

**INDEST MONOGRAPH SERIES  
ON  
ISLAM AND QUR'AN**

**No. 6**

***HAJJ:***

**A GRAND DISPLAY OF UNITY AND  
UNIQUE LEVELLER OF MANKIND**

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***HAJJ***  
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## FOREWORD

It is a distressing fact that most of the Muslims lack proper understanding about the universal relevance of the Qur'anic Message which was revealed to Prophet Muhammad (SAWS) for the guidance of all mankind. There is considerable misapprehension too about Islam and the Message of the Qur'an in the minds of Non-Muslims. The **Indian School of Excellence Trust (INDSET)** is making a humble endeavour through a series of monographs on Islam and the holy Qur'an to project the image of Islam in its proper perspective and to explain the significance of the Message of the Qur'an in a scientific and systematic way.

The pilgrimage of Hajj, one of the key pillars of Islam, symbolizes total submission to the command of Allah (SWT) in the noble and spiritual traditions set by Prophet Ibrahim (AS), the Patriarch of the Prophets, and his son Prophet Isma'il (AS). It commemorates the two spiritually glorious moments in the history of Islam – firstly, when Prophet Ibrahim (as) and his Prophet Isma'il (as) circumambulated Ka'bah, the first house of worship after completing its construction under divine instructions, and secondly, when Prophet Ibrahim (as) submitted, without the slightest hesitation and with the whole hearted cooperation of his son, to sacrifice the later, in fulfillment of the command of Allah (SWT). This attempt at supreme sacrifice with no parallel in the annals of history and has been immortalized by Hajj pilgrimage. This pilgrimage also epitomizes the true spirit and meaning of Islam i.e. total submission to the will and command of Allah (SWT). It also

makes man feel small and insignificant before the majesty and glory of Allah (SWT). Man's ego collapses and nothingness overwhelms him when he circumambulates around the House of Allah (SWT) in a simple un-sewed *Ehraam* bereft of all his pomp and vanity.

The pilgrimage of Hajj is assuredly the ULTIMATE experience in human brotherhood. It eloquently highlights the universality, equality and unity of mankind. All differences and distinctions based on ethnicity, case, colour, wealth and worldly status simply disappear, replaced by a sublime and unique bond of brotherhood irrespective of the region one comes from, the language one speaks and the trade one pursues. Here the king and the commoner, the rich and the poor stand on par with each other attired in a simple two-piece un-stitched white dress supplicating and prostrating before one and only Allah (SWT), the creator and Sustainer of the universes. It is indeed a most moving and soul stirring experience.

I hope the readers will find this Monograph an authentic guide for the performance of rites and rituals associated with the Hajj pilgrimage.

We earnestly pray, in all humility, to Allah (SWT) to kindly accept our small services in the cause of Islam and Qur'an and graciously bless our efforts with success (*Aameen*).

وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Shah Manzoor Alam**  
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***HAJJ***

**A GRANED DISPLAY OF UNITY AND  
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**CHAPTER - I**

**GENERAL INFORMATION**

**PREVIEW**

Every religion has a special way of expressing and acknowledging the suzerainty of God. From known and visible objects to unknown and invisible beings, all have served as objects of worship. Man continues to worship animals, rivers, trees, even in this age of enlightenment and scientific advancement. Similarly, the ritual of worship itself has many forms and procedures - from simple straightforward actions of obeisance to complex and elaborate rites. Despite the parallel and persistent atheism, humankind has by and large, remained wedded to the idea of a Supernatural Supreme Being controlling the destiny of all human beings.

This monograph is one of the series meant to cover all aspects of duties towards Allah (SWT<sup>1</sup>) (*Huququllah*), as taught by His Prophet Muhammad (SAWS<sup>2</sup>). *Salaat*

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<sup>1</sup> Stands for '*Subhanuhu wo Ta'la*, meaning 'Pure and Exalted'.

<sup>2</sup> Stands for '*Sallallahu 'Alaihi wo Sallam*', meaning 'All's Blessings and Peace upon him'.

(Prayers), *Zakaat* (Charity), *Saum* (Fasting) and *Hajj* (Pilgrimage) are the four mandatory duties of the Muslims towards Allah (SWT). These monographs are self-contained in all respects to enable the reader to perform the above-mentioned four duties correctly and with confidence.

It may be borne in mind that following the period of *Khulafa ar-Rashideen* (Rightly guided Deputies), certain political differences cropped up which, unfortunately, divided the *Ummah* (community) into two main blocks i.e., *Sunni* and *Shi'a*. Subsequently, many schools of thought came into being because of different opinions and minor details. These were the result of honest and sincere efforts of the later followers, to be as close to the example as by the Prophet (SAWS) as possible. These efforts reflect the serious concern to details and purity of desire on the part of Muslims to emulate the example of the Prophet (SAWS). Perhaps, such a development was un-avoidable in view of the rapid and vast expansion of the Islamic community. The *Sunni* Muslims regard the following four major schools of *Fiqh*<sup>3</sup> as authentic, which are named after their proponents:

1. HANAFI: Propounded by *Imam* No'man bin Thaabit, better known as Abu **Hanifa**.
2. SHAFI'EE: Propounded by *Imam* Muhammad bin Idris **Shafi'ee**.
3. HANBALI: Propounded by *Imam* Ahmad bin **Hanbal**.
4. MALIKI: Propounded by *Imam* **Malik** ibni Anas.

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<sup>3</sup> Islamic Jurisprudence.

It is emphasized here that among these four *Sunni* schools of *Fiqh*, there are no differences whatsoever on the basic tenets and commandments of Islam. The differences, wherever they occur, are minor and supplementary in nature. These can be properly traced to authentic *Ahadith*<sup>4</sup> and practices (*Sunnah*) of the Prophet (SAWS). Thanks to these worthy souls with broad vision and accommodative approach, full extents of Islamic practices (*Sunnah*) have come to be preserved in all their authenticity. The contribution of these four *Imams* in preserving the purity of Islamic practices (*Sunnah*) has been invaluable.

It also proves that the spirit and purity of intention are more important and vital than mere ritualistic adherence to the letter. We must be never grateful to them that by their hard work with utmost sincerity and honesty, they have left for our benefit a treasure of knowledge. Anyone can follow any of the schools of *Fiqh* to suit individual temperament and preference, without any fear of transgression or deviation, since the entire *Sunni* block considers them equally right and holds them in high esteem. However switching over from one to another, wholly or partially for worldly considerations, will certainly be transgression.

It is hoped that INDSET Monograph will prove useful and meet the requirement of discharging the important duties towards Allah (SWT).

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<sup>4</sup> Sayings of the Prophet (SAWS).

## SIGNIFICANCE OF HAJJ

*Hajj* is one of the five pillars of Islam. It has highly enlightening history that goes back to the Patriarch of the prophets, Prophet Ibrahim (AS<sup>5</sup>), (Abraham of Bible), around 2,500 BC. He was born to the head priest of the main temple of Babylon in the present day Iraq. Polytheism and idol worship was at its peak.

Prophet Ibrahim (AS) proclaimed the Oneness of God (Allah<sup>6</sup> in Arabic), denouncing the deep-rooted polytheistic practices: *“Behold! He (Ibrahim) said to his father and his people, ‘What are these images, to which you are (so assiduously) devoted?’ They said, ‘We found our fathers worshipping them.’ He said, ‘Indeed you have been in manifest error – you and your fathers.’”* (al-Anbiya; 21:52~54) He preached with fervour and invited one and all to follow the creed of monotheism and to forsake polytheism and worship of self-made idols: *“(Ibrahim) said; ‘Do you then worship, beside Allah, things that can neither be of any good to you nor do harm to you? Fie upon you, and upon the things that you worship besides Allah! Have you no sense?’”* (al-Anbiya; 21:66,67)

Prophet Ibrahim (AS) not only faced stiff opposition from the people but also from his father. He was warned repeatedly to give up his mission failing which he was threatened with severe punishment: *“They said: ‘Build his furnace, and throw him into the blazing fire.’”* (As-Saffaat; 37:97) Indeed, they carried out their threat when Prophet Ibrahim (as) did not pay heed to their biddings: *“They*

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<sup>5</sup> AS stands for ‘*Alaihis Salaam*, meaning ‘Peace Be Upon Him.’

<sup>6</sup> This noun has no gender and plural.

*said; ‘Burn him and protect your gods, if you do (anything at all)!’*” (al-Anbiya; 21:68)

Allah (SWT) the Almighty saved the life of his prophet and brought humiliation upon his opponents: *“We said, ‘O Fire! Be cool, and (a means of) safety for Ibrahim!’ Then they planned against him: but We made them the greater losers.”* (al-Anbiya; 21:69,70)

Prophet Ibrahim (AS) with his follower nephew Prophet Lut (AS) (Lot of Bible) were directed to migrate to continue with their mission of preaching monotheism: *“But We delivered him and (his nephew)Lut (and directed them) to the land which We have blessed for the nations.”* (al-Anbiya; 21:71)

Prophet Ibrahim (AS) did not have children. When he became old and lost hope, he supplicated Allah (SWT) to bless him with a child: *“O my Lord! Grant me a righteous (son)! So We gave him the good news of a forbearing son.”* (as-Saffaat; 37:100-101) He was blessed with a son, Isma’el (Ishmael of Bible) from *Bibi Hajirah* (Hager of Bible), when he had given up all hopes of having children due to age. Prophet Ibrahim (as) thanked Allah (SWT): *“Praise be to Allah, Who has granted unto me in old age Isma’el and Is’haq; for truly my Lord is He, the Hearer of Prayers!”* (Ibrahim; 14:39) Isma’el was also appointed prophet later.

Soon Prophet Ibrahim (AS) was to face the test devotion when he was directed to settle his infant child and wife *Bibi Hajirah* in an uninhabited valley at a dry and desolate place, even without a source of water. He and his wife obeyed the desire of Allah (SWT) unhesitatingly and moved to the appointed place. He left *Bibi Hajirah* and new-born baby with some provisions in the care of Allah

(SWT), creator/Sustainer of all creations, with full faith in Him: *“O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House ...”* (Ibrahim; 14:37) He used to visit them occasionally to meet them and replenish provisions.

Here is a lesson for the women, for all time to come, that wives do not resist but support their husbands in good cause even at the cost of personal comfort.

When the provisions ran out the young child began crying of thirst and hunger. The child’s mother began running up and down the adjacent rocky mounds (now called *Safa* and *Marwah* and engulfed within the precincts of the grand mosque), looking anxiously for anyone who may spare some water for her baby, but none was to be found. The desperate feelings of a mother of a baby crying with thirst, with no one around, can be well imagined. She must be looking at the crying baby and the vast wilderness with dwindling hope. Allah (SWT), the Most Kind, touched by a mother’s concern, love and affection for her child, sent forth pure drinking water then and there in the form of free flowing spring. Amazed at the miraculous happening, *Bibi Hajirah* was so happy and excited that she made a spontaneous remark, ‘*Zam Zam*’, which means both; ‘plentiful’, ‘generous’, ‘free-flowing’ etc. and ‘stop stop’ also. This miraculous spring, appropriately called ‘*Zam Zam*’ continues to flow freely, even now, with such abundance that millions of pilgrims, bath, drink and carry it back to their homes day after day and year after year. Though soft (potable), it does not rot or develop foul smell when stored even after years.

This was no ordinary ordeal for a mother. The display of love and concern for the child on one hand and complete faith and reliance on the Most Merciful on the other, so pleased Allah (SWT) that the act of frequentation from one mound to the other is included as one of the main rituals of *Hajj* pilgrimage. What better homage and tribute could be paid to a mother's anxiety for the welfare of her children, which, in fact epitomizes the love and affection the Creator/Sustainer has towards His creatures?

Finding water in the midst of arid wilderness, a nomadic tribe settled down there and thus the city of Makkah, often called Makkat-al-Mukarramah or Makkah Mo'zzamah) emerged on the face of the world.

