



Guide Book



Hajj & Ziyaarat



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PREFACE

The idea of rendering this book into English struck my mind, when one day, I met Maulana Anwar Ahmad Amjadi Sahab, the owner of the Kutub Khana Amjadia and the son of the author. He expressed his wish to get the books written by his father translated into English. One of the books, " Hajj wa Ziyaarat" deals with the regulations and rituals governing Hajj and Ziyaarat (visit to the two holy sanctuaries at Makkah and Madinah) and serves as a guide to the pilgrims. This meeting coincided with the auspicious occasion of Mrs. and Mr. Mohammad Hasnain Barkati's departure for performing the sacred duty of Hajj and Umrah in 2005. I agreed to take up the task with the hope that Mr. Barkati would provide me with valuable inputs to update this book in the light of the recent developments when he was back at home and he did so.

Though the book was written many years ago, no marked changes have occurred during the recent years except the ones regarding the details dealing with the populations and physical facets of the cities and the means of the journey. The rules and regulations

governing Hajj and Ziyaarah are the same as the Islamic Shariah has laid them down. Therefore, it was decided to retain the original text and add up an appendix dealing with the recent developments.

One of the striking developments can be seen in the means of transportation. Now, people prefer to travel by aeroplanes while earlier they used to follow the sea-routes. A Haaji can get detailed information about the journey from the Hajj Committees and Travel Agencies providing services in different parts of the country. However, according to Mr. Hasnain Barkati, a Haaji is advised not to travel in the lower classes/categories only to look for a little financial gains at the cost of many difficulties. Even if he does so, he will miss many facilities that may help him perform the rituals of Hajj and Ziyaarah easily and smoothly. He will also be provided accommodation at a place away from the Holy Ka'bah in Makkah and the Green Dome in Madinah.

It is also better for a Haaji to travel in groups, particularly in the company of an Aalim, who will be of great help in telling him about the procedures of Hajj and Ziyaarah. Before going on this journey, a Haaji should consult a person who has performed the sacred duty of Hajj and Umrah. He will be able to tell

him in details about the things that a Haaji will need during his journey, and his experience may serve as the best guide.

This journey should be of purely religious and spiritual nature as the purpose of Hajj and Ziyaarah demands unflinching sincerity and devotion to Allah, the Exalted. He is aware of our all intentions and desires that always try to take roots in our hearts. Therefore, we must submit ourselves to His will with full dedication. We must struggle to earn Allah's favor and mercy. That is all we need to seek from this blessed journey. We should ignore material gains and physical comfort for the sake of divine blessings and spiritual rewards.

The best way to obtain the divine blessings and real fruits of Hajj and Ziyaarah is that we should forget ourselves while we are in Makkah Mukarramah and Madinah Munawwarah and ponder over the signs of Allah's Omnipotence and Omnipresence. This will help us come closer to Allah's mercy and kindness. While we are in Madinah Munawwarah, we should think of the qualities of the Holy Prophet whom Allah had sent to this world for the guidance of mankind and the services of the Sahaba-e-Kiraam who devoted their all to the noble cause of early Islam. Thus, we will be

transported into the ideal and glorious period of the Holy Prophet and the Sahaba-e-Kiraam.

I would like to express my thanks to Mr. Mohammad Hasnain Barkati, Maulana Anwar Ahmad Amjadi, Maulana Mohammad Hanif Khan Rizvi and my friends for their help and support.

I request all the readers, specially the Haajis to remember me, my parents, relatives, friends, the owner of Kutub Khana Amjadia and all other Muslims in the holy precincts of the Haramain Shareefain.

May Allah accept this humble effort!



Mohammad Sajjad Alam Rizvi

DEDICATION

To

Shaikhul Mashaikh Sho'aibul Aulia Hazrat Shah Muhammad Yaar Ali (May his soul rest at peace!), the founder of Madrasa Faizur Rasul, who never missed the first Takbeer of the daily congregational Prayers for forty one years!

Jalaaluddin Ahmad Amjadi

FOREWARD

All praise is due to Allah. Peace be upon His Beloved Prophet!

During my pilgrimage to the *Haramain* (the two sacred sanctuaries in Makkah and Madinah) in 1976, I felt the acute need of a book that would deal with the rites, rituals and regulations governing Hajj and Ziyyarat and would serve as a guide to the pilgrims in performing the sacred duty of Hajj and Umrah in the wake of the recent developments that have occurred in course of time.

Alhamdu Lillaahi, I completed writing the book within a few days when I was back at home.

If the pilgrims go through this book two or three times before undertaking the journey for Hajj and then consult it as per need, they will be able to perform the rites and rituals of Hajj in complete accordance with the Shariah (Islamic Laws). Thus they will be able to achieve the objectives of and get the blessings from their visit to the Holy Ka'bah and the Green Dome.

I implore to Allah, the Exalted to grant popularity

to this book and make it a guide for the pilgrims
and a treasure for me in the Hereafter.

JALAALUDDIN AHMAD AMJADI

14th Rajab al-Murajjab 1397 A.H.

2nd July 1977 A.D.



JANNATI KAUN?

THE ARABIAN PENINSULA

The Arabian Peninsula is situated to the south west of the Asian Continent. Since it is surrounded by the seas and the Euphrates on three sides, it is named as a peninsula. The Red Sea is to the west of the peninsula, while Jordan, Iraq and Kuwait are situated in the north. The Arabian Gulf, Qatar and Oman lie in the east while Yemen and the Arabian South are in the south.

The famous city in this country is Makkah Mu'azzamah where the Holy Prophet, Muhammad (Peace be upon him!) was born on 12th Rabi'ul Awwal / 20th of April 570 A.D. 7555 years after Hazrat Adam (Peace be upon him!). The Holy Ka'bah too is situated in this very city. Safa and Marwah are near the Holy Ka'bah while Mina, Muzdalfah and Arafah are in the east of Makkah within fifteen kilometres. All these are the important places where most of the rituals and rites of Hajj are performed.

There is another city, about 320 kilometres away in

the north of Makkah. It is Madinah Tayyibah where the Hallowed Tomb of the Holy Prophet (Peace be upon him!) is situated.

Besides these two Harams (the sacred sanctuary at Makkah and the sacred sanctuary at Madinah), there are some other important places such as Badr, Uhud, Khaibar, Fidak, Hunaian, Ta'if and Tabook. Madyan, the holy city of Prophet Shoaib (Peace be upon him!) too is situated near Tabook at the coast of the Red Sea. The total area under the present Saudi Government is about 2250000 square kilometers. The population is between eighty lakhs and one crore. The major source of income of the government is petrol and crude oil. The discovery of petrol has brought about great prosperity in the country. Several quarries of gold, silver, copper, lead, nickel, aluminum, etc. have also been discovered. A mine of marble has also been found out near Jeddah. This very marble has been used in the new construction of the Masjid al-Haraam and Majid al-Nabawi. The walls of Safa and Marwah have been tiled with this marble. The Mataaf and Mas'a too have been paved with the marble, mined from here.

Earlier, there was shortage of water in this country.

But now wells have been dug out at several places where clean and fresh water is available to drink. Several lavatories have been built around the Masjid al-Haraam. Here, people can wash up, bathe and do cleaning after natural evacuation. Furthermore, the Municipal Corporation of Makkah has made special arrangements for water, free of cost. However, generally there is shortage of water in the houses.

This is not an agriculturist country. A few years ago, people have started growing vegetables, wheat, maize, pulse, millet, etc. at some places in the country. Madinah Munawwarh abounds in nice dates while Ta'if is famous for its fruits.

INCUMBENCY OF HAJJ

Like Prayer, Fasting and Zakaat, Hajj is an important obligation and the fifth pillar of Islam. Worship in Islam is of two kinds: physical, like the Prayer and Fasting, and monetary, like giving of charity and Zakaat, etc. Hajj combines both: it is a physical as well as a monetary worship that a pilgrim performs only for the sake of Allah's approval and pleasure. Hajj is an imperative duty which is Fardh (incumbent) once in a lifetime on every Muslim, who fulfils all the essential conditions of incumbency of Hajj. They are Islam, sanity, maturity, freedom, the ability to afford the expenses, health and security on the way. The Holy Qur'an has explained:

"Allah has, therefore, a right on the people that the one, who can afford to reach the House, should perform Hajj there: and the one who disobeys (this Commandment) should know that Allah is All-Sufficient and does not stand in need of any creature of the worlds."

(The Holy Qur'an, 3:97).

The Holy Prophet has exhorted his followers in many ways to go and perform Hajj. He has said:

The person who comes on pilgrimage to the House of Allah, then neither commits an indecent sexual act, nor indulges in any disobedience to Allah, will return home as pure (of sins) as he was on the day his mother bore him.

(Bukhaari, Muslim)

The Pilgrim will intercede for four hundred persons of his family and will be pure of his sins as he was on the day his mother bore him.

(Bazzar)

The person who is not stopped by a tyrant, or need or disease from performing the Hajj, and still does not perform it, he may die a Jew or Christian.

(Daarmi)

As it is Wajib (obligatory) for every Muslim to learn the regulations and injunctions regarding Prayer and for the *Malik-i-Nisab* or *Sahib-i-Nisab* (the possessor of the minimum amount of wealth or property on which Zakaat becomes payable) to learn the basic regulations prescribed for paying Zakaat, it is also necessary for the person intending to discharge the sacred duty of Hajj to have a good

knowledge about the rites and rituals of Hajj that a pilgrim is supposed to perform during the appointed days of Hajj so that he may perform it according to the Shariah.

First of all, the Haaji must have the right Niyyat (intention). He should have the intention to perform Hajj only to discharge the sacred duty and to earn the pleasure and approval of Allah, the Exalted and His Beloved Prophet. He should not have the intention of being called a "Haaji" or of any worldly desires such as excursion or trade.

Deeds are determined by motives.

JANNATI KAUN? (Bukhaari, Muslim)

KINDS OF HAJJ

There are three kinds of Hajj. Each has separate regulations governing it.

Hajj Qiraan,

Hajj Ifraad,

Hajj Tamattu'.

The most meritorious of them is Qiraan, then Tamattu' and then comes Ifraad.

HAJJ QIRAAN

This is to accomplish Hajj and Umrah together with the same Ihraam. The pilgrim, called Qaarin, enters the state of Ihraam with the intention of performing both Hajj and Umrah in the same state. He should make the Niyyat of Qiraan in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ - فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

*Allaahumma Inni Ureedul Hajja wal Umrata -Fa
Yassir Humaa Lee wa Taqabbal Humaa Minni.*

(O Allah! I intend to perform both Hajj and Umrah.

Therefore, make them easy for me and accept them from me.)

The Qaarin observes the Tawaaf of Umrah with *Ramal* and *Idtiba'*. (*Ramal* is to move at a swift pace in order to display physical strength and vigour in the first three circuits of the Tawaaf. *Idtiba'* is to throw the upper unsewn garment across the body in such a manner as to leave the right arm and shoulder bare during Tawaaf.) After completing the Tawaaf of the Holy Ka'bah, he observes Sa'ee, which requires the pilgrim to run between Mount Safaa and Mount Marwah and he completes seven trips in the same way. (These two mounts are situated to the south and north of the Ka'bah respectively.) Thus he completes one part of his Qiraan. But still he neither shaves or clips his hair nor puts off his Ihraam dress. Rather he performs the Tawaaf of Arrival which is to be observed before halting at Arafah.

If the Qaarin wants to observe the Sa'ee of Tawaaf-i-Ziyaarat, he will have to perform *Ramal* and *Idtiba'* in the Tawaaf of Arrival also. If not so, he will need not perform *Ramal* and *Idtiba'* because these two are performed only in a Tawaaf which is followed by a Sa'ee.

The Qaarin stays at Makkah in the state of Ihraam after the conclusion of Umrah and the Tawaaf of Arrival. He should observe as much Nafal (Voluntary) Tawaaf as he can during his stay at Makkah. Then, on the 8th of Zil-Hajj, he performs all the rites and rituals of Hajj related to Mina, Arafah, Muzdalfah and Rami.

Then after sacrificing the animal (qurbaani) he shaves or clips his hair and puts off his Ihraam dress. After this, he goes back to Makkah and performs the Tawaaf of Visit. Hajj Qiraan is performed in the way mentioned above.

***NOTE:** The Qaarin may change the Ihraam sheet in the state of Ihraam, if he wants to do so due to some reasons.*

HAJJ TAMATTU'

This implies performing Hajj and Umrah together (in the same season) with separate Ihraams. The person performing this Hajj is known as Mutamatti'. He puts on the Ihraam dress at the Miqaat (The point or place where Ihraam is put on.) with the intention of Umrah. He should make up the intention (Niyyat) of Umrah in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ - فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي -

Allaahumma Inni Ureedul Umrata-Fa Yassir Haa Lee wa Taqabbal Haa Minni.

(O Allah! I intend to perform Umrah. Therefore, make it easy for me and accept it from me.)

At his arrival at Makkah, he performs the Tawaaf of Umrah with Ramal and Idtibaa'. After this, he shaves or clips his hair and puts off the Ihraam dress. Thus he completes his Umrah. Then, he stays at Makkah and takes advantage of all that was forbidden in the state of Ihraam. He should observe as much Nafal Tawaaf as he can during his stay at Makkah. Then on 8th of Zil-Hajj, he resumes the Ihraam with the intention of performing Hajj and observes all the rites and rituals related to Hajj in the appointed days. Thereafter, he offers sacrifice, shaves or clips his hair and puts off his Ihraam dress. After this, he observes the Tawaaf of Visit. Hajj Tamattu' is performed in the way mentioned above.

HAJJ IFRAAD

This is a simple Hajj without Umrah. The pilgrim, called Mufrid, enters the state of Ihraam at the

Miqaat with the intention of performing Hajj only. Then he says the Niyyat of Hajj in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ - فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي -

Allaahumma Inni Ureedul Hajja- Fa Yassir Hu Lce wa Taqabbal Hu Minni.

(O Allah! I intend to perform the Hajj. Therefore, make it easy for me and accept it from me.)

The Mufrid reaches Makkah and performs the Tawaaf of Arrival with Ramal and Idtibaa'. After this, he observes Sa'ee but he neither shaves or clips his hair nor puts off his Ihraam dress. He stays at Makkah in the state of Ihraam and performs as much Nafal Tawaaf as he can. Then on the 8th of Zil-Hajj, he begins to accomplish all the Hajj rites in the same Ihraam. It is *Mustahab* (desirable) for him to offer a sacrifice, however, he is under no obligation to offer it. Then, he shaves or clips his hair and puts off his Ihram dress. After this, he performs the Tawaaf of Visit. This is the way how Hajj Ifraad is performed.

PREPARATION

You should keep the following things in your mind before undertaking the journey for Hajj. If you are an Aalim, you should take the necessary books of Fiqh (Islamic Jurisprudence) with you. If you are not an Aalim, you should accompany a religious-minded Sunni *Sahihul Aqeedah* (a person having sound religious beliefs) Aalim. If it is not possible, keep *Bahaar-i-Shariat* vol. 6 (a book on Hanafi Fiqh) and this book (*Hajj and Ziyaarat*) with you. They will help you a lot in performing the rites and rituals of Hajj. But avoid accompanying a *Bad Aqeedah* (a person having wrong religious beliefs) person. If a person wants to accompany you in this journey, allow him only after thorough investigation because sometimes the wrong and materialist persons may create troubles for you. The women, even if they are too old, are not allowed to proceed on Hajj unless they are accompanied by their husbands or a *Mahrim* male, (a near relative who cannot get married to them) who should be sane, mature, religious-minded and reliable. If they go on Hajj without them, they will earn sins at every step.

You should consult an experienced person for the provisions and luggage that you will need during your journey. However, you are advised to take enough clothes, if possible, two sets of polyster or linen clothes which are easy to wash, woollen clothes if you are traveling in the winter season, a bed (in keeping with the weather), two sets of Ihraam dress as you may need to change your Ihraam dress due to some reason, a towel of Ihraam for winter, a knife, a pack needle for stitching sack-clothes, rope, thread, a needle. It is good for you to keep some patent medicines for cough, fever, flue, cold, dysentery, indigestion, etc. You should also keep a jug, a bucket, a stove, a small pot, and porcelain cups for drinking tea, a spittoon as you will need it when feeling nauseating in the ship and a torch also.

You should keep provisions such as flour, wheat, rice, pulse, potato, ghee, powder spices, garlic, onions, etc. as per your need. Do not take too much flour with you lest it should get rotten. Make sure to take lentils (a kind of pulse) which cooks well and fast.

You should keep all these things in a box or trunk which must bear your name and full address. The

box or trunk should be strong as the ships are unloaded by cranes and the coolies throw away the luggage at Jeddah.

NOTE: *It is not at all necessary to take all these things or eatables with you as every thing is now easily available in Arabia. The prices also are almost the same. Try to avoid a comfortable standard of living during this journey. To the humble and devout servants of Allah, the Exalted, who regard the pilgrimage to be a journey of love and endeavour and are ready to endure any hardship, many of the things listed above will seem unnecessary burden. The advice for every pilgrim is that he/she should take as lighter luggage with him / her as he/she can. He / she must consult a person who has performed Hajj and Umrah to know about the things he / she will need during his / her stay at Makkah and Madinah.*

DEPARTURE

If you are in debt, you should pay it back before your departure. If you have transgressed against the rights of others, you should make it sure to settle the accounts with them. In other words, you should

give to them what is their due or apologize to them with an open heart and obtain their pardon. You should also pay Zakaat, etc. if they have not been paid before. Undertake the journey with Halaal money that you have earned justly and fairly. Perform true repentance, renouncing sins and making resolution not to commit them again in your life. Meet your relatives and friends and ask them to forgive you. Now, it is their duty to forgive you with open hearts.

At the time of departure, you should perform four Rak'ahs of Nafal Prayers with due reverence and concentration. It is better to recite after the Surah Al-Faatiha, the Surah, Al-Kaafiroon in the first Rak'ah, the Surah, Al-Ikhlaas in the second Rak'ah, the Surah, Al-Tawwuz in the third Rak'ah and the Surah, Al-Naas in the fourth Rak'ah. After this, you should make the following supplication:

اللَّهُمَّ بِكَ انْتَشَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ
وَعَلَيْكَ تَوَكَّلْتُ، اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي۔ اللَّهُمَّ
اَكْفِنِي مَا أَهْمَنِي وَمَا لَا أَهْتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ
مِنْنِي۔ عَزَّ جَارُكَ وَلَا إِلَهَ غَيْرُكَ۔ اللَّهُمَّ زَوِّدْنِي التَّقْوَى
وَاعْفِرْ لِي ذُنُوبِي وَوَجِّهْنِي إِلَى الْخَيْرِ أَيْنَمَا تَوَجَّهْتُ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ
وَالْحَوَرِ بَعْدَ الْكُورِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ
وَالْوَلَدِ.

*Allaahumma Bikan tashartu wa Ilaika Tawajjahtu
wa Bika I'tasamtu wa Alaika Tawkkaltu.
Allaahumma Anta Siqatee wa Anta Rijaa'ee.
Allaahumma Ikfini Maa Ahammanee wa Maa Laa
Ahtammu bihee wa Maa Anta A'lamu Bihee Minni.
'Azza Jaaruka wa Laa Ilaaha Ghairuka.
Allaahumma Zawwidneet Taqwa wa Ighfirlee
Zunoobee wa Wajjihni Ilal Khairi Ainama
Tawajjahtu. Allaahumma Inni 'Auzu Bika Min
Wa'saais Safari wa Kaa'batil Munqalabi wal
Haure Ba'dal Kauri wa Su'il Manzari fil Ahli wal
Maali wal Waladi.*

(O Allah! I came out with Your help; headed towards You; sought shelter with You; depended upon You. O Allah! You are my help and hope. O Allah! Suffice me from what I am worried about and from what I am not worried about. The person who takes shelter with You is the honoured one. There is none worthy of worship but You. O Allah! Grant me Taqwa (piety), forgive me my sins, guide

me to what is good wherever I head to. O Allah! I take shelter with You from the fatigue of the journey, the evil of the return journey, difficulty after comfort, and any evil in my family, children and property.)

If you are unable to recite this Arabic supplication, you may utter the meanings in your own language.

It is better to give something in charity before and after leaving your house. While coming out of the door of your house, make the following supplication:

بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَظْلِمَ أَوْ أَظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ -

Bismillaahi wa Billaahi wa Tawakkaltu 'Alal Laahi wa Laa Haula wa Laa Quwwata Illa Billahi. Allaahumma Inni 'Auzu Bika Min An Adhilla Auw Udhalla Auw Azlima Auw Uzlam Auw Ajhala Auw Ujhala 'Alaiya.

(In the name of Allah, I relied upon Allah; There is no power and no strength save in Allah. O Allah! I take shelter with You from either going astray or

being led astray, from either oppressing others or being oppressed; from stupidity, either showing to others or being shown to me by others.)

Then, you should go to the mosque in your locality to perform two Rak'ahs of Nafal Prayers. After this, you should leave for the station or the port. While saying good-bye to the people you should make this supplication:

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا يُضِيعُ وَدَائِعَهُ۔

Astaudi'ukumul Laaha al Lazi Laa Yudhe'u Wadaa'iahu.

(I entrust all of you to Allah Who does not spoils His trusts.) **JANNATI KAUN?**

The people should recite the following supplication in reply:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ۔

Astau'idukal Laaha Deenaka wa Amaanataka wa Khawaatima 'Amalika.

(I entrust your religion, safety and the results of your deeds to Allah.)

While boarding a bus, a car or a train, make this supplication:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ -

Subhaanal Lazee Sakh-khara Lanaa Haaza wa Maa Kunnaa Lahu Muqrineena wa Innaa Ila Rabbinaa Lamunqaliboon.

(Glory to Him Who has subjugated these to our {use}, for we could never be able to do it. Verily, We will have to return only to our Lord!)

You should recite this supplication when you embark on the ship:

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَاهَا - إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ -

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Bismillaahi Majreehaa wa Mursaahaa Inna Rabbee Laghafoorur Raheem.

(In the name of Allah, whether it moves or it is at rest! Verily my Lord is the Most Forgiving, the Most Merciful.)

As soon as you board the ship, occupy your seat; always remember the seat number, and ask the coolie to put your luggage in a corner so that it may not cause inconvenience to other pilgrims.

THE PRAYER DURING THE JOURNEY

After coming out of your native place, you will have to perform *Qasr* (short) Prayers if Bombay, Delhi or Karachi is 57, $\frac{3}{8}$ miles, that is, about 92 kilometers away. *Qasr* (short) Prayers mean that you will have to offer only two Rak'ahs out of four Rak'ahs in the Fardh Prayers of Zuhar, 'Asr and 'Isha.

If you offer all the four Rak'ahs of the above-said Fardh Prayers during your journey, you will be deemed as having committed sins.

(Durr-e-Mukhtaar, Bahr al-Ra'iq)

There is no *Qasr* in Fajr, Maghrib and Witr Prayers and in the Sunnah Prayers as well. If possible, you should perform all the Rak'ahs of the Sunnah Prayers.

If you intend to stay in Bombay or Karachi for less than fifteen days, you will have to observe *Qasr* there and in the ship also. However, if Bombay or Karachi is at a distance of less than 92 kilometres from your native place or you intend to stay there

for more than fifteen days, you will have not to observe Qasr as long as the ship remains at the shore. But when the ship leaves the shore, you will have to observe Qasr, in the ship, at Jeddah and in Makkah if you intend to travel to Madinah with fifteen days after your arrival at Makkah, on the way to Madinah and in Madinah also because the pilgrims are not usually allowed to stay in Madinah for more than fifteen days. However, if you enter Madinah, with the intent of staying there for more than fifteen days, you will not have to observe Qasr. On your way back to Makkah from Madinah, or to Jeddah from Makkah , at your arrival at Jeddah, you will have to observe Qasr. If you enter Makkah at a time when only less than fifteen days are left before the commencement of the appointed days of Hajj, you will have to observe Qasr at Makkah in these days and at Mina, Arafah and Muzdalfah in the appointed days of Hajj also.

(Badaa'eus Sanaa'e, Bahr al-Ra'iq,
Fatawa-e-Alamgiri, Raddul Muhtar)

NOTE: *Qasr is allowend when a Musaaafir (traveler) performs the Prayers individually, or leads others in the Prayers or offers the Prayes behind a Musafir Imam. But if he offers Prayers*

behind a Muqeem (resident/not a traveler) Imam, he will not observe Qasr. If a Muqeem offers Prayers behind a Musaaafir Imam, he (the Muqeem) will have to complete the remaining two Rak'ahs after the Imam turns his face in Salaam. He needs not recite in these two Rak'ahs, instead he should stand quietly and silently for the time in which he can recite the Surah, Al-Faatiha.

It is not allowed to offer Prayers behind a Faasiq-i-Mu'lin (a sinful person who commits sins openly and publicly) or a clean shaved person or a person with a beard less than handful.

It is also not allowed to offer Prayers behind a blasphemous person whose blasphemy has reached upto the point of Kufr (infidelity) like the Rafzis and those who deny the possibility of Shaf'at (intercession) and Ru'yat-e-Baari Ta'aala (the divine manifestation of Allah, the Exalted on the Day of Judgment). It is strictly forbidden to offer Prayers behind the so-called Muslims who pretend to be the followers of the Sunnah of the Holy Prophet, but do not believe in some of the essentials of the Deen (religion), and either show insolence to Allah and His Prophet or considers those persons who show insolence to Allah

and His Prophet as Muslims.

It is forbidden to perform Jum'ah Prayer on the way. Even if you perform it, you will not be considered to have discharged the duty of the Zuhr Prayer, that is, you will have to offer the Zuhr Prayer also.

It has been said in Hidayah:

Jum'ah is not allowed but in a city that gathers the people or in the Musalla (Eidgah) of the city. It is not allowed in villages because the Holy Prophet has said, that there is no Jum'ah, Tashreeq, Eidul Fitr Prayer or Eidul Dhuha Prayer but in a Misr-e-Jaam'e (a city that assembles the people).

Under this very passage, it has been explained in Fat-hul-Qadeer:

The writer has recorded it as a Ma'roof Hadith but Ibn-e-Abi Shaibah has reported it as a Mauqoof Hadith on the authority of Ali, that 'There is no Jum'ah, Tashreeq, Fitr Prayer or Dhuha Prayer but only in a Misr-e-Jaam'e (a city that gathers the people) or in a big city.' Ibn-e-Hazam has considered it as a Sahih Hadith.

HAJJ TAMUTTU' IN DETAILS

Hajj Tamattu' is the easiest of all the three kinds of Hajj. Therefore, most of the pilgrims prefer to perform the Hajj Tamattu'.

MIQAAT

A *Miqaat* is a fixed place or point beyond which it is not permissible for any person to proceed towards Makkah for any purpose whatsoever without putting on the Ihraam dress. There are different Miqaats (places or points) for the people approaching Makkah from different directions and routes.

