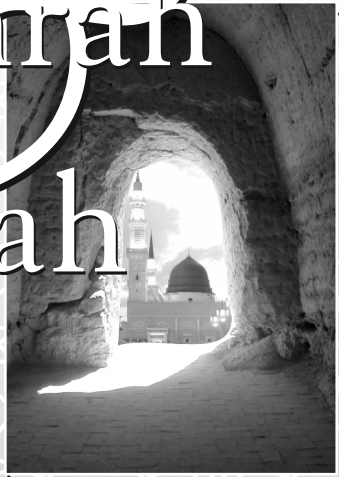




Hajj

Umrah

Ziyarah



Publication Number 1

# Hajj, Umrah and Ziyaarah

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## FOREWORD

Hajj is amongst the five fundamentals of Islam and is generally the fulfilment of every person's life ambition. It has been made Fardh once on every person who has the means and therefore it is extremely necessary that extreme caution be taken in fulfilling the obligation of Hajj. Before proceeding for Hajj and/or Umrah it is imperative to learn all the Masaa'il (Islamic Laws) regarding and relating to Hajj, Umrah, Salaah, Salaah on journey, the laws of Purdah in particular, and above all our behaviour and the conduct to be adopted in the Mubarak places of Makkah Mukarramah and Madina Munawwarah. Originally the name of this kitaab was Five Days of Hajj, but due to some sincere brothers' advices the kitaab is now reprinted including some other important Masaa'il and with the Ziyaarat of (visit to) Madina Munnawwarah added on.

On the journey of Hajj special care should be taken in regards to respect and Aadaab. Increase the remembrance of Allah and Istighfar. Additionally we should adopt the mannerism and even appearance of the Messenger ﷺ. Do also take special care in ensuring that you read all your Salaat while on this journey, and especially in the Mubarak places of the Haramayn Shareefayn. In spite of this advice and guidance some learned and pious Aalim's guidance is still required.

May Allah Ta'ala make this booklet beneficial for all its readers. Ameen. Please remember: the Darul Uloom; all the servants of Islam who contributed to this work - especially Muhtaram teacher Ahmad Saeed Mulla; and also this servant of Allah ﷺ, in your sincere duaas on this most Mubarak journey.

**(Maulana) Shabbir A. Saloojee**

DARUL ULOOM ZAKARIYYA

Shawwal 1429 - November 2007

## INTRODUCTION

The object of this booklet is to guide Hujjaaj and draw their attention to the five important days of Hajj and at the same time mentioning some virtues so that the value of these acts may be borne in mind, and the feeling and concentration be developed to enlighten the Rooh (spirit) of Hajj within the Hujjaaj. May Allah ﷻ accept this humble effort and make it a means of forgiveness for all of us.

Aameen.

Abdullah bin Abbaas R.A. reports: "I was once with Rasulullah Sallallahu Alayhi Wasallam in the Masjid at Mina when two persons, one from the Ansaar and the other from the Banu Thaqeefah came forward. After greeting Rasulullah Sallallahu Alayhi Wasallam, they said: "We wish, O Rasulullah Sallallahu Alayhi Wasallam to ask a question." Rasulullah Sallallahu Alayhi Wasallam replied: "You have permission, ask, or if you prefer, then I shall inform you as to what you intend asking."

They said: "Tell us then, O Rasulullah Sallallahu Alayhi Wasallam."

Rasulullah Sallallahu Alayhi Wasallam replied: "You have come to inquire as to what shall be the reward of him who has left his home to perform Hajj, and as to what shall be the reward for two rakaats after Tawaaf, and as to the reward there is for Sa'ee between Safaa and Marwa, for the Wuqoof on the Plain of Arafaat, for the pelting of stone (rami) at the shaytaan, for the sacrifice of animals and for the Tawaaf-uz-Ziyaarat of the Kaaba."

They replied: "We swear by Him, who had sent you as a Messenger, that these indeed were the questions in our minds."

Rasulullah Sallallahu Alayhi Wasallam replied: "For every stride your camel takes as you leave from home, having the intention of Hajj, a good deed is written down for you, while one sin is forgiven. The reward of the rakaahs after Tawaaf shall be as if you have freed an Arab

slave. The reward for Sa'ee between Safaa and Marwa is like that of freeing seventy slaves. And when people are gathered on the Plain of Arafaat, Allah Ta'ala descends to the lower Heaven, and honourably says to the Malaa'ikah: 'Behold! My servants have come from far corners of the earth with disheveled hair, seeking My Mercy. (O people) even though your sins be as numerous as the foam of the sea, I have forgiven them all. O My servants, go forth while you are forgiven, and so also are forgiven the sins of those on whose behalf you intercede'."

Rasulullah Sallallahu Alayhi Wasallam further said: "As for stoning the shaytaan, for every stone that is thrown one such sin that would have destroyed you is pardoned. The reward for sacrificing an animal (Qurbaani) is a special treasure which Allah Ta'ala stores for you. When you release yourself from the Ihraam by shaving your hair, for every hair that falls there is written the reward of one good deed, while one sin is forgiven. After all this when the Haaji performs the Tawaaf-uz-Ziyaarat not a single sin remains upon him. An angel places his hand on his back between the shoulder blades and says: "Now you may recommence your deeds. All your previous sins are forgiven."

[Fadha'il Hajj, Targheeb]

This Hadith is full of virtue and reward of Hajj. It should be remembered that this does not refer to the Hajj of every Haaji. It is necessary that this Hajj be a Mabroor Hajj before this reward can be attained.

## HAJJ AND THE TYPES OF HAJJ

There are three types of Hajj: (1) **Ifraad**, (2) **Tamattu**, (3) **Qiraan**.

The months of Hajj are Shawwaal, Zil Qadha and Zil Hijjah (up to the 10th).

(1) **Ifraad**: means that a person performs only Hajj in the months of Hajj.

(2) **Tamattu**: A person travelling from outside the Miqaat (boundaries), puts on Ihraam and makes the niyyat of Umrah only, in the months of Hajj. After completing the Umrah, i.e. Tawaaf and Sa'ee, he comes out of Ihraam by making halaq (shaving the head, etc.). Thereafter, he puts on the Ihraam from Makkah Mukarramah and makes Niyyat of Hajj only.

(3) **Qiraan**: A person from outside the Miqaat (boundary) puts on the Ihraam and makes niyyat of Umrah and Hajj in one Ihraam. Upon arrival in Makkah Mukarramah he performs the Umrah, i.e. Tawaaf and Sa'ee for Umrah. He does not shave the head, but remains in Ihraam, then it is Sunnat for him to make the Tawaaf-e-Qudoom (Tawaaf of Beginning) and preferable to make the Sa'ee of Hajj after the Tawaaf-e-Qudoom. He would then proceed to Mina, Arafat as all the Hujjaj do and shave (Halaq) only after pelting and Qurbaani on the 10th of Zil Hijjah.

<b>UMRAH</b>	<b>IFRAAD</b>	<b>TAMATTU</b>	<b>QIRAAN</b>
Ghushl for Ihraam		Ihraam for umrah only	Ihraam for Umrah and Hajj together
Ihraam for umrah only		Tawaaf for Umrah	Tawaaf for Umrah
Two rakaats of Ihraam		Sae'e for Umrah	Sae'e for Umrah
Niyyat & talbiyyah		Halaq (shaving)	Tawaaf Qudoom & Sae'e for Hajj
Tawaaf of Umrah		Remove Ihraam	
Two rakaats of Salaah after Tawaaf	Ihraam for Hajj only	Ihraam for Hajj (8th or before)	Do not remove Ihraam
Sae'e	Wuqoof Mina (8th)	Wuqoof Mina (8th)	Wuqoof Mina (8th)
Halaq (shaving)	Wuqoof Arafaat (9th)	Wuqoof Arafaat (9th)	Wuqoof Arafaat (9th)
Remove Ihraam	Wuqoof Muzdalifah (9th night)	Wuqoof Muzdalifah (9th night)	Wuqoof Muzdalifah (9th night)
	Wuqoof Mina (10th)	Wuqoof Mina (10th)	Wuqoof Mina (10th)
Note: Two rakaats must be performed after every Tawaaf	Rami (pelting) of Jamaratul (big) Aqabah only (10th)	Rami (pelting) of Jamaratul (big) Aqabah only (10th)	Rami (pelting) of Jamaratul (big) Aqabah only (10th)
		Qurbaani (10th)	Qurbaani (10th)
	Halaq (shaving) to remove Ihraam	Halaq (shaving) to remove Ihraam	Halaq (shaving) to remove Ihraam
	Tawaaf Ziyaarat (10th)	Tawaaf Ziyaarat (10th)	Tawaaf Ziyaarat (10th)
	Wuqoof Mina (11th) & Rami (pelting) of Jamaraat	Wuqoof Mina (11th) & Rami (pelting) of Jamaraat	Wuqoof Mina (11th) & Rami (pelting) of Jamaraat
	Wuqoof Mina (12th) & Rami (pelting) of Jamaraat	Wuqoof Mina (12th) & Rami (pelting) of Jamaraat	Wuqoof Mina (12th) & Rami (pelting) of Jamaraat
	Permissible to leave Mina (preferably before sunset 12th)	Permissible to leave Mina (preferably before sunset 12th)	Permissible to leave Mina (preferably before sunset 12th)
	Wuqoof Mina (13th) & Rami (pelting) of Jamaraat	Wuqoof Mina (13th) & Rami (pelting) of Jamaraat	Wuqoof Mina (13th) & Rami (pelting) of Jamaraat
	Tawaaf al-Widaa (on departure)	Tawaaf al-Widaa (on departure)	Tawaaf al-Widaa (on departure)

## UMRAH

**UMRAH:** consists of Tawaaf and Sa'ee

**MAS'ALA:** A person who intends to go for Umrah will make the Niyyat of Umrah only, when putting on the Ihraam.

\* It is preferable to take a bath (ghusl) and put on two unsewn sheets for Ihraam. It is Mustahab (preferable) that the sheets be white.

\* Cover the head, read two rakaats of nafl for Ihraam making sure it is not the Makrooh time.

\* After Salaat, uncover the head and make intention of Umrah and read the Labbaik loudly.

\* The moment Labbaik is read loudly with the intention of Umrah, the person has entered into Ihraam.

\* All things which are not permissible in Ihraam are now forbidden.

*Ihraam for women:* She should put on the Ihraam in the same way as the male does except that she should wear sewn clothes, and cover her body. She should not cover her face in a manner that the cloth touches her nose and cheeks. She should not read the Labbaik so loudly that a ghayr-mahram male (one whom it is permissible for her to marry) can hear her voice.

A menstruating woman should put on the Ihraam in the same way. The only difference is that she should not read the two rakaats for Ihraam, she should, however, make the Tawaaf and Sa'ee for Umrah, once she becomes Paak (pure).

MAS'ALA: Once a person puts on the Ihraam, has made the intention and reads the Labbaik, all things that are not permissible in the state of Ihraam now become forbidden.

MAS'ALA: After performing Tawaaf\*, the two rakaats of Tawaaf and Sa'ee for Umrah, the head should be shaved or the hair clipped at least one finger's breadth from the whole head.

\*For Method of Tawaaf refer to pg. 34

For Ihraam refer to p.14

For Forbidden things in Ihraam refer to p.7

For Talbiyya (Labbaik) refer to p.16

UMRAH	SHAR'I LAW
Ghul for Ihraam	Sunnat
Ihraam for umrah only	Shart (condition)
Two rakaats after Ihraam	Sunnat
Niyyat & talbiyyah	Waajib & Shart
Tawaaf	Rukn (Fardh)
Two rakaats of Tawaaf (preferably behind Maqaam Ibrahim) Note: Two rakaats must be offered after every Tawaaf and in our tables is included in Tawaaf	Waajib
Sa'ee	Waajib
Halaq (shaving) to remove Ihraam	Waajib

## **FORBIDDEN THINGS IN IHRAAM**

MAS'ALA: To have sexual relations, or to have lewd talks with women (even your wife), or to do those things which lead towards it like kissing with passion, etc, are all strictly forbidden.

MAS'ALA: To have any quarrels or fights is forbidden.

MAS'ALA: To hunt any animal, or indicate towards or assist in its capture, or to take or break the eggs of any wild animal is forbidden.

MAS'ALA: It is forbidden to even kill lice in one's own or in another persons head or clothes, or to leave the clothes in the sun or to wash it so that the nits, lice, bugs, bed-bugs etc. be killed.

MAS'ALA: It is forbidden to apply any scent, itr or perfume; special care should be taken not to use any scented soaps as is commonly found in airplanes, airports, hotels and is commonly used by us at home. Do also take in care in not using any scented tissue or towelling-cloth as supplied in planes and hotels.

MAS'ALA: It is forbidden to cut any hair of your body or to have it cut by someone else, or to pare the nails.

MAS'ALA: It is forbidden for men to cover their heads (whether it be partially or fully even at the time of Salaah).

MAS'ALA: It is forbidden to cover the face with anything.

Note: Woman in hijaab (pardah) should ensure the pardah or niqaab does not touch the face.

MAS'ALA: It is forbidden for men to wear any sewn clothes such as a kurta, shirt, pants, socks, waist-coat or any type of coat or jersey, as well as khuffayn (leather socks), etc.



MAS'ALA: To wear any such sandals or shoes in which the upper (raised) bone (instep) of the foot is covered is forbidden. The area of the raised upper-bone of the foot is from above the toes up to the ankle bone. This entire area has to be left open, covering any part of this bone, even with a strap to hold the scandal will not be permissible.

Special care should be taken of the many sandals promoted as 'Hajj-sandals' which do not fulfill this requirement

MAS'ALA: To apply any bandage or plaster on the head and face is forbidden, if it is placed due to any injury or wound for a full day then Sadaqah will become Waajib.

MAS'ALA: To wear any clothes dyed in Saffron or some such scented dye is also forbidden unless it has been thoroughly washed previously.

MAS'ALA: If a person passes away while in the state of Ihraam then he will be given kafan and burial like a person out of Ihraam. To cover the face, usage of Kaafoor (camphor) etc. should all be done.

MAS'ALA: It is especially forbidden to indulge or involve oneself in any sin. All sins are forbidden, but in the state of Ihraam even more caution must be exercised in this regard.

### **Remember!**

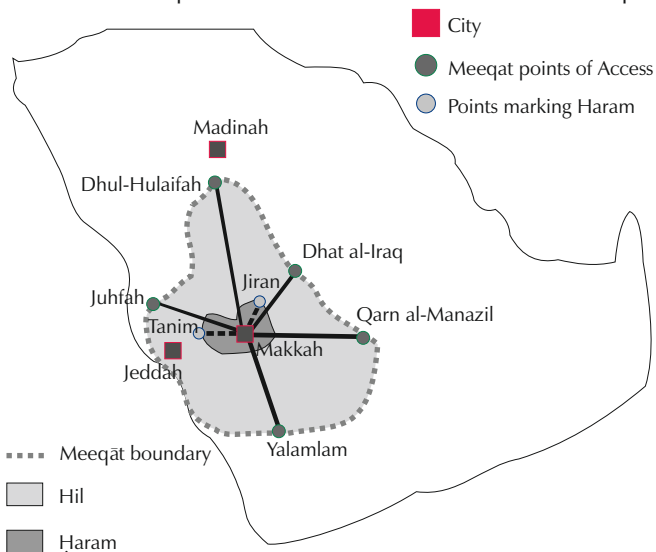
Always protect the gaze, especially in Ihraam or when in the Haram.

It is not permissible to talk unnecessarily to any ghayr-mahram woman, especially if it is merely to make conversation.

## MEEQAT

This is the outer boundary from where those wishing to perform Hajj or Umrah must enter in the state of Ihram. The Meeqat is marked out by the following five places (image not to scale).

