



HAJJ
AND
UMRAH

Title	Hajj & Umrah, Along with 'Falahee'
Written by	Mohammed Iqbal Falahee Khanpuri
Edition	Second - 1000
Year	2012
Type setting	Mohammed Iqbal Falahee Khanpuri

MO. MUFTI AHMED DEVLAVI SA.
JAMIAH ULOOMUL QURAAAN, BY PASS ROAD,
AT & PO. **JAMBUSAR**, 392150,
DIST. BHARUCH (**GUJ.-INDIA**)
((02644) 220286 /2 20786 FAX, 222677
Web : www.jamiahjambusar.com
Email : jamia@sify.com

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

LABBAIK, ALLAAHUMMA LABBAIK

LABBAIK LAA SHAREE KA LAKA LABBAIK

INNAL HAMDA VAN NEMATA LAKA VAL MULK

LAA SHAREEKA LAKA

I am present (here) O Allah I am present,
I am present, You have no partner, I am present,
All praise and bounties are only for You and also
the kingdom, You have no partner.

Dear reader !

Is Hajj obligatory for you ?
Have you not performed it ?
Not what are you thinking ?

Beware !!

" Oh yes" - "will be done"
"Okay, surely next year"

Such excuses must not make you hesitate.

Next year ?

Hajj will take place. But we will be
alive or not ? Is there any guarantee ?

"Never postpone a good deed till tomorrow"
is an ageold proverb.

CONTENTS

Sr.No.	Subject matter	Page
1	Publisher's Note	8
2	Opinion	12
3	Opinion	14
4	Compiler's Statement	15
5	Performance of Hajj.....	25
6	While leaving relatives and	34
7	Essential information guidance	48
8	Entrance to Masjid-e-Haraam	59
9	Tawaaf	65
10	Long supplication to be read in Tawaaf	74
11	Two rakaat Namaz of Tawaaf	80
12	Drinking of Zamzam water	82
13	Sae between Safaa and Marwah	88
14	Head shave	94
15	Hajj	101
16	Going towardss Mina	104
17	Departure for Arafaat	107
18	Khutba-e-Hajjatul wadaa	108
19	Duaas of the field of Arafaat	115
20	Qiyaam in Mina	130
21	Qurbaani (Sacrifice)	133
22	Tawaaf-e-Ziyaarat	137
23	Manasik-e-Hajj at a glance	141
24	Tawaaf -e- Widaa	143

25	A Faithbuilding dialogue.....	145
26	Hajj-e-Qiraan and Hajj-e-Ifrad	154
27	Rituals of 'Hajj-e-Tamattu' at a glance	156
28	Aamaal of 'Hajj-e-Ifraad' at a glance	156
29	Aamaal of 'Hajj-e-Qiraan' at a glance	157
30	Procedure of Hajj of minor children	158
31	Hajj-e-Badal	160
32	expenses of the journey for Hajj-e-Badal	165
33	Women's Hajj procedure	167
34	An essential problem of women	171
35	An exclusive problem for women	172
36	Words used in Hajj at a glance	173
37	Worth visiting blessed places in Makkah..	180
38	Gracefulness of the Darbar-e-Risalat	186
39	Madinah Taiyibah	193
40	Masjid-e-Nabavi	195
41	Riyaazul Jannat	199
42	Seven blissful pillars	210
43	Ashaab-e-Suffah	214
44	Holy places which must be visited	214
45	Salaam on hazrat Usman	218
46	Date fruit of Madina	226
47	Is Makkah Mukarramah superior or..	227
48	Aadaabs of returning home	227
49	When you come near your.....	229
50	Welcome to the Haajees	229

51	A show of Hajj should not be made	230
52	Hajj should not be talked about....	230
53	Describing difficulties of Hajj	231
54	Noble deeds after Hajj	232
55	Conclusion and Duaa	232
56	Arabic words	234
57	40 Durood Shareef	263
58	An important information	273
59	Salaatuttasbeeh	278
60	Reference books	281

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Publisher's Note

الْحَمْدُ لِلّٰهِ، رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ، وَالسَّلَامُ عَلَى سَيِّدِ
الْأَنْبِيَاءِ، وَالْمُرْسَلِينَ مُحَمَّدٍ، وَعَلَى آلِهِ، وَأَصْحَابِهِ أَجْمَعِينَ، وَمَنْ
تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ - أَمَّا بَعْدُ :

The Hajj of Baitullaah is an important religious duty and a pillar of Islaam. It has been mentioned in various ways and at different places in the Holy Quraan and Hadees - e - Nabavi ﷺ. At times emphasis is put on its performance showing its being obligatory and its excellence. Some times a stern warning has been given of severe punishments to the inattentive rich and they have been emphatically asked to perform at the earliest. The importance of Hajj-e-Baitullaah becomes more also because it calls for the expense of man's life, wealth, time everything in obeying Almighty Allaah's commands. Thus, among all acts of worships, this is the only one which has the honour of being of monetary -cum-spiritual as it requires both physical and financial involvement.

Among Arkaan-e-Islam, all Muslims are aware of the issues of Namaaz, Zakaat, Rozah to some extent, because, every one comes across them in practice daily or at least once a year. For example, one offers Namaaz five times a day, Rozah for one month in a year and so one is either the payer or receiver of Zakaat. Thus all know enough about these pillars of Islam. Whereas the dignity of Hajj is indeed different. Hence it is also natural that one's knowledge is less compared to this one as it is

obligatory only once in a lifetime and that too for certain kinds of well-to-do and wealthy persons.

The Jamia-Uloomul-Quran has, ever since its establishment, taken a note of such important matters and also taken definite and well-intended effective steps. It has created a separate Publication Division which has published a series of purely Islamic literature in the form of books, booklets and pamphlets etc. in Gujarati, Urdu, English and Arabic languages. Its aim is to stem the dirty, obscene and Un-Islamic and anti-Islamic propaganda being spread in this era of press, media and internet so that misunderstanding about Islam and Muslims can be countered effectively and misleading doubts can be removed. By the grace of Allah the experienced and respectable Ustaads of the Jamia have made a very valuable contribution by their effective writings in the form of precious books such as the important work done by:

- ☆ Maulana Bashir Ahmed Bhadkodaravi(D.B.)
- ☆ Maulana Ismail Adaa Saarodi Sb.(D.B.)
- ☆ Maulana Rasheed Khanpuri Sb.(D.B.)
- ☆ Mau. Mohd. Iqbal 'Falahi' Khanpuri Sb.(D.B.)
- ☆ Mufti Asjad Mufti Ahmad Devalavi Sb. (D.B.)
and others.....

These gentlemen have served the Publications Division in a noteworthy manner. May Allah reward them, accept their noble contribution and honour them in both this life and in the life Hereafter - Ameen.

It is worth mentioning here that the Jamia's very first publication also was THE OBLIGATORY NATURE OF HAJJ AND THE CARELESSNESS OF THE RICH (in Gujarati language) and now, looking to the necessities and

changing circumstances, Hazrat **Maulana Muhammad Iqbal 'Falahi' Khanpuri** Sahib (Naazim-e-Aalaa, Jamia, Uloom-ul-Quran, Jambusar) has compiled his precious book HAJJ AND UMRAH, ALONG WITH 'FALAHI'. So the Publications Division is experiencing immense pleasure because of this contribution to a basic service to the Muslim society. May Allah expand its field of work and protect it perfectly from any evil eye of Fitnah and Fasad (corruption) - Aameen.

Maulana '**Falahi**' has, on the basis of his own experience and the deep study and in the light of the new circumstances and inconveniences and necessities, compiled a simple as well as beautiful book. He has explained the most essential issues and problems relating to Hajj in a simple way and has avoided unnecessary details. He has specially endeavoured to make this book not a 'Guide book of Hajj-e-Baitullah' but 'A Guide to Haji'. Therefore all who carry this book will feel that they are accompanied by a guide or a muallim who is constantly caring for them and his or her pilgrimage right from the time he or she stepped out of home upto their return to it. Therefore the title given on this book is "HAJJ AND UMRAH, 'FALAHI' NA HAMRAAH' (HAJJ AND UMRAH, ALONG WITH 'FALAHI'). Alhamdulillah, a book prepared in this manner will prove informative and interesting and will prove a perfect guide to the pilgrim - Inshaa Allaah. The work so nicely done by the compiler himself for computer typing and setting etc. has, so to say, added fragrance to a beautiful flower thus making it attractive from both the Zaahiri (outward) as well as Baatini (internal) viewpoint. May Allah accept his hardwork - Aameen.

That the Maulana Sahib, spared so much time from the very time-consuming and responsible business of the Nizaamat of the Jamia Uloom-ul-Quran, for bringing out such a weighty and valueable book only shows his true feelings towards the Muslim community and so it can very well be considered as a proof of his sense of duty and responsibility. Surely the Maulana Sahib is worthy of congratulations. May Allah grant him the greatest reward for such an exemplary service in both the worlds - Aameen.

Finally, while submitting this gift to the Muslim Ummah, I appeal to all to keep the Publications Divisions of the Jamia busy by making it publish such lifegiving literature for the eternal benefit of the souls of their departed near and dear ones.

Thanks -Wassalaam.

(Maulana Mufti) **Ahmed Devalavi** (Sahib, D.B.)

Khaadim-e-Jamia Uloom-ul-Quran, Bypass Road,
Jambusar - 392150, Dist : Bharuch (Gujarat) India.

8th Shaabanul Muazzam 1421, November 5, 2000

BISMILLAA HIRRAHMAA NIRRAHEEM

OPINION

(Hazrat Maulana Mufti) **Ismail Bhadkodaravi Sahib** (D.B.)

During his life time a man undertakes various journeys, for different aims. Islam dislikes aimless travels, it has rather prevented from it. But there are some objects for which the Shariat has encouraged all to undertake a journey. Islam has not only promised great rewards for it but it has also made it obligatory and compulsory. One of such essential journeys is the journey for performing Hajj and Umrah which shows one's true love of Almighty Allaah and a lofty course of achieving nearness to HIM. It also is a blessed journey for attending the grand court of the Holy Prophet (Sallallaahu alaihi wa aalihi wasallam) personally and for submitting Salaat and Salaam there.

This is a journey for visiting that simple House built of simple large pieces of rocks from where the spiritual battery of our souls gets charged connecting us with the Owner of this Blessed House BAITULLAH. This House is the centre of Divine Radiance from where spiritual light and Divine Mercy is being distributed widely. Here one hundred twenty Divine Blessings are spread which reach throughout the universe.

This journey is purely for a worship which is rather a lengthy one. One has to leave ones country and to undertake a long journey to reach Saudi Arabia where one has to perform various rituals of either a Farz or Wajib nature at different spots at different times along with a very huge ocean of human beings all of whom have left their homes thousands of miles away. This unique worship is quite different from the usual preyers which are being performed daily at one's place of residence daily or

weekly or annually. It is because of this that this worship of Hajj and Umrah is more difficult if it is to be performed exactly according to the Sunnah manners. Hence many books have been written in many languages of the world for the understanding of intending pilgrims.

Hazrat **Maulana Iqbal Ali Khanpuri 'Falahee' Sahib** (Naazim: Jamia Uloom-ul-Quran, Jambusar) has prepared this Hajj guide in an entirely unique style. It has become a practical true companion for every Haji which shows very clearly what should be done and how, when, where and why in the best way. The Maulana has, so to say, prepared and advanced guidance for a Haji who may begin to read it even before starting from his or her house. This study should continue even during the entire long journey as by acting as per its instructions the pilgrim acquires the ability of performing all rituals correctly and easily.

The honourable Maulana has prepared this book after making a thorough study of a number of authentic books on this subject. The undersigned has looked at the issues (Masaail) mentioned in this book minutely and found them to be correct.

May Almighty Allaah accept this great and noble service to people done by Muhtaram **Maulana Iqbal Ali Khanpuri 'Falahee'** (M.A.) and make it beneficial for all. May Allah also accept such services of Jamia Uloom-ul-Quran, Jambusar which are being extended by their Publications Division - Aameen.

Humble

Ismail Haji Ibrahim Bhadkodaravi, Gufira lahu
Khaadim-e-Hadees, Jamia Uloom-ul-Quran, Jambusar

And

Khaadim-e-Iftaa, Daar-ul-Uloom Bharuch, Kantharia.

9th Shaabaan 1421, H / Nov. 6, 2000 C.E.

BISMILLAA HIRRAHMAA NIRRAHEEM
OPINION

(Hazrat Maulana Mufti) **Ahmed Khanpuri Sahib** (D.B.)

Hajj-Umrah is a worship full of fascinated love. That is why its rituals overflow with unique and wonderful affection which include Tawaaf, Sae, Ramee and Wuqoof etc. These are the gestures which cannot be displayed anywhere in the world except at their spots. These acts are to be performed in an extraordinarily established manner. The knowledge of these wholeheartedly devotional performances is the knowledge of the problems of Hajj and Umrah.

Muhtaram **Maulana Iqbal Ali 'Falahi' Khanpuri Sahib** (D.B.), Naazim-e-Aaala, Jamia Uloom-ul-Quran, Jambusar, has compiled the correct manners of this ardent worship after studying many trustworthy books. The study of this book will help every Hajj pilgrim in the performance of this matchless worship in a correct and Sunnah manner - Inshaa Allaah.

May Almighty Allaah accept this precious service of the Muhtaram Maulana and so also such valuable gestures of the Publications Divisions of Jamia Uloom-ul-Quran, Jambusar and grant more and more expansion to it. May HE also inspire the pilgrims of Hajj and Umrah to study this book and to act according to it - Aameen.

Ahqar,

(Hazrat Maulana Mufti) **Ahmed Khanpuri Sahib** (Gufira Lahu)
Jamia Islamia, Dabhel Dist : Navsari. (Gujarat - India)

Compiler's Statement

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ، أَمَا بَعْدُ :

The fifth and final pillar of Islam is Hajj of Baitullah, The house of Allah.

What is Hajj ? To be present at the fixed and appointed time in the court of Allah like those who are almost mad in their love for Allah and imitating and following the need and rituals performed by Ibraaheem, عليه السلام The friend of Allah, to cling to his actions and policies, his sacrifices and whole heartily being loyal to his loyalties and to inculcate in one's self the feelings and enthusiasm and condition of Hazrat Ibraheem عليه السلام and to try one's utmost to color one's body and mind in his color.

In detail, It can be said that Almighty Allah's one greatness is that He is Zul Jalaali wal Ikram (All powerful), Ahkamul Haakimeen (The Highest sovereign) and Shahenshaah-e-kul (Lord of all) and that all of us are His weak, low and needy servants. His another greatness is that His Mighty self is inclusive of all those sifaat-e-jamal (beautiful) Virtues, which make a man love another one and hence He and only He is the true and real beloved. The first mighty greatness of Almighty Allah demands that the servant must present him or her self as the most respectful and lowly creature.

The first pillar of the pillars of Islam, which is a practical one, is Salaat or Namaz. It is an example of the said servitude. Our head, which is the best part of the our body, too is being put down on ground as per His Command.

Similarly, Zakat (poor tax) also presents a similar devotion's another aspect. Allah's another greatness of love demands that the servant's relation with Him must be that of love, admiration and devotion of full extent.

"Sawm", Rozah or fast shows mostly this color. To give up eating and drinking and to control natural instincts, to forgo physical demands can, very well, be considered the first step of the ladder leading to divine love and devotion.

But "Haj" is the complete design and a perfect picture of love and near madness which shows a total desire for sacrifice. To cover one self with only two unstitched pieces of cloth instead of regular clothing, to walk bareheaded, to give up care of hair and nail, not to put oil in hair, not to use perfume, not to care for physical cleanliness, not to use a comb and to go on loudly reciting " Labbaik " "Labbaik", to go on marking rounds and rounds around the "Baytullah", to kiss a stone fixed in one of its corners, weeping while clinging to its walls, to run between Safa and Marwah, to leave Mecca and to camp sometime in Minaa, some time in Arafaat and at some time in Muzdalifah hills, to pelt pebbles at the Jamaraat, these and all other such action which have been done and are being done only by true and almost mad lovers and devoted admirers.

Hazrat Ibrahim عليه السلام was the founder of such devoted love and its rituals. Allah was so pleased with them that He gave them the permanent status of rituals and essentials for attending His court (Haj and Umrah) thus giving them the form of live actions till Dooms Day. Haj is another name of reenacting the happenings which had proved the true loyalty of Ibrahim عليه السلام towards

Almighty Allah. Thus it has been designated as the final and concluding pillar of Islam.

The command for the performance of Hajj, according to accepted narrations, was given in the 9th year of the Hijriera and it was in the 10th H.E, that is, only three months before the passing away of the Holy Prophet ﷺ, that the prophet of Allah ﷺ performed Hajj along with a large group in history. It was in this Hajjatul widaa that the holy Quranic verse given below was revealed to the holy prophet in the plain of Arafat :

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا۔ (سورة مائدة آیت، ۳)

"To day I have finalized your religion for you and have concluded My bounties on you and has been pleased with Islam as your religion". It gives an indication that Hajj of Baitulllah is the final command of Islam".

If someone gets the opportunity to perform Hajj correctly and selflessly, it is, in the terminology of shariat, called "Hajj-e-Mabroor". So with such a lofty relation with Ibrahim عليه السلام and Muhammed ﷺ if one gets even any part of Hajj, it can be said that none else is as fortunate as he is on the surface of earth. Just see the wonderful way in which this greatness of Hajj has been described by the holy tongue of holy prophet:

☆ If somebody performs Hajj and in its duration, does not indulge in any carnal or evil temptation, does not disobey Allah, he will become quite clean of all sins and he will return home as clean as he or she was on the day his or her mother delivered him or her. (Bukhari and Muslim).

☆ An Umrah becomes a thing that washes away sins

committed between the two Umrahs and the reward of a Hajj-e-mabroor (sincere Hajj) is Jannat (Haevan.) (It will become means of reaching paradise without accounting.

(Bukhari - Muslim).

☆ Go on performing Hajj & Umrah. They remove poverty - need and sins just as the ovens of ironsmith or golosmith remove rust from iron and gold and the reward of Hajj - e - mabroor is only Jannat (Paradise) (Tirmizi - Nasai).

☆ The performers of Hajj and Umrah are guests of God. Allah grants them whatever they prey for. If they ask forgiveness God also grants it and pardons their sins.

(Ibn - Maajah).

☆ If a man proceeds to perform Hajj - Umrah or Jihad and dies in the way, Almighty Allah grants him the reward which is prescribed for the actual performer of Hajj, Umrah and Jihad.

(Bayhaqi).

☆ If you meet a Haji who has just arrived after performing Hajj salute him, shake hands with him and ask him to prey for your forgiveness because the matter of the acceptance of his prayers has been decided (that it is most likely that his preyer in your favour will also be accepted).

(Musnad - e - Ahmed).

☆ Whoever performed Hajj and visited my grave after my death will be counted among those visitors who visited me in my life time.

(Bayhaqi - Tabrani).

The correct way of deriving full worldly as well as other worldly benefits from this great worship can be only that which the shariat has taught us in the light of Quran and Sunnah. Even the slightest deviation from the shariat - shown ways and methods and rules and regulations can throw us miles away from its bounties. Not only this, it becomes absolutely essential to obtain shariat's guidance

before putting any of its commands in to practice. For example, it is necessary to know shariat laws and rules regarding nikah (marriage), talaaq (divorce) and social affairs before contracting a marriage and so also it is a must to know trade - related shariat laws and commands about business matters. If it is not done and if there is any breach of shariat laws in practising any affair then it will draw punishment instead of reward and cause evil instead of good. That is why Islam has made it compulsory to obtain religious knowledge about everything in life.

With an intention that the precious lives, properties and time of the Hajjis may not be wasted and their efforts may be accepted and so that such golden and mostly once - in - life opportunity may not be lost and so that the Hajj may expiate the past (earlier) sins of the Hajjis and so that their remaining lives may become truly religious and Islamic, many great scholars (Ulema) have written many books at various times and Muslims have also took much benefit from them and have become fortunate to be able to perform the Hajj - e - mabroor.

But the change in time also brings some variations which make it necessary to provide fresh guidance conforming to the new conditions resulting from the advance in all other matters. The following table show the difference between "**then**" and "**now**" :

Then	Now
Voyage by steamers was long. (Time consuming)	One reaches Jeddah in four hours.
'Thraam' were being donned from 'Meeqaat's in sea.	Can be donned from 'Ahmedabad' or 'Bombay'.

Meccans used to give Zamzam water by taking some amount. They were also making noise of water utensils which used to create arguments about respect to Haram Sharif Masjid.	Just extend your hand and you can get holy 'Quran' and holy 'Zamzam' and your outward as well as inward thirst is quenched instantly. (Easily available in jars.)
Lengthy and fearful journey had to be undertaken from Makka Mukarrama to Madina Munawwara on camels.	Can easily and comfortably join morning (dawn - fajar) preyers in Medina if we take a car from Makka even after Isha preyers.
Formerly one had to make his own arrangements for bath at Meeqaats.	Nice mosques and baths and bazaars are now available at Meeqaats.
One used to get enough time to stay and perform rituals for several months.	Journey ends within only 40 days only.
There were no traffic jams and therefore every ritual could be performed easily and in time.	Due to rush - traffic, there is a risk of missing Wuqoof-e-Muzdalifah and Tawaaf-e-Ziyarat.
It was easy to stone the devil.	Rush has made it very trying time for the weak and aged and ill.
Orderly performance of the Aamal of 10th Zil Hajj was very easy.	Risk of disorder in rituals. on 10th Zilhaj only.
Hajj under complete guidance of the Muallim.	Muallims seldom seen - have to to be our own muallims.

The need of fresh guidance was felt since long because of the abovementioned troubles, difficulties and

requirements. The books written 25 - 50 years ago had attended to the situation prevailing then. Most of the problems of that time are not to be faced now. Also new problems have taken their place. Moreover the lengthy and complicated style in which the earlier books were written used to make it rather difficult for less learned people to follow the simple manner of Hajj performance.

It was because of Almighty Allah's special grace that the humble writer filled up Hajj form this year and then 9 other members of our group from Khanpurdeh as well several other friends insisted that I should make the way of Hajj performance easily understandable for them. Finally I decided to write about it briefly discussing essential problems and studied several books for that purpose. During this overall study I got idea of all things mentioned above and so made a firm decision to prepare such a guide book which should cover all the problems which a Hajj has to face right from the time he leaves his home and until he returns home. I also decided to write about this in such a simple style and so comprehensively that it may cater to all their needs as if a muallim was guiding them at every step holding their hand, who also removes misunderstanding, cautions of dangers and gives necessary instructions on all occasions and at every place with a view also to save their valuable time as well as money so that the hajji may obtain all benefits both spiritual and material.

This is why this book has been titled 'HAJJ AND UMRAH, ALONG WITH FALAHI'. The only aim is that servants of Allah may understand the true importance of this extremely important Islamic duty and the pillar of faith and may be able to perform it properly so that his

Hajj prayer may be accepted by Almighty Allah whereby he or she may get the best divine reward.

Looking to the needs of hajj pilgrims we have added necessary Arabic language words and phrases of frequent talks and names of various things so that the difficulties likely to appear in Arabia can be avoided. So also, at the end of this book, we have made an addition of forty Durood Sharif to be recited in the holy city of Madina Munawwara so as to pay our duty to the holy Prophet ﷺ. It can also give the benefit of learning by heart the valuable forty hadiths. The holy names of Almighty Allah and his holy prophet (Al Asma - ul- Husna) have been given at title pages 2,3. Their constant recitation too makes the prayer acceptable.

The original, main and the only intention of writing this book is to provide all necessary information regarding Hajj to the common Muslims in a simple manner and to take care of their pilgrimage. Maybe, God willing, it may become the cause of someone's Hajj becoming mabroor (acceptable to Allah in totality) and consequently the means of this humble fellow's and his late relatives salvation and a provision for the inevitable journey to the eternal Hereafter.

The Manner Deriving the Maximum Benefit from this book

Following is the way of obtaining perfect benefit from this book of this humble fellow. First of all this book should be read and should be completed at least once in the form of Taaleem (collective study), The people of a group should gather daily at fixed time and place for at least half hour to hear this book being read to them by one of them. During this taalim they may also arrange a

muzaakrah or a discussion (learning and teaching among themselves) so that the things may be remembered well. Thereafter every hajji who proceeds for hajj should keep this book with him and study it at least for one hour daily repeating it off and on. It should remain with them even during their hajj journey. It will, Inshaa Allah, prove of much benefit.

In this way you will surely feel that someone, holding your hand, is leading you and making you perform each and every ritual of hajj and umrah. The further you proceed in your journey the subject matter of this book will also advance with you telling you what you have to do now and onwards as you would have already learnt it through the advance study of it.

May Allah enable every hajji to make advance preparations like this and then to perform all the rituals of hajj and umrah properly and reward him or her by accepting it. Aameen.

The part containing Arabic talks has been taken from an urdu book 'HIDAAYAAT WA MA'LOOMAT BARAA - E - AAZZIMEEN - E - HAJJ' published from Pakistan. It has been made more useful by 'Moulana Isamil Adaa Shahib' (Ustaad - e - Hadeeth, Jamiah Uloomul Quraan, Jambusar) as he has added to it currently prevailing words of Gulf language. I am heartily indebted to him. May Allah grant him the best of rewards. Aameen.

Respected readers and especially the learned ulema are requested to point out if there is any defect. At the same time every hajji who takes benefit of this book is also earnestly requested to remember 'Falaahi' in each and every preyar which he or she offers at the holy places.

Finally I am very much thankful to my close friend Moulana Rashid Ahmed Khanpuri Nadwi Sahib (Ustaad - e- Hadith, Jamiah Uloomul Qraan, Jambusar) who, so to say, spare time for me during the busiest days of Jumadal Ukhraa - Rajab and participated in my work of compiling this book. May Allah grant him a reward becoming to His grace- Ameen.

That's all. Was Salam

Muhammed Iqbal 'Falaah' Khanpuri

Naazim - e - Aalaa

Jamiah Uloomul Quran,

Bypass Road, **Jambusar** - 392150

Dist : Bharuch (Gujarat) India

PERFORMANCE OF HAJJ IS OBLIGATORY AND KINDS OF HAJJ

Almighty Allah commands :

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾
(سورة آل عمران، ٩٤)

(It is Allah's right on people that they must perform Hajj of Allah's House who have ability to undertake this journey, and the one who denies (Hajj) should know that Allah is needless of people of the world). (Surah Aali Imraaan : 97)

﴿أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾
(سورة حج، ٢٤)

Hazrat Ibrahim عليه السلام was given the command that he should make an announcement of Hajj, people will arrive on foot and on lean - week camels (on various carriages) from far off places.

The holy prophet ﷺ has said :

The foundation of Islam rests on five things, (1) to testify that Allah is the only Deity (to be worshipped), (2) to establish namaaz preyer, (3) to pay zakaat, (4) to perform the Hajj of Baitullah, (5) to fast during the month of Ramazaan.

HAJJ IS NOT A NEW THING, IT IS AN AGE-OLD RITUAL, FIRST OF ALL HAZRAT ADAM عليه السلام HAD PERFORMED HAJJ BY PROCEEDING FROM INDIA TO MAKKAH MUKARRAMAH AND AT THAT TIME HAZRAT JIBREEL عليه السلام HAD SAID TO HAZRAT ADAM عليه السلام

THAT THE ANGELS ARE PERFORMING TAWAAF (CIRCUMAMBULATE) OF THIS HOUSE OF ALLAH FOR THE LAST SEVEN THOUSAND YEARS.

In the whole world only India has the honour that first Hajj was performed from India.

It is mentioned in books that Hazrat Adam عليه السلام had gone for Hajj from India on forty occasions on foot.

Hazrat Adam عليه السلام is the first man and the first Hajji.

It is proven from the books of Tafseer (Quraan commentary) and Hadeeth (Holy prophet's traditions and saying) and their guide books that the very first construction work of the holy Kaabaa was done by the hands of Hazrat Adam عليه السلام . Almighty Allah had ordered him to go to Makka and to build a house there and to go round that house, as the angels did, before his eyes.

It is mentioned in TAAREEKH - E - TABARI that Hazrat Ibne Umar رضى الله عنه said that Almighty Allah sent a revelation to Hazrat Adam عليه السلام in India that he should perform a Hajj of the Kaabaa house and so he did.

Just ponder 'Khaana - e - Kaaba' is a central building. Hajr - e - aswad or the black stone is in its Eastern direction, 'Multazam' also in its east. The door of Baitullaah is also in its east. The well of 'zamzam' also in its east. The 'Musalla' (preyer carpet) of the Imam is also in its east. 'Safaa - Marwah' are also in its east, not only this, if you come out of Makkah Mukarramah, 'Minaa' is in its east. Muzdalifah is in its east, and 'Arafaat' too is in its east. And a step further 'India' also is in its east. So how much fortunate are the Indians that their Qiblah is also in the same direction as are Arafaat, Muzdalifa and Minaa.

Hajj is the shiaar, ritual and tradition of all prophets and of all the good servants of Allah. Right from Hazrat Adam عليه السلام to Hazrat Muhammed ﷺ there is not a single prophet who did not perform Hajj.

Hajj is farz - e - ain. It is compulsory once in life time for all those people who have been granted, by Allah, means enough whereby they can proceed from their native place to Makkah Shareef and to return from there and who can bear the burden of their family members or of all whom he has to maintain till his return. Yes, it is also a condition that he should be healthy enough to travel and that there should be no danger en route. It is also necessary that if the performer of Hajj is a woman she must be accompanied by her husband or a mahram male (one with whom marriage is prohibited).

When the performance of Hajj becomes obligatory one must make haste to perform it and should not delay.

Hazrat Ibn - e - Abbas رضى الله عنه says that the holy prophet ﷺ said : The one who intends to perform Hajj must make haste in doing so. (Aboo Dawood).

Hazrat Aboo Umaamah رضى الله عنه says that the holy prophet ﷺ said : "If a man who has not been prevented from performing Hajj by any genuine need or a cruel king or a serious illness and yet not performed Hajj and dies, then he may die as a Yahoodi (Jew) or a Nasraani (Christian)." (Daarami)

May Allah save us ! What a stern warning ! The holy prophet ﷺ warns of very bad end for those who do not perform the obligatory Hajj due to worldly interest or laziness and without any legitimate sharaee excuse. Such people have been likened with Jews and christians. It is because they did not perform their duty.

اللَّهُمَّ احْفَظْنَا مِنْ سُوءِ الْخَاتِمَةِ وَوَقِّفْنَا لِإِدَاءِ فَرَائِضِكَ كَمَا تَحِبُّ وَتَرْضَى -

" O Allah ! Protect us from a bad death and guide us to fulfill our duties towards You according to your liking and pleasure. " Aameen.

The truth is that, as soon as the conditions are fulfilled, the performance of Hajj without any delay becomes a must, it is a sin to postpone it to the next year. It is not permissible for a man to delay because he wants to take his wife with him for Hajj and is gathering money for that purpose.

It is prohibited (haraam) to perform by illegitimate (unlawful) income. The money for Hajj and Umrah must have been legitimately earned because Almighty God accepts only the worship which is performed with the help or rightly earned money. So it should not be done. (Izaahul Manaasik, 50 / Fataawa Raheemiyah 3/116).

If one's parents are dependent on one's help or one has to pay some debts then it is necessary to obtain the permission of the parents and of the one to whom one is indebted without which the Hajj is Makrooh - e - Tahreemi. Yes if the parents are not in need of his service then it is not necessary to take permission, yet it is better to ask for their permission.

If a woman goes for Hajj then it is necessary that she must be accompanied by her husband or by a man with whom marriage is banned for ever like father, uncle, brother, son or a brother who had sucked milk of her mother. It is not permissible to undertake Hajj journey without such company. If she does so it will be a sin. If

she is accompanied by son or a brother that fellow must also be sane and major. If no such company is instantly available then the lady must wait and go for Hajj when she gets such a companion, otherwise she should ask some one else to perform Hajj on her behalf or make such a will.

Imam Navavi رحمه الله عليه writes that if someone intends to perform Hajj it is Farz - e - Ain or absolutely necessary for him or her to learn the way of performing it properly because the worship of the one who does not know the correct way of worship will not be proper and so it is better that one should keep a good guide book with him or her during the journey, that is a book, in which the problems and commands etc. relating to Hajj are shown adequately. He should read it in way and should go on repeating, so that he may learn them by heart, If he does not do so then, we are afraid, that fellow will return without Hajj or will make it faulty. (Manaasik - e - Navavi, p, 38).

For the Hajj journey, find out a companion whose thoughts and temperament are similar to your s and who wishes well and who refrains from evils so that if you forget something he may remind you and may interrupt if you make any mistake. It is the best if there is an aalim (learned man) with you as he will give you the benefit of his knowledge and actions. (Manaasik - e - Navavi, p. 38).

Those who do not go for Hajj despite its being obligatory for them deserve caution. Those who proceed without learning the disciplines about it too deserve a warning. How pitiable that a fellow who starts such a long journey leaving behind all his near and dear ones and spending a big amount does not care to learn the issues and problems concerning Hajj.

Everybody knows that nothing is learnt without studying it. Yet how unwise that the one who proceeds for such a journey which is once in life does not care to learn it and to create the love of Allah and His holy prophet ﷺ in his heart !

It is indeed sorrowful that apparent material preparations for the Hajj do begin months in advance but no preparation is at all made for the spiritual readiness for this spiritual journey. It is incumbent upon the one who proceeds for Hajj to learn the Hajj issues and problems well before Hajj. (At present one has to give an application to government for Hajj journey for which advance announcements of dates etc are made. So, for a Hajji, it is one of Hajj preparations to apply for this journey and to begin all other preparations as soon as the application is granted).

It is initially essential for the one who goes to perform Hajj to understand that Hajj is a very great worship and that no worship is ever accepted without sincerity (Ikhlaas). So the journey must be undertaken with the only and the sole intention of pleasing Allah Almighty. Never think that it will be a recreation; that we will be able to visit new places ; that we will purchase new goods and also never think that people will call me Hajji and so my prestige will increase.

First of all repent for all your small and big sins. The desired manner of Tauba (repentance) is that first take a bath, if it is not possible to take a bath then make Wuzoo (ablution) and then perform two Rakaats (units) of namaz prayer with an intention of repentance. Then recite durood and then recite Taubah and Istigfaar.

Three things are essential in Taubah : (1) grief over

sins and compensation of misdeeds or usurpation of rights wherever possible, (2) giving up of sins and, (3) firm decision not to repeat misdeeds in future.

Hazrat Abdullah bin Masood is reported to have said that he heard the holy prophet ﷺ saying : by Allah! The pleasure Almighty Allah gets when his faithful believing servant sincerely repents for his past sins is great and that His pleasure is more than the pleasure of a traveller who came up in a barren and vacant land (without any necessities of life) and who has a camel loaded with his necessities ; then he lies down to take some rest but when he wakes up he does not find his camel; then he wanders here and there restlessly in search but in vain, then getting totally disappointed he becomes tired and lies down again and falls asleep. But now when he wakes up again he sees his missing camel in front of his eyes. While he had closed his eyes desiring for death due to disappointment, how much pleased he becomes to find his missing camel ! By God! Allah becomes more pleased than this traveller if and when His faithful servant makes a sincere Taubah for his past sins. (Saheeh Bukhari-Shaheeh Muslim).

If you have missed some namaaz prayers after becoming adult (Baaligh) repeat them making a guess of their number and be cautious not to miss any henceforth. Mind well that even a hundred prayers offered in Baitullah will not compensate for a wilfully missed namaaz. There is no prescribed time for offering the left out or missed prayers. Barring the Makrooh (undesired) hours, offer prayers at the rate of 20 Rakaat (Farz plus Wajib (vitr)) daily after making ablution, In this way you can compensate hoping that Allah will accept the same.

If you had not paid Zakaat of your wealth then calculate and pay up. Also clear up if you had done injustice to anyone like usurping someone's right or embarrassment to someone. Pay up the dues, seek pardon from whom you had troubled wrongly either by your hand or by your tongue. If the concerned fellow had died then give compensation to his heirs or get it pardoned.

It is also necessary for you to write a will with details if you owe anything to anyone or if others are indebted to you etc and to appoint a religiousminded fellow to be incharge of your affairs. Also make mention if someone had kept any thing as trust with you.

Now, while leaving your home, take the following things with you to avoid inconvenience and to complete your journey with ease :

TRAVEL NECESSITIES :

(1) Two chador sheets for IHRAAM for males (Better take four). (2) four or five pairs of clothing as per your requirement. (3) A pair of slippers and pair of boots. (4) preyer mat or MUSALLA, it will be needed both during journey and at airport even in Saudi Arabia because during Hajj days floor carpet of Haram Shareef are rolled up. Musalla will also be required in Mina, Muzdalifa, Arafaat etc places. (5)A torch (6) A knife (7) Some thread and needle (8) Miswaak or tooth brush (9) Ihraam belt (10) A mirror (11) A comb (12) A Hajj guide book (like this one of 'Falahi' (13) A plate a small and a big spoon for dining (14) A rope for tying goods (15) A nail - cutter (16) A water can (17) A telephone diary having essential numbers (18) Medicines needed for cold, headache, fever, cough and constipation etc (19) Bath towel (20) coloured spectacles (21) A coloured ribbonlike

thing for identifying your goods (23) A pillow with air in it (24) A little bucket for bathing, washing though it can be had also from Saudi Arabia costing from 5 to 10 riyals.

Alhamdulillah ! Now you have prepared yourself and are leaving your home. Remember to leave your home in a happy mood, not with a sorrowful face because this journey is a very happy one. Give some SADAQAH (charity) both before leaving home and after. Offer two Rakaats of preyer in your house and two in the nearby street masjid. In its first rakaat recite Surah Kafiroon and Qul Huwallahu ahad in the second. After Salaam recite Aayatul Kurseer and 'Li eelafi Quraish...and seek help and ease in journey from Almighty Allah.

Beg pardon of your relatives, friends, neighbors etc and request them to prey for you and shake hands with them. Hajjis should meet these persons while leaving and these persons should greet the Haajjis when they return from Hajj.

THE JOURNEY OF HAJJ IS SIMILAR TO THE JOURNEY TO THE HEREAFTER. ONE REMEMBERS THE TIME OF LIFTING OF THE COFFIN (JANAAZAH) ON THE INEVITABLE DAY WHEN MAN HAS TO PASS AWAY LEAVING BEHIND ALL FRIENDS AND NEAR AND DEAR ONES. IHRAAM SHEETS ARE SIMILAR TO KAFAN SHEETS COVERING THE CORPSE OF A FAITHFUL. THE MEEQAAT OF HAJJ MAKES ONE THINK ABOUT THE MEEQAT OF QIYAMAT, THE DAY OF JUDGMENT. THE BIG GATHERING OF HAJJIS IN THE PLAINS OF ARAFAAT IS LIKE THE GATHERING IN THE FIELD OF MAHSHAR IN THE HEREAFTER. LIKEWISE, IF WE PONDER WE FIND THAT ALL THE RITUALS OF HAJJ ARE LIKE THE HAPPENINGS IN THE HEREAFTER.

If you can, recite this Dua (preyer) while leaving home :

بِسْمِ اللَّهِ أَمَنْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(Reciting the holy name of Allah, I confess that I have full faith in You and also- complete trust and it is definite that even a leaf cannot move without your command. I am proceeding only on your support and only on your Reliance).

And if you do not remember this Duaa, then recite :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHILE LEAVING RELATIVES AND FRIENDS

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَ أَمَانَتَكَ وَ آخِرَ عَمَلِكَ وَ زَوَدَكَ اللَّهُ التَّقْوَى
وَ يَسِّرْ لَكَ الْخَيْرَ حَيْثُ كُنْتَ۔

"I entrust your faith and your worldly as well as otherworldly trusts and the consequences of your deeds to Almighty Allah. May Allah grant you the wealth of Taqwaa, make good deeds easy for you wherever you may be."

While getting into the vehicle first put your right foot in it, sit on the right side and then recite this Duaa preyer :

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

"Holy is He who placed this vehicle in our control

and we had no control over it and we are to return to our Lord."

NOW TRAVEL CAREFULLY, BEWARE OF THIVES, PROTECT your MONEY ETC. DO NOT KEEP THE ENTIRE AMOUNT AT ONE PLACE. IF your WIFE IS WITH YOU LET SOME AMOUNT ALSO BE WITH HER.

During the journey, neither make others eat your things nor eat the things of others as it creates trouble sometimes.

Make a man who is religiousminded and wise and intelligent in your caravan your Ameer (leader) and then follow him, all of you.

Take pride in serving the aged and the weak other Hajjis and serve them considering them as the guests of Allah and His Prophet and that you are his humble and lowly slave and hence it is your duty to serve them.

Some wise persons have said : " You get paradise (Jannat) through obedience and worship while you can get MAULAA HIMSELF (Almighty Allah) by serving His servants."

The holy prophet ﷺ has also said :

سَيِّدُ الْقَوْمِ فِي السَّفَرِ حَادِمُهُمْ (مشكوة شريف، باب آداب السفر)

Meaning : During a journey the chief of a community is the one who serves the community.

IHRAAM

When you intend to put on IHRAAM (at its fixed hour) make a shave, clip nails, remove the hair below the navel and from armpits. It is observed that some people have donned IHRAAM but the hair showing from their armpits appear to be months old. It is very bad if such is the case with hair below navel. It is better to remove it

every week. It should be removed after 15 days. It is Makrooh - e - Tahreemi not to remove this hair for more than forty days. So this thing must be remembered before donning Ihraam. If wife is with you it is Mustahab (desirable) to have an intercourse with her. Then make a gusl (bath) with an intention of Ihraam using soap etc for a complete cleaning. Remove stitched clothes and tie up a chador sheet on waist and cover up the upper of with another. It is better if both the sheets are white. Apply fragrance but do not use a fragrance which retains the material from which it is manufactured. ((The reason being, it is said that , if the entire Ihraam is removed and then redonned then it will be considered a Jinaayat (error) and Dam (fine) will become necessary)).

'Ihraam' means to make something 'Haraam' (prohibited) for oneself. It means the things which were permissible before are now being made prohibited like wearing of stitched clothes, applying of fragrance, making a shave etc. Usually the aforesaid two chadors are called Ihraam, but note that they are not Ihraam but chadors of Ihraam.

Welldone, Maashaa Allah, now you have donned Ihraam after taking bath, but you have not yet entered Ihraam as the Niyyat (intention) still remains.

(It should also be remembered that Ihram of women are clothes worn by them. They can cover their heads but it is compulsory to keep the face uncover even if she is in Burqaa (veil).

The Hajis going by air should don Ihraam from "Ahmedabad" or 'Bombay'

Now you have to perform a two rakaat namaaz. Remember that it should not be a Makrooh (undesirable)

time. And this two rakaat namaaz has to be performed by men too with covered heads, be it a cap or a part of the Ihraam for covering the head.

Recite 'Qul yaa aiyuhal kaafiroon' in the first rakaat and ' Qul huwallaahu ahad' in the second. After salaam turning, sit facing Qibla and open your head and also make Niyyat, of Ihraam sitting like that and there. **Before niyyat remember** that the Hajj is of three kinds : (1) 'Hajj - e - Ifrad', in which, at the time of donning Ihram, the niyyat of only Hajj is made. (2) 'Hajj - e - Qiraan' wherein while wearing Ihraam the intention of both Hajj and Umraah is made and (3) 'Hajj - e - Tamattu', in wich the niyyat of only Umrah is made while taking up Ihraam and after reaching Makkah and performing the Umrah, the Ihram is taken off. Thereafter, on the 8th Zilhajj, once again, from the Masjid - e - Haram, the Ihraam for Hajj is worn. In the first and second kind, Ihraam remains until one completes Hajj and one has to abide by all the limitations of Ihraam which is very difficult for most of the people. It very often so happens that people indulge in prohibited things during this long period of time. That is why common people are now a days being adviced to avoid the first two kinds of pilgrimage and to adopt only the third alternative. It is to make the niyyat of Hajj - e - Tamattu after doing Ihraam. Therefore, in this book, the details of Hajj - e - Tamattu are given first. Even if some one makes the intention of Hajj - e - Ifraad or Hajj - e - Qiraan, the issues of both of them are also given at page 154 of this book.

Well, now you have performed the two Raakat namaaz and have uncovered your head so now make the niyyat (intention) like this :

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

"O Allah ! I am making the intention of Umrah. Make Umrah easy for me and also accept my Umrah".

If one cannot rememeber these Arabic words, it is also valid and better to utter the meanings of these words in their language be it Urdu, Gujarati, English etc.

Thereafter the men should utter in a loud voice and the women in low voice the folloing Talbiyah :

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

LABBAIK, ALLAAHUMMA LABBAIK
LABBAIK LAA SHAREEKA LAKA LABBAIK,
INNAL HAMDA VAN NEMATA LAKA VAL MULK,
LAA SHAREEKA LAKA.

I am here(present) O Allah I am present,
I am present, You have no partner, I am present,
All praise and bounties are only for You and also the
kingdom, You have no partner.

The recitation of these words is called TALBIYAH. This Talbiyah is the special recitation of Hajj and Umraah. It is Makrooh (disliked) to diminish any word from this Talbiyah. With the recitation of Talbiyah, you have entered Ihraam as you enter in namaaz preyer with the recitation of Takbeer - e - Tahreema (الله اكبر).

Any recitation glorifying Greatness of Almighty

Allah can take the place of TALBIYAH , for instance, 'LAA ILAAHA ILLALLAAH', 'ALHAMDU LILLA AH', 'ALLAHU AKBAR' likewise it is permissible to recite Talbiyaah in any language but it is better to recite in Arabic.

(IF THE WOMAN IS IN MENSES, SHE SHOULD TAKE A GHUSL BATH, SHOULD SIT ON THE preyER MAT IN SEWN CLOTHES, SHOULD NOT PERFORM NAMA AZ, SHOULD MAKE INTENTION OF ONLY UMRAH AND SHOULD RECITE TALBIYAH. THUS SHE WILL ALSO ENTER IHRAAM).