ZUL-HULAIFAH: This is the Miqaat for the people coming to Makkah from Madinah and those who approach Makkah via that route. These days, this place is known by the name of Be'r-e-Ali also.

ZAAT IRQ: This place is the the Miqaat for the poeple coming from the direction of Iraq.

JUHFAH OR RABIGH: This place is the Miqaat for the people coming from the sides of Syria and Egypt.

QARN: This place is the Miqaat for the people of Najd and those coming from that side.

YALAMLAM: This Miqaat is meant for the people coming from Yemen and other southern and eastern countries. It is also the Miqaat for the people of India and Pakistan.

The Haajis traveling in ships/via sea-routes need not perform any particular rituals until they reach Yalamlam. During this period, they should read the books dealing with the rituals and formalities related to Hajj. They should spend most of their time in invoking Darood Shareef (blessings) upon the Holy Prophet, reciting the Holy Qur'an and seeking Allah's forgiveness through sincere repentance.

Yalamlam is not seen from the sea-route as it is far away. It is about 100 kilometers away from Makkah. The ships reach the point next to Yalamlam, generally on the 6th or 7th day after their departure from Bombay or Karachi. The ship

will begin to hum with activity before it crosses that point. An announcement is also made by the crew of the ship so that the people may get ready to don the Ihraam dress. The ship touches the port of Jeddah in six or seven hours after crossing Yalamlam.

THE IHRAAM FOR MEN

Donning the Ihraam dress with the specific intention of performing Hajj and reciting Talbiyah are termed Ihraam. Before entering the state of Ihraam for the sake of performing Hajj, it is desirable to have the hair cut. If you find time, have a haircut and shave off the pubic hair and that of the armpits. After that, brush up your teeth with a Miswaak and take a bath. (It should be noted that these things are not obligatory for the wrapping up of the Ihraam dress but only preferable.) If you are unable to have a bath, perform the Wadhu, which alone is necessary for the rituals and then put on the Ihraam clothes.

Put off the sewn clothes and socks. Then, put one sheet of white seamless cloth like a loin cloth and the other like a shoulder-cover. Some people

observe the Idtibaa' (put the sheet under the right armpit and put the two borders of the sheet on their *left shoulder*) at this very place. This practice is against the Sunnah. (Bahaar-e-Shariat)

It is Sunnah to apply perfume on the body and clothes. But there should be no sign of perfume on the Ihraam dress. Then if it is not a Makrooh time, offer two Rak'ahs of Prayers with the intention of Ihraam earnestly and reverentially, with your head covered. It is better to recite after the Surah Al-Fatiha, the Surah, Al-Kafiroon in the first Rak'ah and the Surah, Al-Ikhlās in the second Rak'ah. At the termination of the Prayer, when you turn your face to your right and left, pull down the sheet from the head. Then, sitting at the same place, make up your Niyyat (intention) for the Umrah in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ - فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي -

Allaahumma Inni Ureedul Umrata- Fa Yassirhaa Lee Wa Taqabbalha Minni.

(O Allah! I intend to perform the Umrah. Therefore, make it easy for me and accept it from me.)

Niyyat implies invoking the right intention in one's

heart. It will suffice a person to have his intention in his heart, even if he does not utter it with his mouth. The person, who has put on the Ihraam dress, must not cover his head as it is forbidden to cover the head in the state of Ihraam.

TALBIYAH

Talbiyah means the proclamation of following words which an intending pilgrim had to pronounce after having made up his intention to perform the Hajj.

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

Labbaika, Allaahumma, Labbaika. Labbaika Laa Shareeka-laka, Labbaika. Innal-Hamda wan-Ni'mata Laka, wal-Mulka Laka, Laa Shrika Laka!

(Here I am, O Allah! Here I am in Your presence! You have no partner; I am here! All praise is due to You alone; You alone can bless; You alone are the Sovereign, and You have no partner!)

The Haaji should repeat Talbiyah three times whenever he pronounces it. Then after invoking

Darood Shareef upon the Holy Prophet (Peace be upon him!), he should make the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ
وَالنَّارِ-

*Allaahumma Inni As'aluka Ridhaka Wal-Jannata
Wa A'uzu Bika Min Ghadhabika Wan Naari.*

(O Allah! I implore You for Your pleasure and the Paradise, and I seek the refuge of Your mercy from Your wrath and the Fire of the Hell.)

The person who wants to proceed to Madinah first, needs not put on the Ihraam dress at Yalamlam. He should don it at Be'r-e-Ali, the Miqaat for the people of Madinah. Now-a-days people put on the Ihraam dress at Madinah itself as the bus generally does not stop at Be'r-e-Ali.

The pilgrims coming by plane, should put on the Ihraam dress, before going to the airport as he will not find time enough to put on the Ihraam dress according to the Sunnah on his way to the airport.

REGULATIONS RELATED TO TALBIYAH

It is imperative to pronounce the Talbiyah once for the Ihraam and Sunnah to pronounce it more than once. If a person pronounces phrases such as,

سُبْحَانَ اللَّهِ or الْحَمْدُ لِلَّهِ or لَا إِلَهَ إِلَّا اللَّهُ

Subhaanallaah, or *Alhamdu Lilalaahi* or *Laa Ilaaha Illallaahu* instead of the above-cited words of Talbiyah, he will enter the state of Ihraam, but the Sunnah is to pronounce the above-mentioned words.

Niyyat is a Shart (condition) for pronouncing the *Talbiyah* for Ihraam, that is, if a person pronounces the *Talbiyah* without intention, he will not enter the state of Ihraam. In the same way, *Niyyat* alone is not sufficient without the *Talbiyah* or phrases that may substitute the *Talbiyah*.

One should continue repeating the *Talbiyah* after entering Ihraam, after every Fardh Prayer, while walking or sitting or meeting people, with or without Wadhu in a voice neither too high nor too low. It is Mustahab (desirable) to repeat the *Talbiyah* three times whenever it is pronounced.

One should not make any change in the words of *Talbiyah* mentioned above. It is undesirable to talk to or greet a person who is pronouncing the *Talbiyah*.

THE IHRAAM FOR WOMEN

Women too should brush up their teeth with a *Miswak* and have a bath. The women, discharging the menses or those having the bleeding after childbirth, too should have a bath. If they are unable to have a bath because of one reason or the other, they should perform *Wadhu*. The *Ihraam* dress for women is the stitched clothes. The women, who are not having menses or the bleeding after childbirth, should perform two *Rak'ahs* of *Nafal Salaat* (Voluntary Prayer), make up their intention for *Umrah*, pronounce the *Talbiyah* and make the above-mentioned *Du'a* (supplication). They, however, should not raise their voices very high in pronouncing the words of the *Talbiyah* rather they are supposed to say them in a voice that only they themselves can hear. The women, who are having menses or the bleeding after childbirth, should not perform the two *Rak'ahs* of the *Nafal Prayer*.

It is permissible for the women to cover the head with a sheet or otherwise if need be. Rather, it is Fardh (imperative) for them to cover their heads while performing Prayers or coming face-to-face with the Ghair Mahrim (the men who can get married to them). They can also put a cloth-bag on their heads. It is Haraam (forbidden) for the women to conceal their faces with cloth. However, if they come face-to-face with Ghair Mahrim, they should hide their faces behind a fan or something else in such a way that it does not touch their faces. They can put on gloves, socks and stitched clothes. The other regulations relating to the Ihraam for the women are the same as those for the men.

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IHRAAM FOR THE CHILDREN

If the child is sensible, he / she himself / herself will put on the Ihraam dress and perform the rites and rituals related to Hajj. If not so, his / her Wali (guardian) will make him / her wear the Ihraam dress and remove the stitched clothes from his / her body. It should be noted that Hajj is not Fardh (imperative) for the children. Therefore, if they do not perform all the rituals or some of them, no Qaza or Jaza (compensation) will be imposed upon either the children or their Wali (guardian).

FORBIDDEN THINGS IN THE STATE OF IHRAAM

To indulge in sexual acts, amorous talks, hugging and kissing lustfully etc, even with one's own wife.

To use obscene and abusive language.

To involve oneself in the disobedience of Allah and other sinful things as they now are more strictly Haraam (forbidden) than earlier.

To wrangle and quarrel with others. (However it is permissible, rather sometimes, Fardh or Wajib to quarrel or fight for the sake of Deen (religion)).

To hunt wild animals or birds or to help others in any way for hunting them.

To break the eggs of the wild animals or birds, to pull out their feathers or to break their wings.

To cook, to fry, to sell, and to eat the meat or eggs of these wild animals and birds.

To shave one's or others' heads.

To pare one's or others' nails or rub them clean by means of a stone or something else.

To remove the hair from any part of the body by any means.

To cover the head or face with cloths or something else. (The women, however, may conceal their heads and face with a sheet or otherwise if need be.)

To put a bundle of cloths on the head.

To put on socks, gloves or sewn clothes.

To put on a turban on one's head.

To wear shoes that enclose the elevated bone in the middle of the upper part of the foot.

To eat scented things like musk, saffron, nutmeg bark, clove, cardamom, cinnamon, dry ginger etc.

To use perfume or perfumed oil or apply olive or sesamum oil, even if they have no scent, on the body or the hair. JANNATI KAUN?

To kill or remove lice from the body.

All these acts are considered as Haraam (forbidden) in the state of Ihraam.

THE UNDESIRABLE THINGS IN THE STATE OF IHRAAM

To remove dirt or scum from the body.

To wash one's hair or body with a soap or something without perfume.

To comb one's hair.

To scratch one's head in such a manner as may make the hair break or the lice fall.

To use perfumed tooth paste or tooth powder.

To eat sweet smelling fruits and smell the scent intentionally, even if they are sweet smelling fruits or leaves such as lemons, oranges, mint etc.

To go inside the Ghilaaf-e-Ka'bah (the curtain of the Holy Ka'bah) in such a way that it touches the face or the head.

To cover any part of the face such as nose and mouth with cloth.

To wear darned or stitched cloths.

To lie down upside down, putting one's face on the pillow.

To tie a Taweez (amulet or talisman) on the arm or neck even if it is put in an unstitched cloth.

To put a bandage, without any genuine reason, on any part of the body other than the head and face.

To do one's make-up.

To wrap the neck with a sheet and tie a knot on it.

To join one end of the sheet or Lungi (coloured sheet meant to cover the lower part of the body) with the other end with a needle or pin and tie a knot on it.

To wear a Lungi and tighten it with a belt or waist-band.

All the above-mentioned acts are considered as Makrooh (undesirable) in the state of Ihraam.

THE PERMISSIBLE THINGS IN THE STATE OF IHRAAM

To tuck up the sides of the sheet into the loin-cloth (Lungi).

To keep a purse for keeping money on one's waist..

To keep weapon on one's body.

To have a bath without rubbing the body or dive into the water.

To wash clothes but not to kill the lice.

To brush up the teeth with a Miswak.

To have rest in a shady place or use an umbrella.

To put on a ring.

To apply antimony to the eyes, but it should not have a sweet smell.

To pull out the teeth.

To remove a broken nail.

To break or burst a sore or inflammation.

To have circumcision.

To remove any hair from the eyes.

To scratch the head or body, taking care that the hair is not removed, or lice, if any, do not fall off.

To let the sweet smell of the perfume, applied before Ihraam, remain on the body or the cloths.

To slaughter tame animals such as camels, goats, chicken, etc. or to eat or to cook their meat or to milk them.

To break the eggs of tame chicken, or to fry them or to eat them.

To kill any sea-game for medicine. (If it is not for food or medicine, killing wild or sea-game as a fun is always considered Haraam, now it will be more strictly Haraam in the state of Ihraam.)

To kill any harmful animal like the kites, crows, rats, chameleon, lizards, snakes, scorpions, bed-bugs, mosquitoes, fleas, flies, etc even within the limits of Haram (sacred sanctuary).

To put a bandage on any part of the body other than the face or the head.

To put a pillow beneath the head or the cheeks.

To put one's or others' hands on the head or nose.

To cover the ears or neck with cloths.

To carry a tray or sack on the head.

To apply ghee, fat, mustard oil, coconut oil, almond oil or pumpkin oil which do not give out bad smell, on the hair or the body.

To wear shoes that do not enclose the elevated bone in the middle of the upper part of the foot.

To put a Taweez in unstitched cloths and put it on the neck.

To look up one's face in the mirror.

To marry.

All the above-mentioned acts are considered as Mubaah (permissible) in the state of Ihraam.

A BRIEF INTRODUCTION TO JEDDAH

Jeddah is a very big city which was built as a port city by Hazarat Usman Ghani during his regime. The city has a population of about one lakh people. It has good roads, about four thousand houses, from two to twenty seven storeys, four or five thousand shops, several government hospitals and about four hundred restaurants. There are embassies of about seventy big and small countries such as India, Pakistan, Iraq, Egypt, Indonesia, Japan, France, Britain, America and others. The Saudi Government has now decided to shift these embassies to Riyadh, the capital city.

There is plenty of water at Jeddah. Water is supplied, through water-pipes, to Jeddah from Wadi-e-Fatimah which has lots of fountains of fresh drinking water. Even the sea-water is filtered and made fresh and drinkable by machines. At a distance from Jeddah, a water reservoir has been built to supply water to the houses. There are direct telephonic lines from Jeddah to Makkah, Madinah and Ta'if. One can make calls from Jeddah to India, Pakistan, Egypt, Syria and other countries also.

A very beautiful airport has been built at Jeddah where domestic and international flights land and take off day and night. During the season of Hajj, the airport is flooded with aeroplanes coming from different countries. Now, many Indian pilgrims too have started traveling by aeroplanes. Air travel has made Hajj easy for the businessmen and busy people. An aeroplane can travel from Bombay to Jeddah within four or five hours and a pilgrim will be able to complete his Hajj only in thirty five days, if he travels in a plane.

Near the airport at Jeddah, a *Madinatul Hujjaaj* (a guest house for the pilgrims) has been constructed. The pilgrims can stay and take rest in it. The rent of stay is appropriated along with the ticket in advance.

Earlier the port at Jeddah was not well-organized. The ships used to cast anchor at a distance from the shore. The pilgrims came to the shore in ferries. But now a grand wharf has been built there and the ships touch the shore. It has made it easy for the pilgrims to disembark the ship at Jeddah.

Another *Madinatul Hujjaaj*, with many rooms, has been constructed in a vast compound for the

pilgrims traveling in ships. It has several taps of running water, lavatories, toilets, hotels, offices of the embassies, banks, hospitals built by India and other countries and a mosque. In short, it has all the necessary things that a person may need. He will not have to go outside.

There is no place worth visiting at Jeddah. Some people have built a grave about one hundred arms' length and consider it to be that of Hazrat Hawwa (Eve). It is a fictitious grave and has no authentic proof. You should avoid visiting it.



ARRIVAL AT JEDDAH

When the ships reach Jeddah, the officials of the Hajj Committee come to the port and give necessary information and instructions. You should listen to them very carefully. It has already been said that the luggage are unloaded by cranes and the coolies. You should hand over the heavy luggage to the coolies and keep the light ones such as handbag, buckets etc. with you and get down the ship. It is better for you to keep the pot of ghee and oil container with you as they may break due to the negligence of the coolies. Remember to keep the passport with you.

After a little medical check-up, the pilgrims are allowed to leave the ships. You should put your right foot first at that holy land, pronouncing:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Bismillaahir Rahaamnir Raheem.

(In the name of Allah, the Most Merciful, Most Affectionate.)

When you will get down the stairs, you will see a

big building. You should go first to the upper storey of that building where the officials of the Health Ministry will give you the certificate of vaccination. Then, you will have to pass through the immigration and custom offices. You should leave your luggage here after custom clearance. Do not get worried about them as the luggage marked by the custom officials are sent to the Madinatul Hujjaaj.

After the custom clearance, you should go to the buses, parked outside. They take the pilgrims to the Madinatul Hujjaaj. It should be kept in mind that the charges of carrying the luggage from the ship to the Madinatul Hujjaaj are appropriated with the bus-fare in advance.

Different parts of the Madinatul Hujjaaj are allotted to different *Mu'allims* (guides). Their names are displayed on a notice-board at their allotted places. Having reached the place allotted to your Mu'allim, you should assemble your luggage there and check them according to your list. If you find something missing, look for it in the godown of the Madinatul Hujjaaj, where the lost luggage are kept.

The officials of the Hajj Committee will give you necessary instructions about your journey and passport through loudspeaker. You should listen to them very carefully and attentively. Now, Allah willing, a bus will take you to Makkah Mu'azzamah within twenty four hours.

FROM JEDDAH TO MAKKAH

Makkah Mu'azzamah is about forty five miles away from Jeddah in the east. On the way from Jeddah to Makkah, lies Hudaibiyah at a distance of twenty two kilometers from Makkah. You should perform two Rak'ahs of Nafal Prayers here and make supplication to Allah, if it is not the Makrooh time. This is the very place where the Holy Prophet had stayed when he had come out of Madinah with the intention of performing Umrah in 6 A.H. Here so much water gushed forth from the hands of the Holy Prophet that it could have quenched the thirst of thousands of the Sahabah. This is the place where the Sahabah had pledged allegiance to the Holy Prophet which is known as the Bai'at-e-Rizwan in which Allah, the Exalted had likened his (the Holy Prophet's) hand to His own

hand. This is the place where the Mushrikeen had signed a treaty with the Holy Prophet. The Surah Al-Fatah in the Holy Qur'an refers to this treaty.

The bounds of the Haram (the sacred sanctuary) start from this very place. Two minarets have been constructed here to mark the bounds of the Haram. There are several Hudud (bounds) around Makkah. The nearest Hadd (bound) is Tan'eem which is five kilometers away from Makkah. The Hudud in the direction of Yemen, Ta'if and Ja'errah are at about twenty five kilometers away from Makkah.

When you see the Hudud-e-Haram and are about to enter it, make the following supplication:

اَللّٰهُمَّ اِنَّ هٰذَا حَرَمُكَ وَحَرَمُ رَسُوْلِكَ فَحَرِّمْ لِحُمِيْ
وَدَمِيْ وَعَظْمِيْ وَبَشِرِيْ عَلٰى النَّارِ۔ اَللّٰهُمَّ قِنِيْ عَذَابَكَ
يَوْمَ تَبْعَثُ عِبَادَكَ وَاجْعَلْنِيْ مِنْ اَوْلِيَّاكَ وَاَهْلِ طَاعَتِكَ
وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ۔

*Allaahumma Inna Haaza Haramuka wa Haramu
Rasoolika fa Harrim Lahmee wa Damee wa
'Azmee wa Basharee 'Alan Naari. Allaahumma
Qinee 'Azaabaka Yauma Tab'asu 'Ibaadaka
Waj'alnee Min Auliaeka wa Ahli Taa'atika wa Tub*

'Alaiya. Innaka Antat Tawwbur Rahim.

(O Allah! This is Your and Your Prophet's Haram. Therefore, make my flesh, blood, bones,-all Haraam for (save them from) the Fire of the Hell. O Allah! Save me from Your torment on the day when You will bring Your bondsmen back to life. Make me one of those who are devoted friends and obedient to You. Do grace my repentance with acceptance. Verily You grant acceptance and are Merciful.)

It is Haraam (forbidden) to pull out the grass, to cut the wild plants or to kill the wild animals within the boundaries of the Haram. There are lots of wild pigeons in Makka. Do not drive them away / frighten them nor do any harm to them. It is said that these pigeons descend from the couples that had laid eggs in the Cave of Thaur where the Holy Prophet had taken refuge during his migration to Madinah. Allah, the Exalted, blessed them a place to live in the Haram in return for the service they rendered.

When you see the habitation of Makkah, make the following supplication:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا - وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا -

*Allaahummaj'al Lee Bihaa Qararawn Warzuqnee
Feehaa Rizqan Halaalaa.*

(O Allah! Make it peaceful and safe for me, and grant me Halaal food in it.)

While entering Makkah, make the following supplication:

اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ وَالْبَلَدُ بِلَدِكَ - جِئْتُكَ هَارِبًا
مِّنْكَ إِلَيْكَ لِأَدِّي فَرَائِضَكَ وَأَطْلُبَ رَحْمَتَكَ وَالتَّمَسُّ
رِضْوَانَكَ - أَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّينَ إِلَيْكَ وَالْخَائِفِينَ
عَقُوبَتَكَ - أَسْأَلُكَ أَنْ تَقْبَلَني الْيَوْمَ بِعَفْوِكَ وَتُدْخِلْنِي فِي
رَحْمَتِكَ وَتَجَاوِزَ عَنِّي بِمَغْفِرَتِكَ وَتُعِينَنِي عَلَى آدَاءِ
فَرَائِضِكَ - اللَّهُمَّ نَجِّنِي مِنْ عَذَابِكَ وَافْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ وَادْخِلْنِي فِيهَا وَأَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ -

*Allaahuma Anta Rabbi wa Anaa 'Abduka wal
Baladu Baladuka Ji'tuka Haaribam Minka Ilaika
Liu'addi'a Faraa'idhaka wa Atluba Rahmataka wa
Alatamisa Rizwanaka. As'aluka Mas'alatal
Mudhtarreena Ilaika wal Khaifeena 'Uqubataka.
As'aluka 'An Taqbalanil Yauma Bi'afweka wa*

Tudkhilanee Fee Rahmatika wa Tajawaza 'Anni Bimaghfirateka wa Tu'eenanee 'Ala Adai Faraaidhika. Allaahumma Najjinee Min 'Azaabika wa Iftah Lee Abwaaba Rahmatika wa Adkhilnee Feehaa wa 'Aiznee Minash Shaitanir Rajeemi.

(O Allah! You are my Lord, I am Your servant This city is Yours. I have come to You, fleeing away from Your torment to carry out Your orders, to seek Your mercy and to look for Your pleasure. I implore You, like those who are obliged to You and am afraid of Your torment, to accept me with mercy, to show Your forgiveness, and to disregard my shortcomings, to help me in carrying out Your orders. O Allah! Save me from Your punishment, open for me the door to Your mercy, make me enter it and grant me shelter from Satan, the rejected.)

The bus-driver will drop you at the house of your Mu'allim (guide). The Mu'allim is supposed to give you food for a time. But you should not involve yourself in these works. Rather you should put your luggage there and get ready for Tawaaf and Sa'ee.

Before writing the procedure of Tawaaf and Sa'ee, I would like to give a brief description of some

places such as Masjid-e-Haraam, Mataaf and Mas'a. It will help you in performing the Arkaan (obligatory parts) of Hajj with devotion and concentration.

A BRIEF INTRODUCTION TO SOME PLACES AT MAKKAH

MASJID-E-HARAAM: Masjid-e-Haraam encloses the Holy Ka'bah in the middle. It is an enclosure which has verandahs all around, built on beautiful and strong pillars.

After the verandahs, there is an open courtyard. Then, there are the paved passages to go to the place of Tawaaf from the verandahs. They are about 6½ feet wide and one foot high. The space between these passages has been paved with gravels.

There are two kinds of verandahs. The old one-storeyed verandahs which are adjacent to the courtyard and the new three-storeyed verandahs which have an underground storey as well. The total area of both the new and the old verandahs

measure upto one lakh and twenty thousand square meters. Now, about five lakh persons can perform Prayer at a time together in this mosque. Seven minarets have been constructed in the new building, each about 92 meters high.

MATAAF: The place around the Holy Ka'bah where the pilgrims perform their Tawaaf is called 'Mataaf'. It is tiled with white marbles which does not get hot with the sunlight. The Masjid-e-Haraam was upto this very place during the lifetime of the Holy Prophet.

BABUS SALAAM: It is the name of the gate through which people used to enter the Haram during the lifetime of the Holy Prophet. Now this gate is no longer there. However, a black line with marble has been drawn to mark the gate. It is better to enter the Mataaf from this place to perform the Tawaaf of Umrah. The present gate, named 'Babus Salaam' is next to the old Babus Salaam gate.

MQAAM-E-IBRAAHIM: There is a dome-shaped structure in front of the Holy Ka'bah which is called Maqaam-e-Ibraahim or the Place of Station of Ibraahim. (Peace be upon him!) Standing on this very sacred stone, Hazrat

Ibraahim built the Holy Ka'bah. Hazrat Jibrael had brought it from the heaven by Allah's order when the walls grew higher. The higher the walls rose, the higher the stone grew. This stone still contains the footmarks of Hazrat Ibraahim (Peace be upon him!).

Maqaam-e-Ibraahim has been mentioned at two places in the Holy Qur'an.

1. Remember We made the House a place of assembly for men and a place of safety; and take the Station of Abraham as a place of Prayer; and We covenanted with Abraham and Ismaa'il that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer). (The Holy Qur'an 2: 125)

2. The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all the worlds. In it are signs manifest; the Station of Abraham; whoever enters it, attain security; pilgrimage thereto is a duty men owe to Allah, -those who can

afford the journey; but if any one denies faith, Allah stands not in need of any of His creatures. (The Holy Qur'an, 3: 96-97)

ZAM-ZAM: Zam-Zam, the historical well, is situated to the south of the Maqaam-e-Ibraahim. Zam-Zam too was included in the Mataaf like the Maqaam-e-Ibraahim. A few years ago, it had been shifted to the lower part. Its water is pumped out through electric machines to pipes and taps outside. Now it has become very easy to get the Zam-Zam water.

Many merits of Zam-Zam have been mentioned in the Hadith. The Holy Prophet has said:

Zam-Zam water gives any benefit a person drinks it for.

In another Hadith, the Holy Prophet is reported to have said:

Zam-Zam water is food for the stomach and cure for the disease.

According to the research of an Egyptian doctor, the Zam-Zam water contains the following mineral ingredients:

1. Magnesium
2. Sodium Sulphate
3. Sodium Chloride
4. Calcium Carbonate
5. Potassium Nitrate
6. Hydrogen
7. Sulphur

The history of the Zam-Zam Well is as follows. In compliance with Allah's command, Hazrat Ibraahim (Peace be upon him!) left his wife Haajirah (Hagar) and his son, Ismaa'il at the place where the Well of Zam-Zam is situated. He gave them some dates to eat and a little water to drink. There was no habitation at that time over there. When the water was over and there was no milk in Hazrat Haajirah's breast as she herself was thirsty, Hazrat Ismaa'il began to cry and beat his heels on the ground. Hazrat Haajirah went to the Mount Safa in search of water. Then she went to the Mount Marwah. Thus she completed seven trips. At last, she saw water (a fountain) gushing forth beneath the heels of Hazrat Ismaa'il. (It is mentioned in a Hadith that Hazrat Jibrael came there and struck his heel on the ground and the fountain gushed forth.) Hazrat Haajirah gave water

to her son and built a mound around it. When she saw the water flowing very fast, she uttered the words, "Zam Zam" which means "Stop! Stop!" and thus it began to be called the Zam-Zam Well. A few days later, a caravan, belonging to the tribe of Jurhum in Yemen, was traveling to Syria. When they saw the water, they settled down at that place. They became the first inhabitants of Makkah.

THE HOLY KA'BAH: This is the first house built for the worship of Allah. The Holy Qur'an has confirmed it in the following verse:

The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all the worlds.