In the meantime, Prophet Ibrahim (AS) was blessed with another son Is'haq (Isaac of Bible) by the will of Allah (SWT) to his first wife *Bibi* Hajirah who has lost hope of a child due to her inability to conceive. He and many of his progeny [Ya'qub (Jacob), Yusuf (Joseph) Musa (Moses) Dawood (David), Suleiman (Solomon) and 'Isa (Jesus) (AS)] were all blessed with prophet-hood to bestow unique honour upon Prophet Ibrahim (AS) in response of his earnest prayer: *O my Lord! Make me one who establishes regular Prayer (Salaat), and also (raise such) among my offspring, O our Lord, and accept my prayer.*" (Ibrahim; 14:40)

Prophet Ibrahim (AS) was destined to set further examples of withstanding the most severe test of devotion and obedience to Allah (SWT) when he received clear signals in his dreams from his Lord to offer his son beloved Isma'el in sacrifice when he grew to be a young, handsome, healthy and obedient boy. Prophet Ibrahim (AS)

considered this dream as a command from Allah (SWT) and decided to implement it. When informed of it young Isma'el did not hesitate for a moment and offered himself for the sacrifice willingly. His firm resolve to sacrifice his son, the most precious and beloved thing in life, without slightest hesitation, symbolised the supreme sense of self-sacrifice on the part of the father and the son in obedience to the command of Allah (SWT). This unparalleled events recorded in the Holy Qur'an as a lesson to the humankind for all time to come: *The, when (the son) reached (the age of serious) work with him, he said: 'O my son!! I have seen in a dream that I offer you in sacrifice; now see what your view is?' (The son) said: 'O my father! Do as you are commanded; you will find me, if Allah so wills of the steadfast.' So when they ha both submitted (to Allah), and he had laid him prostrate on his forehead (for sacrifice); We called out to him, 'O Ibrahim! You have already fulfilled the dream!' - thus indeed do We reward those who do right. For this was a clear trial. And We ransomed him with a momentous sacrifice. And We left for him among generals (to come) in later times. 'Peace and salutation to Ibrahim.'"* (as-Saffaat; 37: 102~109)

On the way to the altar, Satan, the avowed enemy of man, tried his best to tempt them to abandon the mission. In response he received bricks from them as they recognised him and chased away flinging stones each time he approached in disguise with fresh temptations. This act denunciation of evil is also perpetuated in the rites of *Hajj*. *Hajees* cast stones pebbles at the three pillars representing the Satan and the locations where stones were cast at him, in a symbolic gesture to remind themselves that temptation is the most potent impediment in the path of

piety and righteousness if we are not vigilant and determined in our endeavours.

*Hajees* also remember the example of sacrifice set by Prophet Ibrahim (AS) as proof of devotion and submission to the Creator, by offering an animal like, camel, cow or lamb, in sacrifice at the same place as part of the rites of *Hajj*. This sends a strong signal to humankind that nothing is dearer when it comes to obeying the command of Almighty.

Thus came into being the fifth pillar of Islam to commemorate the most extraordinary and unique event in the history of humankind. The pilgrimage is taking place without disruption since the formalisation of its rites and rituals by the Prophet (SAWS) and ordained by Allah (SWT) with ever-increasing number celebrating and performing the rituals to commemorate the actions of *Bibi Hajirah*, Prophet Ibrahim (AS) and his son Prophet Isma'el (AS).

On the directions of Allah (SWT), Prophet Ibrahim (AS) and his son Prophet Isma'el (AS) raised the walls and built the Holy *Ka'bah* for the worship of one real God. It is truly a soul touching sight to see the faithful congregating from all parts of the world worshiping their Lord Almighty with rare fervour and devotion disregarding the differences of language, colour, creed and nationalities.

There are *Ahadith* (traditions) of the Prophet (saws) indicating that the foundations of *Ka'bah* were already there. The renowned Islamic scholar Mohammad Hamidullah reveals in his book '*Mohammad Rasoolullah*' (pp 85) some interesting aspects of the building of *Ka'bah*. He writes; "It will be interesting to know that the word

*Ka'bah* literally means both 'square' and 'circular', and in fact its ground plan is both  and said to represent the shape of a heart. A celebrated saying of Allah (SWT), reported in a *Hadith Qudsi* (Divine prompting) of the Prophet says; 'the extend of My heavens and of My earth could not contain Me, but the heart of the Believer could contain Me.'<sup>7</sup>

Allah (SWT) honoured this modest building named *Ka'bah* by calling it '*Baiti*' (My House) (al-Baqarah; 2:125). It is also referred to as *Masjid-al-Haraam* (The sacred Mosque) (al-Isra; 17:1) and *Bait-al-'Ateeq* (Ancient House) (al-Hajj; 22:29). This the focal point of all Muslim worshipers throughout the world while offering *Salaat*, whether individually or in congregation, under cover or in the open. The supplications (*Du'a*) of father and son, while constructing the House of Allah (SWT), are recorded in the Holy Qur'an thus: *"And remember Ibrahim and Isma'el raised the foundations of the House (with this prayer): 'our Lord, accept (this service) from us; for You are the All-Hearing, All-Knowing. Our Lord, make of us Muslims, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for You are the Oft-Relenting and Most Merciful. Our Lord, send amongst them a messenger of their own, who will rehearse Your Signs to them and instruct them in Scripture and Wisdom, and purify them; for You are the Exalted in Might and Wise."* (al-Baqarah; 2:127~129)

How prophetic were those supplications can be visualised by the fact that Allah (SWT) did raise the last

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<sup>7</sup> 'Muhammad Rasoolullah' by Muhammad Hamidullah. Pp 85.

prophet, Prophet Muhammad (SAWS), form amongst the progeny of Prophet Ibrahim (AS) some 3,000 years later! About the place itself, the Holy Qur'an says: *"Remember, We made the house a place of assembly for men and a place of safety; and you take the station of Ibrahim as a place of prayer; and We covenanted with Ibrahim and Isma'el that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). And remember Ibrahim said: 'My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day.' He said: '(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!"* (al-Baqarah; 2:125,126)

It is worth remembering that the construction of *Ka'bah*, designated as '*Baiti*' (My House), was with the specific purpose of providing a symbol of unity and universality of humankind, which in essence is one and the same, being progeny of Adam (AS) and *Bibi Hawwah* (Eve of Bible) who met each other on earth in the nearby plain called '*Arafaat*' and prayed - an act which is commemorated to this day on 9<sup>th</sup> *Zil Hajj* each year when the *Hajees* from all corners of the world representing all strata of humankind, congregate there and stand in prayers till the sunset. Its importance is such that without congregating in '*Arafaat*' *Hajj* is not complete. What better way could there be to demonstrate the unitary nature of the Creator and the created! The location of *Ka'bah* was also indicated by Allah (SWT) when Prophet Ibrahim (AS) was ordered to construct it: *"Behold! We gave the site to Ibrahim of the (Sacred) House (saying): 'Associate not*

*anything (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them and celebrate the name of Allah through the days appointed over the cattle which He has provided for them (for sacrifice): then eat you thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them perform their vows and (again) circumambulate the Ancient House.* (al-Hajj; 22:26~29)

From the time of Prophet Ibrahim (as) it was open to all nations without any hitch or hindrance and discrimination of caste, creed, colour or faith. Four months in year were declared free of bloodshed, for any reason or of any type, to provide full security and safety for the pilgrims to travel. But with the passage of time, the very pious duty of *Hajj* was reduced to a sort of carnival for entertainment and merrymaking. More than 360 idols of artificial god were placed in the *Ka'bah*. This was despite clear instructions: “...so shun the abomination of idols, and shun the word that is false. Being true in faith to Allah, and never assigning partners to Him...” (al-Hajj; 22:30,31) and, “Yet they worship besides Allah things for which no authority has been sent down to them and of which they have (really) no knowledge...” (al-Hajj; 22:71)

The original state and status of the Sacred House was restored on 9 H when first *Hajj* was performed in the manner laid down by Allah (SWT), under the leadership of

Abu Bakr (RA) in preparation to the only *Hajj* performed by the Prophet (SAWS). This impressive worship is being performed with du solemnity and piety without break since then.

### CONCEPT OF ISLAMIC WORSHIP

Conceptually, Islam is monotheistic religion believing in oneness of God (called Allah in Arabic) and equality of humanity by birth. This concept is so vial that it has been built into all duties towards Allah - *Huqooqullah*. *Salaat* (Daily worship) is offered in identical manner collectively, without distinction, at a specified time. *Zakaat* (Annual tax on wealth for the poor) is calculated on specified items of possessions, at a given rate and paid into the community treasury for the welfare of poor and indigent. *Saum* (Fasting) is observed by all Muslims throughout the world during the same month i.e., *Ramadan*. *Hajj* too is performed during the specified dates at the same place in identical manner in identical dress. Thus the spirit of unity and equality of humanity is displayed conspicuously during *Hajj*.

### DEFINITION OF HAJJ

Literal meaning of *Hajj* are; 'an important mission', 'visit important place', and also, commonly called, 'pilgrimage'. In the context of Islamic *Shari'yah*,<sup>8</sup> it refers to the visit to Makkat-al-Mukarramah with the intention of

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<sup>8</sup> Islamic Law

performing worship of Allah (SWT) through a series of specified rites during a specified period, i.e., from 8<sup>th</sup> to 12<sup>th</sup> *Zil Hajj*, the last month of the Islamic (Lunar) Calendar.

### MANDATE OF HAJJ

*Hajj* is mandated in the following verses of the Holy Qur'an:

- *“The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings: In it are signs manifest; (for example) the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah those who can afford the journey; but if any deny faith Allah stands not in need of any of his creatures.”* (al-e 'Imran; 3:96,97)
- *“And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them and celebrate the name of Allah through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them perform their vows and (again) circumambulate the Ancient House. Such (is the Pilgrimage): whoever honors the sacred rites of Allah for him it is good in the sight of his Lord...”* (al-Hajj; 22:27~30)

- *“And complete the Hajj or ‘Umrah in the service of Allah...”* (al-Baqarah; 2:196)

The Prophet (SAWS) explained the mandate of *Hajj* thus:

- *“O people! Allah has prescribed Hajj for you, so you must perform it.”* (Bukhari & Muslim)
- *“Five things are foundation of Islam - (1) to testify ‘There is no god except The God (Allah), (2) to establish Salaat, (3) to pay Zakaat, (4) to perform Hajj of Ka’bah and (5) to observe fasts of Ramadan.”* (Bukhari & Muslim)

### **‘UMRAH**

Literal meaning of *‘Umrah* is to visit or to inhabit a place temporarily. In the context of Islamic *Shi’ah*, visit to *Makkah Mukarramah* with the intention of worshipping at *Ka’bah* performing specified rites. Unlike *Hajj*, dates/duration is not specified for *‘Umrah*. Except during the five days of *Hajj*, i.e., from 8<sup>th</sup> to 12<sup>th</sup> of *Zil Hajj*, *‘Umrah* can be performed at any time and any number of times. In fact it is customary for visitors from outside the limits of *Makkat-ul-Mukarramah* to perform *‘Umrah* as a mark of respect whenever they visit.

### **AUTHORITY FOR ‘UMRAH**

*‘Umrah* is also mandatory (*Fardh*) according to majority opinion except **Hanafi** School, who consider it as recommendatory (*Sunnah*). Opinion of majority is based on the following Ayah of the Holy Qur’an: *“And complete*

*the Hajj or 'Umrah in the service of Allah...' (al-Baqarah; 2:196)*

**Note:** Hanafi School is of the opinion that the above verse implies completion of *'Umrah if Niyyat* (intention) is made and *Ahraam* is put on, in accordance with the general rules in Islamic *Shi'ah* i.e., completion of all worships, irrespective of their original status, i.e., *Wajib* (Obligatory), *Sunnah* (Recommendatory) or *Nafl* (Optional), become a *Fardh* (Mandatory), on commencement. The following *Hadith* is quoted as authority for this opinion: *"It is narrated by Jabir (RA) that a Bedouin (villager) came to the Prophet (SAWS) and enquired; 'O Messenger of Allah, please tell me whether 'Umrah is mandatory (Fardh).' The Prophet (SAWS) said in reply; 'No. However if you perform, it will be better for you.'"* (Tirmizi)

## **AIM OF HAJJ**

The manifold aims of *Hajj* encompassing the following main goals are derived from the *Ayahs* (verses) quoted above:

- To gather the faithful from all parts of the world at the place revered and visited by people from the days of Prophet Ibrahim (AS) for emulating the legacy of sacrifice for the cause of truth and righteousness.
- To uphold the core concept of all divine religions, i.e., Oneness of God (*Tawheed*) emanating from the same source Allah (SWT) for the same purpose (code of conduct in this life) for all people (humankind) anywhere and at any time.