This Talbiyah is the special song of Hajjis. In fact it is the answer to the call of Hazrat Ibrahim عليه السلام . Hazrat Ibrahim عليه السلام had called the servants of Allah saying "come and be present at the House of Allah." Now all those servants who make intention of Hajj or Umraah and don Ihraam and proceed to be present at the House of Allah do, so to say, submit to the call of Hazrat Ibrahim عليه السلام saying O Our lord ! You had called us through your beloved servant Hazrat Ibrahim عليه السلام . So we are present in your presence.

Therefore, while reciting Talbiyaah you should consider Allah Omnipresent and recite again and again with the feeling of both gladness and fear again and again :

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

LABBAIK, ALLAAHUMMA LABBAIK,
 LABBAIK LAA SHAREE KA LAKA LABBAIK,

INNAL HAMDA VAN NEMATA LAKA VAL MULK,
LAA SHAREEKA LAKA.

I am here(present) O Allah I am present,
I am present, You have no partner, I am present,
All praise and bounties are only for You and also the
kingdom. You have no partner.

After reciting 'Talbiyaah' make Duaa (supplication
preyer) with total meekness and fearfulness of Allah. This
supplication is especially recommended :

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ اَعُوْذُ بِكَ مِنْ غَضَبِكَ وَ النَّارِ-

"O Allah ! I seek from You your pleasure and paradise
and I seek your shelter from your displeasure and the
chastisement of Hell."

Now only this Talbiyaah is the best recitation for
you. The position of Talbiyah in Hajj is that of the
Takbeer in Namaaz. But refrain from shouting. Recite in a
tone audible to you. It is recommended to recite Talbiyah
at every stage of change, such as, getting in a carriage,
change of route of the car, break of dawn, awakening
from sleep, after Farz and Nafil salaats, while meeting
anyone, climbing on a height or alighting from a height
etc. Keep on reciting Talbiyah and recite at least thrice
and do not talk with anybody while reciting it. Thereafter
prey for whatever you like.

IZN JIS KO MILAA TERE DARBAR SE
VAJD ME KHUSHI KE VO FIR GEET GANE LAGE
HAAZIR HOON YAA MAULAA, TERE DAR PE HAAZIR
BAS YEHI EK RATT SAB LAGANE LAGE

(All invited by you have begun to sing songs of
happiness, O My Lord ! I am present at your Door, only

to go on repeating this phrase).

Now you have become 'MUHRIM' and so the following things have become prohibited for you :

(1) To have sexual intercourse with wife or to kiss her :

If a muhrim kisses his wife with passion or touches her passionately or has a sexual intercourse he will attract DAM (will have to sacrifice a small animal).

Remember that two Jinaayats (sins) are such that they attract big DAM. Hajji will have to sacrifice a big animal (cow or camel) : (1) To make a Tawaaf - e - Ziyaarat with the impurity of Janaabat or Haiz or Nifaas. (2) To make intercourse with wife before shaving head after Wuqoof - e - Arafaat.

(2) To wear stitched clothes :

If one makes, due to necessity, the Niyyat of Ihraam while wearing stitched clothes or if one wears stitched clothes while in Ihraam, then, if he wears them for 12 hours or for one day then Dam will be imposed compulsorily. If it was for less than 12 hours than he will have to give 'Sadaqah' which is to donate 1 kg and 750 gram wheat or its price. (Women will wear their stitched clothes even if coloured).

(3) Covering Head and Face (Women can cover their heads).

If a man has covered his face or head for a full day or a full night and so also if a women has covered her face for a full day or a full night then DAM will become Waajib(compulsory) and they will have to donate Sadaqha (1 kg and 750 grams wheat) if the covering had been for two or four hours. It should be remembered that one - fourth of head or face comes under the order of the full head and face. During Ihraam, it is disallowed

(Naajaaz) to wipe face with cloth etc. Because in that case the cloth does touch the face. Those who keep handkerchiefs with them are likely to make this mistake. If the face is thereby covered for a little while one should donate a handful of wheat or its equivalent money. Of course, the face can be wiped by hand.

One can sleep or remain under a blanket or a quilt etc but the head and face must not get hidden. All other parts of body including legs can be covered.

(4) Wearing shoes covering the middle bone of feet :

If one wears socks or boot which covered the upsurging bone in the upper middle part of feet and if it so remained covered for 12 hours or longer, then DAM will be attracted. If such covering had lasted for a shorter period (say 2-4 hours) than 'Sadqah' will have to be donated. (Ladies can wear socks both on hands and feet, though it is better not to wear socks. Ladies can also wear shoes which cover the middle foot bone.)

(5) Shaving :

Shaving, clipping, plucking out, removing of hair by lime or hair - removers etc comes under one command (All this is disallowed). If a Muhrim shaved hair of the 1/4th of head or beard or removed hair from any part of the body by any means DAM will have to be paid. If such removal of hair is for less than 1/4 of the said parts then 'Sadqah' will become "Waajib'.

If one or more hair is clipped then give a handful of wheat as charity (Sadqah) for each hair. If the number of such hair is more than three then the full sadqaah will become obligatory.

If a Muhrim's hair falls down because of any deed which has been ordained by Shariah (Like wuzoo or gusl)

and if thus three or more hair fall down then one handful of Sadqaah is sufficient.

If a man who has donned Ihram shaves one - fourth or more of the head of another Muhrim then the one who shaved will have to offer Sadqah while the one whose head has been shaved will have to give DAM.

(6) Clipping of nails :

If a Muhrim clipped nails of one hand or one feet or of two hands or two feet in one sitting then DAM will have to be offered. If the nails of all the four limbs were cut in four different sittings then four DAMs will become waajib.

If the nails so clipped are less than five, or five have been clipped separately, like two from one hand and three of the second, or sixteen in all, separately like four - four from both feet, then in all these three cases one full sadqaah each will have to be offered for each and every nail (each of quarter to two kg wheat). But if the total Sadqaah amount of all this equals the cost of a goat or a sheep then it may be reduced a little so that it may not exceed the value of a DAM.

It may also be remembered that to break off a broken nail attracts no penalty.

(7) Applying of perfume :

If perfume is applied on an entire UZV (organ or limb of body) or on more than one UZV or it has been applied to an area measuring more than a span in length and breadth (in area) on a chador then Dam will become Waajib.

If one has worn a perfumed cloth then if the area of the perfumed part of the cloth is equal to a span or two and that cloth is worn for one day or one night (12 -

twelve hours) then it will attract Dam. (Half night followed by half day will count as one day). And if that perfume had been for a shorter time or on a smaller area than a Sadqah will have to be offered. (Wearing of flower garland is Makrooh or abominable).

Some air companies offer scented tissue papers for wiping hand - face to plane passengers (paper handkerchiefs) and people wipe their faces and dry their hands thereby unknowingly. It should be known that such wiping or drying with scented cloth attracts Dam if the entire face or hand is wiped.

'DAM' (Qurbaani = sacrifice) is required to be offered within the limits of Makkah Mukarramah and holy Haram and that its meat has to be distributed among the poor. It is not permissible to eat by a rich fellow. When Dam becomes Waajib then it is obligatory to offer Dam. It is not allowed to donate an amount equal to the cost of the Dam animal.

The first ritual (amal) in the chain of deeds of Hajj and Umrah is this donning or Ihraam. And henceforth you have not to do any significant deed until you reach Makkah Mukarramaa. Just maintain the requirements and observe the limitations of Ihraam, create Allah's love and fear in heart, go on reciting Talbiyaah. The state (condition of heart) of love and fear gained at this time is the original and real heritage of Ibraheem عليه السلام . And it is the spirit of Hajj and Umraah.

During the journey whenever you get in a carriage, be it from home to 'Ahmedabad' or enroute to 'Bombay' or between Ahmedabad /Bombay and Jeddah or even in any travel thereafter, always continue to recite Duas (supplications) of travelling and make it a life -long habit.

Now , at last, has come the blessed hour of getting in an air plane, Recite this Dua at the time of lift off :

بِسْمِ اللّٰهِ مَجْرَهَا وَ مَرْسَهَا اِنَّ رَبِّي لَغَفُوْرٌ رَّحِيْمٌ

(BISMILLAAHI MAJREHAA WA MURSAHAA INNA RABBE LA GAFOORUR RAHEEM).

"The moving and halting of ships is due to the blessing of the holy Name of Allah. undoutedly my Rabb (Lord) is most forgiving and Merciful".

Keep in mind especially one more thing. Ahmedabad or Bombay will call you a day prior to your journey for collecting your ticket and passport. Along with these two you will also be given an steel armlet which is very important and useful as it bears your Number, Passport Number, the names of your country and state, the number of pilgrims in your group etc. Like this :

19048/INDIA	G J	0458/10/الهند
This inscription shows that you are an Indian citizen and that PP number is 19048.	That you are from the state of Gujaraat.	That your cover number is 0458 and that there are ten persons in your group.

The Saudi government has computerised the information regarding Hajjis. Hence if any one of your men in Saudi is to come to meet you during Hajj then all you have to do while informing him of your departure from India is to give him your cover number. (As the details of your Muallim and building etc. will be given to you only after reaching Jeddah). Then when they will approach the Hajj office and give them your cover number the computer there will provide every information about

the concerned Hajji just as to when that Hajji will arrive or has arrived, how many persons are there in his or her group, who is their Muallim and what is his number. On a further contact with the said Muallim your man will know in which area and building and floor you are traceable etc.

The said armlet will prove very useful also if you or your passport is (God forbid) lost. Suppose a man is found lying unconscious on ground. In a gathering of millions of people (20 to 25 lakhs) it is extremely difficult to ascertain as to who that man is, from where he is etc. But if there is the said armlet in his arm the policeman will get all this information instantly.

So do wear this armlet all the time.

ALHAMDULILLA AH, now you have flown off for Jeddah. You will touch that airport within a few hours - Insha Allah and will be extremely grateful to Almighty Allah Who gave you this precious opportunity to land on the holy land of HIJAAZ.

The entire Muslim world loves this land from their hearts. Every Muslim the world over loves this land more than any another part of God's earth. This Jeddah is, so to say the gateway to Makka Mukarramah. Now you must have become restless to reach the holy place at the earliest. But be patient. You will surely reach there after doing away with the official procedure. It is about two hour journey from Jeddah to Makkah and roadway is very nice and drivers also keep up a high speed.

Remember not to forget your hand luggage while alighting from airplane at Jeddah airport. Keep it always on your person as you are to get down the stairs of the plane and to get in the bus. Keep your wife with you, sit peacefully in the bus which will carry you to a big hall in

the airport. After a while you will be allowed to go into another hall where men and women will be separated, so hand over your wife's PP and relevant papers to her. Here the entry stamp will be put on your pass port and immigration also will be done with. Then you will have to go in a third hall where your luggage will have reached even ahead of you. You will meet your wife too in this hall. Trace out your luggage and gather it at one spot and reach the counter for custom clearance. The checking will be strict. When you will be free from there and get out you will find a number of tables where they will pin, for you, your bus ticket to your PP for further journey. If your air ticket is with your pass port, take it out because you have to the hand over the pass port in the bus while proceeding to Makkah Mukarramah and you will get it back only when you will return, after performing Hajj, to Jeddah. After the abovementioned procedure is over, you will be led to handover place wherefrom you will get the bus for Makkah Mukarramah. Here facilities for toilet, water, namaz etc are available. So answer such calls of nature and other personal requireements. It is here from where you have to exchange your draft for Riyals. So hand over the draft and collect riyaals. Make your wife also to stand in the relevant que. Also remember not to ask anyone else to detatch or to count your riyaals because the pinned riyaals are already counted and are in full amount. Do not worry about getting less. Preserve the amount and also keep some of it with your wife because there are some mean men who come here only for stealing !

If you want to save the trouble of preserving all riyaals then collect the riyaals available to your wife from Jeddah. When that amount is finished you can encash

your draft at Makkah Mukarramah also. Of course it would require the PP for which you will have to be after the Muallim. So if men do not encash their drafts at Jeddah it will be easier for them to do this work in Makkah. This encashment is easier in Jeddah than at any other place. Now riyal is issued at Ahmedabad and Mumbai air-port only.

Also do one more thing. Put your watch back by two and a half hour because there is a difference of 2-30 hour between India and the Saudi time.

Also purchase a telephone card costing about fifty riyaaals. There are telephone booths at Jeddah, Makkah, Minaa, every were and so also at many points on ways also from where you can make phone calls easily, to anywhere. It is difficult to find I.S.D. Shops which are not many, whereas the booths for card system are many and at many places.

ESSENTIAL INFORMATION GUIDANCE

HEAT AND HOW TO BE SAFE FROM IT :

If you are performing Hajj in a hot season then make use of more water and drinks to protect yourselves from heat and its harms. If you feel more weak then use powders like ELECTRAI etc. to make drinks therewith. It will provide strength. Keep away from open hot places and sit in cool places under fans and also use ice. If you experience more weakness or headache or restless it may be due to sunstroke, so contact a doctor unhesitatingly.

MEDICAL HELP :

You need not panic if, God forbid, (Naoozu billaah), due to change in atmosphere, food, journey styles etc. you develop any physical trouble or meet any

incident, because the Saudi government has made exemplary arrangements for medicines and treatment in Jeddah, Makka Mukramah, Madina Munawwarah, Mina, Muzdalifah, Arafat everywhere. Also there are ambulance cars displaying words الإسعاف (Al isaaf) in Arabic and "AMBULANCE" and الهلال الأحمر on them. (Red crescent thereon). They can carry you to the nearest hospital or dispensary at the earliest. Do not hesitate to talk to those people. Moreover there are several hospitals provided by the Indian government too at various spots and Indian doctors give medicines after examining the patients. Also remember that they admit only serious patients and do not allow any one to stay with the patient. Visits are also allowed only at fixed hours. Yet do not worry. They will take care of the ailing person more than you would do and they will allow the patient to go only after he or she is completely okay. They also will settle the case if it is an accident.

BEWARE OF THIEVES :

Hajis should remain alert about thieves and cheaters at airport, Madinatul Hujjaj and other places where there is a rush. Some people have extended their stealing and cheating mischief even upto the Harmain Sharifain and who go there with the same mean intention, so carefully preserve your cash, drafts, passport and other valuables. Do not expose the same before others nor entrust to anyone keep only needed amount with you and deposit the rest with any reliable relative or in the Muallim's office obtaining receipt. Withdraw from there as and when necessary. Also let 50-100 riyals remain with women so that they may not experience difficulty in case of accidental separation due to rush etc. Remember to lock

your room during the five days of Hajj when you have to remain out of Makka Mukarramah.

PROBLEMS ON HIGHWAYS :

On the highways of Saudi there is a heavy traffic and hence it is very necessary to abide by traffic regulations. Cross the road only when it is allowed to do so and do not make haste as it is likely to cause accidents.

RUSH AND PRECAUTION :

There is a danger of being separated from your group owing to extraordinary rush. Move together for the first 2-3 days after reaching Makka Mukarramah and likewise in Madina Munawwarah. Then fix a place where a separated fellow should reach as only this is the best way of finding out a missing person.

Remember the name and number of the gate of Haram sharif while entering it so that it may facilitate your exit.

There are copies of Holy Quran in numerous shelves in Haram Sharif. They are both with and without ERAAB. You may pick up any of your choice. Mostly Pakistani type copies are found in the lower part of the said shelves.

Also while putting your footwear in the place provided for the purpose, remember the number of the block in which you put your shoes so as to make its tracing easy while retuning.

Also try your best remain and travel in buses together in a group so as not to get separated. Similarly remain together in a group also while stoning satans so that in case of an stampede you can form a human chain to protect yourselves, it will be better to take the aged and the ill and the womenfolk somewhat late. It is not wise to

make a show of a faulty courage thereby risking life.

CUSTOMS AND PROHIBITED ITEMS :

Hajj journey is a holy and blessed travel. It is necessary for the Hajjis to abide by all the rules made by the government so as to maintain the dignity of Hajj. If this guidance is not followed it may create troubles in travels and also cause harm in both this and the other world. Never carry the following things. Arms or fighting materials or playthings resembling it, explosives and inflammable things, all kinds of drinks, foods or medicines which are intoxicating. Any thing which is poisonous and so also unISLAMIC and immoral reading material.

The Saudi government has made strict laws to prevent intoxicants totally whereby defaulters can be jailed for long terms and even can be executed. It is also necessary to note that the government has also totally banned opium and poppy seed and there is no leniency even for a small quantity of it. So things like Khaskhas should never be kept with them by Hajjis. No intoxicant of any kind should be carried.

Foreign goods are abundantly available in the bazaars of Makka Mukarramah and Madinah Munawwarah. It often so happens that Hajjis are lured by these things and they buy unnecessary items in the beginning which causes a loss of both Deen and Duniyaa (Here and in the Hereafter) as it wastes a precious time. Total attention to such things curtails what should be done in worship in Haramain Sharifain. This is religious loss. As regards worldly detriment, such expenses beyond capacity compel one either to borrow money or to sell out things at low price. So be careful, pay initial attention to

worship matters and thereafter buy needed things under guidance of any experienced local fellow. Shopping late also enables one to get good things at a lower price. It can also spare Haji from carrying goods between Makkah Mukarramah and Madina Munwwarah.

While shopping, remember to purchase within weight limits. Purchase only that which can be brought without duty. Extra weight attracts air charges Rs. 150 per Kg. You will have to pay it plus custom duty if applicable of Bombay at Ahmedabad airports. Finally what you have bought will be more costly than it is available locally in India.

Bringing electronic items causes extra difficulties and they also attract more duty. So avoid things unnecessarily.

JEDDAH AIRPORT :

Jeddah airport is one of the most famous airports in the world and its name is 'King A.Aziz International Airport'. It has many terminals. One terminal has been allotted exclusively to Hajis and it is called 'Hajj Terminal'. It is very big and has a tent - like ceiling. As all the sections are of similar shape if a man gets away from his spot he is likely to be lost and confused. In order to remember your spot keep in mind that the big pillars provided by the Saudi government bear numbers like :

A/1	A/2	A/3	A/4	A/5	A/6	A/7
B/1	B/2	B/3	B/4	B/5	B/6	B/7
C/1	C/2	C/3	C/4	C/5	C/6	C/7
D/1	D/2	D/3	D/4	D/5	D/6	D/7
E/1	E/2	E/3	E/4	E/5	E/6	E/7

Likewise there are numerous lanes. So remember the pillar near to you. Then suppose that number is H/40

and you go for some work away from it, say for a bath and now want to return to your original spot. So first find out the line of H pillars and then find out the pillar number 40. You will reach your spot easily.

Hajis are being brought and taken away only from this terminal. All facilities are available here to Hajis like big halls, bath room, WCs, bazaars, hotels, restaurants, masjids, hot and cold water facilities etc etc. This place is also called "Madinatul Hujjaaj". There are counters for encashing bank drafts which will be noticed by various flags of the countries they belong to, If you need Saudi currency, you will go to the concerned country counter and you will soon get riyaaals in exchange of your draft. It is advisable to encash the drafts belonging to aged persons and to women here because, in Makka, one has to undergo a lengthy procedure for this purpose of encashment. Then if it is time for namaaz (salaat) then perform the same without wasting any time and proceed to the corner where your Muallim's bus is waiting to carry you. The coolie will lift your luggage up on top of the bus. Hence remember that you have to sit in the bus in which your luggage has been placed. Usually in one bus men of only one Muallim are present but if there are men of two Muallims then be careful to make sure that your luggage does not get off along with the luggage of the Hajis of another Muallim. If it so happens than it takes lot of time and trouble to regain your luggage.

Well, you will notice that all these things are done after you alight at Jeddah. So here also keep your mind solely attached to Allah Almighty and continue to recite Talbiyah.

LIMITS OF HARAM :

At last you have taken the bus for Makkah Mukarramah and with the passing of every minute you are getting away from Jeddah and nearer to Makkah Mukarramah. When Makkah is at a distance of 10 km, there begins the limit of Haram. Here at the roadside it is written in bold letters : هذا حد الحرم (HAAZAA HADDUL HARAM) " This is the limit of Haram". Nearby is the place called "Hudaibiyah" where the unbelievers (Kaafirs) had prevented the holy prophet ﷺ and holy Sahaabaa رضى الله عنهم from proceeding to perform Umrah in Makkah Mukarramah.

The land around Makkah Mukarramah in all directions upto some distance is called Haram. In one direction this distance is three miles, in another nearly nine miles and more or less in other directions. There are various signs indicating the limit. These signs were shown to Hazrat Ibrahim عليه السلام by Hazrat Jibreel عليه السلام and Hazrat Ibrahim عليه السلام had put signs at those spots. Thereafter the Holy prophet ﷺ had renewed these signs. After that Hazrat Umar Faarooq رضى الله عنه , Hazrat Usman رضى الله عنه , Hazrat Muaawiyah رضى الله عنه had rewritten in their respective times anew. The Saudi government has, on the road leading to Makkah Mukarramah from Jeddah raised a big shape of rihal (folding board for holding the holy Quraan) and cars pass from beneath it. It is from here that the limit of Haram begins.

IT IS HARAM, WITHIN THIS LIMIT, TO PREY, TO TROUBLE ANY ANIMAL OR TEASE IT, TO CUT GRASS OR TREE, BE IT A FELLOW IN IHRAAM OR WITHOUT IHRAAM.

Not only this ! Non - Muslims are strictly prohibited

even from entering this limit. Hence you will see that, when this limit is about 2 - 3 kms away, the Saudi government encircles the huge board spanning the entire width of the road from beneath which all cars pass. On this board it is written in big English, Arabic letters 'ONLY FOR MUSLIMS'. It means now henceforth only Muslims can go further. For non - Muslims, a separate road has been provided here which leaves Makkah Mukarramah behind from beyond the limits of Haram.

Hajj was ordained (made compulsory) in the year 9 H. E. And in that same year the holy prophet ﷺ had sent Hazrat Abu Bakar رضى الله عنه making him the Amirul Hajj along with other holy companions to Makkah Mukarramah so that all may perform Hajj under his leadership. At this moment were revealed the first 40 verses of Surah Bara'ah wherefrom the meaning of the 28th Aayat is :

"O believers ! The polytheists are unclean (Najas) ((From the spiritual viewpoint of belief)). So henceforth they must not be able to loiter near the Masjid - e - Haraam".

This means not only their Hajj and Ziyaarat are disallowed but even their entrance in the limits of Haram also is prohibited so that there may not remain any possibility of the resurgence of shirk (polytheism) and jahiliyyah (ignorance).. (From the viewpoint of the Hanafi maslak a traveller can, after obtaining visa from the Saudi regime, enter this limit for a temporary little time. Of course, the condition is that the grant of such visa should not be against interest (of Islam and Muslims). Otherwise kaafirs are not allowed to go for Hajj - Umrah.

At once the holy prophet ﷺ appointed Hazrat Ali

رضى الله عنه for this work and sent him to Makkah Mukarramah so that he may make the announcement of Surah Baraaat. H. Abubakar رضى الله عنه led the people in Hajj and Hazrat Ali رضى الله عنه recited the meaning of the (40) verses of the Surah Barat before the congregation of Hajjis. One of the said orders was:

"From this year onwards no polytheist will ever enter Baitullaah and no one will ever make a Tawaaf of Ka'ba in naked condition (without clothes)".

When you approach the limits of Haram imagine that you are stepping in the yard of the sovereign Court of the Greatest ONE of all those who issue commands and that this honour is granted only to the fortunate ones. So do enter extremely humbly, earnestly, fearfully, lovingly (bear - headed - with an overwhelming heart), with a mixed feeling of shame for past misdeeds, hope for and with full respect and prey :

"O Allah ! This is the Haram of yourself and of your Messenger صلى الله عليه وسلم wherein even animals are also safe. So due to its Barkat and Hurmat prohibit the hellfire to my entire body and save me from the chastisement of the Day of Judgement (Qiyaamat).

اللَّهُمَّ إِنَّ هَذَا حَرْمُكَ وَحَرْمُ رَسُولِكَ فَحَرِّمْ لِحْمِي وَدَمِي وَ
عَظْمِي وَبَشْرِي عَلَى النَّارِ- اللَّهُمَّ امْنِي عَذَابَكَ يَوْمَ تُبْعَثُ عِبَادَكَ وَ
اجْعَلْنِي مِنْ أَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ وَ تَبَّ عَلَى إِنْكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ-

“O Allah ! This is your and your Messenger’s Haram. So (with the barakat of my attendance here) make my flesh, my blood, my skin and my bones prohibited for

Hellfire and keep me safe from your punishment on the Day of Resurrection and make me one of your friends and obedient servants and accept my Taubah ; undoutedly You are the Acceptor of repentance and Most Merciful.”

It is reported by Hazrat Abdullah bin Abbas رضى الله عنه that whenever the holy prophet of Allah ﷺ used to enter this limit of Haram they used to walk barefoot and were performing Tawaaf and other rituals in that condition.

THE FACT IS THAT EVEN IF A MAN WALKS DOWNHEAD ON THIS BLESSED LAND HE CANNOT RENDER HIS DUES TO IT. SO IF IT IS NOT POSSIBLE TO DO ALL THE WALKING BAREFOOT, ONE SHOULD DO SO AT LEAST FOR A WHILE. YET IF THE BUS DRIVER DOES NOT ALLOW, THEN DO NOT QUARREL WITH HIM.

Now you are advancing towardss Makkah Mukarramah and the House of Allah is nearing you. Go on reciting Talabiyah. your zeal will increase with the nearing of the destination. So repeat Talabiyah again and again and mend your heart with these words.

And lo, now buildings of Makkah Mukarramah also can be seen. So begin to recite this Duaa :

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي فِيهَا حَلَالًا - اللَّهُمَّ بَارِكْ لَنَا فِيهَا، اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِينَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا
إِلَيْنَا -

“O Allah ! Grant me place in Makkah Mukarramah and provide me with Halaal provision. O Allah ! Grant abundance to us in Makkah Mukarramah. O God ! Grant

us the fruits of this city. O Allah ! Make us dear in the eyes of the Meccans and the Maccans in our eyes. “

This is Makka the city which has been referred to in the Holy Quraan as "Al Baladul Ameen", "Ummul Quraa", and Waadiye Gair zee zaraa" and to which the Holy prophet ﷺ has called "Ahabbul Bilaad" (the dearest of all cities) and expressing his love for it had said “Had the polytheists not driven me out, I would have never left Makkah Mukarramah !”

Now your bus is entering the holy city of Allah. So recite this Duaa in total earnestness :

اللَّهُمَّ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ ، جِئْتُ لَأُؤَدِّيَ فَرَضَكَ وَ أَطْلُبُ
رَحْمَتَكَ وَ التَّمَسُّ رِضَاكَ مُتَّبِعًا لِأَمْرِكَ رَاضِيًا بِبِقَائِكَ-

“ O Allah ! You are my Lord and I am your servant. I have arrived here to perform the duty ordained by You and have arrived as a seeker of your Pleasure and Open the gates of your Mercy for me and decide forgiveness and pardon for me on the Day of Judgement and make me perform my Hajj properly” .

(If You cannot remember the Arabic words of Duaas then You can recite their meanings in your own languages.)

The formation of earth started in the world from Makkah Mukarramah. The earth's foundation was laid here. The Holy Prophet ﷺ has said : The earth sprang from Makkah Mukarramah, then Allah went on spreading it and that is why its name is ‘Ummul Quraa’ (the root of habitations).

The honourable Ulema have written that, in the beginning there was only water in the entire universe.

Then when Almighty Allah decided to create earth HE made it appear like a popped up bubble at site of Makkah Mukarramah. Thereafter by creating smaller bubbles created the huge portion of earth which is now divided in continents and islands.

Allah's blessings continue to shower on Makkah Mukarramah day in and day out and all the gates of paradise open towards Makkah Mukarramah and will remain open till the Day of Qiyaamah.

It is mentioned in tradition that, there is no city in the entire earth towards which all the gates of Jannat remain open. (Muattaa - Musnade Ahmed bin Hanbal).

When the man of your Muallim will take You to the building reserved for You, he will, before you alight from the bus, give you a yellow card and a yellow belt. The card contains the information about your name, your residence, your passport number, the number of your building and room therein and the area where the building is situated etc. So preserve it too.

Similarly the yellow belt too is to be preserved and to be worm in hand as it contains the name, number, telephone number and full address of your Muallim etc. If the Haji strays from his road in Makkah Mukarramah this belt helps him to reach his room.

After about a week you will also be given an Iqamah card with full information about you. It enables you to proceed for Makkah Mukarramah and Madina Munawwarah, not of course to Jeddah for which you have to get another card from your Muallim's office. So this Iqamah card must also be preserved carefully.

ENTRANCE TO MASJID-E-HARAAM

The grand structure built all around the Baitullah is

called “Masjid-e- Haraam”. It can also be said that the name of the Masjid of Baitullaah Sharif is Masjid-e-Haraam. The “Baitullah Sharif” is in the midst of “Mssjid-e-Haraam”. It is the very first worship house of ONLY ONE GOD facing which Muslims all over the world offer their Namaaz preyers. The word ka’ba means a high place. Hence it is called so because of either being on a high level of ground or due to its being high from the spiritual viewpoint.

It is mentioned in the Arabic commentary of Imam Malik's رحمة الله عليه Muattaa’ that according to a well-known tradition the construction work of ‘Kaabaa’ was done by angels 2000 years before the birth of Adam عليه السلام. But some say that it too was a second construction and that the first one was when Allaah Almighty said KUN (be) and it was ; that even angels had nothing to do with it.

Yes, we were talking that the bus will take you to the doorstep of your Muallim. Now what is better is that you should arrange to take down your luggage from the bus, make wuzoo and at once proceed towards Masjid - e - Haraam reciting Talbiyah and enter it from Baabus Salaam which is situated between Safaa and Marwah near green lights. If you are in the Ihraam for Umrah then enter from Baabul Umrah. If there is much rush you may enter from any gate.

While entering recite :

بِسْمِ اللَّهِ وَ الصَّلَاةِ وَ السَّلَامِ عَلَى رَسُولِ اللَّهِ -

(I am entering with the name of Allah and am offering Durood and Salaam to the Holy Prophet ﷺ of Allah). Put your right foot in holy area and again recite

this Duaa :

رَبِّي اغْفِرْ لِيْ وَ افْتَحْ لِيْ، اَبْوَابَ رَحْمَتِكَ۔

(O My Lord ! Forgive me sins and open the gates of your Mercy for me.)

Now proceed further lowering your eyes as you have to reach upto Kaabatullah and have not to offer Tahiyatul Masjid because the 'Tahiyah' of Masjidul Haraam is the Tawaaf of Kaabaa Shareef. After walking about 200 steps in the verandah you will come into the courtyard of Masjid-e-Haraam. Now raise your eyes and you will see 'KAABATULLAAH' in front of you. This very first sight to fall on Kaabaa Shareef is the moment when your prayer or Duaa is most likely to be answered by Almighty Allah. So fix your eyes on Kaabatullaah and while standing upright recite the following Duaa thrice :

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

Alternatively TAKBEER-E-TASHREEK can also be recited which is :

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ،

اللَّهُ أَكْبَرُ، وَ لِلَّهِ الْحَمْدُ

Thereafter recite Talbiyah, then Durood sharif and raise your hands recite this prayer (remember that hands are to be raised only while reciting this Duaa and that

thereafter you have not to raise hands while reciting any Duaa at the time of visiting (ziyaarat) of Kabatullaah) and recite the following Duaa :

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ، تَشْرِيفًا، وَتَعْظِيمًا، وَتَكْرِيمًا، وَمَهَابَةً، وَ
 زِدْ مَنْ شَرَفَهُ مِنْ حَجَّهٖ، وَاعْتَمَرَهُ تَشْرِيفًا، وَتَكْرِيمًا، وَتَعْظِيمًا وَبِرًّا-
 اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ فَحِينَا رَبَّنَا بِالسَّلَامِ-

“O Allah ! Add to the honour and dignity and greatness of this House and also increase the goodness and nicety and respect of the one who honours and gives respect to this House from his/her heart. O Allah ! your Name is Salam and peace and safety can be had only from you. So just keep us living with safety and peace.

(Remember that if you cannot recite these Arabic prayers you may recite them in your own language).

Then feel utmost happiness, with full gratitude, for your being fortunate to come upto here and again, very humbly, seek the good of both this life and the life after death and the fulfillment of all genuine and permissible desires because this is the time for the acceptance of prayers and the House of the Answerer of your prayers is before you now. Ask what you please as the Almighty Lord does not reject the prayers made here and at this moment. It is said in a hadith : A prayer made at the time of the first sight at the Baitullaah is answered. So do not be narrowminded and seek the best for your, your near and dear ones, friends, your benefactor and all Muslims. To facilitate peaceful prayer it is said by elders that we should walk with downcast eyes in the Haram Sharif, stop at a point from where you can look at the Holy House with

ease and tranquility and busy yourself with your supplications, in standing position. It is because of this that you are advised to make prior preparations to keep in mind what you have to seek at the first sight at Kaabatullaah, from your Lord and the Lord of this Holy House. All that you will seek before your eyelids drop down will be accepted. A strange kind of feeling prevails on the human heart when he looks at the Holy House for the first time and the resulting awe makes his/her eyes dazzle instantly.

The most important supplication is : “O Allah ! grant me admission to Jannat without going through any accounting ” and this Duaa is also preferred (Mustahab) :

أَعُوذُ بِرَبِّ الْبَيْتِ، مِنَ الدَّيْنِ، وَالْفَقْرِ، وَمِنْ ضَيْقِ الصَّدْرِ، وَ
عَذَابِ الْقَبْرِ-

“I seek refuge of the Lord of this House from indebtedness, poverty, narrowheratedness and the chastisement in grave.”

Alhamdulillah, Hopes are fulfilled and the centre of our lifelong prayers is now before our eyes, the very first House of Almighty Allah. This is what we had, till today, visioned only in the heart and mind and seen in pictures. How fortunate you are now, o Hajjis ! It is now before you.

Since we cannot see our Lord through our physical earthly eyes it is indeed a very big fortune to have a look at HIS HOUSE.

As we are not able to look at the Almighty it is indeed great blessing to have a look at HIS HOUSE.

Just above this very House, in the seventh sky is

BAITUL MAAMMOOR which is being circumambulated by angels. Here on earth the Momin (Faithful) servants go round it (Kaabaa Sharif). It is mentioned in “Musannaf Abdurrazaaq” that Kaabaa Sharif is below Baitul Maamoor.

O lucky ones, just look all around you. People coming from every corner of the world are standing respectfully before our LORD. The foreheads of all of them rest on the same door-frame. All are facing the same House. As if a river of the world Muslims is flowing in this city of peace. People belonging to different communities, races and lands are swimming in it like the moving of waves.

you are now standing in the Masjid-e-Haraam the name of which mosque remains on the lips of every Muslim since childhood, and to look at which is the longing of every Muslim like Paradise, which is the religious and spiritual native land for every Muslim and attraction of which (like a magnet) draws Muslims since ages and its lovers arrive from thousands of miles and through a number of zigzag mountainous roads is the same where you are now lucky enough to stand. This is the BAITULLAH facing which you have been offering your daily prayers from thousands of miles away and facing which is compulsory for you during prayers. Just see. It is now in front of our eyes. It is only a few meters away from us. Now we can hold its Gilaaf (covering) and can apply it to our eyes and can cling to its walls. Throughout life we have seen many buildings and best bungalows but, Allah knows, what a beauty and attraction is in this House that eyes do not leave it and it goes down our hearts. Hearts long to go on looking at it. To look at it is the

pleasure of the soul, light of the eyes, food of heart and worship of sight. Malice of the heart vanishes by it. It removes tiredness of mind. This is very strange and unique blessing given by Allah. Do not think that it is a dream. Do not waste the most precious moments of life in carelessness. Ask unceasingly because the Giver Himself has promised to grant.

Here is a special . Due to the terrible rush in Hajj and because of the new places and strange roads people often get separated from their companions and then become restless. So fix up a particular spot (like the well of Zamzam) making it a signal so that whoever gets separated should come back to that place and wait there for his or her people. The searchers would also search at that place.

Alhamdulillah. Now the supplication has been made nicely. Now, as you had donned the Ihraam for Umrah from Ahmedabad or Bombay, you have to perform Tawaaf, so start coming closer and closer to Kaabatullaah. But if there is much rush, never push others. you have to make Tawaaf right from where you are and from where you can.

TAWAAF

TAWAAF means going round any thing and in the terminology of Hajj TAWAAF means going round and round BAITULLAH for seven times, in a particular manner.

Right from the event of Fathe Makkah (conquering of Mecca) in 8th H.E. not a minute remained without the people performing Tawaaf of it except for the time of obligatory congregational prayer. you will observe that it

is full of innumerable pilgrims and people are going round and round the Kaabatullah ; people in white circumambulating the black gilaaf. It seems as if a stream of milk is flowing around the Kaabatullah ! you too swim along with this huge ocean of Hajjis. But not from any point. There are particular laws. you have to join them at a particular point.

The point to begin Tawaaf from is Hajr-e-Aswad, that is, your Tawaaf will start from Hajr-e-Aswad. So first try to reach a spot opposite to the corner of Kaabaa where the Hajr-e-Aswad is fixed. May Allah reward them, the Saudi regime has among many other facilities for Hajjis, given a facility for this purpose too. They have drawn and extended a black line from the Hajr-e-Aswad upto a very long distance whereby even a man or woman who is to perform Tawaaf knows that he or she is now opposite the Hajr-e-Aswad and hence can begin Tawaaf despite rush. He can make ISTILAAM and can begin the next round. So now you too, come to this black line. Face the Kaabatullaah standing about six inches away from the said line. When you will do so you will observe that the Hajr-e-Aswad is on the right side beyond your right shoulder and you will be on left and entirely out of that black line. Now be prepared to perform Tawaaf as per rules. First of all recite TALBIYAH for the last time (which you had been reciting ever since you donned Ihraam and which is not to be recited any more after Tawaaf). Thereafter perform 'Ijtibaa', that is, take out the chador from under your right shoulder and place it on the left one (This applies only to males). Now make the Niyyat of Tawaaf which is very essential as there can be no Tawaaf without Niyyat) :

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ، سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى،
فَيَسِّرْهُ لِي، وَتَقَبَّلْهُ مِنِّي۔

“O Allah ! I intend to make seven rounds around your Baitullah Haraam only for your pleasure. So make it easy for me and accept it from me.”

Now move a little towards your right side so that your foot falls on that black line and Hajre-e-Aswad may appear right in front of you. Now recite this supplication :

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، وَاللَّهُ أَحْمَدُ

“I begin with the name of Allah, Allah is the greatest, and all praise is only for Allah.”

Along with the recitation of this Duaa raise your hands as you raise during Namaaz, that is, upto the level of your ears. (Remember that this raising of hands is only for once as it is during Namaaz for Takbeer-e-Tahreema). In any subsequent round you have not to raise hands. you may see that many people raise their hands upto their ears. So do not imitate them. Then you have to let down the hands. Then kiss the Hajr-e-Aswad. It should be like this : put both of your hands on the Hajr-e-Aswad as you put during Sajdah in your Namaaz. Then placing your mouth between both hands, kiss the Hajr-e-Aswad respectfully.

Hajr-e-Aswad is one of the Yaqoot stones of Paradise (Jannat). Allah had sent it down to earth after taking away its brightness. Had it not been so, its light might have brightened the entire east and west. (Ijaah). When it was sent down it was whiter than milk but the sins of the children of Adam darkened it. (Mishkaat).

It is the speciality of the Istilaam of Hajr-e-Aswad that it, naturally, sucks up the sins of the one who makes Istilaam. The Prophet ﷺ has said that touching of 'Rukn-e-Yamaani' and the Hajr-e-Aswad results in the pardoning of sins. (Tirmizi Sharif etc.)

It is mentioned in a hadith that the Day of Qiyaamat will not dawn before the Hajr-e-Aswad and Maqaam-e-Ibrahim are lifted up.

On the Day of Qiyamat these two stones will be raised in such a condition that they will have two tongues, two eyes, two lips and they will give witness to and make recommendation in favor of the performers of Istilaam.

It is also mentioned in a Hadith that the one who performs Istilaam to Hajr-e-Aswad is shaking hands with Allah Almighty. (Ibn-e-Majah.)

It is said in some hadiths that Hajr-e-Aswad is Allah's hand in this world. So the one who kisses it or holds it is like the one who shakes hands with the real Lord Almighty and meets HIM. (At Trgheeb wat Tarheeb/194/2).

while kissing Hajr-e-Aswad, Hazrat Umar Faarooq رضی اللہ عنہ had once said : 'undoubtedly, I know that you are merely a stone, which can neither give benefit nor loss. Had I not seen the Holy Prophet ﷺ kissing you, I would not have kissed you.'

These words of Hazrat Umar Farooq رضی اللہ عنہ make it quite clear that a Muslim worships ONLY ONE GOD and nothing else. A Muslim kisses Hajr-e-Aswad, which too is only following the Sunnah of the holy prophet ﷺ ; that Muslims do not give any importance to a stone as such.

(Do keep in mind that kissing of the Holy Hajr-e-Aswad is a Sunnah, and to harass or harm any

Muslim is Haraam. So save yourself from committing a Haraam by harming another Muslim for hastening to kiss for following Sunnah by pushing aside any weak fellow. It is a very big sin. It is seen that people take pride in describing that we got the chance of kissing the Hajr-e-Aswad in this way. But in fact such pushing people earns punishment instead of reward. Many men and women do not understand this. Such things also disturb the peace and respect to Masjid-e-Haraam.

The holy prophet ﷺ had given special instructions to Hazrat Umar رضى الله عنه : See, you are a strong man. Do not push others for kissing the Hajr-e-Aswad. If there is room to do, kiss it, otherwise perform Istilaam from a distance.

(There is less rush in Kaabaa Sharif and in the Masjid-e-Nabavi after sunrise and half an hour after Zuhar. Similarly there is less jamming in Makkah Sharif after four or five hour past Isha and in Madina Sharif after another half hour. It is easier to make Tawaaf and to recite Salaat & Salam at these times).

If it is impossible to reach the Hajr-e-Aswad and to kiss it than stay at your place where you are, raise both of your palms making them face Hajr-e-Aswad and imagine that you have placed your hands on Hajr-e-Aswad. (It is at the level of your shoulder, so you should raise your hand only upto that level, not upto ears).

Then kiss both of your palms. It is like kissing the Hajr-e-Aswad. Till now you were standing facing the Hajr-e-Aswad. Now turn to your right, that is, the direction of the door of the Kaabaa Shareef and start walking for Tawaaf. No harm what is the distance between you and Kaabaa Sharif and even if the well of

Zamzam too comes in your way. your Tawaaf will be okay. (Inclusion of Hateem in your Tawaaf is, however, essential. There is a U- shaped area adjoining Baitullah in its north. Before the prophethood of the holy prophet ﷺ the Quraish people had intended to undertake construction work of it and all had agreed that it should be done only by halaal (permissible) wealth. A plot of about six sharai yards was left out in the north side due to shortage of money. It is called Hateem. It is essential to include it in Tawaaf. If you get a chance to perform Namaaz in this area do so as it will be considered like preying in the Baitullah).

By the Grace of Allah the number of Hajjis goes on increasing every year. 3 to 4 days before Hajj and during Tawaaf-e-Ziyaarat after Hajj, there is much rush.

Therefore the Saudi regime has included all the areas of Masjid-e-Haraam in Mataaf (place for Tawaaf). Tawaaf in this extended area draws as much reward (Sawaab) as is for the former area. Of course , if the rush is less, one should try to perform Tawaaf in the old limits.

White kimyaawi stone are used in Mataaf and also on the terraces of the upper second (last) floor too. These stones do not become hot despite any heat and remain cool. Consequently people can perform Tawaaf even in heat at noon and also offer Namaaz comfortably . May Allah grant the best reward for providing such wonderful facilities.

Males have to resort to 'Ramal' during first three rounds of Tawaaf and to walk as usual in the remaining four. (Ramal means to walk with small steps, moving shoulders making a show of courageousness swiftly. This 'Ramal' too is a sunnah of our holy prophet ﷺ. But it is

for males only, not for females.)

The meaning of 'Ramal' is to walk swiftly, with short steps like soldiers moving their shoulders. If a Tawaaf is started in a state of Ramal and AKBARre is too much rush after one or two rounds making it impossible to follow 'Ramal' AKBAR Tawaaf should be completed leaving Ramal. To perform Ramal in the whole (entire) Tawaaf is Makrooh. Yet if any one makes Ramal in all the seven rounds of Tawaaf there will be no fine for it.

In a hadith, Ibn-e-Abbas رضى الله عنه has said that when the holy prophet ﷺ and his respected champions Sahaaba رضى الله عنهم went to perform Hajj to Makkah Mukarramah, the polytheists murmured among themselves before their (Hajji's) arrival that now a group will come to us who have been weakened by fever (malaria) of Yathrab (Madina Munawwarah). On hearing this, the holy prophet ﷺ at once ordered that 'Ramal' should be made in three rounds of Tawaaf.

Now your Tawaaf has started. you have to thus complete seven rounds around Baitullah. Every round will begin from Hajr-e-Aswad corner and will also end at that point. At the end of every round you have to kiss Hajr-e-Aswad reciting :

بِسْمِ اللَّهِ الْكَبِيرِ وَ لِلَّهِ الْحَمْدُ

When you have raised your hands for kissing (due to a distance from it) keep in mind that the palms should face Hajr-e-Aswad and that hands have to be raised upto the level of shoulders. Then you have to kiss both of palms and then to walk in your right direction. In this way when you will conclude seventh round and will kiss

Hajr-e-Aswad, it will be your eighth kiss because you had made the first kiss before starting the first round. The seven kisses were at the end of seven rounds each thus totalling eight kisses.