(The Holy Qur'an 3: 96)

The Holy Ka'bah is a cubic structure made of black stones. It was built for the first time by the angles as they were commanded by Allah, the Exalted. Then Hazrat Adam built it for the second time and Hazrat Shees for the third time. During the Deluge of Hazrat Nooh, the structure had collapsed. Hazrat Ibraahim and Isma'il reconstructed it for the fourth time. The Amaaliqah and Jurhum (two Arab tribes) reconstructed it for the fifth and sixth time

respectively. Thereafter, Qusai, a grandfather of the Holy Prophet in the fifth generation, built it again for the seventh time. The eighth reconstruction was done by the Quraish. At that time, the Holy Prophet was twenty five years old. He too took part in this reconstruction.

This is the reconstruction in which an incident took place, which throws light on the wisdom and popularity of the Holy Prophet. The Ka'abah was threatened with destruction by a flood and the alarmed Quraish resolved to rebuild it. The work was divided among the leading families and went on in harmony till the time to put the sacred Black Stone in its proper place came. Luckily, the oldest among the chiefs, Abu Umayya bin Mughirah made a proposal, which was accepted by all. He said:

Let him, who enters the Haram (the sacred sanctuary), first of all, to decide the point.

The next morning, the Holy Prophet (Peace be upon him!) was the first to enter the sanctuary. When the other people appeared on the scene, he was already there. "The Al-Amin (the Trustworthy)

has come," they cried with one voice. "We are content to abide by his decision." Calm and self-possessed, the Holy Prophet received the commission and at once resolved upon an expedient, which was to conciliate them all. He spread his mantle on the ground and placed the Stone in its centre. He then asked the representatives of the different families of the Quraish to lift the Stone among them, all together. When it had reached the proper place, the Holy Prophet, laid it in the proper position with his own hands. This is how a tense situation was eased and a grave danger removed by the wisdom of the Holy Prophet.

JANNATI KAUN?

The Quraish had pledged not to spend Haraam (ill-gotten money) in its construction. When they ran short of money, they left the wall near the Hateem. Thus a portion of the Holy Ka'bah remained outside it. Thereafter, Yazid's army went to fight with Hazrat Abdullah b. Zubair who was in Makkah and laid siege to the city in 64 A.H. They threw stones at the Holy Ka'bah with catapults and caused damages to the walls. But in the meantime, the army heard the news of Yazid's death and retreated. Hazrat Abdullah b. Zubair demolished

the building and reconstructed it on the foundations laid down by Hazrat Ibraahim, (i.e. the Hateem was brought back inside the Holy Ka'bah). This was the ninth construction of the Ka'bah in which two gates, one for entrance and the other for exit, were built.

Thereafter, Hajjaj b. Yusuf reconstructed it in 73 A.H. on the foundations of the Quraish, (i.e. he left the wall near the Hateem outside and closed the exit gate). Since then, there has been no change in the Holy Ka'bah. However, Sultan Muraad, the Turk ruler, repaired it. The present government has repaired the walls and the roof. The building of the Holy Ka'bah is twenty five feet in length, (from the east to the west) twenty feet in width and twenty seven feet in height. The gate of the Ka'bah is in the eastern wall near the Black Stone. It is about seven feet high.

RUKN: The corner of the building of the Holy Ka'bah is called 'Rukn'. The corner in the south west towards the direction of Yemem is known as Rukn-e-Yamani. The corner in the north west towards the direction of Syria is named as Rukn-e-Shaami. The corner in the north east

towards the direction of Iraq is known as Rukn-e-Iraqi. The corner in the north west towards the direction of Hajar-e-Aswad is named as Rukn-e-Aswad.

HAJAR-E-ASWAD: This sacred stone is one of the rubies of the Paradise. It is fixed in the eastern corner of the Ka'abah, four feet above the ground. It is in an oval shape, encircled by silver. It is said in a Hadith that it was whiter than milk when it was brought from the heaven. Then it turned black due to the sins of the people.

(Ahmad, Tirmizi)

In another Hadith, swearing by Allah, the Holy Prophet has said, " The Hajar-e-Aswad (Black Stone) will be brought on the Day of Judgment in such a state that it will have two eyes and a mouth. It will speak and bear witness in favour of the person who will kiss it with truth and devotion.

(Tirmizi, Ibn-i-Majah, Daarmi)

HATEEM: There is a bow -shaped place between the Rukn-i-Shami and the Rukn-i- Yemeni towards the direction of Madina Tayyyibah. It is encircled by a five feet high marble wall and a part of it has been left for passage. When one looks at it, he feels

as if the arch of Ka'abah were tilted towards Madinah. Ala Hazrat Imam Ahmad Raza (May his soul rest at peace!) has composed the following verse:

Thousands of peace and blessings be
upon those eye-brows,

To which the arch of the Holy Ka'abah
bowed in prostration.

It has been reported in a Hadith that once Hazrat Ayesha told the Holy Prophet that she wished to perform Saalat (Prayer) inside the Holy Ka'abah. The Holy Prophet held her hand, took her to the Hateem and said to her:

Perform your Prayers here whenever you wish. This is a portion of the Ka'abah itself. Your people left it outside the Ka'abah because of lack of money when they rebuilt it. (Abu Daa'ud)

MEEZAAB-I-RAHMA: The golden drain-pipe in the northern part of the roof the Holy Ka'abah is known as Meezab-i-Rahmat. When it rains, the water of the roof of the Holy Ka'abah falls into the Hateem through that drain-pipe. It has been said in

a Hadith that Allah accepts the prayers made under this drain-pipe. (Durr-i-Mansur)

MULTAZAM: The part of the Ka'aba's wall between the door and the Black Stone is called Multazam, which means a place to be clung.

It is named so because the pilgrims hold and cling to it, pressing their chests and faces against it and pray humbly for the acceptance of their prayers. It has been said in a Hadith that Multazam is a place where prayers are accepted. There is no person who has made a prayer here and his prayer has not been answered. (Hisn-i-Haseen)

MUSTAJAAB: The wall of the Ka'abah between the Rukn-i-Yameni and the Rukn-i-Aswad is called Mustajaab (the Place of Acceptance). Seventy thousand angels are appointed to say "Amen" to the prayers of the pilgrims. Therefore, this place is named as Mustajaab.

SAFA: This is a hill to the south east of the Holy Ka'abah. Sa'ee is started from this very hill.

MARWAH: This is another hill to the north east of the Ka'abah where Sa'ee is concluded. A two-storied way has been built on marble pillars

and walls between Safa and Marwah. The floor has been tiled with marble. It has made Sa'ee very easy for the pilgrims.

MEEELAIN AKHZARAIN: Two green marble pillars have been constructed to mark the distance between Safa and Marwa, which a male pilgrim has to cover running during the Sa'ee. These pillars are called Meelain Akhzarain.

MAS'A: The distance between Safa and Marwa is known as Mas'a.

Keep the above-mentioned things in your mind to perform Tawaaf and Sa'ee with devotion and enthusiasm.

ENTERING MASJID AL-HARAAM AND TAWAAF

Having performed Wadhu you should at once go to Masjid-i-Haram to pay your respects to the Holy Ka'abah. A pilgrim who is performing Hajj or Umrah for the first time is advised to observe the Tawaaf only in the company and under the guidance of the Mu'allim (guide) or a well-informed person, so that he may not commit

mistakes. On the way to the Masjid-i-Haram, keep pronouncing Talbiyah with utmost devotion and humility.

You should enter the Masjid-i-Haram with your right foot first and recite the following supplication.

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ
الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ - الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ - اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآزْوَاجِ
سَيِّدِنَا مُحَمَّدٍ - اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ -

JANNATI KAUN?

*'Auzu Billaahil 'Azeemi wa Biwajhihil Kareemi wa
Sulatanihil Qadeemi Minash Shaitaanir Rajeemi.
Bismillaahi Alhamdu Lillaahi was Salaamu 'Alaa
Rasoolillaahi. Allaahumma Salle 'Alaa Sayyidnaa
Muhammadin wa 'Alaa Aale Sayyidinaa
Muhammadin wa Azwaaji Sayyidnaa
Muhammadin. Allaahumma Ighfirlee Zunoobi wa
Iftah lee Abwaaba Rahmatika.*

(I seek the refuge of Allah, the Great, His gracious
wajah (favour) and His eternal power from Satan,
the accursed. In the Name of Allah, All Praise is

for Allah. Peace be upon the Messenger of Allah. Oh Allah! Invoke blessings upon our leader, Muhammad, his progeny, and his wives. O Allah! Forgive me my sins and open the doors of Your mercy for me.)

Learn the above-mentioned Du'a by heart and keep reciting it at the time of your entry into any mosque.

When you catch the first sight of the Holy Ka'abah, recite the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ -
اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَشْرِيفًا وَتَعْظِيمًا
وَتَكْرِيمًا وَمَهَابَةً وَزِدْ مَنْ شَرَفَهُ وَعَظَّمَهُ وَكَرَّمَهُ مِنْ
حَجَّهِ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا - اللَّهُمَّ أَنْتَ
السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ - فَحِينًا رَبَّنَا
بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ - تَبَارَكَتْ رَبَّنَا وَتَعَالَيْتَ يَا
ذَا الْجَلَالِ وَالْإِكْرَامِ -

Laa Ilaaha Illal Laahu wal Laahu Akbar. Laa Ilaaha Illal Laahu wal Laahu Akbar. Laa Ilaaha Illal Laahu wal Laahu Akbar. Allaahumma Zid Baitaka Haaza Tashreefan wa Ta'zeeman wa

Takreeman wa Mahaabatan wa Zid Man Sharrafahu wa 'Azzamahu wa Karramahu Mim-man Hajjahu Auw I'tamarahu Tashreefan wa Ta'zeeman wa Takreeman. Allahumma Antas Salaamu wa Minkas Salaamu wa Ilaika Yarji'us Salaamu. Fahayyinaa Rabbanaa Bis Salaami wa Adkhilnaa Daaras Salaami Tabaarakta Rabbanaa wa T'aalaita Ya Zal-Jalaali wal Ikrami.

(There is no god but Allah. Allah is most Great. There is no god but Allah. Allah is most Great. There is no god but Allah. Allah is most Great. O Allah! Magnify this holy and blessed house of Yours and to its glory, greatness, honour and awe. Elevate in rank those who show respect and honour to it. Add to the honour and glory of those who have come here to perform either Hajj or Umrah. O Allah! You are the Peace. Peace comes from You. Peace returns to you. Make us live in peace and enter into the house of peace (the heaven). O Our Lord! You are the Glorious and Honoured. You are the Blessed and Exalted.)

You should also address supplications to Allah for your relatives and other Muslims, as they are answered at this time. Pronouncing Talbiyah and

making supplications, when you reach the old Babus Salaam, it is Sunnah for to put your right foot at the Mataaf. Then recite the following supplication:

رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا۔

Rabbi Adkhilnee Mudkhala Sidqin wa Akhrijnee Mukhraja Sidqin Waj 'al Lee Mil Ladunka Sultaanan Naseeraa.

(O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour: and grant me from Thee an authority to aid (me). (The Holy Qur'an, 17:80)

After you have entered the Mataaf, you should observe Idtiba (wearing the upper sheet of Ihraam (unsewn garment) in such a way that its right end is passed under the right armpits and thrown over the left shoulder, thus leaving the right arm bare. Then stand, facing the Holy Ka'abah, in the right of the Black stone towards the direction of the Rukn-i-Yemeni, near the Black Stone in such a way that the whole stone is on your right.

Now stop pronouncing Talbiyah, and without

raising your hands, say the Niyyat of Tawaaf from the depth of your heart:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ يَتِّكَ الْحَرَامِ- فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ-

Allaahumma Inni Ureedu Tawaafa Baitikal Haraami. Fa Yassirhu Lee wa Taqabbalhu Minni.

(O Allah! I intend to perform the Tawaaf of Your Sacred House. Make it easy for me and accept it from me.)

Then, facing the Holy Ka'abah, move a little to the right so that you may come fully in front of the Black Stone. Here you should raise your hands upto the ears in such a way that the palms are towards the Holy Ka'abah, and say the following words:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ- وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُوْلِ اللّٰهِ-

Bismillaahi Walhamdu Lillaahi Wallaahu Akbaru. Was-Salaatu Was-Salaamu 'Alaa Rsoolillaahi.

(In Allah's name. All praise is for Allah. Allah is the most Great. Peace and blessings be upon the Messenger of Allah.)

If possible, now perform Istilam; kissing the Black Stone with your lips but be careful not to produce the sound of kissing from the mouth. (The Holy Prophet had kissed it. It will prove a good fortune for you if you too get a chance to kiss it.) If it is not possible to kiss the Black Stone due to the crowd, you may touch it with your hands or a stick and then kiss them; if that also is not possible, you may raise your open palms, keeping them towards the Black Stone and then kiss them.

After performing Istilam, you should start your Tawaaf. Since it is the Tawaaf of Umrah, it is Sunnah to observe Ramal along with Idtiba. (Rmal means to move at a swift pace with shoulders being moved in order to display physical strength and vigour but you should not run or jump. Idtiba means to wear the Ihraam sheet in such a way that its right end is passed under the right armpits and thrown over the left shoulder, thus leaving the right shoulder and arm bare.) (Anwaarul Bashaarat)

In one Tawaaf seven circuits of the Holy Ka'abah are made and one circuit is completed when a pilgrim reaches the place in front of the Black Stone after starting it from that very place. Seven

such circuits make one Tawaaf. It is Sunnah to observe Ramal in the first three circuits of Tawaaf. After the completion of the Tawaaf, cover your shoulder with the sheet, as it is Makrooh (undesirable) to perform Prayers with bare shoulders. (Bahaar-e-Shariat)

Note: The women need not observe Ramal and Idtiba'.

When you come in front of the Multazam, make the following supplication:

اللهم هذا البيت بيتك والحرم حرمك والامن امنك
وهذا مقام العائذ بك من النار فاجرنى من النار۔ اللهم
قنعنى وبارك لى فيه واخلف على كل غائبة بخير۔ لا اله
الا الله وحده لا شريك له۔ له الملك وله الحمد
وهو على كل شئ قدير۔

*Allaahumma Haazal Baitu Baituka Wal-Haramu
Haramuka wa Haaza Maqaamul 'Aaizi Bika
Minan Naari. Fa Ajirnee Minan Naari.
Allaahumma Qanni'nee Bima Razaqtanee wa
Baarik Lee Fihee Wakhluf 'Alaa Kulli Ghaaibatin
Bikhair. Laa Ilaaha Illal Laahu Wahdahu Laa
Shareeka Lahu. Lahul Mulku wa Lahul Hamdu wa
Huwa 'Alaa Kullli Shai-en Qadeer.*

(O Allah! This house is Yours. The Haram is Yours. The Peace is Yours. This is the place for those who seek your refuge from the Fire of the Hell. Grant me refuge from the Fire of the Hell. O Allah! Make me content with what You have granted me, and bless it for me, and watch over what is good for me among all the unseen things. There is no god but Allah, the One! He has no partner; to Him belongs sovereignty and all kinds of praise, and He has full power over every thing.)

When you are in front of the Rukn-i-Iraqi, recite the following supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشَّقَاقِ وَالنِّفَاقِ
وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ
وَالْوَلَدِ -

*Allaahumma Inni A'uzu Bika Minash Shakki
Wash-Shirki Wash- Shiqaaqi Wan-Nifaaqi wa Su'il
Akhlaaqi wa Su'il Munqalabi Fil Maali Wal-Ahle
Wal-Waladi.*

(O Allah! I seek your refuge from suspicion, polytheism, disputes, hypocrisy, ill manners and any evil in my property, family and children.)

When you come to the Meezaab-i-Rahmant, recite the following supplication:

اَللّٰهُمَّ اِظْلِلْنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ وَلَا
بَاقِيَ اِلَّا وَجْهَكَ۔ وَاَسْقِنِيْ مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ صَلَّى
اَللّٰهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِئَةً لَا اَظْمَأُ بَعْدَهَا اَبَدًا۔

*Allaahumma Azillani Tahta Zille 'Arshika Yauma
Laa Zillah Illa Zilluka wa Laa Baaqiya Illa
Wajhaka Was-qinee Min Haudhi Nabiyyika
Muhammadin Sallal-Laahu T'aalaa 'Alaihi wa
Sallama Sharbatan Hani'atan Laa Azma'u
Ba'dahaa Abadaa.*

(O Allah! Keep me in the shade of Your Throne on the Day (of Judgement) when there will be no shade except that of Yours; when there will be none but You. Give me such a drink from the Hauz (pond) of Your Beloved Prophet that I will never feel thirsty again.)

When you are in front of the Rukn-i-Shami, recite the following supplication:

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسُعْيًا مَشْكُورًا۔ وَذَنْبًا
مَغْفُورًا۔ وَتِجَارَةً لِّيْ تَبُوْرَ۔ يَا عَالِمُ فِي الصُّدُوْرِ اَخْرِجْنِي
مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ۔

Allaahuma Ij'alhu Hajjam Mabrooraa. wa Sa'yam Mashkooraa. wa Zambam Maghfooraa. wa Tijaaratan Lan Tabooraa. Yaa 'Aalima Maa Fis-Sudoori Akhrijnee Minaz Zulumaati Ilan Noori.

(O Allah! Make this Hajj a righteous and purified one, forgive me my sins and accept my effort; make it a profitable trade, O the One Who knows whatever is there in the hearts! Take me out from darkness into light.)

When you are near the Rukn-i-Yamani, you should touch it with both of your hands or with the right hand only but not with your left hand only. You may also kiss it. If not possible, you need not kiss it with a stick or your hands raising them towards it. You should invoke the following supplication at this place:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا
وَالْآخِرَةِ۔

Allaahumaa Inni As'alukal 'Afwa wal 'Aafiayata Fid-Deeni Wad-Dunya Wal-Akhirah.

(O Allah! I seek Your forgiveness and peace in my

religion, in this world and in the Hereafter.)

Moving ahead a little from the Rukn-i-Yamani, you will come to the Mustajaab. According to a Hadith, seventy thousand angels have been appointed at this place who say 'Amen' to the Du'a of a person. You should make the following supplication here:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ۔ وَادْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ۔ يَا عَزِيزُ يَا غَفَّارُ۔ يَا رَبُّ
الْعَالَمِينَ۔

*Rabbanaa Aatinaa Fid-Dunya Hasanatanw
Wa-Fil Akhirati Hasanatanw Waqinaa 'Azaaban
Naari. Wa-Adkhilna-al Jannat Ma'al Abraari. Yaa
'Azeezu. Yaa Ghaffaru. Yaa Rabbal 'Aalameen.*

(Our Lord! Grant us what is good in this world and grant us what is good in the Hereafter and save us from the torment of the Fire. O the Dominant, the Forgiver and the Lord of the worlds!)

When you reach the Black Stone, you will complete one circuit. You should perform Istilam in any one of the three ways of kissing the Black Stone. Complete all the circuits according to the

procedure mentioned above and conclude each circuit with Istilam.

Recite the above-mentioned Du'as (supplications) in each circuit. You may also recite the supplications mentioned in some books separately for each circuit. There are no particular supplications to be made here. You can make any supplication that you like. Those, who can neither recite nor understand the supplications, may pray to Allah for the fulfillment of their own wishes in their own languages. The supplications should be made with due humility and humbleness. It is also better to invoke Darood Sahareef upon the Holy Prophet before and after each supplication. The Holy Prophet has said:

If you do so, it will suffice you for all matters and your sins will be forgiven.

(Tirmizi)

While performing Tawaaf, do not stop to recite a Du'a or Darood. You should recite them while walking. It is Makrooh to recite them loudly, rather you are supposed to recite them in a voice as low as only you can hear it.

Note: The pilgrim performing Tawaaf can walk in front of the Namaazees (those who perform

Prayers) as Tawaaf resembles Prayer.

(Raddul Muhtar)

It is Haraam (forbidden) to gaze at the Ghair Mahrim women in normal circumstances. Thus it becomes more strictly Haram to gaze at them in the state of Tawaaf in front of the Holy Ka'abah.

Hazrat Musa Bin Muhammad (May his soul rest at peace!) Says; "An Ajami (non-Arab) person was performing his Tawaaf. He heard the tinkling of the anklets of a beautiful woman. He started gazing at her. All of a sudden, a hand came out of the Rukn-i-YAmAni. It slapped him so violently that one of his eyes came out. A voice came out of the Wall of the Holy Ka'abah, 'This slap is a punishment for your ill-look. If you commit such an offence again, you will earn a punishment greater than this one.

(Musaamrat)

At the conclusion of a full Tawaaf (i.e. seven circuits) you should come to the Maqaam-i-Ibrahim (the Station of Ibrahim) and recite this verse:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى -

Wat Takhizoo Min Maqaami Ibraahima Musalla.

(...And take the Station of Abraham as a place of Prayer.)

Then it is obligatory (Wajib) to offer two Rak'ahs of Prayer at this place. It has been said in a Hadith, "The person who performs two Rak'ahs of Prayer at Maqaam-i-Ibraahim, his sins are forgiven." It is better to recite, after the Surah, Al-Fatiha the Surah, Al-Kaafiroon in the first Rak'ah and the Surah, Al-Ikhlaas in the second Rak'ah.

NOTE: *One should not perform the above-mentioned obligatory rak'ahs in the Makrooh (undesirable) times of the Prayer. This means that if a person observes Tawaaf after the Subh-i-Saadiq either before the Fajr Prayer or after it, he will have to wait for about 20 minutes after the sunrise to perform the obligatory Tawaaf Prayer. If he observes Tawaaf at the noon, he should perform the Prayer after the sun reclines, and if he observes Tawaaf after Asr Prayer, he should perform the Prayer after the sunset. However, it will always be considered as 'Ada' not Qaza Prayer.*

(Raddul Muhtaar, Alamgiri, Bahaar-e-Shariat)

After Maqaam-i-Ibraahim, the best place for this

Prayer is the inner part of the Holy Ka'abah. Then comes the place under the Meezab-i-Rahmat within the Hateem, then a place near to the Ka'abah, then a place in the Masjid-i-Haraam, then a place within the Haram (boundary) of Makkah. (Raddul Muhtaar)

After the completion of the Prayer, make the following Du'a, which has been recommended in a Hadith.

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْذِرَتِي وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي۔ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا يَبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرَضِي بِمَا قَسَمْتَ لِي۔ يَا أَرْحَمَ الرَّاحِمِينَ۔

Allaahumma Innaka Ta'lamu Sirree wa 'Alaaniyyatee Faqbal Ma'ziratee wa Ta'lamu Haajatee Fa'tinee Su'alee wa Ta'lamu Maa Fee Nafsee Faghfirlee Zunoobee. Allaahumma Inni As'aluka Imaanan Yubaashiru Qalbee wa Yaqeenan Saadiqaan Hatta A'lama Annahu Laa Yuseebunee Illa Maa Katbata Lee, wa Ridhan Bimaa Qasamta Lee Yaa Arhamar Raahimeen.

(O Allah! Verily you know whatever I do secretly or publicly. Therefore, accept my excuse. You know my need. Therefore, grant me my request. You know what lies in my nafs (self). Therefore, forgive me my sins. O Allah! I ask you for an Iman (faith) that penetrates into my heart and true belief so that I may know that I will receive only whatever You have predestined for me; and make me content with what you have decided for me, O the Most Merciful One!)

At the conclusion of these two Rak'ahs and the Du'a, you should proceed to the Multazam. You must hold and cling to it, pressing your chest and face against it also. You may also stretch out your right hand towards the door of the Holy Ka'abah and the left one towards the Black Stone. Then address the supplications you like to Allah with humbleness and devotion. This is a very special place for the acceptance of (Du'as) supplications. You are also supposed to invoke Darood (blessings) upon the Holy Prophet. You may recite the following Du'a at this place:

إِلٰهِي وَقَفْتُ بِبَابِكَ وَالتَّزَمْتُ بِاعْتَابِكَ۔ اَرْجُو رَحْمَتَكَ
وَأَخْشَى عَذَابَكَ۔ اَللّٰهُمَّ حَرِّمْ شَعْرِيَّ وَجَسَدِيَّ عَالِي

النَّارِ۔ اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ، اَعْتِقْ رِقَابَنَا وَرِقَابَ
 اَبَائِنَا وَاُمَّهَاتِنَا وَاِخْوَانِنَا وَاَوْلَادِنَا مِنَ النَّارِ۔ يَا كَرِيْمُ
 يَا غَفَّارُ۔ يَا عَزِيْزُ يَا جَبَّارُ۔ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ
 الْعَلِيْمُ۔ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ۔

*Ilaahee Waqaftu Bibaabika Wal-Tazamtu
 Biaa'taabika. Arju Rahmataka wa Akhshaa
 'Azaabaka. Allaahumma Harrim Sha'ree wa
 Jasadee 'Alan Naari. Allaahumma Yaa Rabbal
 Baitil 'Ateeqi! A'tiq Riqaabanaa wa Riqaba
 Aabaainaa wa Ummahaatinaa wa Ikhwaaninaa
 wa Aulaadinaa Minan Naari. Yaa Kareemu Yaa
 Ghaffar. Yaa Azeezu Yaa Jabbar. Rabbanaa
 Taqabbal Minnaa Innaka Antas Samee'ul 'Aleem.
 Wa-Tub 'Alainaa Innaka Antat Tawwaabur
 Raheem.*

(O My Allah! I am standing at your door and clinging to Your court. I seek Your mercy and fear Your torment. O Allah! Make my hair and body haraam for the Fire of the Hell (i.e. save them from the fire). O Allah! The Lord of this Old House! Set our necks and the necks of our fathers, moths, brothers and children free from the Fire of the Hell. O the Beneficent, the Forgiver! O the Powerful, the Omnipotent! O our Lord! Accept

(this Prayer) from us: for You are the All-Hearing and All-Knowing. And turn to us (in Mercy) for You are the Oft-Relenting, Most Merciful.)

NOTE: *A pilgrim is enjoined to come to the Multazam after the obligatory two Rak'ahs in a Tawaaf, which is followed by Sa'ee. In a Tawaaf, which is not followed by a Sa'ee, a pilgrim should cling to the Multazam first, then he should proceed to Maqaam-i-Ibrahīm to perform the two obligatory Rak'ahs.*

Then you should go to Zam-Zam. Drink its water in three breaths while you are standing. Say *Bismillaah* in the beginning and *Alhamdu-Lillaahi* at the end each time. You may also rub your head, face and body with it for blessing. You should make earnest supplications to Allah from the bottom of your heart. You may recite the following Du'a at this place:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ۔

Allaahumma Innee As'aluka 'Ilman Nafi'anw wa Rizqan Waasi'anw wa Shifaa'am Min Kulle Daa'in.

(O Allah! I implore You for beneficial knowledge, for vast provisions and for cure against every disease.)

While in Makkah, you will be the fortunate one to drink it again and again. Therefore, drink it each time for a different purpose.

