The Best of The Bestowers!

The Duas which were mentioned in the narration reported from Jaabir رضي الله عنه earlier should also be recited, one hundred times each. In other words,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحِسَابُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he then recites one hundred times (Surah Ikhlaas):

قُلْ هُوَ اللَّهُ أَحَدٌ

And then he recites this Durood one hundred times,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَحِيدٌ وَعَلَيْنَا مَعَهُم

Ibn Abi Shaiba etc. report from Ameer ul Mo'mineen Maula Ali كرم الله تعالى وجهه that Rasoolullah ﷺ said, This is My Dua and the Dua of the Ambia on the Day of 'Arafah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَدُ ط يُحْيِي وَيُمِيتُ وَهُوَ سَمِيعٌ لَا يَمُوتُ ط
بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - اللَّهُمَّ اجْعَلْ فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَفِي
قَلْبِي نُورًا

Laa Ilaaha Il'I-Allahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Yuhi Wa Yumeetu Wa Huwa Hay'yul Laa Yamootu Bi Yadihil Khairu Wa Huwa 'Alaa Kul'li Shay-in Qadeer. Allahum'mj'al Fee Sam'ee Nooraw Wa Fee Basari Nooraw Wa Fee Qalbi Noora.

There Is None Worthy of Worship Except Allah, Who Is Alone, Without Any Partner. For Him Alone Is The Kingdom And For Him Alone Is All Praise. He Alone Gives Life And Causes Death, And He Is Self-Existing And Does Not Die. All Good Is In His Divine Control, And He Has Divine Power Over All Things. O Allah! Bless Me With Noor (Light) In My Ears And Noor In My Sight, And Noor In My Heart.

اَللّٰهُمَّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ اَمْرِيْ وَاعُوْذُبِكَ مِنْ وَّسْوَاسِ الصَّدْرِ وَتَشْتِيْتِ الْاَمْرِ
 وَعَذَابِ الْقَبْرِ ط اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ مَا يَدْخُلُ فِي اللَّيْلِ وَشَرِّ مَا يَدْخُلُ فِي النَّهَارِ وَشَرِّ مَا
 تَهْبُطُ بِهِ الرِّيْحُ وَشَرِّ بَوَاقِ الدَّهْرِ

Allahum'mash-rah Li Sadri Wa Yas'sir Li Amri Wa A'oodhu-bika Min
 Wasaawisis Sadri Wa Tashteetil Amri Wa Adhaabil Qabri.
 Allahum'ma In'ni A'oodhubika Min Shar'ri Maa Yaliju Feel Laili Wa
 Shar'ri Maa Yadiju Fin Nahaari Wa Shar'ri Maa Tahab'bu Bihi Reehu
 Wa Shar'ri Bawaa-iqid Dahri.

O Allah! Expand My Chest, And Ease My Affairs; And I Seek Refuge
 In You From The Evil Whisperings of The Heart, And From The
 Distraction of My Work And From The Torment of The Grave. O
 Allah! I Seek Refuge In You From The Evil of That Which Enters At
 Night, And Which Enters In The Day, And From The Evil of That,
 With Which The Wind Blows, And From The Evil (Strife) of The Era.

There are numerous Duas which are found in the books, which can
 be recited at this station, but this is sufficient and Durood Shareef
 and Recitation of The Qur'an e Majeed, is more beneficial than all of
 the orders.

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

THE MAKRUH ACTIONS OF WUQOOF

24. Here, these actions are Makruh (disapproved and defective):

- 1.** To suspend the Wuqoof before sunset, that is if you did not leave the boundary of 'Arafaat before sunset, as it is Haraam to leave the boundaries before sunset.
- 2.** To delay going towards the area of Wuqoof (Mauqif) after reading the Zuhr and Asr Namaaz combined.
- 3.** To be engrossed in eating and drinking.
- 4.** Or being engrossed in anything else rather than the Remembrance of Allah, up to sunset.
- 5.** To engage oneself in worldly conversations.
- 6.** After confirming the sunset, to delay in departing from 'Arafaat.
- 7.** To read Maghrib or Esha in 'Arafaat.

Important Note: Try to avoid erecting umbrellas or anything for shade at the area of Wuqoof. However, those who are helpless in this regard are excused.

EXTREMELY IMPORTANT ADVICE

To look at a female unnecessarily with improper intention is totally Haraam (Forbidden) at any given time. Neither is this permissible in Ehraam nor in the Mauqif, nor in front of the Kaa'ba, or whilst making Tawaaf of the Bait ul Haraam. This is a time of great test for you.

Here, the women have been commanded not to cover their faces and you have been commanded not to look towards them. You should strongly believe that they are the slaves of the Greatest King, and both you and they are present in His Court.

An example without comparison is this, that if a cub is beside a lion, who will dare to look towards it. The (female) servants of Almighty Allah Qah'haar are in His Grand Court. How severe and serious it is to look at them with evil intention!

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

**And The Divine Grandeur of Allah, Is The Most Exalted
[Surah An-Nahl (16), Verse 60]**

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

THE LAWS OF WUQOOF

LAW 1: The time of Wuqoof (i.e. the time stipulated for Wuqoof) is from the time the sun starts descending (post meridian) on the 9th of Zil-Hijjah until the commencement of Fajr on the 10th.

If one did Wuqoof at any other time except this, then one did not get Hajj, except for in one situation, that being, that the moon of Zil-Hijjah was not seen, and so thirty days of Zi-Qa'dah was completed and the month of Zil-Hijjah had commenced, and based on that, today is the 9th, but later it was confirmed that the moon was sighted on the 29th, so based on this, it is the 10th, and the Wuqoof was done on the 10th, but due to the need (i.e. the compelling situation), it will be regarded as being permissible, and if one was confused and took the 8th to be the 9th and then made Wuqoof in it, and then realised later (that it was the 9th), then this Wuqoof is not correct (i.e. it is invalid). **[Alamgiri, Durr e Mukhtar]**

LAW 2: If the witnesses testified at night time that today was the 9th and this is the eve (night) of the 10th, then if the Imam can perform Wuqoof with all the people or with most of them, then to do Wuqoof is necessary.

If the Wuqoof is not done, then the Hajj will become void; and if there is insufficient time for the Imam to perform Wuqoof with most of the people, even if the Imam himself and a few people rush there quickly, they will reach by morning, but those who are on foot and those who have their children and families with them, and those who have a lot of luggage, will not be able to get the Wuqoof, then they should not act as per that Shahaadat (i.e. testimony), but they should perform Wuqoof the following day after Zawaal, with all the Huj'jaaj. **[Mansak]**

LAW 3: For those who gave testimony of the crescent of Zil-Hijjah, but their testimony was not accepted (by the Qadi), then if these people perform Wuqoof a day before the Imam, then their Hajj will not be done (i.e. it will be invalid). In fact, it is also compulsory upon them, to perform Wuqoof on the same day as the Imam, even if according to them, it is not the 10th. **[Mansak]**

LAW 4: Even if one remains there for a short while, the Wuqoof will be done, be this if he knows that it is 'Arafaat or he does not know, and whether he is in the state of Wudu or he is not in the state of Wudu, or if he is a Junub (one needing the customary Ghusl), or if she is a menstruating woman (i.e. in Haidh) or a woman in the state of Nifaas (postnatal bleeding), or be it a sleeping person or one who is awake, or one who is in a conscious state or one who is insane or in an unconscious state; to the extent that if one has just passed through 'Arafaat, the Hajj is done. In other words, his Hajj will not be annulled; on condition that all such people are in the state of Ehraam. Being in the state of Ehraam while unconscious is in the sense that, he was initially in a conscious state and the Ehraam was tied at that time.

However, if he became unconscious before the Ehraam was tied (i.e. before he entered into the state of Ehraam), and if one of his companions or someone else tied the Ehraam on his behalf, even though the one who tied the Ehraam has also tied his own Ehraam, and this Ehraam is not in contrast to his Ehraam, then in this situation as well, he has become a Muhrim (one in the state of Ehraam). Tying the Ehraam for someone else does not mean that you remove his clothing, and tie the Tahband (lower waist-cloth) for him, but it means that one makes the Niyyat and proclaims the Lab'baik on his behalf. **[Alamgiri, Jauhira]**

LAW 5: For the one whose Hajj has been lost; in other words, he did not get to perform Wuqoof, then the remaining actions of Hajj have become void and his Ehraam has been transformed to that of Umrah. He should thus perform Umrah and open the Ehraam (i.e. exit the state of Ehraam) and perform the Qaza (of the lapsed Hajj) in the following year. **[Alamgiri, Durr e Mukhtar]**

LAW 6: If one left the boundary of 'Arafaat before sunset, due to the fear of the crowds, then it is Waajib upon him to give 'Dam'. If he then returned (within the boundaries) before sunset, and remained there, until the sun had set, then the 'Dam' is excused. However, if he returned after the sun had set, then it has not fallen away (i.e. the Dam is not excused), and if he was on an animal and the animal ran away with him, the 'Dam' is still Waajib. Similarly, if his camel ran away and he went in pursuit of it (the same will apply). **[Mansak]**

LAW 7: If the Muhrim has not as yet prayed his Esha Namaaz, and there is only sufficient time for him to perform Four Raka'ats, but if he performs it, then he will miss the Wuqoof of 'Arafaat, then he should leave the Namaaz and go to 'Arafaat. [Jauhira] And it is better to perform it (the Esha Namaaz) whilst moving and then repeat it later. **[Mansak]**

DEPARTING TO MUZDALIFAH AND IT'S WUQOOF

Almighty Allah says,

فَإِذَا أَقْبَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوا كَمَا هَدَيْتُمْ ۗ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَبِيسَ الضَّالِّينَ ﴿٢٤﴾

So, When Returning From (The Plains) of 'Arafaat, engross yourself in the remembrance (Zikr) of Allah, in the proximity of the Mash'ar Al Haraam (A Sacred Station In Muzdalifah), and remember Him, just as He Guided You To Do So, and undoubtedly, you were astray before this (i.e. before He Guided You Towards His Remembrance).

HADITH 1: It is reported in Sahih Muslim Shareef from Jaabir رضي الله عنه Nabi ﷺ arrived in Muzdalifah from 'Arafaat on the Jumu'atul Wada'. Here He ﷺ performed Maghrib and Esha and then rested (slept) until the time of Fajr commenced. At dawn, He ﷺ performed Fajr Namaaz with the Azaan and Iqaamat. He then saddled Qaswa (His ﷺ Camel) and came to Mash'aril Haraam and then facing the Qibla, He ﷺ became absorbed in Dua, Takbeer, Tahleel and Tauheed, and He ﷺ performed Wuqoof (there), until it became completely bright, and He ﷺ departed from here before sunrise.

HADITH 2: Baihaqi reports from Muhammad bin Qais bin Makhzama that Rasoolullah ﷺ read (delivered) the Khutbah (Sermon) and said, the people from the days of ignorance used to depart from 'Arafaat at the time when the sun is in front of the face (i.e. in front of them), and we will not depart from 'Arafaat until the sun has not set and we

will depart from Muzdalifah before sunrise. Our way is contrary to the way of the idol-worshippers and the polytheists (pagans).

1. As soon as you confirm that the sun has set, immediately depart to Muzdalifa, and it is better to go with the Imam. However, if the Imam is delayed, then do not wait for him.

Translator's Note: Here as well, Imam refers to the Sunni Sahihul Aqida Imam and not the deviants who currently are in charge there.

2. Throughout this journey, engross yourself in Zikr, Durood, Lab'baika and in weeping (in the Court of Allah). These are some of the Duas for this time:

اللَّهُمَّ إِلَيْكَ أَفْضْتُ وَفِي رَحْمَتِكَ رَغِبْتُ وَمِنْ سَخَطِكَ رَهَبْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ
فَأَقْبِلْ نُسُكِي وَأَعْظِمْ أَجْرِي وَتَقَبَّلْ تَوْبَتِي وَأَرْحَمْ تَضَرُّعِي وَاسْتَجِبْ دُعَائِي وَأَعْطِنِي سُؤْلِي
اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ عَهْدِنَا مِنْ هَذَا الْمَوْقِفِ الشَّرِيفِ الْعَظِيمِ وَلَا زُرْقَنَا الْعُودَ إِلَيْهِ
مَرَّاتٍ كَثِيرَةً يَلْطَفُكَ الْعَبِيدُ

Allahum'ma Ilaika Afadtu Wa Fee Rahmatika Raghibtu Min Sakhtika
Rahibtu Wa Min Adhaabika Ashfaqtu Faqbal Nusuki Wa A'zim Ajri
Wa Taqab'bal Taubati Warham Tador'ru'ee Wastajib Dua'a-ee Wa
A'tini Su-li. Allahum'ma La Taj'al Haadha Aakhira 'Ahdina Min
Haadhal Mauqifish Shareefil 'Azeemi Warzuqnal 'Awda Ilaihi
Mar'raatin Katheeratan Bi Lutfikal 'Ameem.

O Allah! To You I Have Returned, And In Your Mercy I Have Inclined,
And Your Displeasure I Feared And Your Punishment I Feared.
Accept My Worship (Ibaadat) And Grant Me A Great Reward, And

Accept My Repentance, And Accept My Humility, And Bless Me With What I Have Asked For. O Allah! Do Not Let This Presence of Mine In This Exalted Place Be My Last Presence (Pilgrimage), And By Your Mercy, Allow Me To Come Here Often.

3. On the journey, wherever you find the opportunity, try to go a little faster (i.e. be swift), either on foot or on conveyance etc. However, when doing this, you should try not to cause discomfort to others.

4. When Muzdalifah is in sight, it is better to go on foot according to your ability to do so. It is more virtuous to take a bath before entering Muzdalifah. When entering Muzdalifah recite this Dua:

اللَّهُمَّ هَذَا جَنَعٌ أَسْأَلُكَ أَنْ تَرْزُقَنِي جَوَامِعَ الْخَيْرِ كُلِّهِ اللَّهُمَّ رَبَّ الشَّعْرِ الْحَرَامِ وَرَبَّ
الرُّكْنِ وَالْبَيْتِ الْحَرَامِ وَرَبَّ الْبَلَدِ الْحَرَامِ وَرَبَّ الْمَسْجِدِ الْحَرَامِ أَسْأَلُكَ بِنُورِ وَجْهِكَ الْكَرِيمِ
أَنْ تَغْفِرَ لِي ذُنُوبِي وَتَرْحِمَنِي وَتَجْعَلَ عَلَيَّ الْهُدَى أَمْرِي وَتَجْعَلَ لِي الْتَقْوَى زَادِي وَذُخْرِي
وَالْآخِرَةَ مَالِي وَهَبْ لِي رِضَاكَ عَنِّي فِي الدُّنْيَا وَالْآخِرَةِ يَا مَنْ مُبِيدَ الْخَيْرِ كُلِّهِ أَعْطِنِي الْخَيْرَ
كُلَّهُ وَأَصْرِفْ عَنِّي الشَّرَّ كُلَّهُ اللَّهُمَّ حَرِّمْ لِحْيِي وَعَطْفِي وَشَحْبِي وَشَعْرِي وَسَائِرَ
جَوَارِحِي عَلَى النَّارِ يَا أَرْحَمَ الرَّحِيمِينَ ط

Allahum'ma Haadha Jam'un As-aluka An Tarzuqani Jawami'al Khayri Kul'lihi. Allahum'ma Rab'bal Mash'aril Haraami Wa Rab'bar Rukni Wal Maqaami Wa Rab'bal Baladil Haraami Wa Rab'bal Masjidil Haraami, As-aluka Bi Noori Wajhikal Kareemi An Taghfirali Dhunoobi Wa Tarhamani Wa Tajma'a 'Alal Huda Amri Wa Taj'alat Taqwa Zaadi Wa Zukhri Wal Aakhirata Ma-aabi wa Hab Lee Ridaaka

'An'ni Fid Dunya Wal Aakhirati Ya Mam Bi Yadihil Khayru Kul'luhu A'tinil Khayra Kul'lahu Wasrif 'An'nish Shar'ra Kul'lahu. Allahum'ma Har'rim Lahmi Wa 'Azmi Wa Shahmi Wa Sha'ri Wa Saa-ira Jawaarihi 'Alan Naari Ya Arhamar Raahimeen.

O Allah! This is Jam'a (Muzdalifah). I Supplicate You To Bless Me With All The Good Things. O Allah! Rab'b of The Sacred Monument and O Rab'b of The Rukn And The Maqaam, And O Rab'b of The Honourable City And The Honourable Masjid! I Beg of You Through The Medium of The Light of Your Divine Grace, That You Forgive My Sins And Have Mercy On Me, And That You Gather My Affairs Upon Guidance, And That You Make Piety My Provision And My Treasure, And That In The Hereafter, You Gather My Affairs, And That You May Be Pleased With Me In The World And In The Hereafter. O You, In Whose Divine Power Is All Good! Bless Me With Everything Good And Protect Me From Everything Evil. O Allah! Make Haraam (Forbidden) Upon Hell, My Flesh, My Bones, My Fat, My Hair And All My Limbs. O Most Merciful of All Those Who Show Mercy!

MAGHRIB AND ESHA IN MUZDALIFAH

5. After arriving there, try your best to avoid disembarking near the main pathway of the mountain Qazah, otherwise disembark wherever you find place.

6. Most probably, you will reach Muzdalifah when the sun (i.e. the evening twilight) has set completely and the time of Maghrib would have expired. Before unloading your luggage etc. read Maghrib and Esha with the Imam and if there is still time for Maghrib Salaah when you reach, do not read your Maghrib. Even on the journey (to Muzdalifah), do not read Maghrib Salaah in the time of Maghrib. On this day, it is a sin to read the Maghrib Salaah in the time of Maghrib. If you have already read it, then it will have to be repeated in the time of Esha. In other words, after reaching here, you will perform Maghrib in the time of Esha, neither with the Niyyat of Aadaa or Qaza (i.e. neither with the intention of it being prompt or expired). Try your best to read it with the Imam (i.e. only behind a Sunni Sahihul Aqida Imam). The moment the Salaam of Maghrib is turned, perform the Fard of Esha. Thereafter perform the Sunnats of Maghrib and Esha and the Witr of Esha, and if you could not get the Jama'at with the Imam, then make your own Jama'at and if this is also not possible, then perform it on your own.

LAW 1 : To perform this Maghrib in the time of Esha, is specifically for one who comes to Muzdalifah, and for one who spent the night in 'Arafaat itself, or if he returned from another route except for that of Muzdalifah, then it is necessary for him to perform his Maghrib in the appointed time of Maghrib. **[Raddul Muhtar]**

LAW 2: If the one coming to Muzdalifah performed his Maghrib Namaaz on the way, or if he performed it after arriving in Muzdalifah before the time of Esha commenced, then the command is that he

should repeat it. However, if he did not repeat it and the time of Fajr commenced, then that Namaaz will be counted as being valid. **[Durr e Mukhtar]**

LAW 3: If one performed his Esha before Maghrib In Muzdalifah, he should then perform his Maghrib and repeat his Esha, and if he did not repeat it before Fajr commenced, it will now be counted as being valid, be it if the said person is a Saahib e Tarteeb (i.e. a person who has not missed more than five Namaaz in his life, meaning he has less than six Namaaz Qaza upon himself) or not. **[Durr e Mukhtar, Tahtawi]**

LAW 4: If it becomes so late on the way (i.e. on the journey) that one fears that the time of Fajr will commence, then one should perform both Namaaz on the road (i.e. whilst on the way), and he should not wait till he reaches Muzdalifa. **[Durr e Mukhtar]**

LAW 5: In 'Arafaat, there is one Azaan and two Iqaamats for performing the Zuhr and Asar, and in Muzdalifah, there is a single Azaan and a single Iqaamat to perform the Maghrib and Esha. **[Durr e Mukhtar]**

LAW 6: Neither any Sunnat or Nafil should be performed between both the Namaaz. Even the Sunnats of Maghrib should be performed after Esha. If one performed the Sunnats or did something else inbetween, then another Iqaamat must be proclaimed, in other words, for Esha. **[Raddul Muhtar]**

LAW 7: If one reached Muzdalifah after Fajr commenced, then one has omitted a Sunnat, but 'Dam' etc. will not be Waajib upon him. **[Alamgiri]**

7. After the Namaaz, the rest of the night should be spent in Zikr, Lab'baik, Durood, Dua and weeping (in Allah's Court), as this is a very exalted place and this night is a very exalted night. If we are blessed with life, we will have many other nights to sleep in. Allah knows who will get this night again and who will not! If it is not possible, then sleep in Tahaarat (i.e. a pure state), for it is better to sleep, rather than to engross yourself in unnecessary conversation. You should rise before first light and complete all natural needs and perform Tahaarat (purification). Today the Namaaz of Fajr will be read in much darkness. Try to join the Jama'at with the Imam and try not to miss even the first Takbeer. The person, who performs the Namaaz of Esha and Fajr with Jama'at, attains the Sawaab of staying awake in Ibaadat for the entire night.

8. Now the time for the second Haaziri (presence) at the Exalted Court has come. The Doors of Mercy and blessings are opened. In the entire Arafat, the Huqooqullah (i.e. the Rights of Allah) have been forgiven and here, He has promised the forgiving of Huqooqul Ibaad (the rights of the servants).

WUQOOF AT MUZDALIFAH AND THE PRESCRIBED SUPPLICATIONS

Perform Wuqoof in Mash'arul Haraam, in other words, at the special mountain, if not possible, close to this Mountain and if not, anywhere else, except 'Waadi e Muhas'sar' (This is a conduit between Mina and Muzdalifah and is outside both the boundaries. It starts on the right of the mountain, when going towards Mina and is almost 545 hand lengths).

The Ashaab e Feel stopped here. The punishment of the Ababeel descended here. One should pass this place swiftly and ask protection from the punishment of Almighty Allah.

When performing Wuqoof here, follow all that which was mentioned concerning Wuqoof e 'Arafaat. In other words, engross yourself in Zikr, Durood and Supplications (Duas).

Some of the Duas (prescribed) for recitation here are as follows:

اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ

Allahum'magh Firlu Khati-ati Wa Jahli Wa Israafi Fee Amri Wa Maa Anta A'lamu Bihi Min'ni

O Allah! Forgive All My Sins, My Ignorance And My Excessiveness In My Affairs, Which You Know Better Than Me

اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَايَ وَعَنْدِي وَكُلُّ ذَاكَ عِنْدِي

Allahum'magh Firlu Jid'di Wa Hazli Wa Khataa-ee Wa 'Amdi Wa Kul'lu Dhaalika 'Indi

O Allah! Forgive All My Sins, Those Which I Have Strived To Do, And Those Which I Committed Without Striving, Or The Things Which I Did In Error, Or Intentionally, And I Have Done All of Them.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ
بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَعَلْبَةِ الرِّجَالِ وَأَسْأَلُكَ أَنْ تَقْضِيَ عَنِّي الْمَغْرَمَ
وَأَنْ تَغْفِرَ عَنِّي مَطَالِمَ الْعِبَادِ وَأَنْ تُرَفِّقَ عَنِّي الْخُصُومَ وَالْغُرَمَاءَ وَأَصْحَابَ الْحُقُوقِ

Allahum'ma In'ni A'oodhubika Minal Faqri Wal Kufri Wal 'Ajzi Wal Kasali Wa A'oodhubika Minal Ham'mi Wal Huzni Wa A'oodhubika Minal Jubni Wal Bukhli Wa Dal'id Dayni Wa Ghalabatir Rijaali Wa As-aluka An Taqdiya 'An'nil Maghrima Wa An Ta'fuwa 'An'ni Mazaalimal 'Ibaadi, Wa An Turdiya 'An'niyal Khusooma Wal Ghuramaa-a Wa Ashaabal Huqooq.

O Allah! I Seek Refuge In You From Poverty, Unbelief, Powerlessness, And Laziness, And I Seek Refuge In You From Sorrow And Grief, And I Seek Refuge In You From Cowardice And Miserliness, And From The Burden Of Debt, And Domination Of Men, And I Beg Of You To Have My Penalties Paid On My Behalf And To Pardon For Me The Right Of The Servants (i.e. The People), And That You Cause My Adversaries, And Those Whom I Owe, And The Rights Holders To Be Content.

اللَّهُمَّ اعْطِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيَّهَا وَمَوْلَاهَا

Allahum'ma A'ti Nafsi Taqwaahaa Wa Zak'kihaa Anta Khayru Man Zak'kaaha. Anta Waliy'yuha Wa Maulaaha.

O Allah! Bless My Soul With Piety, And Purify It, For You Are The Best of Those Who Grants It Purity. You Are Its Protector And Rab'b.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَمِنْ غَلَبَةِ العَدُوِّ وَمِنْ مَبْوَإِ اللَّيْمِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

Allahum'ma In'ni A'oodhubika Min Ghalabit Dayni Wa Min Ghalabatil 'Aduw'wi Wa Mim Bawaaril Laa-imi Wa Min Fitnatil Masehid Daj'jaal

O Allah! I Seek Refuge In You From Being Overwhelmed By Debt And Being Overwhelmed By (My) Enemies, And From That Destruction That Plunges One Into Being Disgraced, And From The Strife of The Deceitful Daj'jaal.

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا سُبِّحُوا وَإِذَا أَسَاءُوا اسْتَغْفِرُوا

Allahum'maj'alni Minal-Ladheena Idha Ahsanus-tabsharu Wa Idha Asaa-us-tagharu

O Allah! Make Me Amongst Those Who Are Pleased When Doing Good, And Who Repent After Sinning.

اللَّهُمَّ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ الْغُرِّ الْمَحْجَلِينَ الْوَقْدِ الْمُنْتَقَلِبِينَ

Allahum'maj'alna Min 'Ibaadikas Saaliheenal Ghur'ril
Muhaj'jaleenal Wafdil Mutaqab'baleen

O Allah! Make Me From Amongst Your Pious Servants, Whose
Foreheads, Hands And Feet Are Glowing, (Those) Who Are The
Accepted Delegation.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْجَمْعِ أَنْ تَجْعَلَ لِي جَوَامِعَ الْخَيْرِ كُلِّهَا وَأَنْ تُصَدِّحَ لِي شَأْنِي كُلَّهُ وَأَنْ
تُصْرِفَ عَنِّي الشُّوْءَ كُلَّهُ فَإِنَّهُ لَا يَفْعَلُ ذَلِكَ غَيْرُكَ وَلَا يَجُودُ بِهِ إِلَّا أَنْتَ

Allahum'ma In'ni As-aluka Fi Haadhal Jam'i An Tajma'a Li
Jawaami'al Khayri Kul'lihi Wa An Tusliha Li Shaani Kul'lahu Wa An
Tasrifa 'An'nyas Soo-a Kul'lahu Fa In'nahu Laa Yaf'alu Dhaalika
Ghairuka Wa Laa Yajoodu Bihi Il'la Anta

O Allah! Gather All Blessings For Me In This Muzdalifah, And Rectify
All My Situations, And Turn Me Away From All Evils, For None But
You, Can Do So, And None Can Give This (To Me), Except You.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَنْ يَنْشِئُ عَلَيَّ بَطْنِهِ وَمِنْ شَرِّ مَنْ يَنْشِئُ عَلَيَّ رِجْلَيْهِ وَمِنْ
شَرِّ مَنْ يَنْشِئُ عَلَيَّ أَرْبَعِ

Allahum'ma In'ni A'oodhubika Min Shar'ri May Yamshi 'Alaa Batnihi
Wa Min Sha'ri May Yamshi 'Alaa Rijlaini Wa Min Shar'ri May Yamshi
'Ala 'Arba'in.

O Allah! I Seek Refuge In You From The Evil of The One, Who Walks On His Stomach, And From The Evil of The One Who Walks On Two Legs, And Who Walks On Four Legs.

اللَّهُمَّ اجْعَلْنِي أَحْسَنَ كَأَنِّي أَرَاكَ أَبَدًا حَتَّى أَلْفِكَ وَأَسْعِدْنِي بِتَقْوِكَ وَلَا تَشْقِنِي
بِعَصِيَّتِكَ وَخِزْلٍ مِنْ قَضَائِكَ وَبَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا
تَأْخِيرَ مَا عَجَّلْتَ وَاجْعَلْ غِنَايَ فِي نَفْسِي وَمَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ
مَعِي وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي وَأَرِنِي فِيهِ ثَأْرِي وَأَقْرِبْ بَدَلِكَ عَيْنِي

Allahum'maj'alni Akhsaaka Ka-An'ni Araaka Abadan Hat'taa
Alqaaka Was'idni Bi Taqwaaka Wa Laa Tashqini Bi Ma'siyatika Wa
Khirlu Min Qadaa-ika Wa Baarik Li Fee Qadrika Hat'ta Laa Uhib'ba
Ta'jeela Maa Akh'kharta Wa Laa Taakheera Maa Aj'jalta Waj'al
Ghinaaya Fi Nafsi Wa Mat'ti'ni Bi Sam'ee Wa Basari Waj'alhumal
Waaritha Min'ni Wansurni 'Alaa Man Zalamani Wa Arini Feehi,
Thaari Wa Aqir'raa Bi Dhaalika 'Aini.

O Allah! Make Me Such, That I Should Always Fear You, As If I Am Seeing You, Until I Meet With You, And Fill Me With Piety, So That I Do Not Become Wretched By Sinning Against You, And Make Your Divine Judgement Favourable For Me, And Grant Abundant Blessings In That Which You Have Destined (For Me), So That I Do Not Prefer To Be Hasty In That Which You Have Deferred For Later, And Not To Prefer To Delay In That Which You Have Made To Be Prompt; And Enrich My Soul, And Grant Me Blessings From My Ears And Eyes, And Make Them My Beneficiaries, And Make Victorious Upon Those Who Oppress Me, And Let Me See In It My Vengeance, And Grant My Eyes Coolness By It.

LAW 8: The time (Duration) for the Wuqoof at Muzdalifah is from the time of the commencement of Fajr, until it becomes bright. If Wuqoof was not done in this time, it lapses, and if one passes by here in this time, then the Wuqoof is done (i.e. it is valid), and those things which were applicable in the Wuqoof of 'Arafaat are applicable here. **[Alamgiri]**

LAW 9: The 'Dam' is Waajib upon the one who left here before the time of Fajr commenced, except if he is ill or if it is a woman or a weak (feeble) person, for whom there is a risk of being injured in the huge crowds. If they have to leave before the stipulated time, then there is no harm in it. **[Alamgiri]**

LAW 10: If one departed from here before Namaaz, but after the time of the commencement of Fajr, or if he left after sunrise, then he has done wrong, but 'Dam' is not Waajib upon him. **[Alamgiri]**

THE ACTIVITIES AT MINA AND THE REMAINING ACTIVITIES OF HAJJ

Almighty Allah Says,

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ
يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۗ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا
إِثْمَ عَلَيْهِ ۗ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لَبِئْسَ أَتَقَىٰ ۗ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ



Then, When You Have Completed Your Hajj Rituals, Engross Yourself In The Remembrance (Zikr) of Allah, Like You (Once) Used To Remember Your Ancestors (Near The Kaa'ba), But Do So Much More Than That; And From Amongst The People, There Is A Person Who Says, 'O Our Rab'b! Give It To Us In This World', And (So) There Is No Portion For Him (i.e. For Such A Person) In The Hereafter. And Someone Amongst Them Says, 'O Our Rab'b! Bestow Upon Us Good In The World, And Bestow Upon Us Good In The Hereafter, And Protect Us From The Torment Of Hellfire. For Such (People), There Is A Portion From Their Earnings; And Allah Takes Account Swiftly; And Remember Allah In The Designated Days. So Whoever Departs (Leaves Mina) Hastily In Two Days, He Is Not Liable For Any Sin, And For The One Who Remains Behind, There Is No Sin Upon Him (As

Well), For The Pious (Allah-Fearing). And Constantly Fear Allah And Know Well That, Towards Him Alone, You Will Be Resurrected. [Surah Al-Baqarah (2), Verses 200-203]

HADITH 1: It is reported in Sahih Muslim Shareef from Jaabir رضي الله عنه that Rasoolullah ﷺ departed from Muzdalifah until He ﷺ reached the valley of Muhassir, where He ﷺ rode His ﷺ Mount faster (i.e. He ﷺ hastened), and from there He ﷺ took the middle route which goes to the Jamrah Kubra. When He ﷺ reached that Jamrah, He ﷺ pelted it with seven pebbles, by proclaiming Takbeer for every pebble and He ﷺ performed Rami (threw the pebbles) from the base of the valley. He ﷺ then proceeded to the sacrifice area and sacrificed sixty-three camels with His ﷺ own Blessed Hand and then let Ali رضي الله عنه sacrifice the rest of them. He did the rest and Huzoor ﷺ included him in His ﷺ Sacrifice. He ﷺ then commanded that a portion of each camel should be placed into a pot and cooked. Both of them ate from this meat and drank its gravy. Rasoolullah ﷺ then mounted (His ﷺ animal) and proceeded towards the Baitullah, and He ﷺ performed Zuhr Namaaz in Makkah.