Also remember that to look at Kaabaa Sharif is a kind of worship. Yet while performing the Tawaaf it is not permissible. So refrain from doing so. Of course, when you complete your round and kiss the Hajr-e-Aswad you can look at it, that is at Hajr-e-Aswad. Similarly it is MAKROOH-E- TAHREEMI both to bring either your chest or your back in front of Kaabaa. During Tawaaf, while clinging to gilaaf of Kaaba Sharif and seeing the Maqam-e-Ibraheem there is a possibility of turning your chest or back in front of the Kaabaa Sharif. So be cautious and while walking keep your eyes on your path. It is not nice to look anywhere else just as it is not good to remove your eyes from the spot of Sajdah. If, despite efforts it so happens that your chest or back comes in front of Kaabaa Sahrif, then it is necessary to repeat that much part of Tawaaf. It is better to repeat that whole round.

Another point, it is not permitted to kiss any corner or wall of the Kaaba Sharif except Hajr-e-Aswad. Only when you reach Rukn-e-Yamaani while making rounds, it is allowed to touch it either with your right hand or with both hands, it being Sunnah. It should be done in this way : both of your feet should remain on ground in the earlier position and neither your chest nor the fingers of your feet should face Kaabaa Sharif. you will see that many people kiss or point, saying Takbeer, at Rukn-e-Yamaani (like doing at Hajr-e-Aswad). So never imitate them. Keep walking if you do not get a chance to touch Rukn-e-Yamaani. Another thing to remember is that a

number of special Duaas are written in various books for Tawaaf. Those who are unable to remember or recite them need not worry. No particular Duaa is essential during Tawaaf. If you do not remember any of them you can recite the following in every round :

سُبْحَانَ اللَّهِ ، الْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ ، اللَّهُ أَكْبَرُ

When you reach Rukn-e-Yamaani recite this Duaa between Rukne-e-Yamaani and Hajr-e-Aswad :

﴿ رَبَّنَا اتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ ﴾

(O Lord ! Give us good in this world and give us good in next world and protect us from the fire of hell.)

If you do not remember even this then ask whatever you please in your own language. It will do even if you complete your Tawaaf without reciting anything.

But whoever gets this book of Iqbal 'Falahi' it is a request of 'Falahi' and his selfless advice to learn the following two Duaas before proceeding :

(١) سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ-

(Allah Almighty is Holy and all praise is for HIM only and no one except Allah Almighty is worthy of worship and Allah is the greatest of all and we have no power of either doing good or escaping from evil except with the help of Allah Almighty. Verily Allah has a very high Grandeur and Position.)

(۲) ﴿ رَبَّنَا اِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ

النَّارِ ﴿

(O Lord ! Grant us good in this world and also good in the Hereafter and save us from the chastisement of Hell.)

During all the seven rounds Duaa No. 1 should be recited between the corner of Hajr-e-Asead and the corner of Rukn-e-Yamaani and the Duaa No.2 between the corner of Rukn-e-Yamaani and the corner of Hajr-e-Aswad. If the Duaa No. 1 concludes before reaching Rukn-e-Yamaani then repeat it or recite the Duaa in your tongue for the fulfillment of your good desires.

LONG SUPPLICATIONS TO BE READ IN TAWAAF

The Duaa for the first round :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا
لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ -
اللَّهُمَّ اِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا
لِسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ مُحَمَّدٍ ﷺ -
اللَّهُمَّ اِنِّي اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَ
الدُّنْيَا وَالْآخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ -

“Allah Almighty is clean of every defect and all praise is due to HIM alone and none except HIM is worthy of worshipping. HE alone is the greatest of all and only HE can save from sins and HE alone makes us do worship and obedience. May the Mercy descend on Allah’s prophet Muhammad ﷺ.”

“ O Allah Almighty ! I am performing this Tawaaf in a state of believing in you and of being obedient to you and of following the orders of your prophet and your dear Muhammed ﷺ.”

“ O Allah ! I seek your forgiveness and pardon and safety and seek the permanent pardon both in this world and in the Hereafter and I seek Jannat and seek salvation from Hell.”

The supplication of 2nd round :

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتِكَ وَالْحَرَمَ حَرَمَكَ وَالْأَمْنَ أَمْنَكَ وَالْعَبْدَ عَبْدَكَ وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ، فَحَرِّمْ لِحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ، اللَّهُمَّ حَبِّبِ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّشِيدِينَ، اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ۔

“ O Allah ! Verily this is your House and this Haram is your Haram and only you have provided peace and safety here and every slave is your slave and I am also only your slave and a son/daughter of your slave and this is the place for getting salvation from Hell by your Mercy. So make it impossible for hellfire to touch our skin and

flesh. O Allah ! Grant us love of Faith and brighten our souls with the radiance of Faith and make us abhor sinful things and include us in the guided people. O Lord ! Protect me from your anger on the Day of Qiyamat, the Day on which you will enliven the dead slaves again. O Lord ! Make us fortunate to enter paradise without accounting for our deeds.”

DUAA FOR THE THIRD ROUND :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَ الشَّرِكِ وَ الشِّقَاقِ وَ النِّفَاقِ وَ
سُوءِ الْأَخْلَاقِ وَ سُوءِ الْمَنْظَرِ وَ الْمُنْقَلَبِ فِي الْمَالِ وَ الْأَهْلِ وَ الْوَالِدِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ، اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ۔

“ O Allah ! I seek protection from polytheism in beliefs and from doubts therein and also from disobeying you and from bad habits and from viewing wrong things, and from the destruction of our households. O Allah ! I seek your pleasure and your Jannat. O My Lord ! I seek your protection from the punishment of grave and the troubles and trials of the life and death.”

DUAA OF THE 4TH ROUND :

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ سَعْيًا مَشْكُورًا وَ عَمَلًا صَالِحًا
مَقْبُولًا وَ تِجَارَةً لَنْ تَبُورَ، يَا عَالِمَ مَا فِي الصُّدُورِ۔
أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمِ مَغْفِرَتِكَ وَ السَّلَامَةَ مِنْ كُلِّ آثِمٍ وَ الْعَيْمَةَ

مِنْ كُلِّ بَرٍّ وَ الْفَوْزَ بِالْجَنَّةِ وَ النَّجَاةَ مِنَ النَّارِ-
 رَبِّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَ بَارِكْ لِي فِيْمَا أَعْطَيْتَنِي وَ اخْلُفْ عَلَيَّ
 كُلَّ غَائِبَةٍ لِي مِنْكَ بِخَيْرٍ-

“O Allah ! Accept this Hajj of mine and make my efforts fruitful and make this Hajj a means of the forgiveness of my sins and accept every one of my good deeds and grant me a bargain without loss, O the knower of all secrets !”

“ O Allah ! Take me out of darkness into light. O Allah ! Show me the path leading to your Mercy and make me a seeker of the paths of pardon and refraining from evils and remaining steadfast on good and getting Jannat and salvation from Hell.

O My Lord ! Make me contented with the provision which you granted me and grant abundance in the blessings given by you and grant me good reward in exchange of the calamities falling on me.”

DUAA OF THE 5TH ROUND :

اَللّٰهُمَّ اظِلَّنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ وَ لَا
 بَاقِيَ اِلَّا وَجْهُكَ وَ اسْقِنِيْ مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً
 هَنِيئَةً مَّرِيئَةً لَا اَظْمَأُ بَعْدَهَا اَبَدًا-

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلْتُكَ مِنْهُ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَ
 اَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَ نَعِيْمَهَا وَ مَا يُقْرَبُنِيْ اِلَيْهَا مِنْ قَوْلٍ اَوْ

فَعْمَلٍ أَوْ عَمَلٍ.

“ O Allah ! Give me shelter under your Arsh on the Day when there will not be any shelter save your Arsh, and the Day on which no one except you will remain and grant me the drink from Haus-e-Kauther of your dear prophet ﷺ, that sweet and tasty drink after drinking which there will never be any thirst.”

“O Allah ! I ask from you all those good things which your dear prophet ﷺ had asked from you and seek protection from all those evils from which your dear prophet ﷺ had sought protection.

O Allah ! I ask from you the Jannat and the blessings of Jannat and seek the thing which can make me come near Jannat and I ask shelter from Hellfire and seek protection from all things leading to Hell.”

SUPPLICATION OF THE 6TH ROUND :

اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرًا فِيمَا بَيْنِي وَبَيْنَكَ وَحُقُوقًا
كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ، اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا فَاعْفِرْهُ وَمَا كَانَ
لِخَلْقِكَ فَتَحَمَلْهُ عَنِّي وَاعْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ
مَعْصِيَتِكَ وَبِفَضْلِكَ عَنْ مَنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ۔

اللَّهُمَّ إِنَّ بَيْنَكَ عَظِيمٌ وَوَجْهَكَ كَرِيمٌ وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ
عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي۔

“ O My Lord ! I owe many dues to you and it is a matter between you and me and also there are all those dues which are between me and your creation. O Lord !

Forgive me if any of your due is left out by me and if I have left out any thing of your creation due on me then kindly take up the responsibility of seeking pardon of that creation and make me obedient to you, protect me from your disobedience and by your Grace, do not make me grateful to others.

“ O Allah ! Verily your House , the Baitullaah, is very Graceful and your self is Merciful and O Allah ! you are most Patient and kind Great and you like pardon. so pardon my errors too.”

Duaa of the seventh round :

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا كَامِلًا وَ يَقِينًا صَادِقًا وَ رِزْقًا وَاسِعًا وَ قَلْبًا حَاشِعًا وَ لِسَانًا ذَاكِرًا وَ رِزْقًا حَلَالًا طَيِّبًا وَ تَوْبَةً نَّصُوحًا وَ تَوْبَةً قَبْلَ الْمَوْتِ وَ رَاحَةً عِنْدَ الْمَوْتِ وَ مَغْفِرَةً وَ رَاحَةً بَعْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ وَ الْفَوْزَ بِالْجَنَّةِ وَ النِّجَاةَ مِنَ النَّارِ-

بِرَحْمَتِكَ يَا عَزِيزُ يَا غَفَّارُ، رَبِّ زِدْنِي عِلْمًا وَ الْحَقِيقِي بِالصَّالِحِينَ

“O Allah ! (Through your Mercy) I seek perfect Faith and true conviction and abundance in provision and I ask from you a heart which fears you and a tongue remembering you and I seek pure permissible provision. I seek wisdom of repentance which is sincere and I seek the wisdom of preying for your pardon after death and success in passing through accounting and in attaining paradise and I seek salvation from Hell.”

“O Almighty Commander ! O the Greatest Pardoner ! Forgive me through your Mercy and Kindness. O My Lord ! Increase my knowledge and include me in

your good slaves.”

TWO RAKAAT NAMAZ OF TAWAAF

Now that the seven rounds of Tawaaf are over, you have to offer two Rakaats of Namaaz-e-Tawaaf. But you should remember a point that if you have by mistake, made eight rounds instead of seven, AKBAR Tawaaf will be okay. But if you did six, then it won't do as it will be considered as incomplete (which should be made up). So keep some signal to remember the number of rounds or be very careful.

If you will be unmindful you will become restless as you will have left out important things. If you will remain careful it will give much ease. Another thing to be remembered is that just as there is no Namaaz without Wuzoo similarly no Tawaaf without Wuzoo. So if somebody loses his Wuzoo before the completion of four rounds he must renew his Wuzoo and start afresh. But if the Wuzoo breaks after completion of four rounds it is upto him either to perform the whole (seven rounds) or only the remaining three after making Wuzoo. (It is makrooh to perform Tawaaf when there is a call of nature. So one must answer that call first and then go for Wuzoo and Tawaaf).

The third point is that if some one passes in from front of the one who is making Tawaaf neither of them former nor the latter has done anything sinful. It is also permissible to cross even out of Tawaaf (due to rush). Of course, Fuqahaa have written that one should cross leaving some place for sajdah.

After concluding Tawaaf now come towards Muqaam-e-Ibraheem (for offering two Rakaat namaaz.)

Muqaam-e-Ibraheem has been protected in a cage-like string enclosure opposite the door of the Kaabatullah. Therein is the stone on which Hazrat Ibraheem عليه السلام had stepped while constructing Baitullaah. At that time this stone used to go up and down as needed for building work. It bears the foot marks of the holy prophet عليه السلام. This is a stone of Paradise. While advancing towards this holy stone you must recite :

وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Now if you can conveniently get room behind Maqam-e-Ibraheem that is between you and Baitullaah, it is better you offer two Rakaat of Namaaz of Tawaaf. Otherwise perform it at any available place. (It is prohibited to touch or kiss Maqam-e-Ibraheem. So refrain from doing so.) Recite the Surah قُلْ يَا أَيُّهَا الْكَافِرُونَ in the first Rakaat and قُلْ هُوَ اللَّهُ أَحَدٌ in the second Rakaat. (Will do even if any other surahs are recited. But these two Rakaat namaaz is Wajib, i.e., compulsory. Males had opened their shoulder (Ijtibaa) while performing Tawaaf. Now this namaaz is to be offered after covering that shoulder. So remove the chador (sheet) from your right armpit and draw it over (above) the right shoulder.

(After this namaaz you have to make Sae between Safaa and Marwaah. Here also the shoulder has to be covered. Of course the head is to be kept uncovered. After turning for Salam engage in Duaas with total humility and meekness and ask in your language and ask extensively.

After concluding Duaa, if possible, come to Multazam (The wall about the size of two and a half yards between Hajr-e-Aswad and the door of Kaabaa is called Multazam which means a place to cling on).

This is the special place where prayers are answered. The holy prophet ﷺ used to cling to this place like a child clinging to its mother. If you get chance to do so do cling to it. The manner of doing so is : raise both hands above head straight, spread them on the wall and simultaneously touch your chest and belly to the wall. Place your right cheek on the wall for a while and so also the left one.

(This is exactly how a child clings to its mother if harassed by someone).

Sometimes also catch hold of the cover of the holy Kaabaa and prey weeping earnestly because this is the time to do so very earnestly and meekly. you may ask from Allah in any language understanding that you have reached the door of the kind Lord and that you are on His threshold and that He is observing your condition. Do prey here for entrance to Paradise without accounting and for being protected from Hell. There may be sins known to no one but you and in a corner of your heart you may be nurturing hopes and desires secretly for years. Do ask for them all here and now for you, for your parents, children, relatives, friends and benefactors all. If you can remember also "IQBAL FALAHI" and so also for the others Ummah of the Holy Prophet ﷺ concerning both this life and the other world of Akhirat. Seek the same weeping earnestly. Also prey for the guidance of the entire mankind. If you do not get a chance to cling to Multazam then stand in front of it and prey. It will also do.

DRINKING OF ZAMZAM WATER

After preying (supplications) at Multazam approach the well of Zamzam. (now closed. Instead Zamzam taps

are erected around Mataf area.) Turn your face towards Qiblaa, standing, recite BISMILLAH drink the Zamzam to your satisfaction but in three breaths. (If you have a chance to drink Zamzam water out of Haram Sharif or at your home it can be drunk both standing as well as sitting.) Hazrat Ibn-e-Abbas رضى الله عنه has said : the holy prophet ﷺ said the difference between us and the hypocrites (Munafiqueen) is that the hypocrites do not drink Zamzam to their fill. (Bahar). The one whom Allaah Almighty gives the opportunity to perform Hajj or Umrah should drink this Zamzam water to their full gratification. If you will walk a little after drinking Zamzam you feel that the water has been digested. This is the speciality of Zamzam. After drinking Zamzam water recite this supplication beginning with Alhamdulillah :

اللَّهُمَّ إِنِّي أَسْئَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً أَمِنْ كُلِّ دَاءٍ .

“ O Allah ! I seek from you beneficial knowledge, abundant provision and cure from every ailment.”

There are three things in Zamzam water which are not found in any other water (1) It quenches thirst (2) Serves as food (3) Is a cure for every ailment except death. It is mentioned in a hadith :

خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ، مَاءُ زَمْزَمَ، فِيهِ طَعَامٌ طَعِمَ وَشِفَاءٌ سَقِمَ-

“The best water on this earth is the water of Zamzam which serves as a food and is also a remedy for illnesses (Tabraani Kabeer).

Another hadith says :

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

“ The water of Zamzam gives benefit as desired

before drinking” (Ibn-e-Maajah)

While drinking the Zamzam also recite this Duaa :
O Allah ! I am drinking this water of Zamzam so that I may not feel thirsyt on the Day of Qiyaamat.

The water with which the heart of the Holy Prophet ﷺ was washed after the cutting open his chest was this water of Zamzam . (Bukhari).

On the hlessed night of Meraaj, Hazrat Jibreel عليه السلام had brought a ride (Buraaq) for the Holy Prophet ﷺ and also a plate from Paradise. But for washing the holy heart of the Holy Prophet ﷺ the water which was used was not brought from Jannat but it was this water of Zamzam. This indicates the value and greatness of Zamzam.

Thereupon the great scholars write that no water is better than Zamzam water. Had there been any, that water would have been brought for washing the holy heart of the holy prophet ﷺ.

Let us also have a little look at the history of the well of Zamzam : Hazrat Ibraaheem عليه السلام was a great and high ranking prophet of Allah. The various trials through which he was made to pass also included the one wherein he was commanded to leave his wife Haajrah رضى الله عنها and the suckling baby Ismail عليه السلام in the forest of Farhan (Macca Mukarramah). He used to live in Syria. This was not an ordinary trial. He leaves, at his old age, the hope of his lifelong aspirations, the fruit of his continuous preyers, the light of his house, Ismail عليه السلام in a food-waterless forest only to obey the orders of His Lord. Thereafter he dos not even look back at them, fearing that, God forbid, any human weakness (Fatherly love) might make him deviate. He had left Hazrat Ismail

slightly above the place where the well of Zamzam now stands near the House of Kaabaa. At that time it was a totally desolate spot. There was no habitation at all nor any sign of the availability of water for long long distances. Therefore Hazrat Ibraaheem عليه السلام had left a leather bag full of water and some dates with his wife and son. When Bibi Hajarah noticed that his honourable husband was leaving them without even uttering a word to them, she walked behind him and asked : “ Where are you going leaving us alone in this place where there is no man nor any companion ?” Hajarah رضي الله عنها was repeating this question but Hazrat Ibraaheem عليه السلام kept mum and went on. Finally she asked : “ Is this the command of Allah ? “ Ibraaheem عليه السلام replied : “Yea, it is.” Hearing this the faithful lady at once replied “ Okay, then if it is Allah’s order then surely HE WILL never destroy us.”

Walking away when Ibraaheem عليه السلام reached a hillock and both Bibi Hajarah رضي الله عنها and when Hazrat Ismail went out of sight, he turned his face towards the spot where the Baitullah now stands and preyed raising both of his hands :

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَجَعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

“O our Lord ! I have left some of my household in a forest which is barren near your Respectable House. O Lord ! I have done so that they may establish Namaaz prayer here. So you turn the hearts of people towards

them with *رضى الله عنها* earnestness and provide them fruits to eat so that they may become thankful.”

For some days, Bibi Hajarah *رضى الله عنها* continued taking dates and water and suckling her Babe in arms Hazrat Ismail *عليه السلام*. Then came the day when there were no more dates nor a drop of water. So she became very restless because she herself was Hungry and therefore she could not provide her milk to the Baby which too had become extremely restless being hungry and thirsty. So Hajrah *رضى الله عنها* went on in search of water leaving Baby Ismail *عليه السلام* there. She went to a hillock (Safaa). But she was repeatedly turning her eyes towards her lonely baby to ensure whether it was safe or not. When she arrived between Saffa and another hillock (Marvah) and could not see her dearest child she turned back and climbed up the hillock. Finding nothing like water there she returned hastily to the other hillock and climbed it too but in vain. In this manner she made seven rounds between these two hillocks. There also was a point between these two hillocks wherefrom she could not see her child. She used to turn faster there reciting prayers for finding out some water. At the end of the seventh round when she was above the top of Marvah she heard a voice which puzzled her. She retorted “ Come here if you can help me, I have heard your voice.” Then she saw the angel Hazrat Gibreel *عليه السلام* in front of her. The angel thumped his foot at the spot where is now the well of Zamzam. Water sprouted there. Seeing this Bibi Hajarah ---began to make an embankment of mud round that spring while the water gushed and gushed profusely.

The Holy Prophet *ﷺ* has said “ May Allah have

mercy on Bibi Hajarrah رضى الله عنها, Had she not made the embankment the flowing water would have turned into a big canal.

Bibi Hajarrah رضى الله عنها drank that water and also suckled her baby. The angel said ; O Hajarrah Do not fear. Allah Almighty will never destroy your son Ismail. This is the spot of Baitullaah and your son and his father (Ismail عليه السلام and Ibraheem عليه السلام are destined to build this house with their hands.

The mother of Hazrat Ismail was living with her son there. AKBAR tribe of Bani Juhram arrived to live there and later on Hazrat Ismail عليه السلام married in this tribe.

The spring of Zamzam continues to flow even today. A well has been built here. The quantity of water in this well is so long that it does not diminish though millions of Hajjis drink from it for thousands of years. In the year 1399 HE a kind of ceiling was constructed above this well for enlargement or extension of Mataaf and the Zamzam water is now reaching in all the four directions of Haram Sharif through pipelines. Since 1402 stairs have been provided for visiting the Zamzam well behind Maqam-e-Ibraheem and the lower portion has been opened for those who want to reach there to drink water. Separate arrangements are made for men and women. Like looking at the Baitullah, a look at Zamzam well too is an act of worship if done so for earning thawaab.(now the position is different)

you will observe water coolers at many points in Haramain Sharifain with glass stands nearby. Remember that you have to pick up the glass from the right side and to leave it, after drinking water, on the left. Servants of the Haram Sharif arrive there frequently to take away the

left side glasses and to put new glass on the right. On the right is written in Arabic “KAASAATUN NAZEEFAH” meaning clean glasses and on the left “KAASAATUN MUSTAAMALAH” (Used glasses). The water in these coolers is cold. But those who do not take cool water should know that in the middle of the line of these coolers you will find one with the words “SUQYAA ZAMZAM GAIRU MUBARRAD”, i.e. This water is not cold. This indeed is a praiseworthy arrangement made by the Saudi government.

No Najis (unclean) thing should be washed with Zamzam water, be it clothes or anything else. Junubi (unclean) fellows should not bathe with Zamzam water. It is however, mentioned in DURR-E-MUKHTAAR that removing of hadas (impurity) is admissible with Zamzam water. It is Mustahab (desirable) to take out Zamzam water to be distributed to people in other towns for barkat (blessing) and it is also permissible to give it to the sick for cure. Anything can also be cooked with Zamzam water.

After drinking of Zamzam water you should, after preying, remember that the Ihraam which you donned either from Ahmedabad or Bombay was an Ihraam for Umrah and whatever rituals you have performed till now were the rituals of Umrah. After making a Niyyat (intention) of Umrah three things are compulsory : (1) Tawaaf, (2) Sae (running) between Safaa and Marwah and (3) Shaving or clipping of hair on head. One of these, that is, the Tawaaf has been done by you. Now you have to proceed for Sae between Safaa and Marwah.

SAEE BETWEEN SAFAA AND MARWAH

In the terminology of Shariat, running in a special

manner between Safaa and Marwah is called SAAE. It is compulsory for those who intend to perform Hajj or Umrah. As mentioned earlier, SAFAA-MARVAH is a place where Bibi Hajrah رضى الله عنها had run in search of water restlessly. After the reconstruction of Haram area the map of this place has changed. Formerly there was a big bazaar between the hillocks of Safaa and Marwah and Hajjis used to perform Sae through the said bazaar. Now that bazaar has been removed and it looks as if this part is also within the Haram. One of the facilities provided by Saudi government to Hajjis is that they have fixed marble stone between these two hillocks and made the area air - conditioned and also turned it into a two-three floor structure for coping with rush. If there is much rush on the ground, you can make the Sae running on the upper floor also at ease. For going there , there are electrically moving stairs (escalaters) as well as other ordinary staircases in between.

There is a common mistake which Hajjis usually make and it is that they proceed for Sae without making Istilaam to Hajr-e-Aswad. The correct way is that, like Tawaaf, the Sae also should begin with the Istilaam of Hajr-e-Aswad as it is a Sunnah to do so.

So now you have to go for making Sae. Therefore make Istilaam to Hajr-e-Aswad from a distance, showing the palms of both your hands to the Hajr-e-Aswad, kiss them and then come to BAABUSSAFAA.

Where the black line of Hajr-e-Aswad ends there is a board reading in Arabic and English "AS SAFAA" Proceeding a little from there begins the sign of the hillock.

Let me also mention that on the topmost part of the

Safaa hillock the Saudi government has established an office. There they have made arrangement of supplying chairs for disabled or weak persons who are unable to make Sae on foot. The procedure is that you have to deposit your passport there, They will give a wheel chair. After making the Tawaaf possible for your fellow with the help of this chair you have to return it to this point and get back your passport. A passport for every chair has to be deposited here.

But if you require a man who should push the chair, then you need not give your passport, there are many person waiting there with their own wheelchairs. you may call any one of them and fix the amount, fulfil your task, make payment and free them.

When you reach the Safaa hillock recite this supplication :

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ، إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ-

(I begin the Sae from that very point as has been described by Allah before, as HE said : verily Safaa and Marvah are among the signs of Allah).

Then climb up to the height wherefrom you can see the KAABA (even if KAABA is visible without climbing, then also to climb upto first height of Safaa from where Baitullaah is visible is sunnah. Some people go up to the wall, which is not proper.

Now make intention (niyyat) in heart and recite :

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةَ سَبْعَةَ أَشْوَاطٍ
لِوَجْهِكَ الْكَرِيمِ، فَيَسِّرْهُ لِي وَ تَقَبَّلْهُ مِنِّي-

(O Allah ! I intend to make seven shuttle runs between Safaa and Marvah for your pleasure. Make it easy for me and accept it from me). This intention can also be expressed only from heart silently, but is better to recite too. Then raise both hands towards the sky as is being done during supplications. It should not be like what is done while reciting Takbeere Tahreemah (many ignorants do like that). Then describe Almighty Allah's praise and glory, then HIS oneness (Tawheed) especially reciting the Kalima-e-Tawheed like this :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ-

(There is no Maabood (deity worth worship) except ONLY ONE ALLAH. HE has no partner. HIS is the kingdom (sovereignty) and all praise belong only to HIM and HE has power over all things).

And also recite the third Kalima, that is, Kalima-e-Tamjeed :

سُبْحَانَ اللَّهِ، وَ الْحَمْدُ لِلَّهِ، وَ لَا إِلَهَ إِلَّا اللَّهُ، وَ اللَّهُ أَكْبَرُ، وَ
لَا حَوْلَ، وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ-

(Allaah Almighty is holy and all praise is for Allaah Almighty and there is no Maabood (deity worth worship) except Allaah and Allaah is Greatest and the ability to refrain from sins and the strength to do good deeds is only from Allah WHO is the Highest, the Greatest...).

Then thank Allah Almighty realising that HE gave

you chance of reaching this holy spot by HIS Grace and Kindness. Then prey with full peace of mind and ask for whatever you please also here and stand for a long time, say the time required for about 25 verses of quran. Thereafter reciting your usual readings walk towards Marvah hillock. (The Saudi government has made the ways separate for coming and going and provided a path for the movement of handicapped pilgrims in the middle).

Also ask from the bottom of your heart between Safaa and Marvah as this place SAAE is the memorial of Hazrat Hajirah رضى الله عنها, Hazrat Ibraheem عليه السلام and Hazrat Ismail عليه السلام. Also prey to Allaah so that HE may grant me and my progeny the wisdom and ability to work for HIS Deen and go on reciting this Duaa :

رَبِّ اغْفِرْ، وَارْحَمْ، أَنْتَ الْأَعَزُّ الْأَكْرَمُ

(O Almighty Allaah ! Pardon me and have mercy on me as you are the Mightiest and the Greatest).

Also recite other supplications. When you will proceed further you will come across pillars in green both on your right and left. (Green tubes are kept lighted for 24 hours). When these pillars are a few steps ahead of you (males only not females) have to walk fast and keep running and when you see another green pillars on both sides, you have to keep running till you cross them. Thereafter men have to walk rather slowly so that the ladies who had remained back may reach and come along with you. Now will come the hillock of Marvah. Climb it also upto a height from where you could have seen the Baytullaah had not buildings been construct between Marvah and Baytullah. (Recent construction has made Baitullah out of sight from Marvah). Now stand here

facing Baytullah and resort to Zikr and Duaas as you had done on the Safaa hillock. This completes one (first) run. Now, alighting from Marvah walk towards Safaa, walk fast in the green area (signalled by green pillars), thereafter walk slowly as you had done during the first run. Now reaching up Safaa, recite Duas as before. This concludes your second run. In this manner you have to complete seven runs. The seventh run will end on the Marvaah hillock.

During this Sae you will come across the Muslims who have arrived from every corner of the Muslim world wearing the same uniform, singing the same song, in the same state of mind and heart. Swift steps, bare head, remembering ONLY ONE ALLAH. They include wealthy, poor, white, black, men, women, young and old. But no one will have time to stare at any one. This mob of lovers and their love for their Beloved creates a very strange and unforgettable scene and a wonderful atmosphere.

(It is possible that you may not remember the exact number of runs during this Sae. So hang a Tasbeeh having seven pearls in your hand and move one of it as you finish one run. Secondly, if you have completed seven rounds and the congregational (Jamaat) prayer begins in the Masjid-e-Haram, you may leave your run and join the Jamaat and complete your seven runs thereafter. Thirdly Sae can be performed without Wuzoo but it is better (Mustahab) to be with Wuzoo).

Now as you have concluded the seven runs of Sae, come back to Mataaf and pray two Rakaat Namaaz at any place therein. (However the time must not be a Makrooh one. Also do not pray either on Safaa or Marvah as it is

Makrooh and bid'at).

HEAD SHAVE

Now that all rituals regarding Umrah are concluded, come out of the Masjid-e-Haram as you have to shave your head. (When you will reach the Marvah hillock after completing the seventh run of Saee, you will observe some people waiting with scissors in hands and many people getting their hair cut off clipping] their heads by them. Remember that, according to Hanfi Maslak, this does not bring a Muhrim out of Ihraam and so he does not become Halaal. Here, we should think that when, for the pleasure of Allah have left our home and country, changed our dress and also our entire appearance, then what is the harm in shaving off our head ! Why deprive ourself of the highest deed at the last moment ! you perform Umrah gladly but, it seems, the love of hair is deeper in hearts than the love for Shariat ! What is better is to shave off the entire head with a razor. It is called Halaq. If you do not do Halaq than it is necessary to clip the hair of the entire head. It is called qasr. The Halaq or Kasr of only one -fourth of the head hair is Makrooh-e-Tahreemi, though it will make you Halaal. If the size of the head hair is smaller than the knuckle of a finger, then it is compulsory to make or do a Halaq. It won't do without it.

For those who perform Umrah repeatedly, it is better to shave off the head on the first occasion, or clip it. Then, on the second occasion when there is no hair on head, he may apply only the razor. In this way, he will earn the Thawaab of Halaq every time. Also know that when a Muhrim finishes off all rituals except the head shave, such man or woman, can cut his own hair. He or

She also can cut the hair of others who too have completed everything save headshave or clip. It is Mustahab to recite TAKBEER at the time of Halaq or Kasr, or to say a prayer Duaa. A woman should clip her head hair to the extent of a finger knuckle. It is sunnah. She may clip her hair herself or get it clipped by a Mahram (which whom marriage is prohibited) or by her husband. A woman cannot get her hair clipped by a gair mahram.

Alhamdulillah, Now you have completed your Umrah with the shaving or clipping of your hair and your Ihraam has also concluded. Now there is no restriction of Ihraam on you. Everything like bathing, wearing of stitched clothes, applying perfume etc. is allowed which was banned because of the Ihraam.

Umrah is also called Hajj-e-Asgar (mini Hajj). If one is well to do then it is Sunnat-e-Muakkidah to perform Umrah once in life time, if one is able to do so. Some Fuqahaa also regard it as Waajib.

Now, Inshaa Allaah, you have to wear the Ihramam of Hajj from 8th of Zilhajj. Till that time you have to remain in Makkah Mukarramah without Ihraam. But do appreciate each and every minute during this period. Do not waste your time in useless things. Remain in the Masjid-e-Haraam as much as possible. Who knows if one will get this chance again in life or not. It is mentioned in a Hadith that Jahannam will go away for a span of a hundred years from one who suffers the heat of Makkah Mukarramah for a while. (Al Bahrur Raaique).

It is also mentioned in another hadith that one who suffers illness for one day in Makkah Mukarramah will earn the Thawaab of a hundred year worship at any other

place.

(Albahurraaique).

So perform as many Nafal Tawaaf as you can. Being a Haji every one who comes to Makkah Mukarramah is a guest of Allaah Almighty. In order to earn such unending Nemats and Rahmats, it becomes the duty of every guest to attend to HIS holy House as much as possible, that is, to perform Tawaaf. Remember that you can perform Namaaz, Rozah and Tilaawat etc. wherever you are in the world. But the Saadat of the Tawaaf is available only and only in the Khaan-e-Kaabaa. So appreciate this valuable chance or time and perform the maximum number of Tawaafs.

For those who perform Umrah repeatedly, it is better to shave off the head on the first occasion, or clip it. Then, on the second occasion when there is no hair on head, he may be apply only the razor. In this way, he will earn the Thawaab of Halaq every time. Also know that when a Muhrim finishes off all rituals except the head shave, such man or woman, can cut his own hair, He or She also can cut the hair of others who too have completed everything save headshave or clip. It is Mustahab to recite TAKBEER at the time of Halaq or Kasr, or to say a preyer Duaa. A woman should clip her head hair to the extent of a finger knuckle. It is sunnah. She may clip her hair herself or get it clipped by a Mahram (which whom marriage is prohibited) or by her husband. A woman cannot get her hair clipped by a gair mahram.

Alhamdulillah, Now you have completed your Umrah with the shaving or clipping of your hair and your Ihraam has also concluded. Now there is no restriction of Ihraam on you. Everything like bathing, wearing of

stitched clothes, applying perfume etc. is allowed which was banned because of the Ihraam.

Umrah is also called Hajj-e-Asgar (mini Hajj). If one is well to do then it is Sunnat-e-Muaqqidah to perform Umrah once in life time, if one is able to do so. Some Fuqahaa also regard it as Waajib.

Now, Inshaa Allaah, you have to wear the Ihramam of Hajj from 8th of Zilhajj. Till that time you have to remain in Makkah Mukarramah without Ihraam. But do appreciate each and every minute during this period. Do not waste your time in useless things. Remain in the Masjid-e-Haraam as much as possible. Who knows if one will get this chance again in life or not. It is mentioned in a Hadith that Jahannam will go away for a span of a hundred years from one who suffers the head ache in Makkah Mukarramah for a while. (Al Bahrur Raaique). It is also mentioned in another hadith what one who suffers illness for one day in Makkah Mukarramah will earn the Thawaab of a hundred year worship at any other place.

(Albahrurraaique).

So perform as many Nafal Tawaaf as you can. Being a Haji every one who comes to Makkah Mukarramah is a guest of Allaah Almighty. In order earn such unending Nemats and Rahmats, it becomes the duty of every guest to attend to HIS holy House as much as possible, that is, to perform Tawaaf. Remember that you can perform Namaaz, Rozah and Tilaawat etc. wherever you are in the world. But the Saadat of the Tawaaf is available only and only in the Khaan-e-Kaabaa. So appreciate this valuable chance or time and perform the maximum number of Tawaafs.

It earns all the more Thawaab to perform Tawaaf

when it is hot or raining. Some knowledgeable persons wait for such moments. Some do the Tawaaf after every Namaaz. Some prefer to perform Tawaaf in rush hours hoping that their Tawaaf may be acceptable because of some nice person in the rush and thus prayers may be answered. The Rahmat (Mercy) of Allaah pouring on someone else may also rain on him, making him lucky. Besides, also recite the holy Quraan as much as possible, complete the recitation of the whole Quraan at least once, sitting in the Haram Shareef, before the days of Hajj or after.

Also remember that your luck to be here is only because of the Karam and Tufail of the Holy Prophet Muhammed Rasulullah ﷺ. His kindness makes it compulsory for us to do the first nafil Tawaaf for him and that in that Tawaff, to recite only Durood Shareef instead of other prayers or supplications. Then be a little more courageous and also perform more Tawaafs with an intention of dedicating Tawaafs also to the Khulafaa-e-Raashideen. Also do Tawaaf for the benefit of your departed near and dear ones. In short take full and maximum benefit of this chance and do remember that it is essential to perform two Rakaats of Namaaz after every Tawaaf. So do offer two Rakaat Namaaz at the end of every Tawaaf and then start another Tawaaf.

Yes, if the Makrooh time has approached then you may continue Tawaaf and offer the two Rakaats of Namaaz for every Tawaaf after passing away of the Makrooh time.(sunrise, Zawaal and sunset are the three Makrooh times). For example, if you are making Tawaaf after the Asr Namaaz then as no Namaaz is allowed after Asr, you may go on making Tawaafs as many times as

you like and then offer two Rakaats Namaaz for every Tawaaf after the Magrib Namaaz.

Try your best to offer every namaaz in the Haram as its thawaab is hundred thousand times (1,1lakh) more than a namaz at any other masjid. Do not miss it just for shopping and moving around bazaars. If there is any good reason it can be performed at home or at any masjid. The said Thawaab is for Farz namaaz, not for nafil. The nafil is better to be offered at home. Moreover the said Thawaaf is for males, not for females for whom it is always better to offer both Farz and Nafil prayers at home. Women will, Inshaa Allaah, get the same thawaab for preying at home as much as the males get for their namaaz in the Haram. If women want to prey in the Haram, AKBARY may do so at the place where women usually prey.

One more problem is worth remembering, Now it is seen that women stand in front of men or with them in the Baajamaat (congregational) namaaz in the Haram. It is called "MUHAAZAAT" in the language of shariat. It makes the namaaz of three groups of people faasid (defective) : (1) of a man standing at the right side of the woman, (2) The man on the left of the woman and (3) the man standing in the next row exactly behind the woman. Woman must refrain from this.

Note :- While preying in Masjid-e-Haraam it should be remembered that during your namaaz your face and chest must face the Qiblah, that is, if a straight line is drawn from the face of the worshipper it may go through any part of the Baitullah. The Saudi government has drawn lines for this purpose. Care must be taken to prey within those lines, otherwise the namaaz will be invalid.

If the row of women is before (in front of) that of the men the namaaz of men will not be in order.

No other place in the world is better than this for nafil namaaz, tilaavat and Zikr etc. Even if you can sit simply looking frequently with a feeling of gratitude and respect at the House of God, then it is a kind of valuable worship too. Hazrat Abdullah bin Masood رضى الله عنه has said that the holy prophet ﷺ has said that Allah Almighty pours one hundred and twenty (120) mercies at every moment on the Kaabaa, 60 wherefrom reach those who perform Tawaaf, 40, those who offer namaaz and 20 those who merely look at the Kaabaa (Tabrani). The meaning is that the one who performs tawaaf, namaaz and looks at the holy House of God earns all the 120 mercies.

According to another hadith, Allah Almighty forgives a sin on every step of the one who performs tawaaf and adds a good (reward) at the same time instantly thus raising his rank at every step during tawaaf.

Hazrat Ibne Abbas رضى الله عنه has reported that the holy prophet ﷺ has said : The one who makes 50 tawaafs of the Baitullah, is like the sinless babe who is just born (in the matters of Sageerah- Small- sins) (Tirmizi).

Ulama-e-kiraam (honourable scholars) have said that, for earning the abovementioned thawaab it is not essential that all the 50 tawaafs must be made at one and the same time. It will do if this number of 50 tawaafs is completed in various stages during the whole life, Inshaa Allah.

To evaluate the greatness of Kaabatullah it is enough to notice that the last prophet Muhammed ﷺ had circumambulated it and that it was his command to face it during namaaz prayer and so, now it is the only

Qiblah for all the worshippers of ONLY ONE GOD till Qiyamat (The final Day of Justice).

HAJJ

IHRAAM ON THE 8TH ZILHAJJ AND MOVING towards MINAA :

The 8th of Zilhajj is also called 'Yawmut tarviyah' meaning the day of giving water to camels. Formerly people used to give water to their camels on this day. So the days on which you were invited by your Lord have arrived. Remember that these are the most important days of your Hajj the arkaans (rituals) of which begin from 8th of Zilhajj. After the sunrise on 8th Zilhajj all hajis have to proceed to Minaa wearing their ihraams. If you so desire you may wear the earlier ihraam (pre-hajj), but it is more comfortable to don the ihraam for Hajj in the morning of 8th Zilhajj. (The residents of Haram will also do so today). Nowadays it is seen that to facilitate their job and due to transport problems the Muallims take their Hajis from Makkah Mukarramah to Minaa after Isha in the night of 8th Zilhajj. No harm in doing so if there is a genuine reason. There is no difference in the manner of wearing of ihraam from what you had done after bathing in Bombay or Ahmedabad before getting into the plane. The ihraam of Hajj can be worn from any point or place in the limits of Haram including the house in which you have camped.

Donned in Ihraam come to the Masjid-e-Haraam and, if convenient, offer a Tawaf-e-Tahiyyah (this is not compulsory, farz or Waajib. It is not absolutely necessary). Also there is no 'Ramal' or 'Ijtibaa' in this tawaaf. If you are accompanied by women and weak and

aged people and if you intend to do the 'Ramal' and 'Ijtibaa' and 'Sae'e' of the Tawaaf-e-Ziyarat of 10th Zilhajj in this nafil tawaaf it can also be done in advance. Then it will not be necessary for you to do the said Ramal and Sae'e in the Tawaaf-e-Ziyarat. But those who are young and healthy should not do these things in advance. They must perform these rituals only in the subsequent tawaaf-e-Ziyarat. After concluding this nafil tawaaf, cover your head for offering two rakaates of namaaz of Waajibut Tawaaf. (If there is much rush or if you do not want to perform tawaaf for any other reason, then, if the time is not a Makrooh one, offer two rakaat of Tahiyyatul Masjid. Thereafter offer two rakaats of Sunnat of Ihraam, then uncover your head and make Niyyat of the Ihraam of Hajj :

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَ تَقَبَّلْهُ مِنِّي

“O Allah ! I intend to perform Hajj just for pleasing you, so make it easy for me and accept it from me”.

Then recite this Talabiyah :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ،
 لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
 إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ،
 لَا شَرِيكَ لَكَ۔

LABBAIK, ALLAAHUMMA LABBAIK,
 LABBAIK LAA SHAREE KA LAKA LABBAIK,
 INNAL HAMDA VAN NEMATA LAKA VAL MULK,
 LAA SHAREEKA LAKA.

I am here(present) O Allah I am present,
 I am present, you have no partner, I am present,
 All praise and bounties are only for you and also the
 kingdom, you have no partner.

This Talabiyah, wherever it may be recited during Hajj and or Umrah, it is compulsory to recite it once and sunnah to recite thrice.

While reciting this Talbiyah, think in your heart that, thousands of years ago, my Lord had called HIS slaves through HIS friend Khaleel Hazrat Ibrahim عليه السلام for Hajj and that we are now responding to that call and that HE is hearing us and also observing our condition. After reciting this Talbiyah you can ask (prey) for anything of your choice but the following Duaa is especially for this occasion :

“O Allah ! In order to obey your command and with a view to earn your pleasure I have arrived at your Door, leaving behind my country and my household and I have donned this Ihraam for Hajj. Please make it feasible for me by your special help and attention, accept this Hajj of mine and bestow its blessings on me. I seek from you your pleasure and the paradise. O Allah ! Grant me the good of this world as well as that of the hereafter and so also safety and pardon all of my errors and sins.”

After making the Niyyat and after reciting the Talabiyah, now, once again, all the restrictions have fallen on you which had fallen on you at the time of donning of the Ihraam of Umrah. Now your Ihraam will be lifted when you will offer your Qurbaani (animal sacrifice) of the 10th of Zilhajj and after shaving of your head. Of course the ban on sexual intercourse will remain effective

till the Tawaaf of Ziyaarat.

The Talbiyah which you were reciting at the time of Ihraam of Umrah had ended with the beginning of 'Tawaaf'. Now this Talbiyah too has to be recited while sitting and rising and after namaaz prayers. Reciting of this will end when, on 10th of Zilhajj, you will throw the first pebble at 'Jamara-e-Aqabah' for Ramee. Thereafter it is not to be recited.

GOING towards MINA

On the 8th of Zilhajj, you have to wear the Ihraam of 'Hajj' and to go to Mina which is at a distance of 3 miles from Makkah Mukarramah. It is not difficult to reach there walking. So, only if you have courage, go walking, otherwise take the car of your Muallim. But remember that now you will return to Makkah Mukarramah only on 12th or 13th of Zilhajj, that is, after four or five days, so take with you necessary articles. There are bazaars in Minaa too like Makkah Mukarramah and you can buy needed things from there too including food. So it is not necessary to carry the eatables packages. It is also not necessary to carry all cash. Take needed amount and deposit the rest with anybody or put it in lock in the house where you have camped. There is a danger of theft and hence this advice against carrying the entire amount. Some people come here only for stealing. While going to Minaa, your Muallim will give you a card bearing his name and number and especially the number of the tent in which you have to camp in Minaa. So do preserve this card carefully.