- To demonstrate the equality of humankind by worshipping the Creator, Supporter and Provider as a single body, dressed in identical and humble attire and performing the same rites without any difference and distinction. (Al- Baqarah; 2:198)
- To display the spirit of whole-hearted commitment and absolute dedication of Allah (SWT) by celebrating His name and fulfilling the 'Original Affirmation'. (al-A'raf; 7:172)
- To remember that all said and done, an individual, irrespective of his/her worldly status, is merely a helpless and humble should wholly dependent upon the Mercy and Benevolence of the Lord Almighty for his life in this world as well as in the Hereafter.

### **DISTINGUISHING FEATURES OF HAJJ**

It is a matter of great honour to perform *Hajj*, if performed in letter and spirit with purity of intention. Allah (SWT) showers special blessings upon *Hajees* in appreciation of this arduous and expensive worship. Anyone undertaking this pilgrimage with the sole intention of offering his obeisance to the Lord Almighty, seeking forgiveness of sins and guidance for pious life will benefit in a variety of ways. Such is the significance of each and every rite performed during the course of *Hajj* that the Prophet (SAWS) gave the following glad tidings to the *Hajees*:

- **The Best of Deeds.** When asked about the best deed of virtue, the Prophet (SAWS) said, *“To believe in Allah and His Messenger.”* When further asked, *‘Then?’* He replied, *‘Hajj-al-Mabroor.’* (Bukhari and Muslim) *Mabroor* means ‘pious.’
- **Atonement of Sins.** Explaining how atonement of sins is achieved, the Prophet (saws) said, *“He who performs Hajj avoiding all lewdness and disobedience, will return after Hajj free from all sins as he was the day his mother gave birth to him.”* (Bukhari & Muslim)
- **Unique Honour.** Emphasising the honour bestowed upon a *Haji*, the Prophet (saws) said, *“Those performing Hajj and ‘Umrah are guests of Allah Ta’la. Their supplications are accepted in they pray forgiveness is awarded if they seek forgiveness.”* (Nasaie & Ibni Majah)
- **The Great Reward.** The Prophet (saws) gave the glad tidings to the *Hajees* saying, *‘Umrah is atonement of sins committed between previous and current ‘Umrah. Reward of Hajj-al-Mabroor is Heaven.’* (Bukhari & Muslim)

Apart from the above, the grand assembly of Muslims from all corners of the world on annual *Hajj* a he specified time affords an opportunity to establish contact, exchange views, carryout useful consultations and benefit mutually in worldly affairs as well as the spiritual field. This is a sort of inbuilt mechanism to keep the community of Muslims united and well acquainted. The truth of human brotherhood, universality of divine message and

Oneness of Allah (SWT) are manifest in full glory. The experience demolishes the barriers of caste, creed, colour and culture created artificially by baseless dogmas and false notions. It infuses a spirit of togetherness and mutual respect and removes selfishness and pride based on national and tribal consideration. It brings home the point that welfare of humankind lies in adherence to divine values of magnanimity and sacrifice for the sake of higher purpose of life. Convergence of believers of diverse background for identical purpose and dispersal of performing *Hajj* with solemnity and piety, sharing the experience of togetherness with fellow Muslims from all part of the world, help[s] spread the spirit of Islam throughout the world.

### **TRADING DURING HAJJ**

Though *Hajj* is a singular worship during which focus should be on its correct performance, Allah (SWT) in his abounding mercy, has not prohibited trading during pilgrimage, except during the five days of rites of *Hajj* itself: *"It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)..."* (al-Baqarah; 2:198)

It must be borne in mind that the real aim must be to perform *Hajj* and trading should be treated as an incidental activity. Pilgrimage should never be made an excuse for trade and commercial activities.

## **DATES, DURATION AND FREQUENCY OF HAJJ**

Dates and duration of *Hajj* are specified. The *Hajj* rites are performed over a period of five days, i.e., from 8<sup>th</sup> to 12<sup>th</sup> *Zil Hajj*, the last month of Islamic (Lunar) Calendar. It cannot be performed on other days. Even *'Umrah* is not permitted during this period for those who are not performing *Hajj*. The season of *Hajj* as such commences from 1<sup>st</sup> of *Shawwal* (10<sup>th</sup> month of Islamic Calendar).

*Hajj* is mandatory only once in lifetime. This is borne out by the following *Hadith* of the Prophet (SAWS): *“O people! Allah has prescribed Hajj for you, so you must perform it.’ A man asked, ‘O Messenger of Allah should we perform Hajj every year?’ the Holy Prophet (SAWS) kept quiet, till the man repeated this question thrice. Then the Holy Prophet (SAWS) said, ‘Had I said ‘yes’ then this Hajj could have been a yearly duty, and this you could not have afforded.”* (Bukhari & Muslim)

According to majority opinion, *Hajj* must be performed as soon as possible if a person is in a position to do so, both physically and financially. This opinion is based on the following *Ahadith* of the Prophet (SAWS): *“He who intends to perform Hajj let him do so expeditiously, for he may well fall sick, may lose his amount (ability to bear expenses of the journey) or he may be prevented by some other exigency.”* (Ibni Majah) And, *“Those intending to perform Hajj must perform it at the earliest.”* (Abu Dawood & Ahmed)

**Note:** According to **Shafa’ee** School and *Imam* Muhammad of **Hanafi** School, though performing *Hajj* at the earliest is preferable but it may be deferred till a convenient time for valid reasons. This opinion is based on the delay in

performance of *Hajj* by the Prophet (SAWS) himself, who performed it in 10 H although it was prescribed in 6 H.

### **APPLICABILITY OF HAJJ**

*Hajj* and '*Umrah* are applicable to the people who fulfil the following criteria:

- Be a Muslim.
- Be an adult. (Islamic mandates do not apply to minors.)
- Be sane, i.e., mentally healthy. (Islamic mandates do not apply to insane.)
- Be a free person. (Slaves are excused.)

**Note:** In the modern context the person must not be under arrest or in jail. There should also be no restrictions by governments/rules on travel outside the country (for whatever reasons).

- Be capable of performing the duty. This refers to the following aspects:
  - \* **Health.** Be healthy and physically fit to withstand the stress and strain of performing various rites. Too old or weak to undertake the journey and withstand arduous rites, destitute, suffering from incurable diseases, blindness etc. are excused from performing *Hajj* but not from the mandate itself. They may depute a suitable person to perform *Hajj* on their behalf, which is called *Hajj-al-Badal*.

- \* **Safety & Security.** The journey must be safe and secure to the pilgrim's life and property without any danger or disturbance due to ear or warlike situations. *Hajj* may be deferred and performed at the earliest available opportunity.
- \* **Financial.** Be financially sound to bear the expenses of boarding, lodging, travelling, paying taxes, fees and in addition to his normal commitment of maintaining the dependents back home.

#### **ADDITIONAL CONDITIONS FOR WOMEN**

There are some additional conditions to be fulfilled in the case of women intending to perform *Hajj* because of their special nature and status. These are as follows:

- Must not be in the period of '*Iddat*'<sup>9</sup>.
- Must be accompanied by a person who is either her husband or a *Mahram*<sup>10</sup>. This is a general condition to be fulfilled by women as and when they have to undertake a journey. The Prophet (SAWS) said: "*It is not allowed for a woman believing in Allah and the Hereafter to undertake a journey lasting for a day and night without any Mahram.*" (Bukhari, Muslim, Tirmidhi, Ibn Majah, Malik and Ahmed) There is another *Hadith* that is pertinent to *Hajj*: "A

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<sup>9</sup> '*Iddat* is the period of four months and ten days following the death of husband during which certain restrictions are to be observed.

<sup>10</sup> *Mahram* is any male relative of a woman with whom marriage is prohibited under Islamic *Shari'ah*.

*person came to the Prophet (SAWS) and said; 'I have offered my name for so-and-so battle, and my wife is proceeding on Hajj.' The Prophet (SAWS) told him; 'return and perform Hajj with your wife.'"* (Bukhari, Muslim and Ahmed)

**Note:** **Shafa'ee** and **Maliki** schools, while agreeing to the preconditions for travel of a single woman, are of the opinion that this can be waived in the case of journey for *Hajj*, as the real spirit behind the condition is safety and security of women. Therefore, **Shafa'ee** School is of the opinion that a woman becomes eligible to perform *Hajj* if she can get company of even a single respectable woman during the journey. And **Maliki** School is of the opinion that a woman can undertake journey for *Hajj*, provided she is accompanied by a group of ladies.

#### **WHEN HAJJ IS UNDESIRABLE**

It is *Makruh Tahreemi*<sup>11</sup> to proceed for *Hajj*:

- If the person has very old and/or dependent parents.
- If the person is in debt.
- If the person has stood surety to someone, unless proper permission is obtained from concerned person(s).
- If the person uses money earned from prohibited (*Haraam*) means and sources.

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<sup>11</sup> Extremely undesirable bordering prohibited.

## **TYPES OF HAJJ**

There are three optional ways of performing *Hajj*. These are called *Hajj-al-Ifraad*, *Hajj-al-Qiraan* and *Hajj-at-Tamattu'*.

### **HAJJ-AL IFRAAD**

The literal meaning of *Ifraad* is alone, single or independent. When only *Hajj* is performed without combining '*Umrah* in the same visit, it is called *Hajj-al-Ifraad*. This method is primarily applicable to the local residents, who are also called *Hilli*. And in rare cases this is applicable to others also who are unable to reach Makkatul-Mukarramah well in time to perform '*Umrah* (i.e. before sunrise of 9<sup>th</sup> *Zil Hajj*, by which time *Ahraam* for *Hajj* is to be put on). In such cases '*Umrah* may be performed after 13<sup>th</sup> *Zil Hajj*.

*Hajj-al-Ifraad* can be performed by outsiders who have performed '*Umrah* during earlier visits.

Though *Hadi* (Sacrifice) is not obligatory (*Wajib*) in this case, however it is recommendatory (*Sunnah*).

### **HAJJ-AT -TAMATTU'**

*Tamattu'* literally means to 'relish', 'enjoy' or take 'advantage of'. In the context of *Shari'yah*, if *Hajj* and '*Umrah* are performed during the same season by separating the two in order to enjoy normal routine of life, it is called *Hajj-at-Tamattu'*. It signifies that the *Haji* has taken advantage of performing *Hajj* as well as '*Umrah* in a single visit without being in *Ahraam* continuously and

observing the mandatory restrictions by separating them with a suitable interval. Prophet (SAWS) advised those for whom frequent visits are not convenient being non-residents of Makkat-ul-Mukarramah (*Afaaqis*) to perform *Hajj-at-Tamattu'*.

### **HAJJ-AL-QIRAAN**

*Qiraan* stands for a long period. In the context of *Shari'yah*, if *'Umrah* and *Hajj* are performed with the same *Ahraam*, it is called *Hajj-al-Qiraan*. It entails observing all mandatory restrictions of *Ahraam* during the entire period, which is quite demanding in actual practice.

**Note:** Some are of the opinion that *Qiraan* is preferable to *Tamattu'* because the Prophet (SAWS) performed his *Hajj* by this method. It is to be borne in mind that it is not mandatory to take *Hadi* also while proceeding to *Makkat-ul Mukarramah*. However, *Haji* is expected to do so, as per the old custom, if he intends to perform *Qiraan*. The Prophet (SAWS) performed *Qiraan* because he had brought *Hadi* with him, but clarified he would have performed *Tamattu'* had he had not brought *Hadi*. Those who do not take *Hadi* with them are advised to perform *Tamattu'* according to *Hadith* narrated by Jabir bin Abdullah (RA). (Muslim, Abu Dawood, Ibn Majah and Ahmed in detail and by Tirmizi and Nasaie in brief.)

### **HAJJ-AL BADAL**

Performing *Hajj* on behalf of another person (during his/her lifetime) who is not in a position to perform it after it has become due, on account of

prescribed reasons is called *Hajj-al-Badal*. This is based on a *Hadith* of the Prophet (SAWS) in reply to a lady who asked: **“O Prophet of Allah! The mandate of Hajj from Allah has come at a time that my father is unable to ride due to old age; can I perform Hajj on his behalf? The Prophet (SAWS) replied: Yes.”** (Bukhari, Muslim, Tirmidhi, Abu Dawood, Nasaie and Ibni Majah)

Mandate of *Hajj* is applicable independent of health or physical ability to perform. However, a person who is otherwise eligible for *Hajj* but unable to perform it due to justifiable reasons, can depute a suitable person to perform *Hajj-al-Badal*, provided there is no hope of becoming healthy enough to perform it himself. Opinion of qualified doctor is necessary in such cases. However, *Hajj* becomes applicable, regardless of disability occurring before or after other conditions of *Hajj* are met. For example, a person excused of *Hajj* on account of poverty becomes wealthy but loses his health. Mandate of *Hajj* will be applicable to him. Similarly, the moment a poor person of bad health becomes rich enough to bear the expenses of *Hajj*, the mandate becomes applicable. Such persons should finance and depute suitable persons to perform *Hajj* on their behalf.