HADITH 2: It is reported in Tirmizi Shareef from him (Jaabir رضي الله عنه) as well that, Rasoolullah ﷺ departed from Muzdalifah comfortably, and He ﷺ commanded the people to travel at a relaxed pace, and He ﷺ increased the speed of His ﷺ Mount in the Valley of Muhas'sar and said to the people to perform Rami with small pebbles, and He ﷺ said that, probably I will not see you again after this year.

HADITH 3: It is reported in Sahihain (Bukhari and Muslim) from him (Jaabir رضي الله عنه) as well that Rasoolullah ﷺ did Rami at the time of Chasht on the Yaum un Nahr (10th Zil-Hijjah), and in the days which followed, He ﷺ did so after the sun descended (post meridian).

HADITH 4: It is reported in Sahih Bukhari and Muslim that when Abdullah Ibn Mas'ud approached the Jamrah Kubra, he took the Kaa'ba Mu'azzamah on his left-side and Mina on his right-side, and he pelted seven pebbles, by proclaiming the Takbeer on every pebble, and he then said, The One upon Whom Surah Baqarah was revealed, performed Rami in this manner.

HADITH 5: Imam Malik reports from Naafi' that Abdullah Ibn Umar رضي الله عنهما would wait for a long period by the First Jamraat, (and there) he would proclaim the Takbeer and recite Tasbeeh and Hamd and make Dua, and he would not wait by the Jamrah Aqabah.

HADITH 6: Tabarani reports from Ibn Umar رضي الله عنهما that a person asked Rasoolullah ﷺ, about what the reward is in 'Rami'. He ﷺ said, You will receive the reward of it by Your Rab'b, for you will have a greater need for it then.

HADITH 7: Ibn Khuzaima and Haakim report from Ibn Ab'bas رضي الله عنهما that Rasoolullah ﷺ said, When Ibrahim Khaleelullah came to the place of Pilgrimage, the shaitaan appeared before the Jamrah Aqabah. He (Hazrat Ibrahim) عليه السلام pelted him with seven pebbles until he sank into the earth. He then appeared near the Jamrah Thaaniyah and He عليه السلام again pelted him with seven pebbles until he sank into the earth. He then appeared near the third Jamrah, so He عليه السلام pelted him with seven pebbles, until he sank into the earth. Ibn Ab'bas رضي الله عنهما says that, you pelt stones at shaitaan and (in doing so, you) follow the Way of Ibrahim عليه السلام.

HADITH 8: Baz'zaar reports from him (Ibn Ab'bas رضي الله عنهما) as well that, Rasoolullah ﷺ said, You pelting the Jamrahs will be Noor (Light) for you on the Day of Qiyaamat.

HADITH 9: Tabarani and Haakim report from Abu Sa'eed Khudri رضي الله عنه that he said, We said, Ya Rasool'Allah ﷺ! These Jamrahs are pelted with stones every year. We assume that it (the pebbles) become less. He ﷺ said, The ones which are accepted are raised. If this were not the case, then you would have seen them equal to a mountain (i.e. as high as a mountain).

HADITH 10-12: It is in Sahih Muslim from Ummul Husain رضي الله عنها that Rasoolullah ﷺ made Dua thrice during Hajjatul Wada' for those who shaved their heads, and He ﷺ made Dua once for those who trimmed their hair. There are similar narrations from Abu Hurairah and Malik bin Rabi'a رضي الله عنهما.

HADITH 13: It is reported from Ibn Umar رضي الله عنهما that Rasoolullah ﷺ said that, in the shaving of the hair, there is a good deed for every hair, and one sin is erased.

HADITH 14: It is reported from Ubaadah bin Saamit رضي الله عنه that Rasoolullah ﷺ said, The hair which will fall on the ground whilst you removed your hair, will be Noor (Light) for you on the Day of Qiyaamat.

1. When the time remaining before sunrise is equal to that which is needed to perform two Raka'ats, then depart with the Imam to Mina. Here, you should pick seven little stones (pebbles) equivalent to the size of date seeds from a clean place, wash them thrice. Do not break any large stones (rocks) to acquire these pebbles, and it is also possible that you pick the pebbles to pelt the Jamrah on all three days from here, or you may pick them all from some other place, except for any impure place, or from the Masjid or from near the Jamrah.

2. Throughout the trip, engross yourself in Zikr, Durood and Lab'baik etc. and further recite this Dua:

اللَّهُمَّ إِلَيْكَ أَفْضْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ وَإِلَيْكَ رَجَعْتُ وَمِنْكَ رَهْبْتُ فَاقْبَلْ نُسُكِي
وَعِظْمَ أَجْرِي وَأَرْحَمْ تَضَرُّعِي وَاقْبَلْ تَوْبَتِي وَاسْتَجِبْ دُعَائِي

Allahum'ma Ilaika Afadtu Wa Min Adhaabika Ashfaqtu Wa Ilaika Raja'tu Wa Minka Rahibtu Faqbal Nusuki Wa Az'zim Ajri War-ham Tadar'ru-i Waqbal Taubati Wastajib Du'aa-i

O Allah! I Have Reverted Towards You And I Feared Your Punishment, And I Have Turned Towards You And I Feared You, So Accept My Worshipping (You), And Grant Me A Greater Reward, And Have Mercy Upon My Helpless Condition, And Accept My Repentance, And Let My Supplication Be Accepted.

3. When reaching Waadi e Muhas'sar, move swiftly across the 545 hand lengths. However, do not speed to an extent that causes harm to anyone else. During this time, read the following Dua:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْدِكُنَا بَعْدَ إِبْرَائِيمَ وَعَافِنَا قَبْلَ ذَلِكَ

Allahumma La Taqtulna Bi Ghadabika Wa La Tuhlikna Bi Adhaabika wa 'Aafina Qabla Dhaalika

O Allah! Do Not Slay Us By Your Wrath, And Do Not Destroy Us By Your Punishment, And Grant Us Salvation (Peace), Even Before That

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

RAMI OF THE JAMRAAT UL AQABAH

On arrival in Mina, before doing anything else, proceed to the 'Jamraat ul Aqabah' which from this direction, is the latter Jamrah and from Makkah, the first, and in the centre of the gorge. Stand five hand lengths away from the Jamrah, in a manner whereby Mina is on your right and the Kaa'ba is on your left, and you are facing the Jamrah. Take the seven pebbles, each separately held, then raise the right hand completely, so that the colour of the under arm is visible, then say the following as you pelt (throw) each one:

**بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ رِضًا لِلرَّحْمَنِ
 اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا**

**Bismillahi Allahu Akbaru Raghmal Lish-Shaitaan Ridal Lir Rahmaan
 Allahum'maj'alhu Haj'jam Mabrooraw Wa Sa'yam Mashkooraw Wa
 Zambam Maghfoora**

**Allah's Name (We) Begin With; Allah Is The Greatest, To Humiliate
 Shaitaan, For The Pleasure of Allah. O Allah! Make This An Accepted
 Hajj, And A Fruitful Effort And Forgive (Our) Sins.**

It is preferable that the stones (pebbles) reach the Jamrah. If not, it should fall within the distance of 3 hand lengths. If the stones (pebbles) fall further away than this, they will not count. From the first stone (pebble), discontinue the Lab'baik. If instead of Allahu Akbar, one said Subhaan'Allah or Laa Ilaaha Il'l-Allah, there is still no objection.

6. When the seven stones (pebbles) have been thrown, do not delay in remaining there. Return immediately with Dua and Zikr.

THE RULES PERTAINING TO 'RAMI' (PELTING)

LAW 1: Less than seven is not permissible. If one threw only three (pebbles) or one did not throw any at all, then 'Dam' will become necessary, and if one threw four (pebbles), then for every (missed) one, you must give one Sadaqa. **[Raddul Muhtar]**

LAW 2: In throwing the pebbles, it is not a condition for them to be thrown one after the other, but to pause (in-between) is contrary to the Sunnat. **[Raddul Muhtar]**

LAW 3: If one threw all the stones at once (i.e. together), then the seven will be counted as being equivalent to one. **[Raddul Muhtar]**

LAW 4: The pebbles should be from the class of the earth. It should be such a thing with which Tayam'mum is permissible. Pebbles or stones should be thrown, and even if one throws dust (sand), the Rami will still be valid, but it will be considered equivalent to throwing a single pebble. To do Rami with pearls, amber and musk etc. is not permissible. Similarly, Rami will not be valid if done using gemstones, gold, or silver, because this would be offering and not pelting. It is also impermissible to do Rami using the droppings of sheep, goats, and camels etc. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 5: To pick up pebbles from near the Jamrah is Makruh, for those pebbles are found there, which are not accepted, and they become cursed, and those which become accepted are raised. **[Raddul Muhtar]**

LAW 6: If one comes to know that the pebbles are Najis (impure), then to do Rami with them is Makruh, and if one did not know this, then there is no harm, but to wash them is Mustahab (desirable),
[Raddul Muhtar]

LAW 7: The time for this Rami is from the time of Fajr today, until the Fajr of the 11th, but it is Masnun for it to be done from the time of sunrise upto Zawaal, and from Zawaal upto sunset is Mubah (Lawful), and from Sunset upto Fajr, it is Makruh. Similarly, it is Makruh from the Fajr of the 10th upto sunrise. If it was done due to some valid excuse ('Uzr), such as if the shepherds performed Rami at night, then it is not Makruh (disapproved). **[Durr e Mukhtar, Raddul Muhtar]**

THE QURBANI (SACRIFICE) OF HAJJ

7. Now, after completing the Rami, occupy yourself in performing your Qurbani. This is not that Qurbani which is done during Baqr Eid (Eid Al Adha), because in the real sense, that is not for Musaafirs (travellers), but is Waajib (compulsory) upon a wealthy (solvent) Muqem (resident), even though he is on Hajj, because this is a token for the appreciation for Hajj. For those performing Qiraan and Tamat'tu (The Qaarin and Mutamatti') this (Qurbani) is Waajib, even if they are Faqeer (insolvent), and for a Mufrid (one doing Ifraad), it is Mustahab even if he is wealthy (solvent). The conditions with regards to the age and the limbs of the animals are the same as the conditions prescribed for the animal in Qurbani (of Baqr Eid).

LAW 1: If one is completely needy, and does not have in his possession an animal which is suitable for Qurbani (sacrifice), or if he does not have the money (cash) or any possessions which he can sell and buy the animal, then, if such a person makes the intention of Qiraan or Tamat'tu, then instead of the Qurbani, he must compensate with ten fasts which will be Waajib upon him. He will keep three in the months of Hajj. In other words, he may keep them whenever he wishes, from the 1st of Shaw'waal upto the 9th of Zil-Hijjah after tying Ehraam. He may keep them all at once or separately (with a gap), but preferably he should keep them on the 7th, 8th and 9th and he should keep the other seven (fasts) whenever he wishes, after the 13th of Zil-Hijjah, and it is better to do so after he reaches home.

8. If you know how to slaughter then it is Sunnah to do it yourself, if not you should be present at the time of slaughter.

9. The animal should be laid down towards the Qibla and you should also face the Qibla and recite this Dua:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلذِّينِ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي
وَ نُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ

In'ni Waj'hahtu Wajhiya Lil Ladhee Fataras Samaawaati Wal Arda Hanifaw Wa Maa Ana Minal Mushrikeen. In'nas Salaati Wa Nuski Wa Mahyaaha Wa Mamaati Lil-Laahi Rab'bil 'Aalameena Laa Shareeka Lahu Wa Bi Dhaalika Umirtu Wa Ana Minal Muslimeen.

I Have Turned Myself (My Attention) Towards Him, Who Created The Skies And The Earth; In Devotion To Him Alone, And I Am Not From Amongst The Polytheists. Indeed, My Namaaz (Prayer) And My Sacrifices (Qurbani), And My Life And My Death, Are For Allah, The Rab'b Of The Worlds, Who Is Without Any Partner. It Is That Which I Have Been Commanded To Do (By Him), And I Am Of The Muslims.

Thereafter, while saying 'Bismillahi Allahu Akbar' you should slaughter it so swiftly with a sharp knife, that the four vessels must be severed. Do not use excessive force, as this causes unnecessary pain.

10. It is preferable to tie both the forelegs and one hind leg of the (Qurbani) animal during sacrifice and untie it after the sacrifice (i.e. after slaughtering it).

11. If the animal is a camel, the Sunnah method is to make it stand, and to strike it with a spear close to the chest, on the throat by proclaiming the Takbeer; and to slaughter it (with a knife) is Makruh. However, even with Zabih (slaughtering with a knife etc.), it will be

Halaal. It should be slaughtered only on one part of the throat and not in three different places like many ignorant people say. This method is incorrect and contrary to the Sunnah. And to cause unnecessary and undue pain is Makruh.

12. If the animal which has been slaughtered is not cold (completely dead), do not remove the skin or any parts of the body.

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

SHAVING THE HEAD AND TRIMMING THE HAIR

14. After Qurbani, men should sit facing the Qibla and have Halq done. In other words, they should have their hair removed, as this is more virtuous, if it is not removed, have the hair trimmed, for there is permission for this. To remove the hair of women (i.e. to shave the head) is Haraam. All they need to do is to trim the hair equal to one finger joint. If the Mufrid does Qurbani, then it is Mustahab for him to have the hair removed after the Qurbani and if he did the Qurbani after he had his hair removed, there is still no harm. And it is Waajib upon those who are performing Qiraan and Tamat'tu to have the hair removed after Qurbani. In other words, if they have the head shaved before the Qurbani, it will be Waajib to give 'Dam'.

LAW 1: If one trims the hair (instead of removing all of it), then he must trim (i.e. cut) at least one fourth (a quarter) of the amount of hair he has on his head, so he should trim it more than one finger joint length, for the hairs on the head are big and small. It is possible that in quarter of the hair, all are not trimmed one finger joint length. **[Alamgiri]**

LAW 2: The Ay'yaam e Nahr is the time to shave the head or trim the hair. In other words, the 10th, 11th and 12th (Zil-Hijjah), and the most virtuous is to have it done on the 10th of Zil-Hijjah. **[Alamgiri]**

LAW 3: When the time to exit the state of Ehraam has come, then the Muhrim (one in the state of Ehraam), can shave his own head or the head of someone else as well, even if the other person is also a Muhrim. **[Mansak]**

LAW 4: It is Waajib for the one who does not have any hair on his head to run a blade on his head, and if he has hair, but there are sores on his head, due to which he cannot shave the head, and the hair is also not so long that they can be cut, then due to this valid excuse (of the Shari'ah), him having to shave the head or trim the hair, will be dropped. Like those who have shaved their head, everything has now become Halaal for him (again). However, it is better for him to remain in this state (i.e. abstaining) until the Ay'yaam e Nahr ends. **[Alamgiri]**

LAW 5: If he has gone from there to a village (rural area) etc. and there he cannot find a barber and he also does not have a blade or scissor with him, with which he can shave his head or trim his hair, then this is not a valid excuse ('Uzr). It is necessary for him to have it shaved or trimmed. **(Alamgiri)**

It is also necessary that shaving the head or trimming the hair is not done outside the Haram (i.e. outside the boundaries), because this place is specified for this purpose, because if he does this outside the Haram, then 'Dam' will become Waajib. **[Mansak]**

LAW 6: At this time, after shaving the head, it is Mustahab to trim the moustache and remove the pubic hairs as well, and he should not trim the beard, but if he does, it will not cause 'Dam' to become Waajib. **[Alamgiri]**

LAW 7: If one does not have the hair removed or have it trimmed, then anything which was Haraam in the state of Ehraam has not become Halaal, even if he has already done the Tawaaf. **[Alamgiri]**

LAW 8: If one does not have the head shaved or the hair trimmed before the 12th, then 'Dam' will become necessary, because the timeframe for this is fixed. **[Raddul Muhtar]**

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

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

Allahu Akbar Allahu Akbar, La ilaaha il'Allah Wa-Allahu Akbar,
Allahu Akbar Wa Lil laahil Hamd

Allah is the Greatest, Allah is the Greatest, There is none worthy of worship, except Allah; And Allah is the Greatest, Allah is the Greatest, And For Him is All Praise.

This should also be said after completion, also recite this Dua while removing the hair:

الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَأَنْعَمَ عَلَيْنَا وَقَضَىٰ عَنَّا نَسْكَنَا اللَّهُمَّ هَذِهِ نَاصِيَتِي بِيَدِكَ
فَاجْعَلْ لِي بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ وَأَمْحُ عَنِّي بِهَا سَيِّئَةً وَأَرْفَعْ لِي بِهَا دَرَجَةً فِي
الْجَنَّةِ الْعَالِيَةِ اللَّهُمَّ بَارِكْ لِي فِي نَفْسِي وَتَقَبَّلْ مِنِّي اللَّهُمَّ اغْفِرْ لِي وَ لِلسَّخِيفِينَ
وَالْبُقِصِيِّينَ يَا وَاسِعَ الْمَغْفِرَةِ - آمِينَ

Alhamdu Lil'laahi 'Alaa Maa Hadaana Wa An'ama Alaina Wa Qadaa
'An-na Nusukana. Allahum'ma Haadhihi Naasiyati Biyadika Faj'al Li
Bi Kul'li Sha'ratin Nooray Yaumil Qiyaamati Wamhu 'An-ni Biha Sa-
iy'yataw Warfa' Li Biha Darajatan Fil Jannatil 'Aaliyah. Allahum'ma
Baarik Li Fi Nafsi Wa Taqab'bal Min'ni. Allahum'maghfirli Wa Lil
Muhal'liqeena Wal Muqasir'reena Ya Waasi'al Maghfirati. Aameen.

All Praise Is Due To Allah, For This, That He Gave Us Guidance, And Blessed Us, And He Had our Worship Completed. O Allah! This Hair of Mine Is In Your Divine Control, (So) For Every Hair, Grant Me Noor (Light) On The Day of Qiyaamat, And Due To It, Forgive My Sins And Elevate My Rank In Jannat. O Allah! Grant Me Abundant Blessings In My Soul (i.e. In Myself), And Accept (This) From Me. O Allah! Forgive Me And Those Who Have Shaved Their Heads And Trimmed Their Hair. O Most Forgiving! Aameen.

Thereafter make Dua for the forgiveness of all the Muslims.

LAW 9: If one removes the hair by some other method except shaving it off or trimming it, for example, by using lime or sulphurite or arsenic etc. it is also permissible. **[Durr e Mukhtar]**

16. Bury all the hair that has been trimmed or removed. Make it a habit to always bury the hair, nails, or skin etc. which is removed from your body.

17. Here, do not trim your nails or shape the beard line (i.e. to clean the cheek area of the face) before removing or trimming the hair, or else 'Dam' will become necessary.

18. Now to have sexual intimacy with your wife, to touch her with desire, to embrace her and to kiss her etc. is permitted. Apart from seeing the private parts, whatever else the state of Ehraam had made Haraam is now Halaal.

THE FARD TAWAAF

19. It is more virtuous today the 10th of Zil-Hijjah, to proceed for the Fard Tawaaf to Makkah, which is known as Tawaaf e Ziyaarat and Tawaaf e Ifaada. Proceed to Makkah Mu'azzamah as explained earlier, in the state of Wudu and properly covered, and by foot perform Tawaaf, but there is no Iztiba in this Tawaaf.

LAW 1: This Tawaaf is the second Rukn (Pillar - Principal Component) of Hajj. Seven circuits should be done in it, of which four circuits are Fard (obligatory), because without them the Tawaaf will not be valid at all, and the Hajj will also not be done; and to do all seven circuits is Waajib, so if one was sexually intimate (i.e. had intercourse) after four circuits, then the Hajj is done, but giving 'Dam' will be Waajib, as the Waajib has been omitted. **[Alamgiri etc.]**

LAW 2: For this Tawaaf to be valid (correct), it is a condition that he had tied the Ehraam from before and he has performed the Wuqoof, and that he does it by himself. And if someone else carried him on his shoulders and made Tawaaf, then his Tawaaf has not been done, unless he is helpless and cannot do it by himself, such as if he is unconscious. **[Jauhira, Raddul Muhtar]**

LAW 3: If one carried an unconscious person on his back or he carried him on something else and had his Tawaaf done, and in that he also made the Niyat for his Tawaaf, then the Tawaaf of both has been accomplished, even though the Tawaaf of both may be of two different categories. **[Alamgiri]**

LAW 4: The time (stipulated) for this Tawaaf is from the commencement of the Fajr of the 10th and it cannot be done before this. **[Jauhira]**

LAW 5: In this and in every other Tawaaf, the Niyyat (intention) is absolutely a condition. If there is no intention, there is no Tawaaf. For example, if a person is fleeing from an enemy or from a wild beast and did the circuits, the Tawaaf will not be valid, and this is in contrast to the Wuqoof of 'Arafaat, as this is valid even if done without a Niyyat. However, it is not a condition to make the Niyyat that, this is Tawaaf e Ziyaarat. **[Jauhira]**

LAW 6: The Namaaz of Eid ul Adha will not be read there. **[Raddul Muhtar]**

20. If those performing Ifraad and Qiraan (i.e. The Mufrid and The Qaarin), have already made Ramal and Sa'ee in the Tawaaf e Qudoom. And if the one performing Tamat'tu (i.e. The Mutamatti') has already made Ramal and Sa'ee in any Nafil Tawaaf after entering the state of Ehraam for Hajj, or if they made only Sa'ee, then they should not make Ramal and Sa'ee in this Tawaaf. However, if:

20.1. Ramal and Sa'ee was not made in it.

20.2. Only Ramal was made in it.

20.3. The Tawaaf in which this was done was the Tawaaf of Umrah, like the first Tawaaf of the Qaarin and Mutamatti'.

20.4. That Tawaaf was done without Tahaarat (ablution).

20.5. It was done in a Tawaaf which was before Shaw'waal.

Then in these five situations, Ramal and Sa'ee must be made in this Fard Tawaaf.

21. If the weak and women are not able to proceed for Tawaaf on the 10th, they should do so on the 11th as this is the next most virtuous day, and the benefit on this day is that the Mataaf is usually not very crowded, with only twenty or thirty people there (these few numbers were in the time of Sadrush Shariah). The women would be able to make Tawaaf comfortably and possibly even get to kiss the Hajr e Aswad without difficulty.

22. Those that cannot make it on the 11th should go on the 12th, and to delay without reason after this is a sin. In penalty for this, one must slaughter an animal (i.e. do a Qurbani). However, if a woman is in Haidh or Nifaas (Menstruation or postnatal bleeding), then she may make Tawaaf after this (i.e. after it ends). However, if she has become pure from Haidh and Nifaas at such a time, that she can take a bath (Ghusl) and do four circuits before the sunset of the 12th, then it is Waajib for her to do so, and if she does not do so, she will be sinful. Similarly, if she got an amount of time in which she could have made Tawaaf and she did not do so, and she then had Haidh or Nifaas, she will be deemed sinful. **[Raddul Muhtar]**

23. In all cases, after Tawaaf, two Raka'ats Namaaz must be performed. After this Tawaaf, your wives also become Halaal upon you. Hajj has been completed, as its second Pillar/Principal Component, was this Tawaaf.

LAW 7: If this Tawaaf is not done, your wives will not be Halaal upon you, even if years were to pass. **[Alamgiri]**

LAW 8: If one performed Tawaaf without Wudu or in the state of Janaabat (i.e. impure state when the ritual Ghusl is compulsory), he has exited the state of Ehraam, to the extent that if one is intimate sexually thereafter, the Hajj does not become void, and if he did Tawaaf in the opposite direction; in other words, from the left side of

the Kaa'ba, women (i.e. his wives) have still become Halaal, but for as long as he is in Makkah, he must repeat that Tawaaf. If he performed the Tawaaf whilst wearing Najis (impure) clothing, it is Makruh, and if the Satr (private area of the body) was opened to an amount which is disallowed, it will be done, but the 'Dam' is necessary. **[Alamgiri, Jauhira]**

24. To spend the 10th, 11th and 12th nights in Mina is Sunnat. Neither should it be spent in Muzdalifah, nor in Makkah, nor on the way. Thus, one who went for Tawaaf on the 10th or 11th, should return to Mina after the completion of Tawaaf, and spend the night in Mina.

LAW 9: If he remained by himself in Mina and sent all his belongings etc. to Makkah, or if he left it in Makkah and went to 'Arafaat, then if there is no risk of it being ruined (lost), it is disapproved, otherwise not. **[Durr e Mukhtar]**

THE RAMI OF THE REMAINING DAYS

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

To perform this Rami, approach from the direction of Makkah, and ascend a hill since this place is higher compared to Jamrah e Aqabah. Here, face the Qibla, and throw seven stones at the Jamrah in the prescribed manner which has been explained earlier, and then proceed a bit further away from the Jamrah and make Dua facing the Qibla. In Dua, raise the hands in a manner, whereby the palms are facing the Qibla. With complete concentration and with a sincere heart engross yourself in Hamd, Durood, Dua and Istighfaar for at least an amount of time, in which you can recite twenty verses of the Qur'an, otherwise for the amount of time it takes to recite a quarter Para (Juz) or Surah Baqarah.

26. Then proceed to the Jamrah e Wusta and follow the same procedure. Then proceed to Jamraat ul Aqabah, but do not wait here after Rami. Depart immediately after Rami. On your return from here, make Dua.

28. Follow the very same procedure and perform Rami at all three Jamrahs on the 12th as well. This should be done after Zawaal. On this date, some people perform the Rami before Noon (Midday) and then depart from there to Makkah Mu'azzamah. This is contrary to our actual Madhab and is a weak narration. Do not act in accordance with this.

29. After the completion of Rami on the 12th, one has the option of departing to Makkah Mu'azzamah before sunset. However, to leave after sunset is regarded as being flawed (i.e. incorrect). (In the latter condition, meaning if one stays after Maghrib) Then one will have to stay one more day. (In other words), one must make Rami accordingly on the 13th just after noon, and then depart to Makkah. This is more virtuous. However, the public (laymen) depart on the 12th, so there is only a small group of people that remain here for a further night and day. If the morning of the 13th dawns, then now to leave without performing Rami is impermissible, and if one goes, then he will have to give the 'Dam'.

The time for Rami on the 10th has been explained above. The time for Rami on the 11th and 12th is from after the descending of the sun (Post Meridian) upto the morning, but it is Makruh at night, in other words, after sunset.

The Rami of the 13th is from the morning upto the time of sunset, but from the morning upto the time that the sun descends (Post Meridian), is a Makruh time, and thereafter until sunset is the Masnun time. Thus, if the Rami of the first three days, in other words, the 11th, 12th and 13th was not done in the daytime, then do it at night. If it is without a valid excuse, then it is disapproved, otherwise there is no issue; and if it was not done at night as well, then it has become Qaza. The Qaza should be given on the next day, and he is liable for the Kaffarah (i.e. the expiation is Waajib upon him); and the time of its Qaza as well is until sunset on the 13th. If the sun had already set on the 13th and Rami was not done, then now Rami cannot be done, and 'Dam' becomes Waajib. **[Raddul Muhtar]**

LAW 1: If one did not do Rami at all, then too only one 'Dam' is Waajib. **[Mansak]**

LAW 2: If one took stones (pebbles) for all four days. In other words, seventy, but he wants to go to Makkah after completing the Rami of the 12th, then if anyone else needs the extra ones, it should be given to them, otherwise place it in some pure place. To throw the remaining stones (pebbles) at the Jamrahs is Makruh, and there is also no need to bury them. **[Mansak]**

LAW 3: It is also permissible to do Rami on foot as well and whilst on an animal (conveyance). It is more virtuous to do Rami of the first and second Jamrahs on foot, and to do the third while on an animal (conveyance). **[Durr e Mukhtar etc.]**

LAW 4: If the pebbles struck someone on their back or if it fell on something and it remained for a little moment, then in place of it another should be pelted, and if it hit and then fell where its place is; in other words, it fell within three hand lengths of the Jamrah, then it has become permissible (valid). **[Alamgiri]**

LAW 5: If the pebble struck a person and it went from him onto the Jamrah, then if one knows that by him getting rid of it, it reached the Jamrah, then another pebble should be pelted in place of that one, and if this is not known, then too, caution is in throwing another one. Similarly, if one has a doubt if the pebble fell where it was supposed to or not (i.e. at its place), then it should be repeated. **[Mansak]**

LAW 6: If one did Rami contrary to the sequence, then it is better to repeat it, and if the Rami of the first Jamrah was not done and the Rami of the second and third ones were done, then it is better now to pelt at the first one and then again pelt at the second and third ones. And if only three each were pelted, then four more should be pelted on the first one, and seven each should be pelted on the second and third ones. And if four were pelted on each, then three more should be pelted on each of them, but it is better (more

virtuous), to make Rami afresh; and if one did such that he pelted one pebble each, on each one, and then again one each, and in this manner he pelted seven pebbles each, then the Rami of the First Jamrah is done, but three more should be pelted on the second one and six more on the third. In this way the Rami will be completed.

[Alamgiri]

LAW 7: If a person is ill and is not even able to go to the Jamrah on an animal (i.e. on a conveyance), he should authorise someone else to perform the Rami on his behalf. Such a person should first throw his seven pebbles and then throw the seven pebbles on behalf of the ill person.

In other words, this is if he has not done Rami yet. If he did it in such a manner, that he first pelted one pebble from himself and then one on behalf of the ill person, and in this manner, he completed it seven times, then to do this is Makruh.

If one did the Rami on behalf of an ill person without his command (i.e. without his authority), then it is not permissible (i.e. it is invalid). If the ill person does not have the stamina where he can do the Rami by himself, then it is better for his companion to place the pebble on his hand and have him do the Rami. Similarly, the Rami of one who is unconscious, insane, or not of the age of understanding should be done by those with him, and it is better to place the pebble on their hands and have them do the Rami.

LAW 8: If one counted and took twenty-one pebbles with him, and after performing the Rami, he finds four are remaining, and he cannot remember as to which Jamrah he pelted less at, then he should pelt these four at the first one, and then a further seven each on the other two. If three are remaining; and if three were still remaining, then he should pelt one each at each of them, and if one

or two are remaining, then too one each will be pelted at each Jamrah. **[Fathul Qadeer]**

30. Halq (removing of the hair) is not permissible before making Rami.

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

TWELVE THINGS ARE MAKRUH IN RAMI

The following are Makruh (defective/disapproved) in Rami:

- 1.** To make Rami on the 10th, after sunset.
- 2.** To make Rami on the 13th, before noon.
- 3.** To throw huge stones in Rami.
- 4.** To break big stones (rocks) and use its pebbles for Rami.
- 5.** To use stones from the Masjid for Rami.
- 6.** To use the stones lying under the Jamrah for Rami, as these are cursed stones. Those which are accepted are raised to be kept on the scale of good deeds on the day of Qiyaamat, if this was not the case, a mountain would have formed around the Jamraats.
- 7.** To throw Na Paak (impure) stones (pebbles).
- 8.** To throw more than seven stones (pebbles).
- 9.** To go against the prescribed direction for Rami.
- 10.** To stand closer than five hand lengths away from the Jamrah. There is no harm in standing further.
- 11.** To pelt the Jamrahs contrary to the sequence.
- 12.** To keep the stones near the Jamrah, instead of throwing them at it.

DEPARTING TO MAKKAH MU'AZZAMAH

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

34. Now, after the 13th, for as long as you remain in Makkah, perform Umrah for your Peer (Shaykh/Murshid), your Ustadh, your Mother and Father and especially for Huzoor Pur Noor Sayyid e Aalam رضي الله تعالى عنه, His رضي الله تعالى عنه Companions, His رضي الله تعالى عنه Noble Family, and Huzoor Ghaus e Azam رضي الله تعالى عنه. Perform Umrah for as many times as possible.

To do this, go to Tan'eem which is North of Makkah Mu'azzamah. In other words, it is three miles away, in the direction of Madinah Tayyibah. There, you may tie the Ehraam of Umrah as explained earlier. Then return (to Makkah), perform Tawaaf and Sa'ee accordingly and thereafter remove the hair or have a trim. This will complete an Umrah. The person, who has already performed Umrah and wishes to perform a second Umrah on the same day, should just have the blade run on his head. This also applies to a person who does not have any hair naturally on his head.

35. Do not be deprived of completing the recitation of the Holy Qur'an at least once in Makkah Mu'azzamah.

VISITING THE SACRED MONUMENTS

- 36.** Make Haaziri (i.e. present yourself) at Jannat ul Maa'la and make Ziyaarat of Umm ul Mo'mineen Khadijatul Kubra رضى الله عنها and all those resting in this Holy Cemetery.
- 37.** Have the honour of making Ziyaarat of (i.e. visiting) the Sacred Birth Place of Huzoor Pur Noor مكة المكرمة, the Blessed Home of Hazrat Khadijatul Kubra رضى الله عنها, the Blessed Home in which Hazrat Ali كرم الله وجهه was born, Jabl e Thaur, Ghaar e Hira (The Cave of Hira), Masjid ul Jinn, Jabl e Abu Qais and other Sacred Monuments etc.
- 38.** Make Ziyaarah of Hazrat Abdul Mut'talib and do not visit the grave of Abu Taalib. Similarly, in Jeddah, do not visit the one-hundred hand long grave which people have made as the Mazaar of our mother Hazrat Hawa رضى الله عنها as there is no evidence of this being her grave.
- 39.** Take the blessings of the Ulama e Ahle Sunnat (who are there, by visiting them).