Now while moving from Makkah to Mina and from Mina towards Arafaat and from there to Muzdalifah, at

the start of every journey, think deeply that now your Lord is calling you to be present at all these places and therefore you are only obeying HIS commands. If you will do so every movement will become easy for you Inshaa Allaah.

you should start in the morning for proceeding to Mina so that you may reach there before the sun gets hot. After reaching there, take rest in the tent provided by your Muallim for you. In Minaa you will find thousands of air-cooled tents but looking all alike. So many people miss their identity, so you should not leave your tent unless there is a need to do so. If you have to go out for some work or for Rami-e-Jimaar, it is necessary to learn the way of remembering your tent to return therein. The Saudi government has constructed innumerable roads in Minaa and put as many gates at the end of each road. At every one of these gates there are many high pillars which are visible from a long distance. These pillars have numbers and these numbers can help you a lot in finding out your tent. For example : the number of your tent is B/11. Only this will not suffice because there can be many tents having this number B/11. So you should remember the numbers put on the high pillars at the gate of your road. If you reach that number first and then search for your tent it will make the matter easy. Suppose the number on the high pillar at the main gate is 41/6. It means that your tent is situated on road number 41 in gate no. 6. So first of all, find out road No. 41 with the help of the said pillars. Then enter the Main gate No. 6. Thereafter you will easily find out your tent No. 41.

Look at the following table for further detailed information :-

1	41/1	41/2	41/3	41/4	41/5
2	25/1	25/2	25/3	25/4	25/5
3	19/1	19/2	19/3	19/4	19/5
4	7/1	7/2	7/3	7/4	7/5
5	31/1	31/2	31/3	31/4	31/5

The line with No.1 shows that the number of the road is 41 and the Nos. put with it indicate its main gates.

The line No.2 shows that the Road No.is 25 and the Nos. with it indicate its main gates.

And so on and so forth regarding the remaining lines 3, 4, 5.

Now if you have understood this procedure and if you want to give the address of your tent to anyone you can say "My tent No. 41/4 is, is in B/11. In this way that person will reach you easily.

RITUALS TO BE PERFORMED ON 8TH ZILHAJJ IN MINAA:

Today you have to do nothing special in Minaa except preying the Zuhar, Asr, Magrib and Isha Namaaz on 8th Zilhajj and Fajr Namaaz of 9th Zilhajj also in Mina. The Holy prophet ﷺ had performed these five preyer in Minaa. The only Amal (Ritual) to be performed in Mina today and tonight (the day of 8th Zilhajj and the night between 8th and 9th) here (in Minaa). Offer these preyers in their times and remain busy in Zikr, Tilawat and Duaas. Also advice your companions to do so. These are the days for worship and so also the nights. People remember their Lord and you know that, centuries back, Hazrat Ibrahim عليه السلام had, by the the command of Allah, brought his son Ismail عليه السلام for sacrifice here in

Minaa. O Allaah ! Grant an iota of the love of Ibrahim عليه السلام to us too. Aameen.

At this stage you should also remember that this was the place where the Holy prophet ﷺ used to take rounds among the people gathering here to convey to them the Massage of Allaah Almighty.

It is permissible to offer Jumaa Namaaz at Minaa.

DEPARTURE FOR ARAFAAT ON 9TH ZILHAJJ

We have to proceed from Minaa to Arafat in the morning of 9th Zilhajj. Perform the Fajr at 'Isfar' (when the light spreads at dawn perfectly) and move for going to Arafaat when the sun rises. It is a distance of about 6 miles from Minaa to Arafaat. you will reach Muzdalifah after walking about 3 miles where you have to pass the night. But now you have only to pass by it without halting. Many slaves of Allaah move here on foot. In order to give due respect to this holy place we should do all that we can. If you fear that by walking you will become tired and will not be able to do Zikr, Duaa etc. as it should be done enthusiastically after reaching Arafaat then move in vehicles. You will reach Arafaat very soon. Do not forget the Talabiyaah which you must recite and recite throughout the journey.

Today is the day of Magfirat (pardon). This is the day of Arafaat which is the great pillar of Hajj. According to Shariat rules staying here for some time between the noon of 9th and the dawn of 10th Zilhajj is a great part (pillar) of Hajj without which Hajj will not be valid. The time for this stay (Wuqoof) begins from Zawaal. So it is

essential to remain in Arafaat. If possible take bath before Zawaal and refresh yourself. But do not apply soap or perfume on your body nor scratch any dirt therefrom because it is prohibited to do so while in Ihraam. If you cannot manage for a bath then perform only Wuzoo.

After the Fajr Namaaz in Minaa caravans begin to move for reaching Arafaat which creates a very wonderful scene. It is like a huge ocean of human beings wherein you too are floating in waves after waves without any distinction of race, language, nationality, shoulder to shoulder. These are all slaves of ONLY ONE ALLAAH. HE has commanded all to come here.

This ocean of humanity will reach Arafaat ground before Zuhr. There you will see Jabl-e-Rahmat. This is the mountain atop which the leader of both worlds, the Holy prophet Muhammed ﷺ had given sermon during his last Hajj before more than a lakh Muslims. It is called Khutba-e-Hajjatul Wadaa.

KHUTBA-E-HAJJATUL WADAA

(The sermon of Khutba-e-Hajjatul Wadaa is an eternal and unchangeable guidance for the entire mankind. From the viewpoint of individual and collective affairs, this sermon is, for cultural and social and political matters, such a constitution which is unalterable. There has been no change in it for the last fourteen centuries nor is it possible to be changed for ever.

The Holy prophet Muhammed ﷺ had given this sermon in his holy words which have proved to be final and it is like a light house for the ocean of humanity for ever).

Hazrat Jaabir رضى الله عنه has narrated a lengthy hadith about this Hajjatul Wadaa. In it he states, detailing

the events of 9th Zilhajj :

When the sun declined towards west the Holy prophet ﷺ ordered to prepare a seat (Kajaawa) on the back of his she camel Kaswaa. It was like a high platform. Then he sat on it and arrived in the middle of the vale of Arafaat. He delivered his sermon from the back of that camel saying :

“ O people ! your blood and your property is Haraam for you (That is, to kill someone or to snatch somebody's property illegally is forbidden for you for ever). It is just like the prohibition of killing or looting someone on this blissful day of Arafaat, in this blissful month of Zilhajj in this blissful city of yours. Remember very well that all the things of the time of ignorance (Jaahiliyyat), that is , all the wrongful things of the pre-Islamic dark days have now ended. All that has now been crushed under my feet. (I declare them as closed. No revenge of any murder committed in that dark period will now be taken. In this connection, as the first person to do so, I declare that I have ended the matter of the murder of my family member (Rabee bin Haaris) and announce that it has been pardoned. He used to live in a house belonging to the tribe of Bani Saad for drinking milk and who was killed by the people of the tribe of Hazeel. That retaliation was pending. But hereby, I declare on behalf of my family that this matter has now ended and that no revenge will be taken. Moreover all the debts pertaining to the days of Jaahiliyyat (pre-Islamic ignorance) like interest (usury) are also now ended and invalidated. Now no Muslim will take from any one of his previous interest. In this matter too I hereby declare that the amount of usury due to my uncle Abbas bin Abdul Muttalib to be cancelled. Now he

will never recover it from anybody. All such dues of all are now ended.

O people ! Fear Allaah regarding the rights of women and about your behaviour with them because you have taken them (your wives) as a trust from Allah. your right over them is that they should not allow anybody whom dislike to enter your house or to occupy your bed. But if they make a mistake in this regard then you may (if you consider it a necessary to warn them then) you can punish them lightly. Their special right over you is that you must manage for their food, drink, clothing and housing as nicely as you can.

I leave behind me for your guidance with which if you will cling and continue to follow then you will never deviate and that is KITABULLAH (The holy Quraan). On the Day of Judgement, Allah will ask you about me as to whether or not I delivered to you Allaah's Commands. So tell me, what will be your answer ? The audience collectively replied : We give witness that you have conveyed to us the Deen (Trust) and its commandments and that you have fulfilled the duty of guidance and propagation and that you have left no stone unturned in the matter of giving good advice to us and in wishing well of all. Thereupon the holy prophet ﷺ pointed his finger towards the sky saying : thrice : “ O Allah ! Be witness that I have conveyed your Message and your Commands to your slaves and that these your slaves confess it. (Saheeh Muslim, Maariful Hadees).

The plain of Arafat is the place where Adam عليه السلام and Bibi Hawwa عليها السلام had met after their separation in Jannat. When Adam عليه السلام concluded the construction work of Kaabaa, Jibreel عليه السلام took him to

a hillock when Bibi Hawwa عليها السلام too arrived there searching Adam عليه السلام . (They recognized each another and hence this place has been named Arafaat (ARF means to recognize). The surrounding area too is called the field of arafaat.

Also keep in mind that 'Takbeer-e-Tashreek' begins with the conclusion of Fajr namaaz on 9th Zilhajj, so it has to be recited after every Farz namaaz both in Minaa and Arafaat (Males in a loud voice) :

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ۔

(Allaah is the Greatest, Allaah is the Greatest, There is no deity except Allaah and Allaah is the Greatest, Allaah is the Greatest and all praise is only for Allaah).

Since 9th Zilhajj till 10th Zilhajj, this Takbeer-e-Tashreek should be recited after every Farz Namaaz. Then talabiyah should be recited. talabiyah recitation ends with the hitting of pebbles at Shaitaans (devils), that is, after the Ramee on the 10th Zilhajj. Therefore, after every Farz namaaz till the evening of 13th Zilhajj, only Takbeer-e-Tashreek is to be recited. During the Aiyaame Tashreek (the days during which it is compulsory to recite Takbeer-e-Tashreek after every Farz Namaaz), if you have recited LABBAIK first after the namaaz, then you need not recite this Takbeer-e-Tashreek.

How wonderful indeed is this scene. It is a vast congregation of humans in an otherwise lonely wilderness where millions are wearing only two sheets of cloth be they kings or beggars. All are in the same uniform. you see only lines and lines of similar tents so far as your eyesight can reach. Allaah AKBAR ! It seems the angels have come down on earth with radiant faces, reciting God's

glory and greatness and praise. Their voices are being wonderfully echoed from the surrounding hills !

Do think of the Day of Mahshar (gathering of the entire mankind for Divine Judgement) on seeing this rush in Arafaat. This is its example. So engage yourselves in improving your religious and spiritual condition. Be hopeful of divine mercy after improving your religious and spiritual condition. Be Hopeful of Divine mercy after offering every prayer and supplication. As HE has granted you in this world the good fortune of visiting HIS holy house and of gathering and staying in Arafaat, so also HE will not deprive you from HIS sight on the Day of Qiyamat in the Hereafter. During your entire journey, wherever you pray, pray with a strong conviction that Almighty Allaah is Allseeing, Allhearing.

After reaching Arafaat, stay in your tent and finish with your meal etc. before the time of Zawaal. Also free yourselves from other requirements. The field of Arafaat is very vast. Signs have been put at its limits in all the directions. A mosque built by Hazrat Ibraheem عليه السلام (Masjid-e-Namirah) is also situated here.

In this field of Arafaat, busy yourself in Tawbah and Istigfaar before Zawaal. As per the rules of rituals you have to offer your Zuhr and Asr namaaz in Arafaat. As soon as the time of Zawaal is over, the Imam of Masjid - e - Namirah will, with one Azaan and two Takbeers, lead the prayers of both Zuhr and Asr together at the usual time of Zuhr. (According to the opinion of Imam Aboo Haneefaah, only those should join these two prayers of Zuhr and Asr together who are praying behind the Imam. According to him, those who pray individually should not join these two prayers). Those who are close to the

Masjid-e-Namirah should try their best to reach there. But those who are far away are advised not to go there, because you are likely to forget your path due to the uniformity of tents in the entire path. That is why people arrange congregational (Baa Jamaat) namaaz in their tents, which is better. (It is not waajib to join the prayers of Zuhr and Asr in Arafaat). Hearing the Azaan, people gather in their tents to offer Zuhr namaaz in its time and the Asr in its. At present, looking to the situation it is better to offer these prayers in tents in their usual times.

It is not permissible to hold Jumma (Friday) prayer in Arafaat.

For a day a new city of about 20-25 lakhs of people has sprung up in a small part of the earth where their dresses and homes are similar. The same name of Allah is on everyone's lips and so also the same hope in their hearts that Allaah Almighty will accept their Taubah, will forgive their sins. This is a grand congregation of the people of the whole world. It is and will be held till eternity every year - Inshaa Allaah.

After Zawaal, begins the time of Wuqoof which lasts upto sunset. Engage yourself in Wuqoof after finishing with namaaz, if possible, it is better to stand (Wuqoof) in the sun instead of in a shade facing the Qiblah. Keep standing as long as possible. However, it is permissible to sit and even to sleep during this ritual of Wuqoof.

Passing of these few hours in the fields of Arafaat (from Zuhr till sunset) is the crust of the entire Hajj. So, for God's sake, do not waste even a single second. The special supplication or wazeefah is only Duaa and Istigfaar. But for people like us , it is difficult to remain

busy in only Duaas. Therefore, busy yourselves, according to your facilities in Takbeer, Laa Ilaah Illallah and Tilaawat (Quran reading). Also continue to recite talabiyah occasionally.

When the sun become mild, proceed towards Jabal-e-Rahmat, reciting talabiyah. There also prey supplications as much as possible wholeheartedly. It is an earnest request of this sinful '**Iqbal Falaah**' that it will be your great kindness if you will also prey that Allaah may keep him steadfast on Deen and Iman till death and may also grant him forgiveness and Jannat thereafter.

Please do not ignore this special time.

This time and this place is where prayers are accepted. Such blissful moments are not available often in life. Moreover no one gets a place better than Arafaat anywhere else.

So prey sincerely. Don't you know that millions of people have passed away from this world with a desire to perform this Hajj. So do appreciate the occasion. Mataaf, Maqaam-e-Ibraheem, Multazam, Rukne Yamaani, Zamzam, Baitullah Sharif, Safaa, Marvah, the place between these two hillocks, Arafaat, Muzdalifah, Minaa, Jamra-e-Oola, Jamra-e- Wustaa etc. are the places where supplications are being answered by the Most Merciful Allaah. Just imagine, how Hazarat Ibraheem عليه السلام and the last prophet Muhammad ﷺ and the only God knows how many besides them, maybe hundreds and thousands of prophets and valis might have preyed here in their own humble and sincere manners with hearts overwhelming with hope. you too are to arrive at all these blessed points and to offer supplications. you are earnestly advised also to prey the following when you prey there :-

“O Allaah ! Despite all my disqualifications and faults and sinfulness to which I confess, I submit my preyers, the same preyers which your dear slaves have made to you at any time at this holy place. I do so with full conviction about your Mercy and Kindliness. I also similarly seek your shelter as they had sought from you. O Lord! Do not depress me and bless me with the blessings due to the holiness and loftiness of these places. Please make me also a partner in which you have granted or you are about to grant to your dear slaves. So grant me at least a portion of it as there is no dearth of anything in your treasure.

DUAAS ON THE ARAFAAT GROUND

These Duaas are the English translation of the Quranic Duaas and the supplications made or recommended by the Holy prophet ﷺ so that every Haji may understand it and ask for the desired things in his or her own language as Allaah is the creator of all languages and Omniscient. These Duas should be recited with total meekness and earnestness with hearts full of feelings and eyes full of tears. :

“O My Lord ! you have commanded us to prey like this and you have also promised to answer our preyers saying “ Ask from me I will answer your preyers,” so O My Allaah ! Pardon our errors and cover up our sins. Make each and every task easy for us.

O Allaah ! I seek from you your everlasting pleasure and every ease in this blessed journey. you are our helper and companion. Only you are the protector of our children and households. Accept from us every hardship of this journey and keep us steadfast with sincerity in every deed.

I wholeheartedly confess in this field of Arafaat that I have no deity except you and that Hazrat Muhammad ﷺ is your selected slave and a true prophet and messenger.

O Lord ! Of this world and the Hereafter ! O bestower of Mercy and pardon ! I am fathomlessly indebted to you for your Mercies. I am not able to thank you for your Mercies. O the ONE WHO has always been very kind to me ! Do not make me degraded due to poverty or pennilessness. Protect me from the insults of indebtedness to the people. Do not snatch back the bounties which you have so kindly granted to me. Grant me a life of healthfulness and safety.

Help me in constantly remembering you for your bounties and in thanking you and in worshipping you properly. Protect me and all Muslims from all the trials and mischiefs of the present times. you alone are the protector of all your slaves.

O OUR GOD ! All our Namaaz and Hajjs and Zakaats and Fasts and sacrifices, lives and deaths are for you and you Alone. I seek only your pleasure. All these are but insignificant efforts of mine. I rely fully on you Alone.

O My Lord ! At present I am on your Holy Land and under Lofty shade of your Mercy. This is the time for earning your pardon and Grants for getting our sins forgiven and for gaining your Mercy. This is the special time and place when you answer our preyers. Everyone is submitting his and her appeals to you now and here. Only you are to answer them by your special Mercy. This is the time and place where your Mercy rains incessantly. Kindly do not make this occasion the last one for me and

make me fortunate enough to attend here often again and again.

O Allaah ! Grant us the guidance so that we may keep away from the deviators and the misguided ones. Include us in your devoted slaves who have believed in you with a truthful heart. you are faultless and Holy. We are unable to count your blessings. Only you are the most Merciful and only you can answer every one's preyer.

O Merciful ! Grant us safety and amnesty. Guide us to worship and obey you. Our life is a trust from you. So enable us to present ourselves to you with our true faith in your true religion of Islam so that you may be pleased with us.

We have no deity nor any protector except you. Cause us to die with your Kalima on our lips :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Only you are the Lord Creator of the skies and the earth and you Alone are our helper and owner both here in this world and in the Hereafter. So please, answering this preyer, kindly make us die as true Muslims and grant us the company of your virtuous slaves. your Mercy has enveloped everything and you are Omniscient. Grant us the guidance of walking on your true path and of distancing ourselves from sins and of making repentance sicerely. We know not more than what knowledge you have given to us. Only you know each and every thing.

I seek from you every good of both the worlds and I ask for your protection from every trouble and difficulty and your anger and the Hellfire.

O Allaah ! Preserve my faculty of hearing and

understanding and seeing for ever and fill up my heart with your Radiance (Noor). Protect me from the evils of wealth and money. Save me from the insults of poverty and helplessness.

Shelter me from the darkness of heart and hardship of the grave and from your chastisement. There is no protector save you and no shelterer.

O Allaah ! you never burden your slave beyond his or her capacity. Everyone will see the result of what he will have done. Do not catch us if we made any error. Protect us from all kinds of hypocrisy and blasphemy and disbelief and mutual strife and misbehaviour and malintentions. Save us from all bad thoughts coming to our minds and from every calamity in our lives. Spare us from sudden arrest (death) and guide us to fulfil all of our duties and to tell the truth and to follow nothing but truth.

O Allaah ! I seek your shelter from a knowledge which is of no use in the eternal life of Hereafter and from a deed which is not acceptable to you and from a heart which is forgetful of you and from a selfishness which is never satisfied and from a prayer which is not to be answered by you.

O Allaah ! you are clean of every defect and you are Holy and we surely have not been able to be thankful to you as we should be for your blessings.

Kindly make your Remembrance the beauty of our hearts and your love and faith the decoration of our souls. Protect us from vices and bad deeds. I seek your cover over whatever you have granted for me and my household and so also I seek your Mercy. Please protect me from your chastisement on the Day when you will raise all of your slaves after their death for another life.

O Allaah ! you and you Alone are the ONE WHO can fulfil my needs and WHO can raise my ranks in this world and in the another world and hear our sorrowful cries and answer our appeals and preyers and supplications.

O Omniscient ! Clean our souls, cover our defects, save our household and every Muslim brother and sister from every anxiety and calamity.

O the Hearer of the cries of the weak ! Save us all from contagious diseases and incurable ailments, trials and difficulties and famines and indebtedness and also save us from both secret and open sins.

O Allaah ! Muslims all over the world have been entangled in great difficulties and trials due to their misdeeds and waywardness. So O Hearer of the complaints and cries and wailings of the weak ! Do not turn over us to rulers who do not fear you (as a result of our sins of course) and who are merciless.

O Omnipotent ! Help by your Might and Mercy all those who have come out to tread your path with patience and courage and who are fighting your and your Faith's enemies and who want to raise your slogan and who are helping your Deen and who are trying to save Islam and those Muslims who are weak in the lands controlled by your enemies and who are trapped between your enemies and who live oppressed in their own countries.

O Most Powerful ONE ! Help all such persons with your Might and Mercy and Kindness and grant strength to Islam and honour to Muslims. Raise the name of your Religion and support and assist those who are serving your Deen correctly and please dishonour those who are insulting Islam and Muslims.

O The Helper of helpseekers ! O The Answerer of the prayers of the oppressed ! Protect us.

O Our Allaah ! O The Owner of Respect and Honour ! O Evermighty ! O the Severmost Arrester ! O Who carries out His Will instantly ! Curse those disbelievers and polytheists and punish those who are trying to disconnect us from you and who kill those of your slaves who are the followers of your Holy prophet Muhammad ﷺ . Please create disunity among our enemies and break up the enemies into fragments.

O Allaah ! Pour your chastisement on all enemies of the Holy Prophet ﷺ that severmost punishment from which oppressor can escape, that is, punish severely those oppressors who have massacred Muslims and have snatched the properties of Muslims. Please fight them on our behalf and save us all from all of their mischiefs and their evil planning.

O Most Merciful and O Most Beneficent ! Be kind to us and protect us all as we sincerely confess that we and our progeny have been weakened due to evil things spread all around us. Our Faith has become weak. Our sight has been blinded, Our hearts have become stony . Modesty has gone away from us. All kinds of sins have surrounded us. Our country, Our habitation are full of the enemies of your dear prophet ﷺ . O Most Merciful ! Protect us all from all these calamities. Please save each and every Muslim from destruction and from the disastrous enmity of the enemies. Please help us and guide us and improve our condition as we are going downwards day by day. Show us the true path. Answer our prayers and only you can hear the cries of the restless.

O The Owner of unfathomable Honour and

immeasurable Might ! O Lord ! Do not turn us into a morsel for other communities. Grant us that awe which may dazzle the eyes of our enemies because of the power of Faith granted by you. Do not allow our hearts to be filled with the love of worldly things, which weaken us and which make us fearful of others.

O Allaah ! Help the Deen of the Mercy for all the worlds Hazrat Muhammad ﷺ and protect it. Also assist the helpers of this Deen and insult those who insult Islam and Muslims.

O Allah ! you are Most Powerful and Severest Avenger. Pour your chastisement and all kinds of troubles on your enemies. Frighten their hearts. Alter their appearances. Only you can hear our cry of pains. We seek help from you and you alone. We have no Helper except you.

O Allaah ! Reform us, improve us. Create love and sympathy among us and save us from internal strife and disagreements and disputes and enmity. Guide us to behave brotherly as desired by you with our brothers - in - Faith.

O Allaah ! We have come in your presence here in this field of your Mercy with a hope which is very strong that all of our sins and shortcomings will be forgiven by you. So do not distance us from your Mercy as you are Most Merciful and Most Kind. Have mercy on us so that we may be safe from every punishment.

O Allaah ! Also protect our country, India from evils of enemies. Enrich our countrymen with the wealth of Islam.

O Lord of Might ! If some of our countrymen are bent upon spreading trouble and corruption in land, save

us from their evil intentions. Guide them also and make them true lovers of one another that our country may become strong.

O Allaah ! If some people's attitude is negative, change their thinking into a positive thinking. Change the tendency of destruction into thoughts of construction. O Our Lord ! Guide every Indian to become a lovable and peaceful (halaal) earning and income. Destroy the tendency of gathering unlawful money through corruption, profiteering, hoarding and unlawful activities. Make all adopt the correct ways of earning as detailed so specifically in your Holy Quraan through a number of clear-cut commandments. Make all fear your anger.

O Holy God ! Clean our land from every evil. Make our country a true castle of Islam and grant strength and moral fortitude to us all and also steadfastness and courage so that we may try our best to make your Commands effective.

O Allaah ! Give success to those who are trying to save your religion in every field of life. Grant them a good reward, O Lord of the Worlds ! - Aameen

It was this field of Arafat where the Holy prophet ﷺ had, on this day of Arafat, remembered tearfully throughout his sincere prayers till sunset his Ummah (that is us). Then how ungrateful will it be if we do not send Durood to him who is dearest to God and to us all ? How then will we succeed ? So do remember all the lifelong efforts of the Holy prophet ﷺ that he had made and had terribly suffered for this noble cause of spreading Islam and for connecting men with God and as a result of which we are now offering Namaaz and Hajj and every other religious deed. Therefore, send more and more Durood

on the holy prophet ﷺ and also recite the Fourth Kalimah a hundred times. The Holy Prophet ﷺ and all prophets before him had given the rank of their supplications to this Kalima.

FOURTH KALIMAH

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَ
يُمِيتُ بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

(None is worthy of worship except Allaah. He is ONE. HE has no Partner. HIS alone is the kingdom and HIS alone are all praises. It is only HE Who keeps all alive and HE alone is Who causes death. Only in HIS control is every good and HE alone has power over all things).

prey in favour of your parents because, after Allaah and the Holy prophet ﷺ it is your parents who have done to you their best. If any of the two (father or mother) has passed away, then prey for their pardon (Magfirat) and also for all other departed souls and Sahaaba-e-Kiraam and your brothers in faith and for the entire Ummah and all countrymen.

Stand so respectfully as if you are in the Highest Court of Almighty Allaah and as if you are hopeful of HIS Mercy. So do not be stingy in asking. Seek it in your own language as the Creator of the universe has created all languages also WHO understands all. your eyes and souls should give company to your tongues. It is necessary that your tears must wash your hearts whenever and wherever you prey to the Almighty. It should be like a crying and weeping child who makes its parents yield to its desires.

Now at last the sun has set. It is the time for Magrib

Namaaz all over the world where the sun has set now. Those who do not offer this prayer are sinners in the sight of Allaah. But just see the wonder of Allaah's Will Here at this moment where Muslims of the entire world have gathered all of them are giving up the offering of this one Magrib prayer except any lone ignorant of the ritual. ALLAHU AKBAR. This is the wonder of Divine commandment. When and where HE wants HE makes all do a thing and when and where HE wants to stop it HE stops all from doing it. Now it is HIS Command to offer the Magrib and Isha prayer jointly in Muzdalifah. See, those too who have never missed any namaaz during their life are now missing the Magrib prayer willingly in submission to their Lord's will. For those who have gathered here now in Arafat the ordained venue for Magrib prayer is Muzdalifah. (If anyone, by mistake, offers it in the way leading to Muzdalifah , he will have to offer it again in Muzdalifah and today the time for Magrib is the usual time for Isha prayer. Verily

يَفْعَلُ اللَّهُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ

“ Allaah Almighty does what HE wants and Commands what HE desires.”

All faces brighten up after the Wuqoof in Arafat. Their eyes become radiant with the light (noor) of piety. Now is the divine order to begin the journey from Arafat . Now the city which had sprung up overnight at Arafat will move towards Muzdalifah. Remember that, there will be Dam (fine or penalty) if someone starts to move before sunset. Of course if someone moves and manages to come back in Arafat before the sun sets then that penalty will

not be payable. But if he returns after sunset then it will have to be paid.

MEANING OF 'HAJJ-E-AKBAR'

Makhdoom Muhammed Haashim رحمه الله عليه writes in 'Hayatul Quloob' that Abduhaq Muhaddis Dehlave رحمه الله عليه has written in SAFARUS SAAADAH that generally people call it a Hajj-e-Akbar if Wuqoof in Arafaat falls on a Friday. This has no basis. People have made it a saying themselves. The word Hajj-e-Akbar in the Holy Quraan means only a Hajj. 'Umrah' is Hajj-e-Asgar (mini Hajj) and it is in comparison with it that mere Hajj is Hajj-e-Akbar. But there surely is a grace in a Hajj falling on a Friday as the Holy prophet's ﷺ last Hajj (Hajjatul Wadaa) had fallen on Friday.

(Zubdah, part I, p.165)

MARCH FROM ARAFAAT towards MUZDALIFAH

Now this new habitation of millions of men and women will move to a distance of about three miles. It is not insignificant that a new habitation is formed and then dispersed instantly. It is like a mini - Qiyamat. such happening raises a big discussion throughout the world. But you will notice here that no such hue and cry is raised. Millions had come here meekly at God's Command and similarly all are leaving the place instantly at another Divine Command without even a second of delay ! What a perfect discipline ! They had come like slaves and are also departing like slaves !!!

Allaah's Grandeur is seen between Arafaat and Muzdalifah. you will never before have seen such a big caravan of cars in a flood of humans. (The experienced say that sometimes the rush while returning from Arafaat is so much that often those who move on foot reach

Muzdalifah earlier than cars. Sometimes the carowners reach at the end of night. This makes Wuqoof (stay) in Muzdalifah impossible. Hence you are advised to use the channel provided by the Saudi government for the facility of Hujjaaj walking on foot. This channel has a ceiling also. Thus you will reach both earlier and easily. This underground channel is situated in front of Baabus Salaam).

See Muzdalifah has arrived so soon. Millions of travellers have camped together at one place. This night you will see that Muzdalifah is full of people. What a blissful night. Do appreciate each and every second of it. It is mentioned about the passing of night at Muzdalifah that :

فَإِذَا قَضَيْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

“ When you arrive at Muzdalifah returning from Arafaat then engage yourselves in remembering Allaah near ‘Mashare Haraam’.”

It is also mentioned that for the Hajis in Mauzdalifah this night is more precious than ‘Shabe Qadar’. So do appreciate it and pass it waking throughout busying yourself in Zikar, Istigfaar, Tawabah and Durood. Of course you can take sleep too. But AKBARre is an entire life for you to sleep. Such nights are not available often. It so happens that those who become tired in Arafaat go to sleep here and remain asleep throughout the night. So take some care so that such a blissful night may not pass away in sleep. If you feel restless due to fatigue then you may take some rest after the Magrib - Isha namaaz, Tasbeeh, Istigfar, Hamd and Duaa. Then get up and be busy in remembering Allaah till morning as

you had done in Arafaat. If you have reached Muzdalifah before the time for Ishaan namaaz, you should not offer three rakaats of Magrib prayers before the time of Ishaan. The procedure is this : First offer three rakaats of Magrib, then four of Ishaan (two for a traveller). Thereafter the sunnats and nafil first of Magrib and thereafter of Ishaan. No sunnat or Nafil is to be offered between the Farz rakaats of this Magrib and Ishaan namaaz. (Jamaat is not essential for offering the joint prayers of Magrib and Ishaan in Muzdalifah. you may pray in congregation or individually as you please. But they be prayed jointly (Magrib and Ishaan namaaz Better with jamaat).

It is mentioned in Rivaayaats (narrations) that the Holy prophet ﷺ had prayed for many things for his Ummah (for us Muslims) during the "Hajjatul Wadaa" in the plain of Arafaat and it is reported that he was given the good tidings about the acceptance of his every Duaa except one. But during the night of Muzdalifah he wept so much before his Lord and prayed that the remaining prayer (asking or supplication) too was answered here by God. Therefore he had become very happy as he was satisfied about the end of his beloved Ummah's final condition. He saw that this has made the shaitan extremely unhappy and disappointed and that he was throwing dust on his own head out of frustration.

Offer the Fajar prayer after Subhe Saadiq. The government fires a gun to indicate this time. So offer the Fajar prayer thereafter so the stay (wuqoof) in Muzdalifah which also is a must can also be done. It is better to look at the watch. The time - table according to Mecca time is given at pp 211-214 in this book.

The Wuqoof at Muzdalifah is Waajib and its time

begins right from Subhe Sadiq and lasts till before sunrise. Thus it is for about one and a half hour. The time for Wuqoof ends with sunrise. Delay will not be valid and you will have to give Dam (Penalty). Similarly if somebody leaves Muzdalifah before Subhe Sadiq then too it will not be proper and he will have to pay Dam (fine).

Before leaving Muzdalifah do remember that you have to throw pebbles at shaitan in Minaa. So manage to collect those pebbles here in Muzdalifah. Put at least 70 pebbles in your purse or bag. No need to wash them (If you have any doubt about their cleanness then it is better to wash). They should be neither very big nor very small. They may be about the size of a date seed or a grain. If you will not pick them in Muzdalifah you may face difficulty as pebbles are not found at any other place. (It is makrooh to break big large stones for Ramee purpose. Similarly it is also Makrooh to pick the pebbles near Jamarah. It is written in a hadis that the pebble of the one whose Hajj has been accepted is being taken up and the pebbles remaining on the ground are unacceptable (Mardood - rejected). It is also Makrooh to pick pebbles from a dirty or unclean place).

The pebbles must belong to the earth or soil, be it stone or anything else. Nonearthen thing won't do, for instance, gold, silver, iron, pearl, wood etc. cannot be used for making Ramee.

Is it also not a divine miracle that every Year millions of Hajis pick up billions of pebbles from this part of earth and yet no one falls short of getting their requirement ! It seems pebbles grow here incessantly !!!

No one should pass through the valley called 'Vaadi-e-Muhassar' while going from Muzdalifah to

Minaa. In case one has to pass through it out of any compulsion then one should hasten running. This valley is separate from Muzdalifah. It is here where Allaah's wrath had fallen on Ashaab-e-Feel (the People of Elephants) who wanted to destroy Baitullaah.

Stay a little (make a brief Wuqoof) in Muzdalifah after offering Fajar namaaz and engage yourself in Istigfaar, Taubah and Duaa whole - heartedly and respectfully. Seek pardon for your sins. This time of Wuqoof ends a few minutes before sunrise. If anybody makes an intention (niyyat) of this Wuqoof during the Fajr prayers and recite tasbeeh, takbeer, talabiyah then also this wajib ritual is fulfilled thereby.

(This Wuqoof is Sunnat-e-Muakkadah between Subh-e-Sadiq and the spreading of light, that is, five minutes before sunrise). Some pilgrims make a mistake by straightaway reaching Minaa while returning from Arafaat and some after staying there for one or two hours in the night even though it is essential to stay in Muzdalifah for a while after Subh-e-Sadiq, as it is one of the waajibaat of Hajj. Missing the wuqoof at Muzdalifah attracts Dam (Fine). Of course women are permitted to leave Muzdalifah earlier due to rush and they will not have to offer fine.

In order to ascertain the exact timing of Subh-e-sadiq, just take a note of the Fajar Azaan in Masjid-e-Haraam on 7/8th Zilhajj. Offer Fajar prayer in Muzdalifah five minutes thereafter. (Some people give Azaan somewhat earlier to deceive others, or the muallims make Hajis offer Fajar salaah before Subh-e-Sadiq for making haste). So you have to proceed to Minaa only thereafter. If anyone proceeds for Minaa

before Subh-e-Sadiq without any genuine shariat excuse then he will have to give penalty. Well, once again you will observe that an ocean of human beings is again flowing towards Minaa.

QIYAAM IN MINAA

WHILE RETURNING FROM MUZDALIFAH AND RAMEE-E-JIMAR

Mina which had become deserted a day before is again fully inhabited. Today is 10th Zilhajj. Today Muslims all over the world will be offering the namaaz of Eid thinking about this place. But see the Shaan of Allaah, there is no Eid prayer here and no one even thinks of it. The Eid (joy) here is only that they should make Ramee. Offer sacrifice (qurbaani), shave heads, remove Ihraam and do the Tawaaf -e- Ziyaarat.

So, now, on 10th Zilhajj, after returning from Muzdalifah, and coming to Minaa, first of all, you have to do Ramee (stone throwing) at 'Jamara-e- Aqabah' (the last shaitan). The mention of Jamarah makes one think of an event that had taken place hundreds of Years ago. Hazrat prophet Ibraaheem عليه السلام was proceeding towards Mina with his son Ismail عليه السلام who was to be sacrificed. The devil shaytan tried to deviate him in the form of a man, for the first time, at the place where Jamara-e-Aqabah stands today. Ibrahim عليه السلام instantly recognized that fellow was shaitan. So he prayed to Allaah and asper His command threw seven pebbles towards the devil which pushed the shaitan down in earth. Then Ibrahim عليه السلام went further and arrived at the place where 'Jmara-e-Wustaa' is now situated. Here shaitan tried for the second time to prevent Ibraaheem عليه السلام

from doing what Allaah had commanded. But Hazrat Ibrahim عليه السلام again threw seven pebbles and the devil disappeared disappointed.

It is in memory of this historical event that pebbles are thrown at all the aforesaid three places. Its aim is that no Hajji should, either during Hajj or even thereafter, be ever misguided by shaitan.

The Saudi government has erected pillar marks at all these three places indicating shatans and displayed signboards in different languages including Urdu. Do remember that these Jamarats, in themselves are not shaitan but they are merely the marks of the places where he (the devil) had appeared before prophet Ibrahim عليه السلام. So throw the pebbles in such a manner that they fall at the root of the pillars or where all the pebbles have heaped up. If your pebble goes beyond three feet or more from the pillar than it will not be valid and you will have to hit again, otherwise you will attract Dam.

If you have thrown all the seven pebbles in one throw then also you will have to pay penalty because it will be counted as only one throw instead of seven.

The first Jamarah is near 'Masjid-e-Khaif' and it is called 'Jamara-e-Oula' and the third Jamarah is at end of Minaa it is called 'Jamara-e-Aqabah', the one which is between these two is called 'Jamara-e-Wusta'.

Today, on 10th of Zilhajj, you have to do the Ramee of only one Jamarah, that is the Jamar-e-Aqabah. The recitation of Talabiyah ends with the throwing of the first pebble at this Jamarah. So you should no more recite Talabiyah thereafter. The sunnah time of Ramee is after sunrise till Zawaal. It is permissible, and not Makrooh, even if one does it before Magrib. But if the Ramee is

done between Magrib and Subh-e-Sadiq AKBARn though it will be valid, it will be Makrooh. There is no condition to be near or far from the pillars for making Ramee. It can be done from any distance, but it is Sunnah to remain at a distance of five hands. Less than this is Makrooh. There also is no fixed procedure for holding a pebble in hand. But it is Mustahab to hold it between the thumb and the first finger so also it is Mustahab to raise hand, while stoning, to such an extent that the whiteness of the arm pit becomes visible. Reciting of Takbeer while making Ramee is Masnoon so at that time recite :

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَانِ

(I begin in the name of Allaah, Allaah is the Greatest. (This pebble) is being thrown by me for dishonouring shaitaan and for pleasing Almighty Allaah).

To assist the Hajis during rush the Saudi government has widened the road on Jamarah and has also doubled (by making upper and lower roads) the portion facing Jamarahs. This has made it possible to stone Jamarah even from the upper floor of the road. So it will be okay from wherever you make the Ramee (from the upper road or the lower road). However it is my advice to do from the upper bridge because the upper portion is open whereas the lower one is closed. It is all the more easy for women and old Hajis and young children to use the upper portion during rush where there is a danger of being crushed as it often happen on the lower side. Another important thing is that before proceeding to make Ramee, make a joint decision with your companions, to the effect that, in case some one gets lost in rush, he or she should arrive and wait at a certain

place where others should remain in await. This will give a lot of relief. Third important instruction is that if, during the Rameeritual anything belonging to you falls down from your hand or person, never try to pick it up, similarly do not try to retrieve a lost shoe or chpal as bending down risks being crushed in the terrible rush.

you should also remove your spectacle, wrist watch and tie up the Ihraam fast. It is because of this rush that Ulema-e-Kiraam have adviced that Ramee should be performed after Zawaal and especially women and children may do it even after Magrib without any fear of its being Makrooh, as it is not Makrooh. Well, on the first day, you have to make Ramee only at the first Jamarah, then at Jamara-e-Aqabah. Thereafter, on 11th and 12th you have to stone all the three Jamarahs.

QURBAANI (SACRIFICE)

Allaah Almighty had made you fortunate enough to perform the 'Hajj -e-Tamattu', so in order to thank HIM you have to offer Qurbaani compulsorily as it is Wajib. So do it after Ramee and then after shaving head, open your Ihraam. The rules of the sacrifice are similar to those of the sacrifice at the time of Eidul Adhaa. All the animals which can be sacrificed on that Eid day can be sacrificed here also. Similarly seven persons can join in one Qurbani of a big animal like camel, cow or buffalo. The holy prophet ﷺ had performed sacrifice on behalf of himself as well as on behalf of the entire Ummah. So the Ummah too should do the same for itself and for the holy prophet ﷺ .

you had become Muqeem after arriving at Makkah, that is, you had stayed in Makkah at least for 15 or more

days before 7th Zilhajj. In the jargon of Shariat it is called to be Muqem. If such a Muqem fellow has a Nisaab then his qurbani applicable to the Maalike Nisaab will not be applicable to him. However it is Mustahab to do it. (In short a Haji has to make two Qurbanis, one that of Hajj and another that of Idul Adhaa, which is compulsory on every Eid as usual. you can do this Qurbani even in your native place. While starting for Hajj journey you may tell your relatives to perform your Qurbani like every year on your behalf). Also know that if you have become a Muqem as mentioned above, then you have to perform complete (not kasar) namaaz in Makkah Mukarramah, Mina, Muzdalifah, etc. places either individually or with jamaat.

After stoning jamara-e-Aqbah, you have to shave your head and to make the sacrifice. However, it is not necessary for you to do both these things only on 10th Zilhajj. If the rush makes it difficult to do sacrifice after Ramee, then do not invite trouble knowingly as you can do it the next day or even the day after . Ofcourse you cannot cut your hair unless you offer the sacrifice and cannot open the Ihraam until you cut your hair. Usually confusion arises because, often, seeing others in sewn clothes (stitched cloths) people make haste in removing the Iharaam. But you are the guests of Allaah. So what is the harm or difficulty in donning the Ihraam for one more day ? This dress reminds us of the dress at the time of death (Kafan) and inspires us do things which can make our life after death (Aakhirat or hereafter) happy.

At the Manhar (the place for making sacrifice) you will see that there are millions of sheep and goats and cows and camels etc. Select the ones of your liking and

choice. Buy your chosen animal and do remember that you should feed it nicely and give water to it before sacrificing it with a sharp knife. But do not sharpen the knife before the eyes of the animal. Before sacrificing the animal tie up its both legs and one hand and lay it with its face facing Qiblah. Recite this Duaa before running the knife :

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
 الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ۔

Thereafter, placing the knife on the throat of the animal recite this Duaa :

اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ۔

After slaughter recite :

اللَّهُمَّ تَقَبَّلْ هَذِهِ الْأُضْحِيَّةَ مِنِّي كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ وَ
 إِسْمَاعِيلَ ذِيئِحْكَ وَ مُحَمَّدٍ نَبِيِّكَ وَ مُصْطَفَاكَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ

If you are sacrificing the animal on behalf of somebody else then say من فلان بن فلان instead of مني (that is recite the name of that fellow and his or her father).

Also remember that an animal should not be sacrificed before the eyes of another animal. Dig up a pit for the dropping of blood, close the eyes of the animal. The knife should be held in your right hand and the legs and the hand of the animal should be released after sacrifice.

After performing the sacrifice you have to shave or

clip your hair.

(Ladies have to clip about an inch of the entire head). For cutting or shaving the hair you should sit facing Qiblah and should start cutting from the right side of your head. you can also clear the hair of mustaches and armpit and also clip nails. But in order to follow the Holy prophet ﷺ you should not do so until you return from Minaa on 12th or 13th Zilhajj though it can be done as it is not prohibited. However all this should be done only after the haircut, otherwise, you will have to pay penalty (jazaa). Also do remember that this haircut is to be done only within the limits of Haram.

The ritual of doing Halaq or haircut is Wajib (compulsory) in Hajj and Umrah as it is essential to end the namaaz with Sharai rule of turning for Salaam. So is the procedure of opening Ihraam after Halaq or haircut.

In these days of western life-style, much importance is being attached to haircuts. Formerly long hair was considered a beauty for women but the Europeans, by stealing away the wisdom of the people made bobbed hair a female beauty and so now today's fashionworshipping women openly sit in haircutting saloons shamelessly wasting huge amounts of money to invite Allaah's wrath and men, blinded by the same satanic fashion, grow long hair like women.(Naoozu billaah.)

As the haircutting and clipping has been ordained during Hajj rituals it is necessary to obey the orders fully. Since we have donned Ihraam only for earning the pleasure of ONLY ONE GOD and for breaking our ego and have adopted the style of poor men then we should not hesitate in cutting hair as ordained by Allaah and HIS Prophet ﷺ .

In fact thousands of benefits are hidden in all the rituals of Hajj and so also there are many matters of wisdom. These wisdoms cannot be covered fully even if all the intelligent of the world join together.

Now you have done with hair cut. This means your Ihraam has now ended and now you can wear stitched clothes, take bath, wash, apply perfume. All these things are now allowed but still you cannot have a sexual intercourse with your wife. To understand this matter, just learn three things : There are three faraaiz (musts) in Hajj that is, (1) To don Ihraam, (2) To attend Arafaat and (3) Tawaaf-E-Ziyarat. you have performed two of these. Tawaaf - e - Ziyarat is yet to be done. So also only one of the prohibition imposed by Ihraam still remains and that is to sleep with wife. When you will perform the last thing of Tawaaf-e-Ziyaarat then this ban on sexual intercourse with wife will also be lifted.

TAWAAF-E-ZIYAARAT

This Tawaaf-e-Ziyarat is also called Tawaf-e-Rukn, Tawaf-e-Ifaazah, Tawaf-e-Farz, Tawaf-e-Hajj and Tawaf-e-Yawmunnaahr. Normally this Tawaaf is done after Qurabani, haircut, opening of Iharaam, taking of bath and hence so it will be in stitched clothes. In this Tawaaf-e-Ziyaarat though you have to do 'Ramal' but not 'Ijtibaa' (drawing of chador from under the armpit and putting it on the left shoulder) because you will now be wearing your usual stitched clothes. Similarly the Sae will also have to be done in stitched dress. It would mean that you are yet in the state of Ihraam and hence both Ramal and Ijtibaa will have to be observed in this tawaaf.

(If on 8th Zilhajj, you have , after donning Ihraam,

while performing the Nafil tawaaf, done Ramal and Ijtibaa and Sae in advance, then you have not to perform SAE. Do only the Tawaaf without Ramal. Then proceed to Zamzam after preying two Rakaat namaaz of Tawaaf..)