1. Dhul-Hulaifah/Bir Ali: approx. 7km from Madinah.
2. Al-Juhfah/Rabigh: North-West of Makkah.
3. Yalamlam: South-East of Makkah.
4. Qarn al-Manazil: East of Makkah.
5. Dhat al-Iraq: North-East of Makkah in the direction of Iraq.



**Note:** People who are in Makkah who wish to wear an Ihraam for Umrah, do not need to go to the border of the Meeqat. but will go to the border of the Haram area, i.e. either Tanim or Jiran.

<b>IFRAAD</b>	<b>SHAR'I LAW</b>
Ihraam for Haj only	Shart (condition)
Tawaaf Qudoom	Sunnat (emphasized)
Wuqoof Mina (8th)	Sunnat
Wuqoof Arafaat (9th)	Rukn (Fardh)
Wuqoof Muzdalifa (9th night)	Waajib (required)
Wuqoof Mina (10th)	Sunnat
Rami (pelting) of Jamarah aqabah (big) (10th)	Waajib
Qurbaani (sacrifice)	Nafl (desirable)
Halaq (shaving) to remove Ihraam	Waajib
Tawaaf Ziyaarat (10th)	Rukn
Sa'ee	Waajib
<b>Wuqoof Mina (11th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
<b>Wuqoof Mina (12th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
Preferable to remain in Mina for 13th This was done by Rasulullah (Salla-llahu Alayhi Wa Sallam)	Permissible to leave on 12th before Sunset
<b>Wuqoof Mina (13th) &amp; Rami (if one stays)</b>	<b>Sunnat &amp; Waajib</b>
Tawaaf al-widaa (prior to departure)	Waajib

## IFRAAD

**MUFRID:** One who makes **intention of Hajj only** and does not perform Umrah at all in the months of Hajj.

MAS'ALA: When proceeding from outside the Miqaat (boundary) e.g. from Madina Munawwarah or before landing in Jeddah, put on Ihraam and make intention of Hajj only.

MAS'ALA: On entry in Makkah Mukarramah it is Sunnat for a Mufrid to make Tawaaf-e-Qudoom (Tawaaf of entry).

MAS'ALA: If a Mufrid wishes he can make the Sa'ee of Hajj after the Tawaaf-e-Qudoom.

MAS'ALA: It is preferable for a Mufrid to make the Sa'ee of Hajj only after the Tawaaf-e-Ziyaarat (Fardh Tawaaf after shaving).

MAS'ALA: If a Mufrid opts to make the Sa'ee after the Tawaaf-e-Qudoom, then he should make Idhtibaa (leaving the right shoulder uncovered) and Ramal (marching gesture in the first three rounds).

MAS'ALA: It is not Waajib but Mustahab for a Mufrid to offer Qurbaani on the 10th.

MAS'ALA: After pelting on the tenth, a Mufrid can immediately shave his hair.

<b>QIRAAN</b>	<b>SHAR'I LAW</b>
Ihraam for Umrah and Haj together	Shart
Tawaaf for Umrah with Ramal	Rukn
Sae'e for Umrah (Do not remove Ihraam)	Waajib
Tawaaf Qudoom with Ramal	Sunnat
Sae'e for Haj (Do not remove Ihraam)	Waajib
Wuqoof Mina (8th)	Sunnat
Wuqoof Arafaat (9th)	Rukn
Wuqoof Muzdalifa (9th night)	Waajib
Wuqoof Mina (10th)	Sunnat
1. Rami (pelting) of Jamarah aqabah (big) (10th)	Waajib
2. Qurbaani (sacrifice)	Waajib
3. Halaq (shaving) to remove Ihraam	Waajib
Order must be maintained between 1, 2 & 3	Waajib
Tawaaf Ziyaarat (10th)	Rukn
<b>Wuqoof Mina (11th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
<b>Wuqoof Mina (12th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
Preferable to remain in Mina for 13th This was done by Rasulullah (Salla-llahu Alayhi Wa Sallam	Permissible to leave on 12th before Sunset
<b>Wuqoof Mina (13th) &amp; Rami (if one stays)</b>	<b>Sunnat &amp; Waajib</b>
Tawaaf al-widaa (prior to departure)	Waajib

## QIRAAN

**Qaarin:** One who, before entering the Miqaat (boundary), makes the **intention of both Umrah and Hajj in one Ihraam.**

MAS'ALA: It is Sunnat upon entry into Makkah Mukarramah for a Qaarin to make Tawaaf-e-Qudoom (Tawaaf of entry).

MAS'ALA: It is preferable for a Qaarin to make the Sa'ee of Hajj after the Tawaaf-e-Qudoom. When the Sa'ee is performed, then it is Sunnat for men to make Ramal (running action) in the first three rounds of Tawaaf, and also to make Idhtibaa (leave the right shoulder open).

MAS'ALA: A Qaarin will then make the Tawaaf of Umrah, the two rakaats of Tawaaf and the Sa'ee of Umrah.

MAS'ALA: After the Sa'ee of Umrah, a Qaarin will not shave or clip his hair but remain in the state of Ihraam until the 10th, i.e after Qurbaani.

MAS'ALA: A Qaarin will proceed to Mina and continue with the actions of Hajj. See page 18 (from : Eighth Zil Hijjah)

MAS'ALA: After pelting the Jamaraat (shaytaans) on the 10th, a Qaarin will first have to make sacrifice (qurbaani) and then shave his hair.

MAS'ALA: Sequence between: a. the Rami (pelting), b. Qurbaani, c. Shaving or trimming of the hair, is Waajib for a Qaarin and Mutamatti. For a Mufrid, the sequence is only of a. The pelting and b. Shaving.

MAS'ALA: If a Qaarin had performed the Sa'ee of Hajj with the tawaaf of Qudoom, then he will not perform Sa'ee after the Tawaaf of Ziyaarat. If, however, he had not, he must do so then.

[Note: According to the Hanafis, Qiraan is the most virtuous Hajj, then Tamattu and then Ifraad.]

<b>TAMATTU</b>	<b>SHAR'I LAW</b>
Ihraam for Umrah only	Shart
Tawaaf for Umrah with Ramal	Rukn
Sae'e for Umrah	Waajib
Halaq to remove Ihraam	Waajib
Ihraam for Hajj (on or before the 8th)	Shart
Wuqoof Mina (8th)	Sunnat
Wuqoof Arafaat (9th)	Rukn
Wuqoof Muzdalifa (9th night)	Waajib
Wuqoof Mina (10th)	Sunnat
1. Rami (pelting) of Jamarah aqabah (big) (10th)	Waajib
2. Qurbaani (sacrifice)	Waajib
3. Halaq (shaving) to remove Ihraam	Waajib
Order must be maintained between 1, 2 & 3	Waajib
<b>Tawaaf Ziyaarat (10th) &amp; Sae'e of Hajj</b>	<b>Rukn &amp; Waajib</b>
<b>Wuqoof Mina (11th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
<b>Wuqoof Mina (12th) &amp; Rami of Jamaraat</b>	<b>Sunnat &amp; Waajib</b>
Preferable to remain in Mina for 13th This was done by Rasulullah (Salla-llahu Alayhi Wa Sallam)	Permissible to leave on 12th before Sunset
<b>Wuqoof Mina (13th) &amp; Rami (if one stays)</b>	<b>Sunnat &amp; Waajib</b>
Tawaaf al-widaa (prior to departure)	Waajib

## TAMATTU

South African haajis are normally Mutamattis (i.e. persons making Umrah in the months of Hajj, removing Ihraam and then putting on another Ihraam of Hajj) that is why Hajj-e-Tamattu will be discussed in detail.

Firstly, after completing the Umrah as part of the Hajj-e-Tamattu, as explained above a person will come out of Ihraam for the interim period. Thereafter remain in Makkah Mukarramah and make as many Tawaafs as possible. Another Ihraam is adopted for Hajj.

MAS'ALA: A person can also make Umrah from the Masjid-e-Aysha at Taneem or the Masjid at Jiraanaa. However, to spend more time in the Haram Shareef and make as many Tawaafs as possible, is preferable.

MAS'ALA: A Mutamatti should put on the Ihraam of Hajj on the 8th Zil Hijjah or if he can, even before that. The method of putting on the Ihraam is the same as in Umrah with the exception of the intention.

Masala: It is Mustahab (an act of Thawaab) that the hair under the armpits and below the navel be removed, the nails pared and the moustache shortened. If one is accompanied by one's wife then to have relations with her if there is no barrier or excuse, is preferable.

Thereafter take a bath and put on the two unsewn sheets for Ihraam. It is Mustahab that the sheets be white. Apply Itar, but avoid applying such Itar the colour of which remains; then cover the head and read two rakaats of nafl for Ihraam if it is not the Makrooh time. After Salaat uncover the head and make the intention of Hajj. If it is Fardh Hajj, then it is preferable to mention it is Hajj-e-Fardh and read the Labbaik loudly. The moment Labbaik is read loudly with the intention of Hajj or Umrah, the person has entered into Ihraam. All those things which are not permissible in Ihraam will be forbidden now.



## Ihraam for women:

A woman should put on the Ihraam in the same way as the male except that she should wear sewn clothes, and cover her body. She should not cover her face in a manner that the cloth touches her nose and cheeks. She should not read the Labbaik so loudly that a ghayr-mahram male (one whom it is permissible for her to marry) can hear her voice. A menstruating woman should put on the Ihraam in the same way. The only difference is that she should not read the two rakaats for Ihraam. She should continue all the acts as one who is in a state of purity.

Note that the Tawaaf-e-Ziyaarat (Tawaaf done when one returns from Arafaat, Muzdalifah and Mina on the 10th) will be delayed until she has become ceremonially pure. It is necessary to make Tawaaf in the Masjidul Haram; and in a condition of ceremonial impurity (Haidh), she cannot enter the Masjid. If she attains purity after the 12th then there will be no penalty (damm) on her for this delay.

## MASAA'IL OF LABBAIK (TALBIYAH)

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

I am present, O Allah I am present, I am present, You have no partner, I am present, Verily all praise, bounties and sovereignty is for You, You have no partner.

The above Zikr is Masnoon (Sunnat). After the salaah if one reads any other Zikr for example Alhamdo-lillah then the fardh will be fulfilled, but it would be Makrooh (abominable) and an act contrary to the Sunnat. One should not decrease (from) this Zikr, but one can add to it.

MAS'ALA: Whenever reading Labbaik, it is preferable to read it thrice.

MAS'ALA: After reading Labbaik it is Mustahab to read Durood Shareef (any Durood Shareef).

MAS'ALA: Thereafter it is preferable to make the following Duaa:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

O Allah I ask Thee, Thy pleasure and Jannat and I seek protection with Thee from Thy displeasure and Jahannum.

MAS'ALA: The more Talbiyah one recites, the more valuable one's Hajj becomes. That is why it is Mustahab to read Labbaik whenever one's condition changes, e.g. when one gets into or comes out of a car, when the direction of the vehicle changes, when ascending or descending, when Subh-Saadiq sets in, when awakening, after Fardh and Nafil salaah, when meeting someone or during any other activity.

MAS'ALA: In the Ayyaam-e-Taashreeq (days of tashreeq) it is Waajib upon males and females to read the Takbeer after every Fardh salaah from Fajr on the 9th till Asr on the 13th Zil Hijjah. The Takbeer is;

الله أكبر اللهُ أكبرُ لا إله إلا اللهُ والله أكبر اللهُ أكبرُ  
وَاللهِ الحَمْدُ

A Muhrim (person in Ihraam) must first read the Takbeer and then read the Labbaik. Labbaik will only be read till the pelting of the Jamarah on the 10th. A person performing Umrah will stop reciting Talbiyah when they begin Tawaaf of Umrah.

It is related in the Ahaadith that when a Haaji says Labbaik then everything on his right and left also says Labbaik.

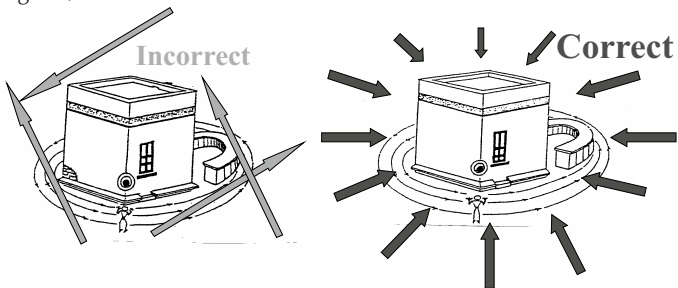
MAS'ALA: There is no Tawaaf-e-Qudoom for a Mutamatti.

Note: Tawaaf-e-Qudoom is Sunnat for a Qaarin (a person combining Hajj and Umrah in the months of Hajj, i.e. Shawwaal – Zil Qa'da – and the first ten days of Zil Hijjah)

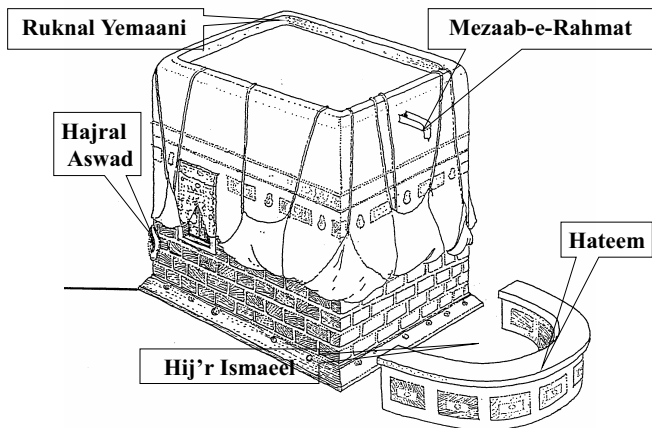
MAS'ALA: It is better for a Mutamatti to make Sa'ee of Hajj after the Tawaaf-e-Ziyaarat (Fardh Tawaaf of Hajj, which is done on the 10th, 11th or 12th). However, if one wishes to make the Sa'ee of Hajj before going to Mina, then after putting on the Ihraam of Hajj one should make a nafl Tawaaf with Idhtiba (leaving the right shoulder uncovered) and Ramal (marching gesture). Thereafter one should make the Sa'ee of Hajj, as Sa'ee cannot be performed without an accompanying Tawaaf.

MAS'ALA: The Qiblah of a person in the Haram Shareef is the actual Ka'bah itself.

An important point to note is that in Salaat when in the Haram and especially in the Fardh Salaat, you should ensure that you face the actual building of the Ka'bah, as some parts of the Saff do not face the actual Ka'bah and your Salaat will be rendered invalid. (See attached diagram)



## Diagram of the Ka'bah and its Features



### EIGHTH OF ZIL HIJJAH (YAUM-UT-TARWIYAH)

On the eighth it is Sunnat to proceed to Mina after the sun has risen.

MAS'ALA: It is Sunnat to read five salaats in Mina: Zuhr, Asr, Maghrib, Esha and Fajr of the next day. While in Mina a person should read the Talbiyah (Labbaik) profusely as explained earlier on. One should continuously seek Allah's forgiveness and repent for one's past sins. Allah Ta'ala has given us this opportunity to contemplate over our past and to make a sincere effort to change ourselves. Take full advantage of the day of Arafat to beg for Allah's mercy.

MAS'ALA: It is Sunnat to spend the night in Mina.

## NINTH OF ZIL HIJAH (THE DAY OF ARAFAAT)

MAS'ALA: It is Waajib for every male and female to read the Takbeer-e-Tashreeq loudly once after every Fardh salaah. After reading the Takbeer it is Mustahab to read the Labbaik in the manner explained previously.