ENTRANCE INTO THE KAA'BA MU'AZZAMAH

To be blessed with the opportunity of entering the Kaa'ba Mu'azzamah is a great blessing and good fortune, if one obtains this opportunity in a permissible way. There is open entrance into the Haram, but there is immense struggle in doing so. However, this is definitely not something for a weak (feeble) man, and it is also most certainly not allowed for women to try to enter in such a massive crowd. Even if a strong man protects himself from injury (and discomfort), he may cause discomfort to others by pushing and shoving them; and this is not permissible, and there is no special feeling in this kind of Haaziri (Presence).

(Nowadays,) It is very difficult to enter without giving or taking something (i.e. some money etc.), and in this circumstance, to give or take is both Haraam (i.e. to give a bribe or receive the same for being allowed entrance). (In other words,) Even though one may receive the opportunity (of a lifetime) to fulfil a desirable act (i.e. a Mustahab), that too has become Haraam. If you are unable to escape these vices, then be satisfied with the opportunity of entering the Hateem, for this is a great blessing. We have mentioned earlier that the Hateem is part of the Sacred Ground of the Kaa'ba.

If it possibly works out in a manner whereby it is made clear to those serving at the Kaa'ba that you will not give anything in exchange for being allowed entrance, even though if you wish to give thousands of rupees before or after this, then with complete consideration to the physical and spiritual protocols of respect and honour, and with total submission, lowering your gaze, bowing your neck, ashamed because of your sins, while trembling in the fear of the Divine Might of Almighty Allah, say Bismillah and enter with the right foot, and proceed towards the front wall, at a distance of three hand lengths away from it.

There, you should perform two Raka'ats of Nafil Salaah in the non-Makruh time, for this is the Sacred Place where Rasoolullah ﷺ performed Namaaz. You should then place your cheeks and face against the walls and be engrossed in Hamd, Durood and Dua. Similarly, with total humility and submission, and with a lowered gaze, proceed to the Four Sacred Corners and make Dua, and embrace the Sacred Pillars and supplicate for having been blessed with this grand treasure, and for the acceptance of your Hajj. In this same manner lowering your gaze, return and never look up or look around aimlessly. Have the expectation of receiving abundant blessings for He (Allah) says, He who has entered this House has received safety. **'And All Praise Is For Allah'**.

THE BLESSED RELICS OF THE HARAMAIN SHARIFAIN

The leftover candles etc. which the Khudaam (those serving at the Haramain Sharifain) given here and in Madina Tayyibah should never be taken. You should rather take your own candles, light them there and then take with you what is remaining.

LAW 1: The Ghilaaf (Sacred Covering) of the Kaa'ba Mu'azzamah which is changed after an entire year and which is distributed to the Faqeers (mendicants) after it has been removed, can be purchased from those Faqeers, and if the Ghilaaf is still on (the Kaa'ba), then to take anything from it is not permissible. In fact, if any piece is separated from it and falls off, that too should not be taken, and if you take it, then it should be given to a Faqeer.

LAW 2: It is also not permissible to take from the fragrance, which is applied on the Kaa'ba Mu'azzamah, and if one took it, he should return it, and if you desire it, then take your own fragrance and rub it (against the Kaa'ba) and take it with you.

THE FAREWELL TAWAAF

When you intend to depart, perform '**Tawaaf e Wada**' (The Farewell Tawaaf), without Ramal, Sa'ee and Iztiba, as this is Waajib upon all those who live outside (the boundaries of Makkah). However, there is no 'Tawaaf e Wada' for women who are in Haidh (menstruation) or Nifaas (postnatal bleeding) at the time of departing (from Makkah). For the one who only performed Umrah, this Tawaaf is not Waajib upon them. Then after the Tawaaf, perform two Raka'ats Namaaz at Maqaam e Ibrahim as always.

LAW 1: If one intended to travel and performed the Tawaaf e Rukhsat (i.e. the Farewell Tawaaf), but then remained behind for some reason (i.e. he did not travel), then if he has not made the intention of Iqaamat (i.e. of staying 15 days there), the initial Tawaaf is sufficient, but it is Mustahab to repeat the Tawaaf, so that the final act is the Tawaaf. **[Alamgiri etc.]**

LAW 2: The Tawaaf e Rukhsat is not Waajib upon the residents of Makkah and those who reside within the Meeqaat. **[Alamgiri etc.]**

LAW 3: If one who has come from outside (Makkah) has made the intention to reside at a place in Makkah or in the surrounding areas of Makkah; in other words, that he will now live here (i.e. make it his residence), then if he made this intention by the 12th, then the Tawaaf is now not Waajib upon him, and if he intended this after it (i.e. after the 12th), then it has become Waajib, and in the first case, if he breaks his intention (i.e. he changes it), and he departed from there, even then, it will not be Waajib. **[Alamgiri]**

LAW 4: In Tawaaf e Rukhsat, it is necessary to make the Niyyat of Tawaaf itself (i.e. in essence). There is no need to make intention of

Waajib or Rukhsat (Farewell), so much, that if one even did it with the Niyyat of Nafil, the Waajib has been fulfilled. **[Raddul Muhtar]**

LAW 5: If a menstruating female became Paak (pure) before leaving Makkah Mu'azzamah, then this Tawaaf is Waajib upon her, and if she became Paak after departing, then it is not necessary for her to return, and if she returns, then the Tawaaf is Waajib upon her, if she has not exited the Meeqaat, and if her menstrual cycle ended before she departed, and neither did she make Ghusl and nor did the time period for one Namaaz pass, then even for her to return is not Waajib. **[Alamgiri]**

LAW 6: If one left without performing the Tawaaf e Rukhsat, then if he has not gone beyond the Meeqaat as yet, he should return, and if he only remembered after exiting the Meeqaat, then it is not necessary for him to return, but he should give 'Dam', and if he returns, then he must tie the Ehraam of Umrah and return, and after completing Umrah, he should perform the Tawaaf e Rukhsat, and in this case, the 'Dam' will not be Waajib. **[Alamgiri, Raddul Muhtar]**

LAW 7: If one left out three circuits of Tawaaf e Rukhsat, then there is Sadaqa for each circuit. **[Alamgiri]**

43. After Tawaaf e Rukhsat, proceed to the Zam-Zam in the prescribed manner, and drink the Zam-Zam and pour it over your body.

44. Then stand at the Sacred Door of the Kaa'ba and kiss the Pure Entrance, and make Dua for acceptance of your Hajj and Ziyaarat, and for continuous Haaziri recite the same Dua e Jaame' or recite this Dua:

السَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَعْرُوفِكَ وَيَرْجُو رَحْمَتَكَ

As Saa-ilu Bi Baabika Yas-aluka Min Fadlika
Wa Ma'roofika Wa Yarju Rahmatak

Your Mendicant Is At Your Grand Court, Seeking Your Grace
And Favour, And Is Hopeful of Your Mercy

45. Then proceed to the Multazam and hold the Ghilaaf (Sacred Covering) of the Kaa'ba and kiss it whilst making Dua, Zikr and Durood in abundance.

At this time, recite this Dua:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ فَاكْبُرُ الْكَبَرِ
لِهَذَا فَتَقَبَّلْهُ مِنَّا وَلَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ وَإِنْ رَأَيْتَنِي الْعُودَ إِلَيْهِ حَتَّى
تَرْتَضَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

Alhamdu Lil'laahil Ladhee Hadaana Li Haadha Wa Maa Kun'na Li
Nahtadiya Law Laa An Hadaan-Allahu. Allahum'ma Fakama
Hadaytana Li Haadha Fataqab'balhu Min'na Wa Laa Taj'al Haadha
Aakhiral 'Ahd Min Baytikal Haraami Warzuqnil 'Awda Ilaihi Hat'ta
Tardaa Bi Rahmatika Ya Arhamar Raahimeen. Wal Hamdu Lil'laahi
Rab'bil 'Aalameen Was Sall Allahu 'Alaa Sayyidina Muhammadiw
Wa Aalihi Wa Sahbihi Ajma'een.

All Praise Is For Allah, Who Blessed Us With Guidance. Had Allah Not Guided Us, We Would Not Have Received Guidance. O Allah! Just As You Have Guided Us, Accept It And Do Not Let This Be Our Last Presence (Pilgrimage) To The Baitul Haram, And Return Us Towards It, And Bless Us With This Once Again, So Be Pleased, By Your Mercy, O Most Merciful of Those Who Show Mercy, And All Praise Is For Allah, The Rab'b of All The Worlds, And O Allah! Send Durood Upon Our Master Muhammad ﷺ And Upon His Noble Family And His Companions.

46. Then kiss the Hajr e Aswad, and shed tears if you can, when kissing it. (In other words, cry to Almighty Allah) And recite this Dua:

يَا يَمِينُ اللّٰهُ فِي اَرْضِهِ اِنِّي اُشْهِدُكَ وَكَفَى بِاللّٰهِ شَهِيدًا اِنِّي اُشْهِدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاشْهَدُ اَنَّ
 مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَاَنَا اُوْدِعْتُ هٰذِهِ الشَّهَادَةَ لِتَشْهَدَ لِيْ بِهَا عِنْدَ اللّٰهِ تَعَالٰى فِيْ يَوْمِ الْقِيٰمَةِ
 يَوْمَ الْفَرَجِ الْاَكْبَرِ اَللّٰهُمَّ اِنِّي اُشْهِدُكَ عَلَى ذٰلِكَ وَاُشْهِدُ مَلِيْكَتَكَ الْكِرَامَ وَصَلَّى اللّٰهُ عَلَى
 سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ

Ya Yameen-Allahi Fi Ardihi In'ni Ush-hiduka Wa Kafa Bil'laahi Shaheeda, An'ni Ash'hadu Al Laa Ilaaha Il'l-Allahu Wa Ash'hadu An'na Muhammadar Rasoolullahi Wa Ana Uwad'di'uka Haadhihish Shahaadata Li Tash'hada Li Biha 'Ind-Allahi Ta'aala Fi Yaumil Qiyaamati Yaumal Faza-il Akbari. Allahum'ma In'ni Ush'hiduka 'Alaa Dhaalika Wa Ush'hidu Malaa-ikatakal Kiraama Wa Sall Allahu 'Alaa Sayyidina Muhammadiw Wa Aalihi Wa Sahbihi Ajma'een.

O Allah's 'Right Hand' On Earth! I Make You A Witness, And The Witness of Almighty Allah Is Sufficient, That I Bear Testimony To

This, That There Is None Worthy of Worship Except Allah And Muhammad ﷺ Is His Rasool; And I Have Placed This Shahaadat As A Trust With You, So That On The Day of Resurrection, When It Will Be The Day of Tremendous Anxiety, You Will Testify For Me Regarding This Before Allah. O Allah! I Make You And Your Angels Witness Upon This. O Allah! Send Durood Upon Our Master Muhammad ﷺ And Upon His ﷺ Noble Family And His ﷺ Companions.

47. Then depart from the Kaa'ba, walking backwards, in other words, facing the Kaa'ba. If not, continuously turn and look at the Kaa'ba with hope. On departing from the Kaa'ba, weep or show a sad face, and then approach The Grand Door of the Masjid e Kareem, and first exit with the left foot, by reciting the prescribed Dua, and the best Door to exit from is the 'Baab ul Hazurah'.

48. Women who are in Haidh and Nifaas should stand at the Door of the Masjid and while making Dua, they should return with hope.

49. Then, as per your means, spend on the Faqeers (mendicants) of Makkah Mu'azzamah and direct your attention towards Madina Tayyibah, The Grand Court of The Beloved Rasool ﷺ. **وبالله التوفيق.**

THE DISCUSSION REGARDING QIRAAN

Almighty Allah says,

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

And Complete (Undertake) The Hajj And The Umrah, Solely For Allah. [Surah Al-Baqarah (2), Verse 196]

HADITH 1: Abu Dawud, Nasa'i and Ibn Majah reported from Subay bin Ma'bad Taghlibi. He says, I tied the Ehraam of Hajj and Umrah together. Ameer ul Mo'mineen Umar e Farooq رضى الله عنه said, You Have Followed The Way of Your Nabi ﷺ.

HADITH 2: It is reported in Sahih Bukhari and Sahih Muslim from Anas رضى الله عنه. He says, I saw Rasoolullah ﷺ mentioning both Hajj and Umrah in the Lab'baik.

HADITH 3: Imam Ahmed reported from Abu Talha Ansari رضى الله عنه that Rasoolullah ﷺ combined Hajj and Umrah.

LAW 1: Qiraan refers to tying the Ehraam of Hajj and Umrah together (i.e. to combine both of them); or if one first tied the Ehraam of Umrah and he had not as yet completed the four circuits of Tawaaf when he included Hajj in it; he first tied the Ehraam of Hajj and he combined Umrah with it as well, and this is whether he included (combined) the Umrah before or after the Tawaaf e Qudoom. To do it before the Tawaaf e Qudoom is Isaa-at (i.e. a bad action), because it is contrary to the Sunnah, but the 'Dam' is not Waajib. However, if he included it after the Tawaaf e Qudoom, then it is Waajib to break the Umrah and give 'Dam', and make the Qaza of Umrah, and if he did

not break the Umrah, it is still Waajib to give the 'Dam'. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 2: The condition for Qiraan is that the majority of the circuits of Umrah should be done before 'Arafah. Thus, the Qiraan of one who did Wuqoof before four circuits of Tawaaf has become void. **[Fathul Qadeer]**

LAW 3: The most virtuous is Qiraan, followed by Tamat'tu', followed by Ifraad. **[Raddul Muhtar etc.]**

The manner of Ehraam for Qiraan was explained in the discussion regarding the Ehraam.

LAW 4: The Ehraam of Qiraan can be done before the Meeqaat as well, and it can be done before Shaw'waal as well, but its actions must be done in the Hajj Months. One cannot perform its actions before Shaw'waal. **[Durr e Mukhtar]**

LAW 5: It is Waajib in Qiraan to first do seven circuits of Tawaaf and to do Ramal in its initial three circuits is Sunnat. He must now do the Sa'ee. Now, one part of Qiraan has been completed: in other words, the Umrah. However, he cannot do Halq (remove the hair) now, and even if he does so, he will not come out of the state of Ehraam and as expiation for it, to give two 'Dam' is necessary. After doing the Umrah, he should do the Tawaaf e Qudoom, and if he so wishes, he may also do the Sa'ee now, or else he will have to do the Sa'ee after the Tawaaf e Ifaadah. If he does Sa'ee now, then he should also do Ramal in the three circuits of Tawaaf e Qudoom, and he should do Iztiba in both the Tawaafs as well. **[Durr e Mukhtar etc.]**

LAW 6: If he did two Tawaafs at once (i.e. together), and then he did two Sa'ee, it is still permissible, but it is contrary to the Sunnat, but

‘Dam’ will not be necessary, even if the first Tawaaf is with Niyyat of Umrah and the second Tawaaf is with the Niyyat of Qudoom, or if he did not stipulate it in either one of them, or if he made some other Niyyat except for this. Either way, the first will be that of Umrah and the second will be that of Tawaaf e Qudoom. **[Durr e Mukhtar, Mansak]**

LAW 7: Even if he made Niyyat of the Tawaaf of Hajj in the first Tawaaf, it is still the Tawaaf of Umrah. **[Jauhira]**

After completing Umrah, he must still remain a Muhrim (i.e. one in the state of Ehraam), and undertake all the actions (rituals). Just as things become Halaal after Tawaaf e Ifaadah and after completing Hajj, likewise it will become Halaal for him as well.

LAW 8: The Qurbani after the Rami of the 10th is Waajib, and this Qurbani is not as any penalty (expiation), but it is to show gratitude for Allah blessing him with the guidance of performing two Worships. It is more virtuous for the Qaarin to take the Qurbani animal with him. **[Alamgiri]**

LAW 9: For this Qurbani, it is necessary to be done in the Haram. It cannot be done outside the Haram, and it is Sunnat for it to be done in Mina, and its time is from the commencement of Fajr on the 10th of Zil-Hijjah upto the sunset of the 12th.

However, it is necessary that it must be done after Rami. If he does it before the Rami, the ‘Dam’ will become necessary, and if he did not do it by the 12th, it will not be dropped (i.e. it won’t lapse), but for as long as he is alive, he will be responsible for the Qurbani. **[Mansak]**

LAW 10: If he had the capacity to do the Qurbani and he still did not do it, and he then died, it is Waajib for him to make a bequest regarding it, and if he did not make a bequest, but his heirs did it on their own accord, it is still proper (valid). **[Mansak]**

LAW 11: If a Qaarin is unable to facilitate the Qurbani, meaning that he does not have money (wealth) more than his need, nor does he have so much of provisions (goods) that he is able to sell them and buy an animal (for Qurbani), he should keep ten fasts. The three are those same ones. In other words, he can keep it from the 1st of Shaw'waal until the 9th of Zil-Hijjah after tying the Ehraam, even if he keeps it on the 7th, 8th, and 9th, or if he keeps them before this, and it is better, to complete it before the 9th. He also has the choice to keep it separately. It is not necessary to keep all three one after the other, and he should keep the (remaining) seven fasts after the days of Hajj. In other words, he should keep them after the 13th (of Zil-Hijjah). He cannot keep it on the 13th or before the 13th. When it comes to those seven fasts, he has the choice of either keeping them there, or keeping them when he returns home, and it is better to keep them after he returns home. For these ten fasts, it is necessary to make the intention from the night. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 12: If he did not keep the first three fasts before the 9th, then now the fasts will not suffice, and the 'Dam' is now Waajib. He should give the 'Dam' and exit the Ehraam; and if he does not have the means to give the 'Dam', then he should separate from the Ehraam by shaving the head or trimming the hair, and two 'Dam' are Waajib upon him. **[Durr e Mukhtar]**

LAW 13: If he kept the fasts because he was not able to facilitate it (i.e. he did not have the means), but then he managed to get an animal before Halq (shaving the head) on the 10th, then now the fasts are not sufficient and he must do the Qurbani. If after Halq, he is able

to facilitate an animal, then those fasts are sufficient, be this if he managed to facilitate during the days of Qurbani, or thereafter. Similarly, if he did not shave his head during the days of Qurbani, then even though he managed to facilitate the animal before Halq, those fasts will not be sufficient. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 14: If a Qaarin performed Wuqoof e 'Arafah after doing three circuits of the Tawaaf of Umrah, then that Tawaaf has become null and void, and if he did Wuqoof after four circuits, then it is not null and void, even if he did it with the Niyyat of Tawaaf e Qudoom or the Niyyat of a Nafil Tawaaf. He should thus complete this before Tawaaf e Ziyaarat on the Yaumun Nahr, and in the first scenario, because he broke Umrah, one 'Dam' has become Waajib, and that Qurbani which was Waajib for showing gratitude, has been dropped (i.e. lapsed), and now he no longer remains a Qaarin, and he should make Qaza of that Umrah after the Ay'yaam e Tashreeq.

THE DISCUSSION REGARDING TAMAT'TU'

Almighty Allah says,

فَمَنْ تَشْتَم بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ
فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكُمْ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي
الْبَيْتِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

So For The One Who Takes The Advantage of Combining The Umrah To The Hajj; Upon Him, Is A Qurbani (Sacrifice), Which Is Available (To Him). Then, Whoever Does Not Have The Means To Do So, Should Keep Three Fasts During The Days Of Hajj, And Seven (More Fasts) After Returning To Your Homes. These Are Ten (Fasts) Altogether. This Ordinance Applies To Him, Who Is A Non-Resident of Makkah; And Constantly Fear Allah, And Know, That Allah's Punishment Is Intense. [Surah Al-Baqarah (2), Verse 196]

Tamat'tu' refers to performing Umrah in the months of Hajj, and then to tie the Ehraam of Hajj in the same year, or if one did not do the entire Umrah (yet), but only did the four circuits, and then tied the Ehraam of Hajj.

LAW 1: It is not a condition for Tamat'tu' to tie the Ehraam from the Meeqaat. It can be done before that as well, and even if one tied the Ehraam after the Meeqaat, it is still Tamat'tu', even though to cross the Meeqaat without the Ehraam is a sin and it will necessitate a 'Dam', unless he goes back to the Meeqaat. Similarly, it is not a condition for Tamat'tu' to tie the Ehraam of Umrah in the Hajj months, but he may also tie the Ehraam before Shaw'waal as well. However, it is necessary that all the actions of Umrah or the majority

of the Tawaaf should be done in the months of Hajj. For example, if one did three circuits of Tawaaf in Ramadaan and then the remaining four in Shaw'waal, then made Hajj in the same year, then this is also Tamat'tu'. And if he did Four Circuits in Ramadaan and completed the remaining three circuits in Shaw'waal, then this is not Tamat'tu'. It is also not a condition that he should do Tamat'tu' in the same year in which he tied the Ehraam. For example, He tied the Ehraam in this Ramadaan and he remained established on this Ehraam, and the following year he did Umrah, then Hajj, then Tamat'tu' has been done. **[Alamgiri, Raddul Muhtar]**

THE CONDITIONS OF TAMAT'TU'

There Are Ten Conditions of Tamat'tu':

1. To do the complete Tawaaf or most of it, in other words, four circuits in the month of Hajj.
2. To commence with the Ehraam of Umrah.
3. To have completed the entire Tawaaf of Umrah or the major portion of it, before (entering) the Ehraam of Hajj.
4. The Umrah was not broken (made null).
5. The Hajj was not broken (made null).
6. He did not do 'Ilmaam e Sahih'. Ilmaam e Sahih refers to opening your Ehraam after Umrah and returning to your place of domicile, and place of domicile refers to that place where one resides, even though his place of birth is somewhere else. Thus, if after performing Umrah, he went to his place (of residence), and then returned and did Hajj, then it will not be regarded as Tamat'tu', and if he went before performing Umrah, or he went after making Umrah and without doing Halq, in other words, he went back to his place (of residence) in the state of Ehraam, then he returned in the same year and made Hajj, then this is Tamat'tu'. Similarly, if he made Umrah and then opened the Ehraam (i.e. exited the state of Ehraam), and then tied the Ehraam of Hajj and went to his place (of residence), then this is also not Ilmaam e Sahih. Thus, if he comes back and makes Hajj, it will be Tamat'tu'.
7. Hajj and Umrah should both be in the same year.

8. He should not have the intention of residing forever in Makkah Mu'azzamah (i.e. permanently). Thus, if after Umrah he made a firm intention that he will reside here, then it is not Tamat'tu', and if it is only for a month or two, then it is.

9. He should not be without Ehraam in Makkah Mu'azzamah when the Hajj months come, nor should he be in such a state, that even though he has Ehraam, he has done four circuits of Tawaaf before this month. However, if he goes back outside the Meeqaat and then returns by tying the Ehraam of Umrah, Tamat'tu' can be done.

10. He should be a person who is residing outside the Meeqaat. The one who lives in Makkah cannot do Tamat'tu'. [**Raddul Muhtar**]

LAW 2: There are two forms of Tamat'tu'. One is that he brought the Qurbani animal with him. The second is that he did not bring it. The one who did not bring the animal, should tie the Ehraam of Umrah from the Meeqaat, he should then come to Makkah Mu'azzamah and perform Tawaaf and Sa'ee and shave the head. He has not completed the Umrah, and the moment he commences the Tawaaf; in other words, from the time he kisses the Sang e Aswad, he should discontinue the Lab'baik. He will now remain in Makkah without Ehraam, and should tie the Ehraam of Hajj on the 8th of Zil-Hijjah from Masjid ul Haraam Shareef, and he should complete all the actions of Hajj, but he does not have to do Qudoom (Tawaaf e Qudoom), and in Tawaaf e Ziyaarat, either after tying the Ehraam of Hajj, he should do Ramal in any Nafil Tawaaf, and then do Sa'ee thereafter. And if after tying the Ehraam of Hajj, he did Tawaaf e Qudoom, (even though he does not have to do this Tawaaf), and he did Sa'ee after it, then now in Tawaaf e Ziyaarat, there is no need to do Ramal, even if he did Ramal in the Tawaaf e Qudoom or not, and now after Tawaaf e Ziyaarat there is no Sa'ee as well. It is also necessary for him to do Halq after completing Umrah (in this case).

He also has the choice to either shave his head or remain accordingly as a Muhrim (i.e. in the state of Ehraam). Similarly, it is not necessary for him to remain in Makkah Mu'azzamah. He may either remain there or go to any other place except his place of domicile, but wherever he may remain, he needs to tie the Ehraam from where the people of that place tie their Ehraam. If he is in Makkah Mu'azzamah, then he should tie his Ehraam like the residents here, and if he remains outside the Haram and within the Meeqaat, then he will tie the Ehraam outside the boundaries of the Haram and within the Meeqaat, and if he has gone beyond the Meeqaat, then he should tie the Ehraam at the Meeqaat. This is in the case when he went outside the Haram or Meeqaat for some other reason, and if he went outside the Haram to tie the Ehraam, then 'Dam' is Waajib on him, unless he returns before Wuqoof, then the 'Dam' is dropped.

If he remains in Makkah Mu'azzamah, he should tie the Ehraam in the Haram and it is better to do so in Makkah Mu'azzamah, and even better than this (i.e. more virtuous than this) is to tie it in Masjid ul Haraam, and best of all is to tie it in the Hateem Shareef (i.e. if he enters the state of Ehraam there).

Similarly, it is not necessary to tie the Ehraam on the 8th. It can also be tied on the 9th, and even before the 8th, and this is most virtuous. It is Waajib upon those doing Tamat'tu' to make Qurbani (sacrifice) of an animal on the 10th of Zil-Hijjah as Shukrana (i.e. as a mark of gratitude) and then shave the head thereafter. If he does not have the capacity (i.e. the means) to perform Qurbani, then he should keep fast just as it has been stipulated for those who are doing Qiraan. **[Jauhira, Alamgiri, Durr e Mukhtar]**

LAW 3: If one takes the (Qurbani) animal with him, then he should tie the Ehraam and then take it, and it is more virtuous to urge it ahead than to pull it. However, if it does not walk, when being urged

forward from behind, then it should be pulled from the front. A garland should be placed around its neck so that the people know that it is going to the Haram for Qurbani, and it is better to put a garland instead of a covering. One may also make a very small slit on the right or left side of the hump, which should not reach the flesh.

Now, after arriving in Makkah Mu'azzamah, perform Umrah and even after completing the Umrah, remain as a Muhrim (i.e. in the state of Ehraam), until you have not performed the Qurbani. It is not necessary for him to have his head shaved; otherwise, it will necessitate a 'Dam'. He should then perform all those actions which have been mentioned for him, if he had not brought an animal. And on the 10th he should perform Rami and have the head shaved. He has now been released from the responsibility of both the Ehraams together. **[Durr e Mukhtar]**

LAW 4: The difference between the one who brought an animal and the one who did not, is that if he did not bring an animal and he opened the Ehraam after Umrah, and then he tied the Ehraam of Hajj and any prohibited act (offence) occurs, then the penalty is the same as the Mufrid, and if the Ehraam was still valid, then the penalty is like that of the Qaarin. **[Raddul Muhtar]**

LAW 5: There is no Qiraan or Tamat'tu' for those who reside within the Meeqaat. If they do it, then they will have to give 'Dam'. **[Durr e Mukhtar]**

LAW 6: Keeping the fasts is not sufficient for the one who brought the animal (with him), even though he may be insolvent. **[Durr e Mukhtar]**

LAW 7: If he did not take an animal with him, and he made Umrah and returned home, then this is 'Ilmaam e Sahih' and his Tamat'tu'

will become void. Now, if he performs Hajj, he will be a Mufrid. If he did take an animal with him, and he performed Umrah and then returned home and remained as a Muhrim, and went for Hajj, then it is not 'Ilmaam e Sahih'. Thus, his Tamat'tu' is still valid. Similarly, if he did not return home, but he did Umrah and went somewhere else, then the Tamat'tu' has not become void. **[Durr e Mukhtar etc.]**

LAW 8: If one performing Tamat'tu' broke his Hajj or Umrah (i.e. caused it to become void), then he should give its Qaza, and 'Dam' as a penalty, and he is not liable for the Qurbani of Tamat'tu' because the Tamat'tu' is now invalid (not remaining). **[Durr e Mukhtar]**

LAW 9: For Tamat'tu' it is not necessary for the Hajj and Umrah to be on behalf of one person, but it can be such that one is from your side and the other is on behalf of someone else; or it can be such that one person commanded (i.e. authorised) him to do Hajj and another authorised him to do Umrah, and both have given him permission for Tamat'tu', then he can do it, but (in this case) he will be liable for the Qurbani, and if he is insolvent, then he should keep the fasts. **[Mansak]**

LAW 10: If one performed Umrah in the Hajj months, but he broke it (i.e. caused it to become void), and he then returned home, and then returned and made a Qaza for the Umrah, and he performed Hajj in the same year, then this Tamat'tu' is valid. And if he remained in Makkah, or if he departed from Makkah, but remained within the Meeqaat, or if he went beyond (outside) the Meeqaat as well, but did not go home, and he returned and made the Qaza of the Umrah, then did Hajj in the same year, then in all these cases, the Tamat'tu' is invalid. **[Jauhira]**

OFFENCES AND THEIR EXPIATION

Almighty Allah Says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَدًّا فَجَزَاءٌ مِثْلُ
مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَدِئًا الْكَعْبَةَ أَوْ كَفْرًا ۗ طَعَامًا مَسْكِينٍ أَوْ
عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَنْهَا سَلَفٌ ۗ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ
مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾ أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعَالِكُمْ وَلِلنَّسِيَارَةِ ۗ
وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

O Believers! Kill Not The Game (Wild Animals), Whilst You Are In (The State of) Ehraam. And Whoever From Amongst You Kills It Deliberately, Then Its Replacement Is This, That He Must Give An Animal Equivalent To It (In Value), From Among The Cattle; This Directive Must Be Given By Two Trustworthy (Upright) Men Amongst You. It Should Be A Sacrificial Animal, Being Brought Towards The Kaa'ba, Or He Provides The Expiation, The Food For A Few Needy (Insolvent) Ones; Or The Equivalent of It In Fasts, So That He May Taste (Perceive) The Consequences of His Action; Allah Has Forgiven Whatever Has Transpired In The Past; And Now Whoever Does This, Allah Will Take The Reckoning From Him; And Allah Is All Powerful, The One Who Takes Reckoning. The Sea Creatures (Fish) And Its Consumption Has Been Made Halaal For You, For Your Benefit And For The Benefit of The Travellers; And The Hunting of Land Animals Have Been Made Haraam (Forbidden) Upon You, For As Long As You Are In (The State of) Ehraam; And Fear Allah, Towards Whom (i.e. Before Whom) You Will Have To Rise. [Surah Al-Baqarah (2), Verses 95-96]

And He (Allah) Says,

فَبَيْنَ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِأَذَى مِنْ رَأْسِهِ فَعِدْيَةٌ مِنْ صِيَامِهِ أَوْ صَدَقَةٌ أَوْ نُسُكٌ

Then If Anyone From Amongst You Is Ill, Or Has Some Ailment of The Head, He Should Pay A Compensation, By Way of Fasting Or (By Giving) Charity, Or By Way of Qurbani (Sacrificing An Animal). [Surah Al-Baqarah (2), Verse 196]

It is reported in Sahihain etc. from Ka'ab bin Ujrah رضي الله عنه that Nabi ﷺ visited him and he (Ka'ab) was a Muhrim (i.e. in the state of Ehraam) and he was lighting a fire under a pot, and lice were falling onto his face. He ﷺ said, are these lice causing your trouble? He said, Yes. He ﷺ said, **Shave Your Head And Feed Six Needy Persons With Three Sa' (i.e. approximately 9 kg 447.84 grams) of Food, Or Keep Three Fasts Or Do A Qurbani (Sacrifice An Animal).**

Note of Caution: If a Muhrim (one in the state of Ehraam) intentionally (i.e. deliberately) commits an offence without a valid excuse, then Kaffarah (expiation) is also Waajib and he is also a sinner. Thus, in such a case, it is also Waajib for him to repent (make Tauba), as he will not be purified (absolved) simply through the Kaffarah, until he does not make Tauba, and if it is unintentional (i.e. done unknowingly) and with a valid excuse, then the Kaffarah is sufficient. The Kaffarah is necessary when an offence is committed. It is irrelevant whether it was committed intentionally or forgetfully, or whether he knew that it is an offence or he had no knowledge of it, or whether he did so willingly or under duress (unwillingly), or whether it was done whilst he was asleep or whilst he was awake, or in an intoxicated state or in a conscious (sensible) state, or whether he did it himself, or someone else did it on his command.

Note of Caution: In this discussion, whenever we mention Dam, it will refer to one goat or one sheep, and Badanah will refer to a camel or a cow. All these animals should meet the same conditions which are for Qurbani. Here, Sadaqah refers to giving wheat equivalent to one-hundred and seventy-five rupees and eight aanas as per the English rupee, which based on one-hundred rupees per seer is one and three-quarter seer and a bit more than an at'haani, or barley or dates, which will be double its weight, or their value (price).

Translator's Note: This is equivalent to a minimum of 1 kg and 574 grams and if inflated for the benefit of the Faqeer, it is 1 kg and 919.1 gram.