This Tawaaf-e-Ziyarat is a compulsory Rukn of Hajj. It is better (Afzal) to do it on 10th Zilhajj. It can also be done by sunset of 12th Zilhajj. If it is not performed till this time then you will have to pay Dam and even then it will have to be done because Tawaaf-e-Ziyarat cannot be put off under any circumstances, right upto the end of one's life. He cannot go to his wife until he performs it.

Women naturally pass through some natural situations in which it is not permissible for them to enter masjids, perform namaaz and recite Quran. If this monthly course (menstruation) comes up during Hajj then she will perform all the rituals of Hajj but will not enter the Masjid-e-Haraam or any other masjid and will not perform Tawaaf until she comes out that state of uncleanness. It is because of this impediment that a woman will not have to pay Dam even if she is late in performing Tawaaf-e-Ziyaarat nor will it be considered any kind of sin.

If a lady became clean at a time when it is possible for her to take bath and perform the whole or even four rounds of Tawaaf-e-Ziyarat before sunset on 12th Zilhajj and yet she does not do so then she will have to pay Dam. If she does not get time for that then she will not have to pay Fine.

When you have performed the Tawaaf Ziyaarat, it means that you have, Alhamdulillah, done all the musts of the 10th of Zilhajj. Now thank Allaah WHO granted you such a great happiness of life by calling you to HIS

House and allowed you to touch HIS Door, gave you the good fortune of attending the wuqoof in Arafaat. Now you are completely out of the limitations of Ihraam. Now go back to Minaa because, after the Tawaaf-e-Ziyarat, you have to pass two days and two night in Mina.

The duration of 11 / 12 / 13th of Zilhajj is called AIYAAM-E-RAMEE (days of Ramee) in the language of Hajj. Therefore only Ramee is worship in these days and to stay in Minaa for this purpose is sunnate-E-Muakkidah. The remaining time should not be wasted carelessly because, for a Momin (Faithful) each and every second of his/her life is very precious and on the Day of Qiyaamat, we have to give account of every second of our life. But if Allaah grants wisdom, then, especially during these blessed days this engagement of a few days offers him or her a very great chance of earning the good of millions of years by busying in Duaa, Zikar, Tilaawat, Istigfaar etc. During these days it is prohibited to pass the night out of Minaa not even in Makkah Mukarramah or any other place. It is also Makrooh to pass a major part of night anywhere except in Minaa.

On 11th Zilhajj you have to perform Ramee at all the three Jamarahs and the time for it is after Zawaal. So perform your Zuhar namaaz with jamaat either in your tent or in Masjid-e-Khaif and then go out for performing Ramee.

On your way you will first see the 'Jamar-e-Oolaa (the first shaitan). So stone it as you had yesterday stoned the 'Jamra-e-Aqabah', hit seven pebbles reciting at every throw :

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ

(I begin in the name of Allaah, Allah is the greatest. I throw (this people) to degrade shaitan and to please Allaah). After 'Ramee' just get aside a little, face the Qiblah and recite Durood shareef after Duaa, Taubah, Istighfaar and Zikar. pray for yourself, your relatives and friends etc.

Then go ahead and approach 'Jamara-e-Wusta' (the middle devil). Make 'Ramee' to him too as earlier then recite Duaa for the same time as you had done after stoning the first shaitan.

Then come to the 'Jamra-e-Aqabah' (the big devil) and act similarly. But after stoning him you have not to stay there nor to make Duaa but to go to your tent as the holy prophet ﷺ too had done so.

(Please note that if you did not do Qurbanni and Tawaaf-e-Ziyarat yesterday, that is, on 10th Zilhajj, then do it today).

On the 13th Zilhajj also you have to stone all the three shaitans like this and today too the time for doing so is after Zawaal and so also you have not to stay there after stoning the Jamara-e-Aqabah. (If you have not done Qurbaani and Tawaaf-e-Ziyaarat on 10th then do the same today).

you are at liberty to stay in Minaa for the Ramee of 13th because the Ramee of 13th is not Waajib, though Afzal and desirable. After the Ramee of 12th Zilhajj, if you want to go Makkah Mukarramah, you can, but of course, you must leave Minaa before Magrib. If you were in Minaa till sunset then it is Makrooh (disliked) to go out. So stay overnight in Minaa and proceed to Mecca on 13th after stoning all the three devils. If you get out after sunset, then though the Ramee of 13th does not become compulsory but it is Makrooh to leave without doing

Ramee of 13th. And if you remain in Minaa till the Subh-e-Sadiq of 13th then Ramee of that day will become a must (Waajib) and you will have to pay Dam if you do not do it and go away to Makkah Mukarramah. Ofcourse you can do it till before Zuhar.

Well, on 12th Zilhajj, between Zuhar and Asar, you will see that the huge caravan of human beings is once again moving in a wonderful way towards Makkah Mukarramah. Everyone is feeling proud for his luck and all are very happy over the fact that they spent these days of their lives obeying the orders of Allaah.

Now all the Arkans (pillar rituals) have been completed and you have achieved the great blessing of performing Hajj. What still remains now is only Tawaaf-e-Widaa.

MANAASIK-E-HAJJ AT A GLANCE

1st Day of Hajj 8 Zilhajj	Departure from Makkah Mukarramah for Mina. Fajar, Zuhar, Asar, Magrib and Isha Namaaz to be offered in Minaa. Overnight stay in Minaa.
2nd day of Hajj 9th Zilhajj	Fajar namaaz in Minaa. Departure for Arafaat. Joining namaaz of Zuhar and Asar if offered with Imam of Masjid-e-Namirah. Wuqoof (stay) in Arafaat. If the said two namaz are preyed individually then offer in their separate timings of Zuhar and Asar. AT the time of Maghrib depart towards Muzdalifah without offering Maghrib preyer. Maghrib and Isha namaaz are to be offered jointly (together) at the time of Isha in Muzdalifah. Overnight stay (Qiyam) in Muzdalifah.

<p>3rd Day of Hajj 10th Zilhajj</p>	<p>Stay in Muzdalifah from Subhe Sadiq till it is very bright, after sunrise, return from Muzdalifah to Minaa. First to stone the Big Shaitan, then to offer sacrifice (Qurbani) then shaving or clipping of head hair then going to Makkah for Tawaaf-e-Ziyarat. Overnight stay in Minaa.</p>
<p>4th Day of Hajj 11th Zilhajj</p>	<p>To make Ramee in Minaa from Zawaal untill sunset - first small shaitan, then middle shaitan and then big shaitan. Make the Tawaaf-e-Ziyarat today if it was not done yesterday. Night stay in Minaa.</p>
<p>5th Day of Hajj 12th Zilhajj</p>	<p>Ramee in Minaa- time : from Zawaal to sunset- first small, then middle and then big devil. Make Tawaaf-e-Ziyaarat if it was not made on 10th / 11th Zilhajj.</p>

Note :- If you intend to stay on 13th then stone all the three devils. If not, then it is essential to get out of Minaa before Maghrib.

It is Waajib (compulsory) to make the TAWAAF-E-VIDAA while returning from Makkah Mukarramah to your country. So long as you are in this holy city perform as many nafil tawaafs as you can. Visit Haram Shareef regularly for tawaaf, namaaz, tilawat etc. Look at the Baitullaah with love and respect and remain more and more busy in worship appreciating this chance which is very precious. Make as much sadaqah charity etc. as possible. Love the residents of Makkah Mukarramaah. Give respect to them. Maintain discipline and refrain from insulting them remembering that the holy messenger of Allaah ﷺ has ordered us to love every Meccan rather every Arab fellow. So, ignore even if you

are hurt by any of them taking into account the love for Allaah and HIS Prophet ﷺ . Hopefully our sins can be forgiven because of such behaviour.

Try your utmost to refrain from all sins, big or small because, just as the reward of good deeds is very much here so also is the punishment of sins. So try your best to save yourselves from frequenting bazaars (markets) and looking at ghairmahram ladies, useless gossip, backbiting etc.

All of your rituals end on 12th Zilhajj. If you want to return to your native place on this day you can do so. But it is not in your control. you will have to proceed as per the prearranged program. So do not make unnecessary haste. Be impatient. Stay there and stay happily considering every day valuable. Some persons regard these last days as calamity and pass their time in making complaints. This is a very bad habit.

TAWAAF-E-WIDAA

you have to perform the 'Tawaaf-e-Widaa' when it is your turn to return from Makkah Mukarramaah. This is the Tawaaf of departure. (This tawaaf is Wajib for those who live out of Meeqaat). It is compulsory for all the three kinds of Hajjis viz, Qaarin, Mutamatti and Mufrid. It is not a must for those who live within Meeqaat and for those who arrive here only for performing Umrah.

If a woman has her menses or is in the state of Nifaas and if she has not become clean before leaving Makkah Mukarramah then she is allowed to leave without making this Tawaaf - e - Widaa. She should make a Duaa standing out of the door of the Haram Sharif. She should not enter the Haram. If such a woman becomes clean before getting out of the habitation of Makkah

Mukarramah, then she should come back to Haram and perform Tawaaf - e - Widaa. But if she becomes clean after leaving the habitation area of Makkah Mukarramah then she need not return.

There is no 'Ramal' in 'Tawaaf - e - Widaa' and all the seven rounds are to be made at a usual walking pace. It is better if your face shows sorrow and your eyes are full of tears. Otherwise try to do so. After this Tawaaf you have to offer two Rakaat Namaaz of Tawaaf. Thereafter go to Zamzam and facing the Qiblah, drink the water of Zamzam fully and also apply it to your chest and body. If possible kiss the threshold of Kaabatullaah, put your mouth on Multazam, hold the curtain of Kaabaa, weep profusely and make Duaa earnestly with utmost humility and pray so that you can get more and more chances of visiting this Holy Place. It will be a great bliss if your eyes shed two tears.

The holy prophet ﷺ had said to Hazrat Umar رضى الله عنه :

“This is the place for shedding tears.”

Hazrat Abdullah Ibne Umar رضى الله عنه has said that Holy Prophet ﷺ came to Hajre Aswad and then put both of his lips on it and went on weeping for a long time. Then when he ﷺ saw that Hazrat Umar رضى الله عنه also was weeping , he said :

O Umar ! Tears should be shed here. (At Targheeb wat Tarheeb).

Express sorrow over departing from Khaana-E-Kaabaa. It is not proved that the holy prophet used to return back foot from a masjid, yet great ulema have considered it a good thing in view of the honour of Kaabaa.

Leave this great mosque, asking forgiveness for

mistake or disrespect committed concerning this House and, as per rules, take out the left foot first from Baabul Widaa or any other gate. Recite this supplication :

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“ O Allaah ! Forgive my sins and open up for me the gates of your Mercy.”

If you have performed any nafal tawaaf after ‘Tawaaf-e-Ziyarat’ then that will be considered as ‘Tawaaf-e-Ziyarat’. If anybody gets out of Meeqat without performing ‘Tawaaf-e-Widaa’ then he will have to pay Dam. To avoid this Dam one should again wear Ihraam for Umrah, perform Umrah first and then the Tawaaf-e-Wadaa. It is prohibited to come without Ihraam of Umrah only for Tawaaf-e-Widaa.

At the end I conclude the description of ‘Hajj-e-Tamattu’ with an enlightening spiritual dialogue between Hazrat Shibli رحمه الله عليه and one of his pupils (mureed) : This story has been written by Shaikhul Hadees Hazrat Moulana Zakeria رحمه الله عليه in FAZAAIL-E-HAJJ :

A FAITHBUILDING DIALOGUE

BETWEEN HAZRAT SHIBLI رحمه الله عليه
AND ONE OF HIS MUREEDS

	(1)
The shaikh	Had you made a firm intention to perform Hajj ?
The Mureed	Yes sir, the intention for Hajj was indeed a firm one.

Shaikh	Along with that intention to perform Hajj had you made a covenant to discard for ever all those intentions which you had entertained earlier and which were contrary to Hajj ?
Mureed	No sir, no such covenant was made.
Shaikh	Then it was not a covenant for Hajj.
	(2)
Shaikh	Did you take out all stitched clothes from your body ?
Mureed	Yes, of course, indeed.
Shaikh	Did you, at that time, discard everything from you except Allaah?
Mureed	That did not happen.
Shaikh	Then what did you discard by taking off clothes ?
	(3)
Shaikh	Did you obtain cleanliness by performing Wuzoo and Ghusl at the time of donning Ihraam ?
Mureed	Yes, sir, I had cleaned myself thoroughly.
Shaikh	Did you then attain purity from every sin and dirt ?
Mureed	It was, of course, Not so.
Shaikh	Then what kind of purity did you obtain ?
	(4)
Shaikh	Did you recite LABBAIK ?

Mureed	Yes sir,
Shaikh	Did you get answer to your LABBAIK from Allaah Almighty ?
Mureed	No such answer as such did I got .
Shaikh	Then of what use was your LABBAIK ?
(5)	
Shaikh	Did you ever enter the Holy Haram ?
Mureed	Surely sir
Shaikh	Did you make a firm decision to reject all haraam (prohibited) things for ever while entering the holy Haram ?
Mureed	I had not done so
Shaikh	Then you had not entered the Holy Haram at all !
(6)	
Shaikh	Did you visit (made a ziyaarat) of Makkah Mukarramah ?
Mureed	Yes sir, I did
Shaikh	Did you, at that time, also see the upper universe (Aalam-e-Baalaa) ?
Mureed	No sir, I could not observe anything from the other world
Shaikh	Then it was not a proper observation of Makkah Mukarramah
(7)	
Shaikh	Had you entered the Masjid-e-Haraam ?

Mureed	Yes sir, I had
Shaikh	Did you then feel nearness to Almighty Allaah ?
Mureed	No sir, I could not feel anything like that
Shaikh	Then you had not entered the masjid at all
(8)	
Shaikh	Could you look at the Kaabaa Shareef ?
Mureed	Oh yes, sir
Shaikh	Could you observe the thing for which you had undertaken this journey to Kaabaa ?
Mureed	I could not see such thing
Shaikh	Then it was not also a visit to Kaabaa
(9)	
Shaikh	Did you perform RAMAL during TAWAAF ?
Mureed	Yes, I had done so
Shaikh	Did you then, by so doing also run away from the material world as if you had totally rejected it ?
Mureed	I did not have such idea
Shaikh	Then you could do no RAMAL also
(10)	
Shaikh	Did you put your hand on and kiss the Hajr-e-Aswad ?

Mureed	Yes, I had done so
Shaikh	(Making a sorrowful sigh) Woe unto you. Do you at all realize that putting a hand on Hajr-e-Aswad is like shaking hands with Allaah whereby one gains total safety. Did you observe any such sign ?
Mureed	I could not feel any such sign
Shaikh	Then you did not put your hand on Hajr-e-Aswad !
(11)	
Shaikh	Did you perform two Rakaat namaaz standing at Muqaam-e-Ibrahim ?
Mureed	Yes, I had offered
Shaikh	By so doing you had attained a high status in the highest court of Allaah Almighty. Did you fulfil the aim for which you had stood there ?
Mureed	I had done no such thing
Shaikh	Then you did not perform any namaaz at Muqaam-e-Ibraheem !
(12)	
Shaikh	Did you climb Safa to make the SAAE between Safaa and Marvah ?
Mureed	Yes sir
Shaikh	What did you do there
Mureed	I had recited seven TAKBEERS and preyerd for the acceptance of my Hajj.
Shaikh	Did angels also recite with you; could you realise the truth behind your TAKBEER ?

Mureed	No
Shaikh	Then it was no real TAKBEER
	(13)
Shaikh	Did you get down from Safaa hillock ?
Mureed	Yes, I did
Shaikh	At that moment had you become clear of every spiritual ailment ?
Mureed	No sir
Shaikh	Then you had neither climbed nor get down
	(14)
Shaikh	Had you run between Safaa and Marvah ?
Mureed	Yes, I had made that run
Shaikh	Thereby had you run away from everything else and reached the nearness to Allaah ?
Mureed	No
Shaikh	Then you did not make that run as desired
	(15)
Shaikh	Had you climbed Marvah hillock ?
Mureed	Yes, I had climbed it
Shaikh	Did you obtain a major part of Sakeenah (security) which is available there ?
Mureed	No sir
Shaikh	In that case you also could not climb Marvah

	(16)
Shaikh	Had you been to Minaa ?
Mureed	Yes, I had gone there
Shaikh	Did you, there, entertain such hopes from Almighty Allaah which can be had only in a sinless state ?
Mureed	No sir
Shaikh	Then you did not attend Minaa
	(17)
Shaikh	Did you enter the Masjid-e-Khaif (situated in Minaa) ?
Mureed	Yes, I did
Shaikh	Did you then feel khauf (fear) of Allaah as you had never before felt ?
Mureed	No sir
Shaikh	Then you did not enter Masjid-e-Khaif at all
	(18)
Shaikh	Had you gone to the plain of Arafaat ?
Mureed	Of course, I was present there
Shaikh	Did you there realize as to why you had come to this world, what did you do here, now where have you to go ? Could you feel there things warning you about all this ?
Mureed	No sir
Shaikh	Then you did not go to Arafaat in fact

	(19)
Shaikh	Had you been to Muzdalifaah ?
Mureed	Yes, sir. I had
Shaikh	Did you there remember Allaah and forget everything except HIM ?
Mureed	No sir, It did not happen so.
Shaikh	Then it was not a real visit to Muzdalifaah
	(20)
Shaikh	Did you perform RAMEE in Minaa ?
Mureed	Yes, I did
Shaikh	At the throw of every pebble did you feel coming out of an ignorance and entering an enlightenment ?
Mureed	No sir, I could not feel so
Shaikh	Then you did not make the desired RAMEE
	(21)
Shaikh	Did you make a sacrifice in Minaa ?
Mureed	Yes, I had
Shaikh	Had you then cut off your desires (worldly passions) ?
Mureed	No sir
Shaikh	Then it was not a desired sacrifice
	(22)
Shikh	Did you then perform the Tawaaf-e-Ziyaarat ?
Mureed	Yes sir

Shaikh	Did you then get any enlightenment from your Lord ? Did HIS honour rain on you ? The holy prophet --- has said that one who perform a Hajj or Umrah is like the one who visits the Almighty Allaah and it is the duty of the ONE Who is visited to pour HIS Mercy and Honour on HIS visitor. Did you get any such experience ?
Mureed	No sir, I did not get any such enlightenment
Shaikh	Then you did not perform the Tawaaf-e-Ziyaarat !
	(23)
Shaikh	Had you become HALAAL ?
Mureed	Yes sir, (Halaal means taking off Ihraam).
Shaikh	Did you, at that time, make a covenant to earn throughout the life only Halaal (Lawful) earning ?
Mureed	No sir
Shaikh	Then you did not become Halaal also
	(24)
Shaikh	Did you perform Tawaaf-e-Widaa ?
Mureed	Yes sir
Shaikh	Did you , then bid a permanent farewell to your body and heart (worldly attachments) ?
Mureed	No
Shaikh	In that case you did not perform the Tawaaf-e-Widaa too. Now go for Hajj once again and perform as I have directed to perform.

After describing the above story the Shaikhul Hadees رحمه الله عليه writes that the aim is to show how is the Hajj of a true lover of Allaah and then adds that such people are to be found in every age. Such sincere slaves of Allaah are not totally unavailable but they have to be searched.

HAJJ-E-QIRAAN AND HAJJ-E-IFRAD

In this book we have written about HAJJ-E-TAMATTU in detail because it is convenient, people are usually advised to undertake it. Yet two more kind of Hajj still remain which are called HAJJ-E-QIRAAN and HAJJ-E-IFRAAD. You will remember that I had promised earlier in this book at page No. 37 to give information of these two kinds of Hajj and accordingly they are being explained below.

There is little difference between HAJJ-E-TAMATTU AND HAJJ-E-QIRAAN. In the HAJJ-E-TAMATTU the Ihraam is being donned at Meeqaat and after reaching Makkah Mukarramah and after performing Umrah, that Ihraam is being discarded and at the advent of the days of Hajj, another Ihraam is being worn from Makkah Mukarramah, as you have learned above.

Whereas in QIRAN, a combined Ihraam for Umrah and Hajj is being donned from Meeqaat, thus both are being performed with one and the same Ihraam A combined Niyyat is also made like this :

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

(O Allaah ! I am making a combined intention to perform both Hajj and Umrah Ihraam. So make both easy for me and accept both from me).

This is why the Qaarin performs Umrah after reaching Makkah Mukarramah, but after doing the Tawaaf and Sae of Umrah, he will not shave head, he will remain in the same state of Ihraam. He goes from Makkah Mukarramah to Mina on 8th Zilhajj and thereafter he has to do the same things which a 'Mutamatti' has to do.

Of the three kinds of Hajj, this one is Afzal meaning the best. The holy prophet ﷺ had, on the occasion of Hajjatul Wadaa worn the Ihraam of 'Hajj-e-Qiraan' from Zulhulaifah.

And regarding Hajj-e-Ifraad, which means to perform only Hajj, the Ihraam is being worn from Meeqaat only for Hajj and this Niyyat is being made :

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

(O Allah, I make an intention of Ihraam of Hajj. Make it easy for me and accept it from me).

With this Ihraam, only Hajj is being performed and no Umraah before Hajj. In Hajj-e-Ifraad also Ihraam cannot be opened (discarded) before Hajj. All other rituals (aamaal) are to be done as in Hajj-e-Tamattu'. Of course Qurbaani is not Waajib in Hajj-e-Ifraad. And, in Hajj-e-Ifraad and Hajj-e-Qiraan, 'Tawaaf-e-Qudoom' is sunnah while there is no 'Tawaaf-e-Qudoom' in Hajj-e-Tamattu.

After 'Tawaaf-e-Qudoom' it is better for the Qaarin to perform the Sae of Hajj first wherein he will have to observe both 'Ramal' and 'Ijtibaa'. If he intends to perform Sae after Tawaaf-e-Ziyaarat then Ramal should not be done.

ALHAMDU LILLAAH all three kinds of Hajj have

been dealt with . Now let us have a look at the rituals of all the three at a glance.

RITUALS OF 'HAJJ-E-TAMATTU' AT A GLANCE

1	Ihraam of Umrah	Shart (condition)
2	Tawaaf of Umrah with Ramal (sunnah)	Rukn
3	Sae'e of Umrah	Waajib
4	Shaving or clipping of head hair after Sae'e	Waajib
5	Donning Ihraam of the Hajj on 8th zilhajj	Shart
6	Wuqoof-e-Arafaat	Rukn
7	Wuqoof-e-Muzdalifah after Wuqoof-e- Arafaat	Waajib
8	Rami of jamara-e-Aqabah on 10th Zilhajj	Waajib
9	Qurbaani	Waajib
10	Halaq or Qasr	Waajib
11	Tawaaf-e-Ziyarat	Rukn
12	Sae'e of Safaa - Marvaah	Waajib
13	Rami of all three jamaraat on 11, 12 Zilhajj	Waajib
14	Tawaaf-e-Widaa	Waajib

AAMAAL OF 'HAJJ-E-IFRAAD' AT A GLANCE

1	Ihraam of Hajj	Shart
---	----------------	-------

2	Tawaaf-e-Qudoom	Sunnat
3	Wuqoof-e-Arafaat	Rukn
4	Wuqoof-e-Muzdalifah after Wuqoof-e-Arafaat	Waajib
5	Rami of Jamara-e-Aqabaah on 10th Zilhajj	Waajib
6	Halaq or Kasr	Waajib
7	Tawaaf-e-Ziyaarat	Rukn
8	Sae of Safaa - Marvah	Waajib
9	Rami of all the three Jamaraat on 11, 12 Zilhajj	Waajib
10	Tawaaf-e-Widaa	Waajib

**RITUALS OR AAMAAL OF
'HAJJ-E-QIRAAN' AT A GLANCE**

1	Ihraam of Umrah and Hajj	Shart
2	Tawaaf of Umrah with Ramal (Ramal is sunnah)	Rukn
3	Sae of Umrah	Waajib
4	Tawaaf-e-Qudoom	Sunnah
5	Sae of Safaa - Marvah before Hajj	Waajib
6	Wuqoof-e-Arafaat	Rukn
7	Wuqoof-e-Muzdalifah after Wuqoof-e-Arafaat	Waajib
8	Rami of Jamar-e-Aqabah on 10th Zilhajj	Waajib
9	Qurbaani	Waajib
10	Shaving or clipping of the hair of entire head after Hajj	Waajib

11	Tawaaf-e-Ziyaraat	Rukn
12	Rami of all the three Jamarats on 11, 12 Zilhajj	Waajib
13	Tawaaf-e-Widaa	Waajib

Not : If any Rukn of the abovementioned Arakaan is left out the Hajj will not be valid. If any Wajib is left out by mistake or intentionally then a penalty will have to be given, be it as a Qurbaani or as a Sadaqah.

By the command of Allaah Almighty, angel Jibreel عليه السلام had made Ibrahim عليه السلام perform Hajj in Arafaat. Thereafter he taught him (to prophet Ibrahim عليه السلام the procedure of Tawaaf-e-Ziyaarat (Tawaaf of Khaana-E-Kaabaa). Thereafter both have been declared as Rukns of Hajj (Rukn means pillar). Hazrat Adam عليه السلام and Bibi Hawaa عليها السلام had passed night after sunset in Muzdalifah, hence the qiyaam in Muzdalifah has been declared as Waajib (compulsory). In the beginning, only these three things were necessary for concluding a Hajj! Two Farz and one Waajib. Some other things were added in the time of prophet Ibrahim عليه السلام like Sae (making seven runs between Safaa and Marvah), Rami-e-Jimaar in Minaa, Qurbaani and Tawaaf-e-Widaa. (TAAREEKHE KHAANA-E-KAABAA).

ALHAMDULILLAHAH, we have dealt with all the three kinds of Hajj. Now in the following pages let us look at 'Hajj of minor children', 'Hajj-e-Badal' and 'Hajj of women' so that it can be performed when needed.

PROCEDURE OF HAJJ OF MINOR CHILDREN

Minor boys and girls are of two categories. Wise boys and girls who can make an intention (niyyat) of Hajj,

can recite talabiyah and can perform other rituals of Hajj with understanding. Others are those smaller children, boys and girls, who cannot understand what is niyyat and what are the rituals of Hajj. Procedure for both the categories are different.

The procedure for the children having understanding is this : like major persons they also should make niyyat themselves, recite talabiyah and wear Ihraam and perform all rituals of Hajj which they can perform themselves. Their fathers or guardians cannot make niyyat. So such boys and girls must perform all Rukns and Waajibaat themselves.

Other category of children are those who do not have wisdom or intelligence. In their case, if their fathers or in their absence, their near relatives, should give bath to such children, cover them in two chadors of Ihraam, recite Niyyat and Talbiyyah on their behalf. That child will thus become Muhrim. Now the guardian will have to protect that child from the prohibited things due to donning of Ihraam. They should also help them do the rituals of Hajj with them and whenever the Niyyat is needed they should make Niyyat on behalf of those small children. They may even lift them up in rams for Tawaaf and Sae'e or after doing their own rituals they may do these rituals on behalf of those children or help them do so.

The two Rakaat of Tawaaf is let off (pardoned) for children. Therefore the guardians may not perform that ritual.

As regards Ramee, they should not take children but they should first do their own Ramee and thereafter they may do it on behalf of the children. Or, if they so desire, they may take children with them, give pebbles one

by one in their hand and make them throw them at the Jamarat.

IT SHOULD BE KEPT IN MIND THAT BOTH THE ABOVEMENTIONED KINDS OF HAJJ FOR CHILDREN DO NOT ABSOLVE THOSE CHILDREN (WHEN THEY GROW UP) OF THEIR OWN HAJJ IF APPLICABLE. IT WILL BE REGARDED AS NAFAL HAJJ AND THE GUARDIANS WILL GET ITS THAWAAB (REWARD).

If unwise minor children, imitating others or obeying others wear Ihraam themselves and perform Hajj then it will not be recognized at all, neither as a Farj nor as nafl.

Ihraam is not compulsory (Iaazim) for both the categories of children. So if any child, after donning Ihraam, opens it up or gives up all or some of the Hajj rituals, he or she will not attract any fine (Jazaa) nor will they have to make its Qazaa. In that case their Hajj will not be considered a Nafl one.

HAJJ-E-BADAL

'Hajj-e-Badal' means to perform a Hajj on behalf of another fellow. There is no shart (condition) for performing a Nafil Hajj or Nafil Umrah on behalf of others. Of course, it is necessary that such a person who performs such Hajj -E-Badal should be qualified, that is, he must be a Muslim and Aaqil (wise) and Baaligh (major).

There are 20 conditions (sharaait) for performance of a Hajj on behalf of others. Let it be known first of all that the one who makes others perform Hajj is called 'Aamir' (one who orders) and one who performs it is called a 'Maamoor' (the commanded).

The conditions are :

1	The Hajj must have become compulsory on the one who makes another fellow perform it on his behalf.
2	He is unable or helpless for performing Hajj which is compulsory for him.
3	He may remain so helpless or handicapped till death.
4	Both the 'Aamir' and 'Mamoor' should be Muslims.
5	Both of them should be major and wise (Aaqil).
6	The 'Mamoor' should have enough intelligence to understand the rituals of Hajj. If a woman performs Hajj on behalf of a man, it is permissible but it is better to get it done by a male and still better if it is done by a man who is a practising Aalim (scholar or knowledgeable), who knows problems of Hajj and has performed Hajj earlier.
7	If one is making another fellow perform Hajj on his behalf then it is necessary to give such order when alive. If such a fellow on whose behalf a Hajj is to be performed has died then it is necessary for his heir to give such Amr (order). In case the dead fellow did not make any such wasiyyat (will) and yet if any of his heirs or any other fellow is performing Hajj on his or her behalf himself or through other, then also, Inshaa Allaah (God willing) the obligation will be lifted from the deceased fellow and in that case the conditions enumerated hereafter will not be binding.

8	If the money spent during the Hajj journey, either entire or most of it, has been spent from the money of the one who makes other perform Hajj-e-Badal then if the 'Mamoor' performed first at his cost and then recovered the amount from the 'Aamir' then the Hajj is okay otherwise not.
9	While donning Ihraam, or at the time of performing (beginning) Hajj rituals the Niyat should be made on behalf of the 'Aamir'.
10	Ihraam should be worn on behalf of only one person.
11	The Ihraam should also for only one Hajj.
12	If the Aamir had given the name of a person who should perform Hajj on his or her behalf then that fellow would perform the Hajj-e-Badal on his or her behalf. If he or she had given an Ikhtiyaar (authority) to the effect that the Hajj may be performed through anyone, then anyone can perform the same. It is better for the Aamir (to give such authority).
13	If the Aamir had specifically said that such and such person should perform the Hajj then that very fellow should do it, none else can do it. But if that (desired) fellow refuses to perform then the Waaris (heir) can get it performed by anyone else.
14	If one - third (1/3) of the property of the deceased fellow is sufficient for Hajj expenses then the Hajj should be got done from the native place of the 'Aamir'. Otherwise from any point before Meeqat, from where it is easy.

15	The journey should be as ordered by the Aamir. If the 'Mamoor' preforms Umrah first (contrary to the order of Aamir for Hajj) and then goes to Meeqaat and comes back and then in that year or in the following year, dons Hajj Ihraam, then the Hajj of the Aalmir will not be regarded as duly performed.
16	If it is feasible to perform Hajj in or on vehicle within 1/3rd of Aamir's property then only Hajj journey should be undertaken on a vehicle.
17	The Ihraam should be donned from the Meeqaat of the Aamir. If it is worn by Maamoor from Meeqaat (the Ihraam for Umrah) and wears the Hajj Ihraam after reaching Makkah Mukarramah and performs Hajj the Hajj of the Aamir will not be valid. This shows that it is not proper to get the Hajj performed by a resident of Makka Mukarramah or Madina Munawwarah. In that case the Hajj of the one who performs it will be valid but it will not be considered as valid on behalf of the Aamir. Of course a Nafil Hajj can be got performed through anyone.
18	The Hajj should not become Faasid (Broken).
19	The Hajj must not become Faulty (invalid)
20	Aamir should not be disobeyed. If he has ordered only for Ifraad Hajj, that is, if he has ordered for the performance of only Hajj and the Maamoor performs either Hajj-e-Tamatuu or Hajj-e-Qiraan then it will be disobedience of the order of the Aamir. In that case the money so spent will have to be returned (paid back) to the Aamir and that Hajj will considered that of the Mamoor only.

Note :-(1) According to Imam Aboo Haneefah رحمه الله

عليه it is permissible if one who has not performed Hajj before and for whom Hajj is not Waajib, to perform a Hajj-e-Badal. But is better to send, for Hajj-e-Badal, one who has performed a Hajj earlier.

(2) One who has not performed Hajj before and for whom Hajj has become Wajib cannot perform a Hajj-e-Badal (on behalf of others).

(3) If someone's father or mother dies and if Hajj had become Waajib for the deceased fellow, and if he or she had not made any Wasiyyat (will) for the performance of such Hajj which was due then his or her son should , as a gesture of good behaviour, arrange for such due Hajj. Better if he himself performs Hajj on behalf of his father or mother who had died. In that case the conditions from No. 7 onwards will not apply. Even if he performs such Hajj himself or through someone else from Makkah Mukarramah then also, Inshaa Allaah, it will be accepted, and the expired fellow will be absolved of his or her duty.

(4) If either father or mother dies and if Hajj was not waajib for him or her and yet if their well-to-do children so desire, though they cannot arrange for Hajj-e-Farj (Wajib) yet it will only be a good gesture if they arrange Hajj for Eesaale thawaab to their parents or perform it themselves. In that case also the condition from 7 onwards will not apply. Such Hajj can also be undertaken from Makkah Mukarramah either by oneself or through others.

It should be remembered in this connection that the holy prophet ﷺ has said : Make supplications (Duaas) for the benefit of your dead parents and ask for their pardon from Allaah. So to perform a Hajj or get it performed for their benefit is like seeking forgiveness for them and hence

a desirable thing.

(5) If one has performed his due Hajj (which was Waajib for him) then it is better for him to perform Hajj-e-Badal on behalf of someone else instead of performing a Nafil Hajj for himself.

(6) Arranging for Hajj by paying remuneration is in no circumstance allowed, so do not arrange for a Hajj -E-Badal through a contract.

Note :- The Niyyat of Hajj-E- Badal is like this :

O Allaah ! I make a niyyat to perform Hajj on behalf my father (or so and so).

If you are making a Tawaaf or Umrah for a living or dead person then also the Niyyat should be same (as above).

ISSUES OR PROBLEMS REGARDING EXPENSES OF THE JOURNEY FOR HAJJ-E-BADAL

(1) The one who undertakes Hajj-E-Badal should get moderate expense amount which must suffice for the return journey from and to the native place of the Aamir and Makkah Mukarramah and he may not experience any difficulty. There should also not be extravagance of course.

(2) Hajj-E-Badal expenses include transport and conveyance, eating - drinking, Ihraam cloth, washing charge of usual clothes, bathing soap, labor or coolie charge, house rent, charges for watching of goods and all necessities according to the state of the Maamoor. It is permissible to spend from the wealth of Aamir for above things without resorting either to stinginess or extravagance.

(3) It is not permissible to give feast to any one or to include some one in his eating or to give charity from the money of the Aamir or to give loan to anybody from the money of the Aamir. If the Aamir had permitted these things then it will be okay.

(4) Faqeeh Abul Lais رحمه الله عليه says that the wealth of Aamir can be spend for all those things which are normally being done by Hajjis and in the book named 'Zakheerah' this statement has been mentioned as Mukhtaar (chosen).

Yet, as a measure of precaution, a general permission for making necessary expenses should be obtained from the Aamir so that there may not be any difficulty nor and disobedience of Allaah's commands. Rather, the Aamir should give something more than the expected expenses for the performance of Hajj-E-Badal and the saving may be gifted away to the Maamoor in advance so that there may be an ease in every way and there may not be any trouble in maintaining accounts.

But one thing must be remembered that the entire amount of Hajj-E-Badal expenses should not be gifted away to the Maamoor because in that case the Maamoor will become the owner of that amount and hence the Hajj of the Aamir will not be regarded as performed.

(5) The Dam of Jinaayat should be paid by the Maamoor from his money, Of course if the Aamir had permitted him to pay it from his amount then it can be paid from his wealth.

(6) Whatever cash, clothes and goods etc. is saved from the property of the Aamir must be returned to him (to Aamir) or to his heirs. If the Aamir gifts it away to the Maamoor then he can take it.

WOMEN'S HAJJ PROCEDURE

In earlier pages of this book we have mentioned, wherever necessary matters pertaining to women Hajjis (pilgrims). Yet, in order to facilitate study we are giving here the procedure for women's Hajj separately so that all can follow it easily.

Women have to perform all Hajj rituals like men. There is a little difference in some matters and some matters are entirely related to women.

(1) Many women proceed for Hajj without the company of their husbands or Mahrams. It is not allowed to perform Hajj or Umrah without the company of husbands or Mahram males. It is a sin to do so.

(2) Some women accompany their 'make-believe' Mahrams (like said father or said brother or said son) for Hajj and /or Umrah. There is no provision for such things in Shariat. It is a sin and something like a joke of Shariat laws. In such cases though the Hajj and Umrah will be accepted but together with it, a sin of journeying with a Naamahram will also be recorded in her sheet of deeds (Naama-E-aamaal). Moreover that so-called Mahram will also be considered as a sinner unnecessarily.

(3) Some women think that they can proceed for Hajj or Umrah in a group. This is also a wrong assumption. Also remember that the rule regarding having a Mahram with them is applicable to all women including young or old females. Momin or faithful people should obey Shariat and must not follow their whims and wishes.

(4) If Hajj becomes Waajib for a woman but she has no Mahram to accompany her then she should wait till she gets such a fellow. Such delay will not be a sin. If such

a woman does not get a Mahram till last she should make a vasiyat (will) for a Hajj-E-Badal. It is waajib for her to make such a will.

(5) A woman in Iddah must never proceed for Hajj during that period of Iddah as it is Haraam to make such journey. Not only that, she cannot undertake even a journey shorter than that of Hajj. In case of absolutely unavoidable circumstances a woman can go out of her house only during day time. In any case she must return to her Iddah house at night and should pass night only in her house. Obviously this is not possible during Hajj. So she must not go out for Hajj during the Iddah of either Talaaq or Death (of husband). Yet if she goes, the Hajj will be regarded as performed but she will attract punishment for sinning.

(6) Women cannot imitate men by covering themselves in two chadors for Ihraam. They should wear their clothes even if they are stitched or coloured. They may also wear socks or gloves. But it is better not to wear socks. She can also wear shoes which cover the middle foot bone.

(7) Women must not keep head uncovered like men. It is Waajib for them to cover their heads. In the state of Ihraam a woman should tie a little handkerchief on head so that her head may not get opened. But that kerchief should not come down on her forehead. If it so happens then it will attract Jazaa because during Hajj Ihraam it is not permissible for a woman to cover her forehead. The tying of kerchief does not come under Ihraam because a woman's head does not come in the limitations of Ihraam.

(8) Women should not recite Talabiyah in loud voice.

(9) Women should not practise Ramal during Tawaaf.

(10) If is great rush women should perform Tawaaf

away from men. It is a sin to mix up with men for performing Tawaaf as the touching of a female body with a male is Haraam.

(11) It should be remembered that with the nearing of 8th Zilhajj the rush becomes so great that even men cannot get room to stand in namaaz - baa - jamat if they go to join it after tawaf instantly. So what to talk about women. They should try their best to perform Tawaaf well before the time of Namaaz. They should choose such a time for Tawaaf , whereby they get ample time to join Namaaz.

(12) Women should not run during Sae between green pillars. They must walk at their usual or normal pace.

(13) To become Halaal from Ihraam women should not shave their heads. They must clip their head hair of the entire head of or upto 1/4 head by the length of about 1/4th of a finger.

(14) If she is menstruating at the time of leaving home for Hajj journey, she can wear Ihraam in that state. She may take bath with the Niyyat of donning the Ihraam. If it is not possible to perform Gusl (bath) then an ablution (Wuzoo). She may sit facing Qiblah, make Niyyat and recite Talabiyah. In this condition she does not have to offer two Rakaat namaaz of Ihraam.

(15) If she begins to menstruate after donning Ihraam then in that case, the Ihraam will not end but it will open only when she will clip her hair after completing all Hajj rituals.

(16) If she is in MC, she should, after reaching Makkah Mukarramah, remain in her room. She should not go to Masjid-E-Haraam as it is notpermissible for women to enter any mosque during menses and nifaas. She must

continue to recite Talabiyah, Takbeer, Laa Ilaah and Tasbeeh. When she becomes clean after the menses ends.

Keeping in mind the limitations of Ihraam, she may perform the Gusl (bath) of cleanliness, make wuzoo, go to Haram shareef and perform the rituals of Umrah, that is, she may do the Tawaaf, offer two Rakaat namaaz of Tawaaf, make Sae, clip hair as mentioned above, then offer two Rakaat Namaaz and free herself of Ihraam.

(17) Similarly, if the menses begins even before 8th Zilhajj, she may don the Ihraam in that state, make Niyyat of Hajj and recite Talabiyah. She should not perform namaaz in Minaa, Arafaat and Muzdalifah. Instead she should recite Talabiyah, Takbeer, Laa Ilaah Illallaah and Tasbeeh. Even then if she remains in the state of MC then she may not do the Tawaaf of Ziyaarat. She may perform this Tawaaf-E- Ziyaarat immediately after becoming paak (clean of MC impurity).

(18) If the Tawaaf of Ziyaarat is delayed due to MC, there will be no Dam (fine). But it should be remembered that the Tawaaf-E-Ziyaarat is a Rukn of Hajj which has no Badal (alternative) or Qaza (re-offering). It is also never pardonable. Therefore Hajj will not be complete without this Tawaaf-E- Ziyaarat.

(19) If the menses arrives while performing Tawaaf, then she should give up the Tawaaf instantly, come out of masjid and as Sae is under (Taabi) Tawaaf, she should not perform Sae also. Rather she may perform both Tawaaf and Sae only after coming out of the state of MC.

(20) If the menses starts immediately on conclusion of Tawaaf, the Tawaaf will be regarded as complete and therefore, she may perform the Sae even during the state of MC but purity from MC is not a condition for the

performance of saee. Of course it is sunnah to do it while pure or clean.

(21) Women in M. C. can recite other Duaas and Wazaaf (but not recitation of Quran and Namaaz). For such ladies it is better to , as soon as the time of a namaaz begins, sit on the namaaz carpet (musalla) and go on reciting SUBHAANALLAAH, LA ILAAH ILLALLAAH, and ASTAGFIRULLAAH ALLAZEE LAA ILAAAH ILALLAAH HUWAL HAIUL QAIYOOM so that her practice of worship may not break.

(22) If the companions of woman in menses are leaving for their native places and she has not yet become clean, then she can give up the Tawaaf of Widaa. In that case she will not attract Dam penalty. At the time for leaving for home, though such a woman may not enter the Masjid-E-Haraam, yet she may stand at the Gate of BAABUL WIDAA or out of any other gate, make supplications, look at the holy Kaabaa from a distance and proceed to her home country.

(23) The common talk meaning to say that there is no Pardah (Hijaab) during Hajj and Umrah journey, is an irresponsible talk of ignorance. Such women , by becoming veil-less (Behijaab) commit a sin themselves and also make those males offenders who look at them.

AN ESSENTIAL PROBLEM OF WOMEN

Suppose a woman wore the Ihraam with the intention (Niyyat) of Hajj-E-Tamattu and on reaching there (Makkah Mukarramah) or before reaching there she begins to menstruate and due to this she could not perform Umrah and the 8th of Zilhajj, the Day of

proceeding to Minaa arrived , then such a woman should uncover her head with the Niyyat of getting out of Ihraam. She may apply oil to her head and take out the Ihraam of Umrah, recite Talabiyah with the Niyyat of Hajj, don the Ihraam of Hajj and proceed to Minaa and perform all the rituals of Hajj. The Hajj of such woman will be regarded as Hajj-E-Ifraad.

After concluding Hajj, such a woman may perform one Umrah with the Niyyat of making up the left out Umrah (Qazaa) and also make a sacrifice (Qurabaani). This has become Waajib (compulsorily payable) due to the giving up of the earlier first Umrah.

The Dam of the thanksgiving (Shukriyah) of Hajj-E-Tamattu is not waajib on such a woman because her Hajj has become Hajj-E-Ifraad and no Qurabani is waajib for one who performs Hajj-E-Ifraad. (Khairul Fataavaa 4/233, 'Ayni Sharhe Bukhari 10/123, Mishkaat 5/306/307).

If a woman does not hope, as per her usual condition, that she will be able to perform Umrah after becoming clean from mensus impurity before the Days of Hajj then it is better that she may wear the Ihraam of Hajj-E-Ifraad so that she may not attract the fine (Dam) which is payable for one who takes out the Ihraam of Umrah.

AN EXCLUSIVE PROBLEM FOR WOMEN

AN ALL INDIA FIQAHI SEMINAAR was held in Bomaby from 24th to 27th October (1997) and some resolutions were passed therein. The Resolution No. 10 was as under :

“If a woman has the mensus blood or delivery blood before Tawaaf-E-Ziyaarat and if it is not possible

for her to perform Tawaaf-E- Ziyarat as per her programme after becoming clean then it is necessary for her to try her best to defer the date of her journey so that she may be able to return to her home after becoming clean and after performing the Tawaaf-E- Ziyaraat, but if despite her utmost efforts, she does not succeed in doing so and she is compelled to begin her return journey before becoming clean then she can perform the Tawaaf-E-Ziyarat in that conditione. Such Tawaaf-E-Ziyarat will be regarded as acceptable (valid) and that woman will become fully Halaal. But it will be compulsory for her to give the sacrifice of a large animal (Dam-E-Jinaayat) in the limits of Haram Shareef.”