MAS'ALA: It is Mustahab to read the Fajr salaah early on this day. After the sun has risen one must proceed to Arafaat. While going to Arafaat make the following dua if possible:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِوَجْهِكَ الْكَرِيمِ  
أَرَدْتُ فَاجْعَلْ ذَنْبِي مَغْفُورًا وَحَجِّي مَبْرُورًا  
وَارْحَمْنِي وَلَا تُخَيِّبْنِي وَبَارِكْ لِي فِي سَفَرِي وَأَقْضِ  
بِعَرَافَاتٍ حَاجَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah it is only towards You that I have turned, and upon You only have I put my trust, and only for You have I made this intention (of Hajj). Thus, forgive my sins, and make my Hajj Mabroor (Hajj of piety), and have mercy on me, and do not exclude me (from Your Mercy); and grant me barakat (blessings) in my journey and fulfil my needs at Arafaat. Verily You have power over everything.

MAS'ALA: On the way to Arafaat read Labbaik as much as possible. If you happen to see the Jabal-e-Rahmat (mountain of mercy) at Arafaat then make dua and repent, read Istighfaar and send Durood upon Rasulullah Sallallahu Alayhi Wasallam. If you arrive at Arafaat early, then it is advisable to rest for a while. The time of Wuqoof Arafaat begins only after Zawaal. Just before Zawaal take a bath if possible, otherwise wudhu is sufficient.

MAS'ALA: The condition of combining Zuhr and Asr in Arafaat according to Imaam Abu Hanifa (R.A.) is that the salaah be led by the Imaam of the Muslimeen or his deputy. In the tents this condition is not found, therefore Zuhr and Asr should be read in their respective times.

MAS'ALA: Those who are Muqeem (i.e. those who were in Makkah Mukarramah for fifteen days or more prior to coming to Mina) should read the full Salaah (i.e. four Rakaats Fardh in Zuhr, Asr and Esha) according to Imaam Abu Hanifa (R.A.).

MAS'ALA: Those who stayed for less than fifteen days in Makkah before coming to Mina should make Qasr (read two fardh in Zuhr, Asr and Esha) if they are not reading salaah behind a muqeem Imaam.

MAS'ALA: If a muqeem is making Iqtidaa of (following) an Imaam who is a musaafir, then he should complete the four rakaats after the Imaam has made salaam after the two rakaats.

Take full advantage of being in Arafaat. Allah Ta'ala has given you an opportunity of repenting and returning as pure as a new-born baby. Stand facing the Qiblah, spread your hands and exert yourself in duaah for yourself, family and the whole Ummat. If possible then please do remember this sinful servant of Allah Ta'ala too.

Tilaawat of the Quraan can also be made at Arafaat. Remember you may not get another opportunity to be here. Hajj is in reality being at Arafaat in the state of Ihraam. If this day is wasted in vain talk and negligence then indeed it is a great loss.

Concentrate with your heart, soul and body, towards Allah Ta'ala; contemplate over His Greatness, Might and Honour and remember your sins and evil deeds. Let tears of repentance and shame flow from

your eyes. If you cannot cry, then emulate a crying person and regret as to why my heart is so hard that it is not possible for me to cry.

Exert yourself in Taubah (repentance) and Istighfaar (begging for forgiveness).

Constantly read the Talbiyah (Labbaik).

Remember that in duaa most important is the heart and presence of mind. Most important in duaa is being conscious and sincere. Duaa should be from the heart.

## **WUQOOF-E-ARAFAT (BEING IN ARAFAAT)**

MAS'ALA: It is necessary to be in Arafat at any time from Zawaal on the ninth. This time remains till Subh Saadiq (true dawn) of the next day.

MAS'ALA: It is Waajib to be in Arafat till sunset.

MAS'ALA: It is Sunnat to proceed immediately after sunset from Arafat.

MAS'ALA: It is not permissible to read Jumuaah salaah in Arafat. Zuhr should be read instead.

MAS'ALA: In Mina, Jamaat should be made for Salaah in the tents or buildings if one is unable to go to the Masjid. Ladies should read Zuhr salaah individually.

MAS'ALA: It is Mustahab to stand in Arafat facing the Qiblah and engaging in duaa, tilaawat, etc. It is not Waajib to do so nor is it compulsory but preferable. If one becomes tired, then sit for a little while, thereafter stand again.

MAS'ALA: Persons should lift their hands, making duaa, while tears flow from their eyes. It is better to continue this till sunset. While making duaa, if one becomes tired then let the hands down for a while, and then lift them again as in duaa.

- Remain engaged in Duaa after Asr, till sunset. Preparations to leave Arafaat should only be made after sunset.
- Remember to stay away from vain talk and to refrain from arguments, as this washes away all blessings accumulated.

MAS'ALA: Ceremonial purity is not a condition for Arafaat. Therefore a woman experiencing haiz (menstruation) or nifaas, should continue all the acts as normal. By making wudhu she will not become paak but it will reduce the degree of impurity.

MAS'ALA: Intermingling of sexes is Haraam, particularly at these sacred places.

### **Mustahabbaat of Wuqoof-e-Arafaat**

- To read as much Talbiyah as possible.
- To read Takbeer (Allahu Akbar), Tahleel (Laa ilaaha illallah)
- To engage in Duaa and Istighfaar. A recommended Istighfaar is:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

*I beg Allah Ta'ala to forgive me, that Allah whom there is none worthy of worship besides Him. Al-Hayy (The Alive), Al-Qayyoom (The Eternal) and I turn towards Him in repentance.*



## DUAAS FOR ARAFAAT

Hazrat Jaabir Radhiallahu Anhu reports from Rasulullah Sallallahu Alayhi Wasallam that if any Muslim reads the following dua on the day of Arafat after Zawaal standing, facing towards the Qiblah: Recite 100 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no god besides Allah, Who is Alone, without partner. His is dominion and His is all praise. And He, above all things, is Powerful.*

Read complete Surah Ikhlās (Qul Huwallāahu Ahad) 100 times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾ اللَّهُ الصَّمَدُ ﴿٣﴾  
لَمْ يَلِدْهُ وَلَمْ يُولَدْ ﴿٤﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾

*In the name of Allah, Most Gracious, Most Merciful.*

*Say "He is Allah, (the) One. Allah the Samad (The Absolute, Independent, upon Whom all depend). He begets not, nor was He begotten. And there is none equal unto Him."*

Recite the following (first) part of Durood Ibrahim 100 times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَيْنَا مَعَهُم

Then, Allah Ta'ala says to the Malaa'ikah (Angels): "O Malaa'ikah, what should be the reward of that servant who has made My Tasbih (glorified Me), Tahleel (proclaim the unity of Allah), Takbeer, Tazeem, Tareef and Thana (praise) and has sent Durood on My Rasul. O Malaa'ikah, be witness that I have forgiven him, and accepted his Shafaa'at (intercession) and if he intercedes for everyone in Arafaat, then too, I will accept it.

In a Hadith it has been stated that the best dua'a of the day of Arafaat is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

In one Riwaayat (narration) it is related that on the day of Arafaat Rasulullah Sallallahu Alayhi Wasallam raised both his hands and read the above thrice:

Then he recited the following once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ ، اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي  
بِالتَّقْوَى وَاعْفِرْ لِي فِي الْأَخِرَةِ وَالْأُولَى

*...O Allah, guide me with Hidaayat and cleanse me with Taqwa and forgive me in the next world and in this world.*

Thereafter, Rasulullah Sallallahu Alayhi Wasallam used to lower his hands, stand quietly for the period in which Surah Faatehah could be read. He would then lift his hands again in the same manner. He (Sallallahu Alayhi Wasallam) continued doing this till sunset.

One can make any dua in any language. Duaas can also be made from authentic kitaabs like Hizbul Aazam, Munaajaat-e-Maqbool, etc.

MAS'ALA: It is absolutely necessary to guard ones eyes, particularly in Arafaat because it can lead to being deprived of Allah Ta'ala's Mercies. There are many virtues of Arafaat. Refer to Fazaa'il Haj written by Qutbul Aqtaab, Hazrat Sheikhul Hadith Moulana Muhammad Zakariyya Saheb (May Allah Ta'ala fill his grave with light and make his resting place cool). This kitaab has been translated into English. On the day of Arafaat read through the relevant sections once again.

It is related in the Hadith that Shaytaan is most disgraced and sad on the Day of Arafaat because of the millions of people who are forgiven on this day.

## **PROCEEDING FROM ARAFAAT TO MUZDALIFAH**

It is Sunnat to proceed immediately after sunset to Muzdalifah.

MAS'ALA: On the way to Muzdalifah engage in Zikr, Talbiyah (Labbaik), Durood Shareef and Istighfaar.

MAS'ALA: It is neither permissible to read Maghrib Salaat in Arafaat nor enroute to Muzdalifah. If one reached Muzdalifah before the time of Esha sets in, then too one should wait until the time of Esha begins.

MAS'ALA: After the time of Esha sets in, Maghrib and Esha should be combined.

MAS'ALA: Azaan should be given, thereafter Takbeer for Maghrib, after the Maghrib Fardh, Takbeer should not be given for Esha. After the Fardh of Esha, the sunnats of Maghrib and Esha should be read.

MAS'ALA: However, after Maghrib Salaat it is Waajib to read the Takbeer-e-Tashreeq.

MAS'ALA: Jamaat is not a condition for combining the two salaats here.

MAS'ALA: Women should not give Azaan or Takbeer. They should read the Esha Fardh immediately after the Maghrib Fardh.

MAS'ALA: It is Waajib to spend the night in Muzdalifah

MAS'ALA: One should read Fajr immediately after Subh Saadiq (true dawn), on hearing the cannon.

MAS'ALA: It is Waajib to make Wuqoof, even if it is for a few moments in the time between Subh Saadiq and sunrise.

Note: A person who has a valid Shar'i reason may be excused from spending the night in Muzdalifah and proceed to Mina, e.g. old-age, serious illness, etc.

MAS'ALA: It is Sunnat to stand, facing Makkah Mukarramah engaged in duaa after the Fajr salaah, until just before sunrise.

MAS'ALA: It is Mustahab to stay awake on this night. Some Ulema feel that this night is more auspicious and virtuous than the night of Jumua and the night of Qadr (Laylatul Qadr). This night is extremely auspicious and it contains plenty of Noor. Do not waste a single second. Duaa and Istighfaar should particularly be made regarding the Huqooqul-Ibaad (rights of human-beings).

Ask Allah Ta'ala to forgive you and grant those persons, whom you have wronged, something far better in this world and the next.

N.B. It does not mean that we do not have to return the property and belongings to the rightful owners. That is still necessary.

In matters of inheritance we are far away from the Shari'at. If a will is made in our favour contrary to the laws of Allah Ta'ala, then the amount which is beyond our Shar'i share is Haraam for us to take.

This does not mean that one can keep anything one acquired unlawfully. One should make a sincere effort to restore anything belonging to others, and make whatever reparations that are possible.

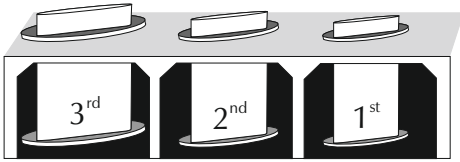
MAS'ALA: It is Mustahab to pick up seven pebbles the size of a chick-pea (chana) at Muzdalifah. The other sixty three can be picked up in Mina if one wishes.

Note: Stones lying around the Jamaraat should not be picked up as these are the stones used by other Haajjis.

MAS'ALA: It is also permissible to take the stones from any other place.

Note: the pelting has to be done by one's self. Only if one is in an excusable state can one appoint someone else to do so. Also remember not to push or harm anyone while trying to perform Rami.

## Pelting Jamarat



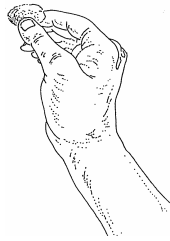
Al-Aqabah  
(Large)

Al-Wusta  
(Medium)

As-Sughra  
(Small)

10 <sup>th</sup> Zul Hijjah	7 Pebbles
11 <sup>th</sup> Zul Hijjah	21 Pebbles
12 <sup>th</sup> Zul Hijjah	21 Pebbles
13 <sup>th</sup> Zul Hijjah	21 Pebbles

Note: On the 10<sup>th</sup> only the large Jamarah is pelted. On the days remaining all three are pelted, starting from the smallest.



## THE 10<sup>th</sup> ZIL HIJJAH: PROCEED TO MINA

Just before sunrise proceed to Mina.

Read Labbaik as much as possible. And stay occupied in Zikr, Istighfaar and Durood Shareef.

There are several things to do on this day:

1. Rami of Jamarat Al-Aqabah.
2. Qurbaani which is also known as Damm-e-Shukr.
3. Halaq (to shave the head).
4. Tawaaf-e-Ziyaarat.
5. Sa'ee of Hajj (if it was not yet performed).

MAS'ALA: It is Waajib for a Mutamatti and Qaarin to do the above in this sequence. However, performing the Tawaaf after Rami is Sunnah.

N.B. There is no Eid Salaat for Hujjaaj.

## 1. RAMI (PELTING OF SHAYTAAN)

In Mina there are three elongated, wall-like pillars which are encircled by a short boundary. They are known as the Jamaraat. These are the places where shaytaan came and created obstacles for Ibrahim (Alayhis Salaam) when he was on his way to offer Qurbaani of Hazrat Isma'eel (Alayhis Salaam). Hazrat Jibra'eel (Alayhis Salaam) came and told Ibrahim (Alayhis Salaam) to pelt shaytaan with seven stones.

The first Jamarah towards Makkah Mukarramah is known as Jamaratul Aqabah or Jamaratul Kubra (the big Jamarah) or Jamaratul Ukhra. The middle Jamarah is known as Jamaratul Wusta (the middle pillar). The first pillar from Mina – is known as Jamaratul Oola.

MAS'ALA: On the 10th, only the Jamaratul Aqabah should be pelted. On the 11th, 12th (and 13th if one is still in Mina) all three Jamarats should be pelted. First the Jamaratul Oola, then the middle one and then the Jamaratul Aqabah (big one) should be pelted.

MAS'ALA: On the tenth (10th), on arriving in Mina immediately pelt the Jamaratul Aqabah. However if there is a large crowd and rush then delay pelting for a while. These days it is advisable to wait until just before Zawaal. In fact when there is danger to ones life then it is Waajib and compulsory to delay the pelting.

MAS'ALA: One should stand a few feet away from the Jamara at the time of pelting. It is preferable to stand in a manner that Mina be on ones right and Makkah Mukarramah on ones left and the Jamara directly in front of one.

MAS'ALA: It is Mustahab to wash the stones used for pelting.

MAS'ALA: Pelt the seven stones in succession, one after the other, reading Takbeer and the following duaa if possible:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ، رَغْمًا لِلشَّيْطَانِ وَرِضًا لِلرَّحْمَنِ ،  
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

*In the name of Allah, Allah is Great. In spite of Satan and to please the Merciful. O Allah make this an accepted Hajj, with sins forgiven and the effort rewarded.*

MAS'ALA: Instead of Takbeer one can read any other Tasbeeh such as Subhaanallah, Alhamdulillah, etc.

MAS'ALA: If the stone falls on someone and without any action by him falls in the circle the stoning is valid, but if the stone falls with a jerk from him, even if it accidentally fell, then that stoning is not valid.

MAS'ALA: One should stand at least five feet away from the Jamara.

MAS'ALA: When pelting, it is Mustahab to grasp the stone with the thumb and index finger, and lift the hand so much that the armpit is open and read the duaa mentioned above.

MAS'ALA: It is not permissible for a person who can stand for Salaah or has someone to take them (by wheelchair if necessary) to the Jamaraat, to deputize somebody to pelt for them. Only with the absence of the two above criteria, is one permitted to deputize someone else.

MAS'ALA: Talbiyah should be stopped when the first stone is pelted.

MAS'ALA: The time of the pelting on the 10th is from Subh Saadiq on the 10th till Subh Saadiq on the 11th. The Mustahab time is between sunrise and Zawaal. From Zawaal till sunset it is Mabaah (permissible) and after sunset it is Makrooh. If for some valid reason it is delayed, then it will not be makrooh (abominable).