SA'EE

At the conclusion of Tawaaf and the obligatory Prayers, you should kiss the Black Stone to observe Sa'ee (running) between Mount Safa and Mount Marwah. Invoking Darood, you should go towards Safa from the Babus Safa (the Gate of Safa) as it is Mustahab. You may go there from other gates as well. Then you should climb the hill till you can see the Holy Ka'abah; you need not climb up very high as some ignorant persons do. Thereafter, recites the following Du'a:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصُّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهَا
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

*Abda'u Bimaa Bada'al Laahu Bihi Innas Safaa
wal-Marwata Min Sha'aairil Laahi- Faman Hajjal*

*Baita Auw I'tamra Falaa Junaaha 'Alaihi Ain
Yat-tawwafa Bihimaa wa Man Tatawwa'a Khairan
Fa-Innal Laaha Shaakirun 'Aleem.*

(I begin with what Allah has begun, "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass round them, it is no sin in them. And if any one obeys his own impulse to good-be sure that Allah is He Who recognizes and knows.") (The Holy Qur'an, 2:158)

Then, facing the Ka'abah you should raise your hands upto your shoulder and stretch them. You should keep yourself busy in Zikr, Darood and Du'a (remembrance, invoking blessings upon the Holy Prophet and supplications) as long as you can complete one Mufasssal chapter of the Holy Qur'an.

You should pray to Allah for the good of your relatives and other Muslims as well with devotion and full satisfaction of the heart. You should not stretch out your hands in Du'a towards the Ka'abah as some ignorant persons do, but towards the sky. It is also a mistake to raise one's hands upto the ears and leave them three times. Rather, you should raise up your hands once, and keep them

raised as long as you make supplications. When you finish your supplications, lower them down.

Then say the Niyyat of Sa'ee in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ - فَيُسِّرْهُ لِي
وَقَبِّلْهُ مِنِّي -

*Allahumma Innee Ureedus Sa'ya Baina Safa
Wal-Marwati- Fayassirhu Lee wa Taqabbalhu
Minnee.*

(O Allah! I intend to observe Sa'ee between Safa and Marwah. Therefore, make it easy for me and accept it from me.)

After this you should leave Safa for Marwah and continue reciting Zikr and Darood. When you reach the first green pillar, run at a normal pace until you reached the second green pillar. If possible, recite the following supplication between the two green pillars.

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ وَتَعْلَمُ مَا لَا نَعْلَمُ -
إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ -

*Rabbigh-Fir War-Ham Wa-Tajaawaz 'Amma
Ta'lamu wa Ta'lamu Maa Laa Na'lamu- Innak
Antal A'azzul Akram.*

(My Lord! Grant me forgiveness, and have mercy upon me; and overlook my sins that You know. You know what we do not know. Verily, You are the most Mighty and most Honourable.)

Then, when you cross the second pillar, walk at a slow pace up to Marwa. Here too you need not climb very high. You will have to climb until you can see the Holy Ka'abah if there were no building around it. Then, facing the Ka'abah, you should raise the hands upto your ears. The same supplications as were recited at Safa are to be repeated and Allah, the Al-Mighty should be implored for the acceptance of supplications. Thus, one trip is completed.

Then, come down from Mount Marwah, walk towards Safa at a normal pace while engaging yourself in Zikr, Darood and supplications,

increase your pace and run between the two green pillars and lower your pace after them until you reach Safa.

This is another trip. Seven trips in all should be completed in the same way.

NOTE: *There is no Idtiba, in Sa'ee. The women are enjoined not to run. Some women observe Sa'ee so carelessly that their wrists and necks remain uncovered. This is Haraam. Some of them even mix up with the male pilgrims to kiss the Black Stone. Their bodies touch those of the males. Such women earn sins instead of Sawab (reward). Therefore, the male pilgrims traveling with female relatives should take care of it and ask them not to do so.*

THE DISABLED PILGRIMS

Those who are unable to observe Tawaaf or Sa'ee due to illness or old age, can observe them while riding. They can hire Khatole (small beds / litters) for Tawaaf and wheeled chairs for Sa'ee. Their fares vary according to the demands made by the pilgrims.

CONCLUSION OF TAWAAF AND TONSURING OF THE HEAD

Umrah consist of Tawaaf and Sa'ee. A Mutamatti (a pilgrim intending to perform Hajj and Umrah together in the same season with separate Ihraams) and a Qarin (a pilgrim intending to accomplish Hajj and Umrah together with the same Ihraam) complete their Umrah at the conclusion of Tawaaf and Sa'ee. A Mufrid (a pilgrim intending to perform Hajj without Umrah) needs not observe Sa'ee in Tawaaf-i-Ziyaarat (Tawaaf of Visit) which will also be considered as Tawaaf-i-Qudoom for him if he performed his Tawaaf with Ramal and Idtiba', followed by Sa'ee.

The Mutamatti should shave or trim his hair after he has accomplished the Umrah. (The women should get the tips of their hair cut by a Mahrim (a near relative)).

The Mutamatti (either male or female) is allowed to put off the Ihraam garments and take advantage of all that was forbidden for them in the state of Ihraam. The Mufrid and the Qarin are forbidden to clip or shave their hair or to put off their Ihraam

garments at the conclusion of Tawaaf and Sa'ee. These two will be allowed to put off their Ihraam dress on 10th of Zil-Hajj. However, a Qarin should observe a Tawaaf and Sa'ee with the intention of performing Tawaaf-i-Qudoom (Tawaaf of Arrival).

Now all the pilgrims (performing any of the three kinds of Hajj, (i.e. Ifrad, Tamattu and Qiraan) should perform Nafal Tawaaf without Idtiba, Rmal or Sa'ee as much as possible. This is the Ibadah (worship) meant for the outsider living outside the bounds of the appointed Miqaats.

At the conclusion of Nafal Tawaaf, they should hold and cling to the Multazam and perform two Rak'ahs of Wajib (obligatory) Prayers. The women are advised to go for Tawaaf late at night when there is no crowd. They are also advised to perform their Namaz (Prayer) at the place where they are staying.

It is wrong to think that the women (performing Prayers in the Masjid al-Haraam or the Masjid-i-Nabawi) will earn more Sawab (rewards).

The Holy Prophet (Peace be upon him!) has said:

The women who perform their Prayers

at home will get more Sawab than those who come to my Mosque to perform their Prayers. (Bahaar-e-Shariat)

However, the women should perform at least one Tawaaf at night while they are in Makkah. They should visit the Sacred Grave of the Holy Prophet daily in the morning and in the evening to invoke Salaam (blessings) while they are in Madinah.

NOTE: One may send the Sawab (reward) of one's Hajj, Tawaaf, Ziyaarat or any other good deeds to others (either alive or dead) as has been expounded in Fatawa-i-Alamgiri (Vol.1, p.240, published in Egypt):

It is permissible to send the Sawab of one's deeds, Prayers, Fasts, Hajj, Recitation of the Holy Qur'an, Zikr, visiting the Holy Shrine of the Prophet (peace be upon him!), the shrines of the martyrs, saints and pious people, shrouding the dead (Takfeenul Mauta) and all other virtues to others.

It has been written in Bahar al-Ra'eeq, Vol.3rd p.59:

It does not matter whether the person, to whom the Sawab is sent, is dead or alive.

SOME SPECIAL PLACES WHERE DU'AS (SUPPLICATIONS) ARE ANSWERED

- (1) Inside the Holy Ka'abah.
- (2) Under the Meezab-i-Rahmat.
- (3) At Hateem.
- (4) At Mataaf at the time of performing Tawaaf.
- (5) Behind the Maqaam-i-Ihbrahim.
- (6) At Multazam.
- (7) In front of the door of the Holy Ka'abah.
- (8) Near the Hajar-i-Aswad (Black Stone).
- (9) At the place between the Black Stone and the Rukn-i-Yamani.
- (10) Near the Zam-Zam Well.
- (11) At Safa and Marwa.
- (12) While performing Sa'ee.
- (13) Between the two Green Pillars.
- (14) At Arafah.
- (15) At Muzdalfah.
- (16) At Minaa.

(17) Near the Jamarahs.

All these are the places where one should make supplications to Allah sincerely and with devotion.

THREE WAYS OF ACCEPTANCE OF DU'AS

It has been reported in a Hadith that the Holy Prophet has said:

"Prayers are accepted in three ways:

- (1) Sometimes the same payer itself is granted.**
- (2) Sometimes the calamity that is to befall upon a person is removed (warded off).**
- (3) Sometimes his rank is raised up in the Hereafter because of his prayer.**

(Tafseer-i-Kabieer)

THE FIVE DAYS OF HAJJ

THE FIRST DAY: 8TH ZIL-HAJJ

The Mutamatti' who had put off the Ihraam garment after having performed Umrah, should take a bath or perform Wadhu on 8th of Zil Hajj and wear his Ihraam garment in the same way in which he had worn it earlier. Then, he should perform two Rak'ahs at any place in the Masjid al-Haraam with the intention of Ihraam, then after Salam (turning the face to the right and left at the conclusion of the Prayer), he should remove the sheet from his head and say the Niyyat in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ - فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي -

Allahumma Innee Ureedul Hajja- Fa-Yassirhu Lee wa Taqabbalhu Minnee.

(O Allah! I intend to perform the Hajj. Therefore, make it easy for me and accept it from me.)

Thereafter, he should pronounce Talbiyah loudly three times and make supplications to Allah. Now, he has entered the state of Ihraam. Therefore, all

those things, which were Haraam in the Ihraam of Umrah, will be Haraam in this Ihraam as well. After Ihraam, he should observe one Nafal Tawaaf with Ramal and Idtiba; he may observe the Sa'ee of Tawaaf -i-Ziyaarat on this day, though it is better to observe this Sa'ee, when he will come back from Mina for Tawaaf -i-Ziyaarat .The Mufrid and the Qaarin who are in the state of Ihraam and are exempted from the Sa'ee of Tawaaf-i-Ziyaarat as it has been performed along with that of Tawaaf-i-Qudoom, need not put on the Ihraam garment again or observe the Sa'ee of Tawaaf-i-Ziyaarat.

JANNATI KAUN?

THE IHRAAM FOR THE WOMEN

The women who are not discharging the menses or having bleeding after the childbirth should put on the Ihraam garment as they had donned it earlier and make the Niyyat of Hajj. The women who are discharging the menses or having bleeding after the child birth, should take a bath or perform Wadhu and wear the Ihraam garment with the Niyyat of Hajj at the place where they are staying and they should observe the Sa'ee along with Tawaaf-i-Ziyarat after Hajj. It is better to reach

Mina before Zuhar Prayer as the Holy Prophet (Peace be upon him!) had performed five Prayers at Mina before he proceeded to the Plain of Arafat.

DEPARTURE FOR MINA

The Mu'allims start collecting the fares of cars to go to Mina and the charges of the tents for the stay in Mina from the Haajis very early. Mina is about 5 kilometers away from Makkah, while the Plain of Arafat is at a distance of 9 kilometres from Mina. Muzdalfa lies at distance of 5 kilometres between Mina and Arafat. If one travels to Mina in a car or a bus, he will have the facility to carry bed and provisions for five days. But usually they are late and the pilgrims sometimes, miss their Prayers. Therefore, it is better for you to walk on foot. You will also earn seven crore sawabs (rewards) for each step up to Makkah. This is one of the special favours of Allah, which have been granted to us, the followers of the Holy Prophet.

On the way to Mina, you should engage yourself in pronouncing Talbiyah, Darood Shareef and in begging and imploring Allah as much as possible. You should avoid talking about worldly affairs.

When you catch the first sight of Mina, make the following supplication:

اللَّهُمَّ هَذَا مِنِّي فَأَمِّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَى أَوْلِيَائِكَ۔

Allahumma Haaza Minan Famnun 'Alaiya Bimaa Mananta Bihi 'Ala Auliaa-ika.

"O Allah! This is Mina. Therefore, show me the favour that You have shown to those who are dear to You."

You should stay at Mina the whole night and perform five Prayers from the Zuhar of 8th Zil-Hajj to the Fajar of 9th Zil-Hajj. Some people do not stay at Mina and go to Arafat. They miss this Sunnah of the Holy prophet. The night at Mina on the 9th of Zil-Hajj is a blessed night. Therefore, spend it in worship.

The Holy Prophet has said in a Hadith, recorded in Baihaqi and Tabraani:

The person who makes the following supplication in the night, one thousand times, Allah will give him whatever he asks for.

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ -
 سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ -
 سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ -
 سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ -
 سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ -
 سُبْحَانَ الَّذِي فِي الْقَبْرِ قَضَاءُهُ -
 سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ -
 سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ -
 سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ -
 سُبْحَانَ الَّذِي لَا مَلْجَأَ وَلَا مَنْجَاءَ مِنْهُ إِلَّا إِلَيْهِ -

Subhaanal Lazee Fis Samaa-e 'Arshu-hu.

Subhaanal Lazee Fil Ardhi Mauti'uhu.

Subhaanal Lazee Fil Bahri Sabeeluhu.

Subhaanal Lazee Fin Naari Sultaanuhu.

Subhaanal Lazee Fil Jannati Rahmatuhu.

Subhaanal Lazee Fil Qabri Qadhaa'uhu.

Subhaanal Lazee Fil Hawaa-e Roohuhu.

Subhaanal Lazee Rafa'as Samaa'a.

Subhaanal Lazee Wadha'al Ardha.

*Subhaanal Lazee Laa Malja'a wa Laa Manja'a
Minhu Illaa Ilaihi.*

(Glory is to Him Whose Throne is in the sky.

Glory is to Him Whose Rule is on the earth.

Glory is to Him Whose Way is in the ocean.

Glory is to Him Whose Authority is in the Fire of
the Hell.

Glory is to Him Whose Mercy is in the Heaven.

Glory is to Him Whose Qaza (decision) is in the
grave.

Glory is to Him Who controls the souls in the air.

Glory is to Him Who raised up the sky.

Glory is to Him Who Leveled the earth.

Glory is to Him from Whose torment there is no
refuge and escape but to Him.)

THE SECOND DAY: 9TH OF ZIL-HAJJ

On this day you should perform the Fajar in the
Mustahab time in the morning and keep yourself

busy in pronouncing Talbiyah, Zikr, supplication and Darood Shareef. When the sun rises upon the mount know as Jabal-i-Sabeer in front of the Masjid-i-Khaif, you should finish your breakfast, leave for Arafat and try to reach there before the Zuhar Prayer. Only a few Mu'allims arrange lunch for the pilgrims only in Arafat. Therefore, it is better for you to carry two meals with you to eat them at Arafat and Muzdalfah and you will be free to keep yourself busy in worship. On the way to the Plain of Arafat, do not talk aimlessly to others. Engage yourself in pronouncing Talbiyah, Dua, and Darood Shareef as much as possible.

JANNATI KAUN?

THE PLAIN OF ARAFAT

This is a vast plain. Its area is about 20 square Kilometers. This is the very place where the completion of the religion (Islam) was announced on the 9th of Zil-Hajj in 10 A.H. When the Holy Prophet along with his one lakh twenty four thousand Sahabans was halting at Arafat to perform his Last Hajj (Farewell Pilgrimage), the following verse was revealed to him.

This day those who reject faith have

given up hope of your religion: yet fear them not, but fear Me. I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (The Holy Qur'an 5:3)

This Plain of Arafat is the very sacred place where a pilgrim must reach on the 9th of Zil-Hajj, any time from the reclining of the sun on the 9th to the time before the sunrise on the 10th of Zil-Hajj. It is the foremost rite of Hajj, if a person fails to present himself in the Plain of Arafat, his Hajj will be considered invalid for this year. Nothing (such the expiation of sacrifice) can recompense his failure.

When you catch the first sight of the Jabal-i-Rahmat, make earnest supplications to Allah for they are answered by Him. At Arafat, you can halt anywhere in the Plain but it is better to stay near the Jabal-i-Rahmat as the Holy Prophet had halted here. But if it is not possible, or you have paid the rent of the tent that the Mu'allim has set up somewhere else, you may halt there.

Keep yourself busy in Charity, Zikr, Talbiyah, Du'a and Istighfar, and Kalimah till noon. The Holy Prophet has said in a Hadith recorded by Tirmizi;

The best thing that other prophets and I
have said on this day is the following
Du'a:

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

*Laa Ilāaha Illal-Laahu Wahdahu Laa Shareeka
Lahu. Lahul Mulku wa Lahul Hamdu. Yuh'yee wa
Yumeetu wa Huwa Haiyun Laa Yamootu. Biyadihil
Khairu wa Huwa 'Alaa Kulle Shai-en Qadeer.*

(There is none worthy of worship but Allah. He is
one and without a partner. He has the kingdom and
unto Him is due all praise .He gives life and death.
He is alive and will never die. He has all that is
good under His control and He has power over all
things.)

Then you should take your lunch and finish all
other works before the Zuhar Prayer. As it is not
desirable to observe fast on this day, it is also
undesirable to eat to one's fill lest you should feel
tired.

WAQUF (HALTING) AT ARAFAT AND ITS PROCEDURE

You should take a bath or perform Wadhu, then with the reclining of the sun at noon, go to Masjid-i-Namrah, which is near the Plain of Arafat. Here you must offer the Zuhar and Asr Prayers together at the time of Zuhar in the Masjid-i-Namrah. Then you should enter the Plain of Arafat.

But it is not always easy to enter the Masjid-i-Namrah. You will find a crowd of over ten lakh people, when you will come out of your tent. It will be very difficult rather impossible for you to keep the company of your fellow-travelers (companions). Rather you may get lost in the crowd and your friends will be worried about you. Thus, most of your time will be wasted in looking for your companions. Moreover, the Najdi Imam, in the Masjid-i-Namrah, though a Muqem (not a traveller) performs Qasr Prayers. The Prayers of a Sunni Hanafi person behind such an Imam is considered invalid. Therefore, you should perform the Zuhar Prayer in your tent. But now you should not perform the Zuhar and Asr Prayers together.

(Anwaarul Bashaarat, Bahaar-e-Shariat)

Having performed your Prayers you should be busy in begging and imploring to Allah. Keep pronouncing Darood Shareef and Istighfar. Make supplications for yourself, your relatives and all other Muslims. Do remember to pray for the writer of this book, Jalaluddin Ahmad Amjadi, his parents and relatives as well (and the translator also).

The Holy Prophet (peace be upon him!) has said in a Hadith, recorded in Baihaqi.

The person who halts at Arafat after the reclining of the sun at noon on the 9th Zil-Hajj and reads the following Du'as each one hundred times,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ -
يُحْيِي وَيُمِيتُ - وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Laa Ilaaha Illal-Laahu Wahdahu Laa Shareeka Lahu. Lahul Mulku wa Lahul Hamdu. Yuh'yee wa Yumeetu wa Huwa 'Alaa Kulle Shai-en Qadeer.

(There is none worthy of worship but Allah. He is one and without a partner. He has the kingdom and unto Him is due all praise .He gives life and death.

He is alive and will never die. He has all that is good under His control and He has power over all things.)

Then he recites Surah Al-Ikhlās one hundred times.

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -

Qul-Hu wal Laahu Ahad. Allahus Samad. Lam Yalid wa Lam Yulad wa Lam Yakun Lahu Kufuwan Ahad.

(Say: He is Allah, the One; Allah, the Eternal, Absolute; He begets none, nor is He begotten; and there is none like unto Him.)

Then he recites this Darood Shareef one hundred times.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ - اِنَّكَ حَمِيْدٌ مَّجِيْدٌ - وَعَلَيْنَا مَعَهُم -

Allahumma Salle 'Alaa Muhammadin Kamaa Sallaita 'Alaa Ibraahim wa 'Alaa Aale Ibraahima Innaka Hameedum Majeed wa 'Alainaa Ma'ahum.

(O Allah! Invoke blessings upon Muhammad as You

have invoked upon Ibraahim, all the descendants of Ibraahim and upon us with them. Verily You are the Most Honoured.)

Allah will ask His angels "O My angels! What should be the reward for a bondsman who glorified and sanctified Me; praised and honoured Me; recognized and admired Me and invoked Blessings upon My Prophet? O angels! Bear witness that I have forgiven him and accepted his intercession in favour of him. If this bondsman of Mine asks Me, I will grant him intercession for all those people who are halting at Arafat.

In short, Allah showers His utmost favours and mercy. You should therefore, realize the importance of each moment, implore to Allah to forgive yours sins and keep pronouncing Talbiyah and Darood Shareef with the fullest sense of accountability and faith.

Thereafter, board a bus or a car, half an hour before the sunset. However, the buses or cars are not allowed to leave the bounds of Arafat before the sunset, as the pilgrims will have to make

expiation (slaughter an animal) if they leave Arafat before the sunset. But the buses or cars stand in queue before Maghrib and leave for Muzdalfah soon after it.

DEPARTURE FOR MUZDALFAH

Soon after the sunset you should leave for Muzdalfah without offering the Maghrib Prayer. On the way, you should engage yourself in Zikr, Drood Shareef, Dua and the Talbiyah. When you enter Muzdalfah, make the following supplication.

اللَّهُمَّ حَرِّمْ لَحْمِي وَعَظْمِي وَشَحْمِي وَشَعْرِي وَسَائِرَ
جَوَارِحِي عَلَى النَّارِ۔ يَا أَرْحَمَ الرَّاحِمِينَ۔

Allahumma Harrim Lahmee wa 'Azmee wa Shahmee wa Sha'ree wa Saa-era Jawaarihee 'Alan Naari. Yaa Arhamar Raahimeen.

(O Allah! Make my flesh, bone, fat, hair and all my organs Haraam for (i.e. save them from) the fire of the Hell, O the Most Merciful One!)

On reaching Muzdalfah, you should offer the Maghrib and Isha Prayers together at the time of Isha. Do not offer the Maghrib Prayer in its time as

it is forbidden. If a person performs it in the Maghrib time, he will have to perform it again with Isha.

The way of offering these two Prayers together is this that you should offer the Fardh Prayer of Maghrib after Azan and Iqamah, then the Fardh Prayer of Isha without Iqamah. Then perform the Sunnah Prayers of Maghrib and Isha respectively. Thereafter, perform the Witr Prayer. You may offer these two Prayers together whether you perform them alone or in congregation. However, these two Prayers must be performed at the time of Isha.

JANNATI KAUN?

It is Sunnah Mu'akkidah to spend the whole night at Muzdalfah. The right time for halting at Muzdalfah is the time between Subh-i-Sadiq (dawn) and the sunrise. Therefore, the person who reaches after it, his Waquf will not be considered as complete and he will have to make expiation (slaughter an animal).

In the same way, if a person leaves Muzdalfah before the Subh-i-Sadiq, he will have to make the expiation. However, if a weak woman or an ill person, to avoid troubles in the crowds, leaves

Muzdalfah before the Subh-i-Sadiq, they will not have to pay any expiation.

(Alamgiri, Bahaar-i-Shariat)

Muzdalfah is a holy place and the night here is a blessed one. Therefore, you should devote this night as much as you can to prayer, supplications and repentance and remain busy in Talbiyah, Zikr and Darood Shareef. You may take a little rest, if you feel tired.

You should collect pebbles here to throw at the Satan and wash them. You will need 70 pebbles if you intend to throw them till 13th of Zil-Hajj but 49 pebbles if you want to throw them till 12th of Zil-Hajj.

Cannons are fired at Muzdalfah at Subh-i-Sadiq to announce the commencement of the Wajib time of Waquf.

THE THIRD DAY: 10TH ZIL-HAJJ

When you hear the sound of the cannons being fired, perform the Fajr Prayer. It is not permissible to offer it before you hear the sound. Then you should observe Waquf (halt) at Mash'ar-i-Haraam (i.e. at the hill itself), if not possible, then in its

foot or at any place except the Wadi-i-Muhsar where the People of Elephant were afflicted with divine punishment. Here, you are supposed to pronounce the Talbiyah, supplication and Darood Shareef.

BACK TO MINA

Thereafter, you should set out for Mina a little before the sunrise. It is undesirable to leave for Mina after the sunrise but does not entail any expiation. When you catch the first sight of Mina, make the same supplication that you had made on your way from Makkah to Mina.

اللَّهُمَّ هَذَا مِنِّي فَامْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَى أَوْلِيَائِكَ۔

Allahumma Haazihi Minan Famnun 'Alaiya Bimaa Mananta Bihi 'Ala Auliaa-ika.

(O Allah! Show me the favour that You had shown to those who are dear to You.)

Having reached Mina, you will have to throw pebbles at the three stone pillars (Jamrahs). This throwing of the pebbles is called Rami. Rami has a historical background. It has been said in a Hadith that when Prophet Ibraahim was taking his son,

Ismael, out for sacrificing him in the way of Allah, Satan, tempted him thrice to mislead him. But Hazrat Ibraahim drove him away by casting stones at him. The three pillars represent the appearance of Satan. Rami is observed in commemoration of this event.

The Holy Prophet has said in a Hadith.

When Hazrat Ibraahim (peace be upon him!) came to perform the Hajj rites, Satan appeared at Jamrah Kubrah. He threw seven pebbles at him until he sank to the ground. Then, Satan appeared at Jamrah-i-Wustaa. Hazrat Ibraahim threw seven pebbles at him until he sank to the ground. Then again he appeared at the third Jamrah and Hazrat Ibraahim threw seven pebbles at him until he sank to ground. (Ibn-e-Khuzaimah, Haakim)

Stone pillars have been built at these three places. Now a roof has also been constructed upon them. This has brought the facility to throw pebbles both from the rooftop and the place beneath the roof. The three stones pillars are situated on the way to Mina. The one nearest to Makkah is called Jamrah

al-Kubrah or Aqbah, the next is Jamrah al-Wustaa (the middle one) and the last is Jamrah al-Ulaa, which is nearest to Masjid-i-Kkaif.

THE APPROVED TIME FOR THROWING PEBBLES

On the 10th of Zil-Hajj pebbles are to be cast only at Jamrah al-Kubra, the big Satan from the morning of the 10th to the time before the dawn (subh-i-sadiq) of the 11th of Zil-Hajj. But it is Sunnah to cast the pebbles after the daybreak till Zawal (the reclining of the sun). It is permissible to cast them after Zawal till the sunset and undesirable after the sunset till the morning.

But the weak and the sick persons (men and women) may cast the pebbles at night. But if a person casts the pebbles on behalf of a healthy man or woman who cannot do so because of the crowd or fatigue, their Rami will not be considered as having been performed. They will have to make expiation (slaughter an animal). However, if a person is too ill to ride a conveyance for casting the pebbles, he may ask others to cast them on his behalf and he will not have to make expiation.

NOTE:

Those, who cast pebbles at night, will slaughter their animal and put off their Ihraam garments the next day. Thus, if a Qarin or Mutamatti slaughters the animals before casting the pebbles, he will have to pay expiation by slaughtering an animal. But if they slaughter the animals and shave their heads before casting the pebbles, they will have to make two expiations, one because of slaughtering and the other because of shaving.