**Note:** **Hanafi** School, however, is of the opinion that the mandate of *Hajj* will not be applicable upon a poor disabled person, if and when he becomes financially sound.

#### **WHO CAN PERFORM HAJJ-UL-BADAL?**

Any adult Muslim can perform *Hajj-al-Badal*. In the absence of an adult, a near adult Muslim may be deputed as a special case. There are no restrictions of relation or

gender. However, in the case of women, special requirements applicable to them will have to be fulfilled.

Persons deputed for *Hajj-ul-Badal* should have performed their own mandatory *Hajj*, if eligible himself.

**Note:** According to Hanafi School it is *Makruh* (undesirable) for an eligible person to perform *Hajj-ul-Badal* without having performed his own *Hajj*. Other schools are of the view that eligible persons are prohibited to perform *Hajj-ul-Badal* without having performed own mandatory *Hajj*.

#### **HAJJ-UL BADAL OF DECEASED PERSON**

*Hajj-ul-Badal* can be performed on behalf of a deceased person, upon whom *Hajj* has become due and who had also decided to perform it but died before performing it, irrespective of a will to that effect was left behind by the deceased person. This is based on a *Hadith* of the Prophet (SAWS) in reply to a lady who asked: "*My mother had decided to perform Hajj but she died without performing it. Can I perform Hajj on her behalf? The Prophet (SAWS) said: Yes, you can perform Hajj on her behalf. Tell me if your mother had left some debt behind, would you not have paid it? Pay the debt of Allah because Allah is the most deserving of all.*" (Bukhari) This is the majority opinion.

#### **HAJJ OF A MINOR**

*Hajj* is not applicable to minors. However, if they perform *Hajj*, it will be considered as *Nafl* (Optional). Mandatory *Hajj* will become applicable, as and when other

conditions are fulfilled. The *Hajj* performed during childhood will not be a substitute absolving from performing mandated *Hajj*, if eligible in all respects after achieving adulthood.

## CHAPTER – II

### ARTICLES OF HAJJ AND 'UMRAH

#### ARTICLES OF HAJJ

##### FARDH (MANDATORY)

*Hajj* comprises the following four *Fardh* articles without which it is not complete and hence required to be repeated:

1. *AHRAAM*
2. *TAWAAF*<sup>12</sup>
3. *SA'EE*<sup>13</sup>
4. *WUQOOF-UL 'ARAFAT*<sup>14</sup>

**Note 1:** According to **Hanafi** School, *Sa'ee* is not a mandatory article (*Fardh*) but an obligatory article (*Wajib*). *Hajj* will be valid and complete if a *Fidyah*<sup>15</sup> (a lamb in sacrifice which is called *Damm*) is offered in atonement of the omission.

**Note 2:** According to **Hanbali** School *Halaq* or *Qasr*, i.e., removal of trimming of hair of head is also a mandatory article.

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<sup>12</sup> Circumambulation of *Ka'bah* in counter-clockwise direction.

<sup>13</sup> Moving up and down seven times between the two hillocks called *Safa* and *Marwah*, which are located in the vicinity of *Ka'bah* now forming part of the large complex of the *Masjid-ul Haraam*.

<sup>14</sup> Standing supplication facing the direction of *Ka'bah* after offering *Salaat-uz Zuhr* and *'Asr* together.

<sup>15</sup> Offering a lamb in sacrifice as an act of atonement (*Kaffarah*) for commission or omission of a specified article by mistake.

### **WAJIB (OBLIGATORY) ARTICLES J**

The following articles are obligatory (*Wajib*). If one or more of these are omitted, *Hajj* will be deemed complete and valid if *Fidyah* is offered in lieu:

- Put on *Ahraam* before crossing the applicable *Miqaat* whether by air, land or sea.
- Spend the night 9<sup>th</sup>/10<sup>th</sup> *Zil Hajj* in *Muzdalifa* on the way to *Mina* after *Wuqoof-al 'Arafaat'*.
- *Rami* of *Jamarat*, i.e., pelting stone pebbles at the symbols of *Shaitaan* (Satan).
- Spend at least two nights (10<sup>th</sup>/11<sup>th</sup> and 11<sup>th</sup>/12<sup>th</sup> *Zil Hajj*) in *Mina*.
- Perform *Tawaaf-al-Wida'*, before leaving *Makkat-ul-Mukarramah*.

### **ARTICLES OF 'UMRAH**

#### **FARDH (MANDATORY)**

*'Umrah* comprises the same articles as those for *Hajj* except *Wuqoof-al 'Arafaat*. *'Umrah* is not complete if one or more of these are left out, hence required to be repeated.

#### **WAJIB (OBLIGATORY)**

Put on *Ahraam* before crossing the applicable *Miqaat* whether by air, land or sea. If this is not done by mistake, *Fidyah* should be offered in lieu.

## **AHRAAM**

*Ahraam* literally means, be in a state which temporarily prohibits the actions otherwise permitted'. In the context of *Hajj/Umrah*, it is to put on special clothing with due rites at, or before, the specified *Miqat* en-route to *Makkat-ul- Mukarramah* (where *Ka'bah* is located). It is akin to *Takbir-at-Tahreema* of *Salaat*, signifying intention and commencement of *Hajj/Umrah*. It also signifies shedding of personal desire and worldly concerns along with the common clothes and adopting a simple and austere way of life in consonance with the spirit of Islamic ideology.

There is unanimity that *Ahraam* is compulsory for *Hajj/Umrah*. The authority is drawn from the *Hadith* of the Prophet (SAWS). "**Actions are only (judged) by intentions.**" (Bukhari, Muslim, Abdu Dawood, Tirmidhi and Nasaie)

**Note 1:** Hanafi School includes recitation of *Talbiyah* also as part of *Niyyat*.

**Note 2:** Hanafi School considers *Ahraam* as a precondition, while others consider it as an article of *Hajj/Umrah* itself. This is merely a matter of detail having no bearing in practice.

**Note 3:** There are different views regarding *Ahraam* for minors. According to Hanafi School, minors need not be in *Ahraam*, while others consider it necessary. Similarly, Hanafi School is of the opinion that *Damm* is not apply to children, while others are of the opinion that it does apply.

### TIME AND PLACE OF AHRAAM

**Time:** *Ahraam* for the *Hajj* season can be put on anytime between 1<sup>st</sup> *Shawwal* (10<sup>th</sup> month of Lunar Calendar) and sunrise on 9<sup>th</sup> *Zil Hajj*.

**Note:** *Ahraam* put on before or after the specified time is not valid for *Hajj*. It will be for '*Umrah*' as it can be performed throughout the year except the five days of *Hajj* (8<sup>th</sup> to 12<sup>th</sup> *Zil Hajj*)

**Place:** *Ahraam* is to be put on before crossing the relevant *Miqaat*, which are as follows:

1. **Zul-Halifah:** This is now known as '*Abyaar Ali*'. This place is approximately 472 Km from *Makkah Mukarramah* on the way to *Madinat-ul Munawwara* which is further 8 Km away. This serves as *Miqaat* for those taking *Madinat-ul Munawwara-Makkat-ul Mukarramah* route. This *Miqaat* is farthest from *Makkat-ul Mukarramah*.
2. **Juhfah:** This place is about 240 Km on the western route to *Makkat-ul Mukarramah*. It is now called **Rabegh**. This is *Miqaat* for those taking Syria-*Makkat-ul Mukarramah* route from Syria and other places.
3. **Qiraan-ul Manazil:** This place is about 80 Km on eastern approach to *Makkah Mukarramah*. This serves as *Miqaat* for those coming from Najad and other places using this route. This place is now called '*Sayl*'.
4. **Yelamlam:** This is a hillock about 96 km on the south-western approach to *Makkat-ul Mukarramah*.

This is *Miqat* for those coming from Yemen and other places using this route.

### **TYPES OF AHRAAM**

Nature of *Niyat* (intention) determines the type of *Ahraam*. These are as follows:

1. *Ahraam-ul 'Umrah* for performing '*Umrah* only.
2. *Ahraam-ul Ifraad* for performing *Hajj-al Ifraad*.
3. *Ahraam-ut Tamattu'* for performing *Hajj-at Tamattu'*.
4. *Ahraam-ul Qiraan* for performing *Hajj-al Qiraan*.

### **TYPES OF CLOTHES**

**For Men:** *Ahraam* for men comprises two plain unstitched sheets of cloth. One is used as *Tehband* (lower garment) to cover lower body from above the navel to above ankle-bone. Small pocket(s) may be stitched for keeping essential articles securely. A suitable waist belt with pocket(s) may also be used. The second piece of cloth is used to cover the upper body except head which must be left open. If required, an umbrella may be used to protect head from direct sun.

**For Women:** No special clothes are prescribed for Women. They may wear clothes of their choice which must cover them properly from head to toe. Face, hands (till wrists) and feet (till ankle-bones) may remain uncovered. Hair must remain fully covered.

### PROCEDURE FOR WEARING AHRAAM

The Prophet (SAWS) followed and advised the following method for putting on the *Ahraam*:

- **Ghusl (Bath):** There is unanimity that taking *Ghusl* before putting on *Ahraam* was emphasised by the Prophet (SAWS) even if the women were in the state of menses or post-natal discharge.
- **Dressing /Removal of Hair, Cutting of Nails and Use of Perfume:** These acts are permitted **before** putting on the *Ahraam* as these are **not** permitted afterwards till the specified time.
- **Salaat:** *Salaat* (two *Rak'at Sunnat*) is offered after putting on *Ahraam* taking care to avoid prohibited timings.
- **Niyyat (Intention):** After the *Salaat*, appropriate *Niyyat* may be determined in mind or recited. The wordings for each type of *Ahraam* are given below:

#### *Niyyat for Ahraam of 'Umrah*

"Allahumma Inni Urid-ul 'Umrah Fa-yassirha Li wa Taqabbalha Minni Nuweet-ul 'Umrah wo Ahramtu Biha Mukhlisan Lillahi Ta'la."

*("O Allah! I intend to perform 'Umrah. So make it easy for me and accept it from me. I intend for 'Umrah and enter into state of Ahraam for it solely for Allah Ta'la.")*

Niyyat for Ahraam of Hajj

“Allahumma Inni Urid-ul Hajja Fa-yassirhu Li wa Taqabbalhu Minni Nuweet-ul Hajja wo Ahramtu Bihi Mukhlisan Lillahi Ta’la.”

*“O Allah! I intend to perform Hajj. So make it easy for me and accept it from me. I intend for Hajj and enter into state of Ahraam for it solely for Allah Ta’la.”*

Niyyat for Ahraam of Hajj-ul Qiraan

“Allahumma Inni Urid-ul ‘Umrah wal Hajja Fa-yassirhuma Li wa Taqabbalhuma Minni Nuweet-ul ‘Umrah wal Hajja wa Ahramtu Bihima Mukhlisan Lillahi Ta’la.”

*“O Allah! I intend to perform ‘Umrah and Hajj. So make them easy for me and accept them from me. I intend for ‘Umrah and Hajj and enter into state of Ahraam for them solely for Allah Ta’la.”*

Niyyat for Ahraam for Hajj-ul Ifraad

“Allahumma Inni Urid-ul Hajja Fa-yassirhu Li wa Taqabbalhu Minni Nuweet-ul Hajja wo Ahramtu Bihi Mukhlisan Lillahi Ta’la.”

*“O Allah! I intend to perform Hajj. So make it easy for me and accept it from me. I intend for Hajj and enter into state of Ahraam for it solely for Allah Ta’la.”*

- **Talbiyah:** After reciting the *Niyyat*, *Talbiyah* (Call) is recited, which is common for ‘Umrah and all types of Hajj. The wordings are:

“Labbaik Allahumma Labbaik. La Sharika Laka Labbaik. Innal Hamda wan Ne'mata Laka wal Mulk. La Sharika Lak.”