MAS'ALA: It is not makrooh for women to pelt at night, rather it is preferable to do so. It is disliked for them to pelt when there is a rush as Shari'at gives them concessions to protect them.

MAS'ALA: After pelting the seven stones at the Jamaratul Aqabah one should not stand there but immediately leave from there.

Remember that for every stone thrown, a major sin is forgiven, such that if a person had died with that sin, then he would be sent to Jahannum as punishment.

## **2. MASAA'IL OF ZABAH (QURBAANI)**

The second important act to do on this day is Zabah (Qurbaani). We try to show our gratitude to Allah Ta'ala in this manner. In reality we should be sacrificing our lives.

MAS'ALA: It is not permissible for a Qaarin or Mutamatti to shave the hair before making Qurbaani (slaughtering).

MAS'ALA: It is Waajib for a Qaarin and Mutamatti to slaughter a small animal or to have a share in a large animal. This Qurbaani is to thank Allah Ta'ala that He has given us the opportunity and taufeeq to make Umrah and Hajj. This Qurbaani is known as Damm-e-Tamattu or Damm-e-Qiraan. It is Mustahab upon a mufrid to slaughter an animal.

MAS'ALA: Besides this, the normal Qurbaani is Waajib, if the conditions are found for rendering it Waajib. For a few rands we should not let this opportunity of this great Ibaadat slip away. How unfortunate is that person who has money to buy unnecessary things to take home, and does not offer this Qurbaani or sacrifices a sub-standard animal, or even offers it elsewhere because of it being cheaper. Is this what we offer the All-Giving, the True Owner of everything including our very selves?

MAS'ALA: The laws regarding the animals are the same as the laws and Masaa'il of Qurbaani.

N.B. Be sure to check the age of the animal before slaughtering. The age can be determined by checking the teeth.

MAS'ALA: The normal Qurbaani (made every year) will only become Waajib on a person if he is a Muqem in Makkah Mukarramah and he has cash or kind beyond his necessities, equivalent to the Nisaab.

### **3. HALAQ (TO SHAVE THE HAIR)**

MAS'ALA: It is permissible to trim or shave the hair. But the Thawaab to shave one's hair is far greater than to trim it. Rasulullah Sallallahu Alayhi Wasallam made dua of maghfirat (forgiveness) three times for a person who shaves his head.

MAS'ALA: A person will come out of Ihraam by shaving or trimming a quarter of the head, but to cut only a quarter is makrooh-e-tahrimi (close to haraam); the remainder must be cut too.

MAS'ALA: If a person trims his hair, then he has to trim the breadth of a finger (about 2cm). If his hair is shorter than that, then he has no option but to shave the hair.

MAS'ALA: It is Mustahab to face Qiblah and to shave from the right.

MAS'ALA: It is Mustahab to say Takbeer when shaving the hair and after shaving the hair. Duaas are accepted at this time too, therefore ask Allah Ta'ala for forgiveness, that He accepts this Haj, and for every hair removed one good deed be given, one sin forgiven and his position raised by one stage.

Note: Before the advent of Islam, when anyone was captured and made a slave, his hair was shaved off. During Haj we shave the hair to (indicate ) that we have entered into the bondage of Allah Ta'ala.

MAS'ALA: It is haraam for women to shave their hair.

MAS'ALA: A woman should cut one finger's breadth from at least quarter of the head. But it is Sunnat to cut a finger's breadth from the whole head. That is why it is recommended that she should cut a little more than the breadth of a finger so that the hair of the whole head can be cut as some hair is shorter.

MAS'ALA: If there are two people in Ihraam and both of them have to shave the hair, both have completed the acts that have to be done before shaving and clipping, then it is permissible to shave and cut the hair of each other. One can even clip or shave one's own hair.

MAS'ALA: After shaving the hair, everything prohibited because of being in Ihraam becomes permissible except sexual relationship and acts that can lead to it. After the Tawaaf-e-Ziyaarat this too, becomes halaal.

#### **4. TAWAAF-E-ZIYAARAT (FARDH TAWAAF OF HAJJ)**

This Tawaaf is Fardh in Hajj. The manner of doing this Tawaaf is exactly the same as any other Tawaaf.

MAS'ALA: Every Tawaaf consists of seven rounds, starting and ending at Hajr-e-Aswad.

MAS'ALA: It is Waajib to make Tawaaf with Wudhu.

After Qurbaani come back to Makkah Mukarramah for Tawaaf-e-Ziyaarat.

MAS'ALA: After Tawaaf one should return to Mina, as it is Sunnat to spend the night in Mina.

MAS'ALA: It is necessary to make intention of Tawaaf-e-Ziyaarat before doing the Tawaaf.

MAS'ALA: It is Waajib to make the Tawaaf-e-Ziyaarat in the Ayyaam-Nahr (days of Qurbaani) 10th, 11th & 12th.

MAS'ALA: It is Waajib upon a Mutamatti and Qaarin to do the acts between Rami, slaughtering of the animal and Halq in order. It is Sunnat not Waajib to make the Tawaaf-e-Ziyaarat after Rami (pelting of Jamaraat) and Halaq (shaving of the head).

MAS'ALA: If this Tawaaf is delayed and made after the twelfth, then one Damm-e-Jinaayat (slaughtering of an animal as punishment) will have to be given.

MAS'ALA: Sexual relationship will not be permissible until the Tawaaf-e-Ziyaarat is made.

MAS'ALA: If a woman is in the state of haiz (menstruation) in the Ayyaam-e-nahr (10th-12th - Maghrib time), then there is no penalty upon her for delaying the Tawaaf till after the 12th.

MAS'ALA: If a woman experiencing haiz (menstruation) becomes paak on the 12th after Asr and there is enough time before the sun sets to take a bath, go to the Musjid-e-Haram, make a complete Tawaaf or to complete four rounds then it is Waajib upon her to do so. If she delays a damm will become Waajib on her.

MAS'ALA: After the Tawaaf-e-Ziyaarat she should return to Mina as it is Sunnat to spend these nights there.

## METHOD OF TAWAAF AND A FEW IMPORTANT MASAA'IL PERTAINING TO IT

Stand in front of the Baitullah (Kaabah) where the Hajr-e-Aswad is laid, in such a manner that the right shoulder is in line with the extreme left of the Hajr-e-Aswad. In this position the rest of the Hajr-e-Aswad will be on the right hand side. Make the intention of Tawaaf. To make the intention of Tawaaf-e-Ziyaarat is Fardh. Without the intention the Tawaaf will be invalid.

Walk a little to the right so that one may be directly in line with the Hajr-e-Aswad. Lift the hands as they are lifted when beginning salaah. At the time of lifting the hands, read the following duaah:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَ لِلَّهِ الْحَمْدُ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، أَللَّهُمَّ  
إِيْمَانًا بِكَ وَوَفَاءً لِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ  
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*I begin in the name of Allah Ta'ala. Allah is the greatest. There is none worthy of worship except Allah Ta'ala. All praise is for Allah Ta'ala only. Durood and Salaam be upon Allah's Rasul. O Allah I have faith in You, And to fulfil Your order and to follow the Sunnat of Your Nabi Sallallahu Alayhi Wasallam (I kiss this stone).*

MAS'ALA: It is a bidat (innovation) and therefore not permissible to lift the hands before reading the Takbeer and coming in line with the Hajr-e-Aswad. Lift the hands only when one comes in line with the Hajr-e-Aswad while reading the Takbeer. Thereafter read the above duaah.

After that put the hands down and make Istilaam of the Hajr-e-Aswad. Istilaam means to put the palm of both the hands on the Hajr-e-Aswad (not on the silver plate around it). Thereafter put your face in-between your hands and kiss it softly without making any sound.

MAS'ALA: It is Sunnat to make Istilaam but if there is a rush and people are pushing each other, then it is necessary to leave out the Istilaam.

MAS'ALA: If one is in Ihraam, it will not be permissible to make Istilaam on the Hajr-e-Aswad as people normally apply Itr to the Hajr-e-Aswad these days.

MAS'ALA: If one is unable to make Istilaam in this manner, then put both hands on the Hajr-e-Aswad, if this is not possible then touch it with the right hand. Then lift the hand and kiss it.

MAS'ALA: If this is not possible, then lift both hands to the ear with the palms facing the Hajr-e-Aswad and **think that one is putting the hands** on the Hajr-e-Aswad, simultaneously reading Takbeer and Tahleel as explained.

MAS'ALA: Thereafter it is Waajib to proceed towards the right hand side. The Kaabah will be on your left.

MAS'ALA: While making Tawaaf one should not look at the Kaabah.

MAS'ALA: If the body faces the Kaabah in Tawaaf except at the Hajr-e-Aswad then step back a few paces and redo that portion of the Tawaaf.

MAS'ALA: At the Rukn-e-Yamaani, one should touch the Rukn-e-Yamaani with the right hand.

MAS'ALA: One should not stand in a queue and wait to touch the Rukn-e-Yamaani as continuation in the Tawaaf is Sunnat.

MAS'ALA: If one is unable to touch the Rukn-e-Yamaani, then no sign should be made as done at the Hajr-e-Aswad, instead one should walk past making duaa, etc, as duaa is accepted here.

MAS'ALA: If the Sa'ee of Hajj was not made before going to Mina, the Ramal should be made in the first three rounds. There will be no Idhtibaa (leaving the right shoulder uncovered for the seven rounds) because the sheets of Ihraam are removed after Halaq (shaving). Ramal is to walk hastily taking shorter steps, lifting the legs forcefully, with the chest out, similar to an army parade march.

MAS'ALA: It is not permissible for women to make Ramal or to run between the two green lights of Safaa and Marwa.

MAS'ALA: When one comes back to the Hajr-e-Aswad one should only make Istilaam as explained in the beginning.

MAS'ALA: Complete the seven rounds in this way.

MAS'ALA: It is Makrooh to chorus a duaa made by a Mu'allim.

MAS'ALA: Duaa should be made individually in any language. Although it is preferable to make the duas that Rasulullah Sallallahu Alayhi Wasallam made.

MAS'ALA: In Tawaaf repeat the third kalima constantly. After the Tawaaf, one can go to the Multazam if one wishes and make duaa there. Multazam is the section between the Hajr-e-Aswad and the door of the Kaabah. Duas are accepted here. Refer to Fazaa'il Hajj.

MAS'ALA: After every Tawaaf it is Waajib to read two Rakaats salaah. It is preferable to read these two Rakaats behind the Maqaam-e-Ibrahim. It can be read elsewhere in the Haram. After the two rakaats, make the duaa that was made by Hazrat Aadam (Alayhis Salaam):

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَةَ فَاقْبَلْ مَعْدِرَتِي ،  
 وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي ، وَتَعْلَمُ مَا فِي نَفْسِي  
 فَاعْفِرْ لِي ذُنُوبِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاسِرُ قَلْبِي  
 وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَهُ عَلَيَّ  
 وَأَرْضِنِي بِمَا قَسَمْتَهُ لِي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

*O Allah You know my secrets and my apparent (thoughts and actions), thus, accept my apology. You are aware of my needs, therefore, grant me my request. You are aware of all that is in my heart, therefore, forgive my sins. O Allah, I ask You such Imaan that will cling to my heart, and a true (sincere) faith, (as a result) making me firmly believe that nothing ever befalls me whether it be (ill or good) except what You have destined for me. O the Most Glorious and Generous.*

After reading the two rakaats of Wajibaat-e-Tawaaf and making dua, go to the Zam-Zam well.

## **ZAM-ZAM**

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says anyone who makes the Tawaaf (seven rounds) of the Kaabah, reads two rakaats behind the Maqaam-e-Ibrahim and drinks the water of Zam-Zam all his sins are forgiven, however many they may be.

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says that with whatever intention the water of Zam-Zam is drunk, it will be achieved.



The Ulama have written that Zam-Zam removes fever; it is beneficial for headaches. Looking at Zam-Zam strengthens the eye-sight. If any other water is harmful for any person then convey the Salaam of Zam-Zam to it. Insha-Allah that water will not have a harmful effect on anyone. It strengthens the heart. Besides these there are many other benefits.

What greater virtue can there be than that Rasulullahu Sallallahu Alayhi Wasallam's heart was washed with Zam-Zam, whereas everything else on that occasion was brought from Jannat. The Ulema have written that with the exception of the water which flowed from the fingers of Rasulullahu Sallallahu Alayhi Wasallam, Zam-Zam is far superior than any other water, even the water of Jannat.

Before drinking the water it is preferable to say: "O Allah it has reached me that Rasulullahu Sallallahu Alayhi Wasallam has said that for whatever object Zam-Zam is drunk it will be achieved, then make the intention, read Bismillah standing (so that plenty of water can be drunk) facing the Qiblah or Kaaba and drink as much as possible in several breathes. Hazrat Umar (Radhiallahu Anhu) drank this water with the intention of quenching the thirst on the day of Qiyaamat.

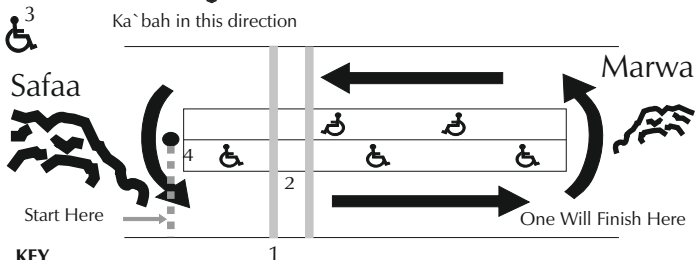
After every breath, say Alahamdu-lillah and read Bismillah, before drinking again. Any dua can be made at this time. The dua related from Hazrat Abdullah bin Abbaas (Radhiallahu Anhu) is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا  
وَشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah I beg of You that knowledge which is beneficial, and such Rizq which is abundant and Shifaa (cure) from every sickness.



## The Masa



### KEY

1. GREEN LIGHTS
2. AREA BETWEEN GREEN LIGHTS
3. WHEEL CHAIRS AND HELPERS LOCATED HERE
4. MAS`Ā FOR WHEEL CHAIRS

## SA'EE BETWEEN SAFAA AND MARWA

MAS'ALA: After drinking the Zam-Zam come to the Mataaf and make Istilaam of the Hajr-e-Aswad in the normal manner. This is Mustahab.

Proceed to Safaa. It is preferable to go from the door of Safaa. Sa'ee consists of seven rounds starting at Safaa and ending at Marwa. Safaa to Marwa will be counted as one round and from Marwa back to Safaa will be another round.

The Masaa' (place where Sa'ee is made) is not part of the Musjid.

MAS'ALA: When you come out from the Musjid, it is Mustahab to read as you go onto Safaa;

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ

MAS'ALA: Climb just so high on Safaa that the Baitullah (Kaabah) can be seen through Baabus-Safaa. To climb higher up as the ignorant do is against the way of the righteous.

Note: These days a person can make his Sa'ee upstairs if it is too crowded downstairs.

MAS'ALA: From Safaa stand facing the Kaabah, lift both hands to the shoulder as in duaa. No sign should be made towards the Kaabah as people do here, or as is done at the Hajr-e-Aswad when Istilaam is not possible. Say the Takbeer (Allahu Akbar) and Tahleel (Laa ilaaha illallah) loudly. Read Durood Shareef softly.

MAS'ALA: Make as much duaa as possible both here and at Marwa as it is a place of acceptance.

MAS'ALA: It is masnoon (Sunnat) to make the following Zikr here:

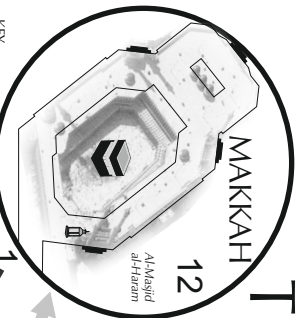
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ، أُنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no one worthy of worship except Allah alone, He has fulfilled His promise and helped His slave (Rasulullah Sallallahu Alayhi Wasallam), and defeated the (enemy) armies Himself.