WORDS USED IN HAJJ PROBLEMS

AT A GLANCE

you have seen in this book that many Arabic names have been used in Arabic and that they have been used in specific circumstances of Hajj problems. It is essential to understand their meaning to follow Hajj and Umrah problems. Thorough explanations have been given at proper places such words are again listed below for more facility :

Ihraam:

After making a firm decision to perform Hajj and Umrah when a Haji recites Talabiyah, it is called Ihraam wheareby some Halaal (permissible) things also become Haraam (forbidden) for him or her. That is why it is called Ihraam.

Kabaa (Baytullaah):

The House of Almighty Allaah, The place for Hajj and Umrah. There are different corners of Baytullaah :

RUKN-E-YAMANI:

The south - west corner in the direction of Yemen.

RUKN-E-IRAAQI:

The part towards Iraaq.

RUKN-E-SHAAMI:

The portion facing Syria (Shaam).

MEEZAAB-E- RAHMAT:

The place where rain water falls from the roof of Kaabaa inside Hateem. Here supplications are accepted and it is auspicious to offer Namaaz here.

HAJR-E-ASWAD: in (south east corner)

The stone fixed in the wall of Kaabaa shareef. Every round of Tawaaf begins after this stone is kissed. During rush, Istislaam, from a far off point, can also be done.

MASJID-E-HARAAM :

The mosque in which the Baitullaah is situated.

ZAMZAM:

The well the water whereof should be drunk to get a lot of Thawaab. If also cures many illnesses.

BABUS SALAAM :

The gate of Masjid-E-Haraam wherefrom it is better (Afzal) to enter for the first time. Now it has been named Baabul-Fath.

HAJJ:

To visit the house of God Almighty in certain fixed days with special preyers.

IFRAAD:

Performance of Hajj rituals after donning only the Hajj Ihraam.

MUFRID:

The one who dons only Hajj Ihraam.

TAMATTU :

During the Hajj months, first to perform Umrah and also Hajj in the same year wearing Hajj Ihraam

MUTAMATTI:

The one who wears the Ihraam of Tamattu

QIRAAN:

To wear the Ihraam of Hajj and Umrah together, then perform Umrah and thereafter Hajj in the same Ihraam.

QAARIN:

The one who performs Hajj-E-Qiran.

UMRAH:

To visit Baitullaah, in days other than the days of Hajj and to make specific prayer therein.

ASHHUR-E-HAJJ:

The months of Hajj, that is, the whole months of Shawaal and Zilqaadah and the first ten days of Zilhajj.

TALABIYAH:

The recitation which is recited wearing Ihraam during Hajj and Umrah, i.e. LABBAIK.....LAK.

MEEQAAT :

The points all around Makkah Mukarramah from where those going to Makkah Mukarramah have to wear Hajj or Umrah Ihraam. Those who live within these limits are called Meeqati. Those who live out of are called Aafaaqi.

HARAM:

The area all around Makkah Mukarramah upto certain limits. It, because of its holiness, is called Haram. Signs have been marked at these points. It is Haraam (prohibited) to prey, to cut trees and grass within these

limits. Those living within this area are called 'Harami' (Makki) or 'Ahl-E-Haram'.

HILL:

The land, out of Haram, upto Meeqat is called HILL. In this area all those things which are Haraam (prohibited) within Haram are Halaal (allowed). Those residing within this Hill area are called 'hilli'.

IJTIBAA:

To draw the chador (cloth sheet) of Ihraam from beneath the right armpit and to drop it on the left shoulder.

MATAAF:

The place where Tawaaf is performed.

TAWAAF:

To perform seven rounds around KAABAA.

TAWAAF-E-QUDOOM:

The very first Tawaaf which is performed immediately after entering Makkah Mukarramah. It is Masnoon for those who undertake Hajj with the intention (niyyat) of Ifraad or Qiraan.

TAWAAF-E-WIDAA:

The Tawaaf which is performed while leaving Makka Mukarramah. It is compulsory for every Aafaaquee.

TAWAAF-E-UMRAH:

The Tawaaf which is compulsory for one who performs Umrah.

RAMAL:

In a Tawaaf following which Sae'e is to be performed, during the first three Tawaaf rounds, one has to walk speedily but shorter steps, moving shoulders. This is called Ramal.

ISTILAAM:

To kiss Hajre Aswad, or to kiss the hands after pointing to Hajre Aswad from a distance.

MULTAZAM:

The place between Hajre Aswad and the door of Baitullaah.

HATEEM:

The northern part of land adjoining Baitullaah which was, formerly included in Baitullaah.

MAQAAM-E-IBRAAHEEM:

The stone on which Prophet Ibraaheem عليه السلام had stood for constructing Kaabatullaah.

SAFFA:

A hillock situated in the near - south - east of Kaabaa. Sae begins from here.

MARWAH:

A hillock in near - north - east where Sae ends.

SAEE To make seven runs between Safa and Marwah. :(From Safaa to Marwah makes first round and from Marwah to Safaa second. Thus the seventh round ends at Marwah.)

MASAA:

The place between Safaa and Marwah where Sae is performed.

MEELAIN AKHDARAIN:

Two green pillars (sign posts) situated in the middle of Safaa and Marwah. One has to walk fast between these two pillars while performing Sae.

YAWMUT TARVIYAH:

The day from which Hajj worship begins, that is, the 8th of Zilhajj.

MINAA:

It is a valley at distance of about 5 km from Makkah Mukarramah where Hajis have to stay.

JABAL-E-SABEER:

A mountain in Minaa.

ARAFAT:

A plain about 11 kms from Minaa where the sermon of Hajj is being given and where Hajis have to make wuqoof on 9th Zilhajj which is the greatest Rukn of Hajj.

BATAN-E-URNAH:

A forest near Arafat. It is not good to stay here. (Now it has turned into a plain).

JABAL-E-RAHMAT:

A mountain in the plain of Arafat. It was from its valley that the holy prophet ﷺ had given the Khutbah (sermon) of Hajjatul Widaa.

YAWMU ARAFAH:

The day on which Hajj is held, i.e., 9th Zilhajj.

MUZDALIFAH:

A plain about 5 Kms from Minaa in the direction of Arafat. Here the Hajis have to pass night while returning from Arafat.

JABAL-E-KOOZAH:

A mountain in Muzdalifah.

WAD-E-MUHASSAR:

A plain adjoining Muzdalifah which should be passed by running.

JAMARAAT:

The three places where pebbles are to be shot in Minaa. The first is called 'Jamra-E-Oolaa', second 'Jamra-E-Wustaa, and third 'Jamra-E-aqabah'.

RAMEE:

To throw pebbles at Jamaraat (devils - shaitans).

YAWMUN NAHAR:

The day on which sacrifice is offered, 10th Zilhajj.

HALAQ:

Shaving of the head.

DAM:

If a prohibited act is done during the state of Ihraam, it becomes necessary to sacrifice a goat etc. It is called DAM.

TANEEM:

The place from where, during stay in Makkah Mukarramah, Ihraam is worn for Umrah. It is also called 'Masjid-E-Aaishah'.

TASBEEH:

To say 'Subhaanallaah'.

TAKBEER:

To say ALLAAHU AKBAR.

TAHLEEL:

To say 'LAA ILAAH ILLALLAAH'.

JANNATUL MUALLA:

The famous graveyard of Makkah Mukarramah.

JANNATUL BAQEE:

The famous burial ground in Madina Munawwarah.

ZUL HULAYFAH:

This place is at a distance of 6 miles from Madina Munawwarah. It is the Meeqaat for those who go from Madina Munawwarah to Makkah Mukarramah. (Ihraam is being worn from here). It is also called 'Beer-E-Ali'.

WORTH VISITING BLESSED PLACES

IN MAKKAH MUKARRAMAH

(1) MAWLADUN NABI :

The place of birth of the holy prophet ﷺ . This house is situated in a lane named 'Sooqul layl' in an area called 'Kashasha' near the Makka mountain 'Aboo Kubais'. In this house was born the greatest member of the entire mankind and who proved to be 'Rahmatul Lil Aalamin' (Mercy for the worlds). Though this building is not in its original condition as it was 1400 years ago, but the present mansion is standing exactly where once there was the house of the Holy Prophet ﷺ 's father Janaab Abdullaah and in which the holy prophet ﷺ was born. He had arrived in this world as 'Rahmatul Lil Aalamin' On 12th Rabiul Awwal, corresponding with 23rd April 570.

Today the Saudi government has housed a library in this building. This auspicious building is situated near the taxi stand. There is a police post nearby and the easiest way to reach it is to get out of any gate of the Haram Sharif facing (near) the Safaa hillock. Keep walking on your right towards the line of houses below the hill. After a walk of about two furlongs you will see this blessed house on your right.

(2) JANNATUL MUALLAH :

(The famous historical graveyard of Makkah Mukarramah):

This is the most graceful burial ground next only to Jannatul Baqee graveyard of Madinah Munawwarah. One should visit this graveyard with the Niyyat of (intention of) seeing the graves of Sahaaba-E-Kiraam رضى الله عنهم ,

and Taabein رضى الله عنهم and other righteous personalities. However nothing against sunnah should be done here.

While offering Fatihah come towards the feet of the dead from the direction of Qiblah and recite Salaam in these words :

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ سَبَقْنَا وَإِنَّا أَنْشَاءَ اللَّهُ بِكُمْ
لَا حِقُونَ، نَسَأَلُ اللَّهَ لَنَا وَلكُمْ الْعَافِيَةَ۔

And then recite either standing or sitting Yaseen Shareef once or Surah Ikhlaas 11 or 7 or 5 times and send its Thawaab to the dead (maiyat), that is, make a niyyat : O Allaah ! Give the Thawaab of whatever I have recited to such and such fellow. Never sit or walk on the graves.

Jannatul Muallaa has been divided into two parts by a road. This road leads to Minaa. All buses for Minaa pass thurgh this road.

In the northern division of Jannatul Mualla are situated the graves of Ummul Muineen Hazrat Khadijatul Kubraa رضى الله عنها , the first wife of the holy prophet ﷺ , the holy sons Hazrat Qasim رضى الله عنه and Hazrat Taahir رضى الله عنه and Hazrat Taiyib رضى الله عنه as well as the grandfather of the holy prophet Janaab Abdul Muttalib and his uncle Janaab Aboo Taalib.

Hazrat Asmaa bint-E-Abi bakr رضى الله عنها , Hazrat A. Rehmaan bin Abi bakr رضى الله عنه , Hazrat Abdullaah bin Umar رضى الله عنه , Hazrat Abdullaah bin Zubair رضى الله عنه Hazrat Fuzail bin Abbas رضى الله عنه etc. also are buried here.

Formerly entering this graveyard was prohibited, now it remains open and people perform Faatihaakhaani on the qabr of Ummul Mumineen رضى الله عنها

comfortably.

(3) MASJIDUR RAAYAH :

It is near Masjid-E-Jinn on the right hand side. Raayah means flag. This is the spot where the holy prophet ﷺ had unfired his flag on the occasion of conquering Makkah Mukarramah.

(4) MASJID-E-JINN :

This mosque is near Jannatul Muallaa graveyard. It is also known as 'Masji-E-Baiyat'. The holy prophet ﷺ had obtained Baiyat (allegiance) from Jinns here when it was an open ground. Now it is a beautiful mosque.

(5) JABAL NOOR : (GAAR-E-HIRAA)

Jabl-E- noor is at a distance of about 3 miles from Makkah Mukarramah in the direction of Minaa. It is nearly 2000 feet high. On top of it is the cave (ghaar) called 'Gaare Hiraa' which has a special importance in the history of Islam. The light or radiance of Hidayat (guidance) spread from here throughout the whole world. The first revelation (Vahi) had arrived here and it was here that the holy prophet ﷺ was assigned the high rank of prophethood. Prior to it, the holy prophet ﷺ used to come here regularly for worshipping ONLY ONE GOD : ALLAH.

(6) JABAL-E-SAWR :

This is the name of a mountain situated at a distance of about 6 miles from Makkah Mukarramah. During his Hijrat journey from Makkah Mukarramah to Madina Munawwarah the holy prophet ﷺ had stayed in this mountain cave for three nights with Hazrat Aboobakr رضى الله عنه . It takes about two hours to climb this mountain, weak and aged people should not try to

climb it. Sometimes people tumble down and get injured. The Saudi government prevents people from climbing it on foot. Only private cars go there, upto foot-hill.

(7) THE HOUSE OF HAZRAT KHADIJATUL KUBRAA --- :

This is the house in which the holy prophet ﷺ had resided until his Hijarat. Bibi Fatima Zahra رضى الله عنها was born here and so also the rest of his children except Hazrat Ibraheem رضى الله عنه. Next to Haram Sahreef, this place is the most graceful place in Makkah Mukarramah. If you go out towards Marvah from Safa and enter the Chhattaa Bazaar in front of it you will find this house in the right side lane. People look at it from out. A Daarul Huffaaz has been arranged here where boys learn the Holy Quraan by heart.

(8) MASJID-E-AAISHAH :

This mosque is also called 'Masjid-E-Taneem' from where the Ihraam for Umrah is to be donned. This masjid is out of the Haram limit and is situated at a distance of 3 miles from Makkah Mukarramah on the road to Madina Munawwarah. Mini buses for going to this place are always available out of Baab-E-A. Saood. If you intend to perform Umrah during your stay in Makkah Mukarramah you should go to this masjid. Every facility for gusl etc. is available here. Wear Ihraam here , come to Masjid-E-Haraam and perform the Umrah.

According to the viewpoint of Imaam Aboo Haneefah رحمه الله عليه , it is necessary to get out of Makkah Mukarramah for wearing the Ihraam of Umrah. So one should come here and do as mentioned above. In support of his view, the Imam quotes this hadith of Hazrat Aaishah stating that the Holy Prophet ﷺ has sent her to

Taneem for donning the Ihraam of Umrah. The detailed story is like this :

Hazrat Aaishah رضى الله عنها says, we had proceeded with the Holy Prophet ﷺ after seeing the moon of Zilhajj. The Holy Prophet ﷺ said : whoever wants to wear the Ihraam of Umrah may wear the Ihraam of Umrah and whoever intends to don the Ihraam of Hajj may do so. Had not I brought with me the animal of Hadi I would have also worn the Ihraam of Umrah. So some of the holy companions wore the Ihraam of Umrah and some that of Hajj. Hazrat Aaishah رضى الله عنها says : I was one of those who had worn the Ihraam of Umrah but before reaching Makkah Mukarramah I began to menstruate and the Day of Arafaat also arrived in that condition (state of MC) I complained about this to the Holy Prophet ﷺ. He said : Discard the Ihraam of Umrah, open your head, comb your hair and wear the Ihraam of Hajj. In short what Hazrat Aaishah did was that she concluded her Hajj. She had worn the Ihraam for a second Umrah in lieu of the one which was left out and for that ihraam, the Holy Prophet ﷺ had sent her to Taneem. Allaah Almighty had accepted both Hajj and Umraah of Hazrat Aaishaah رضى الله عنها. It is learnt from this event that the people of Makkah Mukarramah will have to go out of Haram for the Ihraam of Umrah.

(9) JABAL-E-ABOO QUBAIS :

During the days of ignorance (pre-Islamic) this place (mountain) was called 'Ameen' because the Hajr-E-Aswad, ever since the Flood of Nooh, had remained here as a trust (amaanat). A man named Aboo Qubais had built his house on this mountain. Thence people called this mountain Jabal-E-Abee Qubais.

This hillock , is opposite Baitullaah, near Safaa

hillock. If you will look at Hajr-E-Aswad from the well of Zamzam, you will see this hillock in front of you. Now a beautiful palace of Shaah Fahad has been constructed on this hill because of which this hillock has been shaded. This hill is most graceful among all the hills of Makkah Mukarramah. Hazrat Ibn-E-Abbas رضى الله عنه has narrated that Jabl-E-Abee Qubais is the first hill which was sighted in the world. According to another narration, after the Flood of Nooh, Hajr-E-Aswad had remained protected as a trust in this hill. The holy prophet ﷺ had shown the miracle of Shaqqul Qamar (tearing of the moon into two) from this hill. This event is mentioned in the Holy Quraan as divine miracle (Mojizaa). There is also a mosque on this hill which is known as Masjid-E-Billal. (The hill is demolished including masjid and buildings.) But historians say that the correct name of it is Masjid-E-Hilaal (Hilaal means moon). This is because the city of Makkah Mukarramah is surrounded by vallies and the moon is visited only from atop this hill.

(10) MOHALLA BANI HAASHIM :

This Mohalla (area) is situated near the mountain of Aboo Quabees, in a lane in the west of 'Mauladun Nabi'. This entire mohalla is also very graceful and it has many lanes. In one of these lanes is 'Shaariul Bani Haashim' where the family of Quraish was residing. Abdul Muttalib, the chief of Banu Haashim who was the grandfather of the holy prophet ﷺ also lived here. In these lanes the holy prophet ﷺ and his elders and Hazrat Ali رضى الله عنه had passed their hardest years in this is the valley which is also known in the Islamic history as Shuabe Abi Taalib'. Here the holy prophet ﷺ and his family members had lived hidden for three very difficult years bearing oppressions inflicted by the disbelievers of Makkah Mukarramah.

GRACEFULNESS OF THE DARBAAR-E-RISALAT

KAREN KUTCHH YOON HI SHAWQ-E-DIL APNAA POORA

KAREN AAO ZIKR-E-DIYAR-E-MADINA

Now after concluding the blissful Farz of seeing the Holy House of Almighty Allaah (KHAANA-E-KAABAA), we have to begin the journey for the biggest bounty of our life which is the visit to the Holy Tomb of the Holy prophet ﷺ at the Masjid-E-Nabavi in Madinah Munawwarah.

Keep in mind that your Muallim will now demand from you the yellow card which was given to you on the first day of your arrival in Makkah Mukarmah. He will trace out your passport with the help of that card and hand it over to the driver of the bus taking you to Madinah Munawwarah who will in turn hand over all passports to your Muallim in Madina Munawwarah.

The very very strong desire to visit the Masjid-E-Nabavi of holy prophet ﷺ is always found undoubtedly in the heart of each and every Muslim. No proof is ever required in this matter.

A great scholar of Fiqh - E Hanafi, Mulla Ali Qaari رحمه الله عليه has written that , excepting the opinion of few (whose opposition is not at all accepted) all Muslims agree that the visit to the Holy prophet ﷺ's tomb is a great worship which takes one to higher and higher ranks in the matter of Faith ; that it is a spiritual weapon and that its rank is almost like a Waajib. In the view of some Ulema it is indeed waajib (compulsory) for those who are capable of making this visit. Not to visit it despite having capability is a great misfortune and arrogance of extreme

level.

Therefore all those who go for Hajj must visit Madina Munawwarah. Hadith has provided much encouragement for it and has emphasized it :

لَا تُشَدُّوا الرِّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ وَ
الْمَسْجِدِ الْأَقْصَى وَ مَسْجِدِي هَذَا۔ (بخاری شریف)

Meaning : “Do not travel with an intention of getting Thawaab except to these three masjids (1) Masjid-E-Haraam (2) Masji-E-Aqsa (3) This Masjid of mine (Masjid-E-Nabavi).”

It means that travelling for visiting these three mosques gives Thawaab.

What to talk about the bounties and gracefulness of attending the Darbaar-E-Risaalat ﷺ : We must be utmost courteous and respectful at this holy place. Awliyaa-E-Kiraam did not wear shoes while walking in these graceful and holy lanes for long periods. Each and every spot of this land is so bountiful and blissful ! The holy prophet ﷺ has said : The one who could come here to visit my grave and yet he did not do so and went away after performing only Hajj, has been very ungrateful to me”.

He has also said : “The one who visited my grave is like the one who met me during my life time.”

He has also said : that the one who came to me only to see me having no another intention has a right on me so that I may recommend for his Salvation.

WHO IS THERE IN THE WORLD WHO DOES NOT REQUIRE THE RECOMMENDATION OR INTERCESSION OF THE HOLY PROPHET ﷺ ON THE EXTREMELY

TERRIBLE AND FEARFUL DAY OF QIAYYAMAT ? AND HOW LUCKY IS THE MAN ABOUT WHOM THE HOLY PROPHET ﷺ SAYS THAT HE ﷺ WILL HAVE TO RECOMMEND HIS CASE (THE VISITOR OF THE HOLY GRAVE) !

Such a journey for visiting the Holy Grave of the Holy Prophet ﷺ was undertaken by both Sahaabaa-E-Kiraam رضی اللہ عنہم and the Tabeeens رضی اللہ عنہم .

After the winning over of the Baitul Muqaddas, Hazrat Bilaal رضی اللہ عنہ had, with the permission of Hazrat Umar رضی اللہ عنہ, went away to reside in Syria where he had also married. Thereafter he once saw the holy prophet ﷺ in his dream who was asking : “ O Bilaal ! What a cruelty is this ? Do you not get time even to visit me ? Greatly disturbed, he got up, rode his camel and proceeded to visit the holy tomb in Madina Munawwarah. Hearing about his arrival there, both Hazrat Hasan رضی اللہ عنہ and Hazrat Husain رضی اللہ عنہ rushed to him and embraced him (Bilaal). They also requested him to give the call of Azaan. Giving utmost respect to the dearest sons of the holy prophet ﷺ , Hazrat Bilaal proclaimed Azaan. Hearing his favourite and forceful voice men and women of Madinah Munawwarah came out of their homes with tears in their eyes and weeping, remembering the good old days. All had become restless due to this holy memory. This event is narrated here to point out that the journey to the Holy Prophet's ﷺ holy tomb was undertaken by Hazrat Bilaal رضی اللہ عنہ . It also is mentioned in some narrations that Hazrat Umar Bin Abdul Azeez رحمه اللہ عليه used to despatch some camel - riders to Madinah Munawwarah

for conveying his (Umar's) Salaam to the holy grave.

Hazrat Shaikh Muhaddis Dehlavi رحمه الله عليه writes in his book JAZBUL QULOOB that : "Know it very well that to desire a visit to make ziraarat of the Holy Prophet ﷺ and to be fortunate to visit the Masjid-E- Nabavi is equivalent to an accepted (Maqbool) Hajj. Not only this, it is also the cause and means for the acceptance of the Hajj which you have just performed.

When you go to Madina Munawwarah, make a Niyyat of the ziyaarat of both the 'Rawza-E-Paak' and the 'Masjid-E-Nabavi ﷺ'. Some Muhaqqiqeens have said that it is still better to make a Niyyat of the ziyarat of only 'Rawza-E-Paak'. It is the best to make a Niyyat of the Ziyaarat of His holiness ﷺ. It is mentioned in a Hadith Shareef that Allaah Almighty has created a group of angels to convey the gift of Durood of those who intend to make a ziyaarat to Darbaar-E-Nabavi ﷺ. They (angels) say that a certain fellow is coming for ziyaarat and that they convey this gift of Durood of those who intend to make a ziyaarat to Darbaar-E-Nabavi. They (Angels) say that a certain fellow is coming for ziyaarat and that he or she has submitted this gift. According to another hadith, when one arrives near Madinah Munawwarah for ziyaarat purposes, the angels of mercy greet him with gifts and various good tidings. (JAZBUL QULOOB).

If you are proceeding to Madinah Munawwarah after performing Hajj, do not forget to carry all your articles (including zamzam water) with you because therefrom you will have to go directly to Jeddah, and from there to your country. If you are unable to carry zamzam water from Makkah Mukarramah to Madinah Munawwarah then please note that there is a facility for

this in Madinah Munawwarah also. Water of zamzam through pipes is available at HAIYAA ALAS SALAAH(Right) where women offer namaaz, at the end of the backside open ground. you can fill up your canes from there.

If you are going to Madinah Munawwarah before Hajj then you should carry only essential articles with you. Remove Your grief over departing from Makkah Mukarramah by Huzoor at Madinah Munawwarah and Ziyaarat of the Rawza-E-Paak and by attending the Baargahe Nubuwaat. Recite Durood and Salaam from the depths of your heart :

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارِكْ وَ
سَلِّمْ كَمَا تُحِبُّ وَتَرْضَى عَدَدَ مَا تُحِبُّ وَتَرْضَى۔

Now with the passing of every second you are distancing from Makkah Mukarramah and nearing Madinah Munawwarah and thus, you are still between the two holy Harams.

Madinah is at a distance of 425 Kms from Makkah Mukarramah and it takes 7 to 8 hours. During this entire journey, continue to remember that you are about to attend the Darbar or court of the Chief of both the Worlds ﷺ . So concentrate your thoughts only on Allaah and HIS Prophet ﷺ and go on reciting Durood and Wazaaif all the time. During this journey our thoughts go back as far as 1400 years ago when the sun of prophethood had come up and its rays spread from the sky of Madinah Munawwarah in such a profound way that they encompassed the entire universe lit up with radiance. When the unbelievers (Kuffaar) of Quraish encircled the house of the holy prophet ﷺ , he , by the command of

Almighty Allaah, bid good-bye to Makkah Mukarramah with a heavy heart. He began this journey in the darkness of night with Hazrat Aboo Bakar رضى الله عنه. Looking at Kaabaatullaah he said : 'O Makka ! you are to me, dearest of the entire world but your sons do not allow me to reside here.' Then he began proceeding towards Madinah Munawwarah and stayed for three days with Hazrat Aboo Bakar رضى الله عنه atop Jabal-E-Thowr.

On the other hand, the walls and roofs (the entire Madinah Munawwarah) became happy at this good news that the Mercy of the Worlds ﷺ was arriving in Madinah Munawwarah. Every one and every thing in Madinah Munawwarah including men, women, young, old and even the vegetations were eagerly awaiting the holy prophet ﷺ with overwhelming hearts. All were arriving daily at the outskirt of the town to be able to look at the holy face every morning and returning disappointed at noon for a number of days. Finally, when the Ansaars had returned to their homes a Jew's eyes suddenly fell on the carvan of the holy prophet ﷺ and he could not help shouting : 'O Arabs ! Just hear me . The awaited personality has arrived.

Keeping their arms with them the Ansaars came out at once to greet the holy prophet ﷺ . It was a very wonderful sight indeed when the innocent children of Ansaars were singing welcome songs in their sweet voice. Every tribe wanted to be fortunate to host the holy prophet ﷺ . Everyone was exclaiming : ' O Holy Prophet ! "This house and this wealth and this life everything has been sacrificed for your holinens." But the holy prophet ﷺ said : 'Leave my camel "Kaswah" free, it will stop wherever Allaah will command it. Finally "Kaswah" sat

down at a place which is known as “Masjid-E-Nabawi” today.

Hazrat Aboo Aiyob Ansari رضى الله عنه came up running enthusiastically saying : O Prophet of Allaah ! I am the fortunate fellow as my house is nearest to this spot. Then he took the Holy Prophet ﷺ to his two - storey house where the holy prophet ﷺ stayed for about seven months.

The Saudi government has constructed a concrete road from Makka Mukarramah to Madinah Munawwarah. The holy prophet had taken the same route and hence it is named SHAARIUL HIJARAT (Road of Migration). This road has made the journey very easy.

The holy prophet’s journey had started from the house of Hazrat Aboo Bakar رضى الله عنه and ended in a dwelling called ‘Kubaa’ in Medinah Munawwarah. The road also passes through Kubaa and leads to Madinah Munawwarah. The facility is so nice that if one takes a good car after offering the Ishaa Salaat baa Jamaat in Makkah Mukarramah he will be able to offer Fajr Salaat in the Masjid-E-Nabawi in Madinah Munawwarah with Jammal congregation. Some times one reaches even at the time of Tahajjud. Do also remember that in most of the places in Saudi Arabia and particularly in Masjid-E-Nabvi, they proclaim Azaan for Tahajjud too one hour before the Fajr Azaan.

you will not get opportunity to bathe and to change clothes in the journey from Makkah Mukarramah to Madinah Munawwarah and therefore, do these things with the niyyat of Huzoor and also apply perfume.

There was a time when there was not even an iota of such facilities and people, for 1400 years had to

undertake this hard patience - breaking long journey only because of the limitless Love for the holy prophet. So now be grateful to Allaah as you are able to reach Rawadha -E-Athar without any trouble in no time - alhamdu lillaahi alaa Zaalik.

MADINAH TAIYIBAH

AA GAYAA HASIL-E-INTIZAR AA GAYAA
HAAJIYO LO NABEE KAA DIYAAR AA GAYAA
DEKHO DEKHO KHAJOORON KE JHURMUT MEN VO
SAAMN-E-SHAHR-E-RASHK-E-BAHAAR AA GAYAA!

Madinah Munawwarah is in the north of Makkah Mukarramah. It was called Yathrab in the pre-Islamic days of ignorance (jaahiliyyah). It is mentioned in MAJMAUL BULDAAN that this city was inhabited by Yathrab bin Kaafiyah and hence it was known as Yathrab, but now Islam has not allowed this name.

After the migration (Hijrat) the holy prophet ﷺ named it TAIYYIBAH and he has described many graceful bounties of this city. WAFAA UL WAFAA has recorded 94 names of this city which shows the greatness. No one can ever mention fully the gracefulness of this city. It is enough to mention that Allaah Almihgty has made this city the place of residence and rest of HIS dearmost friend Muhammad ﷺ. What other place can ever be better and more graceful than it ? Qaazi Ayaaz says : The place where Wahy (Revelation) arrived, where the Holy Quraan had come down, where the angels Hazrat Jibreel عليه السلام and Hazrat Meekaail عليه السلام used to frequent, the plains of which continue to vibrate with the voices of the Zikr and Tilaawat and Tasbeeh recited by Godly persons and

from where the Deen and Sunnah of the holy prophet ﷺ rolled like springs are indeed worth being honoured. One should even roll over its dust and smell its fragrance. Each and every thing of Madinah Munawwarah is extremely valuable and precious ;

THE DUA TO BE RECITED WHILE ENTERING MADINAH MUNAWWARAH :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يَرْجِعُ السَّلَامُ،
 فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، وَادْخِلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا، وَتَعَالَيْتَ يَا
 ذَا الْجَلَالِ وَالْإِكْرَامِ - رَبِّ ادْخِلْنِي، مُدْخَلَ صِدْقٍ، وَأَخْرِجْنِي مُخْرَجَ
 صِدْقٍ، وَاجْعَلْ لِي، مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا - وَقُلْ جَاءَ الْحَقُّ، وَزَهَقَ
 الْبَاطِلُ، إِنَّ الْبَاطِلَ كَانَ زَهُوقًا، وَنَزَّلُ مِنَ الْقُرْآنِ، مَا هُوَ شِفَاءٌ، وَرَحْمَةٌ
 لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا -

(O Allaah ! Peace belongs to you. Security too is from you. Peace also returns to you. O Our Lord ! Keep us alive in peace and enter us in your House which is always peaceful. O Our Lord ! Make us enter (Madinah) with truthfulness and make us leave (Madinah) truthfully. Grant us success from you and help us.

Say : Truth has come and untruth has faded out, verily untruth was bound to fade out and WE have revealed the Quraan which is health and mercy for the Faithful and oppressors are to remain in loss for ever.”).

And also prey that : ‘ O Allaah ! Now that you have

honoured me by allowing me to enter this valuable city of your dearest friend ﷺ, so also grant me, by your mercy, all the special bounties of this city and also protect me from those things which can come in the way of the said bounties.'

When you reach your destination, be at ease and put your luggage at appropriate places. If you did not get a chance to take bath and change clothes before arriving here, then perform these rituals now, and if possible take bath or use a miswaak, make wuzoo and wear clean clothes (better if white as the holy prophet ﷺ liked white clothes), apply perfume and first of all, start moving towards the Masjid-E-Nabavi with the intention of entering it and of attending the Rawaza-E-Aqdas.

MASJID-E-NABAVI

After migrating from Makkah Mukarramah and arriving in Madinah Munawwarah, the holy prophet ﷺ felt the need of a centre of worship for Muslims there. So he ordered the construction of a Masjid.

There was a garden on unlevelled ground in front of the house of Aboo Aiyoub Ansaari رضى الله عنه where there were trees of dates. They used to dry the dates to make them kharak (dry dates). (The holy prophet's camel 'Kaswah' had sat here). It was owned by two orphan children named SAHAL and SUHAIL who were being maintained by As'ad ibn-E- Zuraarah رضى الله عنه. The holy prophet ﷺ told to those orphan boys that he intended to build a mosque on that ground and so it might be sold to them. Both the boys at once replied : O Prophet of Allaah ! " We offer this land free." But the holy prophet ﷺ did not take it free and paid them ten Dinaars. How can a

great personality who had come with the crown of orphans on his head might deprive orphans of their rights ? ! Then he ordered to cut trees and to level the ground and to put trees in the direction of Qiblaa to turn it into a wall towardss Qiblaa. For quite a period of time Namaaz was being performed in this place. Then arrangement could be made for construction of a structure of masjid.

The plan of the Masjid-E-Nabawi was put by holy prophet ﷺ himself. The Sahaaba-E-Kiraam رضى الله عنهم used to bring stones and the holy prophet ﷺ also was engaged in helping them. 1400 years ago, this masjid was a simple yet graceful place of worship. Date tree trunks and leaves were used for its construction. Rain water used to drop in from the ceiling during monsoon and the holy prophet ﷺ and his campions رضى الله عنهم used to get wet while preying. Pebbles were spread in the open space (sahan) marks of which could be seen on the holy body of the holy prophet ﷺ as he used to take rest lying on it whenever needed.

The holy prophet ﷺ performed namaaz in this place for ten years and it was not merely a place of worship. On the one hand it was a religious centre and on the other the first university of learning well-known as 'Suffah'. Military camp also was in this mosque where the Mujaahideen (struglers for Truth) were being trained. Disputes too were being solved and settled here and so also caravans of new Muslims arrived here for converting to Islam.

This masjid became the first centre of Islamic Taaleem (learning) and Tabligh (propagation) where from Islam got rise and honour. This was an unforgettable event in world history. It is a golden leaf of human

history. It is only due to the training imparted from this simple university that the world got people who learned the holy Quraan by heart and who were expert in Hadith science. This process will, Inshaa Allaah (god willing) continue till eternity.

After the conquering of Khaibar in the year 7 HE H.E. (Hijri era), as the population of Muslims increased the holy prophet ﷺ restarted enlargement and reorientation of this masjid afresh.

Some portion of the existing mosque was built by the Turkish government. Most of it is the work of Shah A. Aziz Saud and his progeny. Grand work was undertaken in 1955 AD at a cost of five crore Saudi Riyaals.

Today in all there are 40 gates in the Masjid-E-Nabavi ﷺ. There is no gate on the Qiblaa side wall. : (1) Baab-E-Jibreel عليه السلام, (2) Baabun Nisaa (3) Baab - E - A.Aziz. The first two are old gates. The third one was added at the time of Saudi extension work. It is named after the name of the grand father of the Saudi family A. Azizi bin Muhammad bin Saud.

Four gates are in the western direction : (Baabus Salaam, (2) Baab-E- Abibakr رضى الله عنه (3) Baabur Rahmat and (4) Baab-E-Saud. Baabus Salaam and Baabuur Rahmat are old whereas the other two are newlyadded during Saudi extension work.

At the place where once used to be the house of Sayyidana Abu Bakr رضى الله عنه , the Saudi regimeiat the time of new extension, did a very important and great job by erecting 'Baab-E- Abu Bakr' putting a big letter board inside reading.

There are three gates in the northern direction of the mosque : (1) Baab-E-Umar رضى الله عنه , (2) Baab-E-Abdul

Majeed (known as Baabe Majidi) and (3) Baab-E-Usmaan رضى الله عنه. Baab -E- Majdi was built by the Turks in 1265 H.E. But, during the reconstruction the Saudi regime erected beside it another gate by the same name. 'Baab-E-Umar' رضى الله عنه and Baab-E-Usmaan رضى الله عنه came up during Saudi reconstruction.

History has no parallel of the service of Saudi regime of Haramain Sharifain. Today it is serving this holy place with most advanced techniques. The entire Masjid-E- Nabawi has been made air - conditioned. For this purpose a most modern mega - plant has been crected at a distance of 7 km from Masjid-E-Nabavi . It has a capacity of 25000 tons and it works nonstop. The pillars of the Masjid -e- Nabavi release cool air all the time.

Well, we were talking about arranging luggage, after reaching Madinah Munawwarah, in your room. As adviced above, start moving towards the Masjid-E-Nabavi with the intention of presenting yourself at the Rawaza-E-Aqdas. Do remember that this is the Court of the Holy prophet ﷺ where angel Gibreel عليه السلام used to attend. Angels used to come with perfect respect.

So enter the holy mosque reciting Durood, if possible through Baab-E-Jibreel, giving a little sadqah (charity) beforehand. Put your right foot first inside and recite this Duaa :

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ، وَ أَصْحَابِهِ أَجْمَعِينَ۔
 اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ۔ اللَّهُمَّ اجْعَلْنِي الْيَوْمَ
 مِنْ أَوْجِهٍ مَنْ تَوَجَّهَ إِلَيْكَ، وَ أَقْرَبِ مَنْ تَقَرَّبَ إِلَيْكَ، وَ أَنْجَحِ مَنْ دَعَاكَ وَ
 ابْتَغَى مَرْضَاتِكَ۔

(O Allaah ! Shed Mercy (Rahmat) on our chief Hazrat Muhammad ﷺ and on all of his Sahaaba رضى الله عنهم . O Allaah ! Forgive my sins and open up the doors of your Mercy for me. O Allaah ! Make me the most attentive among those who are attentive to you. Make me nearest among those who seek nearness to you and so also make me most successful among those preyed to you and get their prayers answered.)

It is mustahab (desirable and recommended) to make an intention (Niyyat) of Etekaaf even if it is only for a little while. Namely : O Allaah ! So long as I am in the Masjid-E-Nabvi ﷺ I make niyyat to remain in Etekaaf.

RIYAAZUL JANNAT

When you enter the Masjid-E-Nabavi from Baab-E-Jibreel, you will find a room on your left side. It was the house of Hazrat Fatima رضى الله عنها. when you will proceed from in front of it, you will reach a part of Masjid-E-Nabavi on left which is called RIYAAZUL JANNAT. The entire portion between the Minmber-E-Rasuool ﷺ and the Qabr Shareef (the holy grave) is Riyaazul Jannat. About this part, it is written in ahaadees that “ the place between my house and my mimber is a garden of the gardens of Jannat.” (Here house means the house room of Hazrat Aaishaa رضى الله عنها wherein the grave of the holy prophet ﷺ is situated and it is behind the room of Hazrat Fatima رضى الله عنها. This means that place, in face, is a portion of Jannat which has been brought down to earth and that, on the Day of Resurrection (Qiyaamat) this part will again go back to Jannat. In this part is also the prayer carpet (Musalla) of the holy prophet ﷺ standing whereon he used to lead

namaaz. A beautiful Mihraab has been constructed here which is called 'Mihraab-E- Nabi' ﷺ. It was made by Umar bin Abdul Aziz by the order of the then ruler Waleed bin Abdul Malik.

After the passing away (Wafaat) of the holy prophet ﷺ, in order to maintain the honour of the Musalla of the holy prophet ﷺ, Hazrat Abubakar Siddiq رضى الله عنه had, leaving the place of holy feet, built a wall over the remaining place so that it might not be trampled by the feet of people. Thereafter, the Turks too extended the Mihraab upto this wall and so now when a Haji preys Namaaz standing in front of the Musalla-E-Rasool ﷺ his forehead rests at the place where the holy prophet ﷺ used to stand while preying. The existing Mihraab is made up of 9 feet stone of marble beautified with gold water designs. Very nice pillars have also been raised on both the sides in red color. On the Mihraab is written the holy verse of the holy Quraan which orders Muslims to recite Durood on the holy prophet ﷺ, that is, verse 56 of surah Ahzaab :

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

(Allaah Almighty and HIS angels send Durood on the holy prophet ﷺ, so O Faithful ! you also send Durood and Salaams on him).

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

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى

إِبْرَاهِيمَ وَ عَلِيَّ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

This has been written on the west side of Mihraab :
 “THIS IS THE MIHRAAB OF THE HOLY PROPHET ﷺ”.

Offer two Rakaat namaaz of Tahiyyatul Masjid in this ‘Riyaazul Jannat’. If you do not get room here then you can offer it in any part of the masjid. Then thank Allaah for being so lucky as HE granted the chance of offering a Sajdah (prostration) in this world but on the soil of the heaven (Jannat).

When you are entering the Masjid-E-Nabavi at a time when the Jamaat of namaaz is in progress, then first join the namaaz. It will also make up the offering of Tahiyyatul Masjid whereafter you need not prey Tahiyyatul Masjid again.

Like in Masjid-E-Haraam, here also, you will not be allowed to enter with your wife, so send the women to the portion reserved for ladies.

But do remember to decide at what time you are going to come out and where will you meet or where the lady companion of yours should wait for you. Before leaving her to go in, decide all these things.

As an alternative, make a group of ladies residing in your room, show them the complete address and then let them come and go as they find it convenient.

Separate arrangements for toilet etc. have been made for females and so also for Wuzoo in the open space out of the mosque and a board reading رواق الميـاه (Ruwaaqul Miyaah) is also put up there. Similarly a separate portion of space has been provided for ladies to offer namaaz in the Masjid-E-Nabavi.

A special Dua for recitation in Riyaazul Jannat is :

اللَّهُمَّ إِنَّ هَذِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، شَرَّفْتَهَا وَكَرَّمْتَهَا، وَ
 مَحَدَّتَهَا، وَعَظَّمْتَهَا، وَنَوَّرْتَهَا بِنُورِ نَبِيِّكَ، وَحَبِيبِكَ مُحَمَّدٍ ﷺ. اللَّهُمَّ
 كَمَا بَلَّغْتَنَا فِي الدُّنْيَا زِيَارَتَهُ، وَمَأْتِرَهُ الشَّرِيفَةَ، فَلَا تَحْرِمْنَا يَا اللَّهُ، فِي
 الآخِرَةِ مِنْ فَضْلِ شَفَاعَةِ مُحَمَّدٍ ﷺ، وَاحْشُرْنَا فِي زُمْرَتِهِ، وَتَحْتَ
 لِيَوَائِهِ وَآمَنَّا عَلَى مَحَبَّتِهِ، وَسُنَّتِهِ، وَاسْقِنَا مِنْ حَوْضِهِ الْمَمُورُودِ بِيَدِهِ
 الشَّرِيفَةِ، شَرْبَةً هَنِئَةً، لَانْظُمًا بَعْدَهَا أَبَدًا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“ O Allaah ! Verily this place is garden among the gardens of Jannat to which you have granted grace, honour, respect and grandeur and have brightened with the Noor of your prophet ﷺ . O Allaah ! As you have enabled me to visit the Huzoor and his holy memorials, similarly, O Allaah ! In the Hereafter too please do not deprive me of his intercession (Shafa at). Gather us under the banner of his and his Jammat’s banner and grant us death in a state of love for the holy prophet ﷺ and following his sunnah and also give us such a nice drink by his holy hand whereafter we may never feel thirsty. Verily you have control over everything.”

After concluding the namaaz when you come towardss ‘Mazaar-E-Paak’ (holy grave) think how dirty, ugly and sinful we are and that how can we face holy prophet ﷺ ? Pay attention to your soul and see how impure it is ! Yet Allaah Almighty is calling us to approach HIS dearest friend ﷺ .

At this moment it must be remembered that there are three jaalis (big bows) in front of the holy grave.

Many, including even Arabs, imagine that those who are resting within the 1st, 2nd and 3rd jaalis are the Huzoor ﷺ, Hazrat Abubakar رضى الله عنه and Hazrat Umar Faarook رضى الله عنه respectively. In fact it is not so. All the three are taking rest within the middle jaali. A big hole is made in the middle jaali, it is opposite to the holy face of the holy prophet ﷺ. Just a little aside of this hole is the holy chest of the holy prophet ﷺ where also lies the holy head of Hazrat Abubakar رضى الله عنه. Here also is a little round hole which is opposite to the face of Hazrat Abubakar رضى الله عنه and near the chest of Hazrat Abubakar رضى الله عنه is the head of Hazrat Umar رضى الله عنه in front of which is also a little round hole. In short all the three are taking rest in the middle jaali.

Well, after concluding the Tahiyyatul Masjid, attend to the 'Rawza-E-Aqdas' and there stand so respectfully as if you were facing his holiness in his life time. Now your front should face the holy face ﷺ and your back towardss Qiblah.

Think about the beautiful face of the holy prophet ﷺ and also imagine that he is alive in his grave, that he is aware of my presence there and also that he is hearing my submission too. Then keeping your eyes down, recite this Duaa in a low voice :

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ السَّيِّدُ الْكَرِيمِ، وَ الرَّسُولُ الْعَظِيمِ،
الرَّؤُوفِ الرَّحِيمِ، وَ رَحْمَةُ اللَّهِ، وَ بَرَكَاتُهُ، الصَّلَاةُ، وَ السَّلَامُ عَلَيْكَ يَا
رَسُولَ اللَّهِ، الصَّلَاةُ، وَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ- الصَّلَاةُ، وَ السَّلَامُ
عَلَيْكَ، يَا خَيْرَ خَلْقِ اللَّهِ- الصَّلَاةُ وَ السَّلَامُ عَلَيْكَ، يَا مَنْ أَرْسَلَهُ اللَّهُ

تَعَالَى رَحْمَةً لِلْعَالَمِينَ- الصَّلَاةُ، وَ السَّلَامُ عَلَيْكَ، يَا خَاتَمَ النَّبِيِّنَّ- أَنْتَ
 الْحَبِيبُ، يَا حَبِيبَ اللَّهِ- أَشْهَدُ أَنَّكَ يَا رَسُولَ اللَّهِ، قَدْ بَلَغْتَ الرِّسَالَةَ، وَ
 أَدَيْتَ الْإِمَانَةَ، وَ نَصَحْتَ الْأُمَّةَ، وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ، حَقَّ جِهَادِهِ،
 وَ عَبَدْتَ رَبَّكَ حَتَّى يَأْتِيكَ الْيَقِينُ- جَزَاكَ اللَّهُ تَعَالَى عَنَّا، وَ عَن وَالِدِينَا،
 وَ عَنِ الْإِسْلَامِ، خَيْرَ الْجَزَاءِ- الصَّلَاةُ، وَ السَّلَامُ عَلَيْكَ يَا سُلْطَانَ
 الْأَنْبِيَاءِ، وَ الْأُمْرَسَلِينَ، وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ.