***“I am here O Allah I am here, I am here. None is Your partner, I am here. Verily, praise, grace and authority is Yours. None is Your partner.”***

### **RESTRICTIONS DURING AHRAAM (JANAYAH)**

As soon as *Ahraam* is put on, *Salaat* offered and *Talbiyah* recited, certain day-to-day actions, which are otherwise permitted, become prohibited during the state of *Ahraam*. Intentional violations and disregard of these restrictions invalidate the state of *Ahraam* and nullifies *Hajj* itself. In the event of unintentional violations due to forgetfulness and medical reasons, atonement is possible by means of *Fidyah* (sacrifice of lamb). Various examples of such violations and means of atonement are given below:

- **Removal of Hair:** removal of hair from any part of the body by shaving, plucking or any other method before completing *Sa'ee*, in the case of *'Umrah* and before offering of sacrifice on 10<sup>th</sup> *Zil Hajj*, in the case of *Hajj*, is not allowed. However, hair may be removed on medical grounds if advised by a qualified medical practitioner. The Holy Qur'an says: *“...and do not shave your heads until the offering reaches the place of sacrifice. And any of you is ill or has ailment in his scalp (necessitating shaving) in compensation either fast, or feed the poor or offer sacrifice...”* (al-Baqarah; 2:196) It is narrated by Ka'b bin 'Ujaza (RA): *“The Prophet (SAWS)*

*said to me; 'perhaps lice are troubling you.' I said; 'yes O Messenger of Allah.' (He) said; 'then you shave off your head and fast for three days or feed six poor people or offer one lamb in sacrifice towards as penance.'"* (Agreed Upon). Feeding or donating  $\frac{1}{2}$  Sa' (1.1 Kg) wheat or price in cash in lieu as *Sadaqa*. Offering sacrifice of lamb/goat is called *Damm*.

- **Cutting of Nails:** Cutting of nails is not permitted. If done inadvertently *Fidyah* will become due. Dropping or breaking of nails by themselves does not constitute violation. However a broken nail may be removed which does not constitute a violation.
- **Use of Perfumes:** Use of any type of perfume is prohibited after *Ahraam* is put on and *Talbiyah* is called. Inadvertent use attracts a *Fidyah*. However, it's use before or at the time of putting on *Ahraam* is in line with the practice of the Prophet (SAWS). Smelling of perfume does not constitute violation.
- **Marriage:** It is not permitted to get married or perform marriage of others or even make proposal of marriage while actually performing *Hajj* rituals (8 to 13 *Zil-Hajj*). If done inadvertently, *Fidyah* becomes due and marriage itself becomes null and void needing renewal.
- **Hunting:** Hunting and slaughtering of all land based animals are prohibited. Helping in hunting or eating of animals hunted/slaughtered on behalf of those in *Ahraam*, by others is also not allowed. The Qur'an says: "*O ye who believe! kill not game while*

*in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally the compensation is an offering brought to the Ka'bah of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed..."* (al-Ma'eda; 5:95). However catching of fish is permitted. *"Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel: but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. ...."* (al-Ma'eda; 5:96).

- **Vicious Deeds and Quarrel:** These are
- **Sexual Intercourse:** Sexual intercourse and actions like kissing, touching and conversation that normally lead to intercourse are also not allowed. It is agreed by all that intercourse renders *Hajj/ 'Umrah* null and void when committed at any time or place during the state of *Ahraam*. *Hajj* will have to be repeated. *Fidyah* of one camel will be necessary.

#### **RESTRICTIONS FOR APPLICABLE TO MEN ONLY:**

- **Wearing Stitched Clothes:** Wearing stitched clothes like trousers, shirts and such item of dress is not permitted. *Ahraam* comprises only two un-stitched sheets of white cloth. Stitches to join the loose ends of lower cloth or to pass a tying string are allowed for those who find it difficult to wear it properly.

- **Covering of Head:** Covering of head using any kind of headgear is not permitted. Umbrellas are permissible for protection from sun or rain.
- **Covering of Feet:** Use of any kind of footwear that cover the feet beyond anklebones is not permitted. If necessary suitable modification may be made for the purpose.

Inadvertent violation of any of the above restrictions attracts penance.

**Note:** According to **Hanafi** School, the Arabic word *Ka'bin* refers to the bones over which shoe laces are tied, therefore the top portion of feet should be left open.

#### **RESTRICTIONS APPLICABLE TO WOMEN ONLY:**

- **Covering of Face:** Covering of face is not permitted during the state *Ahraam*. If desired a thin veil may be hung in such a way that it does not touch the face.
- **Covering of Hands:** Covering of hands is not permitted

Inadvertent violations of any of the above restrictions attract penance.

#### **PENANCE FOR VOILATONS**

Prescribed form of penance is observing fast for three days (*Saum*). If it is not possible on medical grounds, feeding six poor adults or donation in kind or cash in lieu of feeding is permissible (*Sadaqah*). Scale of donation is wheat

@ half a *Sa'* (1.11 Kg) per head per day or cash at prevailing market rate.

**Note:** According to all schools of *Fiqh*, except **Maliki** School, option of *Saum* (fasting) or *Sadaqah* (donation) is not available to a person who has removed hair intentionally. *Damm* (lamb sacrifice) is mandatory. **Maliki** School is of the opinion that there is no such distinction.

## **TAWAAF**

*Tawaaf* means circumambulation (going round) of an object. In the context of *Hajj* or '*Umrah*' it refers to circumambulation of *Ka'bah* in the prescribed manner. Each round of *Ka'bah* is called a *Shaut*.

*Tawaaf* is performed when entering *Masjid-al Haraam*, which is built around the *Ka'bah*, for the first time. By itself *Tawaaf* can be performed by any visitor, other than *Haji*, at any time of the year during day or night except when *Fardh Salaat* is being offered here.

## **TYPES OF TAWAAF DURING HAJJ**

Like *Ahraam*, type of *Tawaaf* is also identified by *Niyyat* (intention).

- ***Tawaaf-ul 'Umrah*:** Applicable to *Hajj-at Tamattu'*. *Niyyat* for this *Tawaaf* is for *Tawaaf-ul 'Umrah*. It is performed before 8<sup>th</sup> of *Zil Hajj* and *Ahraam* is removed till 8<sup>th</sup> when fresh *Ahraam* for *Hajj* is put on. This *Tawaaf* serves as *Tawaaf-ul Qudoom* (or *Warood*) for this type of *Hajj* and no *Tawaaf* is necessary before proceeding to *Mina*.

- ***Tawaaf-ul Qudoom or Tawaf-ul Warood:*** Applicable in the case *Hajj-al Qiraan/Hajj-al Ifraad*. *Niyyat* for this *Tawaaf* is *Tawaaf-ul Qudoom* or *Tawaaf-ul Warood*.

Note: *Tawaaf-ul Qudoom* is *Sunnah* according to all schools of *Fiqh* except *Maliki* and some from *Shafa'ee* Schools, who consider it *Wajib*. It may be skipped if a *Haji* who is performing *Hajj-al Qiraan* or *Hajj-ul Ifraad* is running short of time and likely to miss *Wuqoof-ul 'Arafat*, which is the main article of *Hajj*. He may proceed directly to '*Arafat*.

- ***Tawaaf-ul Afadhah (or Ziyarat):*** This *Tawaaf* is mandatory in all three types of *Hajj*, which will remain incomplete till it is performed.

**Note:** There are different opinions in regard to the time limits for performing this *Tawaaf*. *Tawaaf-ul Afadhah* should be done any time between 10<sup>th</sup> *Zil Hajj* after *Halaq* and before sunset on 12<sup>th</sup> according to **Hanafi** School and 13<sup>th</sup> *Zil Hajj* according to **Maliki** School. Penance will be necessary if delayed further. **Shafa'ee** and **Hanbali** Schools, and *Imam* Abu Yusuf of **Hanafi** School opine that the time to perform this *Tawaaf* starts from mid-night 10/11 *Zil Hajj* with no time limit. It can be performed anytime later till a person is alive. Question of penance due to delay does not arise.

- ***Tawaaf-al Wida':*** *Wida'* mean farewell. Therefore this *Tawaaf* is performed at the time of leaving for the last time to bid farewell to the Sacred House. Except women who are in their periods, all *Hajees* should perform it failing which penance will be necessary.

In order to understand method of *Tawaaf* it is necessary to know the various points/locations

surrounding *Ka'bah* as they are frequently. These points/locations are as follows:

- *Hajr-ul Aswad*: This is an oval shaped black stone embedded in eastern corner of *Ka'bah*.
- *Multazim*: This is the space between the *Hajr-al Aswad* and the door of *Ka'bah* on the north-eastern wall.
- *Rukun-ul Yamani*: This is the southern corner of *Ka'bah*
- *Rukun-ul Iraqi*: This is the northern corner of *Ka'bah*.
- *Rukun-ul Shami*: This is the western corner of *Ka'bah*
- *Hateem*: This semi-circular open spaced enclosed by a low wall adjacent to *Ka'bah* towards northwest. This is considered to be part of *Ka'bah* itself.

#### PRECONDITIONS FOR TAWAAF

There are seven preconditions that are required to be fulfilled for valid *TawAAF*.

- **Taharat (Cleanliness)**: It is not only necessary to be free from *Janayah*<sup>16</sup>, menses, and post-natal discharge but should have performed *Wudhu* (ablution) as no Islamic worship is valid without

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<sup>16</sup> *Janayah* refers to the condition where a person has seminal discharge with excitement while awake or in dream, or has had sexual intercourse. Such a person is called *Junbi*.

*Taharat*. Therefore, ladies who are having going through menses or post-natal discharge cannot perform *Tawaaf* till these continue, but remain in state of *Ahraam* performing other rites. They should wait till free from these take *Ghusl* (bath) and perform *Tawaaf*. Ladies going through *Istehadha*<sup>17</sup> are allowed to perform *Tawaaf* by taking *Ghusl* of *Taharat* after the end natural period of 40 days of post-natal discharge or usual period of menses unique to the concerned lady. This is the unanimous opinion of all major schools of *Fiqh*.

**Note:** **Hanafi** School considers *Taharat* as *Wajib* (obligatory) and not a precondition. As such penance sacrifice of a lamb for lack of *Wudhu* and a camel or equivalent for lack of *Ghusl*. However, it is recommended that if possible the defaulting person should repeat the *Tawaaf*.

- **Niyyat.** *Niyyat* for *Tawaaf* is separate requirement.
- **Satr (Covering of Body).** *Tawaaf* is not valid if specified parts of the body are not covered properly. The specifications for men and women are the same which are applicable for *Salaat*.
- **Starting Point.** Each round of *Tawaaf* should commence from *Hajr-al Aswad* or the line drawn on the floor signifying its location.
- **Direction of Tawaaf.** *Tawaaf* is to be performed in counter-clockwise direction, i.e., keeping the *Ka'bah* to the left while moving.

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<sup>17</sup> *Istehaza* is the continuation of post-natal discharge after the natural period of 40 days. It applies to menses also if they continue after the usual period of the concerned lady.

- **Area to be encircled.** *Tawaaf* should encircle *Ka'bah* including *Hateem* marked by a shoulder lever semi-circular wall.
- **Number of Shauts (Rounds).** *Tawaaf* comprises seven *Shauts* starting from *Hajr-al Aswad* and finishing there.
- **Mawalaat (Continuity).** All *Shauts* should be taken continuously without break.

**Note:** According to **Hanafi** and **Shafa'ee** Schools this is not a precondition but a *Sunnah*<sup>18</sup>

#### **SUNNAH ACTIONS DURING TAWAAF**

The Prophet (SAWS) was observed doing the following actions during the only *Hajj* performed by him. Omitting them wilfully is *Makruh* (undesirable):

##### ***Istelaam***<sup>19</sup>

- Touching or kissing the *Hajr-ul Aswad* at the beginning of each *Shaut*.
- Kissing the hands or hand used for *Istelaam*. Placing cheeks on the *Hajr-al Aswad*.
- Signalling by hand if *Istelaam* is not possible.
- Kissing the articles (like walking stick, umbrella etc.) after doing *Istelaam* with it.

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<sup>18</sup> *Sunnah* means the way the Prophet (SAWS) performed it.

<sup>19</sup> *Istelaam* means touching the *Hajr-ul Aswad*.