THE PROCEDURE

The procedure of casting pebbles is that you should first stand at a distance of about five yards from the Jamrah in such a way that the Holy Ka'abah is on your left and Mina is on your right and your face is towards the Jamrah. Then holding the pebbles in the tips of two fingers -the Shahdah (index finger) and the thumb and raising them high, cast them at the Jamrahs after reciting the following supplication.

بِسْمِ اللَّهِ - اللَّهُ أَكْبَرُ - رَغْمًا لِلشَّيْطَانِ وَرِضًا لِلرَّحْمَنِ -
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسُعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا -

Bismillahi. Allahu Akbar. Raghman Lish-Shaitaani wa Ridhan Lir Rahmaani. Allahumma Ij'alhu Hajjam Mabrooraa wa Sa'yam Mashkooraa wa Zambam Maghfooraa.

(I begin) in the name of Allah: Allah is most Great! To trample under feet the will of Satan and to win Allah's approval! O Allah! Make this Hajj a righteous and purified Hajj, accept my effort and forgive me my sins.)

You should cast the seven pebbles, each in the same way but not all the seven together at a time. There is no harm if the pebbles do not hit the Jamrahs, but it must fall within a distance of three feet from the Jamrahs. Those, cast beyond these limits will not be counted. If you are unable to cast the pebbles according to the above mentioned procedure. Then you are allowed to cast them in whatever way you can. The pronouncing of Talbiyah has to be discontinued before you cast the first pebble.

After casting all the seven pebbles, you should not stay there but come back pronouncing Zikr and Du'a. (Anwaarul Bshaarat, Bahaar-e-Shariat)

ANIMAL SACRIFICE

The Prayer of Eidul Azha is not performed here. You will have to offer a sacrifice (in gratitude for being the fortunate one to perform Hajj). This sacrifice is obligatory for every Qaarin or Mutamatti' (male or female) even if they are poor, but it is Mustahab (desirable) for a Mufrid even if he is not poor. The conditions and regulations that were meant for the Animals of Udhiyah (Qurbani), will remain the same for the animals of this Hajj sacrifice.

The cow, the buffalo or the camel can be shared by seven persons in this sacrifice. While a male or female sheep or a goat can be sacrificed on behalf of one person only. If the Qaarin or Mutamatti' are too poor to buy the animal, they will have to keep fast for ten days-three during the Hajj season (from 1st of Shawwal to 9th of Zil-Hajj after wearing the Ihraam garment. (It is better to observe these fasts on 7th, 8th and 9th of Zil-Hajj), and the remaining seven after the 13th of Zil-Hajj but it is better to observe them back at home. (Bahaar-e-Shariat)

If a Qaarin or a Mutamatti' is Muqueem (not a traveller) and possesses property over and above

his basic needs, amounting up to Nisab, it will be Wajib (incumbent) upon him to offer two sacrifices: one for Hajj and the other for Baqar Eid (Eidul Azha). If a Mufrid has the Nisab, one sacrifice (the Eid sacrifice) will be incumbent upon him. But it is better for them to offer the Eid sacrifice at home. But the Hajj sacrifice and the expiation sacrifice will be made only at Mina or at a place within the Haram.

SHAVING OR CLIPPING OF HAIR

After you have offered the sacrifice, you should sit facing the Holy Ka'abah and get your head shaved or hair clipped. It is Mustahab for the females to clip only the tips of hair of the whole head. But it is Wajib to clip the tips of the hair of one fourth of the head. It is Haraam for them to have their hair clipped by a Ghair Mahrim.

(Durr-e-Mukhtaar, Raddul Muhtaar)

If a person is entirely bald, he may just have a razor passed over his head. Do not pare your nails nor trim the beard before shaving your head or clipping your hair. If you do so, you will have to make Dam (sacrifice). You should make the following supplication while getting your head shaved or your hair clipped.

اَللّٰهُ اَكْبَرُ۔ اَللّٰهُ اَكْبَرُ۔ لَا اِلٰهَ اِلَّا اللّٰهُ۔ وَاللّٰهُ اَكْبَرُ۔ اَللّٰهُ اَكْبَرُ
وَلِلّٰهِ الْحَمْدُ۔

*Allaahu Akbar. Allaahu Akbar. Laa Ilaaha Illal
Laahu wal Laahu Akbar. Allaahu Akbar. Wa
Lillaahil Hamdu.*

(Allah is most Great! Allah is most Great! There is no god but Allah; Allah is most Great; Allah is most Great. All praise is due to Allah.)

The Qaarin and the Mutamatti' are allowed to shave their head or clip their hair only after sacrifice. Therefore, if they do so before the sacrifice, they will have to pay Dam (expiation) by slaughtering an animal.

It is incumbent upon the males to have at least one fourth of the hair clipped. If they clip less than this, they will have to make Dam (an expiation). It is also better for them to clip more than the tips as all the hair are not equal in size. The approved time for shaving or clipping is the Ayyam-i-Nahar (the days of sacrifice). If a person does not have a shave up to 12th of Zil-Hajj, he will have to make Dam (an expiation). (Bahaar-e-Shariat)

After having the head shaved or the hair clipped, one formally quits the state of Ihraam, and can do all those things, which had become unlawful and forbidden on entering Ihraam except, however, the sexual relation with the wife, which becomes lawful only after one has performed the Tawaaf of Visit. (Durr-e-Mukhtaar, Raddul Muhtaar)

TAWAAF OF VISIT (Tawaaf-i-Ziyaarah)

After having offered sacrifice and shaven head or clipped the hair, you should go to Makkah and observe the Tawaaf-i-Ziyaarah, then come to Mina to spend the night there. If the Qaarin and the Mufrid have observed Sa'ee in Tawaaf-i-Qudoom (Tawaaf of Arrival) and the Mutamatti' in any Nafal Tawaaf after he had worn the Ihraam dress, they need not observe Sa'ee after Tawaaf-i-Ziyaarah. If they had not observed Sa'ee before and the Ihraam garments are still on their body they should observe it with Idtiba and Ramal. If the Ihraam garments are not on their bodies, they should observe only Sa'ee without Ramal and Idtiba. If they observe Sa'ee of Tawaaf-i-Ziyaarat after shaving or clipping their hair, they need not shave or clip their hair again. If you have missed

Tawaaf-i-Ziyaarah on 10th, you can observe it at any time till the Maghrib, on 12th of Zil-Hajj. But it is better to observe it on 11th of Zil-Hajj.

Some people plan to perform this Tawaaf in the evening on 12th of Zil-Hajj to avoid the inconvenience caused by the crowd. But sometimes, they are unable to reach there before Miaghrib when they board a bus or a car after casting pebbles on 12th of Zil-Hajj. Thus, they will have to make Dam (an expiation) and will earn sins as well. However, if they walk on foot, they may observe Tawaaf-i-Ziyaarah before Maghrib. But there is still the possibility of sudden illness. Therefore, it is better to observe this either on 10th or 11th of Zil-Hajj. You may perform it on any one of the three days -10th, 11th, 12th-, of Zil-Hajj but you should come back to Mina to spend the night there. You have completed your Hajj after Tawaaf-i-Ziyaarah. Now you can have sexual relation with your wife.

This Tawaaf is Fardh for the women too. But if they are unable to observe it before 12th of Zil-Hajj due to menses or bleeding after the childbirth, they can observe it when they are clean

and they will not need to make Dam (any expiation). But if they are unable to observe it due to some other illness or excuses before the sunset on 12th of Zil-Hajj, they will have to make Dam (expiation) like the men.

THE FOURTH DAY: 11TH OF ZIL-HAJJ

On this day, you will have to cast pebbles at the three pillars at any time after the reclining of the sun till the sunset. But it is Makrooh to cast the pebbles after the sunset without any reasonable excuses. You should **begin** casting pebbles from Jamrah-i-Ula, which is near the Masjid Khaif. You should cast **seven pebbles** according to the procedure mentioned earlier but this time your face should be towards the Holy Ka'abah. After you have cast them, you should turn your face towards the Ka'abah and raising up your hands, make supplications with sincerety and humility. Then you should go to Jamrah-al-Wustaa (the middle one) and throw seven pebbles and make supplications in the same way. Then you should cast pebbles at Jamrah-al-Kubra or Aqbah. But do not stay there. Come back as soon as possible while making supplications on the way.

THE FIFTH DAY: 12TH OF ZIL-HAJJ

On this day too, you will have to cast pebbles at the pillars. The approved time for it is after the reclining of the sun. Some people leave for Makkah after casting pebbles before noon on this day. This is against our Mazhab. (Fiqh-School). On this day, you should cast pebbles at the three stone pillars as you did on 11th of Zil-Hajj. Then you can leave for Makkah before the sunset if you wish so. It is undesirable to leave after the sunset.

If a pilgrim stays till the sunrise on 13th, he is not allowed to leave for Makkah before casting pebbles. If he leaves, he will have to make expiation of slaughtering an animal. The time for casting pebbles on 13th of Zil-Hajj is from the sunrise to the sunset. But it is Makrooh to cast them between the sunrise and the reclining of the sun. Thus, if a pilgrim casts pebbles before noon on the 13th of Zil-Hajj, he will be considered to have observed Rami (casting pebbles) but the Sunnah is to cast them after the Zawaal (reclining of the sun).

MISCELLANEOUS REGULATIONS RELATED TO RAMI

If any how a pilgrim could not cast the pebbles in the prescribed times, he will have both to perform its Qaza and pay expiation (sacrifice) for it. That means that if he could not cast the pebbles on 10th of Zil-Hajj till the sunrise on 11th of Zil-Hajj, or on 11th till the sunrise on 12th or on 12th till the sunrise on 13th, he will have to perform Qaza along with expiation. The time for Qaza is till sunset on 13th. Thus, if a person could not cast pebbles till the sunset on 13th, he will not have to perform Qaza rather sacrifice will be incumbent upon him for expiation. If he did not cast pebbles on 13th or on any day till the sunset on 13th, he will have to offer Dam (sacrifice in expiation). If he cast four pebbles on 10th, less than 11 pebbles on 11th or 12th, etc, he will have to offer a sacrifice in expiation. If he cast four pebbles on 10th, or eleven pebbles on other days, he will have to spend something in charity equal to Sadaqa-i-Fitr. If the value of the Sadaqah is equal to that of a sacrifice, he will have to spend less than it. If all the seven pebbles are cast together at one time, they will be counted as one casting. He

will have to cast the remaining six pebbles again. One should not collect the pebbles from around the Jamrahs, which is undesirable. The pebbles found near the Jamrahs are the ones rejected by Allah, while the angels remove the accepted ones.

(Raddul Muhtaar, Bahaar-e-Shariat)

STAY IN MAKKAH AND UMRAH

You can stay in Makkah after 13th of Zil-Hajj when you will have completed your Hajj. During your stay there, you are supposed to perform Umrah as much as possible for yourself and on behalf of your Pir (spiritual mentor) teachers, parents, particularly, the Holy Prophet, his companions, the members of his family and other pious Muslims. Many merits of this Umrah have been mentioned in the Ahaadith.

The procedure of performing this Umrah is this that you should move to Ja'rnanah or Tan'eem from Makkah to wear the Ihraam garments over there according to the way mentioned earlier, then come back to Makkah. While beginning your Tawaaf, discontinue pronouncing the Talbiyah, when you will kiss the Black Stone. You should observe Tawaaf with Ramal and Idtiba. Then, at the

conclusion of Sa'ee as mentioned earlier, get your head shaved or your hair clipped. Thus you have completed your Umrah.

Those who are entirely bald or want to perform another Umrah after having performed one on the same day, may just have a razor passed over their head. Ja'rranah is 25 kilometres away from Masjid-i-Haraam. The Umrah for which Ihraam garments are put on here is the Big Umrah. Tan'eem is 5 kilometres away from Masjid-i-Haram. The Umrah for which Ihraam garments are worn here is called the Small Umrah.

JANNATI KAUN?

TAWAAF OF DEPARTURE (WADA OR SADR)

This is the farewell Tawaaf performed before leaving Makkah for home. It is obligatory (Wajib) for every outsider living outside the bounds of the Haram. You should observe this Tawaaf without Ramal or Idtiba. In this Tawaaf, you should pray to Allah for the fulfillment of your wishes. You may learn the supplications mentioned in the books and make them here. After you have observed the Tawaaf, perform two Rak'ahs behind the Maqaam-i-Ibraahim. Then, move to Zam-Zam, drink its water to your fill, and rub some water on your head, face and body. Then, stand in front of the Gate of Ka'abah and implore to Allah for the acceptance of your pilgrimage and the favour of frequent visits to the Holy House. You may make the following supplication as well.

السَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَغْفِرَتِكَ وَيَرْجُو
رَحْمَتَكَ -

*Assaa-ilu Bibaabika Yas'aluka Min Fadhlika wa
Maghfiratika wa Yarju Rahmataka.*

(The beggar at your door-steps asks You for Your favour and forgiveness and expects Your mercy.)

After this you should go to the Multazam (the space of wall between the Black Stone and the door of the Ka'abah), cling to it and press your breast and cheeks against it. Holding the curtain of the Ka'abah in your hand, pray to Allah with full humility for forgiveness of sins and eternal well-being and happiness. You may make the following supplication also.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ
هَدَانَا اللَّهُ. اللَّهُمَّ فَكَمَا هَدَيْتَنَا لِهَذَا فَتَقَبَّلْ مِنَّا وَلَا تَجْعَلْ
هَذَا آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ. وَارْزُقْنِي الْعُودَ إِلَيْهِ
حَتَّى تَرْضَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ.

*Alhamdu Lillaahil Lazee Hadaanaa Lihaazaa wa
Maa Kunna Linahtidi'a Lau Laa An Hadaanal
Laahu. Allaahumma Fafakamaa Hadaitanaa
Lihaazaa Fataqabbalhu Minnaa wa Laa Taj'al
Haazaa Aakhiral 'Ahdi Min Baitikal Haraami.
War-Zuqneel 'Auda Ilaihi Hattaa Tardhaa*

*Birahmatika Yaa Arhamar Raahimeen.
Wal-Hamdu Lillaahi Rabbil 'Aalameen. Wa Sallal
Laahu Ta'aalaa 'Alaa Sayyidnaa Muhammadin
Wa Aalihi Wa As-haabihi Ajma'een.*

(All praise is due to Allah. Had He not guided us for this, we would not have been guided. O Allah! As You have guided us for this, accept this from us. Do not make it our last visit to this Holy House. Favour us with another visit to it so that You may be pleased with us to shower Your mercy, O the most Merciful of the merciful! All praise is due to Allah, the Lord of the worlds. May Allah invoke blessings upon our leader, Muhummad, the members of his family and all of his companions.)

Thereafter, go to the Black Stone, kiss it and make the following supplication with full sincerity and humility.

يَا يَمِينُ اللَّهِ فِي أَرْضِهِ - إِنِّي أَشْهَدُكَ وَكَفَى بِاللَّهِ شَهِيدًا -
إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ - وَأَنَا أُوَدِّعُكَ هَذِهِ الشَّهَادَةَ لِتَشْهَدَ لِي بِهَا عِنْدَ اللَّهِ
تَعَالَى فِي يَوْمِ الْقِيَمَةِ يَوْمَ الْفَزَعِ الْأَكْبَرِ - اللَّهُمَّ إِنِّي

أَشْهَدُكَ عَلَى ذَالِكَ وَأَشْهَدُ مَلَائِكَتِكَ الْكَرَامَ - وَصَلَّى اللَّهُ
تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ -

*Yaa Yameenal Laahi Fee Ardhihi Innee
Ush-Hiduka wa Kafaa Billaahi Shaheeda. Annee
Ash-hadu Al-Laa Ilaaha Illallahu wa Ash-hadu
Anna Muhammdar Rasoolul Laahi. Wa Anaa
Uwaddi'uka Haazihish Shahaadata Litash-hada
Bihaa 'Indal Laahi Ta'aalaa Fee Yaumil
Qiyaamati Yaumil Faz'il Akbari. Allaahumma
Innee Ush-hiduka 'Alaa Zaalika wa Ush-hidu
Malaa-ikatikal Kiraami. Wa Sallal Laahu
Ta'aalaa 'Alaa Sayyidnaa Muhammadin wa Aalihi
wa As-habihi Ajma'een.*

(O the Yameen of Allah on His earth! I make you my witness and Allah is enough for witness. I bear witness that there is none worthy of worship but Allah and I bear witness that Muhammad is the Messenger of Allah. I entrust this witness to you so that you may bear it to Allah in favour of me on the Day of Resurrection -the frightful day. O Allah! I make You and Your angels witness to it. May Allah invoke blessings upon our leader, Muhammad, members of his family and all of his companions.)

After this you should move backward, facing the Holy Ka'abah. Then turning back, cast a sorrowful and fondly look on the Ka'abah. Weeping at your departure from the Holy Ka'abah, come out of Masjid-i-Haraam putting out your left foot first. Then you should hold the curtain of the Ka'abah in your hand and make the above-mentioned supplication. You may make the supplications mentioned in other books as well. It is better to come out through the Hazaurah Gate, which is now known as Babul Wada.

NOTE: *Do not listen to those who say that it is undesirable to move backward facing the Ka'abah. This act is an honour shown to the Holy House, which is one of the Symbols of Allah on the earth. The pious persons always show honour to the Symbols of Allah. The Holy Qur'an says:*

And whoever holds in honour the Rites / Symbols of Allah, such honour is truly from the piety of hearts.
(The Holy Qur'an, 32:22)

It has been written in Durr-i-Mukhtaar:

He should walk backward until he comes out of the mosque.

It has been said in Sharh-i-Waqayah:

He should walk backward until he comes out of the mosque.

It has been explained in Alamgiri with reference to Kaafi:

He should walk backward with his face toward the Holy House.

All the above -mentioned passages mean that a pilgrim should walk backward with his face towards the Holy Ka'abah until he comes out of the mosque.

The woman who are discharging menses or having bleeding after the childbirth, need not observe the Tawaaf of Departure. They should stand at the gate outside the mosque, pray to Allah and bid adieu with a grief-stricken heart.

VIOLATION OF THE FORBIDDEN THINGS AND THEIR EXPIATION

The expiation for violating the forbidden things during Hajj has been mentioned at their appropriate places. But some further expiations are mentioned here. One should be clear that if a person commits mistake intentionally without a genuine reason, he will have to offer expiation / atonement and will commit a sin as well. Thus, he will have to perform Taubah (repentance). If he commits the mistake unintentionally or with a genuine reason, he will have to offer expiation only. This means that a mistake will entail expiation, no matter, whether the pilgrim commits it intentionally or unintentionally, knowingly or unknowingly, willingly or unwillingly, while awake or asleep, consciously or unconsciously, he himself has committed it or asked some one else to commit it. (Bahaar-i-Shariat)

(1) Excessive use of perfume in such a way as may be considered excessive by others on a little

part of a limb will entail a sacrifice. A little use of it only on a limb such as head or hand or foot etc. will also entail a sacrifice. If a pilgrim applies a little perfume to a little part of his limb, only a Sadaqah (equal to Sadaqah-i-Fitr) will have to be given. If the perfume, applied before the Ihraam garments were worn, spreads to other limbs after Ihraam, the pilgrim need not offer expiation. The regulations mentioned for perfume will remain the same for oils such as Jasmine etc. Seasamum and olive oils, though they do not have scent, are like the perfumes. However, if a pilgrim uses them (olive, seasamum) in food, applies them to wounds or drops them into his nose or ear, he will not have to offer a Dam (sacrifice). If he uses a little perfume to different parts of the body, which are equal to a whole limb, he will have to offer a (Dam) sacrifice. If they are not equal to a whole limb, he will have to give away a Sadaqah. But if he uses excessive perfume to different parts of the body, sacrifice will be necessary.

No expiation will have to be offered if a pilgrim smells the scent of a fruit or flower such as lemon, orange, rose, Jasmine, shrubby etc. But it is Makrooh to smell scent in the state of Ihraam. It is

not better for those who have the habit of chewing tobacco, to chew scented tobacco in the state of Ihraam, but it does not entail expiation.

(Bahaar-e-Shariat)

(2) Stitched clothes, if worn in the state of Ihraam for a whole day or a whole night will entail one Dam (sacrifice), but if worn for a part of a day or a night, only charity will need to be given. If a pilgrim wears stitched clothes continuously for some days, he will have to offer only one (Dam) sacrifice provided he wears them in the same way on all the days. But if he wears them because of a reason on one day and without any reason on the other day, he will have to offer two expiations. If one expiation has been offered for wearing stitched clothes, without removing them, rather they are worn on the next day as well; one more expiation will have to be offered. If a person wearing Ihraam makes another person, who is in the state of Ihraam, to wear the stitched clothes, he will not need offer any expiation, but the person who wears them will have to offer one expiation.

If a pilgrim (male or female) covers the whole or one fourth of the face or a male pilgrim covers the

whole or one fourth of his head, for a day or night, they will have to offer a sacrifice, but they will need give Sadaqah if they cover it for less than a day. It does not matter whether they cover the head or the face intentionally or unintentionally, while awake or asleep. If they cover less than one fourth of the head or face for a day or night, they must give Sadaqah. But there is no Sadaqah for less than a day or night.

Putting a bundle of clothes on the head, in the state of Ihraam will also entail sacrifice or Sadaqah. But there is no harm in putting a bundle of grains or pots on the head. Wearing such shoes as will cover the elevated bone on the foot, for a day or a night (id.e. 12 hours) will entail a (Dam) sacrifice. But if they are put on for less than a day or a night, only Sadaqah will have to be given away. A pilgrim is not allowed to wear a vest also. The woman, however, can wear stitched clothes.

(3) Removing the hair of one fourth of the head or beard in any way will entail a (Dam) sacrifice, but a Sadaqah if less than one fourth. Shaving the whole neck or one whole armpit will entail a (Dam) sacrifice but a Sadaqah if less than the

whole. The same regulation is prescribed for the pubic hair. One (Dam) sacrifice will also be necessary if the both armpits are shaved.

(Durr-e-Mukhtaar, Raddul Muhtaar)

Sadaqah will be necessary for shaving or trimming the moustache. If the hair burns while the pilgrim bakes bread, falls while he scratches his head or performs ablution or combs his hair, Sadaqah will have to be given away. Some scholars say that the pilgrim should give a handful of grain, one loaf or a dry date for each hair up to three hair. There is no harm if the hair fall down of their own or due to some diseases.

JANNATI KAUN?

The women will have to offer a (Dam) sacrifice if they shave the whole or one fourth, or the tips of their hair, but only a Sadaqah if less than that.

(Anwaarul Bashaarat)

(4) If a pilgrim pares the five nails of a hand or a leg, or all the twenty nails together, he will have to offer a (Dam) sacrifice. But if he does not pare less than the five nails of a hand or a leg, he will have to give away Sadaqah for each nail. Thus, he will give 16 Sadaqah if he pares four nails of his both hands and both legs. Here one should bear in

one's mind that if the value of one Sadaqah, or several Sadaqahs, which is required to pay, amounts upto the value of a (Dam) sacrifice whether due to reduction in the price of animals, or increase in the price of Sadaqah articles, one is permitted to reduce the value of Sadaqahs so that the total value falls below the value of a sacrifice. In this case, he may also offer a sacrifice instead of a Sadaqah. If a pilgrim pares all the five nails of a hand in one sitting and the five nails of the other hand in another sitting, he will have to offer two (Dams) sacrifices. He will have to make four (Dams) sacrifices if he pares all the five nails of his both hands and both legs in four sittings. One may, however, remove the broken nail (which is unable to grow) from his finger.

(Alamgiri, Bahaar-e-Shariat)

(5) If a pilgrim kisses, hugs or touches his wife with Shahwat (sexual desire) he will have to offer a (Dam) sacrifice even if he has not ejaculated. This injunction is for both the men and the women. If a woman gets sexual pleasure from the amorous words spoken by a man, she too will have to make a (Dam) sacrifice. Ejaculation due to wet dream or sexual fancy entails neither sacrifice nor Sadaqah.

(Hindiah, Bahaar-e-Shariat)

(6) If the pilgrim indulges in sexual intercourse before halting at Arafat, his Hajj will be considered invalid. However, he should perform the remaining rites of the Hajj and offer a sacrifice. But he will have to perform the Qaza of Hajj the next year. The above-mentioned injunction is for the woman also. Indulgence in sexual intercourse after halting at Arafat but before performing the Tawaaf of Visit and clipping or shaving of one's hair, will entail a sacrifice of Budnah (camel or cow), but a (Dam) sacrifice of sheep or goat if after clipping or shaving of the hair but before Tawaaf of Visit. No expiation is required for indulgence in sexual intercourse after Tawaaf of Visit and clipping or shaving of hair.

If a pilgrim, performing Umrah, indulges in sexual intercourse before Tawaaf, his Umrah will be considered as null and void. He will have to perform the Qaza of Umrah and offer a (Dam) sacrifice as well. But if he indulges in sexual intercourse after Tawaaf but before Hajamat (clipping or shaving of his hair) either before or after Sa'ee, his Umrah will be valid, however, he will have to make a (Dam) sacrifice.

(Durr-e-Mukhtaar, Alamgiri)

(7) If a person performs four circuits of the Tawaaf of Visit in the state of impurity (i.e. without necessary ablutions after sexual intercourse, menses, or bleeding after childbirth) he / she will have to sacrifice one Budnah (camel or cow) and perform the Tawaaf afresh. However, if he / she performs it afresh before the 12th of Zil-Hajj, he / she will not need offer a (Budnah) sacrifice. But if he performs the Tawaaf after 12th of Zil-Hajj, he will have to offer a Dam (goat, sheep) sacrifice and not a Budnah.

If the Tawaaf of Visit is performed without necessary Wadhu, one (Dam) sacrifice will be necessary. However, it is Mustahab (desirable) to perform the Tawaaf afresh. The (Dam) sacrifice will not remain necessary now whether the Tawaaf is performed before or after the 12th of Zil-Hajj.

If a person performs three circuits or less than them without necessary ablution, he will have to give away Sadaqah for each circuit. If a person fails to perform the Tawaaf of Visit before Maghrib on 12th of Zil-Hajj, he should perform it later on and offer a (Dam) sacrifice.

If all or most of the circuits of Tawaaf of Visit

were performed in (litters) or without necessary Satr, that is veil, (in case of women), (Dam) sacrifice will be necessary. But if performed afresh, no (Dam) sacrifice will be required. If a pilgrim comes back to his home, without performing Tawaaf afresh, he should send the price of a goat to be slaughtered in the sacred precincts of Haram, as the animal of expiation must be sacrificed with the bounds of the Harm otherwise expiation will be considered invalid.

Apart from the Tawaaf of Visit, if any Tawaaf (all the circuits or some of them) is performed in the state of impurity (i.e. without necessary ablution), one (Dam) sacrifice will have to be offered, but if it is performed without necessary Wadhu, only Sadaqah is to be given away. If three circuits of those Tawaafs or less than them are performed in the state of impurity, only Sadaqah will have to be given for each circuit.

If the pilgrim is still in Makkah, he should perform the Tawaafs afresh and Sadaqah will not remain necessary for him.