LAW 1: Wherever the ruling of Dam applies (i.e. if the offence entails Dam), then if that offence is due to illness, or due to intense heat or extreme cold, or due to a wound or a sore, or due to severe pain (discomfort) being caused by lice, then that offence is referred to as an involuntary offence. In this case, instead of the Dam, one has the choice to give one Sadaqah each to six Miskeens (i.e. needy/insolvent persons), or to feed them two meals, which fills their stomach (i.e. which satisfies them), or he has the choice of keeping three fasts. If one gave the six Sadaqah to one Miskeen (i.e. one needy person), or if he distributed it amongst three or seven Miskeens, the Kaffarah has not been discharged, but it is a condition that it should be given to six Miskeens and it is more virtuous that the Miskeens should be from the Haram. If the ruling of Sadaqah applies (i.e. if the offence entails Dam), and the offence was committed under compulsion (i.e. unwillingly), then he has the choice of keeping one fast instead of the Sadaqah. The Kaffarah is if one commits a sin forgetfully or by error, or while asleep or while compelled (i.e. unwillingly). (In such cases) The Kaffarah will purify (i.e. absolve) one. It (The Kaffarah) is not so that one should commit an offence intentionally without a valid excuse, and then say that I will give the Kaffarah. Even in that case,

the Kaffarah will have to be given, but to act intentionally and deliberately contrary to the Command of Allah is very severe.

LAW 2: Wherever there is one Dam or 'Sadaqah', upon the Qaarin there are two (i.e. it is double). **[General Books]**

LAW 3: The Qurbani for Kaffarah or for the Shukrana of a Qaarin or Mutamatti' cannot be done outside the Haram. If it was done outside the Haram, it will not be valid. However, in an offence which is involuntary, if he distributed its meat to six Miskeens and each Miskeen received the amount which is equivalent to the value of one Sadaqah, then it has been discharged. **[Alamgiri]**

LAW 4: You may personally eat from the Qurbani of Shukrana (which is done as a mark of gratitude) and you can also feed it to a wealthy person (i.e. a solvent person) and you can even give it to the needy persons, and that which is for Kaffarah is only the right of the destitute.

LAW 5: If one has kept the fasts of Kaffarah, then it is a condition to make the intention from the night. In other words, the Niyyat should be made before Subh Saadiq (True Dawn), and this Niyyat should also be made that, this is the fast for such and such Kaffarah. If one made an absolute Niyyat of fasting or he made the Niyyat for Nafil or for something else, then (in this case) the Kaffarah has not been discharged. And it is not necessary to keep them one after the other, or to keep them in the Haram or while in the state of Ehraam. **[Mansak]**

Now Take Heed To The Rulings:

(1) APPLYING FRAGRANCE (PERFUME) AND OIL

LAW 6: If one applied excessive perfume, which the people consider to be excessive when looking at it, then even if it is applied on a small part (limb) of the body, or it was completely smeared on some large part (of the body), such as the head, the face, the thigh and the shin, even though the fragrance is a little; then in both cases, it will entail Dam, and if very little fragrance is applied to a small area of a part of the body, then it will entail Sadaqah. **[Alamgiri]**

LAW 7: If fragrance (perfume) was rubbed onto the clothing or on to the bedding, then the amount of the actual fragrance will be established. If it is excessive (i.e. a lot), it will entail Dam and if it is less (i.e. a little), it will entail Sadaqah. **[Alamgiri]**

LAW 8: If a fragrance was smelt, be it a flower or a fruit, such as lime, orange, or flowers such as roses, jasmine, bela (also a kind of Jasmine), or juhi (wild jasmine) etc. then it will not entail any Kaffarah, even though it is Makruh for the Muhrim to smell any fragrance (scent). **[Raddul Muhtar]**

LAW 9: If fragrance was applied on the body before (entering the state of) Ehraam, and after (entering the state of) Ehraam it spread and reached other parts of the body, then there is no Kaffarah. **[Raddul Muhtar]**

LAW 10: If a Muhrim applied fragrance to someone else, but he did so in such a manner that the fragrance did not rub onto his hand or any other part of the body; or if he had someone else wear sewn clothing, then there is no Kaffarah, except in the case when he applied fragrance to a Muhrim or dressed him in sewn clothing, (then in this case) he will be a sinner, and the Kaffarah is Waajib upon the one whom he applied it to, or whom he dressed. **[Raddul Muhtar]**

LAW 11: If a small amount of fragrance was applied to different parts of the body, then when gathered if it will be equal to the amount (used) on a large body part, it will entail Dam, otherwise it will entail Sadaqah, and if a lot of fragrance (perfume) was applied to different parts of the body, then nevertheless, it will entail Dam. **[Raddul Muhtar]**

LAW 12: If in a single session, no matter how much of fragrance is applied to however many parts of the body, and even if it is applied to the entire body, it will be counted as only one offence, and only one Kaffarah will be Waajib, and if it was applied in numerous sessions, then for every instance, there is an individual Sadaqah, even if he has given the Kaffarah of the first (offence) and then applied it for the second time, or if he has upto now not given any Kaffarah. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 13: If he touched something onto which a fragrance was applied, then if the fragrance spreads from it and came onto the body, and it is equal to the size of an entire large limb (body part), then he should give Dam, and if it is less (than that), then he must give Sadaqah, and if nothing (rubbed onto him), then he is not liable for anything. For example, Fragrance is applied to the Sang e Aswad Shareef, then if in the state of Ehraam, a lot rubs onto him while kissing it, then he must give Dam, and if it is only a little, then he must give Sadaqah. **[Alamgiri]**

LAW 14: If one applied a scented Surma once or twice, then Sadaqah must be given, and if it was used more times than this (i.e. more than thrice), then Dam must be given. There is no harm in using an unscented Surma, when there is a need for it, and if it is without a need, then its use is Makruh. **[Mansak, Alamgiri]**

LAW 15: If things which are purely fragrant (in its essence), such as musk, saffron, cloves, cardamom or cinnamon etc. are consumed so much, that it smeared onto most of the mouth, then there is Dam, otherwise, Sadaqah. [Raddul Muhtar]

LAW 16: If a fragrance (i.e. a fragrant ingredient) was put into the food whilst it was being cooked and it faded away, there is nothing (i.e. there is no expiation). However, if the fragrant ingredient is more, then it is in the same ruling as pure fragrance, but if the food is more, then there is no Kaffarah. However, if the fragrance is evident (emanating from it), then it is Makruh. [Alamgiri, Durr e Mukhtar, Raddul Muhtar]

LAW 17: If a fragrant ingredient was mixed into some drinking item, then if the fragrance is dominant (i.e. stronger), or if one drank it thrice or more than thrice, there is Dam, if not Sadaqah. [Raddul Muhtar etc.]

LAW 18: Those who eat (chew) tobacco should pay special attention to this, that they should not eat scented tobacco (i.e. which has a scent) whilst in Ehraam, because raw fragrance is nonetheless added to the leaves, and often musk etc. is mixed in the tobacco essence when it is being cooked (prepared).

LAW 19: It is better not to smoke the khamira tobacco (scented tobacco with syrup) because it has fragrance in it, but if one smokes it, there is no Kaffarah.

LAW 20: If one went to a place where fragrance is burning and his clothes also became imbued by it, then there is nothing (i.e. there is no Kaffarah) and if he himself burnt it and imbued the clothes himself, then in this case, if it is a little, then there is Sadaqah, and if it is a lot, there is Dam, and if it does not imbue the clothing, then

there is nothing, and if he imbued it before entering the state of Ehraam, and he then wore it in Ehraam, then it is Makruh, but there is no Kaffarah. **[Alamgiri, Mansak]**

LAW 21: If a thin layer of Mehndhi (Henna) was used to dye the hair, and the hair was not hidden (i.e. covered by it), then there is one Dam. If it was applied thick and more than one day or one night passed, then for men there are two Dam, and if it was kept on for less than one day or one night, then for a male there is one Dam and one Sadaqa. For women, in both cases there is only one Dam. The same ruling applies if one quarter of the head is covered, and if it is less than a quarter, then there is Sadaqah, and if Wasma (a kind of henna dye), was applied on the head very lightly, then there is nothing, and if it was a thick application, then the males must give Kaffarah. **[Jauhira, Alamgiri]**

LAW 22: If Mehndhi was applied to the beard, Dam is still Waajib, and if it (Mehndhi) was applied to the entire palm or the sole of the feet, Dam must be given, and this applies to males and females, and if it was applied in one session on all four, meaning on the hands and feet, then too there is only one Dam, otherwise, there is a Dam for every (individual) session, and if it was applied on any (particular) portion of the hands and feet, then there is Sadaqah. **[Jauhira, Raddul Muhtar etc.]**

LAW 23: If the head or beard was washed with 'Khutmi' (Marshmallow Fibre Used As Medicine) there is Dam. **[Alamgiri]**

LAW 24: If one sat at the shop of a perfumist in order to smell the perfumes, then it is disapproved, otherwise there is no harm. **[Alamgiri]**

LAW 25: If one tied musk, amber, or saffron etc. in the corner of the sheet (Ehraam sheet) or the waistcloth, then if it is excessive, and one full day or one full night has passed (i.e. a complete 12 hours), there is Dam, and if it is less than this, there is Sadaqah. [**Raddul Muhtar**]

LAW 26: In applying fragrance, whether it is done intentionally or unintentionally, knowingly, or forgetfully, under duress or willingly, the ruling is alike for both the males and the females. [**Alamgiri**]

LAW 27: When it has been established that to apply fragrance is an offence, then it is Waajib to remove it from the clothing, and after giving the Kaffarah if it was not removed, then Dam etc. will become Waajib. [**Alamgiri**]

LAW 28: In any case, applying fragrance makes Kaffarah Waajib, even though it was removed, and if one finds a non-Muhrim to do this, then have him wash it, and if it is washed away by simply pouring water (over it), then do this. [**Mansak**]

LAW 29: The same ruling which applies to using fragrances, applies to the use of infused Jasmine oil, etc. [**Alamgiri**]

LAW 30: Sesame Seed Oil and Olive Oil falls under the ruling of fragrances, even if they do not have a fragrant smell. However, to eat consume them and inhale it into the nose, and apply it to a wound, and drop it into the ears will make Sadaqah Waajib. [**Raddul Muhtar**]

LAW 31: The use of Musk, Amber and Saffron etc. which are fragrances (perfumes) by themselves, will cause Kaffarah to become absolutely necessary, even though it may be used for medicinal purposes. This is in the case when they are used in their pure form, and if it is used after being mixed with something else which is not

fragrant, then it depends on what is dominant, and if it was mixed with something else and cooked (or boiled), then there is nothing. **[Durr e Mukhtar]**

LAW 32: If a wound was treated with a medicine that has fragrance, then another wound was formed, and if it was treated together with the first (wound), then for as long as the first one does not heal, there is no Kaffarah because of the second one, and if after the first one healed, that fragrant medicine was applied to the second wound, then two Kaffarah will become Waajib. **[Alamgiri]**

LAW 33: If one wore clothes dyed with safflower or Saffron for more than a full day or a full night (12 hours), Dam must be given, and if it was less than this, there is Sadaqah, even though he removed it immediately (after wearing it). **[Mansak, Alamgiri]**

(2) WEARING SEWN (STITCHED) CLOTHES

LAW 1: If a Muhrim wore sewn (stitched) clothing for one full day or a full night, then Dam is Waajib (compulsory), and if it was worn for less (than one day or night), even if it was for a little while, then Sadaqah should be given. And if he wore it continuously for many days, then still just one Dam is Waajib, whereas this wearing it continuously is of one type; in other words, due to a valid excuse or without a valid excuse (i.e. with an 'uzr or without an 'uzr); and if for example, one day was without an 'uzr and the next day was with an 'uzr, or it was the opposite of this, then two Kaffarahs will become Waajib. **[Alamgiri etc.]**

Note: One day or one night means the duration of a full day or a full night. For example, from sunrise to sunset or from sunset to sunrise, or from midday to midnight, or from midnight to midday.

LAW 2: If one wore it during the day and then removed it at night because of the heat; or if he wore it at night, because of the cold, and then removed it during the day, with the intention of not wearing it again, then there is one Kaffarah, and if he removed it with the intention of Tauba (repentance), then for every time, a new Kaffarah will become Waajib. Similarly, if he wore a Kurta for one particular day, and he removed it, then he wore the trouser and then removed it as well, and he then wore a hat, then all of this will be counted as wearing it once, but if he wore once on one day and he wore the other item of clothing on another day, then two Kaffarah will become Waajib. **[Alamigiri, Durr e Mukhtar]**

LAW 3: If he wore it (stitched clothing) due to an illness, then for as long as the illness remains, it will be regarded as a single offence. If this illness has definitely subsided, and he did not remove it, then this is a second ikhtiyaari (voluntary) offence, and if this illness has definitely subsided, and another illness immediately appeared, and there is a need for him to wear it during this illness as well, then, in this case, it will still be regarded as a second offence, but it will be Ghayr Ikhtiyaari (i.e. involuntary). **[Durr e Mukhtar, Radd ul Muhtar]**

LAW 4: If fever comes intermittently and one wore (stitched) clothing when the fever came, and then removed it the following day, then wore it again on the third day, then for as long as this fever comes, it will only be a single offence. **[Mansak]**

LAW 5: If one wore stitched clothing and he already discharged the Kaffarah (for this offence), but he did not remove (the clothing), and continued wearing it the following day as well, then now a second Kaffarah is Waajib. Similarly, if while tying the Ehraam (i.e. entering the state of Ehraam), he did not remove the stitched clothing, then this is an offence. **[Alamigiri, Durr e Mukhtar]**

LAW 6: If due to illness etc. if one needed to wear all his clothing, from head to feet, then this is counted as a single involuntary offence (Ghayr Ikhtiyaari), and if he wore all the clothing without any valid excuse, then this is a voluntary offence (Ikhtiyaari). In other words, if he wore it for an entire day or an entire night, then in both cases there is Dam, and if he wore it for a lesser duration, then there is Sadaqah. If there was only a need for one piece of clothing and he wore two, then if he wore it on the same area of need, then it is one Kaffarah, and he has committed a sin; for example, he only needed one Kurta, but he wore two, or if he only needed to wear a Topi (hat) and he tied an 'Imaama (Turban) as well. However, if he wore the second piece of clothing on some other area (of the body), except for the area on which he needed to wear it, such as, if he only needed to tie a Turban, but he wore a Kurta as well, then these are two offences, Ghayr Ikhtiyaari for the Turban and Ikhtiyaari for the Kurta. The gist of this is that if he was excessive in covering the area of need, then it is one offence, but if he wore it on another area which is not the area of need, then these are two offences. **[Alamgiri etc.]**

LAW 7: If without any need, he wore all his clothes together, it is one offence. It will entail two offences when if one is due to need and one is without need. **[Mansak]**

LAW 8: If because of the enemy, he wore clothing and carried a weapon, and then he removed it when he (the enemy) fled, and then the enemy returned once again, so he wore it again, then this is one offence. Similarly, if he needs to fight with the enemy in the day, he carries weapons during the day, and he removes it at night, then carrying it daily (in this manner) is only counted as a single offence, for as long as the valid excuse prevails. **[Alamgiri]**

LAW 9: If a Muhrim dressed another Muhrim in stitched clothing, or he dressed someone in clothes with a fragrance, then the one who dressed him is not liable for anything. [Alamgiri]

LAW 10: If a male or female covered the entire round portion of the face or a quarter of it, or if a male covered (concealed) all of his head or a quarter of it, then if it was covered for an entire day or an entire night continuously, it will entail a Dam, and if it was for a lesser duration, it will entail Sadaqah; and if less than one-fourth was covered (concealed) for a lesser duration than an entire day or an entire night, then it will entail Sadaqah, and if it was done for less than a day or night, there is no Kaffarah, but it is a sin. [Alamgiri etc.]

LAW 11: If a Muhrim kept a bale (bundle) of clothing on his head, it will entail Kaffarah, but if he kept a bale of grain or planks or a copper trough or some other vessel etc. on his head, there is nothing, and if he placed a heap of sand on his head, it will entail Kaffarah. [Alamgiri, Mansak]

LAW 12: If one wears stitched clothes, it is not a condition that he wore it intentionally (deliberately), but even if he wears it forgetfully or because he did not know (the law), the rule is still the same. The same applies when covering the head and the face, to the extent that if a Muhrim covered (hid) his head or face whilst sleeping, the Kaffarah will be Waajib. [Alamgiri]

LAW 13: There is no harm in covering the ears and the nape. The same applies when only keeping the hand on the nose. However, if one has a cloth in his hand and he kept his hand together with the cloth on the nose, then there is no Kaffarah, but it is Makruh and a sin. [Durr e Mukhtar, Raddul Muhtar]

LAW 14: To wear something means to wear it like that piece of clothing is habitually worn, otherwise, if one used a kurta as a tahband (waistcloth) or if he wrapped the trouser like a waist cloth is worn and did not put his feet or ankles into it, then there is nothing. Similarly, if one spread out a long coat and placed it over both shoulders, and he did not put his hands into the sleeves, there is no Kaffarah, but to do so is Makruh and if stitched clothes were thrown over the upper shoulders, then there is nothing. [**Durr e Mukhtar, Raddul Muhtar, Alamgiri**]

LAW 14: If one does not have shoes (or sandals etc.), he should cut the socks at the area where the Arabian shoes have a tie-strap, and then wear them, and if it is worn for the complete day or the complete night, it will entail a Dam; and if worn for less than this duration, then it will entail a Sadaqah. If one has shoes, then to cut and wear the socks is not permissible, because it is to waste (ruin) one's wealth. However, if he still does this, it will not entail a Kaffarah. [**Mansak**]

From this we have also ascertained, that to wear English shoes is not permissible, because it hides the joint (bone). If he wears it, then this will necessitate Kaffarah.

(3) HAIR REMOVAL

LAW 1: If one removed quarter or more of the hair on the head or beard in any way, then there is Dam, if not Sadaqah, and if the hair is very thin (having a scattered growth), or the hair of the beard is very light (i.e. there is only a light growth of hair), then if it is equal to a quarter of it, then there is Dam for all, otherwise there is Sadaqah. If the hair was removed from different parts, then if all of it reaches a quarter, there is Dam, otherwise there is Sadaqah. **[Alamgiri, Raddul Muhtar]**

LAW 2: If one removed hair from the entire neck or from one armpit, it will entail Dam, and less than that will entail Sadaqah, even if it is half or more. The same ruling applies to the pubic hair. If one shaves both armpits, there is still only one Dam. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 3: If the entire head was shaved in a few sessions, then only one Dam is Waajib, except if he already removed a portion before and gave the Kaffarah and he then shaved it off in another session, then now he will have to give another Kaffarah. Similarly, if one shaves both shoulders in two different sessions, it will entail only a single Kaffarah. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 4: If he shaved the head and then gave the Dam, then in the same session, he removed the beard (even though to remove the beard is forbidden), it will entail a second Dam. **[Alamgiri]**

LAW 5: If he shaved off the hair of the head, the beard and the armpits and the rest of the body in a single session, it will only entail

a single Kaffarah, and if he removes it from each limb (body part) in a different session, then there will be as many Kaffarahs. **[Alamgiri]**

LAW 6: If the hair of the other limbs, except for the head, beard, neck, armpits and pubic areas are removed, it will only entail Sadaqah. **[Raddul Muhtar]**

LAW 7: If one trims or removes the entire moustache, it will entail Sadaqah. **[Raddul Muhtar]**

LAW 8: If while cooking (i.e. making) bread some hairs were burnt, there is Sadaqah. If whilst performing Wudu, scratching or combing, hairs fell off, then for this as well there is a full Sadaqah, and some (Jurists) have said that, for upto to two or three strands of hair, there is a handful of grain for every hair, or a piece of Roti (bread) or one dry date. **[Alamgiri, Raddul Muhtar]**

LAW 9: If the hair falls by itself, without touching it, or if all the hair falls off due to an illness; then there is nothing (i.e. no Kaffarah). **[Mansak]**

LAW 10: If a Muhrim shaves off the head of another Muhrim, then he is also liable for a Sadaqah, be this if he authorised him to do so or not, and whether he shaved it off willingly (happily) or under duress, and if the head of a non-Muhrim was shaved off, then he should give some form of Khayraat (charity). **[Alamgiri]**

LAW 11: If a non-Muhrim shaved off the head of a Muhrim by his command (i.e. with his authority) or without his command, the Muhrim is liable for the Kaffarah and the one who shaved it is liable for Sadaqah, and the Muhrim cannot take the compensation for his Kaffarah from the one who shaved his head, and if a Muhrim

trimmed the moustache of a non-Muhrim trimmed his nails, he should feed six Sadaqahs to the Miskeens (needy). **[Alamgiri]**

LAW 12: The ruling pertaining to shaving off (the hair or beard etc.), trimming (it), shortening the moustache, or removing the hair with anything (i.e. hair remover etc.) is alike. **[Raddul Muhtar etc.]**

LAW 13: If a woman trims the hair of the entire head or a quarter of the head which is equal to one finger joint, then there is Dam, and for less than this, there is Sadaqah. **[Mansak]**

LAW 14: If one shaved off the head and then did cupping, then there is Dam, if not Sadaqah. **[Durr e Mukhtar]**

LAW 15: If hair grows in the eye, then there is no Sadaqah in pulling it out. **[Mansak]**

(4) TRIMMING THE NAILS

LAW 1: If all the (finger) nails of one hand and one foot are trimmed (clipped), or if all twenty are clipped at once, then there is one Dam, and if all five nails of any hand or feet are not trimmed, there is one Sadaqah for every nail that has been clipped. This means that if only four nails each were clipped for each of both the hands and each of both the feet, one should give sixteen Sadaqah, except in the case where the Sadaqah is found to be equal to the value of one Dam. In this case, you should give slightly less than that amount, or give a Dam. If in one session, the nails of one hand and one foot were clipped (trimmed), and in another session, the nails of the other hand and foot were trimmed, then there are two Dam. Similarly, if the nails of all four hands and feet were trimmed separately in four sessions, then there will be four Dam. **[Alamgiri]**

LAW 2: If a nail broke, and it does not have the ability to grow, and one removed the rest of it, then there is nothing (no expiation).

LAW 3: If in a single session, the five fingernails of one hand were trimmed, and he shaved off a quarter of the head, and he applied fragrance to any limb, then there is a Dam for every one of them which is Waajib; in other words, three Dam are Waajib. **[Alamgiri]**

LAW 4: If a Muhrim trimmed the nails of someone else, then the ruling is the same as that of trimming some other person's hair. **[Mansak]**

LAW 5: The ruling regarding trimming with a knife and a nail clipper, or to bite (the nails) with the teeth, are alike.

(5) KISSING AND BEING INTIMATE (EMBRACING ETC.)

LAW 1: Sexual intimacy and to kiss, embrace and touch (or caress) the body out of lust (sexual urge) entails Dam, even if there was no seminal discharge. If the touching is without lust, then there is nothing (i.e. no Dam). Whether these actions happen with a male or a female, the ruling concerning both, is the same. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 2: If these actions by a man cause a woman to become aroused, then she must give Dam. **[Jauhira]**

LAW 3: There is no expiation for looking at the private part of a female, even if there is seminal discharge, and even if he looks

(towards it) repeatedly. The same applies to fantasising. **[Alamgiri, Durr e Mukhtar]**

LAW 4: If masturbating causes seminal discharge (ejaculation), then there is Dam; otherwise it is Makruh, and there is nothing (no Dam) for Ihtilaam (Nocturnal emission / wet dream). **[Alamgiri]**

(6) SEXUAL INTERCOURSE

LAW 1: If one had sexual intercourse before the Wuqoof of 'Arafah, then the Hajj has become void. He should complete it like Hajj and then give Dam, and he must perform the Qaza of it in the following year itself. If the woman was in the Ehraam of Hajj, then this is also necessary for her, and if there is the risk of them falling into this calamity again, then it is appropriate from the moment they enter into the state of Ehraam for the Qaza, until the end, they should stay apart from one another, and not even see one another. **[Alamgiri]**

LAW 2: Having sexual intercourse after the Wuqoof will not cause the Hajj to become void, but if it was done before removing the hair and the Tawaaf, then Badanah must be given, and if it was after removing the hair, then there is Dam, and even in this case it is better to give a Badanah, and if he did so after both (i.e. after removing the hair and Tawaaf), then there is nothing. Tawaaf refers to the majority, meaning four circuits. **[Alamgiri]**

LAW 3: If sexual intercourse took place intentionally, forgetfully, while asleep or by compulsion, then the ruling in all cases is alike. **[Alamgiri]**

LAW 4: If before Wuqoof, such a minor bedded a woman like (i.e. in the same way as) one who has intercourse, or if an insane person did so, then the Hajj has become void. Similarly, if a man bedded a girl

who is of the age of having lustful feelings, or with an insane person, the Hajj has become void, but neither is there Dam nor Qaza compulsory upon the minor. **[Durr e Mukhtar, Raddul Muhtar]**

Translator's Note: Even though any such acts are impermissible with minors, then the rule is being explained if such a case does occur. (Allah Forbid). **[End]**

LAW 5: If one had intercourse a few times before Wuqoof e 'Arafah, then if this was in a single session, then one Dam is Waajib, and if it happened in two separate sessions, then there are two Dam, and if he had intercourse the second time with the intention of breaking the Ehraam (i.e. exiting the state of Ehraam), then in either case, only one Dam will become Waajib, be this if it happened in one session or in numerous sessions. **[Alamgiri]**

LAW 6: If one had intercourse a few times, after Wuqoof e 'Arafah, but before shaving the head, then if this was done in one session, then there is one Badanah, and if it was in two sessions, then there is one Badanah and one Dam, and if he had intercourse the second time with the intention of breaking the Ehraam (i.e. exiting the state of Ehraam), then in this case, there is nothing for this time. **[Alamgiri, Raddul Muhtar]**

LAW 7: If one had intercourse with an animal, a corpse or a very small girl (i.e. a complete minor), then Hajj will become void, be this if there was any seminal discharge or not, but if there was seminal discharge, then the Dam is necessary. **[Raddul Muhtar]**

Translator's Note: Again, even though any such acts are forbidden, the rule is being explained if such a case does occur. (Allah Forbid). **[End]**

LAW 8: If a female had intercourse with an animal or if she inserted the severed private part of a person (man) or an animal inside, the Hajj has become void. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 9: If one had intercourse before the four circuits of Umrah, then Umrah has become void. He must give Dam and make Qaza of the Umrah, and if he did this after the four circuits, then he should give a Dam, but the Umrah will be regarded as valid.

LAW 10: If one who is making Umrah had intercourse numerous times in different sessions, then Dam is Waajib for every time, and if he did this after Tawaaf and Sa'ee, and before shaving the head, Dam will still be Waajib, and if he did so after shaving the head, then there is nothing (i.e. there is no Dam).

LAW 11: If one who is performing Qiraan had intercourse before the Tawaaf of Umrah, then both the Hajj and Umrah have become void, but he must still continue and complete all the actions of both, and he must then give two Dam and return the following year for Hajj and Umrah, and if he has already done the Tawaaf of Umrah, and he had intercourse before the Wuqoof e 'Arafah, then the Umrah has not become void, but the Hajj has become void. He must give two Dam and then do the Qaza of the Hajj in the following year, and if he did this after Wuqoof, then neither has the Hajj or Umrah become void. He must give one Badanah and one Dam, and with the exception of this, he must give the Qurbani of Qiraan. **[Mansak]**

LAW 12: Having intercourse does not invalidate the Ehraam, but he continues to remain a Muhrim, and whatever is impermissible upon the Muhrim, is also impermissible now, and all the rules are the same. **[Raddul Muhtar]**

LAW 13: If after the Hajj became void, he tied the Ehraam for a second Hajj in the same year, then in this case, it is not the second, but it is the same one which he caused to become void. Based on this system, he cannot save himself from the Qaza of the following year.

[Raddul Muhtar]

(7) MISTAKES DURING THE TAWAAF

LAW 1: If one performed the majority of the Fard Tawaaf, in other words, four circuits in the state of Janaabat, Haidh or Nifaas, it will entail a Badanah, and if it was done without Wudu, then it will entail Dam. In the first case, it is Waajib to repeat it, in the state of Tahaarat (i.e. in a pure state). If one has left Makkah, then he (or she) must return and repeat it, even if they have gone beyond the Meeqaat, but if he repeated it properly by the 12th, then the expiation is annulled and if it was done after the 12th, then Dam is necessary, but the Badanah will be annulled. Thus, if the Tawaaf e Fard (also known as Tawaaf e Ziyaarat or Tawaaf e Ifaada) was done after the 12th, it will not be annulled, because the 12th has passed, and if Tawaaf was done without Wudu, then to repeat it is Mustahab (desirable / preferred), and by him repeating it, the Dam will be annulled, even if he did it after the 12th. **[Alamgiri, Jauhira]**

LAW 2: If one did less than four circuits without Tahaarat, then one Sadaqah must be given for every circuit, and if it was done in Janaabat, then Dam must be given. If it was repeated (correctly) by the 12th then Dam will be annulled, and if it was done after the 12th, then there is a Sadaqah for every circuit. **[Alamgiri]**

LAW 3: If one failed to perform the entire or majority of the Tawaaf e Fard (i.e. Tawaaf e Ziyaarat) by foot, without a valid excuse, or if he did it on a conveyance or in the arms of someone (i.e. whilst being carried), or whilst dragging himself, or without covering the Satr (i.e.

the parts which must be covered of the body); for example, one-fourth of a woman's wrist (forearm) or one-fourth of her hair was open (visible), or if one did Tawaaf the wrong way around (i.e. in the opposite direction), or he passed through the Hateem whilst making Tawaaf, or if he did it (the Tawaaf) after the 12th, then all these cases will entail Dam and if it is repeated (done afresh) in the proper manner, then the Dam will be annulled. If one left without repeating it afresh, then he should send a goat or its price, so that it can be slaughtered in the Haram. There is no need to return. **[Alamgiri, Raddul Muhtar]**

LAW 4: If one performed Tawaaf in the state of Janaabat (i.e. in an impure state) and has already departed for home, then (in this case) he must tie the Ehraam afresh and return. If he did not return, but he sent the Badanah, then this too is sufficient, but it is more virtuous to return. If he did it (The Tawaaf) without Wudu, then it is also permissible for him to return, but it is better to send the price of the goat from there (i.e. from home). **[Alamgiri]**

LAW 5: If one completed four circuits of the Tawaaf e Fard and then departed. In other words, there are either three, two or one circuits remaining, Dam is Waajib. If he did not return personally, but he sent it, then it is sufficient. **[Alamgiri]**

LAW 6: Except for the Fard Tawaaf, if one performed the majority of any other Tawaaf in the state of Janaabat (impure state), Dam must be given, and if it was done without Wudu, then Sadaqah must be given, and three circuits or less were done in the state of Janaabat, then there is a Sadaqah for every circuit, and if one is still in Makkah Mu'azzamah, then in all cases, the Tawaaf must be repeated (in a pure state) and the Kaffarah (expiation) will be annulled. **[Alamgiri]**

LAW 7: If one left out the entire Tawaaf e Rukhsat or the majority of it, then Dam is necessary, and if one left out less than four circuits, then there is a Sadaqah for every circuit (which was left out), and if Tawaaf e Qudoom was omitted, then there is no Kaffarah, but one has done wrong, and if one left out even a single circuit of Umrah, then Dam will be necessary, and if one did not perform it at all, or the majority of it was omitted, then there is no Kaffarah, but to do it is necessary. **[Mansak]**

LAW 8: If a Qaarin did Tawaaf e Qudoom and Tawaaf e Umrah without Wudu, then he should repeat the Tawaaf e Umrah before the 10th, and if he did not repeat it, until such time that the Fajr of the 10th commenced, then Dam is Waajib, and he should do the Ramal and Sa'ee in the Tawaaf e Fard. **[Mansak]**

LAW 9: To perform Tawaaf in Najis (impure) clothing is Makruh, but it does not entail Kaffarah. **[Alamgiri etc.]**

LAW 10: If one performed Tawaaf e Fard in the state of Janaabat and he did not repeat it until the 12th as well, and then he did the Tawaaf e Rukhsat in a pure state, then this Tawaaf e Rukhsat will be in place of the Tawaaf e Fard, and because he left out the Tawaaf e Rukhsat and delayed the Tawaaf e Fard, he is liable for two Dam. And if he did the Tawaaf e Rukhsat on the 12th then this will be in place of the Tawaaf e Fard, and because he did not perform the Tawaaf e Rukhsat, it will entail one Dam. However, if he does the Tawaaf e Rukhsat again, then this Dam is also annulled, and if he did the Tawaaf e Fard without Wudu and he did this one with Wudu, then there is one Dam, and if he did the Tawaaf e Fard without Wudu, and he did the Tawaaf e Rukhsat in the state of Janaabat, then there are two Dam. **[Alamgiri]**

LAW 11: If one did three circuits of the Tawaaf e Fard and he did the entire Tawaaf e Rukhsat, then the four circuits from it (from the Tawaaf e Rukhsat) will be added to that (Tawaaf e Fard) and it will entail two Dam. One is for delaying the Tawaaf e Fard and the other is for leaving the four circuits of the Tawaaf e Rukhsat. If he did three circuits of each of them, then all of them will be counted as the Fard, and two Dam will be Waajib. **[Alamgiri]** There are many subsidiary rulings in this law, and I have not mentioned them, as I fear it will become very detailed.