(O MESSENGER AND O RESPECTED
 COMMANDER AND THE HOLY PROPHET HAVING
 LOVE AND KINDNESS ! MAY SALAAMS BE ON YOU
 AND MAY ALLAAH'S BOUNTIES AND MANY MERCIES
 BE SHOWERED ON YOU. SALAAT AND SALAM ON YOU,
 O ALLAAH'S PROPHET, SALAAMS ON YOU. O ALLAAH'S
 MESSENGER, SALAAT AND SALAAM ON YOU. O
 ALLAAH'S DEARMOST FRIEND, SALAAT AND SALAAM
 ON YOU O THE BEST OF CREATION , SALAAT AND
 SALAAM ON YOU. O THE ONE WHOM ALLAAH SENT AS
 MERCY FOR BOTH WORLDS, SALAAT AND SALAAM ON
 YOU. O CONCLUDER OF PROPHETHOOD, BELOVED OF
 ALLAAH, YOU ARE OUR BELOVED. O ALLAAH'S
 PROPHET, I GIVE WITNESS TRULY FROM MY HEART
 THAT YOU HAVE CONVEYED ALLAAH'S MESSAGE TO
 PEOPLE AND HAVE FULFILLED THE TRUSTEESHIP OF
 YOUR MISSION AND HAVE GIVEN FULL GUIDANCE
 AND ADMONITION TO THE UMMAH AND YOU HAVE
 MADE SUCH EFFORT IN THE PATH OF ALLAAH AS WAS
 DESERVING AND YOU HAVE WORSHIPPED YOUR

LORD SO MUCH THAT YOU MET WITH DEATH IN HIS PATH. MAY ALLAAH GRANT YOU THE BEST OF REWARD ON BEHALF OF US AND ALL THE MUSLIMS AND SALAAM ON YOU O KING OF ALL PROPHETS AND MESSENGERS. MAY ALLAAH'S BOUNTIES AND MERCIES RAIN ON YOU.

Being ignorant of the Arabic language, many Hajjis recite wrongly while presenting Salaam which changes its meaning. Do remember that only that Salaam is better which is submitted with firm loyalty and faithfulness and true love, even if it is short. So those who do not know correct recitation should learn the following short Salaams and they should recite them every now and then :

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

And if possible do remember the following Salaam :

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْأَنْبِيَاءِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ۔

After concluding your Salaam, if anyone had requested you to convey his or her Salaam to the holy prophet ﷺ then, now submit his or her Salaam in this way :

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ مُحَمَّدٍ إِقْبَالَ فَلَاحِي

(In short, you should recite, after min مِنْ the name of the one who had requested you to convey the Salaam).

If many people had made such request then present the Salaam like this :

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعِ مَنْ أَوْصَانِي بِالسَّلَامِ عَلَيْكَ۔

Meaning :- 'O prophet of Allaah ! Salaam on you from all whose who requested me to send Salaam to your honour.'

Thereafter, request the holy prophet ﷺ for his intercession saying : O Huzoor ! The burden of my sins has broken down my back. I repent for my sins in your honour's presence and seek Allaah's pardon. Please, you too seek Magfirat for me and do intercede on my behalf on the Day of Judgement. What will be my condition, if you will not make Shafaa-at for me ? !

To be brief, do not leave out any of your heart's desire in your Duaa or supplication which mostly should be through your tears and also some times by your tongue with eagerness. After concluding Duaas , proceed a little, about a yard and send Salaams on Hazrat Aboobakar رضى الله عنه who sacrificed his everything for the holy prophet ﷺ in this way :

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ نِ الصَّدِّيقِ

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ۔

“ Salaam on you O Hazrat Aboobakar رضى الله عنه ,
Salaam on you O Khalifa of Rasoolillah ﷺ , Salaam on
you O Wazir of Rasoolillah ﷺ , Salaam on you O
companion of the cave of the holy prophet ﷺ , and may
Allaah’s Mercies and bounties rain on you.”

اَلْسَّلَامُ عَلَیْكَ يَا عُمَرَ بْنَ الْخَطَّابِ

اَلْسَّلَامُ عَلَیْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ

اَلْسَّلَامُ عَلَیْكَ يَا عِزَّ الْاِسْلَامِ وَ الْمُسْلِمِيْنَ

اَلْسَّلَامُ عَلَیْكَ يَا اَبَا الْفُقَرَاءِ وَ الضُّعَفَاءِ وَ الْاَرَامِلِ وَ الْاَيْتَامِ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ۔

“ Salaam on you O Hazrat Umar bin Khattaab رضى
الله عنه , O chief of Muslims, Salaam on you O honour of
Islaam and Muslims, Salaam on you O helper of the poor,
the weak, the widows and the orphans, Salaam on you
and may Allaah’s Rahmat and Barkat rain on you.”

Imam Nawavi رحمه الله عليه has written that after
reciting Salaam on Hazrat Umar رضى الله عنه one must once
again come back to the first place that is in front of holy
prophet’s grave and describe Allaah’s praise, thank HIM
for these bounties granted by HIM and send many many
Durood and Salaam again on the holy prophet ﷺ and
seek, through his Waseelah (intercession or mediation)
good for one self and for parents and teachers and family
members and relatives both living and dead lengthily and
should conclude the Duaa with AAMEEN.

If you can remember also include ‘Iqbal Falahee’ in
your supplications.

Standing respectfully in front of the holy shrine,
recite this Aayat (verse) once :

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

Allaah Almighty and HIS angels send durood to the Holy Prophet ﷺ, O Faithful ones, you too send Durood and Salaam to him (ﷺ).”

Then recite this Durood Shareef 70 times :

صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ يَا رَسُولَ اللَّهِ

Note :- It is described that whosoever stands near the holy shrine of the holy prophet ﷺ, recites the abovequoted verse once and the above Durood 70 times , will be addressed by angels in this way :

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ يَا فُلَان

and all of his needs will be met with ‘Inshaa Allaah’. (Umdatul Fiqah, Fath o Guniyyah).

Remember that because of Saudi government rules it is not possible to get a chance of reciting lengthy Durood and Salaam at this place, so you may , first recite short (brief) Salaams for all the three personalities while walking, than move slowly near the wall in the direction of Qiblah, face the holy shrine and conclude the abovesaid ritual of Duaa etc. Experience shows that one can get a chance of reciting Salaat and Salaam at ease at three times :(1) about one hour after Isha Namaaz (2) 1/2 hour after the Fajar Salaat and (3) one hour after Zuhar preyer. It is disrespectful to hold shoes etc. in hands while reciting Salam. First put them at a safe place and then proceed to submit Salaam and Salaat. Even then if you do not get a chance to recite Salaat and Salaam comfortably, then you

may recite them from wherever you can do so easily. Remember that there are no fixed (commanded) words for Durood and Salaam. Moreover they are both long and short. So whatever is convenient may be adopted.

Note :- Separate arrangement is being made twice a day for women for offering two Rakaat namaaz in 'Riyaazul Jannat' (at 9 in the morning and for 1/2 hour after Zuhar preyer).

you should appreciate each and every second during your stay in Madinah Munawwarah and pass most of your time in Masjid-E-Nabavi. In the vast earth created by Allaah, this is the only part on which the holy prophet ﷺ has performed maximum number of prostrations (Sujood, namaaz, offered Khutbaas (sermons) and Etekaafs.

Though the structure is not the same but undoubtedly the ground on which the structure stands is the same. Atmosphere also is the same and so also the divine bounties and the holy prophet ﷺ too rests only there even today. So now, here are you and the holy Masjid-E-Nabvi. Let not any aspiration of your heart to forgotten. Which place can be better for reciting Durood ? What time too can be more appropriate for this noble purpose ? you should attend this holy mosque as many times as you like daily, present yourself there and recite more and more Salaaam. . you are the lucky ones so why remain behind ? Of course, be utmost respectful on every occasion and attend with overwhelming zeal of heart. Heart does not remain awake all the time. It also goes a sleep. So remember that your luck also wakes up with your heart. Imam Ahmed رحمه الله عليه has narrated from Hazrat Anas رضى الله عنه that the holy prophet ﷺ said :

Whoever offers 40 namaaz without failing to offer any Salaat is purified from hypocrisy and is protected against hell - fire.

Complete 40 namaaz during your 8 day stay in Madinah Munawwarah. As the main worship in Masjid-E-Nabavi is to recite Durood make advance program for the same and decide to recite the Durood 7000 times or at least 5000 times. This also is a brief Durood Shareef :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ تَسْلِيمًا۔

It is quite possible to recite this brief Durood 10000 times in 8 days very easily. The holy prophet ﷺ has said : Whoever recites Durood near my grave is known to me. Imam Gazaali رحمه الله عليه writes that one should , after reciting Salaam for the holy prophet daily, go to Jannatul Baqee. If it is not possible to visit the qabrastaan of Jannatul Baqee daily than one must make the ziyaarat especially on Friday.

SEVEN BLISSFUL PILLARS OF MASJID-E-NABWI

In fact, each and every corner of the Masjid-E-Nabawi is blissful, the seven columns in 'Riyaazul Jannat' are especially worth mentioning which have been distinguished with golden designs on marble stone. They are called SUTOON- E- RAHMAT.

(1) USTUWAAN-E-AAISHAA SIDDIQA رضي الله عنها

This pillar is also called 'Ustuwaan-E- Muhaajireen' as the Muhaajirs mostly used to sit here. In the beginning the holy prophet ﷺ was preying namaaz on this spot. Thereafter he did so at Sutoon-E-Hannaanah.

Once the holy prophet said : In my masjid there is a spot. If people come to know about the blissfulness of preying there they would draw lotteries for reaching there at the earliest. Sahaaba-E-Kiraam رضى الله عنهم were enthusiastically in search of that place. Hazrat Aaisha Siddiqah رضى الله عنها had shown this place, after the wafaat of the holy prophet ﷺ, to her nephew Hazrat Abdullaah bin Zubair رضى الله عنه. This is where this sutoon stands today and hence it is also known as Sutoon-E-Aaisha رضى الله عنها. Hazrat Abdubakar رضى الله عنه and Hazrat Umar رضى الله عنه used to offer many preyers at this place.

(2) USTUWAAN-E-ABOO LUBAABAH :

Hazrat Aboo Lubaabah رضى الله عنه is a famous Sahaabi of the holy prophet. He had committed an error during Gazv-E-Banu Quraizah. It was that when the Muslims had surrounded the opponent Jews belonging to Banu Quraizah they had decided to drop down their arms. Aboo Lubaabah had relations with Jews since old days of pre-Islamic ignorance. So they called him for consultation and asked him to convey to them the intention of the holy prophet ﷺ. When Aboo Lubaabah went to them they began to weep loudly and eagerly which melted the heart of Aboo Lubaabah. So he pointed to 'neck' indicating that their lives would not be spared. (He did not utter any word of mouth). Thereafter he was very much repentant for this mistake. He thought that perhaps he had shown off one of the secrets of the holy prophet ﷺ. So as a gesture of self-inflicted punishment, he tied himself to the trunk of a date tree (then a pillar) and vowed that he would remain so tied until the most Merciful Allaah forgave him. When the holy prophet ﷺ came to know about this he said : Had he come to me and

asked for forgiveness of Allaah Almighty, I would also have preyed for his pardon and HE might have forgiven him. But now I myself will not untie him until I receive the Divine Command. Some days passed by in this condition, his wife or daughter used to come to untie him only for a brief period daily for the performance of prayer and for answering calls of nature. Many more days passed and due to hunger, thirst, and reslessness he became very weak and his eyes darkened. One night when the holy prophet was in the Hujrah (room) of Umm-E-Salmah رضى الله عنها, the Tawbah repentance of Aboo Lubaabah was accepted indicating which a verse of holy Quraan was revealed to the holy prophet ﷺ. All sahaaba رضى الله عنهم happily went to Aboo Lubaabah to give him good tidings. But he refused to get freed unless the holy prophet ﷺ would untie him. So the latter arrived and freed Aboo Lubaabah.

you too should offer two rakaat of namaaz at this spot in order to seek pardon of Allaah Almighty for your past sins.

(3) USTUWAAN-E-WUFOOD :

Delegations visiting the holy prophet ﷺ usually used to sit here. The holy prophet ﷺ used to meet them here and to teach them Islam and enrich them with the wealth of faith (Imaan).

(4) USTUWAAN-E-SAREER :

The holy prophet was offering Etekaaf at this spot. His bed (sareer) used to be spread here.

(5) USTUWAAN-E-ALI (OR USTUWAAN-E-HAARIS):

Some Sahaaba-E-Kiraam رضى الله عنهم used to sit here for keeping watch. Mostly Hazrat Ali رضى الله عنه was offering namaaz here, and taking care of the holy prophet

ﷺ. Therefore this pillar is called 'Ustuwaan-E-Ali' While coming out of the Hujraa of Hazrat Aaishaa رضى الله عنها the holy prophet ﷺ used to pass by this place.

(6) USTUWAAN-E-TAHAJJUD :

The holy prophet used to offer his Tahajjud preyer at this spot. This pillar is not now visible as it is inside the Hujra shareef opposite Suffah. So offer your namaaz out of Hujrah shareef (in front of it).

(7) USTUWAAN-E-HANNAANAH :

This place also is very blissful near the Mihraab of the holy prophet ﷺ who used to lead preyers on this spot. Here was once a date tree. The holy prophet ﷺ used to rest against its trunk while giving his sermon before the construction of a mimber. When a mimber was erected and when the holy prophet ﷺ began to give sermon from the mimber, that tree trunk began to weep so loudly that all those who were there heard that noise of weeping of the tree. According to a narration the entire masjid had begun to vibrate by that weeping voice and which made all to weep together... ALLAAHU AKBAR !

After finishing his sermon the holy prophet ﷺ passed his holy hand over that tree trunk which then became silent : YAA RABBI ! SALLI WA SALLIM DAAIMAN ABADAN ALAA HABEEBI KA KHAIRIL KHALQI KULLIHIM.

The holy prophet ﷺ explained that Allaah Almighty's Zikar used to be there, now that the mimber had deprived that tree of this good opportunity it began to weep. Had I not placed my hand on it, it would have continued to weep till the Day of Quiyaamat.

According to one narration the tree had given off such a loud shriek that it was about to be torn apart. So

the holy prophet ﷺ got down from the mimber and embraced it when it was sobbing like a babe in arms. Thereafter the holy prophet ﷺ got that tree buried there.

Whenever Hazrat Zunnoon Misri رحمه الله عليه was narrating this event he was also weeping and saying : O slaves of Allaah ! A date tree had so much affection for the holy prophet ﷺ that it began to weep at a brief separation, you certainly deserve to have more affection ! .

All these seven columns today stand exactly where they were during the days of the holy prophet ﷺ , so do go there make Istigfaar, offer Sunnat and Nafil preyers wherever you can. This holy place had the good fortune of touching the blessed feet and eyes of the holy prophet ﷺ .

ASHAAB-E-SUFFA

There is a platform in the Masjid -E - Nabavi, if you enter through Baab-E-Jibreel it will be seen at your right. Those Sahaaba who used to live here were called Ashaab-E-Suffah. They were getting religious knowledge here and then going to other places for spreading the same. As a matter of fact the life style of all the sahaaba was simple but that of the Ashaab-ESuffah was especially so. They were very poor and they had the least attraction for the worldly affairs and things. It was the first Daarul Uloom of the world, wherein the teacher was the holy prophet ﷺ himself and the taught were Ashaabe Kiraam. you too should prey namaaz here, recite Quraan and durood here and make a vow of doing your utmost for the spread of Deen-E-Islam throughout the world.

HOLY PLACES WHICH MUST BE VISITED

IN MADINAH MUNAWWARAH

JANNATUL BAQEE :

This is the grave yard of Madiah Munawwarah known as 'Jannatul Baqee'. It is also called 'Baqueeul Garkad' because there were high Babul trees (garkad) here which were cut off for making it a burial ground.

Ibne Kaab Kurzi رضى الله عنه has narrated from others that the holy prophet ﷺ said : Whoever is buried in our graveyard will get our intercession. The narrator says (or the holy prophet ﷺ himself said) that : "We will give witness for them."

The first person to be buried there was Hazrat Usmaan bin Mazoon رضى الله عنه. Thereafter when the little son of the holy prophet ﷺ (whose name was Ibraheem) passed away, the sahaaba asked as to where he should be buried, the holy prophet ﷺ replied ; near the grave of the one who has passed away before this death (Hazrat Usman bin Mazoon). (Khulaasatul Wafaa, 2/364)

In Madiah Munawwarah, after the Masjid-E-Nabavi, the next most important place is the old graved yard here which is about 5/10 minute walk from the Haram-E-Nabavi.

The gate of 'Jannatul Baqee' is opened daily after namaaz-E-Asar. So lucky is this plot of the earth that the holy prophet ﷺ himself has buried many Muslims here.

It is also the resting place of the following holy wives of the holy prophet --- :

Ummul Mumineen Hazrat Aaishaa رضى الله عنها

Ummul Mumineen Hazrat Hafsah رضى الله عنها

Ummul Mumineen Hazrat Sawdah رضى الله عنها

Ummul Mumineen Hazrat Zainab binte Khuzaimah

Ummul Mumineen Hazrat Umme Salmah رضى الله عنها

Ummul Mumineen Hazrat Zainab binte Jahash رضى الله عنها

اللى عنها

Ummul Mumineen Hazrat Juvairiyah رضى الله عنها

Ummul Mumineen Hazrat Safiyyah رضى الله عنها

The first holy wife of the holy prophet ﷺ Ummul Mumineen Hazrat Khadijatul Kubra رضى الله عنها is buried in the grave of Makkah Mukarramah called ' Jannatul Mualla' and the grave of Ummul Mumineen Hazrat Maimoonah رضى الله عنها is situated in 'Sareef' which is at a distance of about 6 miles from Makkah Mukarramah near Vaadiye Faatimah at a distance of about 15 to 20 feet on left side of the main road, near a mountain.

The below - listed children of the holy prophet ﷺ too are buried in Jannatul Baquee :

Hazrat Faatimatuz Zuhraa رضى الله عنها

Hazrat Ruqaiya رضى الله عنها

Hazrat Zainab رضى الله عنها

Hazrat Umm-E-Kulsoom رضى الله عنها

Hazrat Ibraheem رضى الله عنه

Besides them Hazrat usman رضى الله عنه , Hazrat Abdullaah Ibne Masood رضى الله عنه and many respectable personalities of the holy family and distinguished sahaab-E- Kiraam رضى الله عنهم (more than ten thousand) are buried here. Apart from innumerable Tabein, Tabe tabein, great Imams and Awliyaa-E-Kiraam are also resting here.

If you are aware of the life - stories of the holy prophet ﷺ and Sahaab-E-Kiraam رضى الله عنهم and their status you will have a real feeling over there. So much so that you will halt at almost every step and your eyes will drop tears at each and every grave. Each and every corner of this holy place has been registered in the history of Islamic jihaad and true love of Allaah and HIS creation. A

huge treasure of Islamic heritage is there below every heap of stones. What somebody has said is:

DAFN HOGA NA KAHEEN AISAA KHAZAANAA HARGIZ

(YOU WILL NEVER FIND SUCH A TREASURE ANYWHERE ELSE)

It is mentioned in a hadis that, on the Day of Judgement, 70000 peoples will rise from this graveyard whose faces will be shining like the full moon and they will be admitted to Jannat without any questioning. On the Day of Qiyaamat the first people to rise from their burial grounds will be those resting in Jannatul Baquee.

The holy prophet ﷺ used to visit this grave - yard in night hours. Therefore every Haji should visit this graveyard every day or at least on Friday so long as they are in Madinah Munawwarah, and pray for their Magfirat, Rahmat and hightening of ranks.

Salaam to the dwellers of Jannatul Baquee should be recite thus :

السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ، فَإِنَّا إِنشَاءَ اللَّهِ بِكُمْ لَاحِقُونَ،
 أَنْتُمْ سَلَفْنَا وَ نَحْنُ بِالْآثِرِ، اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ - اللَّهُمَّ اغْفِرْ لَنَا وَ لَهُمْ
 وَ يَرْحَمْ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَ الْمُسْتَأْخِرِينَ -

(O Faithful people ! Peace be upon you (Salaam). Verily we shall meet you. you have arrived here earlier and we are following you. O Allaah ! Forgive the dwellers of Baquee, O Allaah ! Pardon us and our community. And may Allaah have mercy on all who went earlier and on all who are to follow them).

Also pray yourselves, that O Allaah ! your Faithful

servants are sleeping here. Grant us also a part of their virtues which pleased you. O Allaah ! Though my deeds are certainly not like theirs but we do love your pious servants. So kindly include us in their gathering only because of this affection for them. Aameen !

وَ الْحَقْنِي بِالصَّالِحِينَ

(And include me in your pious servants).

SALAAM ON SAIYIDINAA ZUN NOORAIN

HAZRAT USMAN رضى الله عنه

Submit your Salaam on the grave of Hazrat usmaan رضى الله عنه, The 3rd Khlifah thus :-

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ
السَّلَامُ عَلَيْكَ يَا ثَالِثَ الْخُلَفَاءِ الرَّاشِدِينَ
السَّلَامُ عَلَيْكَ يَا ذَا النُّورَيْنِ
السَّلَامُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالنَّقْدِ وَالْعَيْنِ
السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْهَجْرَتَيْنِ
السَّلَامُ عَلَيْكَ يَا جَامِعَ الْقُرْآنِ بَيْنَ الدَّفَتَيْنِ
السَّلَامُ عَلَيْكَ يَا صَبُوراً عَلَى الْأَكْدَارِ
السَّلَامُ عَلَيْكَ يَا شَهِيدَ الدَّارِ ،
السَّلَامُ عَلَيْكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتَهُ

☆ Imam of Muslims ! Salaam on you,

☆ 3rd of the rightly guided caliphs, Salaam on you,

- ☆ the owner of two lights, Salaam on you,
- ☆ the one who despatched the Jaishe Usrat through both money and goods, peace on you,
- ☆ the performer of two migrations, Salaam on you,
- ☆ the collector of the holy Quraan between two covers, Salaam on you,
- ☆ the patient in times of trouble, Salaam on you,
- ☆ martyr in house, Salaam on you,

May peace and mercy of Allaah shower on you and so also the bounties.

Then halt a little and throw a glance over the entire holy area of Jannatul Baquee with a thoughtful eye. Allaahu Akbar ! How truthful were these servants of Allaah, they did what they said :

رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

These are those who had given their hand in the hands of the one in whose feet they are now asleep :

“JO TUJH BIN NA JEENKO KAHTE THE HAM TO US AHD KO HAM WAFAA KAR CHALE

Have a look also at the GUMBAD-E- KHADRAA and observe this silent city of Madinah Munawwarah. Can there be a better sign of truthfulness, selflessness, honesty, steadfastness and faithfulness ? !

Come, let us vow in JANNATUL BAQUEE to serve Islam and prey to Allah so that HE may guide us on the path of Islam and also cause us die in this lofty path of Islam as well. Only this is the lesson and message of JANNATUL BAQUEE.

In Madinah Munawwarah there are many more mosques where the prophet had offered salaats (namaaz -

preyers) and so also did Sahaabaa -E-Kiraam. Many of those masjids are functioning even today. Some have become desolate. No one of them though is now in its original condition after their reconstruction and renovation etc. But as the place is the same they are as blissful as they were during the time of the holy prophet ﷺ and hence it is very desirable to prey therein. We can get taxis to reach them from the taxi - stand near Masjid-E-Nabavi.

MASJID-E-KUBAA :

This is the first mosque of Muslims which has been also described in the holy Quraan :

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

The holy prophet ﷺ was encouraged by Allaah to prey in this mosque. He had camped here for four days when he had reached Kubaa at the time of Hijrat. (He had stayed there from Monday to Friday).

He had reached Kuba safely on 12th Rabiul Awwal, i.e., 24th September 622 AD (Monday). The Islamic calender (H.E.) begins from this day.

The holy prophet ﷺ had laid the foundation of this mosque with his own hands and had participated in the construction work along with the sahaabaa -E- Kiraam. He had asked sahaabaa to bring stones to him. Then he himself made marks for the wall facing Qibalh with the point of a small spear head and then he himself put the foundation stone. Thereafter he asked Hazrat Abubakar رضى الله عنه to put a stone near that stone. Then he asked Hazrat Umar رضى الله عنه to put a stone near the one put by Hazrat Aboobakar رضى الله عنه. Thereafter he asked Hazrat Usmaan رضى الله عنه to put a stone near the one put by

Hazrat Umar رضى الله عنه. Then he asked all the Sahaabaa to put stone wherever they wished on the line marked by himself. Like this mosque was built.

It has the good luck of being the first mosque in Islam.

In the order of gracefulness this mosque stands fourth, the order being (1) Masjid-E-Haraam, (2) Masjid-E-Nabavi, (3) Masjid-E- Aqsa and (4) Masjid-E-Kubaa.

The reward of preying two rakaat namaaz in this mosque is equivalent to one Umrah :

إِنَّ صَلَاةَ رَكَعَتَيْنِ فِيهِ كَعُمْرَةٍ

The above hadis is written on the Mihraab of Masjid-E-Kubaa. Come you too put your forehead on the blissful ground where the holy prophet ﷺ and such people had preyed about whom the holy Quraan has said :

(Among them are those who love piety and cleanliness and purity) and also inhale the fragrance of those who are still resting there beneath the holy ground.

Note :- Separate amenities for wuzoo and namaaz etc. are available here for ladies.

MASJID-E-JUMAH :

A family called 'Banoo Saalim' once lived at a little distance from Masjid-E-Kuba on road to Madinah Munawwarah. It was Friday when the holy prophet had left Kubaa for Madinah Munawwarah and when he reached the spot named 'Bani Saalim bin Awf' it was time for Jumaa preyer. So he led the Jumaa namaaz there. This masjid is built on this spot. It is situated on the right side of the road where you can reach after travelling about a mile while returning from Masjid-E-Kubaa.

MASJID-E-QIBLATAIN :

The Qiblaa of Muslims was 'Baitul Maqdis' for 16/17 months after Hijrat. It was the heartfelt wish of holy prophet ﷺ that 'Baitullaah' should become the Qiblah of Muslims. With this strong desire in his heart the holy prophet ﷺ used to look at the sky awaiting revelation concerning this matter. One day when he was leading the Zuhar or Asr preyer at this place and had offered two rakaats, this verse was revealed by Allaah Almighty during the preyer :

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

It means "We are observing the turning of your face frequently towards the sky, so WE are now turning your face towards the Qiblah desired by you. Now turn your face towards Masjid-E-Haraam and henceforth, from wherever you are offer namaaz facing it."

Instantly the holy prophet ﷺ turned towards Baitullaah while still in namaaz and so also did all the followers preying behind him at that moment. Thus the first two rakaats were offered facing 'Baitul Maqdis' and the following two facing 'Baitullaah'. That is why this masjid is called 'Masjid - e - Qiblatain' means a masjid having two Qiblaas. Still there are two Mihraabs in this mosque. However now it is prohibited (haram) to prey facing Baitul Maqdis.

MASJID-E-GAMAMAH :

This masjid is also called Masjid-E-Musallaa. The

holy prophet ﷺ had led both of the Eid prayers here and so also the Istisqaa prayer. As a result of the latter clouds had instantly gathered in the sky and rained. That is why this masjid is called Masjid-e- Gamaamah. (Gamaam means cloud).

MASJID-E-FATH :

A gigantic army of Mushriks (polytheists) and Munaafiqs (hypocrites) had left for Madinah Munawwarah with the evil intention of finishing Muslims. Hearing about this the holy prophet ﷺ held consultations with Sahaabaa-E-Kiraam. As per the advice of Hazrat Salamaan Faarsi رضى الله عنه a ditch (khandaq) was dug all around the city of Madinah Munawwarah so as to prevent the enemies from entering it. So the enemies surrounded it.

At the spot where this Masjid-E-Fatah stands today, the holy prophet ﷺ had prayed to Allaah for three days (Monday, Tuesday and Wednesday) which was answered and as a result a severe dust storm swept the area which forced the enemy to run away from there and the Muslims won. There also are four small masjids near this one in the direction of Qiblah known as 'Masaajid-E-Khamsah' named 'Masjid-E-Aboo Bakar', 'Masjid-E-Umar', 'Masjid-E-Ali' and 'Masjid-E-Salmaan Farsi'. you may pray two rakaats in each one of them and pray to Allaah for good. Hazrat Jaabir رضى الله عنه says : when ever I required any thing, I went to the Masjid-E-Faatah and prayed and consequently my prayer was answered. (now only one large mosque)

MASJID-E-IJAABAH :

This masjid is on the north of the BAQEE graveyard. A tribe known as Banu Muaviyah bin Maalik

bin Awf used to live here. Once the holy prophet ﷺ went there and engaged himself in preyer (supplication) for quite a long time and then said : I asked for three things from my Lord viz (1) HE may protect my Ummah from total destruction through the punishment of Famine (2) HE may not annihilate my Ummah through the chastisement of Flood (3) There may not arise quarrels and disputes and disagreements within my Ummah. The first two of them have been answered but not the third one. The exact spot where the holy prophet --- had offered this preyer is two feet on the right side of Mihraab of this mosque.

JABAL-E-UHAD :

There is a mountain at a distance of about 4 miles from Madinah Munawwarah in the north which is known as Jabal-E-Uhad (it has extended upto four miles in east and west). The holy prophet ﷺ has said about this mountain that : Uhad loves us and we love Uhad. He frequently used to come here and honour the people of Uhad with his Salaam. The famous battle of Uhad was fought near this mountain in the 3rd year of the Hijri Era. The holy prophet ﷺ too was injured here.

The holy prophet's uncle (chief of all martyrs) Hazrat Hamzah رضى الله عنه and another 70 sahaabaa-E-Kiraam رضى الله عنهم (including Hazrat Mus'ab bin Umair رضى الله عنه, Hazrat Abdullaah ibne Jahash رضى الله عنه and others had sacrificed their lives here for Islam. Their graves are here including some mass graves. The names of some of them are : (1) Hazrat Hamzah رضى الله عنه, (2) Hazrat Abdullaah ibne Jahash رضى الله عنه (3) Hazrat Mus'ab ibn Umair رضى الله عنه According to a narration all of them are buried in one grave. But others say in one is

Hazrat Hamzah and in another the other two. (4) Sahal bin Qais (his grave is behind that of Hazrat Hamzah in the direction of Saaam (Syria), (5) Umar bin Jumoooh رضى الله عنه, (6) Abdullaah ibne Umar رضى الله عنه, (7) Khaarijah ibne Zaid رضى الله عنه, (8) Saad ibne Rabee رضى الله عنه, (9) Abdullaah Hassaas رضى الله عنه, (10) Nu'maan ibne Maalik رضى الله عنه, (11) Aboo Aiman رضى الله عنه, (12) Khallaad bin Amar bin jumoooh رضى الله عنه, All these sahaabaa have been buried in a single grave. Signs of other martyrs are no more visible. Perhaps their graves are all around that of Hazrat Hamzah رضى الله عنه. The graves of some of the martyrs of Uhad are in Madinah Munawwarah. (Khulaasatul Wafaa, 2/413)

Do visit this place at least once, chew the leaves of the trees growing here, send Salaams to the martyrs of Uhad and prey for their magfirat, raahat and for uplifting of their ranks (darajaat).

Send Salaam to Hazrat Hamzah رضى الله عنه and other martyrs like this :

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمْرَةَ بْنَ عَبْدِ الْمُطَّلِبِ

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

السَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

السَّلَامُ عَلَيْكَ يَا عَمَّ حَبِيبِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

السَّلَامُ عَلَيْكَ يَا عَمَّ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ

السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءِ، يَا سَعْدَاءِ
السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أُحُدٍ كَافَّةً، عَامَّةً وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Meaning :- O our chief Hazrat Hamzah ibne Abdul Muttalib ! Salaam on you. O Allaah's messenger ﷺ's uncle ! Salaam on you. O Allaah's prophet ﷺ's uncle ! Salaam on you. O Allaah's Habib ﷺ's uncle ! Salaam on you. O Allaah's Nabi-E-Mustafa ﷺ's uncle ! Salaam on you. O chief of martyrs ! Salaam on you. O lion of Allaah and HIS Rasool ! Salaam on you. Salaam on you O martyrs, pious persons, Salaam on all of you. Salaam on you for having been so patient in times of terrible troubles. How beautiful is the house in the Hereafter which you are to get. O all the martyrs of Uhad, Salaam on all of you and may Allaah's Rahmat and HIS Barkat rain on all of you profusely. Aameen !

DATE FRUIT OF

MADINA MUNAWWARAH

Much fazeelat (blissfulness) of the dates of Madinah Munawwarah is mentioned in hadis. Even poison loses its effect by eating the dates of Madinah Munawwarah (Muslim, pt.2, p. 181)

So do take with you both Zamzam water and dates of Madinah Munawwarah to your country and distribute among your relatives and friends for both barkat (abundance) and Sawaab (reward). Elders have confirmed this. (Mustafaad Naqshe Hayaat, I,p.85).

No gift is better than the Zamzam water of Makkah

Mukarramah and the date fruit of Madinah Munawwarah.

Note :- There is a big market of dates in Madinah munawwarah. It is better to buy it from there.

IS MAKKAH MUKARRAMAH SUPERIOR OR MADINAH MUNAWWARAH ?!

It is undoubtedly that among all the cities of the world Makkah Mukarramah and Madinah Munawwarah are the most superior cities. But there is a difference of opinion as to which one of the two is more superior. But it is my advice to you never to try to make a comparison between the two. Keep aside the discussion extended by scholars in this matter because it is essential that ordinary people like us should always be very careful about the use of our tongue so that any word of any kind of disrespect may not be spoken by us. It should also be remembered that whereas Makkah Mukarramah is the centre of Jalaal, the city of Madinah Munawwarah is that of Jamaal. The walls of Makkah Mukarramah show off love and those of Madinah Munawwarah spread affection.

‘Is the left eye superior or the right ?’, ‘Is the right leg better or the left ?’ It is a question like this. Some queries always remain unanswered. The arguments of scholars look nice only at their level !!

AADAABS (ETIQUETTES)

OF RETURNING HOME

When, after visiting the Sardaar-E- Do aalam ,
Taaajddar- E- Madinah, Aaqaa-E- Naamdaar Hazrat

Muhammad ﷺ, masjids and other places of holy visits, you intend to go back to your home, you should, on the day of departure, after Nammaaz Fajar, make a final visit to Jannatul Baqee and prey for all. Then you should come to Masjid-E- Nabavi and offer two rakaat namaaz in the Mihrabe Nabavi or anywhere near it, then present yourself at the Rawza -E- Athar ﷺ and recite Salaam and prey for the good and needs of both the lives and for the acceptance of your Hajj and Umrah and Ziyaarat and say:

اَللّٰهُمَّ لَا تَجْعَلْ هَذَا اٰخِرَ الْعَهْدِ بِنَبِيِّكَ، وَ مَسْجِدِهِ، وَ حَرَمِهِ، وَ
 يَسَّرْ لِي الْعَوْدَ اِلَيْهِ، وَ الْعُكُوفَ لَدَيْهِ، وَ ارْزُقْنِي الْعَفْوَ، وَ الْعَافِيَةَ فِي
 الدُّنْيَا، وَ الْاٰخِرَةِ، وَ رُدَّنَا اِلَى اَهْلِنَا، سَالِمِيْنَ، غَانِمِيْنَ بِرَحْمَتِكَ، يَا اَرْحَمَ
 الرَّاحِمِيْنَ-

Meaning : - O My Allaah ! Do not make my this visit to your Nabee ﷺ and the Masjid-E-Nabavi and the Haram-E-Nabavi my last visit and make it easy for me to come here again and destine the safety of both the worlds for me and make it possible for me to return to my home with Ajr and Sawaab (divine rewards). O Arhamarraahimeen.

At this moment also make your appearance as gloomy as possible and shed all the tears which have remained in your eyes after dropping them during the long journey of Hajj, Umrah and ziyaarat. The paling of face and the dropping of tears at this moment is a sign of the acceptance of your pilgrimage. Then experiencing utmost sorrow over separation from Darbaar-E-Risaalat, and weeping overwhelmingly, donate whatever you can to the

poor of Madinah Munawwarah and start your return journey reciting Duas for this purpose.

Let me also remind you that you will have to halt a little at Jeddah, there you may require some money, so do keep some for that purpose to meet any need.

WHEN YOU COME NEAR YOUR RESIDENCE

When you come back near your residence recite this Duaa :

آئِبُونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ

(We have returned, repenting, worshipping and praising our Lord).

Send a word about your return to your family in advance. Take full advantage of the speed provided by modern day communication facilities of telephone etc. you should not enter your city during night hours. you should enter either in the day or in the evening. After entering your town or village (if the time is not Makrooh) offer two rakaat namaaz in a msajid and recite this supplication while entering your home :

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا، لَا يُعَادِرُ عَلَيْنَا حُوبًا

WELCOME TO THE HAAJEES

When people come after their Hajj, do welcome them, salute them and shake hands with them and before they reach their residence, request them to pray for you because the prayer of a Haji is answered and our elders used to do so :

عَنْ ابْنِ عُمَرَ إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَ مُرَّةً أَنْ
يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَغْفُورٌ لَكَ (رواه احمد و مشكوة)

Meaning : - It is narrated by Hazrat Abdullaah bin Umar رضي الله عنه that when you meet a Haji, salute him and shake hands with him and request him or her, before they enter their homes, to pray for your well-being because his or her sins have been pardoned.

The above Rivaayat (narration) substantiates the reception to Haajees and a request to them for supplication. There is no doubt about its admissibility, but do remember that no extraordinary and undue arrangement should be made for this purpose so that evils of any other kind may not prop up.

A SHOW (ADVERTISING) OF HAJJ NOT BE MADE

Before starting Hajj journey the intention should be made pure and sincere (Niyyat should be Khaalis). Hajj must not be performed with an intention of getting fame or for being called a 'Haajee'. Otherwise you will not get any sawaab (divine reward). Likewise, after returning from Hajj, wherever you sit, you should not talk only about Hajj and narrate events about it only and boast about the expenses you made etc. etc. with an intention of becoming popular as it is not at all proper. It will deprive you of your reward. Ofcourse if there is any strategy behind it you can say such things but it should be without even an iota of ego as it is a big sin.

HAJJ SHOULD NOT BE TALKED ABOUT WITH EVERY ONE

Hajj should not be described before everybody because, in so doing, there is always a danger of becoming proud and of making a show of pride which is a very evil thing. Some soofis prevent us even from narrating happenings which show off your obedience, like describing superiority of the good things available there, which might create desires to reach there. Such soofis say that there are three kinds of people in the world : (1) Those for whom Hajj has become obligatory. It is permissible, rather preferable, to talk about Hajj to them. (2) Those for whom Hajj has not yet become compulsory but they have the means to go for Hajj and who are also not disallowed from undertaking that journey. It is permissible to talk Hajj before them also. (3) People for whom Hajj has not become compulsory and who are not allowed to go for Hajj. They are poor monetarily and are unable to keep patience over their difficulties. If events of Hajj are described to such people they may become overenthusiastic for going there even though they have no capability for it. As a result they may experience much restlessness.

DESCRIBING DIFFICULTIES OF HAJJ JOURNEY

Some persons describe the difficulties of Hajj journey before others. It should not be done. Whatever the trouble, many persons postpone Hajj after hearing such tales. That sin will have to be borne by the tellers of such tales. Moreover some people have a habit of exaggerating everything which also is a big sin. Hajj journey is a long one. It includes train, bus and plane. If one has to face any trouble due to difference in land,

language etc. it is not unexpected. Journey is after all a journey even if it is short and within our country. It always has some discomforts. Hence troubles, even if big, can be regarded as small in such a long great valuable journey. Moreover Allaah gives reward for each and every difficulty suffered in HIS Way.

There also are some difficulties which are created by the Hajjis themselves. By the Grace of Allaah, the Saudi government has made many amenities available to Hajjis and there is much less likelihood of trouble. May Allaah give them good reward on behalf of all Hajjis. Aameen.

NOBLE DEEDS AFTER HAJJ

It is a sign of our Hajj being accepted by Allah if noble deeds increase in our life, love for material things get decreased and there is a big change in our pre Hajj earlier lifestyle a change for better. Take every care about your thoughts and habits, take more and more interest in worship and abhor sins.

CONCLUSION AND DUAA

Innumerable thanks to Allaah WHO made it possible for the reprint of this book within a short time (despite engagement in many other tasks). Now it is hoped again only from HIM that HE will accept this humble compilation by HIS Mercy and make it the best companion of performers of Hajj as well as Umrah. May HE also make it an eternal treasure for this humble fellow. Aameen Summa Aameen.

Reader brotherhood is requested to include humble 'Falaah' and 'Jamiah Uloomul Quraan, Jambusar', in their supplications and duaas. Jazaakumullahu Ahsanal

Jazaa.