**Note 1:** This is to be done without causing any inconvenience to others. The present practice of jostling to *Istelaam* under the mistaken notion of special rewards for this action is wrong. The Prophet (saws) said: “O ‘Umar you are a strong person. Therefore do not take the trouble (of kissing Hajr-ul Aswad) because you will cause inconvenience to weak people. Do it when you find place otherwise pass by it saying ‘Bismillah wa Allahu Akbar’.”

**Note 2:** *Istelaam* is not recommended for ladies unless there is no crowd near *Hajr-ul Aswad*.

*Istebaa*<sup>20</sup>. This is applicable to men only.

*Ramal*<sup>21</sup>. This method is used for the first three *Shauts* only.

**Note:** This is to commemorate the action of the *Hajees* who were ordered to do so by the Prophet (SAWS) in order to dispel the impression of Makkans that the Quraysh had gone weak after migrating to *Madinat-ul Munawwara* on account of poor climate there.

*Istelaam of Rukun-ul Yamani*. Touching of *Rukun-ul Yamani* while passing by it during each *Shaut*.

#### **DU'A & ZIKR DURING TAWAAF**

No specific *Du'a*, *Zikr* or recitation are laid down. Conversation on religious topics and values is permissible. Drinking of water is also permissible.

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<sup>20</sup> Wearing the upper cloth in such a manner that the right shoulder is left bare drawing it from under the right arm over the left shoulder.

<sup>21</sup> *Ramal* meaning jogging with exaggerated shoulder movements like wrestlers do.

**Salaat at Muqaam-e Ibrahim.** Offering two *Rak'at Sunnah* after completion of *Tawaaf* at or nearby *Muqaam Ibrahim* which is prominently marked near *Ka'bah*.

**Note:** According to **Hanafi** School, this is *Wajib* (obligatory) which implies that penance is required if forgotten. **Hanbali** and **Maliki** Schools of *Fiqh* consider this as *Sunnah* and hence no penance is required if omitted, though omission is not desirable. **Shafa'ee** School is of the opinion that this *Salaat* is *Wajib* for *Tawaaf* or *Hajj* and '*Umrah* and *Sunnah* for other *Tawaaf*.

#### **METHOD OF PERFORMING TAWAAF**

*Tawaaf* is performed on foot. Those who cannot do so can use wheel chair or be carried in a suitable carriage by others. Suitable arrangements are available in *Masjid-ul Haraam* for such people.

Upon entering the *Masjid-ul Haraam* and on the first sight of *Ka'bah* *Haji* should celebrate the name of Allah (SWT) and offer *Du'a* (supplication). Supplications in *Ka'bah* have special significance, more so during *Hajj*.

*Haji* should then proceed to *Hajr-ul Aswad* and, standing in front of it or as close to it as possible on the radial line marked on the floor of the open space around *Ka'bah* to indicate the starting point of *Tawaaf*, recite *Niyat* for *Tawaaf* as applicable to the type being undertaken:

“Allahumma Inni Ureedu Tawaaf-ul ('Umrah/Qudoom/ Ziyarah/Ifadha/Wid'a) Baitikal Haraam. Fa-yassirhu Li wa Taqabbaluhu Minni.”

*(O Allah I intend to perform Tawaaf-ul 'Umrah/ Qudoom/Ziyarat/Afadhal/Wida' of your Honourable House. So make it easy for me and accept it from me.)*

After reciting the applicable *Niyyat* the following *Du'a* should be recited with hands raised to shoulder level and palms open and facing towards *Ka'bah*:

“Bismillahi Allahu Akbar. Laa ilaha-illallah. wa Lillahil Hamd. Wa-ssalaatu Wa-sslaamu 'ala Rasoolulla. Allahumma Imaan-an bika wa Wafa'-an bi 'Ahdika wa Etteba'an Li Sunnati Nabi-ik.”

*(With the name of Allah. Allah is the Greatest. None is worthy of worship except Allah. And for Allah is the Praise, and Blessings and Peace be upon Messenger of Allah. O Allah my faith is upon You, and I fulfil my pledge towards You, and I follow the example of you Apostle.)*

Or simply:

“Bismillahi Allahu Akbar. Laa ilaha illallah. wo Lillahil Hamd.”

*(With the name of Allah. Allah is the Greatest. None is worthy of worship except Allah. And for Allah is the Praise.)*

Now *Haji* should perform one of the following actions according to the prevailing situation:

- Kiss *Hajr-ul Aswad*.
- Place either hands or only right hand on *Hajr-ul Aswad* and kiss them/it.

- Raise hands with palms towards *Hajr-ul Aswad* and kiss them.

The abovementioned *Du'a* and actions are repeated at the commencement of each of the seven *Shauts*.

Supplications (*Du'a*) should be recited from starting point to *Rukun-ul Yamani*. Written matter may be used to recite them correctly if one is not confident about the text or pronunciation. If this is not possible whichever *Du'a* are known or easily memorised may be recited. Some of the popular and frequently recited *Du'a* (supplications) are given in **Appx. A**.

While moving from *Rukun-ul Yamani* to *Harjr-ul Aswad* in the each *Shaut* the following *Du'a* is recited:

“Rabbana Atina fid-Duniya wa fil-Akhirati wa Qina ‘Azaban-Naar. Wa Adkhiln-al Jannata Ma’-al Abraar. Ya ‘Azeezu Ya Ghaffar. Ya Rabb-ul ‘Alameen.”

*(O our Lord Adorn us in this world and in the Hereafter and save us from the fire of Hell. And admit us in the Heaven with the pious. O Comforter! O Lord of the worlds.)*

At the end of the seventh *Shaut*, *Haji* should move as close to the *Multazim*<sup>22</sup>, as possible but without causing inconvenience to fellow *Hajees*, and supplicate seeking forgiveness of all major and minor sins of mission and commission, intentional or otherwise. This is one of the special occasions/places for self-confessions and seeking forgiveness. The recommended *Du'a* is as follows:

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<sup>22</sup> *Multazim* refers to the place where the door of *Ka'bah* is fixed.

“Allahumma, Ya Rabb-ul Bait-il ‘Ateeq, A’tiq Riqabana wa Riqaba Aba’ina wo Ummahatina wa ikhwanina wa Aoladina Min-an Naar Ya zal-Judi wal Karami wal Fazli wal Manni wal ‘Ata’ai wal Ehsaan. Allahumma Ahsin ‘Aqibatina fil-Umoori Kulliha wa Ajirna min Khiz-’id Duniya wa ‘Azaab-il Aakhira. Allahumma Inni ‘Abdika wo ibini ‘Abduka Waqifun Tahta Baabika Multazimun bi-‘Atabika Mutazallilum Bayina Yadika Arju’ Ramatika wa Akhsh ‘Azaabaka min-an Naar Ya Qadeem-al Ehsaan. Allahumma Inni As’aluka ‘an Tarfa’a Zikri wa Taza’a Wizri wa Tusliha Amri wo Tutahhira Qalbi wo Tunawwiral fi Qabri wa Taghfir li Zambii wa As’aluk-ad Darajaat-il ‘Ulaa Min-al Jannati. Aameen.”

*(O Allah, the Sustainer of this Ancient House. Free our necks and our mothers and our fathers, our brothers and sisters and children from Hellfire, o Forgiver and Noble and Gracious and Favour-doer and Gift-giver. O Allah, bless with benevolence in all our affairs and save us from the ignominy of this world and the torture of the Hereafter. O Allah, I am indeed Your slave and progeny of Your slave standing below the door (Multazim) of Your House, embracing the entrance in utter helplessness hoping for your mercy and fearful of Your punishment of the fire O the Eternal Gracious. O Lord! Verily I beg you to recognise my remembrance of you and lighten the burden of my sins and improve my deeds and purify my heart and brighten my grave and forgive my sins and I beg higher place in the heaven. Please accept.)*

After this, offer two Rak’at Salaat at Muqaam-e Ibrahim, or as close to it as possible, at any place within the

*Muta'f* of *Ka'bah* and seek with pure heart anything in any language. In the end recite this *Du'a*:

“Allahumma Innaka Ta'lamu Sirri wo 'Alaniyanti Fa-qabal Ma'zirati wa Ta'lamu Haajati Fa-'atini Suli wa Ta'lamu ma fi Nafsi Fa-ghfirli Zunubi. Allahumma Inni 'As'aluka imaanayn Yubaashiru Qalbi wa Yaqeenana Sadiqan Hatta A'lama Annahu la Yuseebuni illa Ma Katabta Li wa Riza am-Minka bima Qasamta Li Anta wali-i fid-Duniya wal-Aakhira. Tawaffini Muslimaon wa al-Hiqni bis-Saliheen. Allahumma la Tad'a lana fi Maqamina Haza Zamban illa Ghafartahu wa la Hamman illa Far-rajtahu wo la Hajatan illa Qazayitaha wa Yas-sartaha fa-Yassir Umoorana wa Shrah Sudoorana wo Nawwir Quloobuna wa-khtim bis-sa alihaati 'Aamalana. Allahumma Tawaffana Muslimeen wo al-Hiqna bis-Saliheen Ghaira Khazaya wo la Maftuoneen. Ya Rabbal 'Alameen.”

*(O Allah! You know all of my hidden and open secrets, so accept my apologies and You know my needs, so fulfil my desire, and You know what is in my heart, so forgive my sins. O Allah! Verily I beg from You the faith which should stay firm in my heart, and true conviction which that I understand well that I shall get what has been sanctioned for me by You, and satisfaction on my part upon my fate. You alone are my Guardian in this world and in the Hereafter. Let me die as a Muslim and include me in the category of virtuous. O Allah! Let not any of our sins remain unpardoned in this place, and not leave us without removing any of our problems and needs except what You have agreed upon, and make easy all our affairs and open our hearts and enlighten our minds and*

*conclude our deeds in decency. O Allah! End our lives as Muslims and make us amongst virtuous and let us not be disgraced nor face hard test. Please accept O Lord of the Worlds.)*

After this move to the place where spring of *Zam Zam* is located and drink its water in three parts after reciting “Bismilla hir-Rahmaan nir-Raheem.” Thereafter recite the following *Du’a*:

“Allahumma Inni As’aluka ‘Ilman Nafiaon wa Rizqaon Wasi’aon wa Shifa’an min Kulli Daa’in)

*(O Allah! Verily I seek from You the knowledge that is beneficial, the provisions that are sufficient and cure from all diseases.)*

Thereafter come to *Hajr-ul Aswad* and perform *Istelaam* and then proceed towards mound of *Safa* through the *Bab-as Safa* (door of *Safa*) for performing the *Sa’ee*.

### **SA’EE**

As mentioned earlier, *Sa’ee* is moving to and fro between the two mounds called *Safa* and *Marwah* located close to *Ka’bah*. One-way trip between the two mounds is counted as one *Shaut* and return trip as second. Seven trips starting from *Safa* and ending at *Marwah* complete the *Sa’ee*.

As in the case of *Tawaaf*, *Sa’ee* should also be performed on foot. Those who are unable to do so may use wheel chairs and other suitable carriages, for which appropriate arrangement are available.

### PRE-CONDITIONS OF SA'EE

There are three pre-conditions, which need to be fulfilled for a valid *Sa'ee*. Those are as follows:

- **Occasion.** *Sa'ee* should be performed after the *Tawaaf* and not before.
- **Sequence.** *Sa'ee* should commence only from *Safa* completing the seventh *Shaut* at *Marwah*.

**Note:** According to **Hanafi** School sequence is not precondition but *Wajib* (obligatory). Hence, offering a *Damm* will atone the violation committed by omission or due to reasons beyond one's control.

- **Number of Shaut.** Seven *Shaut* should be completed in one go.

**Note:** According to **Hanafi** School completions of seven *Shaut* in one go is not a precondition but a *Wajib*. Hence, offering a *Damm* will atone the violation committed by omission or due to reasons beyond one's control.

### SUNNAH ACTION DURING SA'EE

- **Route to Safa.** *Bab-as-Safa* should be sued to approach the mound of *Safa*.
- **Wudhu.** *Sa'ee* should not be performed without *Wudhu*, except in the case of ladies who are going through menses (*Haidh*) or post-natal discharge (*Istehadha*).
- **Continuity.** *Sa'ee* should be performed in one go without break. Short breaks are permitted for

water, ablutions, *Wudhu* and *Salaat* (with congregation).

**Note:** According to **Maliki** School continuity (*Mawalaat*) is a precondition, though short breaks, as mentioned above are permitted.