(8) MISTAKES IN SA'EE

LAW 1: If one left out four or more circuits of Sa'ee, or if one performed it on a conveyance without any valid excuse, then there is Dam, but the Hajj has been done (i.e. it is valid). If one did less than four, there is a Sadaqah for every lap which has been missed, and if one repeated it, then the Dam and Sadaqah are annulled, and if this was done due to a valid excuse (An 'Uzr), then it is pardoned. The same ruling applies to every Waajib, that one may omit it due to a proper valid excuse. **[Alamgiri, Raddul Muhtar]**

LAW 2: If one performed Sa'ee before Tawaaf and did not repeat it, then there is Dam. **[Durr e Mukhtar]**

LAW 3: If one performed Tawaaf in the state of Janaabat or without Wudu and then did Sa'ee, then there is no need to repeat the Sa'ee. **[Durr e Mukhtar]**

LAW 4: For Sa'ee, the Ehraam and the Hajj Season are not a condition. If one has not done it, then he may do it whenever he wishes, and it will be counted as being discharged. **[Jauhira]**

(9) MISTAKES IN WUQOOF E 'ARAFAH

LAW 1: One who departed from 'Arafaat before sunset must give Dam, and if he returned once again before sunset, it (the Dam) is annulled. However, if he returns after sunset, it will not be annulled. This applies, whether his departing from 'Arafaat was in his control or beyond his control. For example, he was riding on a camel and it ran away whilst carrying him. It will entail Dam in both cases. [Alamgiri, Jauhira]

(10) THE MISTAKES IN WUQOOF E MUZDALIFAH

LAW 1: If he did not perform Wuqoof on the 10th without a valid excuse, then he is liable for Dam. However, if those who are weak (feeble) and the women omit the Wuqoof due to the fear of the huge crowds, then there is no expiation. [Jauhira]

(11) THE MISTAKES IN RAMI

LAW 1: If one did not do the Rami of any day, or if one completely omitted it for one day or most of it; for example, he pelted up to three stones on the 10th and on the 11th etc. he only pelted up to ten stones, or if he did the entire or most of the Rami of any day on the next day, then in all these cases, there is Dam. If on any day, he left out less than half (of it). For example, he pelted four stones on the 10th and left out three, or if he pelted eleven on the other days, and left out ten, or if he did it on the next day, then there is a Sadaqah for every stone, and if the price (value) of the Sadaqahs are equal to the price of a Dam, then it should be lessened a bit. [Alamgiri, Durr e Mukhtar, Raddul Muhtar]

(12) THE MISTAKES IN QURBANI AND IN REMOVING THE HAIR

LAW 1: If one did not do Halq (remove the hair) in the Haram, but he did it outside the boundaries of the Haram, or if he did it after the 12th or before Rami, or if the Qaarin and the Mutamatti' did it before the Qurbani, or if both of them did their Qurbani before Rami, then all these cases entail Dam. [**Durr e Mukhtar etc.**]

LAW 2: It is also necessary for the Halq of Umrah to also be done in the Haram. Even if it's Halq was done outside the Haram, there is Dam, but in this, the time is not conditional. [**Durr e Mukhtar**]

LAW 3: If the one who is making Hajj, had his head shaved outside the Haram after the 12th, then there are two Dam. One for doing Halq outside the Haram and the other is for doing it after the 12th. [**Raddul Muhtar**]

(13) HUNTING

LAW 1: To hunt wild land animals, or to direct (anyone) to hunt them, or to inform (anyone) of the same by any other means, are all actions which are Haraam (Forbidden), and Kaffarah will be Waajib for them all, even if one is desperate to eat it, in other words, (even) if he is dying due to hunger. The Kaffarah (expiation) is its price (i.e. its value). In other words, he will have to give (i.e. pay) that amount which two upright (trustworthy) people from there have said the price to be. If there is no stipulated price for it there, then the price will be that which is the price at a place close to it, and if even one upright (trustworthy) person informs him of it, that too is also sufficient. [**Durr e Mukhtar etc.**]

LAW 2: To hunt water creatures is permissible. Water creatures refers to those creatures which have been born in the water, even though they sometimes lives on the land, and a land animal is that which is born on land, even though it may live in the water. **[Mansak]**

LAW 3: One has an option regarding the price of a hunted animal (Game). (In other words,) If he can buy a sheep or goat etc. with it, then he should buy this, slaughter it in the Haram and distribute it amongst the poor, or he can buy grain with it and give it as Sadaqah to the Masaakeen (needy and destitute). It should be of such an amount that every Miskeen should receive the amount equivalent to Sadaqah e Fitr (Fitrah). One other thing which he can do, is to see how many Sadaqah come out of that amount of grain, and in place of every Sadaqah he can keep one fast, and if any grain is remaining, which does not reach (the value of) a full Sadaqah, then he has the choice of either giving it to some Miskeen or to keep a fast in lieu of it. And if the entire price (value) is not even sufficient for a single Sadaqah, then too he has the choice, to either buy that amount of grain and give it to a Miskeen, or to keep a fast in lieu of it. **[Durr e Mukhtar, Alamgiri etc.]**

LAW 4: If the animal meant as Kaffarah was slaughtered outside the Haram, the Kaffarah has not been discharged, and if he ate from it as well, then he must pay the penalty (compensation) for that much, and if he gave that meat as Sadaqah to a Miskeen, then that is permissible. Similarly, he can even give the penalty (compensation) amount to a Miskeen. If he slaughtered the animal outside (the Haram) and if he gave the meat to each Miskeen equivalent to the value of Sadaqah each, and if all that meat is worth as much as the price in which grain could have been bought, then it will be counted as being discharged. **[Alamgiri, Raddul Muhtar]**

LAW 5: If the animal meant for Kaffarah was stolen or if a live animal was given as Sadaqah (Charity), then this is not sufficient. However, if it was slaughtered and (then) the meat was stolen, it will count as being discharged. **[Raddul Muhtar]**

LAW 6: In the case of giving grain equal to the value (worth), it is necessary to give every Miskeen equal to the amount of Sadaqah. If he gives more or less (i.e. estimates it), then it will not be counted as being discharged. If each is given less, then all of it will be regarded as Nafil Sadaqah, and if he gave extra to each, then whatever is over and above the Sadaqah will be counted as Nafil. This is in the case when he gave it (distributed it) in one day, and if he gave it over many days, and every day he gave a full Sadaqah, then in this manner he can give one Miskeen numerous Sadaqahs. It can also be such, that he gives the value of each Sadaqah to every Miskeen. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 7: If a Muhrim slaughtered an animal from the wilderness, then it will not be regarded as being Halaal, but it is regarded as carrion. If he even ate it after slaughtering it, then if he ate it after giving the Kaffarah, then he should now give the Kaffarah again for eating it, and if he did not give it, then one Kaffarah is sufficient. **[Jauhira]**

LAW 8: If he bought and slaughtered an animal to the value of the price which was determined for the Game (i.e. the hunted animal), and still some amount is remaining from the value, then he should purchase grain for the balance and give it as charity, or he may keep one fast in lieu of every Sadaqah, or he may keep some fasts and give some Sadaqah, as all are permissible. Similarly, if that amount (price / value) is sufficient to purchase two animals, then he should slaughter two animals, or he may slaughter one and give Sadaqah in lieu of one, or he may fast. All these options are available (to him). **[Alamgiri]**

LAW 9: If one who is in the state of Ehraam hunted an animal of the Haram, then the same rule applies to him as well. He will not be liable for a double Kaffarah because of the Haram, and if he hunted in the Haram without Ehraam, then the same Kaffarah is applicable to him as well which is applicable to a Muhrim, but in that case, to keep fasts is not sufficient. **[Alamgiri]**

LAW 10: An animal from the wilderness here refers to that animal which is born on land even though it lives in water. Thus, hunting a drake and a wild duck falls under the same ruling. A water creature is that creature which is born in water, even though it sometimes lives on the land. If domesticated animals (livestock) such as cows, water buffalos and goats which fear people because of living in the wild, they are not regarded as wild animals, and if someone has kept a wild animal as a pet (i.e. tamed it), it will still be regarded as an animal from the wild. If a tame deer is hunted, the same rule applies to it. If an animal from the wild is owned by someone. For example, if he either captured it and brought it by himself, or bought it from someone who captured it, then the ruling about hunting it is also the same. **[Alamgiri, Jauhira, Raddul Muhtar]**

LAW 11: The ruling regarding hunting both, Halaal and Haraam animals is the same, but the Kaffarah for killing a Haraam animal is not more than a goat, even though the value of that animal is much more than a goat. For example, if one killed an elephant, then only one goat is Waajib as Kaffarah (expiation). **[Durr e Mukhtar, Raddul Muhtar]**

LAW 12: If he killed a trained animal, then the same value is applicable, as is applicable to an untrained animal. However, if it is the property of someone (i.e. belongs to someone), then with the

exception of the Kaffarah, he must also pay the price of a trained animal to the owner. **[Durr e Mukhtar]**

LAW 13: For the Kaffarah to become necessary, it is not a condition to have intentionally hunted (an animal). If it was killed by mistake, the Kaffarah is still applicable. **[Durr e Mukhtar etc.]**

LAW 14: If he injured the animal but it did not die, or if he pulled out its fur or feathers, or if he cut off any of its limbs, then he must give the Kaffarah based on the weakness (deficiency) which is now found in that animal, and if the animal dies because of the injury (wound), then he must give the entire value of it. **[General Books]**

LAW 15: If the animal fled after being wounded and it has been established that it died or if one does not know whether it has died or it is alive, then (in this case) the amount is Waajib, and if he knows that it has died, but the wound was not the cause of its death, but it died due to some other cause, then he will give the expiation for the wound, and if it (the animal) recovers completely, the Kaffarah will not be annulled. **[Raddul Muhtar]**

LAW 16: If one wounded an animal and then killed it, then there is Kaffarah for both, wounding it and killing it. **[Alamgiri]**

LAW 17: If the animal was caught in a trap or if it was caught by a wild animal and if the person tried to have it released, then (in this case) even if it dies, there is nothing (i.e. no expiation). **[Durr e Mukhtar]**

LAW 18: If the bird's feathers were plucked out so that it cannot fly, or if the fore legs and hind legs of an animal were cut off so that it cannot run, then he must give the value of the entire animal, and if he broke the egg (of a bird etc.) or fried it, he must give its value,

except if it is rotten, then in this case nothing is Waajib, even if its skin (shell) is expensive, like the egg of an ostrich, which the people buy and display as an ornament, even though it is rotten. If he broke an egg and a dead baby came out of it, then he must give the value of the baby, and if he milked an animal from the wilderness, then he must give the value of the milk and if he cut the fur (or wool etc.) of the animal, he must give the value of the fur (or wool etc.). **[Durr e Mukhtar etc.]**

LAW 19: If a bird's feathers were plucked out or if the fore legs and hind legs of an animal were cut off, and he then killed it before the Kaffarah was given, then it will entail only one Kaffarah, and if he killed it after paying the Kaffarah, then it will entail two Kaffarah. One is for the injury etc. and the other is for killing it. If the animal was wounded and it died because of the wound, then it will entail only one Kaffarah, be this, if he gave it before it died or after it died. **[Mansak, Alamgiri]**

LAW 20: If one fried the egg of an animal from the wild or if he milked it, and he has already paid the Kaffarah, then for him to now eat it is not Haraam, and it is also permissible for him to sell it as well, but it is Makruh. However, if he gave the Kaffarah for an animal and ate it, the Kaffarah must be given again, and if another Muhrim ate it, then he is not liable for any Kaffarah, even though it was Haraam for him to eat it, because it is the carrion. **[Jauhira, Raddul Muhtar]**

LAW 21: If one brought the egg of an animal from the wild, and then placed it under a chicken (hen), then if it became rotten, then its value should be given, and if a baby hatched out of it and it flew away after growing up, then there is nothing (i.e. no expiation), and if the animal was caused to fly away from on top of the egg and the egg became rotten, the Kaffarah is Waajib. **[Mansak]**

LAW 22: If one killed a deer and she had a baby in her stomach, which she miscarried (or was stillborn), then Kaffarah must be given as per the price of the baby, and if the deer died thereafter, then her price must also be paid, and if it did not die, then he must pay the Kaffarah equivalent to the harm caused to her due to him, and if the baby was not stillborn (or miscarried), but the deer died, then the payment will be based on what she was worth during her pregnancy.

[Jauhira]

LAW 23: There is nothing (i.e. no Kaffarah) for killing crows, eagles, wolves, scorpions, snakes, rats, bandicoot rats, bats, dogs which usually bite, fleas, mosquitos, leeches, tortoise, crabs, moths, ants which bite, flies, lizards, wasps, and all earth insects; and (for killing) Indian badgers, vixen and jackals, when these wild creatures attack, or those animals which are known to habitually attack first, such as lions, cheetahs and leopards (etc.). Similarly, there is no Kaffarah in killing any water creatures. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 24: If a baby is born of a male deer and a she-goat (i.e. a crossbreed), then there is nothing (i.e. no Kaffarah) for killing it, and if it is born of a female deer and a male goat, then Kaffarah is Waajib. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 25: If a non-Muhrim hunted game, then a Muhrim can eat it, even though he hunted it for him, providing that the Muhrim did not direct him towards it, instruct him to do so, or assist him in this action in any way, and it is also a condition that he slaughters it outside the Haram. **[Durr e Mukhtar]**

LAW 26: The Kaffarah is necessary upon the one who informs about it or directs one towards it if:

1. The one whom he has told about it, does not think that he is lying.
2. Without telling him about it, he would not have known (about it).
3. He killed it immediately after he was told about it by him.
4. That animal did not flee from there.
5. The one who told him about it, is in the state of Ehraam up to the time the animal was killed.

If any one of the above conditions is not found, there is no Kaffarah. As for the sin, then it is a sin either way. **[Durr e Mukhtar, Jauhira etc.]**

LAW 27: A Muhrim told someone about where the game animal is, but he neither regarded his word as being the truth or a lie, then another person informed him of the same, so now he went out in search of the animal and then killed the animal, then (in this case) the Kaffarah is on both people who told him about it, and if he considered the first person to be lying, then only the second person is liable for the Kaffarah. **[Raddul Muhtar]**

LAW 28: If the Muhrim gave the order for the hunt, then in any case, the Kaffarah is necessary in any case, even though the hunter is aware of the animal. **[Raddul Muhtar]**

LAW 29: One Muhrim instructed another Muhrim to hunt game, but the second Muhrim did not do it personally, but rather he instructed a third Muhrim to do so. Now, the third one completed the hunt, then (in this case) there is no Kaffarah on the first one, and the second and the third ones are liable for the Kaffarah. However, if the

first one said to the second one, You instruct such and such person to hunt, and then he did give the instruction, then all three are liable for the expiation. **[Mansak]**

LAW 30: If non-Muhrim told (informed) the Muhrim about the game animal or instructed him, then he is a sinner. He must repent. The non-Muhrim is not liable for the Kaffarah. **[Mansak]**

LAW 31: If the one whom the Muhrim told is a Muhrim or not, in both cases the one who informed about it is liable for the Kaffarah. **[Raddul Muhtar]**

LAW 32: If many people hunted together, then all of them are liable for the full Kaffarah. **[Alamgiri]**

LAW 33: A locust is also regarded as a land creature. If one kills it, then he must give Kaffarah, and for this one date (khajur) is sufficient. **[Jauhira]**

LAW 34: If a Muhrim bought or sold an animal from the wild, then the sale is void. If the buyer and the seller are both Muhrims and the animal died, then both are liable for the Kaffarah. This ruling is if he captured it in the state of Ehraam and he sold it in the state of Ehraam as well. Alternatively, if he was not a Muhrim at the time when he captured it, and he is at the time of selling it, then it is a sale which is void due to defect. And if he was a Muhrim at the time when he captured it, and he was a Muhrim at the time of the sale, then it is a permissible (i.e. a legal) sale. **[Jauhira]**

LAW 35: If a non-Muhrim sold an animal from the wild to a non-Muhrim, and the buyer had not taken possession (ownership) of it as yet, when one from amongst the two of them entered the state of Ehraam, then it is now a void sale. **[Jauhira]**

LAW 36: If one tied the Ehraam and he has an animal from the wild in his hand, the ruling is that he should release it, and if he did not release it until it died, then he must pay the penalty for it, but by him releasing it, then it does not come out of his ownership, that is if he captured it before putting on the Ehraam, and it is also a condition that he had captured it outside the Haram. So, if anyone (else) catches it, the owner can take it back, on condition that he has come out of Ehraam; and if someone else snatched it from his hand, then he will give the compensation; and if the animal is in his house, then there is no issue, or if it is by him, but in a cage, then for as long as he is outside the Haram, it is not necessary for him to release it. Thus, if it dies (in this situation) the Kaffarah is not necessary. **[Alamgiri]**

LAW 37: If a Muhrim caught an animal, then it is not in his ownership (i.e. it does not belong to him). The ruling is that he should release it, even though it may be inside a cage, or at his house, and if someone catches it, then even after coming out of Ehraam he cannot take it (from them), and if someone else released it, he cannot take the compensation from him, and if another Muhrim killed it, then both of them are liable for Kaffarah, but the Kaffarah which was given by the one who captured it, can be claimed from the one who killed it. **[Jauhira, Alamgiri]**

LAW 38: If the Muhrim captured an animal from the wild, then it is necessary for him to release it into the wild or in such a place where it can take refuge. If he brought it and released it in the city, where the danger of it being caught is present, then he will not be absolved of the penalty. **[Mansak]**

LAW 39: If a person saw a game animal at such a place, that in order to kill it, he requires a bow and arrow, slingshot and gun etc. and the Muhrim gave him these things, then the entire Kaffarah is necessary upon him. If one needs to slaughter it, but he does not have anything

with which it can be slaughtered, so the Muhrim gave him a knife, then he is liable for the Kaffarah; and if he has something with him, with which he can slaughter it, and the Muhrim (still) gave him a knife, then (in this case) there is no Kaffarah, but it is abominable.

[Alamgiri]

LAW 40: If the Muhrim sent his dog or trained falcon upon the animal, then the Kaffarah is Waajib if it killed the animal; and if he released the falcon in adhering to the Shari'at, because he was in the state of Ehraam, and the Falcon then killed the animal, or if he set out a trap for training purposes and the animal got trapped in it and died, or if he dug a well and it fell into it and died, then in these cases there is no Kaffarah. **[Alamgiri]**

(14) CAUSING HARM TO THE ANIMAL OF THE HARAM

LAW 1: It is completely Haraam (forbidden) to hunt or harm an animal of the Haram in any way. The Muhrim and the Non-Muhrim are alike in this ruling. If a Non-Muhrim slaughtered an animal of the Haram, then to give its price (value) is Waajib. He cannot fast in lieu of that price (amount), but he can also keep the fast if he is a Muhrim. **[Durr e Mukhtar]**

LAW 2: If a Muhrim killed an animal of the Haram, then only one Kaffarah is Waajib and not two, and if that animal belonged to somebody, then he must also pay its value to the owner. If it is a trained animal, such as a parrot, then he must pay the owner as per the value of a trained animal, and he must pay that which is the value of an untrained animal as the Kaffarah. **[Mansak]**

LAW 3: If a person enters the Haram and he has a wild animal with him, then even though it may be in a cage, the ruling is that he should release it. If it is an animal which is used for hunting, such as an eagle, a hawk or a falcon etc. and he has released it in order to adhere to the command of the Shari'ah, and that creature hunted (an animal), then he is not liable for the compensation, and if he personally released it upon the game animal (i.e. to hunt it), then there is compensation. **[Durr e Mukhtar etc.]**

LAW 4: If a person wrongfully took the wild animal of someone else and brought it into the Haram, then it is Waajib for him to release it, and he should pay its value to the owner. And if he did not release it, and returned it to the owner, then he must give the compensation. The same ruling applies if he tied Ehraam (i.e. entered the state of Ehraam) after wrongfully taking it (i.e. taking the wild animal of someone else). **[Raddul Muhtar]**

LAW 5: If two Non-Muhrims killed an animal of the Haram in a single strike, then both of them must pay half its worth each. Similarly, if many people killed it, then its price (value) will be shared between all of them. And if from amongst them there was a Muhrim, then except for the share which he needs to pay, he will also need to give its full value in Kaffarah as well.

If one person struck it first and then the second person struck it, then (in this case) each must give the worth of the reduction in its value which was caused (by his strike), and the remainder of the value will be shared between both of them (in other words, both of them will give half each of the remaining amount). **[Alamgiri, Mansak]**

LAW 6: If one person caught an animal of the Haram and another person killed it, then both of them will pay the complete price, and the one who caught it has the choice of claiming the compensation from the other person. **[Alamgiri]**

LAW 7: If a few people who are Muhrim are residing in a house in Makkah (or a room etc.) and there were pigeons living in that house, and all of them said to one from amongst them, 'Close the Door', so he closed the door, and they all departed to Mina. Now, when they returned, they found all the pigeons dead due to thirst, so (in this case) the full Kaffarah must be given. **[Alamgiri]**

LAW 8: If a portion of the animal (i.e. the animal's body) is in the Haram and a portion is outside the Haram, then if it is standing and all of its legs are in the Haram, or even if one of its legs is inside the Haram, it is an animal of the Haram. To kill such an animal is Haraam, even though its head may be out of the Haram, and if only its head is in the Haram, but all its legs are outside the Haram, then he is not liable for the penalty if he kills it. If it is lying down or asleep, and any portion of its body is in the Haram, then to kill it is Haraam. **[Raddul Muhtar]**

LAW 9: An animal was outside the Haram, and he fired an arrow towards it, but the animal fled and was only struck by the arrow when it entered the Haram, then in this case the penalty is necessary. And if it ran after being struck by the arrow and entered the Haram and then died there, then there is nothing (i.e. no penalty), but to eat it is not Halaal. **[Raddul Muhtar]**

LAW 10: If the animal is not in the Haram, but the one hunting it is in the Haram, and he fired an arrow from the Haram itself, then the penalty/expiation is Waajib. **[Alamgiri]**

LAW 11: If the animal and the hunter are both outside the Haram, but the arrow passed through the Haram, then according to some Ulama, he will still be liable for the compensation. This is what has been written in Durr e Mukhtar but it has been clarified in Bahur Raa'iq and Lubaab that there is no compensation for this and Allama Shaami has stated that it is this which is proven from the deliberations of the Ulama. If he released a hawk etc. and it flew through the Haram, then the same ruling will apply.

LAW 12: If the animal was outside the Haram, and he released a (hunting) dog upon it, but the dog caught it inside the Haram, then (in this case) there is no compensation, but the hunted animal should not be eaten. **[Alamgiri]**

LAW 13: If he was riding on a horse etc. or on any other animal, or if he was urging it forward (from behind), or if he was pulling it whilst taking it with him, and some other animal was trampled by its legs and then died, or if it bit an animal with its teeth and it died, then he is liable to pay that compensation. **[Alamgiri]**

LAW 14: If he released a dog upon a wolf, then if it caught it; or if he set a trap to catch the wolf, and a hunted animal was trapped in it, then in both cases there is no compensation. **[Alamgiri]**

LAW 15: If he chased (pursued) an animal, which then fell into a well, or it slipped and died, or if it crashed into something and died, then he is liable for the compensation. **[Alamgiri]**

LAW 16: If he caught an animal of the Haram and then released it outside of the Haram, and it was then killed by someone else, then (then in this case) the one who caught it is liable for the Kaffarah. And if it was not killed by anyone, then until such time that he knows

(i.e. he is sure) that it has reached the land of the Haram safely, he will not be absolved of Kaffarah. **[Mansak]**

LAW 17: If the animal was outside the Haram and it's very small baby was inside the Haram, and that animal was killed by a Non-Muhrim, then there is no Kaffarah for this. However, if the baby dies due to hunger, then he will be liable for the Kaffarah of the baby.

LAW 18: If he took a female deer out of the Haram, and she gave birth to a baby, and they both died, then compensation must be paid for all; and if it gave birth after he paid the compensation, then there is no compensation for the children. **[Durr e Mukhtar etc.]**

LAW 19: If a bird is sitting on a tree and the tree is outside the Haram, but the branch on which it is sitting is inside the Haram, then to kill it is Haraam. **[Durr e Mukhtar etc.]**

(15) TO CUT THE TREES ETC. OF THE HARAM

LAW 1: The trees of the Haram are of four types:

- 1.** A tree which was planted by someone, and it is the kind of tree which people generally plant.
- 2.** A tree which was planted, but it is not the kind of tree which people generally plant.
- 3.** A tree which was not planted by anyone but is the kind of tree which people generally plant.
- 4.** A tree which was not planted (by anyone), nor is it of the type which the people generally plant.

There is nothing (i.e. there is no expiation etc.) for cutting down the first three types. In other words, there is no penalty for it. However, if it belongs to someone, then the owner will claim compensation for it.

The penalty must be paid for the fourth type, and if it belongs to anybody, then the owner will also claim (i.e. take) the compensation as well. The penalty will only be applicable if it is still fresh and is not broken, or has not been uprooted. The penalty (expiation) for this is that, grain equivalent to its value must be bought and given as charity to the Masakeen (needy and destitute). Each Miskeen will be given a single Sadaqah, and if the value of the grain is less than the entire Sadaqah, then it should be given to one Miskeen. In order to discharge this, it is not necessary for the Miskeen to be from the Haram. One may also give its price (i.e. value) as charity, and one may also buy an animal to its value and sacrifice it in the Haram. To fast (in lieu of this) is not sufficient. **[Alamgiri, Durr e Mukhtar etc.]**

LAW 2: If a person uprooted a tree, and he even paid (gave) its price, it is still not permissible for him to benefit from it in any way, and if he sells it, then the sale will be done but its amount must be given away as charity. **[Alamgiri]**

LAW 3: He may uproot and benefit from a tree which has dried up. **[Alamgiri]**

LAW 4: If he uprooted a tree and paid its compensation as well, and then re-planted it there again and it remained established, but then he uprooted it once more, then there is now no compensation. **[Alamgiri]**

LAW 5: If he broke the leaves of a tree, and this does not harm the tree in any way, then he is not liable for anything. Similarly, if he cuts a tree which blossoms, then there is no compensating for cutting it,

on the condition that he took permission from the owner. He should pay him the worth of it. **[Durr e Mukhtar]**

LAW 6: If a few people got together and cut a tree, then there is only a single compensation, which will be shared between all of them, be this, if all of them are either Muhrim or Non-Muhrim, or if some are Muhrim and some are Non-Muhrim. **[Alamgiri]**

LAW 7: It is impermissible to make a Miswaak from the Salvadora tree, or from any other tree of the Haram. **[Alamgiri]**

LAW 8: A tree which has its roots outside the Haram, but its branches are inside the Haram, then this is not regarded as a tree of the Haram. And if a portion of its trunk is inside the Haram, and some portions are outside the Haram, then it belongs to the Haram. **[Durr e Mukhtar]**

LAW 9: If some trees are removed by one walking (over them) or by the animal walking (over them), or when erecting a tent, then he is not liable for anything. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 10: On the basis of need, the Fatwa which is given is that, to allow the animals to graze from its grass is permissible. As for the matter of cutting it and uprooting it, the ruling is the same as that which is applicable to the trees. Excluded from this rule is Izkhir and dry grass, because to take benefit from them is permissible in every way. There is no issue in breaking or uprooting (pulling) mushrooms. **[Durr e Mukhtar]**

(16) KILLING LICE

LAW 1: If you killed your own lice on your own body or clothing, or if you threw it away, then one piece of bread must be given (as expiation), and if there were two or three (lice), then a handful of grain must be given, and if they were more than this, then Sadaqah must be given. **[Durr e Mukhtar]**

LAW 2: If one washed his hair or clothing, or if he placed it (the clothing) in the sun so that the lice may die, then he is liable for the same Kaffarah which is applicable for killing lice. **[Durr e Mukhtar]**

LAW 3: If another person killed his lice because he asked him to, or by pointing towards it, he is still liable for the Kaffarah, even though the other person may not be in Ehraam. **[Durr e Mukhtar]**

LAW 4: To kill lice which have fallen onto ground or that which is on the body or clothing of someone else will not entail any expiation, even though the other person is in Ehraam. **[Bahr]**

LAW 5: If his clothes became wet, and he hanged them out in the sun to dry, causing the lice which were on it to die, but it was not what he intended, then there is no harm. **[Mansak Mutawassit]**

LAW 6: There is no harm in bringing the dust and pebbles of the Haram. **[Alamgiri]**

(17) TO PASS THROUGH THE MEEQAAT

LAW 1: A person came from outside the Meeqaat and then went to Makkah Mu'azzamah without Ehraam; then even though he does not have the intention of performing Hajj or Umrah, but Hajj or Umrah has become Waajib (on him), then (in this case), if he did not go back from the Meeqaat and tied the Ehraam here (in Makkah), the Dam is Waajib. And if he went back to the Meeqaat, tied the Ehraam and then returned, then the Dam has been annulled. And, if he tied the Ehraam of Hajj or Umrah which became Waajib upon him by entering Makkah Mu'azzamah, and he completed this (Hajj or Umrah), he has been absolved from this responsibility.

Similarly, if he tied the Ehraam of Hajjatul Islam, or for a Nafil Umrah or Hajj to fulfil a Man'nat which was upon him, and he then accomplished it in the same year, then in this case as well, he is absolved from this responsibility (i.e. it has been discharged). If he did not accomplish it in this year, then he has not been absolved from the responsibility which became Waajib upon him by entering Makkah. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 2: If he went to Makkah Mu'azzamah a few times without the Ehraam, and in the latest trip he returned to the Meeqaat, tied the Ehraam of Hajj or Umrah, and accomplished it, then he has only been absolved from the responsibility of that particular Hajj and Umrah and not from the past ones. **[Alamgiri]**

LAW 3: If he intends Hajj or Umrah, and he has gone past the Meeqaat and fears that if he returns to the Meeqaat, he will lose (forfeit) the Hajj, then he should not return, but he should rather tie the Ehraam from there and give the Dam. And if he does not fear this, then he should come back. If he then returns to the Meeqaat without Ehraam, the Dam is annulled. Similarly, if he came wearing

the Ehraam and has already proclaimed the Lab'baik, then the Dam has been annulled, and if he did not proclaim it, then it has not been annulled. **[Alamgiri]**

LAW 4: If he departed from the Meeqaat without Ehraam and then tied the Ehraam for Umrah, and he then caused the Umrah to become void, but thereafter he tied the Ehraam from the Meeqaat and performed the Qaza Umrah, then the Dam for passing through the Meeqaat without Ehraam has been annulled. **[Durr e Mukhtar]**

LAW 5: If a Mutamatti' tied the Ehraam of Hajj from outside the Haram, the command for him is that, until he does not perform Wuqoof e 'Arafah, and there is no risk of him losing the Hajj, he should come back to the Haram. However, if he does not come back, Dam has become Waajib, and if he returned and has proclaimed the Lab'baik, then the Dam has been annulled, otherwise not.