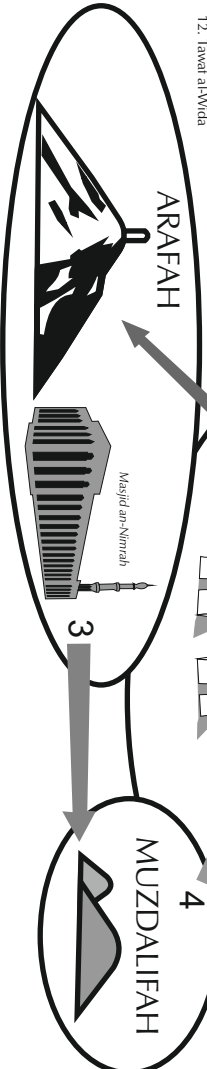
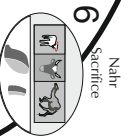
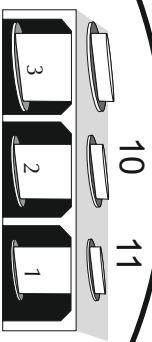
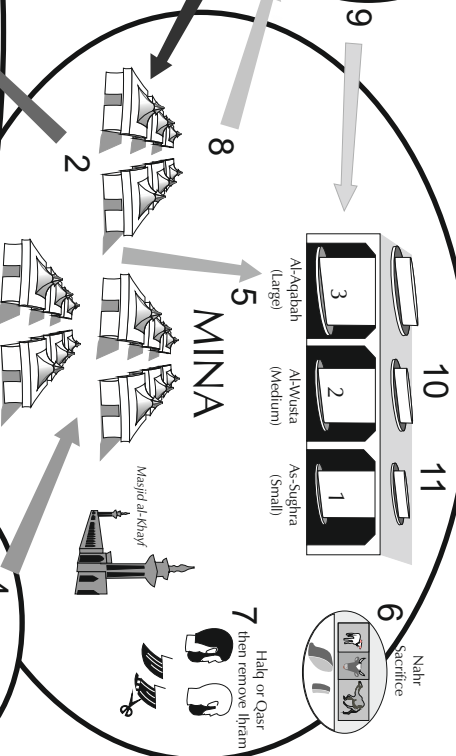
Rasulullah Sallallahu Alayhi Wasallam read the above duaa thrice and thereafter made duaa every time.

It is also related that Rasulullah Sallallahu Alayhi Wasallam read: Allahu Akbar three times, then read the following duaa once:

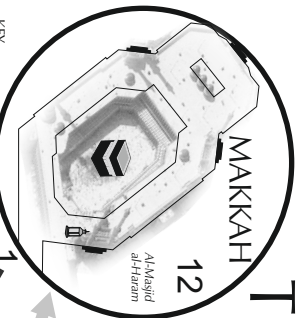
# The Hajj Guide



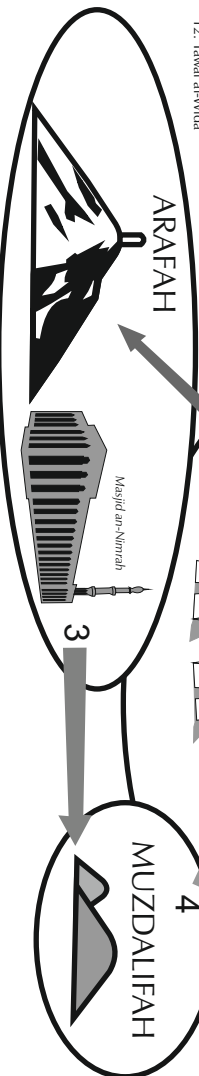
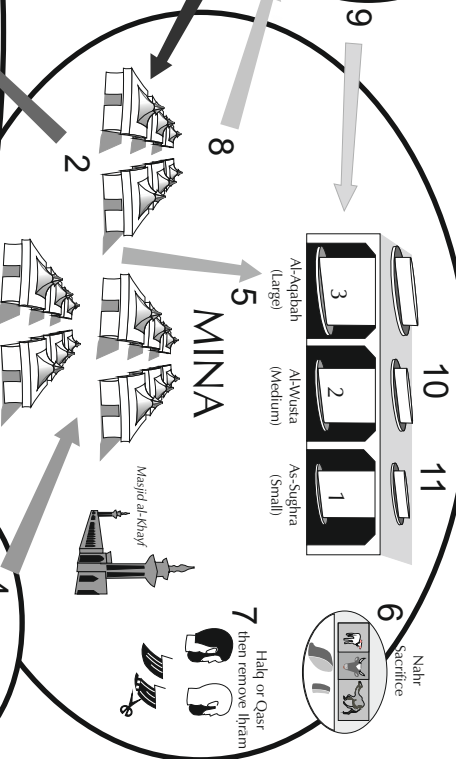
- KEY**
- 8th Dhul-Hijjah, Makkah to Mina
  - 9th Dhul-Hijjah, Mina to Arafah
  - 9th Dhul-Hijjah, Arafah to Muzdalifah
  - 10th Dhul-Hijjah, Muzdalifah to Mina
  - 10th Dhul-Hijjah, Rami of big pillar only
  - 10/11/12th Dhul-Hijjah, Nahr - Sacrifice
  - 10/11/12th Dhul-Hijjah, Cut hair
  - 10/11/12th Dhul-Hijjah, Tawaf az-Ziyarah
  - From Makkah to Mina
  - 11th Dhul-Hijjah, Rami all three pillars
  - 12th Dhul-Hijjah, Rami all three pillars
  - Tawaf al-Wida



# The Hajj Guide



- KEY**
- 8th Dhul-Hijjah, Makkah to Mina
  - 9th Dhul-Hijjah, Mina to Arafah
  - 9th Dhul-Hijjah, Arafah to Muzdalifah
  - 10th Dhul-Hijjah, Muzdalifah to Mina
  - 10th Dhul-Hijjah, Rami of big pillar only
  - 10/1/1/12th Dhul-Hijjah, Nahr - Sacrifice
  - 10/1/1/12th Dhul-Hijjah, Cut hair
  - 10/1/1/12th Dhul-Hijjah, Tawaf az-Ziyarah
  - From Makkah to Mina
  - 11th Dhul-Hijjah, Rami all three pillars
  - 12th Dhul-Hijjah, Rami all three pillars
  - Tawaf al-Wida



لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He repeated this seven times, which means that he (Sallallahu Alayhi Wasallam) read the Takbeer twenty one times and the fourth kalima seven times.

MAS'ALA: Then come towards Marwa, walking as near as possible to the low wall built for the wheelchairs.

MAS'ALA: Between Safaa and Marwa stay engaged in Zikr and Duaa.

MAS'ALA: Men should walk a bit faster between the Meelayn Akhdharayn (the two green poles or lights) than in Ramal. One should not run fast but trot.

MAS'ALA: Between Safaa and Marwa it is Masnoon to read the following duaas:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

O my Rabb! Forgive (me) and have mercy. You are the Mightiest and Most Generous (Honourable).

Duaas are also accepted here, particularly between the green lights.

MAS'ALA: When you come to Marwa, do exactly the same as was done at Safaa. Stand at Marwa facing towards the Kaabah, although the Kaabah cannot be seen because of the walls built around. Lift the hands las done at Safaa and read the same duaas and Zikr. Engage in duaas here too, as it is a place of acceptance. Complete seven rounds in this manner. The Sa'ee will begin at Safaa and end at Marwa.

MAS'ALA: After Sa'ee it is Mustahab to come onto the Mataaf (where Tawaaf is made) and read the two rakaats, but one should not be in the way of those making Tawaaf.

Thereafter return to Mina.

## **ELEVENTH (11th) OF ZIL HIJAH**

MAS'ALA: After Tawaaf and Sa'ee return to Mina.

MAS'ALA: The time of pelting on the Eleventh (11th) and Twelfth (12th) is between Zawaal and Subh Saadiq, but it is Makrooh to pelt after sunset. (It is not Makrooh for women, the sick and weak to delay pelting till after sunset.)

MAS'ALA: If a person pelts after the time has expired, then one damm of penalty will become Waajib.

MAS'ALA: On this day and the days after this all three Jamaraat must be pelted.

MAS'ALA: First the Jamaratul Oola must be pelted, then the Jamaratul Wustaa (middle) and lastly the Jamaratul Uqba (last one).

Pelt the Jamaraats in exactly the same manner as the Jamaratul Uqba was pelted on the tenth (10th). The only difference is that after pelting the seven stones at the first Jamara, take a few steps back, out of the way of people, face the Qibla and make duaa. Do this at the middle Jamara too as du'as are accepted at these places. After pelting the last Jamara, leave immediately without making duaa here.

## **12th ZIL HIJJAH**

MAS'ALA: On this day all three Jamaraat have to be pelted.

MAS'ALA: Although the time for pelting begins after Zawaal, it is not advisable to go at that time due to the rush. Even if one wishes to leave Mina before sunset, one should not go immediately but rather wait for a little while.

MAS'ALA: It is Makrooh to leave Mina after sunset. And if one is still in Mina at the time of Subh Saadiq on the 13th, then it becomes Waajib to pelt on the 13th.

MAS'ALA: It is preferable to stay in Mina till the Thirteenth. The Thawaab is great and for every stone pelted one major sin is forgiven.

Note: If one leaves on the 12th, then be particular about reading the Salaat en route to Makkah Mukarramah on time. How unfortunate is that person who opens his new book with Qadhaa Salaat.

## **13th ZIL HIJJAH**

We advise our brothers and sisters to spend this extra day in Mina.

MAS'ALA: All three Jamaraat should be pelted on this day.

MAS'ALA: According to many Ulema, it is permissible to pelt immediately after Subh Saadiq. However, it is better to wait till after Zawaal.



## **FROM MINA TO MAKKAH MUKARRAMAH**

MAS'ALA: It is Mustahab to stop at Masjid-e-Ijaabah at Ma'aabida on return to Makkah Mukarramah. This can easily be arranged with the taxi if one is leaving on the thirteenth. Rasulullah Sallallahu Alayhi Wasallam stayed till Esha, but if a stop is made for a few minutes then too, this Sunnat will be fulfilled to a certain extent.

## **TAWAAF-E-WIDAA (TAWAAF OF FAREWELL)**

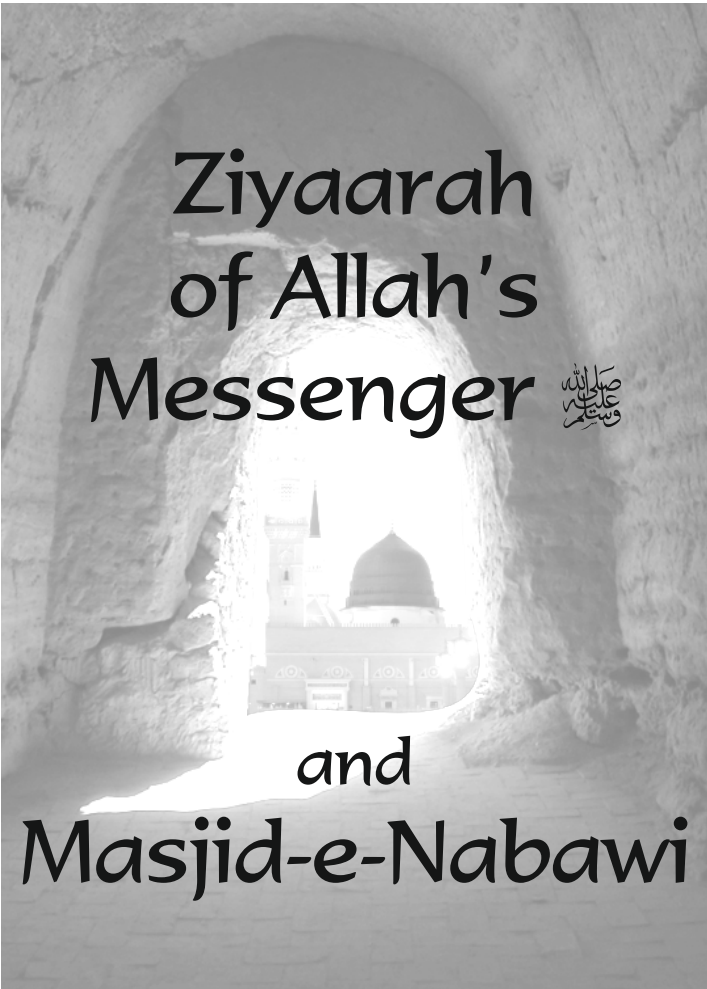
MAS'ALA: This Tawaaf is Waajib upon every Hajee not residing in Makkah Mukarramah.

MAS'ALA: Any Tawaaf made after the Tawaaf of Ziyaarat will suffice for the Tawaaf-e-Widaa, even if the intention of Widaa is not made.

MAS'ALA: If a person stays in Makkah Mukarramah for two or three days, then it is Mustahab to repeat this Tawaaf.

MAS'ALA: When performing Tawaaf-e-Widaa, one should cry in dua to be brought back here and to be given Jannat in lieu of this.

MAS'ALA: If a woman is menstruating at the time of departure then there is no Tawaaf-e-Widaa upon her. She should make dua from her place of residence or from outside the Masjid al Haram.



Ziyaarah  
of Allah's  
Messenger

صلى الله  
عليه  
وسلم

and  
Masjid-e-Nabawi

Ziyaarah  
of Allah's  
Messenger   
and  
Masjid-e-Nabawi

## THE NOBLE CHARACTER OF NABI SALLALLAHU ALAYHI WASALLAM

Before discussing the 'Visit to Madina Munawwara' a few of the noble characteristics of Rasulullah Sallallahu Alayhi Wasallam are now mentioned. It is hoped from this the reality of where we are going, and whom we are going to visit, may enter our hearts. Rasulullah Sallallahu Alayhi Wasallam is Allah's beloved and the best and highest of His creation. To love Rasulullah Sallallahu Alayhi Wasallam is part of Imaan and to respect and honour him is part of Islam.

Hazrat Ayesha Radhiallahu Anhaa was asked to describe the noble character of Rasulullah Sallallahu Alayhi Wasallam, whereupon she replied:

“His character was the Quraan.”

[In other words our beloved Nabi Sallallahu Alayhi Wasallam was the physical embodiment of the Quraan Kareem]

Rasulullah Sallallahu Alayhi Wasallam would become extremely enraged and angry if any of the Commands of Allah Ta'ala were transgressed, and no one could then contain his anger.

Rasulullah Sallallahu Alayhi Wasallam was very brave and courageous. He was extremely generous and unsurpassable in his generosity. No one who asked him ever returned empty-handed. No day ever passed that the sun set and that he would keep a single dirham or dinar (like cents and rands) in his home. If ever he had some money or coins as night fell and no poor person approached, he would leave his home in a worried and troubled condition and he did not return home until he found some poor, deserving person to give it to.

Whatever wealth was sent to him apart from his annual household

allowance (such as some dates, barley etc) was all given away. Then too from his household necessities he would give to any needy person who asked from him, so much so that towards the end of the year he would not have any provisions in his home and this period was passed with great difficulty.

Allaama Safadi (Rahimullah Alayh) writes further: Rasulullah Sallallahu Alayhi Wasallam was very compassionate and due to his hayaa (shame and modesty), he would not look directly into any person's eyes.

He had an extremely humble temperament. Whoever wished to speak to him, whether rich or poor, free-person or slave, black or white could do so and Rasulullah Sallallahu Alayhi Wasallam would listen to him with utmost attention, and then answer him accordingly.

Rasulullah Sallallahu Alayhi Wasallam was very merciful to such an extent that even in his kindness to animals, he was unsurpassable. At times it happened that if he had something in a utensil (or water for wudhu) and a cat came then he would bend down and present it to the animal and till it did not eat or drink to its fill he would not lift it.