- **Climbing on Safa and Marwah.** Climbing on mounds of Safa and Marwah after each *Shaut*, if possible. Otherwise going up to the base is sufficient.
- **Du'a.** Offering *Du'a* standing on or at the base of *Safa* and *Marwah* after each *Shaut* and during the trips. No particular *Du'a* is specified.
- **Ramal (Jogging).** *Ramal* should be performed in each *Shaut* between the two points in the midway that are prominently indicated by two green lights on both sides.

#### **DU'A & ZIKR DURING SA'EE**

Following *Du'a* is recommended for recitation before starting the *Sa'ee* standing on or at the base of *Safa*:

“Allahumma Inni Ureed-us Sa'ya Bain-as Safa wal Marwati Sab'ata Ashwaatin Li Wajhikaal Kareem. Fa-Yassirhu Li wa Taqabbalhu Minni.”

*(O Allah! Verily I intend to perform seven rounds between Safa and Marwah for Your honourable attention, so make it easy for me and bless it with acceptance.)*

## **WUQOOF-UL 'ARAFAT**

'*Wuqoof*' literally means 'to stay'. In the context of *Hajj*, it implies staying in the limits of '*Arafaat*, which is vast plain dotted with mounds and hillocks. The most prominent and important is the hillock named *Jabal-ar Rahmah*, from where the Prophet (SAWS) delivered his landmark last sermon to the faithful on the occasion of the only *Hajj* (also called *Hajj-al Wida'*) performed by him in the year 10 H. The key points of the sermon delivered nearly 1,500 years ago are found included in almost all the famous international charters like UN Charter, Geneva Conventions, Red Cross and so on including most of the constitutions of states.

## **TIME AND DURATION**

The time of *Wuqoof* is from forenoon till after sunset of 9<sup>th</sup> *Zil-Hajj*. *Wuqoof* till after sunset is *Sunnah* according to all schools except **Maliki** School, which considers it to be *Wajib*.

**Note:** According to **Hanbali** School, the time of *Wuqoof* commences from the morning of 9<sup>th</sup> *Zil-Hajj*.

It is important to note that the *Wuqoof* must be within the bounds of the plain of '*Arafaat* which is well demarcated. It excludes the valleys of *Nimrah* and '*Urnah* (towards north.) These bounds are now well marked to help Hajees in ensuring this point.

**Note:** All but **Maliki** School treat this as a precondition of *Hajj* and hence anyone staying out due to negligence is not

considered to have fulfilled this article and lost his *Hajj*. **Maliki** School, however, treats the adherence of this requirement as *Wajib* and hence, a *Damm* will atone the violation.

*Salaat-uz Zuhr* and *'Asr* are offered together one after the other with common *Azaan* and separate *Aqamah* (prayer call signifying the commence of congregational *Salaat*.)

### **SUNNAH ACTIONS DURING WUQOOF**

Described below are the actions performed by the Prophet (SAWS) (*Sunnah*) during *Wuqoof*:

- Face *Ka'bah* whether on foot or mounted.
- Offer *Du'a* with raised hands for self and others.
- *Zikr* (remembrance) of Allah (SWT) throughout the stay.
- Recite Qur'an.
- Take *Ghusl*.

### **STAY AT MUZDALIFAH**

Hajees leave *Arafaat* leave shortly after sunset for overnight stay at a place called *Muzdalifah* en-route to *Mina*. The rout taken for returning to *Mina* is different from the one taken to reach *Arafaat*. The guides are at hand to ensure this for those who need guidance.

On reaching *Muzdalifah*, *Salaat-ul Maghrib* and *'Isha'* are offered together one after the other as was in *Arafaat* in the case of *Salaat-uz Zuhr* and *'Asr*. Here the *Hajees* stay

remembering Allah (SWT) and reciting Qur'an till the time of *Salaat-ul Fajr* which is offered at the earliest before leaving for Mina.

*"...then when you pour down from Arafat celebrate the praise of Allah at the monument and celebrate His praise as he has directed you..."* (al-Baqarah; 2:198).

*Wuqoof* in *Muzdalifah* is *Wajib*. If omitted a sacrifice (*Dum*) is required to atone the omission.

**Note: Maliki School** considers this as *Sunnah* only, hence no penance is needed for the omission.

During the stay at *Muzdalifah*, 49 small clean pebbles are collected for the ritual of *Rami* in *Mina* (seven times). These may be cleaned, if required. If forgotten, these may also be picked up at *Mina*.

*Muzdalifah* must be left before sunrise. Elderly people, ladies and children may leave immediately after the *Salaat-ul Fajr* to avoid rush.

## **STAY AT MINA**

*Hajees* stay at the valley of *Mina* after return from *Muzdalifah* on 10<sup>th</sup> *Zil Hajj* till 12<sup>th</sup> *Zil Hajj* afternoon. Those who wish to leave must do so **before** sunset or else they can opt to stay on and leave *Mina* any time after sunrise on 13<sup>th</sup> *Zil Hajj*.

## **RAMI**

It is an obligatory (*Wajib*) ritual of *Hajj*. '*Rami*' literally mean throwing something. In the context of *Hajj* it

is throwing stone pebbles at the three *Jamarahs* (symbols of Satan) to commemorate the action taken by Prophet Ibrahim and his son Isma'il (AS) when they were distracted from performing the sacrifice (of his son) in obedience of the command of Allah (SWT). It is a symbolic gesture of banishing Satan whenever it attempts to instigate us for evil or prevent from good deeds during our day-to-day life.

Seven pebbles are thrown at a time at each of the three *Jamarahs* suitable marked on the ground for easy identification. These are referred to as *Jamarah Aqabah*, *Jamarah Oola/Sughra* and *Jamarah Wastah*. *Rami* is performed only at *Jamarah Aqabah* on 10<sup>th</sup> *Zil Hajj* soon after arrival from *Mina* **before** offering sacrifice (*Hadi*), trimming/shaving head (*Halaq*) and removal of *Ahraam*. On 11<sup>th</sup> *Zil Hajj* *Rami* is performed throwing seven pebbles at each of the three *Jamarahs* at any time in the sequence mentioned above. This is repeated on 12<sup>th</sup> *Zil Hajj* **before** leaving *Mina* **before** the sunset.

*Rami* should be performed with serenity and dignity without avoiding harm to others and overt display of enthusiasm. Unfortunately, stampedes have taken place here during this simple and serious ritual by misplaced enthusiasm and avoidable haste, resulting in fatal/severe injuries.

### ***HADI (SACRIFICE)***

*Hadi* means offering something in sacrifice. In the context of *Hajj* it is offering of specified animal in sacrifice to commemorate the offering of son Isma'el (AS) in

sacrifice by his father Prophet Ibrahim (as) in obedience to the desired of Allah (SWT). Eventually he was replaced with a lamb when Prophet Ibrahim (as) was about to slaughter him without hesitation or remorse. This exemplary display of obedience and sincerity is commemorated by all *Hajees* at *Mina* on 10<sup>th</sup> *Zil Hajj* and other Muslims all over the world at their respective places to join in the sacred ritual. The meat of the animal is then shared by relatives, friends and the poor.

The scale of *Hadi* is one small animal like lamb/goat per head. One large animal like camel/buffalo/cow etc. may also be offered at the scale of one per seven people.

*Hadi* is offered after *Rami of Jamarah Aqabah* on 10<sup>th</sup> *Zil Hajj*, also called *Yaum-an Nahr*.

#### **HALAQ (SHAVING) QASR (TRIMMING)**

*Halaq* means shaving of head completely and *Qasr* means trimming the hair to the extent of one third of hair present on head at that time. This is applicable twice for those who are performing *Hajj-at Tamattu'*, first, after '*Umrah* **before** removal of *Ahraam* and again on 10<sup>th</sup> *Zil Hajj* after *Rami of Jamarah Aqabah* and offering of sacrifice (or when it is confirmed that it has been done on behalf of *Haji* in his absence from the spot where it is being carried out, which is in majority of cases these days).

In the case of *Hajees* performing either *Hajj-ul Qiraan* there is no need of *Halaq* or *Qasr* after the '*Umrah* as *Ahraam* is not required to be removed the rituals of *Hajj* continue. They will do *Halaq* only on 10<sup>th</sup> *Zil Hajj*. Those

performing *Hajj-al Qiraan* question of *Halaq* or *Qasr* does not arise as they are exempted from '*Umrah* and perform only *Hajj*.

This ritual is applicable to women also but they are not allowed to shave their heads. However, they are required to perform only a symbolic *Qasr* by trimming their hair nominally too to the extent of couple of inches only.

#### **TAWAF-UL AFADHAH (OR ZIYARAT)**

*Hajees* are now left with *Tawaaf-ul Afadhah (Ziyarat)* before the rituals of *Hajj* come to end. *Sa'ee* should be performed now if it was not performed after *Tawaaf-ul Qudoom*.

With this the main rituals of *Hajj* come to an end. Only *Rami of Jamarah Aqabah*, *Oola* and *Wastah* remain to be done on 11<sup>th</sup> and 12<sup>th</sup> *Zil Hajj* **before** leaving *Mina*.

#### **DEPARTURE**

*Hajis* are free to leave either on 12<sup>th</sup> *Zil Hajj* **after** performing *Rami* but **before** sunset, or stay on for the night and leave on 13<sup>th</sup> *Zil Hajj* at any time after sunrise.

Before leaving *Makkah Mukarramah* outstation *Hajees* are should perform *Tawaaf* of *Ka'bah*, appropriately called *Tawaaf-al Wida'*. This signifies the end of the once in a lifetime mandate and pillar of Islam. The soul stirring experience is called *Hajj-ul Mabroor*, i.e., acceptable by Allah (SWT), if performed with due care, solemnity, sincerity

and piety of heart and mind. The simply proof of this is the inner peace and satisfaction felt by the *Haji* himself/herself bringing about distinct changes in life style with profound effect on priorities in day-to-day life with an aim to secure the eternal life in *Jannat* (Heaven) with the blessings of *Allah* (SWT).

## SEQUENCE OF RITUALS AT A GLANCE

(Refer to Appendix - B)

### Before 8<sup>th</sup> Zil Hajj

'*Umrah* is performed on arrival at *Makkah Mukarramah* and *Ahraam* removed (in the case of those performing *Hajj-at Tamattu'*). This is not applicable to those performing *Hajj-al Ifraad*.

### 8<sup>th</sup> Zil Hajj (Yaum-at Tarawiyah)

*Hajees* must be present in *Makkah Mukarramah* by 8<sup>th</sup> *Zil Hajj*. Fresh *Ahraam* is put on for *Hajj* after *Ghusl* or *Wudhu'* by those who are performing *Hajj-at Tamattu'*. Time permitting *Tawaaf* may be performed followed by *Sa'ee* in order to avoid performing *Sa'ee* during 10<sup>th</sup> and 12<sup>th</sup> *Zil Hajj* to avoid rush. Those performing *Hajj-al Qiraan* or *Hajj-al Ifraad* would have put on *Ahraam* at applicable *Miqaat*. They perform *Tawaaf-al Qudoom*. They can also perform *Sa'ee* for the same reason as mentioned above.

**Note:** It may be mentioned here that one *Tawaaf* and one *Sa'ee* are mandatory items of *Hajj*. Since *Sa'ee* cannot be performed

without *Tawaaf*, *Tawaaf* performed on 8<sup>th</sup> *Zil Hajj* for the sake of *Sa'ee* becomes an additional *Tawaaf* for the *Hajees* performing *Hajj-at Tamattu'*. The mandatory *Tawaaf*, called *Tawaaf-ul Afadhah* or *Tawaaf-ul Ziyarat*, is performed during 10<sup>th</sup> and 12<sup>th</sup> *Zil Hajj* after *Rami*, *Hadi* and *Halaq* and removal of *Ahraam* on the 10<sup>th</sup> *Zil Hajj* by all *Hajees*.

After offering *Salaat-ul Fajr* in *Masjid-al Haraam*, *Hajees* proceed to *mina* and stay there till after *Salaat-ul Fajr* on 9<sup>th</sup> *Zil Hajj*. *Hajees* should offer as many *Salaat* as possible in *Masjid-al Kheef*.

### **9<sup>th</sup> Zil Hajj (Yaum-al 'Arafaat)**

*Hajees*, who could not make it *Mina* on 8<sup>th</sup> *Zil Hajj* for the reasons beyond the control may leave for *Mina* at any suitable time after sunrise en-route to '*Arafaat* so as to reach there in time to attend the *Khutbah* (address by *Imam* of *Masjid-un Nimrah* and perform *Salaat-uz Zuhr* and '*Asr*, that are offered together as mentioned earlier. Circumstances permitting, these should be offered at *Masjid-un Nimrah* or as close to it as possible.