If a person leaves all or some circuits of the Tawaaf of Departure, he will have to offer a (Dam)

sacrifice, but if he leaves less than four circuits, then he should give away Sadaqah for each circuit. It is undesirable but does not entail any expiation to miss the Tawaaf of Qudoom (Arrival).

If a person leaves even one circuit of the Tawaaf of Umrah, he will have to offer a (Dam) sacrifice. But if he leaves all or most of the circuits of this Tawaaf, he will not have to offer an expiation, rather he will have to perform it again.

If a Qarin observes the Tawaaf of Arrival and the Tawaaf of Umrah without Wadhu, he must perform the Tawaaf of Umrah again before the 10th of Zil-Hajj. If he does not perform it again before the sunrise on 10th of the month, he will have to offer a (Dam) sacrifice. Ramal and Sa'ee should be observed in the Tawaaf of Visit. It is undesirable to perform Tawaaf in Najis (unclean) clothes but does not entail an expiation.

(8) If a person observes four or more than four trips of Sa'ee in a wheel chair without genuine reason or leaves them, he will have to offer (Dam) sacrifice. If he observes less than four trips in that way or misses them, he should give away Sadaqah for each trip.

However, if he does it with genuine reasons, there is no harm in it. But if he observes them afresh, he will need offer neithre (Dam) sacrifice nor Sadaqh.

If a person observe Sa'ee before the Tawaaf and does not observe it again after the Tawaaf, a sacrifice will be necessary.

(Durr-i-Mukhatar, Bahaai-e-Shariat)

(9) If a Qaarin and a Mutamatti' slaughter the sacrificial animal before Rami (casting pebbles at the three stone pillars), they will need to make another (Dam) sacrifice. A (Dam) sacrifice will be necessary for shaving or clipping of the head after 12th of Zil-Hajj, or before casting pebbles. This is the same for the Qaarin and the Mutamatti', who shave or clip their hair before slaughtering the sacrificed animal. (Anwaarul Bashaarat)

(10) Both hunting a land game and helping to hunt it are forbidden and expiation is Wajib for each. A pilgrim will have to pay in expiation the price of the animal killed.

(Durr-e-Mukhtaar, Bahaar-e-Shariat)

(11) It will entail expiation to cut or pull out from the roots the grass, trees, plants or other kinds of vegetations including thorny bushes, etc, in the

sacred precinct of Haram. If they are owned by nobody, the atonement is to give its value in charity, but if some body owns them, the amount will be two fold: one part will be given away in charity, and the other will be paid to the owner to make good his loss. It is also forbidden to use the Miswaak of a tree growing in the sacred precincts of Haram. (Alamgiri)

(12) Expiation for killing one louse in the body or the clothes will be one loaf of bread; for killing two or three lice will be a handful of grains to be given away in charity; and for killing three or more than three, will be one Sadaqah Fitr. If a person washes his head or clothes or puts the clothes in the sun to kill the lice, he will have to make the same expiation as is for killing them. However, if he puts the wet clothes in the sun to dry them up and not to kill the lice, he will need not make expiation. (Bahaar-e-Shariat)

(13) If a person comes from a place outside the Miqaats and enters Makkah without wearing the Ihraam garments, Hajj or Umarah will become Wajib for him even if he does not intend to perform them. Now he should go back to the

Miqaat and wear the Ihraam garments over there. If he does not do so and wears the Ihraam garment in Makkah itself, he will have to offer a (Dam) sacrifice. If a person crosses the Miqaat and then wears the Ihraam garments, for Umrah and Hajj later on, performs Qiraan one (Dam) sacrifice will be incumbent upon him. But if he wears the Ihraam garment for Hajj first and then for the Umrah in the Haram, he will have to make two (Dams) sacrifices.

(14) If a person has performed all rites of Umrah except the shaving or clipping of the head, then he wears the Ihraam dress for another Umrah, he will have to offer a (Dam) sacrifice. He will be considered a sinner as well. (Durr-e-Mukhtaar)

Wearing the Ihraam of Umrah is forbidden for a person performing Hajj from 10th to 13th of Zil-Hajj. If he wears the Ihraam, he will have to put it off to perform its Qaza and to offer a (Dam) sacrifice. If he, however, has performed the Umrah, it will be considered as valid but will entail (Dam) a sacrifice.

(Raddul Muhtaar, Bahaar-e-Shariat)

NOTE: *The Dam (sacrifice) in the above-mentioned passages means the sacrifice of a goat or sheep, while Budnah means the sacrifice of a camel or cow. All the conditions mentioned for the animals of Udhiyah (Qurbani), will remain the same for the sacrifice of the expiational animals.*

Sadqah means wheat up to the weight of up to 175 rupees and eight annas according to English rupees, which is 2 kilos and 47 grams of wheat. While according to the seer of one hundred rupees, it is a quarter less than two seers and a little more than eight annas. Sadaqah, if paid in dates or their price, will be two times more than the wheat.

JANNATI KAUN?

(One anna is a former coin equivalent to one sixteenth of a rupee. One seer means the weight equivalent to above 2 lb.)

In case of forbidden things which have violated due to some genuine reasons, such as illness or excessive heat, if a person is required to offer a sacrifice, he may pay off one Sadaqah each to six indigent persons, or give two square meals to them, or he may fast for three days as and when possible. If he has to pay a Sadaqah, he may fast one day in lieu of that.

All those forbidden things, which entail one sacrifice or one Sadaqah, will entail two sacrifices or two Sadaqahs, if committed by a Qaarin pilgrim.

The meat of the sacrificial animal slaughtered in gratitude for Hajj, can be consumed by the pilgrim, or can be given to both the rich and the indigent. But the meat of the animal slaughtered in expiation must be given only to the needy and the indigent. If the pilgrim eats the meat of the expiational animal, he must recompense for the quantity he has eaten. (Bahaar-e-Shariat)

JANNATI KAUN?

HAJJ BADAL

(Performing Hajj on behalf of Another Person)

The following conditions are related to Hajj Badal:

(1) The disabled person who wants to have the Hajj performed on his own behalf and expense by another person should first make it sure that Hajj is incumbent on him under the rules of Shariah; if it is not so, his Hajj Badal will not be deemed to have been performed. Rather, if Hajj becomes incumbent on him later on, he will have to perform it himself or get it performed by another person.

JANNATI KAUN?

(2) The person concerned should be unfit to perform Hajj personally. If he is fit, no one can perform it on his behalf, even if he becomes unfit later on. Therefore, if he was fit at the time of performing Hajj Badal and turned unfit later on, he will have to get it performed again.

(3) The cause of unfitness should last from the time of performing Hajj Badal till death. Thus if he becomes fit to perform the Hajj before his death, his previous Hajj will be considered invalid. But if the cause of unfitness is of permanent nature, e.g.

old age, blindness, etc. Hajj Badal will be valid and there will be no need to perform Hajj later personally even if the cause is removed by Allah's grace. Thus if a blind person gets his Hajj performed by another person, then he recovers his eye-sight, he will need not perform it again.

(4) The person concerned should permit the other person to perform Hajj Badal for him, or make a will if necessary; however, if an heir performs Hajj Badal on behalf of his Muris (parents) even without their will, or gets it performed by some body else, it will be valid.

(5) The person concerned has to bear all the expenses incurred by the other person during the journey to Makkah and back.

(6) Hajj Badal can be performed only by the person appointed and permitted by the person concerned. If performed by some one else, Hajj will not be valid. If, however, the person concerned had made a will to get his Hajj performed by the other person, but this other person has died, Hajj Badal can be performed by some body else.

(7) The person performing Hajj Badal should start on the Hajj journey from the place where the person sending him lives.

(8) He should wear the Ihraam garment at Miqaat if he has been asked to do so.

(9) The person going to perform Hajj Badal should make intention on behalf of the person sending him. It is also better to mention his name while pronouncing the Talbiyah.

All the above-mentioned conditions are related to Hajj Badal, which is Fardh in nature. No condition is related to Nafal Hajj. The person who has to perform the Fardh Hajj or the Hajj of Qaza or Mannat, must make a will if death approaches him. Because if he dies without performing the Hajj or making a will, he will be a sinner according to the unanimous opinion of the scholars. In this case, if the heir wants to get Hajj Badal performed on his behalf, he can do so, and it is hoped that the Hajj will be accepted by Allah.

It is better but not necessary that the person going to perform Hajj Badal should have performed his own Hajj first. However, such a person upon whom Hajj is Fardh and he has not performed it, cannot perform Hajj Badal.

It is better to send such a person, who has a good knowledge of the rites, rituals and procedures of Hajj.

SOME OTHER IMPORTANT PLACES AT MAKKAH

Every part of the land of Holy Makkah is sacred as it has kissed the blessed feet of the Holy Prophet, other Prophets (Peace be upon them!) and the pious Sahabah, (May Allah be pleased them!). You will hardly find any house in which a Sahabi was not born and a street which has no historical significance. However, most of those places do not exist in their original shape but they could not have disappeared all together. Here we will mention some of those places which have, an event related to them.

JABAL-E-ABU QUBAIS: This is a hill near Safa in front of the Holy Ka'bah. Standing on this very hill, the Holy Prophet had split the moon into two halves. There is a mosque, called Masjid-e-Bilal, on this very hill.

JABAL-E-NOOR: This is a hill in the right side of the way to Mina from Makkah. Hazrat Jibrael (Peace be upon him!) has rent the heart of the Holy Prophet on this very hill. The Cave of Hira, where

the Holy Prophet used to sit in seclusion for the worship of Allah, the Exalted, before the announcement of his prophethood and the first Revelation came to him, is also situated on this hill.

JABAL-E-SAUR: This is a hill about two kilometers high in the south of the Holy Makkah at a distance of about five kilometers. The Cave of Saur is situated on the top of this hill. The Holy Prophet and Hazrat Abu Bakr Siddiq had stayed in this Cave for three nights during their migration to Madinah. Following their footmarks, the Kuffar (infidels) had reached the mouth of the Cave to capture them but when they saw a cobweb woven by a spider and a nest built by the pigeons, they went back. Hazrat Abu Bakr Siddiq was a little worried at that time but the Holy Prophet consoled him in these words:

Do not worry. Allah is with us.

Some people make lame excuses to stop the people from paying visits to the Cave of Hira and the Cave of Saur. You must not listen to them and do visit these sacred places.

JANNT AL-MU'ALLA: This is the historical graveyard of the Holy Makkah. It is Mustahab (desirable) to visit this graveyard where the Sahabah and Sahabiat (male Companions of the Holy Prophet and their wives), prominent religious scholars and great saints (May Allah be pleased with them all!) are buried. The grave of the first wife of the Holy Prophet, Hazrat Khadijah, is situated in a small compound in the north of the graveyard. This compound has the graves of the forefathers of the Holy Prophet also including those of Hazrat Abdul Muttalib and Abu Talib. You should visit the grave of Hazrat Abdul Muttalib but not that of Abu Talib. Hazrat Mulla Ali Qari, his teacher Hazrat Maulana Sindhi, and Hazrat Haji Imdadullah Muhajir Makki too are buried in this very compound. The famous Sahabah such as Hazrat Abdullah b. Zubair, Hazrat Abdur Rahman b. Abu Bakr and Hazrat Asma' bint-e- Abu Bakr (May Allah be pleased with them!) are buried in the south of the graveyard.

THE WAY OF VISITING THE GRAVES

It is the Mustahab (desirable) way to go to the graves from the side of the feet of the persons

buried in them. One should stand face-to-face with the persons in the graves and say the following words:

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ - أَنْتُمْ لَنَا سَلَفٌ وَأَنَا
إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ - نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعُفْوَ
وَالْعَافِيَةَ -

*Assalaamu Alaikum Ahla Daari Qaumin
Mu'mineen. Antum Lanaa Salafun wa Inna Insha
Allaahu Bikum Laahiqoon. Nas'alul Laaha Lanaa
wa Lakumul 'Afwa wal 'Aafiyata.*

(Peace be upon you, O the residents of the houses of the Muslim community! You are our predecessors and Allah willing, we will soon meet you all. We pray to Allah for your and our forgiveness and safety.)

Then, he should read the Faatiha (prayers for the dead) and come back from there.

THE EASY WAY OF READING THE FAATIHA

A person should invoke Drood Shareef (blessings) upon the Holy Prophet at least three times, and

recite as many chapters and verses of the Holy Qur'an as he can. He should recite at least all the four Quls (the Surahs of Al-Kaafiroon, Al-Ikhlaas, Al-Ta'wwuz and Al-Naas) and the first five verses of the Surah, Al-Baqarah from *Alif Lam Meem* to *Muflihoon*. Then he should invoke Drood Shareef again at least three times. After this, he should raise his hands and pray in the following words:

O Allah! Send the rewards of the Drood and the verses of the Holy Qur'an that I have read and recited to the Holy Prophet, then to all the Prophets, Sahabah, Sahabiat, the Aulia and the Ulama. Then he should mention the name of the person for whom he wants to pray and send the reward to the souls of all the Muslims who have passed away. O the Lord of the worlds! Accept this prayer for the sake of Your mercy, O the Most Merciful!

MAULID-UN NABI: This is the birth-place of the Holy Prophet. It is situated along the road near the Mount Safa. It had been leveled down by the Saudi Government a few years ago. Now a

one-storyed building has been constructed over there which serves as a library.

DAAR-E-ARQAM: This was a house near the Mount Safa. The Turks had built a mosque here which had been demolished in the Saudi regime. This is the place where the Holy Prophet used to preach the basic teachings of Islam to the early Muslims. It is here where Hazrat Umar announced his conversion to Islam.

DAAR-E-KHADIJATUL KUBRA: This is the place where Hazrat Fatimah Zahra, Hazrat Zainab, Hazrat Ruqayyah, Hazrat Umme Kulthum, Hazrat Qasim and Hazrat Abdullah (May Allah be pleased with all of them!) were born. It is situated in a street along the Faisal Road. This place too has been demolished during the Saudi regime. Now a madrasah, by the name of Darul Huffaz, has been built over there.

DAAR-E-SAYYIDINA HAMZAH: This is the place where Hazrat Hamzah, the uncle of the Holy Prophet, was born. It is situated at a place known as Masfalah. Now there is a mosque over there.

MASJID-E-TAN'EEM: It is known as

Masjid-e-Ayesha and Masjid-e-Umrah also as the Holy Prophet had asked Hazrat Ayesha (May Allah be pleased with her!) to put on the Ihraam of Umrah at this very place. Hazrat Khubaib was hanged by the Kuffar at this place.

MASJID-E-SARIF: Sarif is the name of the place, which is about five kilometers away from Tan'eem. The grave of Hazrat Maimoonah, the wife of the Holy Prophet is over there.

MASJID-E-ZI TAWA: This mosque is on the way to Tan'eem. The Holy Prophet had stayed at this mosque in the state of the Ihraam.

MASJID-E-JINN: This mosque is near the Jannatul Mu'alla. It is the place where the gins had listened to the Holy Prophet when he recited the Holy Qur'an. The shrine of Hazrat Khawjah Usman Harooni, the spiritual mentor of Hazrat Khawajah Gharib Nawaz (May Allah's mercy be upon them!) is situated at a place near this mosque but it cannot be traced out now.

MASJID-E-RAYAH: This mosque is on the way to Jannatul Mu'alla near the Masjid-e-Jinn. This is the place where the Holy Prophet had unfurled his flag when Makkah was conquered.

MASJID-E-SHAJARAH: This is the blessed place where a tree uprooted itself and moved to the Holy Prophet. It bore witness to the prophethood of the Holy Prophet and went back to its place. This mosque was in front of the Masjid-e-Jinn but it has been demolished by the Saudi Government.

MASJID-E-KHAIF: This is the largest mosque at Mina where many prophets have performed their Prayers. The place where the Holy Prophet had stayed in this mosque has been preserved in the shape of a dome. One should perform Prayers at this place and make supplications to Allah.

MASJID-E-KABASH: This mosque too is in Mina at a place where Hazrat Ibraahim had brought his son, Hazrat Ismaa'il to slaughter him in the way of Allah.

GHAR-E-MURSALAAT: This is a cave at Mina. This is the place where the Surah, Al-Mursalaat was revealed to the Holy Prophet. This place has many merits.

VISITING MADINAH MUNAWWARAH

MERIT OF THE VISIT

After performing the sacred duty of Hajj and purifying and cleaning yourself from sins, you should leave for Madinah Tayyibah-the holy city where the beloved Prophet of the Muslims is resting in eternal peace.

Considering the favours of the Holy Prophet to his followers and the wishes attached to him for the Day of resurrection, it is utter misfortune and ill-luck to come back from Makkah without visiting Madinah Taiyyaibah.

The prophet has said:

The person who comes solely for the purpose of visiting my grave, has a right on me that I should intercede for him.

(Daar-eQutni,Baihaqi)

Imam b. Humam (may his soul rest at peace!) explaining this Hadith has said, that one should make the journey with the intention of visiting the Holy Tomb.

In another Hadith, the Holy prophet has said:

The person who visits my Tomb, will be regarded as though he had seen me in my life. (Baihaqi)

The above mentioned Hadith implies that the Holy Prophet is alive in his grave as it has been said in Mishkaat Shareef, p.121, "The Prophet is alive: he is provided with provision." Therefore, the person who visits the Holy Tomb will be deemed as though he visits the court of the Holy Prophet in his worldly life.

In another Hadith, reported by Ibn-i-Adi Kamil, the Holy prophet has said:

The person who perform, Hajj and does not visit my Tomb will be regarded as though ha has hurt me.

On the basis of the above-cited Traditions, scholars are agreed that visiting the Holy Prophet's Tomb is almost Wajib (obligatory) in nature. Therefore, at the conclusion of your Hajj, you should get ready to visit Madinah.

NOTE: It is better for a pilgrim to visit Madinah after performing Hajj if the Hajj is Fardh

(incumbent) upon him. However, if Madinah lies on the way of the pilgrim, it is misfortune and callous of him to cross it without paying a visit. But if the Hajj is Nafal (voluntary), the pilgrim may either visit it after purifying and cleaning himself through Hajj or visit it before Hajj, making the visit a medium for the acceptance and blessings of the Hajj.

Do not be taken in by the words of those wicked persons who make different excuses to stop the pilgrims from visiting Madinah. Some others say that one should go to Madinah with the intention of visiting the Masjid-i-Nabawi and not the Holy Tomb. They too are wrong. Do not listen to them as well. The Holy Prophet has enjoined upon the pilgrims to visit his grave as mentioned in the above-quoted Traditions.

DEPARTURE FOR MADINAH:

Before you leave for Madinah, you should set apart the luggage that you will need during your stay in Madinah, then hand over the remaining luggage to the Mu'allim and get a receipt for them. He will send them to Jeddah for a nominal charge a few days before your ship leaves Jaddah.

The Mu'allim will arrange a bus for your journey to Madinah. But if you are traveling in a group of five or six persons, it will be better for you to hire a taxi. This may cost you a little more, but you will be the lucky ones to visit some important places like Badr on the way. The Bus driver generally does not listen to the Haajis.

While boarding a bus, make it sure that your luggage is safely placed on the top of the bus as sometimes some luggage are left behind which creates a lot of trouble for the pilgrims. After occupying your seat in the bus, you should absorb yourself in Zikr and Drood Shareef.

JANNATI KAUN?

Madianh Taiyyibah is about 198 miles (about 320) kilometres away from Makkah in the north. But the newly built road is about 444 kilometres long. The journey to Madinah usually takes about seven or eight hours. Earlier the pilgrims had to travel to Madinah via Jeddah, but now a new road has been built direct from Makkah to Madianh which has made the journey very easy.

BADR SHREEF

There are a few stages on the way between

Makkkah and Madinah. Among them, Badr deserves special mention. It is about eighty miles away from Madinah. This is the very place where the Muslims fought their first battle on 17 Ramadhan, 2 A.H. and were crowned with success, seventy *Kafirs*, including Abu Jahal were killed and seventy were captured as prisoners. Only twelve Muslims were martyred. They are buried over there. You must visit this place.

The grave of Hazrat Abu Zar Ghifari lies at the foot of a hill that is at a little distance from Badr. According to the prediction, he is resting there in seclusion. If possible, you should pay a visit to this grave also.

ARRIVAL AT MADINAH

When you catch the first sight of Madinah Munawwarah, get off your conveyance (bus / car), start walking bare footed and show as much respect and reverence as possible to this holy city. (It will be the least respect, even if you walk on your head.) Increase reciting Darood and Salaam. When you enter the holy city, imagine of the awe-inspiring qualities and graceful elegance of

the Holy Prophet. It is better to enter the city through the Ambariah Gate and to recite the following supplication.

بِسْمِ اللَّهِ - مَا شَاءَ اللَّهُ - لَا قُوَّةَ إِلَّا بِاللَّهِ - رَبِّ ادْخِلْنِي
مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ - اللَّهُمَّ افْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي مِنْ زِيَارَةِ رَسُولِكَ صَلَّى اللَّهُ
تَعَالَى عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ -
وَانْقِذْنِي مِنَ النَّارِ - وَاعْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مُسْئُولٍ -

*Bismillahi. Maa Shaa'Allahu. Laa Quwwata Illa
Billahi. Rabbi Adkhilnee Mudkhala Sidqin wa
Akhrijnee Mukhrajā Sidqin. Allahumma Iftah Lee
Abwaaba Rahmatika War-Zuqnee Min Ziyaarati
Rasoolika Sallal Laahu Ta'aalaa 'Alaihi wa
Sallama Maa Razaqta Aulia'aka wa Ahla Ta'atika.
Wa-Anqiznee Minan Naari. Wagh-fir Lee
War-Hamnee Yaa Khaira Mas'uli.*

In the name of Allah;(It is) what Allah willed; there is no power without Allah's help; Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour. O Allah! Open the door of Your Mercy for me and grant me the Ziyarah of Your Messenger

(peace be upon him!) that You had granted to those who were dear and obedient to You; save me from the Fire of the Hell; forgive me my sins; show Your mercy to me, O the Best of those who are implored to!)

Having entered the holy city, you should put your luggage at a suitable place and complete all the necessary works so that you may no longer be worried about them and be free for the visit to Madinah. Then, take a bath, if possible or perform the Wadhu; brush your teeth with a Miswaak; wear new or old but clean dress and apply perfume; then proceed to the Mosque of the Holy Prophet in which is situated the Holy Tomb, with utmost humility and devotion. You may enter the Mosque through any door but it is better to enter it through the Gate of Jibraael. When you are at the gate, say;

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ۔

Assalaat-o-was-Salaam-o-Alaika Ya Rasoolallah!

(Peace and blessings of Allah be upon you, O the Messenger of Allah!) and stay there for a while as if you were asking the Holy Prophet for permission. Then recite

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ۔

Allaahumma Iftah Lee Abwaaba Rahmatika.

(O Allah! Open for me the door to Your mercy)

Then, put your right foot first, while entering the Mosque. If possible and it is not the Makrooh time, perform two Rak'ahs of *Tahiyyatul Masjid* (Prayers in reverence of the Mosque) at the place known as the Garden of the Paradise, reciting, after the Surah Al-Fatiha, the Surah Al-Kaafiroon in the first Rak'ah and Surah Al-Ikhlaas in the second Rak'ah. Then you should prostrate in gratitude to Allah, the Exalted, Who has bestowed this great favour upon you.

THE GARDEN OF PARADISE

The part of the Masjid-e-Nabawi between the pulpit and the Holy Tomb is called "the Garden of Paradise." The Holy Prophet has said:

The place between my grave and my pulpit is a garden from the Gardens of the Paradise.

Ala Hazrat Imam Ahmad Raza has composed the following verse in praise of this Garden.

The light of the Holy Tomb is here.

The elegance of the pulpit is there.

Between them is the Garden of Paradise.

It is no less than a wonder. (Ala Hazrat)

After having performed the two Rak'ahs of Tayiyyatul Masjid and the prostration of gratitude, you should go to *Muwaajaha Shareef* from the eastern side with utmost reverence and respect, feeling ashamed of your past wrong deeds and shivering with fear and expecting favour.

THE ORDERS OF THE HOLY GRAVES

Allama Samhoodi, in his book, *Wafa'ul Wafa*, has recorded seven sayings of the scholars about the location and the order in which the graves of the Holy Prophet, Hazrat Abu Bakr Siddique and Hazrat Umar Farooq are situated.

According to the most famous of the seven sayings, the order should be as mentioned below.

The Direction of Qiblah. South

The Holy Prophet.

East

Hazrat Abu Bakr Siddique

Hazrat Umar Farooq

West

North

All these holy shrines are situated in the Hujrah (room) of Hazrat Ayesha (May Allah be pleased with her!). Then there is the pentagular wall built by Sultan Qateebai (813-902A.H /1410 1496 A.D.). Then, there is the underground leaden wall built by Sultan Nooruddin Zangi (512-580 AH./1118-1184 A.D.). Then comes the *Jaali Mubark* (the trellis work) in which three round circles have been made to mark the three graves. The circle where a person stands face-to-face with the Holy Prophet is called Muwaajah Shareef. You should stand at least four feet away from the Muwaajaha Shareef and bear in your mind that the Holy Prophet will listen to your salutations and words and know even your feelings and thoughts as he used to do so in his worldly life.

Hazrat Saikh Abdul Haque Muhaddith Dehlvi has written in his letter "*Sulook-o-Aqrabis Subuli Bit Tawajjuhi-ila Sayyid-ir-Rusuli*", published along with *Akhbaar-ul-Akhyaar*, by Maktaba Raheemia, Deoband: p.161.

Despite so much differences, the Muslim scholars are agreed on this issue: The Holy Prophet is alive with real life which does not smacks of any metaphor or interpretation. He is Haazir and Nazir (witness) to the deeds of his followers. He is a guide to those who seek Haqeeqat (spiritual knowledge of the reality) and helps those who turn to him.

As the Holy Prophet is resting in his grave, facing the Qiblah, you should stand there face-to face with the Holy Prophet, turning your back towards the Qiblah with folded hands (as in prayers).

It has been written in *Fatawaa-i-Alamgiri*, Vol-1, p, 248, published in Egypt:

He should stand there in the same way as he stands in the Prayers.

Beware of touching or kissing the Jaali Mubarak!

It is regarded as impudence and disrespect to the Holy Prophet.

(Anwaarul Bashaarat, Bahaar-e-Shariat)

THE WAY OF SAYING SALAAM

Now, *Alhamdu lillaahi*, your face like your heart, is also turned towards the Jaali Mubarak where the Beloved Prophet is resting. Therefore, you should stand there with due respect and reverence, think of the awe-inspiring quality and elegance of the Holy Prophet and make Salaam in a voice neither low nor high. Do not raise your voice too high lest your deeds should be rendered null and void. You should make the following Salaam:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ۔

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ۔

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ۔

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ۔

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نُورًا مِّنْ نُورِ اللَّهِ۔

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا عُرْوَةَ مَمْلِكَةِ اللَّهِ۔ وَعَلَى أَلِيكَ

وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ۔

Assalaamu 'Alaika Ayyuhan Nabiyyu wa Rahmatullaahi wa Barakaatuhu.