He had the greatest respect and consideration for his companions and associates. If there were no space in a gathering, he would make space for them.

His companions (Sahaba Radhiallahu Anhum) too were always ready to sacrifice their lives for him. If Rasulullah Sallallahu Alayhi Wasallam said anything they would immediately listen attentively and vie with each other to carry out his every command.

Rasulullah Sallallahu Alayhi Wasallam in turn, would treat his Sahaba Radhiallahu Anhum with compassion and kindness. If anyone was not present, he would enquire about him. If he was ill, he would visit him.

If anyone had done some wrong, he would seek forgiveness (Istighfaar) for him and make dua for him. If he felt anyone was in distress Rasulullah Sallallahu Alayhi Wasallam would himself go to him and offer his assistance.

If anyone invited Rasulullah Sallallahu Alayhi Wasallam, then he would honour him by accepting his invitation. He would treat the noble and prominent with honour. He would never meet anyone with a sour-face, nor turn away or be harsh towards anyone. If a person presented some excuse then he would pleasantly accept his explanation.

He would treat the rich and poor equally. When walking with his companions, Nabi Sallallahu Alayhi Wasallam would walk at the rear. He would say: "Leave the space behind me empty so that the angels can walk behind me."

When travelling he would, as far as possible let his travel-companion ride with him on his conveyance. If anyone were serving him, then Rasulullah Sallallahu Alayhi Wasallam would do his best to make it easy for him. He would feed and clothe his servants and slaves with the same food and clothes that he ate and wore.

Hazrat Anas Radhiallahu Anhu relates that I served Nabi Sallallahu Alayhi Wasallam for ten years and never once did he rebuke me. If I did something without asking, he never asked: "Why did you do this?" or if I omitted anything commanded, he never said: "Why did you not you do this!"

He would mix with his companions so freely that a stranger would not recognize him. If someone sat by him, he would not turn away until that person turned away first.

When travelling, he would himself fulfil some task or other (like collecting firewood) together with his Sahaba Radhiallahu Anhum.

In his standing, sitting, reclining, walking, talking and every move he remained engaged in the Zikr (remembrance) of Allah. The majlis of Rasulallah Sallallahu Alayhi Wasallam was generally, a place of learning and teaching Deen. It would be filled with respect and dignity. In a single gathering Rasulallah Sallallahu Alayhi Wasallam would make Istighfaar about a hundred times or more.

Rasulallah Sallallahu Alayhi Wasallam would at times also have light-hearted conversations and joke with his Sahaba Radhiallahu Anhum or engage in whatever topic they were discussing.

In whatever Rasulallah Sallallahu Alayhi Wasallam did he would always start from the right. He loved fragrance (Itr) and disliked foul smell. He would always use miswaak. Rasulallah Sallallahu Alayhi Wasallam liked to use 'Ithmid' surma (kohl) and this too he would apply in an odd number to each eye. He would apply oil to his head and beard.

On journeys he would always take a bottle of oil, a container of surma (kohl), a mirror, a comb, a scissors and a sewing needle.

He would wear simple clothes and eat simple food and thank Allah Ta'ala for His favours. He disliked clothes that would create pride.

He would mostly face towards the Qiblah, and remember Allah (make Zikrullah) abundantly. Rasulallah Sallallahu Alayhi Wasallam would weep in salaah out of fear of Allah Ta'ala and his chest used to sound like a boiling cauldron (pot). Rasulallah Sallallahu Alayhi Wasallam would always give preference to the Aakhirat (hereafter) over this world.

## **VISIT TO MADINAH AND THE ROWDHA MUBAARAK**

To visit Rasulullah Sallallahu Alayhi Wasallam is amongst the greatest of virtues. There is no bounty greater than this. Very fortunate are those who benefit from this Noor and light; and extremely unfortunate is that person who does not benefit from this visit.

It is preferable to first perform Hajj and then visit Madinah Munawwarah, if Madinah Munawwarah is not en route to Makkah Mukarramah, so that one can purify himself and then present himself in the court of Nabi Sallallahu Alayhi Wasallam.

It is related in a Hadith: "My intercession becomes Waajib (obligatory) for one who visits me."

In another Hadith it is related that: "Anyone who visits me and his only object is to visit me, I will intercede for him on the day of Qiyaamat."

In another Hadith it is stated: "Anyone who makes Hajj and then visits me will get the reward of two accepted Hajj and anyone who comes to Madinah Munawwarah to visit me with the intention of Thawaab and reward, then he will be my neighbour on the Day of Qiyaamat." [Refer to `Virtues of Hajj' for further details]

## **ADAAB OF VISITING RASULULLAH SALLALLAHU ALAYHI WASALLAM AND MASJID-E-NABAWWI**

The object of this visit is to draw close to Rasulullah Sallallahu Alayhi Wasallam, not only physically but also spiritually. En route to Madinah Munawwarah remain engaged in Durood Shareef, Istighfaar, etc.



Some pious servants of Allah have found reading Surah Kauthar 1,000 times for the Thawaab of Rasulullah Sallallahu Alayhi Wasallam, en route to Madinah Munawwarah extremely beneficial.

Spend your time with great humility and abstain from all vain talks.

There is a special group of Malaa'ikah appointed with the task of conveying the Salaams and Durood to Rasulullah Sallallahu Alayhi Wasallam of those proceeding to Madinah Munawwarah.

It has been related in a Hadith that as one draws closer to Madinah Munawwarah, the Malaa'ikah come and offer presents of mercy. It is extremely important that one should not be neglectful and unmindful at this time.

Our pious predecessors used to enter Madina Munawwara walking, and bare-footed. Imaam Maalik (RA) never rode on any conveyance in Madinah Munawwarah and he said: "I feel ashamed to trample that piece of land on which our beloved Nabi Sallallahu Alayhi Wasallam walked."

Enter Madinah Munawwarah reading Durood Shareef and then read the following duaa:

اللَّهُمَّ هَذَا حَرَمُ رَسُولِكَ فَاجْعَلْهُ لِي وَقَايَةً مِنَ النَّارِ  
وَأَمْنًا مِنَ الْعَذَابِ وَسُوءِ الْحِسَابِ؛ اللَّهُمَّ افْتَحْ لِي  
أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي فِي زِيَارَةِ نَبِيِّكَ مَا رَزَقْتَهُ أَوْلِيَاءَكَ  
وَأَهْلَ طَاعَتِكَ وَاعْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ

O Allah this is the abode of your Rasul. O Allah make it a means of protection from Jahannum and bad (evil) reckoning. O Allah open for me the doors of mercy and grant in my visit that which You grant to your friends and pious servants, forgive me and have mercy upon me, O that Being Who is the best of the beseeched.

As you approach Madinah Munawwarah it is better to take a bath, or at least perform wudhu, before entering the city. Dress yourself in the best attire and apply Itr. If this is not possible, it can be done once you have settled into your hotel room.

Proceed to the Masjidun Nabawi.

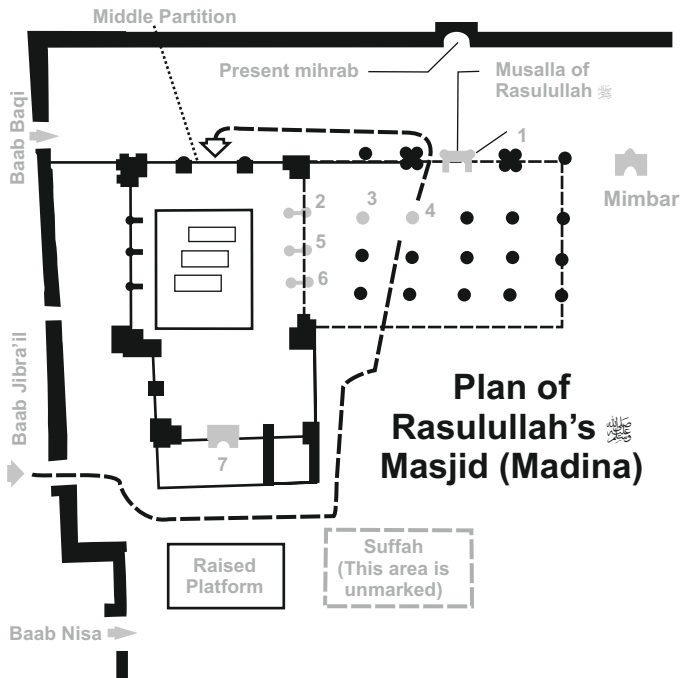
It is Mustahab to give some Sadaqah before visiting Rasulullah Sallallahu Alayhi Wasallam.

Try and visit Rasulullah Sallallahu Alayhi Wasallam as soon as possible.

- If possible, enter Masjidun Nabawi from the door known as Baab-Jibra'eel.
- Enter in the normal manner of entering a Masjid.
- Enter first with the right foot.
- Recite the relevant duaas (of entering a Masjid).
- Make niyyah for Nafl I'tikaaf.
- Proceed straight to the Raudhatul Jannah if this is possible.

If it is not Makrooh time, read two rakaats Tahiyyatul Masjid.

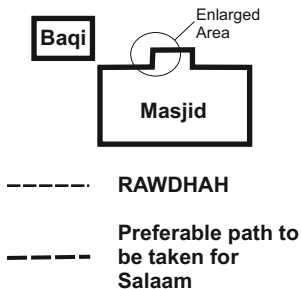
- Repent for your sins.
- Make a Sajda-e-Shukr and then proceed to the Rowdha-Mubaarak to convey Salaam.



Plan of Rasulullah's Masjid (Madina)

### THE PILLARS

1. Mukhallaq (*Hannannah*)
2. Sareer
3. Abu Lubabah (*Tawbah*)
4. A'ishah.
5. Ali.
6. Wufud.
7. Tahajjud.



Stand facing Rasulullah Sallallahu Alayhi Wasallam, back towards the Qiblah; understand that Rasulullah Sallallahu Alayhi Wasallam is resting there and deliver Salaam with great respect.

Then make dua through the wasila (medium) of Rasulullah Sallallahu Alayhi Wasallam and beg for Rasulullah Sallallahu Alayhi Wasallam's intercession.

One can also read the following Salaam:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، الصَّلَاةُ وَالسَّلَامُ  
عَلَيْكَ يَا نَبِيَّ اللَّهِ ، الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ ، الصَّلَاةُ وَالسَّلَامُ  
عَلَيْكَ يَا سَيِّدَ وُلْدِ آدَمَ ، الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا  
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، يَا رَسُولَ اللَّهِ إِنِّي أَشْهَدُ أَنَّ لَّا  
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّكَ بَلَغْتَ  
الرِّسَالَةَ وَأَدَيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَكَشَفْتَ الْغُمَّةَ  
فَجَزَاكَ اللَّهُ خَيْرًا ، جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَى نَبِيًّا عَن  
أُمَّتِهِ ، اللَّهُمَّ اعْطِ سَيِّدَنَا وَعَبْدَكَ وَرَسُولَكَ مُحَمَّدًا الْوَسِيلَةَ  
وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مُحَمَّدًا الَّذِي  
وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ؛ وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ

عِنْدَكَ إِنَّكَ سُبْحَانَكَ ذُو الْفَضْلِ الْعَظِيمِ؛ يَا رَسُولَ اللَّهِ  
 أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ عَلَى  
 مِلَّتِكَ وَمُسْتِكَ

Salutations and peace be upon you O Rasul (Messenger) of Allah,  
 Salutations and peace be upon you O Nabi (Prophet) of Allah Ta'ala,  
 Salutations and peace be upon you O the Best of the Creation of Allah,  
 Salutations and peace be upon you O Beloved of Allah,  
 Salutations and peace be upon you O Leader of the children of Adam,  
 Salutations and peace, be upon you O Nabi of Allah with the mercy  
 and blessings of Allah Ta'ala,

O Rasulullah (Sallallahu Alayhi Wasallam), I bear witness that there is  
 none worthy of worship besides Allah, He is One and He has no  
 partner; and I bear witness that you (O Rasulullah Sallallahu Alayhi  
 Wasallam) have conveyed the Message, and fulfilled the Trust; and  
 advised the Ummat; and removed grief (and confusion); so may Allah  
 reward you the best of rewards.

May Allah Ta'ala reward you the best of rewards on our behalf, that any  
 Nabi was given on behalf of his Ummat.

O Allah Ta'ala grant our Leader and Your servant and Your Messenger  
 the Waseela (Stage of intercession) and Fadheela (Favoured position)  
 and the Elevated Status; and raise him to the Maqaam-e-Mahmood  
 (Praised Station) that You have promised him. Surely You do not go  
 against Your promise; and bring him to a close proximity of You; Verily  
 You are Pure, the Possessor of all bounties and the Great.

O Rasulullah (Sallallahu Alayhi Wasallam), I beg of you your  
 intercession and beg of Allah Ta'ala through your medium that I should  
 die on your Deen and Sunnah.

Convey Salaams on behalf of everyone who may have asked you to convey their Salaams to Rasulullah Sallallahu Alayhi Wasallam by saying:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ ----- يَسْتَشْفِعُ  
بِكَ إِلَى رَبِّكَ

O Rasulullah Sallallahu Alayhi Wasallam .....\* ..... has conveyed Salaams and requested your intercession.

\* Take the name of the person here.

Then move a few steps to the right, towards the door and convey Salaams to Hazrat Abu Bakr Siddeeq (Radhiallahu Anhu):

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ، وَثَانِيَهُ فِي الْغَارِ  
وَرَقِيقَهُ فِي الْأَسْفَارِ ، وَأَمِينَهُ عَلَى الْأَسْرَارِ ، أَبَا بَكْرٍ  
إِلِصْدِيقَ ، جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٍ ﷺ خَيْرًا

Peace be upon you O the successor of Rasulullah (Sallallahu Alayhi Wasallam), and the second of the two in the cave, and his companion on his journeys; and the confidant of his secrets; Abu Bakr Siddeeq – May Allah reward you on our behalf and on behalf of the Ummat of Sayyidina Muhammad Sallallahu Alayhi Wasallam.

Then move a few paces to the right again and convey Salaams to Hazrat Umar (Radhiallahu Anhu):

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقَ ، الَّذِي أَعَزَّ

اللَّهُ بِهِ الْإِسْلَامُ إِمَامَ الْمُسْلِمِينَ ، مَرْضِيًّا حَيًّا وَمَيِّتًا ،  
جَزَاكَ اللَّهُ عَنَّا وَعَنْ أُمَّةِ مُحَمَّدٍ ﷺ خَيْرًا

Peace be upon you O leader of the faithful Umar Al-Farooq; Allah raised Islam through you; Imaam of the Muslimeen; Allah is pleased with you while alive and after your death; May Allah reward you on our behalf and on behalf of the Ummat of Sayyidina Muhammad Sallallahu Alayhi Wasallam

Then come in between Hazrat Abu Bakr and Hazrat Umar (Radhiallahu Anhum) and read this dua:

السَّلَامُ عَلَيْكُمَا يَا ضَجِيعِي رَسُولِ اللَّهِ وَرَفِيقِيهِ وَوَزِيرِيهِ  
جَزَاكُمَا اللَّهُ أَحْسَنَ الْجَزَاءِ جِئْنَاكُمَا فَتَوَسَّلْ بِكُمَا إِلَيَّ  
رَسُولِ اللَّهِ لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا أَنْ يُحْيِيَنَا  
عَلَىٰ مِلَّتِهِ وَسُنَّتِهِ

Peace be upon both of you O the two Supports (helpers) of Rasulallah Sallallahu Alayhi Wasallam, and his two companions, and his two advisors – may Allah reward both of you the best of rewards. We have come to you two thus we are using you as an agency towards Rasulallah Sallallahu Alayhi Wasallam that he may intercede and make dua on our behalf to Our lord that He keep us alive upon the Way and Sunnat of Rasulallah Sallallahu Alayhi Wasallam.