If he went outside and did not tie the Ehraam, but he then returned and tied the Ehraam from here, then he is not liable for anything. The same rule applies to the one who has resided in Makkah, and if the one residing in Makkah (a resident of Makkah) went out of the Haram for some work, and he tied the Ehraam of Hajj from there and made Wuqoof, then he is not liable for anything, and if he tied the Ehraam of Umrah in the Haram, then it will entail Dam. **[Alamgiri, Raddul Muhtar]**

LAW 6: If a Na-Baaligh (a minor who has not reached the age of puberty) passed through the Meeqaat without Ehraam and then became Baaligh (thereafter), and then tied the Ehraam from there, then he is not liable for Dam. If a slave passed without Ehraam and thereafter his master gave him permission for Ehraam, so he tied the Ehraam, then Dam is necessary. When he becomes a free man, he should accomplish it. **[Alamgiri]**

LAW 7: If one passed through the Meeqaat without Ehraam, and thereafter he tied the Ehraam of Umrah, and after that, he tied the Ehraam of Hajj, or if he performed Qiraan, then Dam is necessary. However, if he tied the Ehraam of Hajj first and then tied the Ehraam of Umrah in the Haram, it will entail two Dam. [**Alamgiri**]

(18) PUTTING ON ANOTHER EHRAAM WHILST IN THE STATE OF EHRAAM

LAW 1: If a person who lives inside the Meeqaat did even one circuit of the Tawaaf of Umrah during the months of Hajj and then tied the Ehraam of Hajj thereafter, then he should break it and Dam becomes Waajib. He should do Umrah this year and in the following year he should do Hajj, and if he breaks the Umrah and does Hajj, the Umrah is annulled, and he must give Dam, and if he has done both, then they have been accomplished, but he is a sinner (for doing so), and Dam is Waajib. [**Durr e Mukhtar**]

LAW 2: If one tied the Ehraam of Hajj, then on the day or night of 'Arafah he tied the Ehraam of a second Hajj, then he should break it and give the Dam, and Hajj and Umrah is Waajib upon him, and if he tied the Ehraam of a second Hajj on the 10th, and he had already done Halq (i.e. he had the hair removed), he should remain in Ehraam accordingly, and he should accomplish it in the coming year, and Dam is not Waajib, and if he did not perform Halq, then Dam is Waajib. [**Raddul Muhtar**]

LAW 3: If he had accomplished all the actions of Umrah and only Halq remained to be done, and he then tied the Ehraam of a second Umrah, then Dam is Waajib, and he is sinful. [**Durr e Mukhtar**]

LAW 4: If one who resides outside (the boundaries) first tied the Ehraam of Hajj and then tied the Ehraam of Umrah before Tawaaf e Qudoom, then he has become a Qaarin, but he has erred, and he should do the Qurbani of Shukrana, and if he did Wuqoof before the Majority of the Tawaaf, in other words, he has done four circuits, then the Umrah is void. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 5: If one performed even a single circuit of Tawaaf e Qudoom, then it is impermissible for him to tie the Ehraam of Umrah, and if he does tie the Ehraam of Umrah, then it is better for him to break the Umrah, perform the Qaza and give Dam, and if he did not break it and did both, he should give Dam. **[Durr e Mukhtar]**

LAW 6: It is disallowed for those who are performing Hajj to tie the Ehraam of Umrah from the 10th until the 13th (of Zil-Hijjah). If they do tie it, then it should be broken, and its Qaza should be done and Dam should be given, and if they still did it, it has been accomplished, but Dam is Waajib. **[Durr e Mukhtar]**

THE MUHSAR

Almighty Allah Says,

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۗ

Subsequently, If You Are Hindered (from its performance), Then Send A Qurbani (An Animal Assigned For Sacrifice) Which Is Readily Available, And Do Not Shave Your Head, Until The Qurbani (Animal) Reaches Its Final Destination. [Surah Al-Baqarah (2), Verse 196]

And Almighty Allah Says,

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

ۗ الْعِكْفُ فِيهِ وَالْبَادِ ۖ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُزِقْهُ مِن عَذَابِ الْيُسُفِ

Verily, Those Who Have Committed Unbelief, And Who Obstruct (The People) From The Way of Allah And From The Masjid e Haram Which We Have Selected For All The People; Wherein Its Residents, And The Foreigners (Pilgrims) Are Equal In Right, And Whosoever Wrongly Intends To Be Excessive Therein, We Will Cause Him To Taste An Agonising Torment. [Surah Al-Hajj (22), Verse 25]

AHADITH

HADITH 1: It is reported in Sahih Bukhari Shareef from Abdullah Ibn Umar رضي الله عنهما that we accompanied Rasoolullah ﷺ, but the Kuffar e Makkah hindered us from reaching the Kaa'ba. Nabi ﷺ performed

the Qurbanis and had His ﷺ Blessed Head shaved, and the Sahaba had their hair trimmed.

It is also reported in Bukhari from Miswar bin Makhrama رضى الله عنه that Rasoolullah ﷺ performed Qurbani before Halq, and He ﷺ commanded the Sahaba to do the same.

HADITH 2: Abu Dawud, Tirmizi, Nasa'i, Ibn Majah, and Daarimi reported from Hajjaj bin Amr Ansari رضى الله عنه that Rasoolullah ﷺ said, one whose bones have broken, or the one who has become lame, can open (i.e. exit) his Ehraam, and he will have to perform Hajj the following year.

It is mentioned in the narration of Abu Dawud 'Or becomes ill'.

LAW 1: One who tied the Ehraam of Hajj or Umrah but could not complete it due to some reason is known as a 'Muhsar'. The reasons for which he is unable to perform Hajj or Umrah are as follows:

1. Enemies
2. Wild beasts
3. An illness which is so severe that there is a risk and predominant likelihood of it increasing by him travelling or riding.
4. His hands and legs have broken.
5. He has been imprisoned.
6. The Mahram or the husband of a woman with whom she was travelling died.

7. Id'dat
8. His provisions or his means of transport becoming ruined.
9. When the husband does not permit the wife, or when a master does not permit his handmaid or slave to perform a Nafil Hajj.

LAW 2: If his provisions were stolen or the animal on which he was riding died (i.e. the conveyance was destroyed), then in this case, if he is unable to go by foot, he is a Muhsar, otherwise not.

LAW 3: In the above mentioned case, if he is currently able to walk by foot, but later on he will become helpless, then in this case it is permissible for him to open the Ehraam.

LAW 4: If the husband or Mahram of a woman died, and the distance of the journey from there to Makkah Mu'azzamah is less than that of a three-day journey, then she is not a Muhsar, and if it is longer than a three-day journey, and if there is a place to stay there, she is a Muhsar, otherwise not. **[Alamgiri and Raddul Muhtar]**

LAW 5: A woman who tied (i.e. entered the state of) Ehraam without her Husband or Mahram, is a Muhsar, because it is Haraam for her to travel without them. **[Alamgiri]**

LAW 6: If a woman tied the Ehraam of a Nafil Hajj without the permission of her husband, her husband could stop her. Thus, if he does stop her, she is a Muhsar, even though there may be a Mahram with her. However, he cannot stop her from her Fard Hajj if she has a Mahram with her. If she ties the Ehraam very early, then the husband can have her open it. **[Raddul Muhtar]**

LAW 7: If a master permitted his slave, he still has the right to stop him, even though it is Makruh to stop him without the need to. And if a handmaid was given permission by her master, then her husband does not have the right to stop her. **[Raddul Muhtar]**

LAW 8: If a woman tied Ehraam and her husband gave her Talaah thereafter, she is a Muhsar, even though a Mahram is present with her. **[Raddul Muhtar]**

LAW 9: The Muhsar is permitted to send the Qurbani to the Haram, and once the Qurbani is done, the Ehraam will be opened (i.e. he will be released from the Ehraam). He can even send the price for it (i.e. the money for it) and the animal can be purchased there and slaughtered (there). Without doing this, the Ehraam cannot be opened until he reaches Makkah Mu'azzamah and performs Tawaaf, Sa'ee and does Halq. Fasting or giving Sadaqah will not be helpful, even though he does not have the means to perform the Qurbani. If at the time of tying the Ehraam, he made a condition saying that, if I am unable to reach there for some reason, then I will open the Ehraam (i.e. exit the state of Ehraam), then in this case as well, the ruling remains the same, and that condition has no effect on it. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 10: It is necessary to stipulate to the person with whom the Qurbani is being sent that, on a certain day at a certain time the Qurbani should be sacrificed, and after that time passes, I will exit the state of Ehraam. Then, if the Qurbani was done at the stipulated time or before it, then all is well. And if it happened afterwards, and he only now found out about it, then because he exited the state of Ehraam before the Zabih, Dam must be given. Halq is not necessary for the Muhsar to come out of Ehraam, but it is better to do so. **[Durr e Mukhtar etc.]**

LAW 11: If the Muhsar is a Mufrid, in other words, he has only tied the Ehraam of Hajj, or if he has only tied the Ehraam of Umrah, then he should send one Qurbani, and if he sends two, then he will be released from the Ehraam as soon as the first one has been slaughtered. He must send two if he is a Qaarin, as one will not be sufficient. **[Durr e Mukhtar etc.]**

LAW 12: The Haram is a condition for this Qurbani, meaning that it (i.e. the Qurbani) cannot be done outside the Haram. The 10th, 11th and 12th (of Zil-Hijjah) are not conditional dates. It can even be done before or after. **[Durr e Mukhtar]**

LAW 13: The Qaarin sent the amount (i.e. the payment) for two Qurbanis as per his understanding, but then only one Qurbani could be done with that amount. (In this case) It will not be sufficient if it is slaughtered. **[Raddul Muhtar]**

LAW 14: If the Qaarin sent two Qurbanis, but he did not stipulate by saying, this is for Hajj and this is for Umrah, then in this case there is no issue. However, it is better to stipulate that, this is for Hajj and this is for Umrah. **[Alamgiri]**

LAW 15: If a Qaarin performed the Tawaaf of Umrah and became a Muhsar before Wuqoof e 'Arafah, then he should send one Qurbani and in place of the Hajj, he should do one Hajj and one Umrah, and he is not liable for a second Umrah. **[Alamgiri]**

LAW 16: If he neither made the Niyyat of Hajj nor Umrah in the Ehraam, then he should send one animal, and he will have to perform one Umrah. Alternatively, if he did make an intention, but he cannot remember what the intention was for, then he should send one animal and make one Hajj and one Umrah. And if he tied the Ehraam for two Hajj, then he should give two Dam and then open the

Ehraam. And if he tied the Ehraam for two Umrah and he has already departed to Makkah Mu'azzamah in order to accomplish them, but then he was unable to go, he should give one Dam. And if he became a Muhsar even before leaving, then he should give two Dam, and he will have to do two Umrah. **[Alamgiri]**

LAW 17: If a woman tied the Ehraam for Nafil Hajj, even if it was with the permission of her husband, but her husband then had her open the Ehraam, then in this case, it is not necessary for a Qurbani to be slaughtered for her to be released from the Ehraam. In fact, by her doing every such thing which is disallowed in Ehraam, will cause her to come out of Ehraam, but in this case, she will also have to send the Qurbani, or the price of the Qurbani. However, if she had already tied the Ehraam of Hajj, then she will have to do the Qaza of one Hajj and one Umrah. And if she became Muhsar due to the death of her husband or her Mahram, or if she tied the Ehraam of a Fard Hajj and was journeying without a Mahram, and her husband stopped her from this, then in this case she will not be released from her Ehraam without the Qurbani being slaughtered. **[Mansak]**

LAW 18: A Muhsar did not send the Qurbani and returned home in this state, and then remained continuously in the state of Ehraam, then this too is permissible. **[Durr e Mukhtar]**

LAW 19: If that hindering factor, due to which one had to wait, lapses, and there is sufficient time for him to get the Hajj and Qurbani, then in this case to go is Fard. Now, if he goes and performs the Hajj, then all is well, otherwise he should perform Umrah and exit the state of Ehraam. If he managed to locate the Qurbani animal which he had sent, he may do with it as he wills. **[Durr e Mukhtar etc.]**

LAW 20: If the hindering factor had lapsed and he performed Hajj in the same year, then he should not make the Niyyat of Qaza, and now even the Umrah is not Waajib on the Mufrid. **[Alamgiri]**

LAW 21: Ehsaar (hindering from Hajj) cannot be regarded after Wuqoof e 'Arafah, and if one is in Makkah itself, and he is unable to perform Tawaaf or the Wuqoof e 'Arafah, then he is a Muhsar. And if he has power over one of the two of them, then he is not. **[Alamgiri etc.]**

LAW 22: Once the Muhsar has exited the state of Ehraam by sending the Qurbani, and he now wishes to perform the Qaza, and if he was only donning the Ehraam of Hajj, he should perform one Hajj and one Umrah, and if it was Qiraan, then he should perform one Hajj and two Umrah, and he has the choice of performing Qiraan in the Qaza. He should then perform one Umrah or perform all three of them separately, and if the Ehraam which he had donned was that of Umrah, he will only have to perform one Umrah. **[Alamgiri etc.]**

THE HAJJ BEING FORFEITED (I.E. LOST)

HADITH 1: Abu Dawud, Tirmizi, Nasa'i, Ibn Majah and Daarmi report from Abdur Rahman bin Ya'mar Ad-Daili رضي الله عنه. He says, I heard Rasoolullah ﷺ say, Hajj is 'Arafah. Whoever performed the Wuqoof e 'Arafah on the night of Muzdalifah before the commencement of Fajr, has got (i.e. performed) Hajj.

HADITH 2: Daraqutni reported from Ibn Umar and Ibn Ab'bas رضي الله عنهم that Rasoolullah ﷺ said, the one whose Wuqoof e 'Arafah was forfeited until the night, his Hajj has been forfeited (lost), so he should now perform Umrah and undo the Ehraam (i.e. release himself from the Ehraam), and perform Hajj the following year.

LAWS OF JURISPRUDENCE

LAW 1: For the one whose Hajj has been forfeited, in other words, he did not get the Wuqoof e 'Arafah, should perform Tawaaf and Sa'ee and either shave his head or trim his hair, and then exit the (state of) Ehraam, and he should perform the Hajj the following year, and Dam is not Waajib upon him. **[Jauhira]**

LAW 2: If the Hajj of the Qaarin was forfeited, then he should perform Sa'ee and Tawaaf for Umrah, and he should then perform another Tawaaf and Sa'ee, and then do Halq, and the Dam of Qiraan lapses. He must immediately stop proclaiming the Lab'baik as soon as he starts the final Tawaaf, after doing which, he will come out of the Ehraam, and he should perform the Qaza of the Hajj the following year. There is no Qaza for the Umrah, because he has already performed the Umrah. **[Mansak, Alamgiri]**

LAW 3: If the person performing Tamat'tu' brought the Qurbani animal with him, but the Tamat'tu' became void, then he may do as he wishes with the animal. **[Alamgiri]**

LAW 4: Umrah cannot be forfeited (lost) because the time for it, is one's entire lifetime, and there is no Tawaaf e Sadr for the one whose Hajj has been forfeited. **[Alamgiri etc.]**

LAW 5: If one who's Hajj has been forfeited did not exit the Ehraam by doing the Tawaaf and Sa'ee, and he then performed Hajj the following year with the same Ehraam, then this Hajj is not proper. **[Mansak]**

THE HAJJ E BADAL (HAJJ BY PROXY)

HADITH 1: Daraqutni reports from Ibn Ab'bas رضي الله عنه that Rasoolullah ﷺ said, The one who performs Hajj on behalf of his parents, or pays compensation on behalf of them, will be risen amongst the Abraar (The Spiritual Elite) on the day of Qiyaamat.

HADITH 2: Daraqutni also reports from Jaabir رضي الله عنه that Huzoor ﷺ said, Whosoever performs Hajj on behalf of his mother and father, then their Hajj will be accomplished, and he will be rewarded with the Sawaab of ten Hajj.

HADITH 3: Daraqutni reports from Zaid ibn Arqam رضي الله عنه that Rasoolullah ﷺ said, When someone performs Hajj on behalf of his parents, it will be accepted, and their souls will be pleased, and he will be written down as a pious and a valuable person in the Court of Allah.

HADITH 4: Abu Hafs Kabeer reports from Anas رضي الله عنه that he asked Rasoolullah ﷺ a question. (He said,) We give Sadaqah and perform Hajj on behalf of our deceased, and we make Dua for them (as well), so does this reach them? He ﷺ said, Yes indeed, it does reach them, and indeed, they become pleased with it, just as you become pleased when some gifts are presented to you in a large tray.

HADITH 5: It is reported in Sahihain from Ibn Ab'bas رضي الله عنه that a lady said, Ya Rasool'Allah ﷺ! Hajj is Fard on my father, but he is so old that he cannot even sit on an animal (i.e. on a conveyance), should I do Hajj on his behalf? He ﷺ said, Yes.

HADITH 6: Abu Dawud, Tirmizi and Nasa'i report from Abi Razeen Uqaili رضى الله عنه that he presented himself in the Grand Court of Nabi ﷺ and said, Ya Rasool'Allah ﷺ! My father has become very old, and he cannot do Hajj and Umrah, and he is also unable to sit on the pillion of a camel, He ﷺ said, Perform Hajj and Umrah on behalf of your father.

LAW 1: There are three forms of Ibaadat (Worship):

1. **Badani:** Physical
2. **Maali:** Financial
3. **Murak'kab:** A combined form of physical and financial Worship.

There can be no substitution in Ibaadat e Badani (i.e. in the physical form of Ibaadat). In other words, one person cannot perform it on behalf of somebody else, such as in the case of Namaaz and fasting.

However, in Maali (i.e. the financial form of worship), substitution (performing it on behalf of someone else) is possible, such as in the case of Zakaat and Sadaqah.

In Murak'kab (A combined form of physical and financial worship), if one is unable to fulfil it (i.e. he is powerless), then another person can do it on his behalf, otherwise not; such as in the case of Hajj.

As for the matter of conveying Sawaab, (wherein you intend that) the Sawaab of whatever Ibaadat you have performed should reach such and such person, then in this regard there is no distinction in any form of Ibaadat. The Sawaab (reward) of every form of Ibaadat (i.e. all forms of worship), can be conveyed to others (i.e. to Muslims).

The Sawaab of Namaaz, Fasting, Zakaat, Sadaqah, Hajj, Qur'anic Recitation, Zikr, Visiting The Graves, and Fard and Nafil actions can all be conveyed to the living or the deceased (Muslims).

One should not feel that, if I have conveyed the reward of the Fard (to someone else) then what will be left for me, because in conveying the Sawaab (of virtuous Deeds), nothing has really been taken from you (i.e. you have lost nothing). Thus by conveying the Sawaab of the Fard, will in no way cause the Fard to relapse, because it has already been performed and accomplished, and the responsibility which was upon you has been discharged. If this were not the case, then what are you conveying the Sawaab of? **[Durr e Mukhtar, Raddul Muhtar, Alamgiri]**

It has been well understood from this, that the customary and prevalent Faateha is permissible, because it is Esaal e Sawaab (to convey the reward), and Esaal e Sawaab is permissible and commendable. However, to do Esaal e Sawaab based on compensation and remuneration like some people who take something (i.e. some financial benefits) and convey the Sawaab, then this is impermissible, because he is taking remuneration for something which he has already read and this is thus a transaction, and such a transaction is absolutely null, void and Haraam, and if he will convey the reward of that which he will read now, then that is Ijaarah (to rent or lease), and Ijaarah in acts of devotion is null and void, except for in those three things which will be explained later on. **[Raddul Muhtar]**

THE CONDITIONS OF HAJJ E BADAL

LAW 1: There are a few conditions for Hajj e Badal:

1. Hajj should be Fard on the person who is having Hajj done by someone else on his behalf. In other words, if Hajj was not Fard upon him, and he had someone perform Hajj e Badal, then the Fard Hajj will not be completed (discharged). Thus, if Hajj became Fard on him at a later stage, then this Hajj will not be sufficient. In fact, if he is powerless (i.e. unable to perform Hajj due to a disability etc.), then he must have the Hajj performed (on his behalf) once again, and if he has the power (the capability to do so), then he must perform it by himself.

2. The one on whose behalf Hajj e Badal is being performed should be incapable (i.e. powerless). In other words, he must be unable and incapable of performing the Hajj himself. If he is capable of performing it by himself, then it cannot be performed on his behalf, even though he may become incapable at a later stage. Thus, if he was incapable at that time and later became capable then he must now have the Hajj repeated (i.e. the Hajj e Badal must be repeated).

3. That 'Uzr (valid excuse and cause) should prevail from the time of the performance of that Hajj, right up until the time of his death. If he becomes capable in-between whereby he is able to perform the Hajj by himself, then the Hajj which was initially performed on his behalf is not sufficient. However, if the 'Uzr was one which was of a permanent nature, and one which he did not expect to go away, and coincidentally it goes away, then that initial Hajj which was performed on his behalf is sufficient. For example, he is blind, and after having Hajj done on his behalf his vision returned, then in this case, it is not necessary for him to have the Hajj done on his behalf again.

4. The one on whose behalf he is performing the Hajj must have instructed him to do so. It cannot be performed without his instruction. However, if the heir performs it on behalf of the one from whom he has received an inheritance (i.e. an ancestor etc.) then in this case, the instruction is not required.

5. The expenses (i.e. the cost for the performance of the Hajj) should be from the wealth of the person on whose behalf the Hajj is being performed. Thus, if the one nominated to perform the Hajj used his own wealth (i.e. his own money) the Hajj e Badal has not been accomplished (i.e. it is invalid). In other words, this is unless he did so voluntarily. If he spent all or most of it from his wealth, and whatever he has spent is so much that he will be able to recover it (from the one who sent him), then it has been accomplished, and if it is not an amount from which he will be able to recover what he spent, then (in this case), if the larger portion is from the one who sent him to perform Hajj, it is accomplished, otherwise not.

LAW 2: If one mixed together his own wealth (i.e. money) and the money of the person, who sent him, and he spent whatever was given to him by that person, or he spent a larger portion of that, then Hajj e Badal has been accomplished, and he is not responsible for any compensation due to him mixing the amounts. In fact, he can even mix it with the money of his travel companions. **[Alamgiri, Raddul Muhtar]**

LAW 3: He made a Wasiyat (bequest) in which he said that, someone should be sent for Hajj using my wealth (i.e. on my behalf), and the heir, voluntarily had the Hajj done from his own wealth, then (in this case) the Hajj e Badal has not been accomplished. However, if he had the Hajj done from his own wealth in the sense that, he will take back from the inheritance which has been spent, then (in this case) it has

been accomplished, and if he has no intention of taking it back (from the inheritance), then it was not accomplished.

If a stranger had this Hajj e Badal done from his personal wealth, then it has not been accomplished, even though he intends to take it back, and even though he was instructed by the deceased before his death to do so. However, if he made the Wasiyat in this manner whereby he said, have the Hajj e Badal performed on my behalf, and he did not say, from my wealth, and then the Waaris (heir/ inheritor) had Hajj performed from his personal wealth, and even if he does not intend to take it back, it has been accomplished. **[Raddul Muhtar]**

LAW 4: If one gave money (provided the finance) for Hajj to be performed on behalf of a deceased, and that was sufficient (for this purpose), but he (the person who was sent) also spent some of his own money, then he should recover whatever he spent, and if the amount (which was given to him) was insufficient, but most of it was spent from the wealth of the deceased, then (in this case) it has been accomplished on behalf of the deceased, otherwise not. **[Alamgiri]**

6. Only the person who was instructed (to perform the Hajj) should perform it. If he had someone else perform it, then it will not be accomplished.

LAW 5: If the deceased made a Wasiyat saying that so and so should perform Hajj on my behalf, and that person died, or if he refused to do so and someone else was sent to perform the Hajj, then it is permissible. **(i.e. the Hajj will be valid. [Raddul Muhtar]**

7. He should undertake the journey to Hajj on a conveyance. If he performed Hajj by foot, it is not valid in this case. Thus, whatever is spent for the means of conveyance (travel costs) has to be given to him. However, if there is a shortfall in the amount which was given to

him, then it will be accomplished even if he went by foot. Here, conveyance means that he travelled for most of the route on the conveyance.

8. He must depart for Hajj from his place of domicile (i.e. the place or country of the deceased).

9. He must tie the Ehraam from the Meeqaat if that is what the one sending him instructed him to do.

10. He should intend Hajj on behalf of the one whom he is doing Hajj for, and it is more virtuous for him to say كَبَيْتُكَ عَنْ فُلَانٍ (In place of فُلَانٍ he should mention the name of the person on whose behalf he is performing the Hajj), and if he has forgotten the person's name, then he should make this Niyat that, I am making Hajj on behalf of the one who has sent me (i.e. on behalf of the one whom I am making Hajj for).

Except for these, there are other conditions which will be mentioned in passing. All these conditions which have been mentioned above are applicable if it is a Fard Hajj. If it is a Nafil Hajj, then none of the above conditions are applicable. **[Raddul Muhtar]**

LAW 6: If at the time of tying the Ehraam (entering into the state of Ehraam), he did not make the intention as to whose behalf he is performing the Hajj, then until such time that he does not commence the actions of Hajj, he has the option of making the Niyat. **[Raddul Muhtar]**

LAW 7: He should not say to the person whom he is sending that I am sending you to perform Hajj on my behalf as an employee, or I have made you a worker. For how can there be remuneration (salary) for Ibaadat? Rather he should say, I have instructed you to perform Hajj

on my behalf, and even if he does use the word Ijaarah (remuneration / salary etc.) the Hajj will be valid, but he will not receive any payment. He will only receive the expenses (for the Hajj).

[Raddul Muhtar]

LAW 8: When all the conditions of Hajj e Badal have been met, the Fard of the person on whose behalf he has performed it, will be discharged (i.e. accomplished), and the one who has performed the Hajj will also receive the rewards (of this), but this Hajj will not cause his own Hajjatul Islam (Fard Hajj) to be discharged. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 9: It is better to send such a person for Hajj e Badal, who has performed his own Hajjatul Islam (Fard Hajj), and if such a person was sent who has not as yet performed his (Fard) Hajj, then the Hajj e Badal will still be done. **[Alamgiri]**

However, if that person is now eligible for the Fard Hajj, and he has not as yet performed it, then to send such a person is Makruh e Tahreemi. **[Mansak]**

LAW 10: It is more virtuous to send a person who is aware of the method and the actions of Hajj, and it is better to send a free man. If a free woman, a slave, a handmaid or a Muraahaq (in other words, a child who is close to reaching puberty), are sent to perform Hajj, the Hajj will still be valid (accomplished). **[Durr e Mukhtar]**

LAW 11: If a Majnun (i.e. an insane person) or an unbeliever (such as the Wahabis of this time etc.) were sent, then it (the Hajj e Badal) will not be accomplished, because they are not worthy and eligible for this. **[Durr e Mukhtar]**

LAW 12: If two people sent the same person for Hajj e Badal, and he proclaimed the Lab'baik in one Hajj for both of them, then it has not been accomplished on behalf of either one of them, but (the Hajj of) the one who performed it has been done, and he must give the compensation to both of them.

Now if he decides to perform it for any one of the two of them, then he cannot even do this. And if he said the Lab'baik on behalf of one of them, but he did not stipulate on whose behalf it is, and if he left it like this in an ambiguous state, then too neither of theirs is done. If he stipulated it later, in other words, before the commencement of the actions of Hajj, then the one for whom he has stipulated it is the one whose Hajj will be done. If he did not mention anything while tying the Ehraam, or he did not stipulate on whose behalf it is nor did he leave it ambiguous, then in this case as well, the same will apply.

[Alamgiri]

LAW 13: If a person performed Hajj on behalf of both of his parents, he has the choice (option) of performing that Hajj for his father or for his mother, and his Fard Hajj will be accomplished. In other words, this is if both of them have not instructed him to do so, and if they did instruct him to do so, then in that situation as well, the same rulings which have been mentioned above will apply. And if without being instructed or told to do so, he tied Ehraam of a Nafil Hajj on behalf of two people, then he has the choice of doing it for whomsoever he wishes to, but in this case, his Fard will not be accomplished, if he is a stranger. Similarly, he has the choice of conveying the Sawaab, and then Sawaab of both can be conveyed.

[Alamgiri, Raddul Muhtar]

LAW 14: If he became insane after the Hajj became Fard on him, then somebody can be sent for Hajj e Badal on his behalf. **[Raddul Muhtar]**

LAW 15: If he was instructed to only perform Hajj or to only perform Umrah, but he tied the Ehraam for both, be this if he tied both on behalf of him (i.e. the one who sent him), or he did one on his behalf and the other on behalf of himself or on behalf of some other person, then in any case his Hajj has not been accomplished, and he will have to pay the compensation. [Alamgiri]

LAW 16: He was asked to do Hajj, but he tied the Ehraam of Umrah, and he then tied the Ehraam of Hajj from Makkah Mu'azzamah, then in this case as well, he acted contrary to what was said (i.e to what was instructed) and he must give the compensation. **[Alamgiri, Raddul Muhtar]**

LAW 17: He was instructed to do Hajj, so he performed Umrah after performing Hajj, or if he was instructed to do Umrah, and after performing Umrah he performed Hajj, then in this case, he has not acted contrarily, and his (the sender's) Hajj and Umrah have been accomplished. However, he is responsible for the expenses and the cost of his own Hajj or Umrah, as this is not the responsibility of the one who sent him. And if he did the opposite of that, in other words, he did that which he was sent to do afterwards, then he has acted contrarily and his (the sender's) Hajj and Umrah has not been accomplished, and compensation must be paid. **[Alamgiri, Raddul Muhtar]**

LAW 18: One person instructed him to perform Hajj and another person instructed him to perform Umrah, but both of them did not instruct him to combine them, but he combined them; then (in this case) he must return both of their money, and if they did say that he may combine them, then it has become permissible. **[Alamgiri]**

LAW 19: It is more virtuous for the one who is being sent to perform Hajj e Badal to return after performing Hajj, and the expenses for the entire return trip is the responsibility of the sender, and if he remains there only (i.e. without returning), it is also permissible. **[Alamgiri]**

LAW 20: After Hajj, the cost for the number of days that one has to spend there, whilst waiting for the travel group (tour group) to return, is for the account of the sender, and if he wishes to remain there longer than this, then it is for his own account. However, when he decides to return, then the expenses for the return trip is for the account of the sender, and if he decides to remain permanently in Makkah Mu'azzamah, then the expenses for any return trip is not the responsibility of the sender. **[Alamgiri]**

LAW 21: If the one, who was sent, became occupied in some of his own work and the Hajj was forfeited, then the compensation is necessary. However, if he performs the Hajj the following year with his own money, then this is sufficient, and if he had sexual intercourse before Wuqoof e 'Arafah, then the same ruling applies, and he will have to perform the Hajj and the Umrah at his own expense in the following year. However, if he had sexual intercourse after the Wuqoof, then the Hajj is valid, but it is necessary for him to give Dam from his own money, and if he was caught up in an involuntary mishap, then whatever he has already spent does not have to be compensated. However, the return journey will be for his own account (i.e. from his own expenses). **[Durr e Mukhtar, Alamgiri]**

LAW 22: If he used a longer route instead of a shorter route, causing the cost to be inflated, then if that is the common route which is taken by the Hajjis, then he has the option to use it. **[Alamgiri]**

LAW 23: If he was unable to perform the Hajj due to an illness or due to an enemy, or if he became a Muhsar for some reason or the other, then the Dam which becomes necessary for this, is the responsibility of the sender, and he will be responsible for all other types of Dam, such as, if he wore stitched clothes or applied fragrance, or crossed the Meeqaat without Ehraam, or if he hunted, or if he did Qiraan or Tamat'tu' with the permission of the sender. **[Durr e Mukhtar]**

LAW 24: For the one upon whom Hajj is Fard, or if he is liable for a Qaza Hajj or the Hajj of a Man'nat (vow), and death is approaching him, then it is Waajib for him to make a Wasiyat (before his death). **[Mansak]**

LAW 25: If one upon whom Hajj has become Fard did not perform it or make a Wasiyat for it, then he is regarded as a sinner as per the consensus. If his heirs wish to have Hajj e Badal done on his behalf, they may do so. Allah Willing there is hope of it being accepted as being discharged, and if he did make a Wasiyat before passing away, then it must be done from one-third of his wealth, even though he may not have stipulated one-third in his Wasiyat, such as if he said, 'Have Hajj e Badal done on my behalf'. **[Alamgiri etc.]**

LAW 26: If the value of one-third of his estate is sufficient to have Hajj performed from his place of domicile, then someone must be sent from his place of domicile. Otherwise, he can be sent from anywhere outside the Meeqaat, for which that one-third will suffice.

Similarly, if in the Wasiyat he mentioned a fixed amount, then if a person can be sent from there, within that amount, then he should be sent. Otherwise, he should be sent from wherever possible, and if that one-third is not sufficient to send him from anywhere outside the Meeqaat, then that Wasiyat is null and void. **[Alamgiri, Durr e Mukhtar, Raddul Muhtar]**

LAW 27: If a person departed for Hajj, and he died on the way, or if he died in Makkah Mu'azzamah before the Wuqoof e 'Arafah, then if the Hajj became Fard upon him that same year, then the Wasiyat is not Waajib. And if he died after performing Wuqoof, the Hajj has been accomplished. However, if the Tawaaf e Fard is remaining and he made a Wasiyat that his Hajj should be completed, then the Qurbani of Badanah must be done on his behalf. **[Raddul Muhtar]**

LAW 28: If he died on the way, and he already made Wasiyat for Hajj e Badal, then in this case if he stipulated any amount or place, then one must act accordingly, even though one-third of his estate was sufficient to send somebody from his own place of domicile.

If he made a Wasiyat from a place outside the place of his domicile, or in the case where he stipulated an amount which is insufficient to send someone from his place of domicile, then he is sinful, and if he did not stipulate it, then the person must be sent from his place of domicile. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 29: If the 'Wasi', in other words, the executor of his Wasiyat (bequest) to whom he said that, you should have someone do Hajj on my behalf, sent someone from some other place, whereas the one third was sufficient to send someone from his place of domicile, then this Hajj was not on behalf of the deceased, but it is on behalf of the executor. The executor must now send somebody to perform Hajj again on behalf of the deceased, but he must do so at his own cost.

However, if he sent him from a place which is so close to the place of domicile that one is able to go there and return before nightfall, then (in this case) it will be valid (i.e. it will be accomplished). **[Alamgiri, Raddul Muhtar]**

LAW 30: If the finances are not sufficient to send somebody from the place of domicile, then he must be sent from wherever it may be possible. If after Hajj, some amount was remaining and it was ascertained that he could have been sent from a place which is closer, then in this case, the executor must pay the compensation. Thus, he should send him for Hajj e Badal again from the place where it was possible to go from, except in the case where very little remains for provisions, etc. **[Alamgiri]**

LAW 31: If he does not have a fixed place of domicile, then someone should be sent for Hajj from the place where he died, and if he has numerous places of domicile, then he should be sent from the place which is nearest to Makkah Mu'azzamah. **[Alamgiri]**

LAW 32: If before passing away, he instructed that one Hajj should be made from a third of my estate, then the one Hajj should be done. However, if he made a Wasiyat for a few Hajj, and it is not possible to do more than one, then have one Hajj done and the remainder should be taken by the heirs.