Assalaatu Was-Salaamu 'Alaika Yaa Rasoolal Laahi.

Assalaatu Was-Salaamu 'Alaika Yaa Nabiyyal Laahi.

Assalaatu Was-Salaamu 'Alaika Yaa Habeebal Laahi.

Assalaatu Was-Salaamu 'Alaika Yaa Khaira Khalqil Laahi.

Assalaatu Was-Salaamu 'Alaika Yaa Nooram Min Nooril Laahi.

Assalaatu Was-Salaamu 'Alaika Yaa 'Aroosa Mamlakatil Laahi.

Wa-'Alaa Aalika wa As-haabika wa Ummatika Ajma'een.

Peace and blessings of Allah be upon you, O the Prophet of Allah!

Peace and blessings of Allah be upon you, O the Beloved of Allah!

Peace and blessings of Allah be upon you, O the

Best of all the created beings!

Peace and blessings of Allah be upon you, O the Light from the Light of Allah!

Peace and blessings of Allah be upon you, O the Groom in the Kingdom of Allah!

Peace and blessing be upon you, on all your descendants, Companions and followers.

The above-cited words of Salaams (salutations) are not fixed. If you are unable to learn those Arabic words or their meanings, you may say:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ۔

Assalaat-o-Wassalaam-o-Alaima Ya Rasoolal Laahi

(Peace and blessings of Allah be upon you, O the Messenger of Allah!) as often as possible. It is better to recite the above -mentioned Salaam more than seventy times. You should also repeat these words:

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ۔

As'alukas Shafa'ata Ya Rasoolal Laahi.

(O the Messenger of Allah! I ask you to intercede for me.)

Then, if some one has asked you to convey his Salaam to the Holy Prophet, you should convey it in the following words:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ فُلَانِ بْنِ فُلَانٍ يَسْتَشْفِعُ
بِكَ إِلَى رَبِّكَ فَاشْفَعْ لَهُ وَلِجَمِيعِ الْمُسْلِمِينَ -

Assalaamo-Alaika ya Rasoolal Laahi min Fulan bin Fulanin. (Here, mention the name of that person instead of Fulan bin Fulan) Yastashfi'u bika Ila Rabbika fash-fa' Lahu wa Lijamee'iel Muslimeen.

JANNATI KAUN?

(Peace be upon You! O the Messenger of Allah! From such and such person (Here mention the name of that person). He requests you to intercede for him and all after Muslims.)

If you are unable to convey the Salaam in Arabic, you may do so in your own language also.

Those who read this book are requested to convey Salaam to the Holy Prophet on behalf of the writer, Jalaliddin Ahmad bin Jaan Muhammad (and the translator, Muhammad Sajjad Alam bin Muhammad Roohul Amin).

If you have been asked to convey the Salaam by many people, you should say the following words:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعٍ مَنْ أَوْصَانِي
بِالسَّلَامِ عَلَيْكَ۔

Assalaamu 'Alaikum Yaa Rasoolal Laahi Min Jamee'i Man Ausaanee Bissalaami 'Alaika.

(O the Messenger of Allah! Peace be upon you from all those people who have asked me to convey their Salaam to you.)

Having offered your respectful Salaam to the Holy Prophet, move about an arm length to your right and stand before the second circle in front of the face of Hazrat Abu Bakr. Then recite your Salam in these words:

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

Assalaamu 'Alaika Yaa Khalifata Rasoolil Laahi.

Assalaamu 'Alaika Yaa Wazeera Rasoolil Laahi.

***Assalaamu 'Alaika Yaa Saahiba Rasoolil Laahi Fil
Ghaari wa Rahmatul Laahi wa Barakaatuhu.***

**(Peace be upon you, O the Caliph of the Holy
Prophet of Allah!**

**Peace be upon you, O the Vezir of the Holy
Prophet of Allah!**

**Peace be upon you, O the Companion of the Holy
Prophet of Allah in the cave.**

Mercy and blessings of Allah be upon you!)

**Then move about an arms length to your right and
stand before the third circle in front of the face of
Hazrat Umar Farooq. Thereafter say:**

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

السَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْأَرْبَعِينَ-

السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةَ اللَّهِ
وَبَرَكَاتِهِ-

Assalaamu 'Alaika Yaa Ameer al Mu'mineena.

Assalaamu 'Alaika Yaa Mutammimal Arba'eena.

*Assalaamu 'Alaika Yaa 'Izzal Islaami wal
Muslimeena wa Rahmatul Laahi wa Barakaatuhu.*

(Peace be upon you! O the Ameerul Mu'mineen!

Peace be upon you, O the one who completed the
number, forty; (He was the fortieth convert to
Islam.)

Peace be upon you, O the honour of Islam and the
Muslims!

Mercy and blessings of Allah be upon you!)

Then, turn about a foot to your left, stand between
Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq
and say the following words:

السلام عليكما يا خليفتي رسول الله-

السلام عليكما يا وزيرى رسول الله-

السلام عليكما يا ضجيعى رسول الله ورحمة الله
وبركاته- أسئلكما الشفاعة عند رسول الله صلى الله
تعالى عليه وعليكما وبارك وسلم-

*Assalaamu 'Alaikumaa Yaa Khalifatai Rasoolil
Laahi.*

Assalaamu 'Alaikumaa Yaa Wazeerai Rasoolil Laahi.

Assalaamu 'Alaikumaa Yaa Dhajee'ai Rasoolil Laahi.

As'alukumash- Shafaa'ata 'Inda Rasoolil Laahi Sallal Laahu Ta'aalaa 'Alaihi wa 'Alaikumaa wa Baraka wa Sallama.

(Peace be upon both of you, O the two Caliphs of the Prophet of Allah!

Peace be upon both of you, O the two viziers of the Prophet of Allah!

Peace be upon both of you, O the two companions (who rest) beside the Prophet of Allah!

Mercy and blessings of Allah be upon both of you!

I request both of you to intercede for me to the Prophet of Allah. (Peace be upon him and upon both of you!)

After this you should go again to the Muwaajaha Shareef and engage yourself in Hamd and Darood Shareef. Then make supplications to Allah through the medium of the Holy Prophet. Thereafter beseech the Holy Prophet for intercession on

behalf of yourself, your parents, teachers, Masha'ikh, friends, relatives and all other Muslims. It is better to say the following words:

يَا رَسُولَ اللَّهِ قَدْ قَالَ اللَّهُ تَعَالَى "وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا" - فَجِئْنَاكَ ظَالِمِينَ لِيَوْمِنَا
مُسْتَغْفِرِينَ لِدُنُوبِنَا - فَاشْفَعْ لَنَا إِلَى رَبِّنَا وَاسْأَلْهُ أَنْ يَمِيتَنَا
عَلَى سُنَّتِكَ وَأَنْ يَحْشُرَنَا فِي زُمْرَتِكَ -

*Yaa Rasoolal Laahi Qad Qaalal Laahu Ta'aalaa
"Wa Lau Annahum Iz Zalamoo Anfusahum
Jaa'uka Fastaghfirul Laaha Was-Taghfara
Lahumr Rasoolu Lawajadul Laaha Tawwaabar
Raheema." Fa Ji'naaka Zaalimeena Lianfusinaa
Mustaghfireenaa Lizunoobinaa Fash-Fa' Lanaa
Ilaa Rabbinaa Was-'Alhu An Yumeetanaa 'Alaa
Sunnatika wa Ain Yahshuranaa Fee Zumratika.*

(O the Holy Prophet! Allah, the Exalted has said,
(in the Holy Qur'an, 64:4) "If they had only, when
they were unjust to themselves, come unto you and

asked Allah's forgiveness. And the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful." O the Holy Prophet! We have come to you after doing injustice to ourselves to request you to pray for us to our Lord and ask Him to give us death while we are holding to your Sunnah and to resurrect us {on the Day of Judgement} among your followers.)

Then you should go to the pulpit, perform two Rak'ahs at the place known as "the Garden of the Paradise" (if it is not a Makrooh time), and address supplications to Allah. After this, you should visit these places-Ustuwana-i-Hannanah (the Column of Hannanah), Ustuwana-i-Ayeshah, Ustuwana-i-Abu Lubabah, Ustuwana-i-Ali, Ustuwana-i-Wafud, Ustuwana-i-Tahajjud and Ustuwana-i-Jibrael- as all these are blessed places and you should perform Prayers and make Du'as here.

Then, you should come back to the place where you are staying. Do not waste even a moment during your stay at Madinah. Try to spend as much time as you can in the Masjid-i-Nabawi with the

Niyyat of I'tikaaf after finishing all your necessary works. Keep yourself busy in Prayers, Zikr, Darood Shareef and recitation of the Holy Qur'an, as one virtuous deed performed here will fetch fifty thousand greater rewards than the one performed elsewhere in the world. You should also help the needy people there with money, clothes and other necessities of life. Try to visit the Muwaajaha Shareef for Salaam, after each Fardh Prayer or at least in the morning and in the evening. But the women should not rush into the crowd. It is better for them to go for Salaam at night. Whenever, you see the Green Dome, you should turn your face towards it with folded hands, no matter, whether you are in the city or outside it.

UNIQUE MERITS OF THE PROPHET'S MOSQUE

According to Hazrat Abu Hurairah, the Holy Prophet said:

To offer a Prayer in My Mosque, earns a thousand -fold greater rewards than the Prayers offered elsewhere, except in

Masjid al-Haraam (the Mosque around the Holy Ka'abah) .(Bukhaari & Muslim)

The reward of fifty thousand Prayers are mentioned in the Hadith recorded by Ibn-i-Maajah.

Hazrat Anas reports that the Holy Prophet has said:

The person, who offers 40 Prayers consecutively in my Mosque, without missing a Prayer in between, will secure immunity against the Fire of the Hell and other torments and also against hypocrisy. (Ahmad, Tabrani)

It is reported by Hazrat Abu Hurairah that the Holy Prophet has said:

The person who comes to this Mosque of mine to perform, learn or teach what is good, will enjoy the status of a Mujaahid (fighter) in the Way of Allah.
(Ibn-i-Maajah, Baihaqi)

Hazrat Abu Ummah and Sahl bin Haneef (May Allah be pleased with them!) relates that the Holy Prophet has said:

The person, who comes out of his house

after performing ablution to offer Prayers in My Mosque and he performs them in it, his Prayers will be equal to a Hajj (in reward).



JANNATI KAUN?

THE DATES OF THE EXPANSION OF MASJID-I-NABAWI

The Masjid-i-Nabawi was built in the first year of the Hijri Calender / 623 A.D.

The dates of its expansion are mentioned as below.

- ☆ During the time of the Holy Prophet
2475 square meters.
- ☆ During the expansion of Hazrat Umar Farooq
1100 square meters.
- ☆ During the expansion of Hazrat Usman Ghani
496 square meters.
- ☆ During the expansion of Caliph Walid bin Abdul Malik
3365 square meters.
- ☆ During the expansion of Caliph Mahdi,
2450 square meters.
- ☆ During the expansion of Malik Ashraf Qaayetibai
120 square meters.
- ☆ During the expansion of Sultan Abdul Majeed Khan
1293 square meters.
- ☆ During the expansion of the present government
5024 square meters.
- ☆ Total Area: 16327 square meters.

SOME OTHER IMPORTANT PLACES IN MADINAH

JANNATUL BAQEE'E: It is Sunnah to visit Jannatul Baqee'e, the graveyard of Madinah. More than ten thousand Sahabah and Sahabiyaat (companions of the Holy Prophet and thier wives), countless great Aulia (saints) and Ulama are laid to rest in this graveyard. You should visit Jannatul Baqee'e soon after paying your respects to the Holy Tomb of the Holy Prophet. You should have the intention of visiting all the graves and make the following supplication:

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا
إِنْ شَاءَ اللَّهُ بِكُمْ لَا حِقْقُونَ۔ اَللّٰهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ بَقِيعِ
الْغَرْقَدِ اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُمْ۔

Assalaamu Alaikum Ahla Daari Qaumin Mu'mineen. Antum Lanaa Salafun wa Inna Insha Allahu Bikum Laahiqoon. Allaahum-maghfir Li-ahlil Baqe-eBaqe'eil Gharqadi Allaahum-aghfir Lanaa wa Lahum.

(Peace be upon you, O the residents of the houses

of the Muslim community! You are our predecessors and Allah willing, we will soon meet you. O Allah! Forgive all the residents of Baqee'e. O Allah! Forgive them and us.)

Then, you should recite some verses of the Holy Qur'an and Darood Shareef and send the reward thereof to the souls of those who are buried in this graveyard. Thereafter, you should visit the famous shrines of this graveyard. The best of those who are buried there is Hazrat Usman Ghani (May Allah be pleased with him!). You should pay a visit to his grave and say your Salaam in these words:

JANNATI KAUN?

السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْهَجْرَتَيْنِ-

السَّلَامُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالنَّقْدِ وَالْعَيْنِ-

جَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنْ سَائِرِ الْمُسْلِمِينَ وَرَضِيَ اللَّهُ عَنْكَ وَعَنْ الصَّحَابَةِ أَجْمَعِينَ-

Assalaamu Alaika Yaa Aameeral Mu'mineen.

Assalaamu Alaika Yaa Saahibal Hijratain.

*Assalaamu Alaika Yaa Mujahhiza Jaishil- 'Usrati
Bin Naqdi wal 'Ain.*

*Jazaakal Laahu 'An Rasoolihee wa 'An Saairil
Muslimeena wa Radhial Laahu 'Anka wa 'Anis
Sahabati Ajma'een.*

(O the Ameerul Mu'mineen! Peace be upon you.

O the one who undertook two migrations! Peace be upon you.

O the one who helped the needy Muslim army both in cash and kind! Peace be upon you.

May Allah give you a rich reward on behalf of the Holy Prophet, and all the Muslims! May Allah be pleased with you and with all the Sahabah!)

The shrine of the mother of the Muslims, Hazrat Khadijah is at Makkah and that of the mother of the Muslims, Hazrat Maimoonah is at Sarif while the rest of the mothers of the Muslims (the pious wives of the Holy Prophet) are buried at Jannatul Baqee'e.

Hazrat Haleemah, (the wet-nurse of the Holy Prophet), Hazrat Ibraahim, (the son of the Holy Prophet), Hazrat Fatimah and other daughters of the Holy Prophet, Hazrat Abbas, Hazrat Imam Hasan, the blessed head of Hazrat Imam Husain,

Imam Zainul Aabideen, Imam Muhammad Baqeer, Imam Ja'far Sadiq, Hazrat Usman b. Maz'un, (the foster brother of the Holy Prophet), Hazrat Safiyah, (the paternal aunt of the Holy Prophet), Fatimah b. Asad, (the mother of Hazrat Ali), Abdur Rahaman b. Auf, Sa'ad b. Waqqas, Aqeel b. Abu Talib, Abdullah b. Mas'ud, Imam Malik, (the Imam of Maliki School of Fiqh) and others are laid to rest in this very graveyard. (May Allah be pleased with all of them!) You should pay a visit and say your Salaam to all of them. The grave of Hazrat Abu Sa'id Khudri (May Allah be pleased with him!) is outside the compound of the Jannatul Baqe'e in the north. You should also visit it and say your Salaam to him.

SHUHADAA-E-UHUD: The Muslims fought a pitched battle against the Kuffar on 17th of Shawwal, 3 A.H. /625 A.D. near Uhud, a hill which is three miles away from Madinah in the north. In this battle, thirty three Kuffar were killed while seventy Muslims were martyred. The shrine of Hazrat Ameer Hamzah, the leader of all the martyrs (the Shuhadaa), is in this very hill. Hazrat Abdullah b. Jahash and Hazrat Mus'ab b. Uamair too are buried near him. The graves of other

Sahabah are at a distance of about 200 feet from these two Sahabah. You should visit them also.

DAAR-E-ABU AYYUB ANSARI: This is the house where the she-camel of the Holy Prophet had sat, when he migrated to Madinah and he had stayed in this very house first. This house is near the Masjid-e-Nabawi.

MASH-HAD-E-USMAN: This is the place where Hazrat Usman was martyred by the rebels. This place too is next to the Masjid-e-Nabawi.

THE MOSQUES AT MADINAH

MASJID-E-QUBA: This mosque is to the south of Madinah at a distance of about four kilometers from the Masjid-e-Nabawi. This is the first mosque of the Muslims built by the Holy Prophet and the pious Sahabah. This is the most meritorious mosque after the Majid-e-Haraam, the Masjid-e-Nabawi and the Masjid-e-Aqsa. It is said in a Hadith that the two Rak'ahs of Prayer, offered in this mosque, will fetch the reward of a Umrah.

MAJID-E-JUM'AH: This mosque is to the east of the road leading to Quba. The Holy Prophet had performed the first Jum'ah Prayer in this mosque.

MASJID-E-GHAMAMAH: The Holy Prophet used to perform the Prayers of the two Eids in this mosque. That is the reason why this mosque is known as Masjid-e-Musalla (Eidgaah) also.

MASJID-E-ABU BAKR: This mosque is situated in the north of the Masjid-e-Ghamamah.

MASJID-E-ALI: This mosque too is situated near the Masjid-e-Ghamamah.

MASJID-E-BAGHLAH: This mosque is in the east of Jannatul Baqe'e. A stone near the mosque contains the marks of the hoof of the Baghlah (mule) that the Holy Prophet rode. That is why this mosque is called the Masjid-e-Baghlah.

MASJID-E-IJABAH: This mosque is to the north of Jannatul Baqe'e. Banu Mu'awiyah b. Maalik b. Auf used to live here. One day, the Holy Prophet came here, performed Prayers and made supplications for a long time. They were granted Ijabah (acceptance).

MASJID-E-UBAI: This mosque is near Jannatul Baqe'e. The house of Hazrat Ubai b. Ka'ab used to be here. The Holy Prophet often would come and perform Prayers here.

MASJID-E-SUQYA: There is a Qubbah (dome) near the Ambariah Gate. It is called the Qubbatul Ro'us and has a well named as Be'r (well of) al-Suqya. The Holy Prophet, on his way to the Battle of Badr, had performed Prayers here.

MASJID-E-AHZAAB: This mosque is at the western foot of the Mount Sil'a. On the occasion of the Battle of Trench, the supplications of the Holy Prophet were answered at this very place and consequently the Muslims were favoured with victory. Therefore, this mosque is called the Masjid-e-Fatah (victory) also. There are four other mosques near this mosque. They are Masjid-e-Abu Bakr, Masjid-e-Umar, Masjid-e-Usmaan and Masjid-e-Salmaan. (May Allah be pleased with all of them!) All these mosques are called the Masajid-e-Khamsah (the five mosques). Earlier these places were used as entrenchments during the Battle of Trench. The Sahaabah had performed Prayers at these places. Hence, they became Masjids.

MASJID-E-BANI HARAAM: This mosque is situated to the right of the road leading to the Masjid-e-Ahzaab near the Sil'a hill. The Holy

Prophet had performed Prayers here. There is a cave near this mosque where revelation came to the Holy Prophet. The Holy Prophet used to sleep in this cave during the Battle of Trench. You should pay visit to this mosque also.

MASJID-E-ZUBAB: This mosque is situated on the Zubaab Hill. It is on the left of the road leading to Uhud near the Saniyah Valley. The Holy Prophet had encamped here during the Battle of Trench.

MASJID-E-QIBLATAIN: This mosque is situated on a mound near the Aqeeq Valley. This is the place where the Muslims were commanded to turn their faces in Prayers towards the Ka'bah, making it the Qiblah instead of the Baitul Maqdis (the Dome of the Rock at Jerusalem).

MASJID-E-FADHEEH: This mosque is in the eastern part of Awaali. The Holy Prophet had performed Prayers here when he had laid siege to the Jews of the Banu Nuzair. It is known as the Masjid-e-Shams also. This mosque has been demolished by the Saudi regime.

MASJID-E-BANI QURAIZAH: This mosque is in the east of and at a little distance from the

Masjid-e-Fadheeh. The Holy Prophet had stayed here when he had led a siege to the Jews of Bani Quraizah. Hazrat Sa'ad b. Mu'az, who had been appointed as the arbitrator by the Jews, pronounced his verdict to kill the Jew men and to capture the Jew women and the children.

MASJID-E-IBRAHIM: This mosque is in the north of Masjid-e-Bani Quraizah. Hazrat Ibraahim, the son of the Holy Prophet, was born at this very place. The Holy Prophet had also performed his Prayers here.



JANNATI KAUN?

THE HISTORICAL WELLS OF MADINAH

THE WELL OF USMAN: This well is in a pleasant garden near the Aqeeq Valley at a distance of about three miles from Madinah. The owner of this well was a Jew who used to sell the water. The Muslims faced a lot of difficulties in getting water to drink. Hazrat Usmaan bought one half of the well for ten thousand Dirhams and donated it to the Muslims. He made an agreement with the Jew to use the well in turns. But when the Jew saw the Muslims storing water for two days in their turn and found no buyer for his water, he asked Hazrat Usmaan to buy the other half too for eight thousand Dirhams. This well is known as the Be'r-e-Romah (the Well of Romah) also.

THE WELL OF AREES: This well is near the Masjid-e-Quba in the west. Once the Holy Prophet came and sat on the mouth of this well, hanging his legs into it. Hazrat Abu Bakr, Hazrat Umar and Hazrat Usmaan (May Allah be pleased with them!) followed the Holy Prophet and sat in the same way. The Holy Prophet drank the water of this

well, made ablution from its water and dropped his saliva into it. It is called the Be'r-e-Khaatim also as the Kaathim-e-Nubuwwat (the Holy Prophet's ring which was used as a seal) fell into it and could not be found even after thorough search.

THE WELL OF GHAREES: This well is situated at a distance of about four furlongs in the northeast of the Masjid-e-Quba. The Holy Prophet drank and performed ablution from its water and dropped his saliva and honey into it.

THE WELL OF BUSSAH: This well is near Jannatul Bagee'e on the way to Quba. Once the Holy Prophet called on Hazrat Abu Sa'eed Khudri, and washed his head and took a bath from the water of this well. There are two wells over here. The big well is the Well of Bussah. However, it is better to get blessings from both the wells.

THE WELL OF BUZA'AH: This well is near the Jamalul Lail Garden which is outside the Shaami Gate. The Holy Prophet had dropped his saliva into this well and prayed to Allah to bless it.

THE WELL OF HA'A: This well is in a garden, owned by Hazrat Abu Talha, in front of the

Majeedi Gate outside the northern city-wall. The Holy Prophet often visited this well and drank its water. Hazrat Abu Talha (May Allah be pleased with him!) had donated it in the way of Allah when the following verse was revealed to the Holy Prophet as he loved it very much:

By no means shall you attain righteousness, unless you give free of that which you love: and whatever you give, Allah knows it well. (The Holly Qur'an 92:03)

THE WELL OF 'AHAN: This well is near the Majid-e-Shams. The Holy Prophet had performed ablution from its water. Now, the water of this well has turned brackish. This well is known as the Well of Al-Yaseerah also.

THE RETURN JOURNEY

At the time of your departure from Madinah, you should perform two Rak'ahs of Nafal Prayer at the Mehraab-e-Nabawi or at a place near it in the Masjid-e-Nabawi. Then, move to the Muwaajaha Shareef and invoke Salaat wa Salaam (blessings and peace) upon the Holy Prophet in a pathetic voice. Thereafter, implore to Allah with a sincere heart for the good of this world and the Hereafter, the acceptance of the visit, the safe and comfortable return journey to your home and the good fortune of visiting this holy land again and again.

After this you should walk backward keeping your face turned towards the Holy Tomb and looking longingly at it. You should feel as if you were weeping while leaving the Holy Tomb and take out your right foot first. While leaving the Holy Tomb, keep gazing at it lovingly as long as you can see it.

DEPARTURE FROM MADINAH

Jeddah is about 440 kilometers away from Madinah. You should reach Jeddah two days

before your ship sets sail and check the luggage that you had handed over to the Mu'allims. You are advised to act upon the instructions of the officials of the Hajj Committee. When you are asked to board the ship, you should take your passport and the light luggage with you and occupy your seat. If you are traveling in a group, it is better for some of you to wait until your luggage is loaded. Then you should place your light luggage in order in the ship and not on the passage which may cause inconvenience to other pilgrims. It is better for you to avoid quarrelling with the people and devote most of your time to Prayers, recitation of the Holy Qur'an, remembrance of Allah and Darood Shareef.

When you are at a little distance from your native place, you should send some one to inform the members of your family about your arrival. It is desirable for you to enter your native place either in the morning or in the evening but not at night. Having reached your native place, you should offer two Rak'ahs of Nafal Prayers in the mosque of your locality and two Rak'ahs in your house, provided it is not a Makrooh time. These Prayers should be performed in gratitude to Allah, the Exalted, who favoured you with His blessings to

perform Hajj and Ziyaarat and made your journey safe and comfortable for you.

THE RECEPTION OF THE PILGRIM AT HOME

People should meet and greet the Haajis (pilgrims) when they come back to home. They can embrace and shake hands with them also. They must ask the Hajis to pray for them as their prayers are granted by Allah, the Exalted. It has been said in a Hadith:

When you meet a Haaji, greet him and shake hands with him and request him to pray for you before he enters his house, because his sins have been forgiven.

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(Ahmad, Mishkaat)

TWO TYPES OF HAJJ

THE ACCEPTED HAJJ: There are three signs that tell that the Hajj has been accepted by Allah, the Exalted. They are reflected in the Haaji himself.

1. He becomes kind-hearted.
2. He shows aversion towards sins and vices.
3. He develops inclination towards good deeds.

THE UNACCEPTED HAJJ: There also three signs that tell that the Hajj has rejected by Allah, the Exalted. They too are reflected in the person of the Haaji.

1. He becomes hard-hearted.
2. He shows aversion towards good deeds.
3. He develops inclination towards sins and vices. (Tafseer-e-Na'eemi, part ii, p. 287)

Hazrat Shaikh Abdul Haque Muhaddith Dehlavi (May Allah's mercy be upon him!) has said:

The scholars have described the signs of the accepted Hajj that the Haaji becomes

better than what he was earlier; he is inclined towards the Hereafter, avoids the worldly people and does not involve himself in sins again.

(Ashi'atul Lam'aat, vol. 2, p. 302.)

Therefore, each Haaji should evaluate himself. If he does not find himself better than earlier, is not inclined towards good deeds such as Prayers, Zakaat, etc., shows aversion towards good deeds and gets involved in sins again, he should understand that his Hajj has not been accepted.

HAJJ AND THE FORGIVENESS OF SINS

Ala Hazrat Imam Ahmad Raza Khan (May Allah's mercy be upon him!) has given an excellent and cogent explanation of the issue in his book, '*Ajabul Imdaad*'. Here we reproduce in brief what he has opined about whether Hajj obliterates the past sins or not.

The person who performed Hajj with Halaal money (the money that he earned justly and fairly) and the right intention and avoided all sins, quarrels and disobedience to Allah, died before he could try to pay the rights of Allah and

the rights of the people. It is hoped that, in case his Hajj is accepted, Allah will give up His own rights and will, out of His mercy, please the people on the Day of Judgment to give up their claims over him so that they should not quarrel with him.