Thereafter read two rakaats, if possible, in the Riyaadhul Jannah, or anywhere else, thanking Allah Ta'ala for this great favour and bounty.

Whenever you happen to pass the Rowdha Mubaarak, do not miss the opportunity of standing a while and conveying salaam on Rasulullah Sallallahu Alayhi Wasallam, even if from just outside the wall facing the Rowdha Mubaarak.

## **AADAAB OF MADINAH MUNAWWARAH**

Try and fulfil the respect due to Rasulullah Sallallahu Alayhi Wasallam and this great place. Because one can never fulfil all its rights therefore always make Istighfaar for our shortcomings. Value every second here.

Remain engaged in Durood Shareef, Istighfaar, Tilaawat of the Quraan-e-Kareem and dua, etc. Save yourself from vain talk and showing any form of disrespect.

Look at the Hujrah Mubaaraka (room in which Rasulullah Sallallahu Alayhi Wasallam is resting) and the Green Dome with great love and respect. This is also a source of increasing one's Imaan.

Do not show any disrespect to any of the servants of this Masjid and exercise patience on any misbehaviour on their part.

Display love and respect for the residents of Madinah Munawwarah and overlook their faults. What greater honour can there be for them, then being the neighbours of Rasulullah Sallallahu Alayhi Wasallam?

In one Hadith Rasulullah Sallallahu Alayhi Wasallam has said: "Madinah Munawwarah is my place of Hijrat, and it is my resting place. From here I will be raised on the Day of Qiyaamat. It is my right over my Ummat that they should guard my neighbours and look after them until they abstain from major sins. Anyone who will uphold the respect and honour of my neighbours, I will be his intercessor on the Day of Qiyaamat, and anyone who shows disregard for their honour and respect, Allah Ta'ala will throw him into Jahannum."



Remember that the reward of every Salaat performed in Masjidun Nabawi is up to 50,000 times that of Salaat elsewhere.

Rasulullah Sallallahu Alayhi Wasallam said: “Who ever perform 40 salaats (8 days) consecutively in my Masjid (Masjid Nabawi) without missing a single salaat, he is granted freedom from the fire (of Jahannum) and safety from punishment.

### **During your stay in Madinah Munawwarah:**

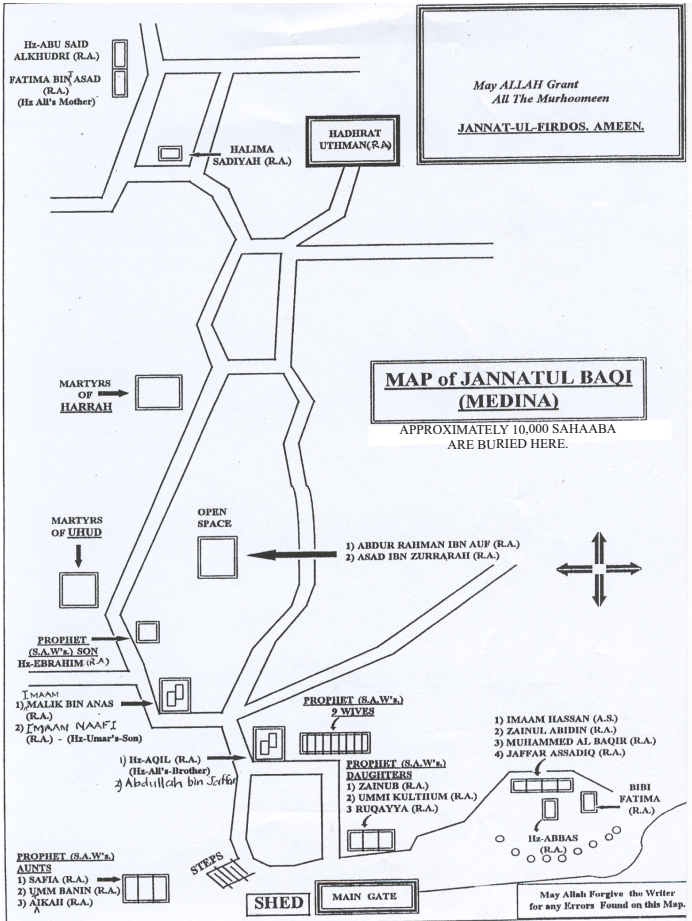
1. Visit Masjid-e-Quba on Saturdays, if possible.
2. Visit Jannatul Baqi. Uphold the correct etiquettes there. (see map)
3. Visit Uhad if possible, (preferably on a Thursday).
4. Try to recite one khatam of the Quraan on behalf of Nabi ﷺ and the Sahabah ﷺ.

## **WHEN VISITING BAQI**

- Recite Surah Faatiha (Alhamdo) once, Surah Ikhlaas (Qul Huwalah) 11 times, Surah Takaathur (Alhaakumut Takaathur) once.
- Recite Durood Shareef an odd number of times and make dua for all the inhabitants of Baqi (or Uhad or Badr, etc).
- Recite Surah Yaaseen and/or any other part of the Quraan.

As concerns Baqi, these are the people who will be the first to rise up on the Day of Qiyaamat and they will be in the company of Rasulallah Sallallahu Alayhi Wasallam. May Allah grant us death in Madinah Munawwarah. Aameen.

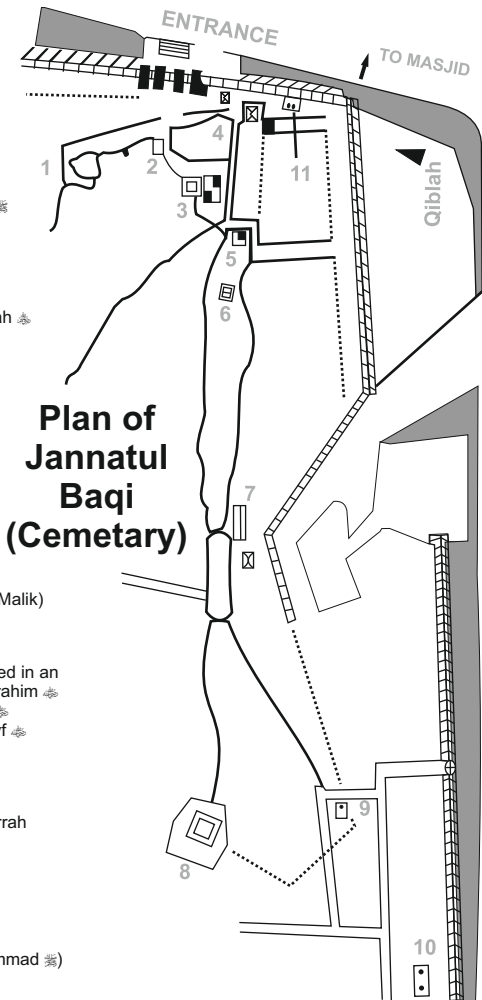
Exercise caution while here. We are not here to judge others. We should increase our own Ibaadaat, especially Istighfaar and Durood Shareef. Catch up with Qadha Salaah if one has any. As we do not know if we will ever return here, we should put a far greater effort in trying to gain as much reward as possible. Also take note that following the Sunnah is a necessary form of aadaab.



1. Ahlul Bayt close relatives of prophet Muhammad ﷺ
  - a) Fatimah ﷺ
  - b) Abbas ﷺ
  - c) Hasan Ibn Ali ﷺ
  - d) Zaynul Abideen (R.A.)
  - e) Muhammad Baqir (R.A.)
  - f) Ja'far As Sadiq (R.A.)
2. Daughters of Muhammad ﷺ
  - a) Ruqayyah ﷺ
  - b) Zaynab ﷺ
  - c) Umme Kulthum ﷺ
3. Wives of Muhammad ﷺ
  - a) Zaynah Bint Khuzaymah ﷺ
  - b) Zaynab Bint Jahash ﷺ
  - c) Sawdah ﷺ
  - d) Hafsa ﷺ
  - e) Umme Habibah ﷺ
  - f) Safiyyah ﷺ
  - g) Juwayriyyah ﷺ
  - h) A'ishah ﷺ
  - i) Umme Salamah ﷺ
4.
  - a) Aqil Ibn Abi Talib ﷺ
  - b) Sufyan Ibn Harith ﷺ
  - c) Abdullah Ibn Ja'far ﷺ
5.
  - a) Imam Malik (R.A.)
  - b) Nafi' (Teacher of Imam Malik)
6. Ibrahim ﷺ (son of Prophet Muhammad ﷺ)
 

The following are also buried in an unmarked area close to Ibrahim ﷺ

  - \* Sa'ad Ibn Abi Waqqas ﷺ
  - \* Abdur Rahman Ibne Awf ﷺ
  - \* Uthman Ibn Maz'un ﷺ
  - \* Abdullah Ibn Mas'ud ﷺ
  - \* As'ad Ibne Zurarah ﷺ
7. Martyrs of the Battle of Harrah
8. Uthman Ibne Affan ﷺ
9. Halimah ﷺ
10. Abu Sa'eed Khudri ﷺ
11. Safiyyah ﷺ (aunt of Muhammad ﷺ)



When departing from Madina Munawwara, convey the farewell (Al-Widaa) Salaam on Rasulullah Sallallahu Alayhi Wasallam (in the same manner as one offered on arrival here.)

Leave with tears in your eyes and a sad heart at parting from your beloved Nabi Sallallahu Alayhi Wasallam.

Make dua that Allah Ta'ala brings you here again and again.

We wish to conclude this booklet with a story related by the author of It-Haaf. Once one of the mureeds of Sheikh Shibli, the great saint, came to visit him after having performed Hajj. The Sheikh asked him some questions. The mureed continues the story:

The **Sheikh** asked me: "Did you make a determined niyyat for performing Hajj?"

I replied: "Yes, I made a firm intention for performing Hajj."

**Sheikh:** "Together with having made a firm intention for Hajj; did you also have a firm niyyat of forever giving up doing all those things you did since you were born that are opposed to the spirit of Hajj?"

I replied: "No, I did not."

**Sheikh:** "In that case you made no niyyat for Hajj."

**Sheikh:** "At the time of entering into Ihraam; did you remove your clothing?"

I replied: "Yes, I did."

**Sheikh:** "At that time, did you pledge to remove from you everything save Allah."

I replied: "No, I did not."

**Sheikh:** "In that case you did not remove your clothing. Did you cleanse yourself by means of ghusl and wudhu?"

I replied: "Yes, I did clean myself in that manner."

**Sheikh:** "At that time did you also become cleansed from all evil and faults?"

I replied: "No, that I cannot say."

**Sheikh:** "In that case you did not cleanse yourself. Did you recite Labbaik?"

I replied: "Yes, I did recite Labbaik."

**Sheikh:** "Did you at that time hear answers of Labbaik from Allah?"

I replied: "No, I received no reply."

**Sheikh:** "In that case what kind of Labbaik did you recite? Did you enter the Holy Haram (i.e. the area around Makkah)?"

I replied: "Yes, I did."

**Sheikh:** "Did you at that time pledge to leave aside every Haraam (prohibited) act forever?"

I replied: "No, I did not."

**Sheikh:** "Then you did not enter the area of the Haram Shareef."

Then the **Sheikh** asked: "Did you visit Makkah?"

I replied: "Yes, I did."

**Sheikh:** "When you did, did you also see the Hereafter (Aakhirat)?"

I replied: "No, I did not see anything."

**Sheikh:** "Then you did not visit Makkah. Did you enter the Holy Mosque?"

I replied: "Yes, I did."

**Sheikh:** "Did you on entering feel the nearness of Allah?"

I replied: "No, I did not."

**Sheikh:** "Then you never actually entered the Masjid. Were you present at the Kaabah?"

I replied: "Yes, I was."

**Sheikh:** “Did you then see that entity, due to Whom the Kaabah is visited?”

I replied: “No, I saw nobody.”

**Sheikh:** “Then you never saw the Kaabah. Did you perform Ramal (running motion) at the time of Tawaaf around the Kaabah?”

I replied: “Yes.”

**Sheikh:** “Did you at that time flee from this world in such a manner that you felt you were completely out of this world?”

I replied: “No.”

**Sheikh:** “In that case you did not perform Ramal. Did you place your hands on the Hajr-e-Aswad (Black Stone) and kiss it?”

I replied: “Yes, I did.”

The **Sheikh** then became very pale and greatly frightened, so much so that a shriek passed from him. And he said: “Woe unto you: Rasulullah Sallallahu Alayhi Wasallam has said: ‘Whoever places his hands on the Hajr Aswad (Black Stone), is like him who actually shook hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things’. Did you feel anything about that security?”

I replied: “No, I did not.”

**Sheikh:** “Then you did not touch the Hajr Aswad. Did you perform two rakaats at the Maqaam-e-Ibrahim?”

I replied: “Yes, I did.”

**Sheikh:** “You were at that time placed on a high rank by Allah; did you carry out what is due for that high rank; for which you stood there?”

I replied: “No, I did nothing.”

**Sheikh:** "In that case you did not perform salaat at the Maqaam-e-Ibrahim."

Then the **Sheikh** asked: "Did you perform Sa'ee between Safaa and Marwa, and did you ascend Safaa?"

I replied: "Yes."

**Sheikh:** "And what did you do there?"

I replied: "I recited Takbeer, thrice; and prayed (made duaa) to Allah to accept my Hajj."

**Sheikh:** "Did the angels also recite Takbeer with you, and did you have any knowledge of the significance of your own Takbeers?"

I replied: "No."

**Sheikh:** "Then you did not actually recite the Takbeer. Did you descend from Safaa?"

I replied: "Yes."

**Sheikh:** "When you descended; did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?"

I replied: "No."

**Sheikh:** "Then you never ascended Safaa nor descended from it. Did you run between Safaa and Marwa?"

I replied: "Yes."

**Sheikh:** "At the time of running, did you feel yourself running away from everything else, besides Allah Ta'ala; and reaching Him?"  
(Referring to the Quraanic verse:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ



**“And I fled from you when I feared you,”**

Allah Ta’ala in another place also says:

فَفِرُّوْا إِلَى اللَّهِ

**“And flee towards Allah.”**

I replied: “No.”

**Sheikh:** “Then you never ran. Did you ascend Marwa?”

I replied: “Yes,”

**Sheikh:** “While on Marwa, did you perceive the great inner calmness and peace, that descended upon you?”

I replied: “No.”

**Sheikh:** “Then you never ascended Marwa.”

Then the **Sheikh** asked: “Tell me, did you proceed to Mina?”

I replied: “I did.”

**Sheikh:** “While you were there did you attain such hopes in Allah that have nothing to do with evil?”

I replied: “No.”

**Sheikh:** “Then you never went to Mina. Did you visit the Masjid-al-Khaif?”

I replied: “Yes.”

**Sheikh:** “And did you then experience such fear for Allah that you have never experienced before?”

I replied: “No.”

**Sheikh:** “Then you never entered the Masjid-al-Khaif.”

Then the **Sheikh** asked: “Did you reach the plain of Arafat?”

I replied: "Yes."

**Sheikh:** "And on Arafaat, did you recognize the cause for your coming to this world, what you are doing here and where you shall proceed to afterwards; and did you recognize the thing that points towards these things?"

I replied: "No."

**Sheikh:** "Then you never visited Arafaat."

Then the **Sheikh** asked: "Did you visit Muzdalifa?"

I replied: "Yes."

**Sheikh:** "And did you remember Allah there; so much so that everything else was forgotten: as Allah has mentioned?" (Referring to the Quraan verse:)

**"And remember (make the Zikr of) Allah at the Mash'arul Haram (plain of Muzdalifa)."**

I replied: "No."

**Sheikh:** "Then you never went to Muzdalifa."

He then asked: "Did you go to Mina and make Qurbaani (sacrifice) there."

I replied: "Yes."