If he made a Wasiyat saying, have Hajj done from a third of my estate, or he said have many Hajj done from a third of my estate and many can be done, then you should have as many done as possible. Now, if there is a surplus with which someone cannot be sent from his place of domicile, then have them sent from wherever it is possible.

In the case of having many Hajj done on his behalf, one has the choice of having them all done in one year or over many years, but it is best to do it in the first year.

Similarly, if he made a Wasiyat saying, have a Hajj done every year from one third of my wealth, then in this case as well, one has the option of having them all done together, or having one done every year. If he made a Wasiyat saying, use one thousand Rupees from my wealth to have Hajj done on my behalf, then as many Hajj as can be done with it, should be done. **[Alamgiri, Raddul Muhtar]**

LAW 33: If he said to the executor, give somebody the money (i.e. the wealth) and have Hajj performed on my behalf, then in this case the executor cannot personally perform Hajj e Badal on his behalf.

However, if he said, have a Hajj e Badal done on my behalf, then the executor can perform it on his behalf, and if the executor is also a heir, or the executor handed the wealth over to a heir so that the heir performs Hajj e Badal, then if the remaining heirs are Baaligh, and they permit it, then it can be done. **[Alamgiri]**

LAW 34: If a person made Wasiyat for Hajj and after separating the expenses for Hajj, the heirs distributed the estate, but the wealth (money etc.) which was separated for Hajj was ruined (i.e. it was lost etc.), so the cost of the Hajj must now be taken out from what is left of the one third. If it is lost (ruined) once again, it should be taken once again from the remaining one third of his estate based on this conjecture, until the wealth is depleted. The ruling in this case is alike, whether it was ruined whilst in the care of the executor or whilst it was with the person whom he meant to send for Hajj. **[Mansak]**

LAW 35: If the one who was sent to perform Hajj died before performing the Wuqoof e 'Arafah, or if the money was stolen, then someone else should be sent to perform Hajj from his place of domicile from the remaining one third of his wealth. And if this

amount is insufficient to send him from there, he must be sent from wherever else possible.

If the second person (who was sent) also died, or if the money was stolen again, then someone else should be sent with whatever is remaining from the one third estate, and the same procedure should be followed in sending people one after the other in such a case, and this should be done until such a time that the one third of his wealth is not sufficient to send somebody for Hajj, and in this case the Wasiyat will become void. If the person died after the Wuqoof e 'Arafah, the Wasiyat has been discharged. **[Durr e Mukhtar etc.]**

LAW 36: If the one who was sent to perform Hajj returned after Wuqoof without performing the Tawaaf, then the Hajj of the deceased has been accomplished, but it is not Halaal for the one who was sent to approach his wife. He is ordered to return with his own cost and complete those actions which were left incomplete. **[Alamgiri etc.]**

LAW 37: The executor appointed someone to perform Hajj e Badal in that year and handed over the cost (of the Hajj) to him as well, but he did not go that year and only went the following year to perform it, then in this case, it has been accomplished, and he is not liable for any compensation. **[Alamgiri]**

LAW 38: If the one who was sent (to perform Hajj e Badal) went to Makkah Mu'azzamah and became ill there, and the entire amount was spent (due to this), then in this case it is not necessary for the executor to send the amount required for a return trip. **[Alamgiri]**

LAW 39: If the one who was nominated for Hajj became ill, he does not have the option of sending someone else (on his behalf). However, if the one sending him gave such permission to him, then

he may send someone else. Thus, this permission should be given to the one who is being sent. **[Alamgiri, Durr e Mukhtar]**

LAW 40: If he was told that, if the funds are depleted you may take a loan, and paying it off will be my responsibility, then to do so is permissible. **[Alamgiri]**

LAW 41: After entering the state of Ehraam, if the wealth (money) was stolen on the way, and he used his own money to fulfil the Hajj, then (in this case) after returning (from Hajj) he cannot claim the money from the one who sent him, without the instruction of the Qadi. **[Alamgiri]**

LAW 42: If he made a Wasiyat in which he said, send so and so to perform Hajj on my behalf and that person died, then (in this case) somebody else can be sent, except if he has restricted it by saying that only that person should perform it and none other, then in this case one is powerless. **[Alamgiri]**

LAW 43: A person sent somebody for Hajj e Badal on his behalf after handing over the expenses to him, then if he died thereafter and did not make a Wasiyat for Hajj, the heir can take back the money from that person, even if he has already entered the state of Ehraam. **[Durr e Mukhtar]**

LAW 44: The Hajj expenses refer to those things which are necessary for undertaking the journey of Hajj. For example, food, water, clothes to wear on the journey, fabric for the Ehraam, the fare for the conveyance, payment for accommodation, water bottles, utensils for eating and drinking, oil which is required for burning and for applying to the hair, soap for washing clothes, payment for one who is standing guard as security, a moderate amount for all those things which are required when having a haircut etc. and which does not

include any lavishness, nor that which is too little. The one who is being sent does not have the right to give any of that money as Khayraat (charity), or to use it to feed the poor, or to feed others whilst eating. However, if the one who sent him permits him to do all these things, then he may do so. **[Lubaab]**

LAW 45 If the one who has been sent (for Hajj e Badal) usually does all his chores by himself, but he has now taken the services of a servant, then the cost of this is for his own account, and if he never did these (chores) by himself, then the cost (of the servant) is for the account of the sender. **[Alamgiri]**

LAW 46: He must return whatever is surplus once he returns from Hajj. It is impermissible for him to keep it, no matter how little it may be. This is to the extent that he must return even that which is left from the provisions, including the clothing and utensils. In other words, he must return everything (which was acquired through those funds), and this even applies if he had set a condition in which he said, I will not return whatever is surplus. In this case, it must still be returned, because this condition is void, except in two situations:

- 1.** Wherein the sender made him the Wakeel (gave him power dispensation), telling him that, you may gift yourself whatever remains, and you may take possession of it.
- 2.** If one is close to death, then a Wasiyat should be made telling him that I have bequeathed whatever is remaining to you.

However, if he made a Wasiyat by saying to the executor that whatever remains belongs to the one who was sent, or if he says to him, give it to whomsoever you wish, then in this case the Wasiyat is void, and it will become the property of the heir, and must thus be returned to him. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 47: If he made Wasiyat by saying, give one thousand to so and so, and give one thousand to the Miskeens (destitute), and use one thousand to have Hajj performed; whereas the total one-third of the estate is two thousand, then in this case, the two thousand will be split into three equal shares; one portion should be given to the one whom he had nominated, and the share for the Hajj and the share for the Masakeen should be combined, and the Hajj should be facilitated as per its cost, and whatever remains should be given to the Miskeens. **[Alamgiri etc.]**

LAW 48: If he made a Wasiyat of paying Zakaat, having Hajj done, and giving money to someone, then the one third will be split into three shares. Regarding the Zakaat and Hajj, the one which he mentioned first is what should be done first, and whatever remains from there, should be spent for other purposes. If he made a Wasiyat of Fard and Man'nat (a vow), then the Fard takes precedence, and if he made a Wasiyat for Nafil and Nazar (an offering), then the Nazar takes precedence, and if all those things which he made Wasiyat for are either all Fard, all Nafil or all Waajib, then precedence will be given to that which he mentioned first. **[Raddul Muhtar]**

THE 'HADY' THE HAJJ SACRIFICIAL ANIMAL

Almighty Allah Says,

وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٢٣﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٢٤﴾ وَ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيُذَكَّرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ط

And Whoever Honours The Signs of Allah, This Is Then From The Piety of The Hearts. There Are Benefits For You In The Cattle (Livestock), Until A Prescribed Period, They Then Need To Reach The Free House. And We Have Chosen A Sacrifice, For Every Nation, (So) That They May Pronounce Allah's Name Over Those Mute Animals, Which He Gave Them. [Surah Hajj (22), Verses 32-34]

And Almighty Allah Says,

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ط فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ؕ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ط كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٥﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ط كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَاكُمْ ط وَبَشِّرِ الْمُحْسِنِينَ

And We Have Made For You The Strong Build Sacrificial Animals; The Camels And The Cows, From Amongst The Signs of Allah. There Is Benefit For You In Them. So Pronounce Allah's Name Over Them, With Their One Leg Bound, Whilst They Stand On Three Legs. Then When Their Sides Collapse, Then You Yourself, Eat From It, And Feed It To The One Sitting Patiently Waiting, And To The One Who Is Begging. In This Manner, We Restrained Them For You, (So) That You May Be Grateful. Neither Does Their Flesh Nor Their Blood Ever Reach Allah. Indeed, Your Piety Reaches The Height of Acceptance In His Court. In This Manner, We Restrained Them For You, (So) That You May Glorify Allah Over This, That He (Rightly) Guided You. And O Beloved! Give Glad Tidings To Righteous Ones. [Surah Hajj (22), Verses 36-37]

HADITH 1: It is reported in Sahihain from Ummul Mo'mineen A'isha Siddiqah رضي الله عنها. I Prepared The Garlands For The Nabi's ﷺ Sacrificial Animals With My Own Hands, And Huzoor ﷺ Then Put The Garlands On Their Necks, And He ﷺ Nicked Their Humps, And Sent Them Towards The Haram.

HADITH 2: It is reported in Sahih Muslim Shareef from Jaabir رضي الله عنه that on the 10th of Zil-Hijjah, Rasoolullah ﷺ slaughtered (sacrificed) a cow on behalf of A'isha رضي الله عنها.

Another narration mentions that He ﷺ slaughtered a cow on behalf of the Azwaaj e Mutah'haraat during Hajj.

HADITH 3: It is reported in Sahih Muslim Shareef from Jaabir رضي الله عنه (wherein) he says, I heard Nabi ﷺ saying, when you have nothing else, ride on the Hady (sacrificial animal) in a gentle manner, until you find another mount.

HADITH 4: It is reported in Sahih Muslim from Ibn Ab'bas رضي الله عنهما that Nabi ﷺ sent sixteen camels with a person to the Haram. He said, what should I do if one of them becomes exhausted? He ﷺ said, slaughter them, and colour their legs with their blood, and place a stamp of it on its hump, and neither you nor any of your companions should eat from it.

HADITH 5: It is reported in Sahihain from Ali رضي الله عنه (wherein) he says, Rasoolullah ﷺ appointed me for His ﷺ Qurbani animal, and He ﷺ Commanded me to give its meat, its skins and its saddle covers as Sadaqah (charity), and not to give anything from it to the butcher. He ﷺ said, I will pay him from what is Mine.

HADITH 6: Abu Dawud reports from Abdullah Ibn Qurt رضي الله عنه that Five or Six camels were presented in the Court of Huzoor ﷺ for Qurbani (Sacrifice). All of them started coming close to Huzoor ﷺ, to observe who He ﷺ will sacrifice first (in other words, each desired that it should be sacrificed first, or it was so that He ﷺ may sacrifice whichever one He ﷺ wished to first). Then, after they collapsed to the ground on their sides, He ﷺ said, whoever wishes can take a piece.

LAW 1: The 'Hady' refers to that animal which is being taken to the Haram for Qurbani (i.e. to be sacrificed). There are three types of animals:

1. A Goat: The sheep and the fat tailed ram/sheep are included in this category.
2. A Cow: The water buffalo is also included in this category.
3. The Camel

The entry (lowest) level of 'Hady' is a goat, so if someone took a Man'nat (vow) to send a sacrifice to the Haram, but he has not specified it, then (in this case) a goat is sufficient. **[Durr e Mukhtar etc.]**

LAW 2: If he sent it or took it (with him), with the Niyyat (intention) of Qurbani, then it is obvious (i.e. apparent) that it is a Qurbani (Sacrificial Animal), and if a garland was placed on the neck of a Badanah and it was urged forward (from behind), it is still a 'Hady', even though the Niyyat is not present, because it is only the Qurbani which is taken in this manner. **[Raddul Muhtar]**

LAW 3: The same conditions which are applicable to a Qurbani animal are applicable to the 'Hady' animal as well. For example, a camel should be five years old, a cow should be two years old and a goat should be one year old, but if a sheep or fat tail ram which is six months old looks like a one year old, then it can be sacrificed. Even here, seven people can be partners in a camel or a cow. **[Durr e Mukhtar etc.]**

LAW 4: It is Masnun to put a garland on the neck of a camel and cow and it is not Sunnat to put a garland on the neck of a goat. It is only Sunnat in Shukrana (as a mark of gratitude). In other words, (it is Sunnat) in the Qurbani for Tamat'tu', Qiraan, Nafil and Man'nat (A Vow). It (the garland) should not be put on the neck of an 'Ehsaar' or 'Dam' animal. **[Alamgiri]**

LAW 5: If the 'Hady' is for Qiraan or Tamat'tu', then it is better to eat something from it. The same applies if it is a Nafil and it has reached the Haram, and if he has not reached the Haram, then one cannot eat from it personally. It is the right of the Fuqara (the needy ones), and except for these three, he cannot eat it. He can also feed to the wealthy, that which he can personally eat, otherwise not. He cannot

benefit from the skin etc. of that which he himself cannot eat. [Durr e Mukhtar]

LAW 6: The Qurbani for Tamat'tu' and Qiraan cannot be done before the 10th and if he did it after the 10th, it will be discharged, but the Dam will be necessary, because delaying it is not permissible, and apart from those two, no day is stipulated, and the 10th is the best. It is necessary for all of them to have it done in the Haram. There is no distinction regarding Mina. However, if it is done on the 10th, then it is Sunnat to have it done in Mina, and after the 10th, it should be done in Makkah. It is not a condition for the Badanah of a Man'nat (A Vow) to be slaughtered in the Haram, when the condition of the Haram was not stipulated in the Man'nat. [**Durr e Mukhtar, Raddul Muhtar, Alamgiri**]

LAW 7: It is better to give the meat of the 'Hady' to the Masakeen of the Haram. Its bridle and saddle cover should be given as Khayraat (charity), and the butcher should not be given any share from that meat. However, if it is given to him as a form of Sadaqah, then there is no objection. [**Durr e Mukhtar etc.**]

LAW 8: One cannot mount (ride) a 'Hady' animal without a real need, and nor can one load any goods (provisions) on it, even though it may be a Nafil one. If one rode on it at a time of need or if he loaded goods on it, and due to this it was harmed in some way, then that much should be given as Sadaqah to the needy. [**Alamgiri**]

LAW 9: If it is an animal which gives milk, then it should not be milked, and cold water should be sprinkled over its udder, so that the milk is stopped. And if there is a delay in slaughtering it, and it will be harmed by not milking it, then (in this case) it should be milked and the milk should be given away as Khayraat. If he consumed it himself and gave it to a wealthy person (i.e. a solvent person) as well, or if he

ruined it, then that much milk or its value should be given to the Masaakeen. **[Alamgiri, Raddul Muhtar]**

LAW 10: If she (the animal) gave birth to a baby, then the baby should be given as charity, or it should also be sacrificed (slaughtered) with her. And if he sold the baby goat or ruined (i.e. lost) it, then (in this case), he should give the price of it as Sadaqah, and if he bought a Qurbani animal with that amount, then it is better. **[Alamgiri]**

LAW 11: If he slaughtered the animal of someone else by mistake, and the other person slaughtered his (animal), then (in this case) both of their Qurbani has been discharged. **[Mansak]**

LAW 12: If the animal was being taken to the Haram, and it started to die on the way, then it should be slaughtered right there, and its garland must be coloured with blood, and a stamp (i.e. a sign) should be stamped on its hump, so that the wealthy (solvent) people do not eat it, and only the poor should eat from it. However, if it was a Nafil, then it is not necessary to take another animal as a substitute for it. And if it was a Waajib Qurbani, then to take another animal as a substitute for it is Waajib. If it now (the animal) has such fault (weakness) which renders it unsuitable for Qurbani, then he may do with it as he pleases, and he should take another in its place, whereas it is Waajib. **[Durr e Mukhtar]**

LAW 13: If an animal reached the Haram, and it started to die, then it should be slaughtered and it should be distributed amongst the Masakeen, and he should not personally eat from it, even though it may be Nafil, and if slight damage was caused in it, and it is still suitable for Qurbani, then (in this case) it should be sacrificed, and he can also personally eat from it. **[Alamgiri]**

LAW 14: If the animal was stolen and if another was purchased as a replacement for it, and if he put on a garland on it and proceeded, then that (initial Qurbani animal) was found, then (in this case) it is better to make the Qurbani of both of them. However, if he made Qurbani of the first one and sold the second one, then this too can be done, and if he slaughtered the second one and sold the first one, then if this one was equal to the other one in price (value), or more expensive than it, then it is sufficient. And if it is less, then he should give as Sadaqah whatever shortage there is. **[Alamgiri]**

THE MAN'NAT (VOW) OF HAJJ

If one took a Man'nat (i.e. a vow) to perform Hajj, then to perform the Hajj is Waajib (compulsory). He will not be absolved of the responsibility by paying the Kaffarah, even if he said it in this manner that, There is Hajj upon me for the sake of Allah, or if he made Hajj conditional upon any work being accomplished, and that work was done. **[Alamgiri]**

LAW 1: If one took a vow to tie the Ehraam or to go to the Kaa'ba Mu'azzamah or to Makkah Mukarramah, then either Hajj or Umrah is Waajib upon him, and to choose (i.e. determine) one of them, is his responsibility. **[Alamgiri]**

LAW 2: If one took a vow to go for Hajj by foot, then it is Waajib for him to be on foot from his home until he completes the Tawaaf e Fard (i.e. Tawaaf e Ziyaarat), and if he does the entire journey or most of it on a conveyance, then he must give a Dam. And if he was on foot for most of the journey, and some of it was done on a conveyance, then based on this, he will give that much portion of a goat which matches it, as Khayraat (charity). If he took a vow of performing Umrah on foot, then until he has his head shaved, he must remain on foot. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 3: However many Hajj he vowed to do in a year, have all become Waajib. **[Alamgiri]**

LAW 4: It is permissible for a Muhrim to purchase a slave or a handmaid, and the buyer has the right (the choice) to have them break their Ehraam, even though they have taken permission from their initial master to enter the state of Ehraam, and it is not sufficient to simply say, I have broken the Ehraam (i.e. made it void),

in order to break it, but it is necessary to do such an act which was disallowed in Ehraam, such as trimming the hair, nails or applying fragrance. It is not necessary to fulfil the action of Hajj and then break the Ehraam, and it is also not necessary to send the Qurbani, but after becoming free, the Qurbani, the Hajj and the Umrah are Waajib, if he was in the Ehraam of Hajj, and the Umrah is Waajib if he was in the Ehraam of Umrah. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 5: It is more virtuous to have the handmaid which one bought, open her Ehraam with something else except intercourse, and the Ehraam will also be opened through intercourse, except if he does not know that she is in Ehraam and he had intercourse with her, then the Hajj will become void. **[Durr e Mukhtar, Raddul Muhtar]**

LAW 6: If the master had her open her Ehraam and she then entered into the state of Ehraam again and he again had her open it, then if this happened numerous times, and then she tied the Ehraam in the same year and made Hajj, it will suffice, and it is accomplished, and if she made the Hajj the following year, then for every time which the Ehraam was opened, she must do one Umrah. **[Alamgiri]**

Translator's Note: The rules related to slaves and handmaids mentioned throughout the Book are mentioned because they are part of jurisprudence and not because this is applicable in this day and age, as there is no slavery in this time. **[End]**

LAW 7: Nikah can be done in the state of Ehraam. If one made Nikah to a woman who is in the state of Ehraam, he may have her open the Ehraam (i.e. exit the state of Ehraam) if it is the Ehraam of Nafil, and if it is Fard, then there are two cases. If the Mahram of the woman is with her, then he cannot have her open it, and if the Mahram is not with her, then he can also have her open the Fard Ehraam, and if he did not know that she was a 'Muhrimah' (i.e. in the state of Ehraam),

and he had intercourse with her, then the Hajj has become void.
[Alamgiri]

LAW 8: To construct a Musafir Khaana (i.e. a guest house) is more virtuous than a Nafil Hajj, and a Nafil Hajj is more virtuous than Sadaqah. In other words, this is in the case when the need for it is not more; otherwise, in the time of need, Sadaqah is more virtuous than Hajj.

Allama Shaami presented a very beautiful narrative in this discussion. (He says that,) A person was on his way to Hajj with one thousand Ashrafis (gold coins), when a Sayyid Female approached him and explained her need (i.e. her predicament) to him. He gave all the Ashrafis as an offering to her and returned (home).

When the people who had gone for Hajj returned from there, each one of them started saying to him. May Allah accept your Hajj. He was surprised by this and could not understand what they were saying. (He said to himself,) I have not gone for Hajj, so why are these people saying this?

He was blessed with seeing the Beloved Rasool ﷺ in his dream. He ﷺ said to him, Were you surprised by what the people were saying? He said, Yes, Ya Rasool'Allah ﷺ. He ﷺ said, For the service which you provided to my Ahle Bait, Almighty Allah created an Angel in your form, who performed Hajj on your behalf, and it will continue performing Hajj for you until Qiyaamat. **[Raddul Muhtar]**

LAW 9: Hajj is the Kaffarah for all sins. In other words, the sin of delaying his Faraa'id which has burdened him will be erased if Allah Wills. If one again delays fulfilling them after returning, then this is a sin once again. **[Durr e Mukhtar]**

LAW 10: If Wuqoof e 'Arafah falls on a Friday, then there is great Sawaab (reward) in this, as this is the combination of two Eids, and it is this which the people refer to as Hajj e Akbar.

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ حَرَمِكَ وَحَرَمِ حَبِيبِكَ بِجَاهِهِ عِنْدَكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى
آلِهِ وَأَصْحَابِهِ وَأَبْنِهِ وَحَزْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط

THE VIRTUES OF MADINA TAYYIBAH

HADITH 1: It is reported in Sahih Muslim and Tirmizi from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, On the day of Qiyaamat, I will be the intercessor for every such person in my Ummah, who is patient upon the hardships and the challenges of Madina.

HADITH 2-3: It is reported in Muslim from Sa'ad رضي الله عنه that Huzoor ﷺ said, Madina is best for the people, if only they knew. If a person (who lives in Madina) leaves Madina, turning away from it, then in place of him, Allah will bring one who will be better than him, and I will be the intercessor and the witness of the one who remains steadfast whilst facing any hardships and difficulties in Madina.

It is mentioned in one narration that, If one who intends to wrong the people of Madina, Almighty Allah will melt him like lead, or just as salt dissolves in water.

A similar narration has been reported by Baz'zaar from Umar رضي الله عنه.

HADITH 4: It is reported in Sahihain from Sufyan bin Abi Zuhair رضي الله عنه. He says, I heard Rasoolullah ﷺ say, Yemen will be conquered (will be freed), and at that time some people will come running, and take with them their family members and those who follow them, whereas Madina is best for them, if only they knew; and Syria will be conquered (will be freed); and at that time some people will come running and take with them their family members and those who follow them, whereas Madina is best for them, if only they knew; and Iraq will be conquered (will be freed); and at that time some people will come hastily, and take with them their family members and those who follow them, whereas Madina is best for them, if only they knew.

HADITH 5: It is reported in Tabarani Kabeer from Abi Usaid Saa'idi رضي الله عنه that, we were present with Rasoolullah ﷺ at the grave of Hamza رضي الله عنه (and there was only a small blanket/sheet for his Kafan). When the people would pull it (upwards) to cover his face, his feet would become exposed, and if they covered his feet, then his face would be exposed. Rasoolullah ﷺ said, Cover his face with the sheet (small blanket) and put this grass on his feet. Huzoor ﷺ then raised His ﷺ Blessed Head and found the Sahaba crying. (Upon this) He ﷺ said, A time will come upon the people, when they will leave for a prosperous country, there, they will get food, clothing and conveyances, and from there, they will write and send (letters) to their families, (saying) come to where we are, you are just remaining destitute in the dry desert land of Hijaz; whereas Madina is better for them, if only they knew.

HADITH 6-8: Tirmizi, Ibn Majah, Ibn Hib'ban and Baihaqi report from Ibn Umar رضي الله عنهما that Rasoolullah ﷺ said, whoever has the opportunity to die in Madina, should most certainly die in Madina, for I will intercede for the one who dies in Madina.

A similar narration is reported from Samimah and Sabi'ah رضي الله عنهما.

THE ABUNDANT BLESSINGS OF MADINA TAYYIBAH

HADITH 9: It is reported in Sahih Muslim etc. from Abu Hurairah رضي الله عنه that when the people would see the first harvest of fruits, they would present it before Rasoolullah ﷺ. Huzoor ﷺ would take it and say, O Allah! Bless us with abundant blessings in our dates, and bless us with abundant blessings in our Madina, and bless us with abundant blessings in our Sa' and our Mud'd (ancient measures of weight). O Allah! Indeed, Ibrahim is Your servant, Your Khaleel and Your Nabi, and indeed, I am Your servant and Your Nabi. He made Dua to You, for Makkah, and I am making Dua to You for Madina, equal to that for which He made dua for Makkah, and for that much more (i.e. for the abundant blessings of Madina to be double that of Makkah). Thereafter, He ﷺ would call any small child who was in front and give the dates to him.

HADITH 10-13: It is reported in Sahih Muslim from Ummul Mo'mineen Siddiqa that Rasoolullah ﷺ said, O Allah, make Madina beloved to us just as Makkah is beloved to us, but even more than that, and make its wind and water perfect for us, and bless us with abundant blessings in its Sa' and in its Mud'd (ancient measures of weight), and transport the fever from here to Juhfa.

(This dua was made when Nabi ﷺ migrated from Makkah to Madina and the water and wind here did not suit the Sahaba because in the past, illnesses such as pandemics were common here). This discussion which mentions that Huzoor ﷺ made Dua for Madina Tayyibah to be double in abundant blessings is reported from Maula Ali, Abu Sa'eed and Anas رضي الله عنهم.

THE CONSEQUENCES OF ILL-TREATING THE PEOPLE OF MADINA

HADITH 14: It is reported in Sahih Bukhari and Sahih Muslim from Sa'ad رضي الله عنه that Rasoolullah ﷺ said, the one who deceives the people of Madina will be dissolved (ruined), like salt dissolves in water.

HADITH 15: Ibn Hib'ban reports in his Sahih from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, Allah will plunge that person into fear, who threatens the people of Madina.

HADITH 16-17: Tabarani reports from 'Ubaadah bin Saamit رضي الله عنه that Rasoolullah ﷺ said, O Allah! Plunge him into fear, who oppresses and threatens the people of Madina; and upon him is the curse of Allah, His Angels, and all the people, and neither will his Fard, nor his Nafil be accepted.

A similar Hadith has been reported from Saaib bin Khal'laad رضي الله عنه by Nasa'i and Tabarani.

HADITH 18: It is reported in Tabarani Kabeer from Abdullah bin Amr رضي الله عنهما that Rasoolullah ﷺ said, Allah will harm (destroy) the one who harms the people of Madina; and upon him is the curse of Allah, His Angels, and all the people, and neither will his Fard, nor his Nafil be accepted.

HADITH 19: It is reported in Sahihain from Abu Hurairah رضي الله عنه (that) Rasoolullah ﷺ said, I have been commanded to migrate to such a City, which will consume all the other cities (i.e. overpower them), (and) it will purify the people, like the furnace of a blacksmith removes dirt.

HADITH 20: It is reported in Sahihain from him (Abu Hurairah رضى الله عنه) as well that Rasoolullah ﷺ said, The Angels are (Guarding) the roads of Madina. Neither can Daj'jaal, nor plague enter it.

HADITH 21: It is reported in Sahihain from Anas رضى الله عنه that Rasoolullah ﷺ said, There is no city except for Makkah and Madina wherein Daj'jaal will not enter. There is no road to Madina upon which Ranks of Angels are not standing on guard. Daj'jaals will descend on a land near Madina, and Madina will face three earthquakes during that time, which will cause all the unbelievers and the hypocrites to flee from Madina and join with Daj'jaal.

HAAZIRI AT MADINA TAYYIBAH, THE GRAND COURT OF THE MOST EXALTED AND THE MOST BELOVED ﷺ

Almighty Allah says,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ

تَوَّابًا رَّحِيمًا ﴿٤٦﴾

And When They Commit Injustice Unto Their Souls, Then O Beloved, They Should Present Themselves Before You And Then Seek Forgiveness From Allah, And (If) The Rasool Should Intercede On Their Behalf, Then Undoubtedly They Shall Find Allah To Be The Acceptor of Repentance, Most Compassionate. [Surah An-Nisa (4), Verse 64]

HADITH 1: Daraqutni and Baihaqi etc. report from Abdullah Ibn Umar رضي الله عنهما that Rasoolullah ﷺ said, My intercession (Shafa'at) is compulsory upon the one who visits My Grave.

HADITH 2: It is reported in Tabarani Kabeer from Him as well (Abdullah ibn Umar رضي الله عنهما) that Rasoolullah ﷺ said, whosoever comes to visit Me, for nothing else but to visit Me, then it is My right to be his Intercessor on the day of Qiyaamat.

HADITH 3: Daraqutni and Tabarani narrate from him as well (Abdullah ibn Umar رضي الله عنهما) that Rasoolullah ﷺ said, whomsoever performed Hajj and visits My grave after I have passed from this world, then it is like he was honoured to visit me in my (apparent) lifetime.

HADITH 4: Baihaqi reported from Haatib رضي الله عنه that Rasoolullah ﷺ said, whomsoever ever visits Me after I have passed from this world, then it is as if he visited Me in my (apparent) lifetime; and the one who passes away in both the Harams, will be from amongst those who attained salvation.

HADITH 5: Baihaqi reports from Umar رضي الله عنه that I heard Rasoolullah ﷺ saying, I will be the Intercessor and a witness for that person who makes my Ziyaarat (visits Me); and Allah will raise the one who dies in either of the Harams, from amongst those who have received salvation.

HADITH 6: Ibn 'Adi reports in Kaamil from him as well (Umar رضي الله عنه) that Rasoolullah ﷺ said, whomsoever performs Hajj and does not make My Ziyaarat (does not visit Me), has been unjust to Me (rude to Me).

1. Ziyaarat (To visit and be present) at the Sacred Court of the Beloved Rasool ﷺ is close to Waajib. Some people behave like friends and try to frighten you away from going there, saying there is danger on the way and illness there. Beware! Never listen to any of their comments, and do not return with the blemish of being deprived from visiting (Madina Munaw'warah). One must die one day, why not die travelling to the Beloved Rasool ﷺ. It has been experienced that if you hold firm to the Daaman of Rasoolullah ﷺ, He ﷺ guides you in His ﷺ protection and nothing can harm you.

ہم کو تو اپنے سایہ میں آرام ہی سے لائے
حیلے بہانے والوں کو یہ راہ ڈر کی ہے

Ham Ko To Apne Saaya Meiñ Aaram Hee Se Laaye
Heele Bahaane Waaloñ Ko Ye Raah 'Dar Ki Hai

**Into Your Blessed Shade, Do Take Us Comfortably
For Those Who Make Excuses, This Path Is Indeed Risky**

All Praise is Due To Allah!

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

3. If your Hajj is a Fard Hajj, then complete your Hajj and then present yourself in Madina Tayyibah. If Madina Tayyibah is on your way, then it is to be extremely deprived, and cold-hearted, if you go for Hajj without Ziyaarat. Make this Haaziri (Presence in the Holy Court) a Wasila and a means for the acceptance of Hajj and a means to attain Deeni and Worldly good fortunes.

If your Hajj is a Nafil Hajj, then you have the choice of first purifying yourself through Hajj, and to then make Haaziri at the Court of the Beloved ﷺ in a cleansed and pure state, or you may first make Haaziri in the Grand Court and make this the means of being blessed with an accepted and illuminated Hajj. Therefore, whoever chooses the first, he has the choice to do so, but the intention should be a pure one, for (it is in the Hadith):

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِئٍ مَا نَوَىٰ

Verily The Foundation of Actions, Is Based On The Intention, And For Every Person, Is That Which He Has Intended.

4. Throughout the journey, engross yourself in recitation of Durood and Zikr, and the nearer Madina Tayyibah comes, the more should your excitement and state of spiritual ecstasy increase.

5. When the Haram of Madina is near, it is better to go on foot. Walk towards it crying, with your head bowed and your eyes lowered; whilst reciting Durood Shareef abundantly, and if possible do so bare feet, but:

جائے سرست اینکہ تو پامی نہی
پائے نہ بنی کہ کجائی نہی
حرم کی زمیں اور قدم رکھ کے چلنا
ارے سر کا موقع ہے او جانے والے

Haram Ki Zameen Awr Qadam Rakh Ke Chalna
Aray Sar Ka Mauqa Hai, Aw Jaane Waale

**How Can I Walk On My Feet, On Such Sacred Land? It Is An Intrusion,
You Should Walk There On Your Head, O Those Going To The Holy Station**

When your sight falls upon the Radiant Dome, recite Durood and Salaam in abundance.