If he remains alive after performing the Hajj, repays the rights of Allah and the those of the people to the best of his ability, that is, pays the due Zakaat, performs the Qaza of the missed Prayers and Fasts, renders back the rights of the people to them or their heirs, obtains pardon from those whom he had hurt, gives away in charity on behalf of those claimants (As-haab-e-Haq) who have passed away, makes a will before his death to pay the remaining rights which he could not pay during his lifetime, in short he does his level best to pay the rights of Allah and those of the people, it is strongly probable that he will be forgiven by Allah, the Most Merciful.

However, if he shows any negligence in paying those rights despite his ability to do so, he will earn further sins as the delay in paying the rights of Allah and those of the people is also a sin which is not forgiven by the previous Hajj. The reason is this that Hajj may obliterate only the sin of showing negligence in performing the Prayers, Fasts etc. in their appointed times. The missed Prayers and Fasts are never forgiven and their Qaza must be performed.

Elaborating this issue, Hazrat Allamah Ibn-e-Aabideen Shaami (May Allah's mercy be upon him!) has expressed his opinion in these words:

In short, the delay in the payment of the debts and in performing the Prayers and Zakaat is included in the rights of Allah. Therefore, the sins of delay may be forgiven by Allah. The Fardh (obligation) itself and the future delay in performing the Fardh will not be forgiven. It has been said in Bahar-al

Ra'iq that Hajj which is an expiation for the sins, does not absolve a person of the duty of performing the Fardh and the Qaza of the Missed Prayers and Fasts. It is the misunderstanding of some people.

No scholar has expressed that opinion.

(Raddul Muhtaar vol. ii, p. 255)

Hazrat Allamah Ibn-e-Aabideen Shaami has further added:

Hajj cannot be an expiation for the Kabirah (major) sins which are included in the rights of Allah, not to speak of the rights of the people.

(Raddul Muhtaar vol. ii, p. 255)

May Allah, the Exalted, accept the Hajj and Ziyyarat of the Muslims with His acceptance and approval and grant to them the opportunity to visit the Holy Ka'bah and the Green Dome again and again!

***Ameen Bijaahi Habeebihi Sayyidil Mursaleen
Salawaatullahi wa Salaamuhu Alaihi wa Aalihim
Ajma'een!***

APPENDIX

Hajj (pilgrimage to Makkah and Madinah) is a Rukn (pillar) of Islam. It is Fardh (incumbent) upon every Muslim, provided he is sane and Baaligh (of age, mature) and has the necessary means to undertake the journey.

Therefore, the Muslims make special arrangements to perform this sacred duty, good provision for the journey and fine clothes. They shun evils and wrong deeds, become regular and punctual in performing Prayers; the unbearded persons grow their beards; they try to repay what is due to others or obtain their forgiveness and meet their relatives and friends and ask for their forgiveness.

Though there are some persons who are the lucky ones to perform Hajj and Ziyaarah again and again, there are many others who discharge this sacred duty only once in their lifetime. Therefore, it is better for an intending pilgrim to keep the above-mentioned things in mind. He must also know the conditions, Fardh, Wajib and Sunnah parts of Hajj, the rules, statutes, regulations, rituals as well as the forbidden things and restrictions in the state of Hajj to perform this sacred duty according to the Shariah.

While filling up the Hajj form, you should keep it in your mind that you travel in a group, consisting four or five persons. The women should travel with their Mahrim relatives. You should send four or five applicaiton forms in one envelop to the Hajj Committee, as you will be provided rooms with four or five beds at Makkah and Madinah. Therefore, if you select your companions here, you will not face many difficulties there.

You will have to stay for about a month at Makkah. If your fellow-travelers are not good, you will be entangled in many difficulties. The more peaceful atmosphere you get there, the more opportunities you will have to earn Sawaab. You must seize each single opportunity to do virtuous deed, while you are in the Haramain as a good deed, performed there, will fetch one lakh rewards. You can earn at that holy place, in a few moments, such rewards as you will not be able to earn in years in your own home town.

Hajj Flights have now been launched from almost all the states of India. Thus you should send a person with all the necessary documents to the Hajj

Committee in your states as per the instructions of the Hajj Committee two days before your departure. The Hajj Committee prefers payments in installments. The first installment is paid at the time of the submission of the application form. You should send the second installment according to their instructions. So far as the third installment is concerned, you may either send a draft one month before your departure or carry it along with you at the time of your departure. You should send a reliable person with the necessary documents, and the photo copies of the drafts and correspondences to the Hajj Committee to make sure of your departure.

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The officials of the Hajj Committee will keep the necessary documents and will give you the passport, air ticket and other necessary instructions about the time and venue of your departure.

You should reach the airport four hours before your flight. At the airport, you should hand over your luggage to the officials of the Hajj Committee who will weigh them. You may keep your hand-bag, weighing not more than ten kg. with you.

You should keep the things that you will need daily

and the Ihraam sheets in your hand bag as you will have to put on the Ihraam dress at the airport. You will get back your luggage at Jeddah rather in Makkah. You will be given tokens for your luggage and these tokens will help you in looking for the lost luggage.

After handing over your luggage to the officials, you will have to go to some offices with your passport to get your documents checked. You will be provided Riyals at the airport. Then you will enter the airport where special arrangements are made for performing Prayers and wearing the Ihraam dress. After Wadhu, you should put on the Ihramm dress and pronouncing the Talbiyah, board the aeroplane. It usually takes four to six hours to reach Jeddah.

At Jeddah, you will have to go first to the Customs Office where you should collect your luggage and get them through Customs Formalities. Thereafter, you should hand over your luggage to the coolies who will take them to the Madinatul Hujjaaj. You too will go to the Madinatul Hujjaaj and will give your passport to the officials of the Hajj Committee when they will demand it.

Then, you should claim your luggage at the Madinatul Hujjaj and hand them over to the officials of the Hajj Committee. There, you should furnish all the necessary works and after the cleaning after the natural evacuation, you should perform Wahdu. Thereafter, perform Prayer, if it is the time for Prayer.

After that, you should wait for the bus as per the instructions of the officials of the Hajj Committee. Meanwhile, you will get your passport back which will bear stickers showing the names of the Mu'allim, the locality and the hotel / lodge along with the room number where you will live during your stay at Makkah. Now, Allah willing, you will reach Makkah within two hours.

Having reached the lodge / hotel, you should keep your luggage in order, take your food (if you have a desire to eat) and get ready for Umrah after Wadhu. The guides of the Mu'allim (guides employed by the Mu'allim) will offer their help to you for performing Umrah. It will be better for you to accompany them for the first time so that you may perform all the parts and rituals of Umrah accurately.

At the completion of Tawaaf, you should come back to your hotel. Thereafter, you should visit the Haram Shareef whenever it is convenient for you and perform your Prayers in the Masjid al Haraam as much as possible. But the female pilgrims should perform their Prayers in the hotel (the place where they are staying). Some of the women perform their Prayers in the Masjid al-Haraam. Sometimes, they stand in the queues before the men or among them. This is against the Shariah. The male pilgrims too are supposed to go to the Haram Shareef at a time other than that of the Congregational Prayers. However, the male and female pilgrims should perform their Tawaaf in time and they should try their best for performing this Tawaaf daily. You will have to stay at Makkah Mukarramah till the 7th of Zil-Hajj. You should perform as much Tawaaf as possible during this period. On the 7th of Zil-Hajj, you should take bath and put on the Ihraam dress before the noon and go to the Masjid al-Haraam to perform the Nafal Tawaaf along with Sa'ee. You should make the intention to observe the Sa'ee of Tawaaf-e-Ziyyaarah in this very Sa'ee so that you will have to perform only the Tawaaf-e-Ziyyaarah after your return from Mina.

After the Tawaaf and Sa'ee, you should come to your lodge / hotel. The guides (employed by the Mu'allim) will ask you to leave for Mina at night. But you should tell them that you want to leave for Mina in the morning, as it is the Sunnah to do so. However, if they insist upon you to go at night, you may do as they say.

The Mu'allim will give you the number of your tent and the tokens for your food at Mina. But it will be convenient for you to carry your food for three times from Makkah. You may also take some snacks or light food as they are cheaper at Makkah.

The Mu'allim will arrange food for you at Mina but it is very difficult to get it there. Therefore, it will be better for you to carry your food with you.

The busses of your Mu'allim will be on the road near to your hotel. You should board them and go to Mina to stay there for performing the five Prayers (from Zuhar to Fajar).

You should go to the tent of your Mu'allim and get your tent number. Now, there will be separate tents for the male and female pilgrims. If there are women in your company, you should remember the number

of their tents and keep in touch with them.

On the 9th of Zil-Hajj, the buses will leave for the Plain of Arafaat. If you find a seat in the Mu'allim's bus, it is good otherwise you may board a bus which will be available on the flyover for about ten Riyals. The bus of your Mu'allim will take you to the tent in the Plain of Arafaat but the hired bus will leave you at any place in the Plain of Arafaat. In that case, you may stay in any tent or on the footpath along the road.

You will perform the Zuhar Prayer and Asar Prayer separately in their times, no matter whether you perform them alone or in congregation. Do not perform your Prayers behind an unknown person. If you have performed your Prayer behind such a person due to some reasons, you should repeat them later on.

You should keep yourself busy in Du'as and supplications standing in the Plain of Arafaat till the Maghrib time. If you have come in your Mu'allim's bus, you should try to occupy your seat before Maghrib, however, the women must get into the buses before the sunset as there will be a big crowd after Maghrib.

If you have come in hired buses, you should start to look for them before the Maghrib Prayer and fix your fare as soon as possible. You should not be worried about your departure, as no bus will be allowed to leave the bounds of Arafat before the Maghrib Prayer. You should keep yourself busy in Zikr and Du'as till you come out of the bounds of Arafat. Having reached Muzdalfah, you will have to perform the Maghrib Prayer and the Isha Prayer together at the time of Isha, no matter whether you perform them individually or in congregation.

You will have to stay at Muzdalfah till the time of Fajar Prayer. After the Prayer, collect the pebbles to throw them at Mina and leave for Mina on foot if there is no problem. If there are women in your company, you should go to your tents so that you may take a little rest. It is better for you to go for throwing the pebbles after Zuhar or 'Asar as the crowd at that time is very sparse. If there is too much crowd and the female pilgrims too are in your company, you should go there at night.

Now, you will have to slaughter the animal (Qurbani). People usually submit the amount of the sacrificial animal to the government bank, or give it

to the Mu'allim or donate it to any Madrasa or some other persons. You should not do so, rather, you should yourself make arrangements for the sacrifice. If you are traveling in a group of ten or twenty persons, you should look for an experienced and reliable agent and give your amount to him and ask him to appoint a time in the morning of the 11th of Zil-Hajj and not on the 10th of the month. You should take his mobile number and ask him to tell you about the place where he will slaughter the animals. Then, keep in touch with him and when you will be free at night after throwing the pebbles, you should go to the fixed place and get the animals slaughtered in your presence. Generally people give the amount to the agents and do not care for the sacrifice (Qurbani). In such cases, sometimes the animals are sacrificed before the pebbles are thrown and sometimes before shaving and putting off the Ihraam dress. Thus, they miss a Wajib part and consequently they will have to offer one more sacrifice (in expiation).

Now, you can shave your hair and remove your Ihraam garments. After the putting off the Ihraam dress, if possible, go to Makkah and observe the

Tawaaf of Ziyaarat and come back to Mina to throw the pebbles on the second day and the third day. Then, come out of Mina before the sunset on the 12th of Zil-Hajj and go to your hotel. Now you have accomplished your Hajj.

If you reach Makkah Mukarramah fifteen days before you leave for Mina (i.e. you reach there on 15th/ 18th/ 20th/ or 22nd of Zil Qa'dah) and you do not intend to leave Makkah in this period, you will have to perform the Prayers in full as a Muqeem (not traveller). But if you reach there at a time when there are less than fifteen days before your departure for Mina, you will have to perform Qasr (short) Prayers at Makkah, Mina, Arafat and Muzdalfah.

There are some people, who reach Makkah fifteen days before, but they have the intention to go to Jeddah in that period, they will have to perform Qasr Prayer at Makkah if they want to stay for a night at Jeddah. However, if they intend to stay at Makkah for fifteen days, they will be Muqeem and will have to perform full Prayers even if they go out of Makkah during the daytime. The same is the rule for a person who goes to Jeddah but does not intend to stay there for the night.

These days it is difficult to travel in the buses from Makkah to Mina and from Mina to Muzdalfah and Arafaat. Therefore, it is better for you to walk on foot. This will fetch you many Sawaab (rewards) also. In this case, you must accompany the persons who are well aware of the routes.

If you intend to walk on foot, you should leave for Mina in the morning of the 10th of Zil-Hajj along the tunnel route, which is about five kilometers long. The distance from Mina to Arafaat is about 9 kilometers and that from Arafaat to Muzdalfah is about 6 kilometers while the distance from there to Mina is about 3 kilometers and that from Mina to Makkah is about 5 kilometers. These distances are not too long, keeping in view the difficulties that the people face while traveling in buses or cars.

Some of the pilgrims visit the Green Dome in Madinah Munawwarah before Hajj while some others after the Hajj. According to the present government rules, those Haajis, who reach Madinah fifteen days before Hajj, are allowed to stay in Makkah and those who reach there twenty or a month before the appointed days of Hajj, are allowed

to stay in Makkah only for one day so that they may perform their Umrah. Then, they are asked to leave for Madinah.

If you have to go to Madinah after the Umrah, carry with you only as much luggage as you will need during your eight-day stay there. You should also take two sheets of clothes as you will have to put on your Ihraam dress on your way back from Madinah to Makkah to perform the Umrah. You should lock up your remaining luggage in your hotel. You can keep your money with you. However, if you are worried about the safe keeping of the money, you can deposit it to your Mu'allim and take a receipt for it. You can give the key of your room to the Mu'allim, but it will be better for you to put your own lock and keep the key with you. Cooking gas and heaters will be arranged for you at Madinah as they were provided to you at Makkah.

At Madinah you will have to perform forty Prayers in the Masjid al-Nabavi Shareef. Therefore, the male pilgrims should try to do so. However, due to some reasons, you may also perform some Prayers somewhere else. It is wrong to think that the persons, who perform their Prayers somewhere else,

will commit sins. Here too, the women should not go to the Masjid al-Nabawi at the time of the Congregational Prayers. They should perform their Prayers in the hotel or the place where they are staying. Though there are two sections in the Masjid al-Nabawi, allotted exclusively for the women to perform their Prayers, there is free mix-up of the females with the males. Furthermore, the women are forbidden from participating in the Green Dome of the Holy Prophet. They should visit it two hours after the Fajar Prayer when a door near the Green Dome is opened for the female pilgrims. Thus, they reach the Garden of the Paradise from the eastern corner of the Masjid al-Nabawi. Some of the women cross the limits here too. The women are advised not to stand in the queues rather they should see the Jaali Mubaarak and say their Salaam from anywhere they find it comfortable. The pious women will not be able to gather up their courage after one visit. Therefore, they should see the Green Dome and say their Darood and Salaam from the Baq'ee Shareef.

You will have to stay at Madinah only for eight days. Therefore, if you miss the Congregational Prayers or do not find a reliable Imam, you may perform your

Prayers alone.

As at Makkah Mukarramah, you will find tourist guides to take you in their cars and taxis around places worth-visiting (Ziyaarat Gahs). Now-a-days, buses take the groups of the pilgrims from the hotels. You too should visit these places as soon as possible.

You can do your shopping at Makkah Mukarramah as the goods are cheap there. However, you should buy the dates at Madinah. There is a market for dates in front of the Haram Shareef where you will get nice dates at cheap rates.

Some of the pilgrims go directly to Madinah. Such pilgrims will put on their Ihraam dress when they will leave Madinah for Makkah.*

** The Appendix is based on the inputs from Mr. Mohammad Hasnain Barkaati and Maulana Mohammad Haneef Khan Rizvi.*

ABOUT THE AUTHOR

BIRTH AND FAMILY: Hazrat Allama Mufti Jalaluddin Ahmad Amjadi, (May his soul rest at peace!) was born in 1933 at Ojhaganj, a famous village some 20 kilometers away in the west of Basti in Uttar Pradesh, India. He was born in a religious family. His grandfather, Mr. Abdur Rahim was a good natured, pious and God-fearing man. He had passed away in the prime of his youth. His father, Mr. Jaan Muhammad used to impart religious education to the children of the locality in his house without any remuneration. He rendered this service only for the sake of Almighty Allah's pleasure. When he was appointed the Imam of the Jama Masjid, he led the congregations of the daily Prayers and the two Eids voluntarily. He was well known for his piety and fear of Allah. The people of the village hold him in high esteem even today. He passed away in 1951, eight months before the Degree of Aalimiat was conferred upon Hazrat Mufti Sahab. (May Allah grant peace to his soul!)

Hazrat Mufti Sahab's mother, the late Bibi Rahmatun

Nisa, belonged to a religious family. She was very punctual in performing the daily prayers in time and in reciting the Holy Qur'an early in the morning. She had learnt the Du'a-e-Ganjul 'Arsh and the Darood-e-Laakhi by heart and used to recite them daily. She passed away on 12th April 1979. (May Allah shower His mercy upon her grave!)

Hazrat Mufti Sahab always acknowledged his gratitude to his parents who took great pains in educating him and played, in this regard, a commendable role, the like of which can hardly be found. He was the only son and thus the only prop of his old parents, but they never wrote even a letter to him when he was pursuing his education in Nagpur lest he should be distracted from his study.

EDUCATION: Hazrat Mufti Sahab had a strong desire for acquiring religious education even in his childhood. He was ten years old when he completed the Hifz (memorization) of the whole Qur'an within three and half years in 1944 at a Maktab (a primary school for elementary Islamic education) in his own village. Thereafter, he went to Itifaatganj, a town in Faizabad and read Persian Literature and other

elementary books on Islam with Maulana Abdur Rauf and Maulana Abdul Baari.

Then, he travelled to Nagpur in 1947. Here, he used to work during the day and study at night. He would send Rs. 25-30 to his parents and spend the rest to meet his personal expenses. In Nagpur, his loving teacher, the late Allama Arshadul Qadri (May his soul rest at peace!), taught him the Nizamia course. He also learnt Tajweed (the Science of Arabic Phonetics and Intonation) from a Qari Sahab after the Fajr and 'Asr prayers. Thus, he kept pursuing his education and in 1952 he completed the course and the Degree of Aalimiat was conferred upon him.

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DIFFICULTIES: His life serves as an example for the students. Before he went to Nagpur, two mishaps had occurred in his family. His elder brother Muhammad Nizamuddin, who looked after the family, suddenly passed away in 1944. Then, about ten months after this mishap, his father was struck with lightening. Although he survived the accident, he was rendered too weak to work. His father was the only earning member in the family. Poverty and starvation loomed large. Therefore, he decided to do a part time job of teaching the children at the house

of one Mr. Haaji Muhammad Shafi at Muhalla Bageecha, Itifaatganj for ten rupees per month on the condition that he would be allowed to continue his study at the Madrasa in Itifaatganj. Thus, he completed the course of that Madrasa. Now the members of his family advised him to stop his study and to work to support the family. But he wanted to realize the dream of his elder brother who wished to send him to Brailly Shareef and see him as an Aalim.

In addition to this, he himself did not like to remain a mere Hafiz who hardly has a good knowledge of the Shariah. Consequently, he persuaded the members of his family to allow him to continue his education.

Now he started looking for a Madrasa where he could work during the day and study at night. He was informed of such a Madrasa in Nagpur which was run by Allama Arshadul Qadri. Thus, he went to Nagpur and studied there under the kind patronage and guidance of Hazrat Allama Sahab.

But difficulties did end here. Two years before he completed his education in Nagpur he had decided in

1950 to give up his study and to work in a mill in Gujrat. He had packed his luggage and went to Hazrat Allama Arshadul Qadri to get his permission. But Hazrat Allama asked him to change his decision and continue his education. Hazrat Allama told him that in the old days the Ulama had braved insurmountable difficulties for the sake of religious knowledge. Therefore, he too should not feel afraid of unfavourable circumstances in the way of acquiring religious knowledge. Otherwise he will remain a mere Hafiz and worker throughout his life. Hazrat Allama Sahab also assured him of all possible help. At last, he agreed to change his mind and continued his study till he completed the course there. Thus, it was a turning point in his life. He cherished the sincere advice of Hazrat Allama also and remained grateful to him throughout his life. Hazrat Allama Sahab too considered him as a favorite student and held him in high esteem among his students.

TEACHING: After his passing out from Madrasa Islamia Shamsul Uloom Bakra Mandi Muminpura, Nagpur, he started teaching first at a Madrasa at Dobolia Bazaar, a village about five kilometers away

from Ojhaganj. But the members of the Managing Committee of the Madrasa were not interested in developing the Madrasa. Therefore, he resigned from that Madrasa in 1954 and went to Jamshedpur where Hazrat Allama Arshadul Qadri had established a Madrasa known as Faizul Uloom. As there was no vacant post in that Madrasa at that time, he started teaching in a Maktab. He taught there for about five months and then, he got Hazrat Allama Sahab's permission to leave Jamshedpur. He came back to his village.

Then Hazrat Shah Muhammad Yaar Ali Sahab and Hazrat Maulana Hashmat Ali Khan Sahab appointed him a teacher in Madrasa Qadria Razvia Bhaaupur, Basti in 1955. He taught there for about one and half year. Then, due to the differences in the managing committee, he surrendered his resignation to the committee.

Meanwhile, Hazrat Muhammad Yaar Ali Sahab had developed Faizur Rasool from a Maktab into a Darul Uloom. He asked Hazrat Mufti Sahab to teach in the Darul Uloom Faizur Rasool. He taught in that Madrasa from 1956 to 1993.

Here he used to teach the students and write Fatawas as well.

Then he submitted his resignation and left that Madrasa due to certain unfavourable circumstances in 1993.

Then he came back to Ojhaganj and established a training institute for the Ulama to train them in the art of Fatwa Writing in 1994.

This institute is known as Markaz-i- Tarbiat-i- Ifta. It is now supervised by his son Maulana Anwar Ahmad Amjadi while Maulana Mufit Abrar Ahmad, another son of him, serves there as the head of the institute.

There are two types of courses offered in this Madrasa: Correspondence Course and Residential Course. After the demise of Hazrat Mufti Sahab, a Nizamia course and a Hifzul Qur'an course have also been introduced in the Markaz.

TARAAWEEH PRAYER: He had become a Hafiz when he was a minor. Thus, he was not entitled to lead the Prayers. However, when he came of age in 1948, he started leading the Taraweeh Prayers at several places. Then, in keeping the promise made to the late Seth Haji Hayat Muhammad, a disciple of Hazrat Shah Muhammad Yaar Ali (May his soul rest

at peace!) he led the Taraweeh Prayers in the Mosque at Hayat Nagar, Ghatkopar, Mumbai from 1966 till his death.

IFTA: He started writing Fatawa at the young age of twenty four years in 1957. Then he wrote answers (Fatawa) to religious queries that were referred to him from different parts of the country and other countries as well.

He wrote Fatawa for about twenty five years and stopped writing them in 1983 due to his failing health.

The collections of his Fatawa, known as Fatwa-e-Faizur Rasool, have been published in two volumes, Fatawa Barkatia in one volume, and Fatawa Faqeeh-i-Millat in two volumes, Fiqhee Saalnaamah (Fatawa Markaz-i-Tarbiat-i-Ifta in six volumes). Fiqhee Saalnaamah is an annual magazine containing Fatwa issued from the Markaz-i-Tarbiat-i-Ifta. This magazine is still being published by his son, Maulana Anwar Ahmad.

They have been appreciated by the Ulama and the people. He gives the credit of his skills / proficiency in Fatwa Writing to the great Mufti Hazrat Sadrus Shariah Hakeem Amjad Ali who was his spiritual

mentor and whose life inspired him a lot.

LITERARY WORKS: Although he was busy in teaching the students and writing Fatawa, he spared time for writing books. He wrote these books with an aim to propagate the Sunni Islam, preached and upheld by Ala Hazarat Imam Ahmad Raza (May his soul rest at peace!) He also tried to reform the Muslim society from the social evils which were un-Islamic. These two aims are duly served by the books written by him.

Thus, he has several books to his credit. Guldasta-e-Masnavi (an anthology of some of the selected poems of Maulana Room), Maarif-ul-Qur'an, Anwaar-e-Shariat, Hajj-wa-Ziyaarat, Muhaqqiqaanah Faislah, Zaroori Masa-il, Noorani Ta'leem (in six parts), Anwaar-ul-Hadith, Fiqhee Paheliyaan, Ahkaam-e-Niyaayat, Ilmul Qur'an, Ta'zeem-e-Nabi (in Arabic also), Sayyidul Aulia (Syed Ahmad Kabeer Rifaa'ee, Baaghe Fadak aur Hadith-e-Qirtaas, Ghair Muqallidun ka Fareb, Bad Mazhabon se Rishtey, Ojhdi ka Mas'alah and Khutbaat-e-Muharram. The most famous among all these books are Fataawa-e-Faizur Rasool,

Anwar-ul-Hadith, Muhaqqiaanah Faislah and Nooraani Ta'leem. Some of the above mentioned books are available in Hindi and English also.

He also established a publishing firm named Kutub Khana Amjadia to bring out and publish the books written by the Sunni Ulama. At present, this Kutub Khana is run and managed by his son Maulana Anwar Ahmad Amjadi Sahab. He is an active person and wants to get the books of his father translated into other languages such as English and Hindi.

SPEECHES: Apart from the above-mentioned works, he also traveled to different parts of the country and delivered sermons and speeches to preach the basic teachings of Islam to the people particularly to the illiterate persons who did not know how to read and write. However, he was against the Jalsas (public gatherings) where the so called half educated Ulama and singers participated only for the sake of Nazrana (financial gifts) and did not try to reform the Muslim society and criticize the people lest this should displease them.

A GREAT SERVICE: One of his commendable contributions to the Sunni Muslims which deserves

special mention was that he took great pains in correcting the mistakes that had, due to the negligence of the copyists, crept into the Arabic text of the Holy Qur'an published along with the Urdu translation rendered by Imam Ahmad Raza Khan (May Allah bless his soul!).

DISCIPLESHIP: Hazrat Ahsanul Ulama, a spiritual peer from Marahrah Muqaddasa, has conferred upon him the Khilafah (spiritual discipleship) when he (Hazrat Ahsanul Ulama) observed his piety and fear of Allah.

SAD DEMISE: At last, this Alim of high caliber passed away on Shabe-Jumah (Thursday night), 3rd Jumaad al-Akhirah / 23rd August 2001. With the demise of Hazrat Mufti Sahab, the Ahl-e-Sunnah lost a great scholar who had devoted his life for the cause of propagating the true version of Islam. May Allah give him a good reward and shower His mercy upon his grave!