اللَّهُمَّ لَكَ الْحَمْدُ، وَ لَكَ الشُّكْرُ، اللَّهُمَّ لَا أُحْصِي ثَنَاءً عَلَيْكَ،
أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ۔

اللَّهُمَّ رَبَّ الْحِلِّ وَالْحَرَمِ وَ رَبَّ الْبَيْتِ الْحَرَامِ وَ رَبَّ الرُّكْنِ وَ
الْمَقَامِ أَبْلُغْ لِرُوحِ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَام۔

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا، وَ مَوْلَانَا مُحَمَّدٍ، وَ عَلَى آلِ سَيِّدِنَا، وَ
مَوْلَانَا، مُحَمَّدٍ، وَ بَارِكْ وَ سَلِّمْ۔

Humble fellow :

Muhaammad Iqbaal 'Falaah' Khanpuri

Naazim-E- Aalaa,

Jamiah Uloomul Quraan, Jambusar

27th Jumadal Ukhraa, 1421 HE

26th September 2000 AD

NUMBERS AND NUMBERING WORDS

Waahid	وَاحِدٌ	One
Ithnain	اِثْنَيْنِ	Two
Talaathah	ثَلَاثَةٌ	Three
Arba	أَرْبَعَةٌ	Four
Khamsah	خَمْسَةٌ	Five
Sittah	سِتَّةٌ	Six
Sab ah	سَبْعَةٌ	Seven
Tamaaniyah	ثَمَانِيَةٌ	Eight
Tisah	تِسْعَةٌ	Nine
Ashrah	عَشْرَةٌ	Ten
Ehdaa ash	إِحْدَى عَشْرَ	Eleven
Isnaa ash	اِثْنَى عَشْرَ	Twelve
Talaataa ash	ثَلَاثَةَ عَشْرَ	Thirteen
Arba at ash	أَرْبَعَةَ عَشْرَ	Fourteen
Khamast ash	خَمْسَةَ عَشْرَ	Fifteen
Sittah ash	سِتَّةَ عَشْرَ	Sixteen
Sab ata ash	سَبْعَةَ عَشْرَ	Seventeen
Tamaan ta ash	ثَمَانِيَةَ عَشْرَ	Eighteen
Tis a ta ash	تِسْعَةَ عَشْرَ	Nineteen
Ishreen	عِشْرِينَ	Twenty
Wahdo ishreen	وَاحِدًا وَعِشْرِينَ	Twenty one
Itnain ishreen	اِثْنَيْنِ وَعِشْرِينَ	Twenty two

Talataa ishreen	ثَلَاثَةٌ وَعِشْرِينَ	Twenty three
Ar baa ishreen	أَرْبَعٌ وَعِشْرِينَ	Twenty four
Khamso ishreen	خَمْسَةٌ وَعِشْرِينَ	Twenty five
Sitto ishreen	سِتَّةٌ وَعِشْرِينَ	Twenty six
Sab o ishreen	سَبْعَةٌ وَعِشْرِينَ	Twenty seven
Tamaano ishreen	ثَمَانٌ وَعِشْرِينَ	Twenty eight
Tis o ishreen	تِسْعٌ وَعِشْرِينَ	Twenty nine
Ta laa teen	ثَلَاثِينَ	Thirty
Ar ba een	أَرْبَعِينَ	Forty
Khamseen	خَمْسِينَ	Fifty
Sitteen	سِتِّينَ	Sixty
Saboon	سَبْعِينَ	Seventy
Eighty	ثَمَانِينَ	Ta maa neen
Ninety	تِسْعِينَ	Tis een
Hundred	مِائَةٌ	Miah
Thousand	أَلْفٌ	Alf
Two thousand	أَلْفَيْنِ	Alfain
Three thousand	ثَلَاثَةُ آلَافٍ	Talaataa aalaaf
Ten thousand	عَشْرَةُ آلَافٍ	Ashrah alf

NAMES OF COLOURS

White	أَبْيَضٌ	Abyad
-------	----------	-------

Black	أَسْوَدٌ	Aswad
Red	أَحْمَرٌ	Ahmar
Green	أَخْضَرٌ	Akhdar
Yellow	أَصْفَرٌ	Asfar
Pink	وَرْدِيٌّ	Vardi
Purple	أَرْجَوَانِيٌّ	Arjuwani
Coffee colour	بُنِّيٌّ	Bunni
Sky colour	سَمَآوِيٌّ	Samavi
Light bright	لَوْنٌ فَاتِحٌ	Laun faateh
Dark coloured	غَامِضٌ	Laun ghaamaz
Ash coloured or gray	رَمَادِيٌّ	Ramaadi
Orange colour	بُرْتَقَالِيٌّ	Burtukaali
Mixed colour	لَوْنٌ مُشَكَّلٌ	Laun mushakkal

BREAK FAST SHOP

Ice	ثَلَجٌ	Salaj
Water	مَاءٌ	Maai
Bread / Loaf	خُبْزٌ	Khubz
Cooking butter	سَمْنٌ	Samn
Egg	بَيْضَةٌ	Baida
Curd	لَبَنٌ	Laban
Milk	حَلِيبٌ	Haleeb
Butter milk	رَوْبٌ	Rob

Butter	زُبْدَه	Zubdah
Cheese	جُبُنْ	Jubun
Cream of milk	قَشَطَه	Gashta
Bread having cheese	خُبْزُ بِالْجُبْنَه	Khubz bil Jubdah
Spiced bread	خُبْزُ بِالزَّعْتَرِ	Khubz bil zaatar
Which juce do you want ?	أَيَّ عَصِيرٍ تَبِعْ	Ayya aseer tabi
Give me	أَعْطِنِي	A'tini
Give me milk	أَعْطِنِي حَلِيبَ	A'tini haleeb
Give me first	أَعْطِنِي أَوَّلًا	A'tini awwalan
Give me juce	أَعْطِنِي عَصِيرَ	A'teeni aseer
Sugar	سُكَّرُ	Sukkar
Tea having milk	شَائِيَّ بِالْحَلِيبِ	Shaaiyn bil halib
Mutton	لَحْمٌ	Lahm
Red chilly	فَلْفِلٌ أَحْمَرٌ	Filfil ahmer
Green chilly	فَلْفِلٌ أَخْضَرٌ	Filfil akhdar
Salt	مِلْحٌ	Milhun
Onion	بَصَلٌ	Basal
Rice	أُرْزٌ	Uruz
Pulse	عَدَسٌ	Adas
Potato	بَطَاطِشٌ	Bataatis

Juce	عَصِير	Aseer
Mango juice	عَصِير مَنغَا	Aseer mangaa
Orange juice	عَصِير بُرْتَقَال	Aseer burtakaal
Mixed juice	عَصِير كَوَكْتِيل	Aseer Koktel

Hotel - Funduk فندق

The drainage / gutter line of this building is choked	مَجَارِي لِهَذِهِ الْعِمَارَةِ خَرَبَان Majari li haazihil imaarah kharbaan مَجَارِي لِهَذِهِ الْعِمَارَةِ مُغْلَقَةٌ Majari li haazihil immaarah mugallakah
Aircondition of this room is not working	مُكَيِّفُ الْغُرْفَةِ لَا تَعْمَلُ Mukayyaful gurfati laa ta'mal مَا يَشْتَعِلُ مُكَيِّفُ Maa yashtagil mukayyaf
Room lighting is out of order	كَهْرَبَاءُ الْغُرْفَةِ لَا تَعْمَلُ Kohrabaa gurfah laa ta'mal كَهْرَبَاءُ الْغُرْفَةِ مُنْقَطِعَةٌ Kohrabaa gurfaa munkatiah طَفَّتِ الْكَهْرَبَاءُ Taffatil kohrabaa
Fan is out of order	مِرْوَحَةُ خَرَبَان Mirvah Kharbaan
Door is out of order	بَابُ الْغُرْفَةِ خَرَبَان Babul gurfah Kharbaan

The door of the buliding is out of order	بَابِ الْعِمَارَةِ خَرَبَانَ Babul imaarah kharbaan
The main door (gate) is not working	بَابُ الرَّئِيسِ خَرَبَانَ Baab ur Raees kharbaan
Lift is out of order	مِصْعَدُ خَرَبَانَ Mis adu kharbaan
No water in the building	لَا يُوجَدُ الْمَاءُ فِي الْعِمَارَةِ Laa yoojad maa fil imaarah
When will the electrician arrive ?	مَتَى يَأْتِي الْكَهْرَبَائِي Mataa yaati kahrubaaai ?
When will the plumber arrive	مَتَى يَأْتِي سَبَّاكٌ Mataa yaati sabbaak ?
No cleanliness.	نِزَامُ النَّظَافَةِ غَيْرٌ جَيِّدٌ Nizamun nazaafati gairu jaiyid
Can I make a phon call ?	مُمْكِنٌ أَتَّصِلُ تَلْفُونٌ Mumkin at tasil talifoon ?
I want to talk on phone	أَنَا أُرِيدُ أَنْ أَتَّصِلَ تَلْفُونٌ Ana ureedu an attasilu bit talifoon
I want to talk on phone	أَنَا أُرِيدُ أَنْ أَتَكَلَّمَ بِالتَّلْفُونِ Ana ureedu an atakallim bit talifoon

Where do you want to ring ?	وَيْنِ اِتِّصَلْ تَلْفُون Wain ittasil talifoon ?
India	الى الهند Ilal Hind
By God, I am sorry	والله، آسِف Wallaah, aasif
The telephone is zero lock	تَلْفُون، صِفْرَ مُسَكَّر Tilifon sifa musakkar
Please go to the exchange	رُحْ سَنْتْرَال Run Santraal
Where is the exchange ?	وَيْنِ سَنْتْرَال Wain Santraal
Please give me your phone No.	أَعْطِنِي رَقْمَ تَلْفُونِكْ Aatini raqam tilifonak
Talk	كَلِّمْ Kallim
There is a ring	يَرُونُ الْجَرَسْ Tarunnul jaras
But nobody is speaking	لَكِنْ مَا يَرُدُّ أَحَدٌ Laakin maa yaruddu ahad
Line is faulty	خَطْ خَرَبَان Khat kharaban

Telephone line is cut	تلفون منقطع Talifon munqati'
Telephone prohibited	تلفون ممنوع Talifon mamnoo'
My brother ! I want to make a local call	يا اخى اريد المحلى Yaa akhee ! Uridul mahalli
Even if local	و لو محلى! Wa lav mahalli
My acount	كم حسابى Kam hisaabi ?
Are you leaving now ?	انت تمشى الحين An ta tamsee al heen
No, yes.	لا، نعم Laa, Na am
I will go in the afternoon	امش بعد الظهر Amshee ba'd az zuhr
But pay up the bill now	لكن سدد الحساب الحين Laakin saddil hisaab al heen
I will leave soon after noon	بعد الظهر اَمْشَى طَوَالِي Ba'd az zuhr amshee

Please call a taxi for me	يَا أَخِي أَطْلُبُ لِي السَّيَّارَةَ Yaa akhee! Utlub lee as saiyaarah
Taxi won't come here	الْأَجْرَةُ لَا تَأْتِي هُنَا Al ujratu laa ta'ti hunaa
Please go to the bus stand	رُحْ مَحَطَّةَ الْاوتوبس Ruh mahat ta til otubas
My luggage is heavy	عِنْدِي أَغْرَاضٌ ثَقِيلَةٌ Indee agraaazu taqeelah
Engage a coolie	شُفْ عَامِلٌ Shuf aamil
Thank you	شُكْرًا يَا شَيْخَ Shukran yaa shaikh
Taxis	سَيَّارَاتُ Saiyaaraat
Buses	حَافِلَاتُ Haafilaat

IN THE MARKET OF MINAA

How much for this goat? Bikam haazat teesu ?	بِكَمْ هَذَا النَّيْسُ ؟
How much for this sheep ? Bikam haazat tali ?	بِكَمْ هَذَا الظَّلِي ؟

How much for this she-goat ? Bikam haazal ghanam ?	بِكَمْ هَذَا الْغَنَمِ
How much for this camel ? Bikam haazal ibil ?	بِكَمْ هَذَا الْإِبِلِ
How much for this cow? Bikam haazihil baqarah?	بِكَمْ هَذِهِ الْبَقَرَةَ
It costs a hundred riyals Tamanuhaa miatu riyaal	ثَمَنُهَا مِائَةُ رِيَالٍ
Come down a little Maa tanqus shai aa ?	مَا تَنْقُصُ شَيْئًا ؟
Have you a cheaper one? Hal in da ka rakhees ?	هَلْ عِنْدَكَ رَخِيصٌ ؟
No, I do not have cheaper Laa, maa indi rakhees ?	لَا، مَا عِنْدِي رَخِيصٌ مِنْ هَذَا
Why not ? I have a cheaper one	بَلَى، عِنْدِي رَخِيصٌ مِنْ هَذَا
Make some concession for me Turaa eeni / Khaffif lee.	تُرَاعِنِي خَفِّفْ لِي
Last price ? Kam aakhirus sa ar ?	كَمْ آخِرُ سَعْرِ
Everything is costly Kullu shayin Ghaalee	كُلُّ شَيْءٍ غَالِي
Everything is cheap Kullu shayin rakhees	كُلُّ شَيْءٍ رَخِيصٌ

Look at another shop Shuf mahal taani	شَفْ مَحَلِّ تَانِي
How many are you ? Antum kam nafar ?	انتم كم نفر؟
We are two Ehnaa nafarain	عَحْنَا نَفَرَيْن
We shall buy a cow Nashtari baqarah	نَشْتَرِي بَقْرَةَ
We shall buy a camel Nashtari ibil	نَشْتَرِي الْاِبِل
We shall buy a goat Nashtari ganam	نَشْتَرِي الْغَنَم
We will come again Narji' marrah taani	نَرْجِعُ مَرَّةً ثَانِيَةً
I will come with my friend Ajeek ma' sadeequi	اجيک مع صديقي
Please slaughter it Izbah	اذبح
Give me lever Aatini kibadaa	اعطني كبدة
Give me meat Aatini laham	اعطني لحم
Yes, take it Tafazzal, khuz	تفضل، خذ

BUS AND S.T. STAND

O driver ! Yaa saaiq !	يَا سَائِقُ
What is fair for madinah Munavvarah Kam ujratus saiyaarati lil Madinah Munavvarah ?	كَمْ أَجَارَةُ السَّيَّارَةِ لِلْمَدِينَةِ الْمُنَوَّرَةِ؟
Fare for Madinah ? Kam haqqul Madinah	كم حق المدينة؟
How many are you ? Antum kam nafar ?	أَنْتُمْ كَمْ نَفَرٍ
We are four Ehnaa arba nafar	عِنْدَنَا رُبْعَةٌ نَفَرٍ
Where is luggage ? Fain agraaaz ?	فَيْنَ أَغْرَاضٍ ؟
Here is the luggage Haazihil agraaaz	هَذِهِ الْأَغْرَاضُ
Where is luggage ? Fain afashkum ?	فَيْنَ عَفَشِكُمْ ؟
I will charge 20 riyaaals per passenger Aakhuzu ishreena riyaal liwaahid nafar	أَخْذُ عِشْرِينَ رِيَالٍ لِوَأَحَدٍ نَفَرٍ
Be moderate Turaani / Khafif lee / Nazzil lee	تُرَاعِنِي خَفِّفْ لِي نَزِّلْ لِي

Who is your guide ? Man muallim ka ? Man mutawwifuka ?	مَنْ مُعَلِّمُكَ ؟ مَنْ مُطَوِّفُكَ ؟
Our muallim is Iqbaal Muallimi Iqbaal Mutawwifi Iqbaal	مُعَلِّمِي إِقْبَالَ مُطَوِّفِي إِقْبَالَ
I have lost my path Ana naseetut tareeq	أَنَا نَسَيْتُ الطَّرِيقَ
Where is the way for Haram ? Fainat tareequl Haram ?	فَيْنَ الطَّرِيقِ إِلَى الْحَرَمِ
For God's sake, show me the way to Haram Billaah warrinee at tareeq ilal Haram	بِاللَّهِ وَرَبِّي الطَّرِيقَ إِلَى الْحَرَمِ
Boking window for bus ? Wain hassala tazkiratu baas ?	وَيَنْ حَصَلَ تَذْكَرَةٌ بَأْسَ
I am proceeding to Jeddah Ana raahil ilal Jiddah	أَنَا رَائِحٌ إِلَى الْجِدَّةِ
Get in --- Irkab	إِرْكَبْ
The bus stops here for half hour Bass waqqif hinaa nusf saaah	بَأْسَ وَقَفَّ هِنَا نُسْفَ سَاعَةً
W.C.s, baths are here ? Hinaa feeh dauratul miyah	هِنَا فِيهِ دَوْرَةُ الْمِيَاءِ

W.C. for men Dauratul miyah lir rijaal	دَوْرَةُ الْمِيَاهِ لِلرِّجَالِ
Latrine for women Dauratul miyaah lin nisaa	دَوْرَةُ الْمِيَاهِ لِلنِّسَاءِ
We shall prey here Nusalli salaata hinaa	نُصَلِّي الصَّلَاةَ هِنَا
No problem Maa fee maani'	مَا فِي مَانِعٍ
Better if you prey in a mosque Lav sallaita fil masjid ahsan	لَوْ صَلَّيْتِ فِي الْمَسْجِدِ أَحْسَنَ
The bus will start now Haflah yamshee alheen	حَفْلَةُ يَمْشِي الْحَيْنِ
Then prey here only Izaa salli hinaa	إِذَا صَلَّ هِنَا
Let us form a jamaat Nusalli ma al jamaa'h	نُصَلِّي مَعَ الْجَمَاعَةِ

IN A CLOTH SHOP

What is this ?	مَا هَذَا ؟ أَيْش هَذَا ؟	Ma haaza ? Esh haazaa ?
How much for it ?	كَمْ سِعْرُهُ ؟ هَذَا بِكُمْ	Kam si'ruhu ? Haaza bi kam?

Show me the cloth	وريني قماش	War rini gumaash
Gent's or ladies'?	رجالى ولا نساى	Rijaali wal laa nisaai ?
Is it Chinse or Japanese ?	هذا صينى و لا يابانى	Haazaa Seeni wallaa Yaabaani ?
It is Indian	هذا هندى	Haazaa Hindi
It is Korean	هذا كورى	Haazaa Koori
Show me Pakistani please	ورينى باكستانى	Warrini Baakistaani
How much for a metre ?	متر بكم	Mitar bi kam ?
Not by metre	مُش بِالْمِترَة	Mush bil mitar
It is by yard	باليارْدَة	Bil yaardah
A set	طقم	Tagam
How many colours in a set	كم الوان فى الطقم	Kam alwaan fit tagam ?
This is a whole - sale shop	هذا المحل بالجمله	Haazal mahll bil jumlah
No retail sale	مُش بِالْمَفْرَق	Mush bil mufarrag
Fold	طاقة	Taagah

How many metres in a fold ?	طَاقَهُ كَمْ مِترَ فِيهِ	Taagah kam miter feeh ?
90 riyaal per fold	تِسْعِينَ رِيَالِ طَاقَهُ	Tiseen riyaal taagah
Fixed price	قُلْ كَلَامِ وَاحِدٍ	Gul kalaam waahid
Is there better than one ?	هَلْ؟ عِنْدَكَ أَحْسَنَ مِنْ هَذَا؟	Hal indak ahsan min haazaa ?
Please show me another one	وَرِيْنِي غَيْرَ هَذَا	Warrini gair haazaa
Yet another please	وَرِيْنِي آخَرَ	Warrini aakhar
This is costly	هَذَا غَالِي	Haaza ghaali
No, I do not want to buy	لا، مَا بَع	Laa, maa aabi
Why , It is cheap !	لَيْش؟ هَذَا رَخِيص!	Laish haazaa rakhees !
No, it is costly	لا، غَالِي	Laa, ghaali
Costs too much	سَعْرٌ كَثِيرٌ	Si'r kateer
Cotton	قُطُنٌ	Qutun
Cream(Boski)	زُبْدَةٌ	Zubdah
Yellow boski	زُبْدَةٌ صَفْرَاءُ	Zubdah safrah

White boski	زُبْدَةٌ بَيْضَاءُ	Zubdah baidah
Clothes	أَقْمِشَةٌ	Agmishah
Readymade clothes	اقمِشَه جَاهِزَه	Agmishah jaahizah
Maxi	فِسْطَانٌ	Fistaan
Pant	بَنْطَلُون	Bantaloon
Underwear	كَلْسُونٌ	Kalsoon
Ganji	فَنِيلَه	Faneelah
Half pants	هَافٌ	Haaf
Arabian shirt	ثَوْبٌ	Taub
Cap	طَاقِيَه	Taagiyah
Black rope to be worn round head	عِقَالٌ	Iqaal
White embroidery	قَطْرَه بَيْضَاءُ	Gatrah bidaa
Red embroidery	قَطْرَه حَمْرَاءُ	Gatrah hamraa
Black embroidery	قَطْرَه سَوْدَاءُ	Gatrah sawdaa
Green embroidery	قَطْرَه خَضْرَاءُ	Gatrah khadraa
Where can I get a book	وَيْنَ حَصَلِ الْكُتُبِ	Wain hassal al-kutub
Booksellar please ?	الْكِتَابُ فَيْنَ تُبَاعُ	Al kitaab fain tubaa'

Have you collyrium ?	هَلْ عِنْدَكَ كُحْلٌ ؟	Hal indak kohal ?
He demands a riyaal	هُوَ يُرِيدُ رِيَالٍ وَاحِدٍ	Huwa yureedu riyaal waahad
He asks for one riyaal	يَبْغِي رِيَالٍ وَاحِدٍ	Yabgaa riyaal waahad

ABOUT AIR PORT

Airport	مَطَارٌ Mataar
International air port	مَطَارٌ دَوْلِيٌّ Maraar duwali
A. Aziz international airport	مَطَارٌ عَبْدِ الْعَزِيزِ دَوْلِيٌّ Mataar A. Aziz duwali
Flight departure	مَوْعِدُ الْاِقْلَاعِ Mawidul iqlaa'
Must reach airport	لَا زِمُ الْوُصُولُ إِلَى الْمَطَارِ Laazimul wusool ilal mataar
Currency exchange ?	فَيْنَ حَوْلِ الْفُلُوسِ Fain hawwil fuloos ?
I have dollars	عِنْدِي دُولَارٌ Indee dolaar

I have riyaaals	عِنْدِي رِيَال Indee Riyaal
How many rupees per riyal ?	وَاحِدِ رِيَالٍ كَمْ رُوْبِيَّهْ ؟ Waaheed riyaal kam rubiyyah ?
Where is your passport ?	وَيْنَ جَوَازُ سَفَرِكُ Wain jawaazu safarik ?
This is my passport	هَذَا جَوَازُ سَفَرِي Haaza jawaazu safari
Passport office	اِدَارَةُ الْجَوَازَاتِ Idaaratul jawaazaat
you have been late	أَنْتَ تَأَخَّرْتَ فِي الْمَغَادَرَةِ Anta ta akhkharta fil mugadarah
I could not get booking	مَا حَصَلْتُ الْحَجَزَ يَا سَيِّدِي Maa has saltu hajaz yaa saiyadi
you will have to pay a fine of a hundred riyaaals.	عَلَيْكَ الْغَرَامَهْ مِائَةَ رِيَالٍ Alaikal garamah mi atu riyaal
Never mind	مَا يَخَالِفُ Ma yukhaalif
Where to pay the fine ?	وَيْنَ سَدِّدِ الْغَرَامَهْ ؟ Wain sa di dil garamah ?
Here	هِنَا Hina
Where is your luggage?	وَيْنَ أَغْرَاضِكُ ؟ Wain aghraazak ?

Put it for weighing	حَتَّهٗ عَلَى الْمِيزَانِ Hat tahu alal meezaan
you will have to pay money	لَا زِمَ سَدِّدُ الْفُلُوسِ Laazim saddidil fuloos
I have no money	مَا عِنْدِي فُلُوسٌ Maa indee fuloos
It won't do	مَا يَسِيرُ Ma yaseer
I swear, I have no money	وَاللَّهِ مَا عِنْدِي فُلُوسٌ Wallah maa indee fuloos
Well, carry this luggage on hand	طَيِّبٌ خُذْ هَذَا الْاِغْرَازَ وَ اِيَّاكَ Taiyib, khuz haaazal aghraaz wa iyyaak
Stand in the que	وَقَّفْ فِي السَّرَايِ Waqqif fis siraa
Where is the immigration Card ?	وَيْنَ بَطَاقَةِ الْجَمْرِكِ Wain bitaaqatul jamrak ?
I do not have it	مَا عِنْدِي Maa indee

Please write in English	سَجِّلْ بِالْإِنْكَلِيزِي Sajjil bil Inkalizi
Write the number of luggage	سَجِّلْ عَدَدَ الْعَفْشِ Sajjil adadal afash
Do not carry Zamzam with you	مَا تَأْخُذْ زَمْزَمَ وَإِيَّاكَ Maa ta'khuz Zamzam wa iyyaak
Place Zamzam on the belt	خَلِّ زَمْزَمَ عَلَى السَّيْرِ Khalli zmsam alas sayr
Put it on the belt, you will get it in Bombay	خَلِّ عَلَى السَّيْرِ حَصَّلَ لَكَ فِي بُومْبَائِي Khalli alas sair, Has sa la ka fee Boombaai
Put the suitcase for checking	الْصَنْدُوقَ حَطَّهُ لِلتَّفْتِيشِ As sandook hat tahu lit taftteesh
Have you any gold ?	هَلْ عِنْدَكَ ذَهَبٌ Hal indak zahab ?
No, I do not have gold	لَا، مَا عِنْدِي الذَّهَبُ Laa, Maa indiz zahab
Yes, I have gold	نَعَمْ، عِنْدِي ذَهَبٌ Na am, indee zahab

Where is the bill	وَيْنَ فَاتُورَةَ ؟ Wain faatoorah ?
I have the bill	عِنْدِي فَاتُورَةَ Indee faaroorah
Well, proceed	طَيِّبٌ ، فَضَّلْ Taiyib, faddal
How many bags in your hand ?	كَمْ شَنْطَةَ وَ إِيَّاكَ Kam shantah wa iyyaak
Door number	رَقْمُ الْبُؤَابِ Ragmul bawwab
Please walk quickly / fast	أَمْشِي بِالسَّرْعَةِ Amshee bis sur'ah
Time for plane departure	وَقْتُ الْإِقْلَاعِ قَرِيبٌ Waqtul iqqlaa qareeb
Take your seat please	خُذْ مَقْعَدَكَ Khuz maqadak
What is your number ?	كَمْ رَقْمُ مَقْعَدِكَ Kam ragmu maqadak
Seat number	رَقْمُ الْمَقْعَدِ ragmu maqad
Put the beg above	خَلِّ شَنْطَةَ فَوْقَ Khalli shantah fauq

Tie up the belt	ارْبِطِ الْحِزَامَ Irbat al hizaam
No smoking	ممنوع التدخين Mamnoo at tatkheen
What wil you take ?	ايش تاخذ ؟ Aish ta'khuz ?
Papsi or juice ?	بيبسى و لا عصيرا ؟ Bebsi walaa aser ?
Vegitable or mutton ?	تاخذ ويج و لا نون ويج ؟ Ta'khuz vej wa nonvej ?
Vegitable please	وَيْجُ Vej
Tea or coffee ?	شاي و لا قهوة ؟ Shaay wa laa qahvah ?
I am sick	انا مريض Ana mareez
I am tired	انا تعبان Ana ta'baan
I have headache	عندى صداع Indee suda
I do not want to eat anything	ما اكل شيئاً Maa a'kul shaiaa

VEGETABLE SHOP

Red chilly	فلفل احمر	Filfil ahmar
------------	-----------	--------------

Green chilly	فلفل اخضر	Filfil akhdar
Strong chilly	فلفل حار	Filfil haarr
Mild chilly	فلفل بارد	Filfil baarid
Chutney	فلفل بورده	Filfil bordah
Pepper	فلفل اَسْوَد	Filfil aswad
Trmeric	كُرْكُوم	Kurkoom
Cuminseed	كَزْبُورَة	kazboorah
Salt	مِلْح	Milh
Onion	بَصَل	Basal
Rice	أُرْز	Urooz
Pulse	عَدَس	Adas
Potato	بَطَاطِش	Bataatis
Pickles	طُرْشِي	Turshee
Garlic	ثُوم	Toom
Mint	نَعْنَع	Na'na/
Coriander seed	بَقْدُونَس	Bagdoonas
Brinjal	بَاذِنْجَان	Baazinjaan
Gram	حُمَص	Hummas
Cabbage	مَلْفُوف	Malfoof
Cabbage flower	زَهْرَة	Zahrah

Lady's fingers	بَامِيَا	Baamiyaa
Musk melon	شَمَام	Shammaam
Water -melon	حَبَّاب بَطِيخ	Habhab / Bitteekh
Pear	كُمَّثَرَا	Kumma taraa
Mango	مَنْغَا	Mangaa
Can of pineapple	تَنْكُ اِنْنَاَسْ	Tank anannaas
Cucumber	خِيَاار	Khiyaar
Ripe musk melon	يَقْتِيْنِ	Yagteen
Unripe date	رُطْب	Rutab
Guava	جَوَّافَه	Jawwafah
Planatain	مَوْز	Moz
Papyaa	بَبِيْتَا	Babeeta
Grapes	عَنْب	Inab
Roseapple	اَرْجُوَان	Arjuwaan
Custard-apple	شَرِيْفَه	Shareefah
Almond	لَوْز	Loz
Walnut	جَوْز	Jawz
Coconut	جَوْزُ الْهِنْد	Jawzul Hind
Tamarind	تَمْرْ هِنْدِي	Tamarhindi

Groundnut (Salty)	فُولُ سُودَانِي	Fulsudaani
Cinnamon	دَارِصِينِي	Daarseeni
clove	مُسْمَار	Musmaar
Cardamom	هَيْل	Heel
Chocolate	شُوكُولَاتَة	Shokolanah

MISCELLANOUS

Passport	جَوَازُ السَّفَرِ	Jawaazus safar
Hospital	الْمُسْتَشْفَى	Almustashfaa
Ambulance	إِسْعَاف	Isaaf
Postal service	بَرِيد	Bareed
Telegram	بَرْقِيَّة	Bargiyah
Post office	مَكْتَبُ بَرِيد	Maktab Bareed
Pharmacy	الصَّيْدَلِيَّة	As saydaliyyah
For ladies	حَرِيم	Hareem
For gents	رِجَالِي	Rijaali
For women	نِسَائِي	Nissai
Gents only	حَقُّ الرِّجَالِ	Hagigal Rijal
Women only	حَقُّ النِّسَاءِ	Hagigal nisaa

For children

حَقُّ الْأَطْفَالِ

Hagigal atfaal

ESSENTIAL TALKS

Welcome	تَفَضَّلْ	Tafazzal
How are you ?	كَيْفَ حَالِكَ يَا سَيِّدِي	Kaif haalu ka yaa saiyidi ?
Thank God	الْحَمْدُ لِلَّهِ	Alhamdulillah
Have tea ?	اشْرَبْ شَايَ	Ishrab shaay ?
No. thanks	لا ، شُكْرًا	Laa, shukran
How is your health ?	هَلْ أَنْتُمْ بِخَيْرٍ	Hal antum bi khair ?
Take a seat and rest	اجْلِسُوا ، اسْتَرِيحُوا	Ijlisoo, istarihoo
From which country are you ?	مِنْ أَيِّ دَوْلَةٍ أَنْتَ يَا سَيِّدِي	Min aiya dawlati anta yaa saiyidi ?
I am from India	أَنَا مِنَ الْهِنْدِ	Ana minal Hind
What are you doing ?	مَاذَا تَفْعَلُ يَا سَيِّدِي	Maa zaa ta al yaa saiyidi ?
I am a businessman	أَنَا تَاجِرٌ	Ana taajir

What is your name sir ?	مَا اسْمُكَ يَا اَخِي	Masmuk yaa akhee ?
Sir, my name is Iqbal	سَيِّدِي ! اِسْمِي اِقْبَال	Saiyidi ! Ismee Iqbal
How do you do ?	كيف الحال ؟	Kaif al haal ?
How are you ?	كيفك ؟	Kaifak ?
How are you ?	شَلُونَك	Shalonak ?
Any news about you ?	شَلُون اَخْبَارَك	Shalon akhbaarak ?
Any news about you ?	شَلُون اَخْبَارَكُم	Shalon akhbaarkum?
Where is Shaamiyah street ?	فِين المَحَلَة الشَامِيه	Fain mahallash Shaamiyah ?
Where ?	فِين القَهْوَة	Fain kahwah ?
Where is barber ?	فِين حَلَاق	Fain hallaak ?
Did you understand ?	هل فهمت	Hal fahimta ?
I do not know	انا لا اعرف انا لا ادري	Ana laa aarif Ana laa adri
What is the name of this place ?	ما اسم هذا المحل ؟ ما اسم هذا المكان ؟	Maa ismu haazal mahall ? Ma ismu haazal makaam ?
When will you leave ?	متى تمشي من هنا	Mata tamshee min hinaa ?

I will travel tomorrow	انا بکرا اسافر	Ana bukraa usaafir
I intend to go to Arafaat	انا اقصد عرفات	Ana aksid Arafaat
Come along with me	امشى معى	Amshee mae
Very well, sir	طيب يا سيدى	Taiyab, yaa saiyidi !
Thank you	شکرا	Shukran

In Madinah Munawwarah, the supermost worship is the recitation of Durood. The texts of Durood given in the following pages have been compiled by Hazrat Thaanaavi رحمه الله عليه . 25 of them are Salaat and 15 Salaam. Thus this collection is just like forty Durood Hadiths. The holy prophet ﷺ has said that 'Any one who will convey my / religious matters to people will be raised with great ulemas on the Day of Resurrection and I will intercede for him. So it is hoped that the recitation of these Durood and Salaam will ensure the reward available to those who convey 40 hadiths to the Ummah. Inshaa Allaah.

(1)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزَلِهِ الْمُقْعَدَ الْمُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ (طبرانی)

(2)

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا. (مسند احمد)

(3)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (ابن حبان)

(4)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ

وَعَلَىٰ آلِ مُحَمَّدٍ وَارْحَمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ
وَرَحِمْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔ (بيهقي)

(5)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔ -اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔ (بخاری شریف)

(6)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (مسلم شریف)

(7)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (ابن ماجه)

(8)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (نسائی شریف)

(9)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ (ابو داؤد)

(10)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ (ابو داؤد)

(11)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
 إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ (مسلم شريف)

(12)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ
 إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ (ابو داؤد شريف)

(13)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى
 آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ

عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (مسلم شريف)

(14)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَآزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ
وَ أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (ابو داؤد)

(15)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ (طبري)

(16)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَّجِيدٌ اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ تَحَنَّنْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ (سعايه)

(17)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ عَلَى
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ
 بَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ
 حَمِيدٌ مَجِيدٌ (سعايه)

(18)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مَجِيدٌ (صباح سته)

(19)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ
 إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ - (نسائي - ابن ماجه)

(20)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدِ بْنِ النَّبِيِّ الْأُمِّيِّ كَمَا بَارَكْتَ
 عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ - (نسائي)

(21)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ
 مُحَمَّدٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ
 رِضَى وَ لَهُ جَزَاءٌ وَ لِحَقِّهِ آدَاءٌ، وَ أَعْطِهِ الْوَسِيلَةَ وَ الْفَضِيلَةَ وَ الْمَقَامَ
 الْمَحْمُودَ الَّذِي وَ عَدْتَهُ وَ أَجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَ أَجْزِهِ أَفْضَلَ مَا
 جَازَيْتَ نَبِيًّا عَن قَوْمِهِ وَ رَسُولًا عَن أُمَّتِهِ، وَ صَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِن
 النَّبِيِّينَ وَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ- (القول البديع)

(22)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدِنِ النَّبِيِّ
 الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَّجِيدٌ- (بيهقي، مسند احمد، مستدرک حاکم)

(23)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَّجِيدٌ- اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
 وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ
 بَارِكْ عَلَيْنَا مَعَهُمْ، صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ الْمُؤْمِنِينَ عَلَى مُحَمَّدِنِ النَّبِيِّ
 الْأُمِّيِّ- (دارقطني)

(24)

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا جَعَلْتَهَا عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ (ابن ابى عاصم)

(25)

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ - (نسائي)

(26)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
 رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ
 لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 (بخارى شريف، نسائي)

(27)

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
 رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ
 لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (مسلم، نسائي)

(28)

التَّحِيَّاتُ لِلَّهِ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَلْسَلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔
(نسائی)

(29)

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔ (نسائی
شريف)

(30)

بِسْمِ اللَّهِ وَبِاللَّهِ، التَّحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ وَ الطَّيِّبَاتُ، أَلْسَلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَلْسَلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَسْأَلُ اللَّهَ الْجَنَّةَ وَ أَعُوذُ بِاللَّهِ مِنَ النَّارِ۔ (نسائی)

(31)

التَّحِيَّاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، أَلْسَلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَلْسَلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔
(مؤطا)

(32)

بِسْمِ اللَّهِ وَ بِاللَّهِ خَيْرَ الْأَسْمَاءِ، التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ،
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ
 رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا، وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا،
 أَلْسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةٌ لِلَّهِ وَ بَرَكَاتُهُ، أَلْسَلَامٌ عَلَيْنَا وَ عَلَى
 عِبَادِ اللَّهِ الصَّالِحِينَ، اللَّهُمَّ اغْفِرْ لِي وَ اهُدِنِي - (معجم طبرانی)

(33)

التَّحِيَّاتُ الطَّيِّبَاتُ وَ الصَّلَوَاتُ وَ الْمُلُكُ لِلَّهِ، أَلْسَلَامٌ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَ رَحْمَةٌ لِلَّهِ وَ بَرَكَاتُهُ - (ابو داؤد)

(34)

بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، أَلْسَلَامٌ عَلَى
 النَّبِيِّ وَ رَحْمَةٌ لِلَّهِ وَ بَرَكَاتُهُ، أَلْسَلَامٌ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
 شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ - (مؤطا)

(35)

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَ حُدَّهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَلْسَلَامٌ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَ رَحْمَةٌ لِلَّهِ وَ بَرَكَاتُهُ أَلْسَلَامٌ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -

(مؤطا)

(36)

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. (مؤطا)

(37)

التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ، أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ، أَلَسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. (طحاوى)

(38)

التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ، أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ، أَلَسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (ابو داؤد)

(39)

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، أَلَسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. (مسلم شريف)

(40)

بِسْمِ اللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ. (المستدرک للحاکم)

AN IMPORTANT INFORMATION

(For non-Arab Hajj pilgrims)

In Makkah Mukramah and Madinah Munawwarah the Imams are announcing something (in Arabic language) after the Iqamat of every Namaaz. Those who do not know Arabic ask about its meaning. So let it be known that it is nothing new. It is just like what is being said in our Masjids: 'Make the Saffs straight, namaaz will be correct', or 'fill up the space in between' or 'Join shoulder with shoulder'. Similar are the announcements in Haramain Sharifain too :

إِسْتَوُوا

(Straighten the lines and stand up)

إِعْتَدُوا

(Straighten lines and stand rightly)

سُدُّوا الْخَلَلَ

(Fill up the gaps properly)

سَوُّوْا صُفُوْفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ تَمَامِ الصَّلَاةِ

(Straighten the lines because it is necessary to do so for the namaaz to be properly performed).

حَاذُوا بَيْنَ الْمَنَاكِبِ وَالْأَقْدَامِ

(Level up the shoulders and feet).

Coffins (Janaazaas) are brought in both the Harams after almost every namaaz for Janaazaa prayers. you will have to offer so many namaaz beyond your imagination.

So learn the procedure of janaaza namaaz also.

Announcements like any one of these is being made after Farz namaz :

الصَّلَاةُ عَلَى الْمَيِّتِ يَرْحَمُكُمُ اللَّهُ
(for male body)

الصَّلَاةُ عَلَى الْمَيِّتَةِ يَرْحَمُكُمُ اللَّهُ
(For one female body)

الصَّلَاةُ عَلَى الْأَمْوَاتِ يَرْحَمُكُمُ اللَّهُ
(For more than two major bodies)

الصَّلَاةُ عَلَى الرَّجُلِ يَرْحَمُكُمُ اللَّهُ
(for one male body)

الصَّلَاةُ عَلَى الْمَرْأَةِ يَرْحَمُكُمُ اللَّهُ
(For one female body)

الصَّلَاةُ عَلَى الرَّجُلَيْنِ يَرْحَمُكُمُ اللَّهُ
(for two male bodies)

الصَّلَاةُ عَلَى الْمَرْأَتَيْنِ يَرْحَمُكُمُ اللَّهُ
(For two female bodies)

الصَّلَاةُ عَلَى الرَّجُلِ وَالْمَرْأَةِ يَرْحَمُكُمُ اللَّهُ
(for one male and one female bodies)

الصَّلَاةُ عَلَى الرَّجُلَيْنِ وَالْمَرْأَتَيْنِ يَرْحَمُكُمُ اللَّهُ
(for two male and two female bodies)

If you hear any of the abovementioned announcements you have to, in every case, after third Takbeer, recite the Dua : “ALLAHUMMA IGHFIR LI

HAIYINA WA MAYYITINA.....”

And in any of the abovementioned the word TIFLI طفل is added before YARHAMU KUMULLAAH, such as :

الصَّلَاةُ عَلَى الْمَيِّتِ وَالطِّفْلِ يَرْحَمُكُمُ اللَّهُ

Then it means that along with a major, there also is a small boy's body. So, after the 3rd Takbeer, you have to, after reciting the Duaa 'ALLAAHUMUGFIR LI HAIYINAA WA MAIYITINA...' also recite the Duaa reading : 'ALLAAHUMMAJ ALHU LANAA FARTAN WA...'

And if in any of the abovementioned cases the word WAT TIFLATI وَ الطِّفْلَةَ is added before YARHAMUKUMULLAHU الله يرحمكم and announced like :

الصَّلَاةُ عَلَى الْمَيِّتِ وَالطِّفْلَةَ يَرْحَمُكُمُ اللَّهُ

'ASSALATU ALAL MAIYITI WAT TIFLATI YARHAMUKUMULLAAH'

Then it means that there is a body of a little girl also along with a major one and therefore, you have to, after the third Takbeer recite the dua reading : 'ALLAAHUMAGFIR LI HAIYINAA WA MAIYITINA... and thereafter also the Dua reading 'ALLAHUMAJ ALHAA LANAA FARTAN....'

And if an announcement like the following one is made :

الصَّلَاةُ عَلَى الطِّفْلِ يَرْحَمُكُمُ اللَّهُ

الصَّلَاةُ عَلَى الطِّفْلَيْنِ يَرْحَمُكُمُ اللَّهُ

الصَّلَاةُ عَلَى الْأَطْفَالِ يَرْحَمُكُمُ اللَّهُ

(Respectively for one male child, for two male child and more than two male childs)

Then in any of the above cases you have to recite after the third Takbeer the Duaa reading : 'ALLAAHUMJ ALHU LANAA FARTAN...' (That is, the duaa for a minor boy).

And if the announcement is made like the following

:

الصَّلَاةُ عَلَى الطِّفْلِ يَرْحَمُكَ اللَّهُ

(for one minor female body)

الصَّلَاةُ عَلَى الطِّفْلَتَيْنِ يَرْحَمُكَ اللَّهُ

(for two minor females bodies)

In case you hear any of the above two announcements then , in both the cases, after the 3rd Takbeer, you have to recite the Duaa reading : ALLAAHUM MAJ ALHAA LNAA FARATAN... (THAT IS THE DUA FOR A MINOR GIRL).

الصَّلَاةُ عَلَى الطِّفْلِ وَ الطِّفْلَةِ يَرْحَمُكَ اللَّهُ

الصَّلَاةُ عَلَى الطِّفْلَيْنِ وَ الطِّفْلَتَيْنِ يَرْحَمُكَ اللَّهُ

In any of the above cases you have to recite the Duaa meant for both a minor boy and a minor girl.

PROCEDURE OF FUNERAL PREYER (NAMA AZ-E-JANAAZAH)

First of all line up standing in the row and make a Niyyat that I am offering this namaaz for the pardoning (Magfirat) of this body, behind this Imaam (leader), with four Takbeers, facing Qiblaa for Allaah. Then when Imam says ALLAHU AKBAR you also have to say ALLAAHU

AKBAR and to raise both hands upto ears like the Takbeere Tahreema and bind them below naval.

Recite SUBHAANAKALLAAHUMMA (full). Remember to add WA JALLA SANAAU KA after WA TA AALAA JADDU KA.

Then when Imam raises second Takbeer, you too have to say ALLAAHU AKBAR without raising hands and to recite Duroode Ibraahim (which is being recited in the last Qaaidah of usual preyers. Similarly when the Imam says the third Takbeer, you should, without raising hands, repeat the Takbeer and then recite appropriate Duaa in accordance with Niyyat (for major or minor, male or female). Details are as follows:

This is the Duaa for a major male or female : (to be recited after 3rd Takbeer :

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَ
ذَكَرِنَا وَأُنْتَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ۔

(O Allaah ! Forgive our living and our dead, our present and absent, our youngers and our elders. O Allaah ! To whom (henceforth) you may keep alive from among us, keep them so firm on Islam and whom you cause to die make them die with EEMAAN (Faith).).

If the body is of a minor boy recite this after the third Takbeer :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا
وَمُشَفَّعًا

(O Allaah ! Make this boy a forerunner for us and

make him a reward and a capital and make him for us an intercessor and the one whose intercession has been accepted).

And if the maiyat is that of a minor girl then recite after 3rd Takbeer :

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا
شَافِعَةً وَمُشَفَّعَةً

(O Allaah ! Cause this girl to be a forerunner for us and make her a reward and a capital for us and make her an intercessor and the one whose intercession has been accepted).

Then when the Imam will turn face for Salaam after saying fourth Takbeer you too should turn for Salaam without raising hands. Remember that it is compulsory to say all the four Takbeers. It will not be accepted if even one of the four is left unrecited. So if you have joined the namaaz at a time when some Takbeers were already recited, then first of all you should wait for the Imam's next Takbeer. When he says it you also may say it and join the preyer. This Takbeer will be regarded as the Takbeer - e - Tahreemah in your case. Then when the Imam will turn his face for Salaam, you may turn your face only after saying the Takbeers which were left out by you. If you had joined the congregation when the Imam had already said his fourth Takbeer then you also may, without waiting, join the jamaat saying ALLAAHU AKBAR and after the Salaam of the Imam, you may say your three Takbeers and turn for Salaam.

SALAATUT TASBEEH OR 'DUA-A-E-MAGFIRAT

This namaaz gives much reward. The holy prophet ﷺ had taught it to his uncle Hazrat Abbaas رضى الله عنه

saying : it will cause all of your past and present , old and new, big and small sins to be pardoned. So offer it daily, if it is not possible then once in a week, or once in a year, or at least once in life time.

The following TASBEEH is being recited in SALAATT TASBEEH :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

First of all make a Niyyat of SALAATUT TASBEEH, raise Takbeer - e - Tahremah (ALLAAHU AKBAR) and close your hands, then recite Sanaa,

After Sanaa	Recite the abovementioned	15 timmes
After surah Fatihaa and another soorah	Recite the abovementioned	10 times
After Tasbeeh of Rukoo	„	10 times
After rising from Rukoo (in qaumah)	„	10 times
After the Tasbeeh of the 1st Sajdah	„	10 times
Between the two sujood (in jalsaa)	„	10 times
After the Tasbeeh of the 2nd sajdah	„	10 times

In this way it will be recited for 75 times in the first rakaat. Then in the second rakaat :

Before Surah Faatihaa	Recite the abovementioned	15 timmes
After Qira't (before rukoo)	„	10 times

After the Tasbeeh of Rukoo	„	10 times
After rising from Rukoo (in qaumah)	„	10 times
After the Tasbeeh of the 1st Sajdah	„	10 times
Between the two sujood (in jalsaa)	„	10 times
After the Tasbeeh of the 2nd sajdah	„	10 times

Recite likewise in the 3rd and 4th rakaats. Thus it will be recited 300 times in the aforesaid 4 rakaats.



REFERENCE BOOKS

1	Masaail wa Ma'moolate Hajj wa Umrah by Maulana Muinuddin Ahmed (Karachi)
2	Tareeq - e - Hajj by Qaari Sharif Ahmed (Karachi)
3	Soo - e - Haram by Syed Aaftaab Aalam (Calcutta)
4	Muallimul Hujjaaj by Qaari Saeed Ahmed, Mufti-e-Azam, Mazaahirul Uloom (Sahaaranpur).
5	Hajj wa Umrah kaa Aasaan Tareeqa by Maulana Sahbbir Ahmed Qasimi, Mufti, Jaamiah Shaahi (Muradabad)
6	Aap Hajj Kaise Karen ? by Maulana Manzoor Nomani (R), (Lucknow)
7	Rahbare Hujjaaj by Maulana Habeebur Rahmaan Aazami (R) (Aazamgadh-U.P.)
8	Encyclopedia of Islaam by Muhammad Yaameen Qureshi (Saharanpur)
9	Hajj aur Haajee by M. Rafeeq M. Umar Kaooswala (Baroda)
10	Anwaarul Hajj by Maulan Suleman Noorgat (R) Tadkeshwar, Dist. Surat
11	Hajj - Umrah naa jaroori Masaail (Gujarati language) by Mau. Iqbal Tankaarvi, Daarul Uloom Matliwala, (Bharuch - Gujrat)
12	Anmol Hajj by Mufti Syed Muslihuddeen Ahmad Qasimi Barodvi

13	Ba Tawaaf - e - Kaabaa Raftam by Maulana Ejaaz Ahmad Sa. Aazami
14	Hajj, Umrah aur Salaam By Syed Mehboob Ali Chaandiwalla (Surat)
15	Uswa - e - Rassool - e - Akram (ﷺ) by Aarif Billaah Dr. M. Abdul Hai (Karachi)
16	Hajj wa Ziyaarat Spl. Issue (Jan - Feb 2001) of "Nidaa - e - Shaahi" (Muradabad- UP)