6. When you reach the Blessed City, absorb yourself in the thought of the Grandeur and Beauty of the Beloved Rasool ﷺ. The moment you enter the Grand Gates of The City, first enter with your right foot, and recite this:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقِي وَأَخْرِجْنِي مُخْرَجَ صِدْقِي ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَأَرْزُقْنِي مِنْ زِيَارَةِ رَسُولِكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ وَانْقِذْنِي مِنَ النَّارِ وَاغْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ

Bismillahi Ma Sha Allah Laa Quw'wata Il'la Bil-laahi Rab'bi Adkhillni Mudkhala Sidiqiw Wa Akhrijni Mukhreja Sidiqiw. Allahum'maf-tah Li Abwaaba Rahmatika Warzuqni Min Ziyaarati Rasoolika Sall Allahu Ta'aala Alaihi Wa Sallama Maa Razaqta Awliya-aka Wa Ahla Taaatika Wanqidhni Minan Naari Waghfir Li War-Hamni Ya Khayra Mas-ool.

Allah's Name (we) Begin With, Which Almighty Allah So Willed. There Is No Power To Good, Except From Allah. O Allah! Allow Me To Enter With The Truth, And Allow Me To Exit With The Truth. O Allah! Open Unto Me The Doors of Your Mercy, And By The Ziyaarah of Your Rasool ﷺ, Bless Me With That, Which You Have Destined For Your Awliya And Your Obedient Servants, And Grant Me Salvation From The Fire of Hell, And Forgive Me And Have Mercy Upon Me, O The Best One, Who Is Supplicated.

7. Before presenting yourself in the Masjid (Masjid un Nabawi ﷺ), clear your heart of all thoughts and swiftly relieve yourself of all needs which may cause disturbance during Haaziri, and avoid any unnecessary conversation. Immediately perform Wudu and Miswaak. To perform Ghusl is more virtuous. It is preferable to wear clean white clothing, and if possible, wear new clothes. Use fragrance and Surmah. The preferred fragrance is Musk.

8. Now with complete love, reverence, and humility, immediately turn your attention towards the Raudha e Aqdas. If you are unable to cry (at this time), then make a crying face and force the heart to weep, and with the longing and yearning which you have in your heart, turn in supplication towards Sayyiduna Rasoolullah ﷺ from your stone heart.

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

10. The heart of every Muslim is aware of the respect and etiquette which is Fard (obligatory) at this moment. The eyes, the ears, the tongue, the hands, the feet, and the heart should be freed of all other thoughts. Do not be engrossed in the calligraphy and inscriptions of the Masjid (i.e. focus all your attention towards Rasoolullah ﷺ).

11. When such a person appears before you with whom it is necessary to convey salaam and speak, then refrain to the best of your ability, otherwise do not exceed the need for conversation, and still focus your heart towards the Beloved Rasool ﷺ.

12. Never ever yell or shout out a single letter in the Masjid Shareef.

13. Believe with complete conviction that Huzoor e Aqdas ﷺ is physically alive and present just as He ﷺ was before passing from the world. Him ﷺ and all the other Ambia عليهم الصلوة والسلام only tasted death for a split second, to fulfil the Promise of Allah. Their passing away is simply so that they may be hidden from the eyes of the public. Imam Muhammad Ibn Al Haaj Makki ﷺ in Madkhal and Imam Ahmad

Qastalani رحمته الله تعالى in Mawahib Al Laduniyah and the A'imma e Deen say:

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي مُشَاهِدَتِهِ لِأُمَّتِهِ وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ وَعَزَائِهِمْ وَخَوَاطِرِهِمْ وَذَلِكَ عِنْدَهُ جَلِيٌّ لَا خِفَاءَ لَهُ

There is no difference in the life and passing away of the Beloved Rasool ﷺ in this, that He ﷺ is seeing his Ummat and He ﷺ is aware of their conditions, their intentions, their desires, and the thoughts of their hearts; and all of this is before Huzoor ﷺ in a way, whereby nothing is really hidden.

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

وَأَنََّّهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَالِمٌ بِحُضُورِكَ وَقِيَامِكَ وَسَلَامِكَ أَيْ بَلِّ بِجَمِيعِ أَحْوَالِكَ وَأَزْتِحَالِكَ وَمَقَامِكَ

Verily Rasoolullah ﷺ Is Aware of Your Presence, Your Standing, Your Salaam, And He ﷺ Is, In Fact, Aware of All Your Actions, Your Condition, And Your Movements And Your Halting.

14. Now, if the Jama'at is in progress, then join in, since Tahiyat ul Masjid will also be fulfilled in this, otherwise if the ecstatic state allows you to, and if it is not a disapproved time (Makruh time), then perform Two Raka'at Tahiyat ul Masjid as Shukrana (in showing gratefulness) for being blessed with Haaziri at the Grand Court.

Recite **قل يا ايها الكفرون** (Surah Kaafiroon) in the first Raka'at and **قل هو الله** (Surah Ikhlāas) in the second Raka'at, and do so in a very low tone of voice, whilst giving due consideration to the Sunnat at the place where Rasoolullah ﷺ used to perform His ﷺ Namaaz, where the Mehraab e Nabi is now situated in the middle section of the Masjid e Kareem. If you are unable to get this place, try to read as close to it as possible.

After this, perform Sajdah e Shukr (Prostration of Gratitude) and make Dua, by saying; **'O Allah! Afford us the opportunity to truly respect Your Most Beloved ﷺ and bless us with His and Your acceptance'. Aameen.**

15. Now at the height of respect, bowing your head, lowering your gaze, trembling in the fear of Allah, perspiring in the shame of your sins, hoping, and having faith in the Mercy and Blessing of Huzoor Pur Noor ﷺ, present yourself at the Sacred Feet of the Beloved Rasool ﷺ.

In other words, if you present yourself before the Beloved Rasool ﷺ from the Eastern direction of the Masjid, the Holy Sight of the Beloved Rasool ﷺ will be upon you, and this is sufficient for you in both the worlds. **And All Praise Is Due To Allah.**

16. Now with complete respect, reverence, fear, and hope, stand under the chandelier, close to the silver peg which is embedded on the southern door of the Hujrah e Mutahara, and is in line with the Blessed Face of Rasoolullah ﷺ. (Nowadays, it is slightly different, so stand directly in front of the Jaali Mubaarak, the one which has one circular opening).

Stand at least four hand lengths away with your back towards the Qibla and your face towards the Mazaar e Anwar and fold your hands like in Namaaz.

It has been stated in Lubaab, Sharh Lubaab, Ikhtiyaar Sharh Mukhtar, Fatawa Alamgiri and other authentic Kitaabs etc. concerning this etiquette as follows:

يَتَّقُ كَمَا يَتَّقُ فِي الصَّلَاةِ

Stand Before Huzoor ﷺ Just As You Stand In Namaaz

This text has been presented in Alamgiri and Ikhtiyaar.

It is mentioned in Lubaab as follows:

وَاضْعَا يَدَيْتَهُ عَلَى شِبَالِهِ

**Stand Respectfully, With Folded Hands,
By Placing The Right Hand On The Left Hand**

17. Take care to avoid kissing and touching the Jaali Shareef, as this is contrary to the ethics of respect, and it is better not to go closer than four hand lengths away. Is His ﷺ Mercy upon you not sufficient, that He ﷺ invited you to His ﷺ Exalted Court and granted you a place to stand before His ﷺ Grand Presence in His Muwajaha e Aqdas? Even though His ﷺ Mercy and Generous Sight was always upon you wherever you were, but now it is a special blessing with this special closeness which has been bestowed upon you.

18. All Praise Is Due to Allah! Now like your heart, your face is also directed towards the Pure Jaali, which is the Sacred Resting Place of the Most Beloved of Allah ﷺ. Stand with total respect and honour, with a medium tone, low gaze and with humility, and neither with a harsh nor loud voice, since to speak aloud in this Court is disrespect and cause of destruction; nor speak too softly, since it is against the Sunnat, even though He ﷺ is aware of the condition of your hearts, just as it was evident from the sayings of the A'imma (which have been mentioned above). Now with humility and devotion, say the following:

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

As Salaamu Alaika Ay'yuhan Nabiyyu Wa Rahmatul'laahi Wa Barakatuh. As Salaamu Alaika Ya Rasool'Allah. As Salaamu Alaika Ya Khayra Khalqil'laah. Asalaamu Alaika Ya Shafi 'Al Mudhnibeen. As Salaamu Alaika Wa 'Ala Aalika Wa Ashaabika Wa Um'matika Ajmaeen

O Beloved Nabi of Allah, Salutations Be Upon You, And The Mercy And The Blessings Of Allah. O Allah's Rasool, Salutations Be Upon You. O The Best Amongst Allah's Creation! Salutations Be Upon You. O Intercessor of The Sinners! Salutations Be Upon You. Salutations Upon You, Upon Your Noble Family, Upon Your Companions And Upon Your Entire Ummah.

19. As far as possible, and if your tongue accompanies you, and you are not aggrieved or tired, send Salaat o Salaam in abundance upon

Rasoolullah ﷺ. Seek Shafa'at (Intercession) from Rasoolullah ﷺ for your Parents, your Ustadhs, your Peer (Shaykh), your respected ones, your friends, your relatives, and all Muslims.

Continuously say:

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ

As Alukash Shafa'ata Ya Rasool'Allah

I Beg of You For Your Intercession. O Allah's Rasool ﷺ!

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

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ آلِكَ وَذَوِيكَ فِي كُلِّ إِنِّ وَلِحِظَّةٍ عَدَدَ كُلِّ ذَرَّةٍ

ذُرَّةٍ أَلْفَ أَلْفٍ مَرَّةٍ مِنْ عِبِيدِكَ أَمْجَدُ عَلَيَّ يَسْتَلِكُ الشَّفَاعَةَ فَاشْفَعْ لِي وَلِلْمُسْلِمِينَ

As Salaatu Was Salaamu Alaika Ya Rasool'Allah Wa 'Alaa Aalika Wa Zaweeka Fi Kul'li Aaniw Wa Lahzatin 'Adada Kul'li Zar'ratin, Zar'ratin, Alfa, Alfa Maratim Min 'Ubaidika Amjad Ali, Yas- Alukash Shafa'ata Fash-Fa' Lahu Wa Lil Muslimeen.

O Allah's Rasool! Blessings And Salutations Upon You, And Upon Your Noble Family And Companions, Equivalent To Every Atom, Hundreds Of Thousands Of Times From Your Humble Servant Amjad

Ali, (The Son of Naqi Ali), And He Seeks Of You, Your Intercession. Bless Him And All The Muslims With Your Intercession.

21. Then turn slightly to your right; in other words, a hand length towards the East, and stand before the Glowing Face of Hazrat Siddique e Akbar رضي الله عنه and say:

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

As Salaamu Alaika Ya Khalifata Rasoolil'laahi, As Salaamu Alaika Ya Wazira Rasoolil'laah, As Salaamu Alaika Ya Saahiba Rasoolillahi Fil Ghaari, Wa Rahmatul'laahi Wa Barakaatuh

O Khalifa of Allah's Rasool! Salaam Upon You. O Grand Envoy of Rasoolullah ﷺ, Salaam Upon You. O Companion of Rasoolullah ﷺ In The Cave! Salaam Upon You. May The Mercy And The Blessings Of Allah Descend Upon You.

22. Then move slightly to the same degree, and stand before Hazrat Umar e Farooq رضي الله عنه and say:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا مَتَمَّ الْأَرْبَعِينَ وَالسَّلَامُ عَلَيْكَ يَا عِزًّا إِلَى
سَلَامِ وَالْمُسْلِمِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As Salaamu Alaika Ya Ameer Al Mo'mineen, As Salaamu Alaika Ya Mutam'mil Arba'een Was Salaamu Alaika Ya Iz'zal Islamu Wal Muslimeena Wa Rahmatul'laahi Wa Barakatuh.

O Ameer Ul Momineen! Salaam Upon You. O You Who Completed The Counting of Forty Muslims! Salaam Upon You. O Honour Of Islam And The Muslims! Salaam Upon You, And May The Mercy And Blessings of Allah Descend Upon You.

23. Now move a span back to the Westerly direction and stand between Siddique and Farooq رضي الله عنهما, and say:

اَلسَّلَامُ عَلَیْكُمْ يَا خَلِیْفَتَی رَسُوْلِ اَللّٰهِ اَلسَّلَامُ عَلَیْكُمْ يَا وَزِیْرَی رَسُوْلِ اَللّٰهِ ط اَلسَّلَامُ
عَلَیْكُمْ يَا صَاحِبَی رَسُوْلِ اَللّٰهِ وَرَحْمَةُ اَللّٰهِ وَبَرَكَاتُهُ ط اَسْأَلُكُمْ السَّفَاعَةَ عِنْدَ رَسُوْلِ اَللّٰهِ ط
صَلِّ اَللّٰهُ تَعَالٰی عَلَیْهِ وَعَلَیْكُمْ وَبَارِكْ وَسَلِّمْ

As Salaamu Alaikuma Ya Khalifatay Rasoolillahi. As Salaamu Alaikuma Ya Wazeeray Rasoolillahi. As Salaamu Alaikuma Ya Daji'ay Rasoolillahi Wa Rahmatul'laahi Wa Barakatuh. As Alukumash Shafa'ata 'Inda Rasoolillahi Sall Allahu Ta'aala Alaihi Wa Alaikuma Wa Baaraka wa Sallam

O Both Khalifas of Rasoolullah ﷺ! Salaams Upon You, O Both Grand Viceroy of Rasoolullah ﷺ! Salaams Upon You, O Both of You Who Are Resting Beside Rasoolullah ﷺ! Salaam Upon You, And May The Mercy And Blessings of Allah Descend Upon You. I Request Both of You To Be A Wasila For Me And Request Intercession For Me From The Beloved Rasool ﷺ. May Allah Send Down Durood And Blessings And Peace, Upon Him ﷺ And Upon The Both of You.

24. All these Haaziris are moments of great acceptance, thus strive in Dua. It is better to recite Dua e Jaame' and it is sufficient to engross yourself in the recitation of Durood Shareef, and if you wish to, then recite this Dua as well:

اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ وَاُشْهِدُ رَسُوْلَكَ وَاَبَا بَكْرٍ وَعُمَرَ وَاُشْهِدُ الْمَلَائِكَةَ النَّارِيْنَ عَلٰى هٰذِهِ
الرَّوْضَةِ الْكَرِيْمَةِ الْعَاكِفِيْنَ عَلَيْهَا اِنِّيْ اُشْهِدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ وَحَدَّكَ لَا شَرِيْكَ لَكَ
وَاُشْهِدُ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

Allahum'ma In'ni Ush'hiduka Wa Ush'hidu Rasoolaka Wa Aba Bakriw Wa 'Umara Wa Ush'hidul Malaa'ikatan-Naazileena 'Alaa Haadhihir Raudhatil Kareematil 'Aakifeena 'Alaiha An'ni Ash'hadu Al Laa Ilaaha Il'la Anta Wahdaka La Shareeka Laka Wa Ash'hadu An'na Muhammadan 'Abduka Wa Rasooluka.

O Allah! I Make Your Rasool And Abu Bakr And Umar And Your Angels Who Descend Upon This Sacred Raudha, And Who Are In Devotional Seclusion Here; I Make All of Them Witness That, I Bear Witness That There Is None Worthy of Worship Except You, You Are Alone Without Any Partner And Muhammad ﷺ Is Your Servant And Your Rasool.

اَللّٰهُمَّ اِنِّيْ مُقِرٌّ بِجَنَابَتِيْ وَمَعْصِيَّتِيْ فَاعْفِرْ لِيْ وَاْمُنْ عَلَيَّ بِاَلَدِيْ مَنَنْتَ عَلٰى اَوْلِيَاَتِكَ
فَاِنَّكَ الْمُبْتَلٰنُ الْعَفُوْرُ الرَّحِيْمُ رَبَّنَا اِنْتَا فِي الدُّنْيَا حَسَنَةٌ وَّفِي الْاٰخِرَةِ حَسَنَةٌ وَّوَنَّا عَدَابُ
النَّارِ

Allahum'ma In'ni Muqir'run Bi Janaayati Wa Ma'siy'yati Faghfir Li Wamnun 'Alay'ya Bil'ladhee Manantu 'Alaa Awliya-ika Fa In'nakal Man'naanul Ghafoorur Raheem. Rab'bana Aatina Fid Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina 'Adhaaban Naar.

O Allah! I Acknowledge My Sins And My Sinful Actions. You Forgive Me, And Bless Me With Your Favours, Which You Have Done Upon Your Awliya. You Are Indeed The Granter of Favours, The Most Forgiving, The Most Merciful. O Our Rab'b! Grant Us Goodness In This World And Goodness In The Hereafter, And Save Us From The Fire of Hell.

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

26. Then proceed to The Garden of Jannat (i.e. Riyaad ul Jannah, which is in between the Mimbar and the Blessed Hujrah Mubaarak and which has been referred to as a Garden of Jannat in the Hadith). Here, you should perform two Raka'ats of Nafil Salaah in the non-Makruh time and then make Dua.

27. Likewise, try to read Namaaz near every Sacred Pillar of the Respected Masjid and ask for Dua, since these are places of blessings, as some of them have a special distinctiveness over others.

28. For as long as you are present in Madina Tayyibah, do not waste a single breath. Apart from the two (main) necessities, spend the rest of your time with Tahaarat in the Masjid Shareef. Spend your time there in Namaaz, Tilaawat and Durood. Worldly affairs should not be discussed in the Masjid, and most definitely not here.

29. Whenever you enter any Masjid, make the Niyyat of I'tekaaf. Here, in order to remind you of this, the Niyyat is written just as you pass the door:

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

Nawaytu Sun'natal I'tekaaf

I Have Made The intention for Sunnat I'tekaaf

<https://alislami.net>

- 30.** If you have the opportunity of fasting in Madina Tayyibah, especially in the heat, then what a beautiful distinction this is, for it holds a promise of intercession.
- 31.** Here for every one good deed, Fifteen Thousand deeds are recorded, so strive even more in Ibaadat. You should limit your eating and drinking.
- 32.** Try to make at least one Khatam of the Qur'an here and in the Hateem e Kaa'ba (if possible).
- 33.** To look at the Raudha e Anwar is Ibaadat, just as it is Ibaadat to look at the Kaa'ba Mu'azzamah and the Holy Qur'an, so do this with utmost respect. Also send Durood and Salaam in abundance.
- 34.** Send Salaam five times daily or at least in the morning and in the evening, while presenting yourself at the Muwajaha Shareef (Sacred Raudha Mubaarak).
- 35.** Whenever you are in the City of Madina or outside the City, and your sight falls upon the Sacred Green Dome, immediately turn in its direction, and with hands tied, send Salaams with respect. Never pass by without doing this, as it is contrary to the etiquettes of respect.
- 36.** To miss the congregation (Jama'at) without a valid reason, anywhere is a sin and to do so continuously is a serious major sin and Haraam, and here, except for it being a sinful act, it is to be seriously deprived **والعياذ بالله تعالى**. It has been stated in the Sahih Hadith that Rasoolullah ﷺ said, **'Whoever does not miss forty Namaaz in My Masjid; protection from hell and protection from hypocrisy has been written for him.'**

37. To the best of your ability, try to perform your Namaaz in the Original Part of the Masjid. In other words, try to perform your Namaaz in the area which was the area of the Masjid in the Blessed Era of Huzoor e Aqdas ﷺ. The size of this is one hundred hand lengths long and one hundred hand lengths wide, even though there was some extension thereafter. To read Namaaz in it, is also to read Namaaz in Masjid e Nabawi Shareef.

38. Never ever face your back to the Raudha Shareef. Even in Namaaz, to the best of your ability, you should stand in such a place where you avoid facing your back towards the Raudha Shareef.

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

VISITING THE RESIDENTS OF BAQI'

40. Ziyaarat of Baqi' is Sunnat. After making Ziyaarat at the Raudha e Aqdas, you should go there, especially on a Friday. There are Ten Thousand Sahaba e Kiraam رضى الله عنهم and numerous Taabi'een, Tabe' Taabi'een, Awliya, Ulama and other pious personalities resting therein. When you make Haaziri here, first make the intention of visiting all the Muslims who are resting here, and recite this Dua:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا إِنْ شَاءَ اللَّهُ تَعَالَى بِكُمْ لَاحِقُونَ
 اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَيْتِ مِنَ الْعَرَقَةِ اللَّهُمَّ اغْفِرْ لَنَا وَلَهُمْ

As Salaamu Alaikum Daara Qaumim Mu'mineena Antum Lana Salafun Wa In'na In Sha Allahu Ta'aala Bikum Laahiqoon. Allahum'maghfir Li Ahliil Baqi'il Gharqad. Allahumagh Fil Lana Wa Lahum

Salaam Upon You, O Residents of The Nation of Believers. You Have Gone Before Us, And Allah Willing, We Too Are To Meet With You. O Allah! Bless The Residents of Baqi' With Salvation, And O Allah! Forgive Us And Them.

And if you wish to read anything more, then recite this:

رَبَّنَا اغْفِرْ لَنَا وَلِإِذِينَا وَلِأَسْتَاذِينَا وَلَاخْوَانِنَا وَلَاخَوَاتِنَا وَلَاوَالِدِنَا وَلَاأَحْفَادِنَا
 وَلَاصَحَابِنَا وَلَاحِبَابِنَا وَلِبَنِي لَكَ حَقٌّ عَلَيْنَا وَلِبَنِي أَوْ صَانَا وَلِلْمُؤْمِنِينَ وَالْمُؤِمَنَاتِ
 وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Rab'banaghfir Lana Wa Li Waalidaina Wa Li Ustaadhina Wa Li Ikhwaanina Wa Li Akhawaatina Wa Li Awlaadina Wa Li Ahfaadina Wa Li Ashaabina Wa Li Ahbaabina Wa Li Mal Lahu Haq'qun Alaina Wa Li Man Awsaana Wa Lil Mo'mineena Wal Mo'minaati Wal Muslimeena Wal Muslimaati.

O Allah! Forgive Us, Our Parents, Our Teachers, Our Brothers, Our Sisters, Our Children, Our Grandchildren, Our Companions, Our Friends, And He Who Has A Right Upon Us, And He Who Has Advised Us, And All The Believing Men And Believing Women, And All The Muslim Men And Muslim Women.

Also recite Durood Shareef, Surah Faateha, Ayat ul Kursi and Qul Huw-Allah (Surah Ikhlhas) etc. and whatever else you can recite and offer the reward to them. Thereafter make Ziyaarat of those Mazaars (Sacred Graves) in Baqi' Shareef which are well-known and famous. From amongst all the Ahle Baqi', the most exalted is Ameer ul Mo'mineen Sayyiduna Uthman e Ghani رضي الله عنه. Present yourself at his Mazaar and make Salaam (in this manner):

**اَسْلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَسْلَامُ عَلَيْكَ يَا ثَالِثَ الْخُلَفَاءِ الرَّاشِدِيْنَ اَسْلَامُ
عَلَيْكَ يَا صَاحِبَ الْهَجْرَتَيْنِ اَسْلَامُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالْبُقْعَةِ وَالْعَيْنِ جَزَاكَ
اللّٰهُ عَنْ رَسُوْلِهِ وَعَنْ سَائِرِ الْمُسْلِمِيْنَ وَرَضِيَ اللهُ عَنْكَ وَعَنِ الصَّحَابَةِ اَجْمَعِيْنَ**

As Salaamu Alaika Ya Ameer Al Mo'mineen, As Salaamu Alaika Ya Thaalthal Khulafa-ir Raashideen. As Salaamu Alaika Ya Saahibal Hijratain, As Salaamu Alaika Ya Mujah'hiza Jaishil 'Usrati Bin-Naqdi Wal 'Ain. Jazaak'Allahu 'Ar Rasoolihi Wa 'Anis Saa-iril Muslimeena Wa Radi Allahu 'Anka Wa 'An Sahaabati Ajma'een.

O Ameer Al Mo'mineen! Salaam Upon You; And Salaam Upon You, Who Is The Third Amongst The Khulafa e Raashideen; O You Who Migrated Twice, Salaam Upon You; O You Who Prepared For The Battle of Tabuk With Cash And Kind, Salaam Upon You. Allah Bless You With The Reward On Behalf of His Rasool And All The Muslims. Allah Is Pleased With You And All The Sahaba.

**THE QUB'BAH (DOMED SHRINE) OF HAZRAT SAYYIDUNA IBRAHIM
THE BELOVED SON OF SARDAAR E DO AALAM ﷺ**

(This is also in Baqi' Shareef) And in the same Qub'bah are the Blessed Mazaars of these Noble Personalities as well:

- Hazrat Ruqay'yah (The Blessed Daughter of Huzoor e Akram ﷺ)
- Hazrat Uthman Bin Maz'oon (The Foster Brother of Huzoor e Akram ﷺ)
- Hazrat Abdur Rahmaan Bin Auf (From The Asharah Mubash'sharah)
- Hazrat Sa'ad Ibn Abi Waq'qas (From The Asharah Mubash'sharah)
- Hazrat Abdullah Ibn Mas'ood (A Very Great Sahabi And The Greatest Jurist After The Four Khulafa)
- Hazrat Khunais Bin Huzafa Sahmi
- Hazrat Asad Bin Zaraarah رضى الله تعالى عنهم

Convey Salaam in the Courts of these Noble Personalities.

THE QUB'BAH OF HAZRAT SAYYIDUNA AB'BAS رضي الله عنه

In this same Qub'bah is:

- Hazrat Sayyiduna Imam Hasan Mujtaba
- The Blessed Head of Imam Husain
- Imam Zainul 'Aabideen
- Imam Baaqir
- Imam Ja'far Saadiq رضي الله عنه

The Mazaars of the above mentioned Noble Personalities are also there, so convey Salaam in the Courts of these Noble Personalities.

THE QUB'BAH OF THE PURE WIVES (AZWAAJ MUTAH'HARAAT)

The Mazaar of Hazrat Ummul Mo'mineen Khadijatul Kubra رضي الله عنها is in Makkah Mu'azzamah and Maimoona رضي الله عنها is in Saraf. All the other Azwaaj e Mukar'ramaat are in this Qub'bah.

Translator's Note: As per Ja Nasheen e Huzoor Sadrush Shariah, Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qadiri Amjadi Qibla, the Mazaar Shareef of Sayyidatuna Faatima Zahra رضي الله عنها is also in this Qub'bah, beside Hazrat Ummul Mo'mineen Sayyidatuna A'isha Siddiqa رضي الله عنها, and all these Blessed Shrines are on the left side of Jannatul Baqi' when entering.

THE QUB'BAH OF HAZRAT AQEEL BIN ABI TAALIB

In it are the following:

- Sufyan Bin Haarith Bin Abdul Mut'talib
- Abdullah Bin Ja'far e Tay'yaar

Close to it is a Qub'bah in which are three Blessed Children of Huzoor e Aqdas ﷺ.

THE QUB'BAH OF SAFIYYAH رضي الله عنها

This is the Qub'bah of the Paternal Aunt of Huzoor ﷺ.

THE QUB'BAH OF IMAM MAALIK رضي الله عنها

THE QUB'BAH OF NAAFE' MAULA BIN UMAR رضي الله عنها

After making Ziyaarat of these Noble Personalities, make Ziyaarat of Maalik bin Sinaan and Abu Sa'eed Khudri رضي الله عنهما and Isma'eel bin Ja'far e Saadiq, Muhammad bin Abdullah bin Hasan bin Ali رضي الله تعالى عنهم and have the honour of the Ziyaarat of Sayyidush Shuhada Hamzah رضي الله عنه.

From whom should you commence the Ziyaarat of Baqi'? There is a difference of opinion concerning this. Some Ulama say that you should commence with Hazrat Uthman e Ghani رضي الله عنه because he is the most exalted one who is resting there.

Some Ulama says that you should commence with Hazrat Ibrahim Bin Rasoolullah ﷺ.

Some Ulama say that you should commence from the Qub'bah of Sayyiduna Ab'bas رضى الله عنهما and end at the Qub'bah of Safiyyah رضى الله عنهما, as this is what is found first. So, do not go any further without conveying Salaam there, and it is this which is easy as well.

Translator's Note: The above discussion proves that there were special Domed Chambers (Shrines) which were present in that time and the Ulama of the time thus regarded these to be permissible and a means of recognising and honouring these distinguished and noble personalities.

However, today, the Wahabi Regime has bulldozed the Sacred Mazaars of the Sahaba e Kiraam and broken down the Domed Chambers and even removed the signs of identification from their Holy Graves, so that the people may not know where they are.

This is the fitna of the Wahabi Regime and their enmity against the beloveds of Almighty Allah and His Beloved Rasool ﷺ. Every nation protects and preserves their Blessed Sites, yet these deviants have destroyed these Holy Sites. **[End]**

THE ZIYAARAT OF QUBA SHAREEF

41. Visit Quba Shareef and perform two Raka'ats of Namaaz in the Masjid Shareef (Masjid e Quba).

It is reported in Tirmizi that Rasoolullah ﷺ said, Namaaz in Masjid e Quba is equivalent to Umrah.

It is proven from Sahih Hadith that Nabi ﷺ used to visit Quba every Saturday, sometimes riding and sometimes by foot. There are more Ahadith describing the excellence of this Sacred Place.

THE ZIYAARAT OF UHUD SHAREEF

42. Make Ziyaarat of the Shuhada (Martyrs) of Uhud Shareef.

It is reported in the Hadith that Huzoor ﷺ would go to the Graves of the Shuhada e Uhud at the beginning of each year, and there, He ﷺ would say,

السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

**Peace Be Upon You, A Reward For Your Patience,
So How Beautiful A House In The Hereafter You Have Got.**

Also visit the Mount Uhud, for it has been mentioned in the Sahih Hadith that (Nabi ﷺ said), The mountain of Uhud loves Us, and We love it.

It is reported in one narration that, when you present yourself there, then eat something from its trees, even if it may be the acacia (i.e.

the gum from the acacia tree). It is best to go there on a Thursday morning. You should first present yourself at the Mazaar of Hazrat Sayyidush Shuhada Hamzah رضي الله عنه and convey Salaam, and then convey Salaam to Abdullah bin Jahash and Mus'ab bin 'Umair رضي الله عنهما. It has been mentioned in the narrations that both these Noble Personalities are also resting here. The two graves which are to the left of Sayyidush Shuhada and in the Sahan (Courtyard) of the Masjid, are not from amongst the Shuhada e Uhud.

43. There are certain wells in Madina Tayyibah which are connected to Huzoor ﷺ. In other words, He ﷺ made Wudu in one of them and drank the water of some and put His ﷺ Sacred Saliva in some. If you find someone who knows about them (i.e. their location), then also make Ziyaarat of them and make Wudu from them and drink their water.

44. If you wish then just remain present in Masjid e Nabawi. When Sayyidi Ibn Abi Jamrah قدس سره presented himself at the Grand Court, he would remain standing for the entire day and night in the Holy Court. One day, he thought about going for Ziyaarat to Baqi' etc. and he said (to himself), Allah's Grand Gateway is opened for the beggars, where can I leave and go to?

سرایں جا، سجدہ ایں جا

بندگی ایں جا، قرار ایں جا

45. When the time to depart approaches, present yourself in the Luminous Court and request Huzoor ﷺ to bless you time and over again with this blessing (of Haaziri). The etiquettes which were followed when departing Makkah should also be applied here.

Make Dua with a sincere heart by saying: 'O Allah! Afford me death with Imaan and upon the Sunnat, in Madina Tayyibah and allow me to be buried in the Holy Baqi'. Aameen.

اللَّهُمَّ ارْزُقْنَا اَمِيْنَ اَمِيْنَ اَمِيْنَ يَا اَرْحَمَ الرَّحِيْمِيْنَ وَصَلَّى اللهُ تَعَالَى عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ
اٰلِهِ وَصَحْبِهِ وَاٰبِنِهِ وَحِزْبِهِ اَجْمَعِيْنَ اَمِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

HUZOR SADRUSH SHARIAH'S CONCLUSION

The actual writing of this book was completed on the eve of the 20th in the precious month of Rabi ul Aakhir 1337 Hijri, and a few days later, I read it to Imam e Ahle Sunnat, Aala Hazrat Qibla قرن سرہ الاقرن. When this Faqeer departed for Haramain Tayyibain, I took this book with me, and whilst resident in Bombay for a week, I completed the final copy (of this book for print), but there were some obstacles which deferred its printing, and this led to a lengthy delay. Praise be to Allah it has now been published.

May Almighty Allah allow the Muslims to benefit from it, and I would like to humbly request those fortunate ones (who are undertaking the journey of Hajj and Ziyaarat) to make dua for this Faqeer to remain steadfast in Imaan and for him to die a good death.

I have included the entire Anwaar ul Bashaarah of Aala Hazrat Qibla قرن سرہ العزیز in this book. In other words, in a distinct and scattered manner, the structures and in fact the texts (i.e. the passages) of Anwaar ul Bashaarah are included in this book. Firstly, the objective of this is to attain its blessings, and secondly this Faqeer cannot bring words as eloquent and beautiful as those words (i.e. the words of Aala Hazrat), thus I did not change the actual texts (wherever they have been quoted).

-Faqeer Abul 'Ula Muhammad Amjad Ali Aazmi عفی عنہ

25th of Ramadaan ul Mubaarak 1341 Hijri