**Sheikh:** "At that time did you also make Qurbaani (slaughter) your nafs (ego – carnal self)."

I replied: "No."

**Sheikh:** "Then you performed no Qurbaani. Did you perform Rami (Pelting the shaytaan)?"

I replied: "Yes."

**Sheikh:** "With every stone that you threw, did you feel yourself shaking off you every form of ignorance and feel your knowledge increasing?"

I replied: "No."

**Sheikh:** "Then you did not actually perform Rami. Did you perform the Tawaaf-e-Ziyaarat?"

I replied: "Yes."

**Sheikh:** "Did you experience any spiritual enlightenment at that time, and from Allah did honour and respect descend upon you? Rasulullah Sallallahu Alayhi Wasallam said: 'One who performs Haj, or one who performs Umrah is Allah's guest; and when a visitor visits someone it is only correct that he should be honoured'."

I replied: "No, I experienced nothing."

**Sheikh:** "Then you never actually performed Tawaaf-e-Ziyaarat. Did you release yourself from Ihraam?"

I replied: "Yes."

**Sheikh:** "Did you at that time promise to obtain strictly Halaal earnings at all times?"

I replied: "No."

**Sheikh:** "In that case you did not become halaal (released from Ihraam)."

Then the **Sheikh** asked: "Did you perform the Tawaaf-e-Widaa?"

I replied: "Yes."

**Sheikh:** "Did you then say complete farewell to your whole self, your

desires and passions?"

I replied: "No."

**Sheikh:** "Then you did not perform Tawaaf-e-Widaa.

**Go back and perform Hajj again; and perform it in the manner which I have described to you."**

This lengthy conversation has been related to illustrate what type of Hajj the Saintly ones perform. Their Hajj was more than just following the crowd and doing what was required - everything had meaning and benefit. May Allah in His infinite grace and mercy grant us all that type of Hajj. Aameen.

For most people Hajj comes but once in a lifetime. For this reason it is advisable that the full opportunity is taken and complete effort be made to make this Hajj a Hajj-e-Mabroor.

Please make dua for all Deeni institutes and efforts, particularly Darul Uloom Zakariyya; that Allah Ta'ala may guide us, protect us and the Darul Uloom and grant us Taufeeq to work with sincerity and steadfastness. May Allah Ta'ala make these fountains of knowledge spread to the four corners of the world and may it be a source of His pleasure and of Ilm-e-Naafi... Aameen.

## RELATED AHAADITH & VIRTUES

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says that there are seventy thousand Malaa'ikah around the Kaaba who make Istighfaar (ask for forgiveness) for those making Tawaaf. (Ibn Maajah)

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says that person who has made fifty Tawaafs (every Tawaaf consists of seven rounds and two rakaats Waajib-e-Tawaaf salaah) becomes so pure from his sins as if he was born today. (Akhbaru Makkah)

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says, if the Malaa'ikah would have made musaafah (Shaken hands) with anyone, then they would have shaken hands with a person waging Jihaad in Allah Ta'ala's Way, with one who is kind to his parents and with one making Tawaaf of the Baitullah-al-Haraam.

Rasulallah Sallallahu Alayhi Wasallam said: "This Ummat will always remain on goodness (khayr) as long as they honour the Haram with its due honour and respect, when they leave this (honouring and respecting the Haramayn) they will be in destruction." [Ibn Maajah]

Note: Every shortcoming of ours or wrongdoing can be remedied and atoned for, like through Damm or giving Sadaqah, but this. Disrespect for the Haramayn causes one to be deprived of all goodness and leads to complete loss and destruction.

We should be constantly on guard, while in the Haramayn and refrain from all types of disrespect, fighting, quarreling or lewdness and sin.

May Allah Ta'ala safeguard and protect us from all wrong and safeguard and protect our families and loved ones at home. And may He grant every reader and every Haaji, a Hajj Maqbool and Mabroor.

It has been related of Sheikh Abu Amar Az-Zujaaji (R.A.) that he stayed for forty years in Makkah Mukarramah. In this period, not once did he pass urine or stool within the Haram (I.e. the section where a person puts on the Ihraam. In some directions it is three miles from the Kaaba, in some directions it is seven and in some even more.) (Bayhaqi)

In one Hadith Rasulullah Sallallahu Alayhi Wasallam says that if a person remains ill for one day in Makkah Mukarramah (and he exercises patience), then he gets the Thawaab of making Ibaadat for seven years at any other place. (Akhbaru Makkah)

Rasulullah Sallallahu Alayhi Wasallam said that the best and most beloved piece of land in the eyes of Allah Ta'ala is Makkah Mukarramah. (Fadhailu Makkah)

In one Hadith Rasulullah Sallallahu Alayhi Wasallam says that any one who makes Tawaaf of the Baitullah, reads (two rakaats) salaah behind the Maqaam-e-Ibrahim and drinks Zam-Zam, then all his sins are forgiven however much they may be. (Rafeeqe Haj)

Rasulullah Sallallahu Alayhi Wasallam has said that when a person leaves (his home, etc.) with the intention of making Tawaaf of Allah Ta'ala's House (Kaabah) he enters in the mercy of Allah Ta'ala. For every step that he takes five hundred good deeds are written to his credit, five hundred sins are forgiven and his position is raised by five hundred stages. After the Tawaaf when he reads two rakaats Salaah behind the Maqaam-e-Ibrahim he becomes so pure from sin as if he was born today and he gets the reward of freeing ten Arab slaves. At the Rukn (corner of the Kaaba) one angel welcomes him and tells him, whatever you have done is forgiven, now go, and start doing good deeds. And his intercession will be accepted on behalf of seventy people from his family. (Uqayli)

## A Beautiful Salutation on our beloved Nabi ﷺ

The following Durud Shareef can  
be read by the resting place  
of the Messenger of Allah  
It contains beautiful references  
to many of the amazing accomplishments  
and achievements of the Messenger  
as well as the special privileges  
and status that Allah ﷻ has  
bestowed upon him

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الرَّحْمَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيعَ الْأُمَّةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا كَاشِفَ الْغَمِّ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُجَلِّي الظُّلْمَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَوْلَى النِّعْمَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَوْلَى الرَّحْمَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْحَوْضِ الْمَوْزُونِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَقَامِ الْمَحْمُودِ

### Translation

Salutations and peace be upon you, O Prophet of mercy.  
 Salutations and peace be upon you, O intercessor of the Ummah.  
 Salutations and peace be upon you, O reliever of sorrow.  
 Salutations and peace be upon you, O lightener of darkness.  
 Salutations and peace be upon you, O master of favour.  
 Salutations and peace be upon you, O master of mercy.  
 Salutations and peace be upon you, O owner of the frequented Pool  
 (Kawthar - frequented by the whole Ummah).  
 Salutations and peace be upon you, O holder of the praised rank.



الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَكَانِ الْمَشْهُودِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَوْضُوفَ الْكَرَمِ وَالْجُودِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ هُوَ فِي السَّمَاءِ سَيِّدُنَا  
 مُحَمَّدٌ وَفِي الْأَرْضِ سَيِّدُنَا مُحَمَّدٌ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الشَّامَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْعَلَامَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَوْضُوفَ الْكِرَامَةِ

Salutations and peace be upon you, O he, whose status had been testified to.

Salutations and peace be upon you, O he, whose description is of nobility and generosity.

Salutations and peace be upon you, O he, who in the heavens is our leader Mahmood, and in the world is our leader Muhammad.

Salutations and peace be upon you, O owner of the Seal (of Prophethood).

Salutations and peace be upon you, O owner of the Sign (of Prophethood).

Salutations and peace be upon you, O he, whose description is of auspiciousness.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَخْصُوصُ بِالزَّعَامَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ كَانَ تُظِلُّهُ الْعِمَامَةُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيعُ الْمُسْتَفْعِ يَوْمَ الْقِيَامَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الصَّرَاعَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الشَّفَاعَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْوَسِيلَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْفَضِيلَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الدَّرَجَةِ الرَّفِيعَةِ

Salutations and peace be upon you, O he, who is specified for leadership.

Salutations and peace be upon you, O he, who was given shade by a cloud ( which followed him).

Salutations and peace be upon you, O accepted intercessor on the Day of Judgement.

Salutations and peace be upon you, O one who supplicated humbly.

Salutations and peace be upon you, O Intercessor.

Salutations and peace be upon you, O medium of acceptance.

Salutations and peace be upon you, O one of virtue.

Salutations and peace be upon you, O holder of the elevated rank.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْهَرَاوَةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْحُجَّةِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْبُرْهَانَ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ السُّلْطَانِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ التَّاجِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمِعْرَاجِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَاكِبَ النَّجِيبِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَاكِبَ الْبُرَاقِ

Salutations and peace be upon you, O owner of the Staff.  
 Salutations and peace be upon you, O owner of proof.  
 Salutations and peace be upon you, O owner of evidence.  
 Salutations and peace be upon you, O possessor of overwhelming means.  
 Salutations and peace be upon you, O possessor of the Crown.  
 Salutations and peace be upon you, O he, who was taken for Mi'raj.  
 Salutations and peace be upon you, O rider of a high-born camel.  
 (an animal representing purity)  
 Salutations and peace be upon you, O rider of Buraaq (a heavenly animal).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُحْتَرِقَ السَّبْعِ الطَّبَاقِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيعُ فِي جَمِيعِ الْأَنَامِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ سَبَّحَ فِي كَفِّهِ الطَّعَامُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ تَوَسَّلَ بِهِ طَيْرُ الْفَلَائِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ سَبَّحَتْ فِي كَفِّهِ الْحَصَاةُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ  
 تَشَفَّعَ إِلَيْهِ الظَّبْيُ بِأَفْصَحِ الْكَلَامِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ كَلَّمَهُ الضَّبُّ فِي مَجْلِسِهِ

Salutations and peace be upon you, O he, who passed through the seven skies.

Salutations and peace be upon you, O Intercessor on behalf of Man.

Salutations and peace be upon you, O he, in whose hand food glorified Allah.

Salutations and peace be upon you, O he, who the wild birds used as a medium to invoke Allah.

Salutations and peace be upon you, O he, in whose hand earth glorified Allah.

Salutations and peace be upon you, O he to whom a deer sought intercession in clear, audible words.

Salutations and peace be upon you, O he to whom a lizard spoke while he was in a gathering of his distinguished companions.

مَعَ أَصْحَابِهِ الْأَعْلَامِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الْبَشِيرُ النَّذِيرُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا السِّرَاجُ الْمُنِيرُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ شَكِيَ إِلَيْهِ الْبَعِيرُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الطَّاهِرُ الْمُطَهَّرُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نُورَ الْأَنْوَارِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ انشَقَّ لَهُ الْقَمَرُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الطَّيِّبُ الْمُطَيَّبُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الرَّسُولُ الْمُقَرَّبُ

Salutations and peace be upon you, O bearer of tidings and warnings.

Salutations and peace be upon you, O radiant lantern.

Salutations and peace be upon you, O he to whom a camel complained.

Salutations and peace be upon you, O sublimely purified.

Salutations and peace be upon you, O light of all lights.

Salutations and peace be upon you, O he for whom the Moon split.

Salutations and peace be upon you, O fragrant, purified one.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الْفَجْرُ السَّاطِعُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّجْمُ الثَّاقِبُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا عُرْوَةَ الْوُثْقَى  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَذِيرَ أَهْلِ الْأَرْضِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيعَ يَوْمِ الْعَرْصِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَاقِيَ النَّاسِ مِنَ الْحَوْضِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ لِوَاءِ الْحَمْدِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُشَمِّرُ عَلَى سَاعِدِ الْجَدِّ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ الْخَاتِمُ

Salutations and peace be upon you, O radiant morning.

Salutations and peace be upon you, O shining star.

Salutations and peace be upon you, O unyielding link.

Salutations and peace be upon you, O warner of the dwellers of earth.

Salutations and peace be upon you, O intercessor on the day of reckoning.

Salutations and peace be upon you, O giver of Kawthar's water.

Salutations and peace be upon you, O bearer of the flag of praise.

Salutations and peace be upon you, O he who roles up his sleeves for hard work.

Salutations and peace be upon you, O final Prophet.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الرَّسُولُ الْخَاتِمُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الْمُصْطَفَى الْقَائِمُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْآيَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الدَّلَالَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْإِشَارَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْكِرَامَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْعَلَامَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْبَيِّنَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُعْجَزَاتِ

Salutations and peace be upon you, O final Messenger.  
 Salutations and peace be upon you, O chosen upright one.  
 Salutations and peace be upon you, O possessor of signs.  
 Salutations and peace be upon you, O possessor of directives.  
 Salutations and peace be upon you, O possessor of guiding gestures.  
 Salutations and peace be upon you, O possessor of miracles.  
 Salutations and peace be upon you, O possessor of proofs.  
 Salutations and peace be upon you, O possessor of great evidence.  
 Salutations and peace be upon you, O performer of miracles.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ خَوَارِقِ الْعَادَاتِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ سَلَّمَتْ عَلَيْهِ الْأَحْجَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ سَجَدَتْ بَيْنَ يَدَيْهِ الْأَشْجَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ تَفَتَّتْ مِنْ نُورِهِ الْأَزْهَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ طَابَتْ بِبَرَكَتِهِ الثَّمَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ فَاضَتْ مِنْ نُورِهِ الْأَنْوَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ بِالصَّلَاةِ عَلَيْهِ تُحَطُّ الْأَوْزَارُ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ بِالصَّلَاةِ عَلَيْهِ تُنَالُ مَنَازِلُ الْأَبْرَارِ

Salutations and peace be upon you, O performer of the extraordinary.

Salutations and peace be upon you, O he whom rocks greeted.

Salutations and peace be upon you, O he in front of whom trees prostrated.

Salutations and peace be upon you, O whose light started all flowers.

Salutations and peace be upon you, O he whose blessings caused fruits to sweeten.

Salutations and peace be upon you, O he whose light made all lights spread.

Salutations and peace be upon you, O one, sending salutations upon whom erases sins.

Salutations and peace be upon you, O one, sending salutations upon



الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ بِالصَّلَاةِ عَلَيْهِ

يُرْحَمُ الْكِبَارُ وَالصِّغَارُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ بِالصَّلَاةِ عَلَيْهِ

نَتَنَعَّمُ فِي هَذِهِ الدَّارِ وَتِلْكَ الدَّارِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ بِالصَّلَاةِ عَلَيْهِ

تُنَالُ رَحْمَةُ الْعَزِيزِ الْغَفَّارِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الْمَنْصُورُ الْمُوَيَّدُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَيُّهَا الْمُخْتَارُ الْمُمَجَّدُ

Salutations and peace be upon you, O one, sending salutations upon whom affords mercy to young and old.

Salutations and peace be upon you, O one, whom, through sending salutations upon, we can gain benefit in this world and the Hereafter.

Salutations and peace be upon you, O one, sending salutations upon whom, the mercy of the Supreme Forgiver can be attained.

Salutations and peace be upon you, O he who is aided and supported.

Salutations and peace be upon you, O chosen, glorified one.

الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ  
يَا سَيِّدَنَا وَمَوْلَانَا مُحَمَّدُ  
الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ  
وَعَلَى آلِكَ وَصَحْبِكَ أَجْمَعِينَ

Salutations and peace be upon you,  
O Muhammad, our leader and master.  
Salutations and peace be upon you  
and all your family and companions.

## Notes

A series of 20 horizontal dotted lines for writing notes, arranged in a vertical column within a rounded rectangular frame.

A large rounded rectangular box with a black border, containing 20 horizontal dotted lines for writing. The lines are evenly spaced and extend across the width of the box. The top and bottom corners of the box are rounded.