*Hajees* stay there till sunset and leave for *Muzdalifah* as early as possible without offering *Salaat-ul Maghrib*.

### **10<sup>th</sup> Zil Hajj (Yaum-an Nahr)**

*Hajees* arrive at *Muzdalifah* immediately after sunset at '*Arafaat* without offering *Salaat-ul Maghrib*. They stay here for the night. On arrival *Salaat-ul Maghrib* and '*Isha* are offered together as in the case of *Salaat-uz Zuhr* and '*Asr* at '*Arafaat*. The night is spent in praying, reading of

Qur'an, *Zikr* and taking rest. *Salaat-ul Fajr* is offered at the earliest thereafter *Hajees* leave for *Mina* for performing remaining rituals. Time should not be wasted in idle gossip and other vain talk.

Before leaving for *Mina Hajees* pick 49 pebbles for performing the ritual of *Rami Jamarat* at *Mina*.

On the way to *Mina Hajees* make a short halt at *Mash'ar-ul Haraam* which is only a short distance away from *Mina*.

On arrival at *Mina Hajees* perform *Rami* at *Jamarah Aqabah* and then offer *Hadi* (sacrifice) or wait for the time given on the sacrifice coupon indicating the time when their *Hadi* will be offered.

Thereafter *Halaq/Qasr* is performed. *Ahraam* is removed, *Ghusl* (bath) taken and normal clothes put on.

Now the *Hajees* have completed all rituals of *Hajj* except the *Tawaaf-ul Afadhah* (*Ziyarat*) and *Sa'ee* (if not performed earlier) which can be performed any time till *Salaat-ul 'Asr* on 12<sup>th</sup> or 13<sup>th</sup> *Zil Hajj* (see not under Types of *Tawaaf* in Chapter III)

### **11<sup>th</sup> to 13<sup>th</sup> Zil Hajj (Ayyaam-e Tashreeq)**

*Hajees* remain in *Mina* performing *Rami* of *Jamarahs* one daily and keeping busy with prayers, recitations, *Zikr*, meeting others and discussing finer aspects of religion. No vain talk and idle gossip is permitted.

*Mina* may be left before sunset either on 12<sup>th</sup> of 13<sup>th</sup> *Zil Hajj* as per convenience.

Before bidding farewell to *Makkah Mukarramah* *Tawaaf-al Wida'* of *Ka'bah* is performed bringing the pilgrimage of *Hajj* to an end.

### **VISIT TO MASJID-UN NABI IN MADINAT-UL MUNAWWARAH**

*Masjid-un Nabi* is the second holiest shrine of Islam after *Masjid-ul Haraam*. It is located in the *Madinah-e Nabi* (City of the Prophet) now popularly called *Madinat-ul Munawwarah* about 470 km to the north of *Makkah Mukarramah*. Though the pilgrimage of *Hajj* is complete but the pilgrim to the land of Prophet (SAWS) is not complete without paying visit to his mosque – *Masjid-un Nabi* where he was laid to rest.

It is a great honour to offer as many *Salaat* as possible in *Masjid-un Nabi*, if possible at least 40 in continuous sequence. This is also a soul-soothing experience of great sublime significance, hence no *Haji* can return without paying his tributes at the resting place of the Prophet (SAWS).

Most of the organisers of *Hajj* pilgrimage do make sure that a visit to *Madinat-ul Munawwarah* is included. Even otherwise Muslims leave no opportunity of visiting it whenever they are on a visit to Saudi Arabia together with 'Umrah at *Makkah Mukarramah*.

## CONCLUSION

*Hajj* is an important of Islam. It is mandated upon every adult Muslim provided safe journey and individual's finances permit it. It is significance oneness Allah (SWT) and His master-creation – humankind. It is an experience in fulfilment, giving peace and satisfaction. The real goal is brought into sharp focus that helps shedding many a base and selfish motives from the psyche of an individual thus cleansing his heart and purifying his soul. It also focuses sharply on the universality, brotherhood and unity of humankind. In one stroke it demolished all man-made distinctions bases on ethnicity, worldly wealth, power and position. It also symbolises universal peace, as any action of aggression, hostility, harshness and violence by individuals nullifies their pilgrimage for they would have violated its fundamental spirit. When performed with due serenity and sincerity, it brings about a sea change in an individual's life for the better both for self and for the society.

The rituals are simple and easy to perform. One should not try to make it complex which will only cause distraction and reduce blissful experience and related soothing spiritual effects. Allah (SWT) desires devotion and dedication to the spirit behind this unique form of worship and does not bother about minor details. There is a tendency amongst some people to declare penance of a sacrificial lamb every time some details are missed or a minor violation occurs, fear of which keeps worrying a

person which ultimately deprives her/him of the real benefit - sense of spiritual fulfilment and satisfaction.

The opinions of different schools of *Fiqh* quoted here are for the sake of recording the accepted viewpoint for the benefit of the readers adhering to one of the other. It is not intended to pass any kind of judgement on correctness or otherwise. It is more important to remain focused on the pilgrimage rather than on minor details at the cost of that unique soul stirring experience which is not possible to repeat often.

## APPENDIX 'A'

### DU'A (SUPPLICATIONS) TAWAAF

The supplications given hereunder are not the only ones. There are others given in the guidebooks on *Hajj* that are made available to *Hajees*. They are at liberty to recite any of them. Point to remember is to continuously remember Allah (SWT) by celebrating His greatness, holiness, majesty, mercy and compassion. Vain and idle gossip has no place during the entire pilgrimage. It is also to be noted that meanings of these supplications should be understood so as to obtain the best spiritual effect. It is not possible or is too difficult to recite these supplications, Hajis are advised to recite any of the supplications they remember in Arabic or even in own mother tongues. The aim should be to have the sense of spiritual communication with Allah (SWT).

The supplications should commence with the commencement of each round at the starting point and finish at the third corner with the following supplication:

“Rabbana atina Fid-Duniya hassenataun wa fil-Aakhirati hassenataun wa Qina ‘Azaab-an Naar:

*(O our lord grant us goodness in this world and goodness in Hereafter and save us from the chastisement of fire (of Hell).*

#### First Round

“Sub’han-Allahi wal-‘Hamdu Li-llahi wa Laa ilaha il-lallahu wal-lahu Akbar. Wa la Howlah wa La Quwwata illa Billah-il ‘Ali’-ul ‘Azeem. Was-salatu Was-salaamu ‘Ala Rasool-ilahi Sal-Allahu ‘Alaihi wa Sallam. Allahumma Iman-am Bika wa Tasdiq-am Bi-Kalimatika wa Wafa’-am Bi-‘Ahdika Wattiba’an Li Sunnat-in Nabiiyika wa Haibika Muhammadin Sal-Allahu ‘Alaihi wa Sallam. Allahumma Inni As’aluka ‘Afwa wal ‘Afiyatha wal Mu’aafaathad Daa’imatha Fid Deen wad Dunyia wal Aakhiratha wal Fawza bil Jannathi wan Najaatha minan Naar.”

*(Purity and Praise are for Allah only, and none is worthy of worship except Allah and Allah is the Greatest. And none has power to divert from sins and attract towards worship except Allah the Most High and Ever Majestic. And Blessings and Peace be upon Messenger of Allah (SAWS). O Allah! (I commence Tawaaf) with faith in You, and confirming Your revelations and fulfilling pledges towards You, and following the example of Your beloved prophet Muhammadin (SAWS). O Allah! I seek Your forgiveness and protection and permanent prevention from every pain in religion, this world and Hereafter and enjoyment of Heaven and riddance from Fire).*

### Second Round

“Allahumma Inna Haza-al Baitha Baithuka wal Harama Haramuka wal Amna Amnuka wal ‘Abda ‘Abduka wa Ana ‘ ‘Abduka wa Ana ‘Abduka Wabnu ‘Abduka wa Haza Maqam-ul ‘Aa’yizibika Min-an Naar Fharrim Luhumana wa Bushratana ‘Al-an Naar. Allahumma Habbib Ilain-al Imaana wa Zayyinhu fi Quloobuna wal Karrih Ilain-al Kufura wal Fusooqa wal ‘Isyaana waj ‘Alna min-ar

Rashidin. Allahumma Qini ‘Azabaka Yaoma Tab’asu ‘Ibadak. Allahumm-ar Zuqnil Jannata Bighairi Hisaab.”

*(O Allah! This House is certainly Your House, and this sacred place is Your place, and the peace here is Your peace, and every bondman is Your bondman, and I am Your bondman and son Your bondman, and this place is for riddance from Fire, so You declare our flesh and skins prohibited upon the fire (of Hell). O Allah! Make Faith dear to us and induce its love in our hearts, and make atheism and disobedience and sin hateful for us, and make us of rightly guided. O Allah! Save us from Your chastisement on the day when You raise Your bondmen again. O Allah! Grant me Heaven without reckoning.)*

### **Third Round**

“Allahumma Inni ‘Auzubika min-ash Shakki wash Shirki wash Shiqaqi wan Nifaaqi wa Soo’-il Aqlaaqi wa Soo’-il Manzari wal Munqalabi fil Mali wal Ahli wal Waladi. Allahumma Inni As’alika Rizaka wal Jannata wa A’uzubika min Sakhtika wan Naar. Allahumma Inni ‘Auzubika min Fitnatil Qabri wa ‘Auzubika min Fitnatil Mahya wal Mamaat.”

*(O Allah! I seek Your protection from doubt (in Your commandments), and partners (in Yourself and Your attributes), and from disobedience (of Your commands), and hypocrisy, and from evil character, and from seeing evil, and from evil end of my property, family and children. O Allah! I beg Your acceptance and heaven and protection Your firm hold and Fire (of Hell). O Allah! Indeed and I seek protection from torture of grave and trials of life and death).*

#### **Fourth Round**

“Allahumm-aj’alhu *Hajj*-aon Mabroor-aon wa Sa’yam Mashkoor-aon wa Zamb-aon Maghfoor-aon wa ‘Amalan Saleh-an Mqbool-aon wa Tijaratan Lan Taboor. Ya ‘Alima Ma-fis Sudoori Akhrijni Yaa Allahu Min-az Zulumaati il-an Noor. Allahumma Inni As’aluka Mujbati Rahmatika wa ‘Aza’ima Maghfiratika was Salaamata Min Kulli Ismi-yon wal Ghanimata Min Kulli Birri-yon wal Fauza Minal Jannati wan Najata Min-an Naar. Rabbi Qanni’ni Bima Razaqtani wa Barik Li Fimaa’ A’taitani wa-khluf ‘Ala Kulli Ghaayibatini Li Minka Bikhair.”

*(O Allah! Make my Hajj acceptable and my attempt successful and means of forgiveness of my sins and acceptance of my good deeds and a trade without loss. O Knowledgeable of the secrets of hearts! Take me out of darkness (of ignorance) into the light of (knowledge). O Allah! I seek the means of earning Your mercy and methods of earning Yours forgiveness and protection from all sins and benefit of all virtuous deeds and successful achievement of Heaven and riddance from Fire (of Hell). My Lord! Bless me with contentment upon whatever provisions you have provided and make me Your gift benevolent and grant me good compensation for every loss and trouble suffered by me).*

#### **Fifth Round**

“Allahumma Azillani Tahta Zillin ‘Arshika Yaoma La Zillah illah Zillu ‘Arshika wa la Baqiya illa Wajhuka wasqini min Houzi Nabiiyika Sayyid-na Muhammadin Sal-Allahu ‘Alaihi wa Sallam Sharbat-an Hanee’at-an La Nazma’u Ba’dahaa ‘Abda. Allahumma Inni As’aluka min Khairi Ma Sa’alaka

Minhu Nabiyyika Sayyidu-na Muhammadin Sal-Allahu 'Alihi wa Sallam wa A'uzubika Min Sharri Mas-ta'azaka Minhu Nabiyyuka Sayyidu-na Muhammadin Sal-Allahu 'Alaihi wa Sallam. Allahumma Inni As'aluka-l Jannata wa Na'eemaha wa Ma Yuqarribunee Ilaiha Min Qaol-in ao Fe'l-in ao 'Amal. Wa A'uzubika Min-an Naari wa Ma Yuqarribunee Ilaiha Min Qaol-in ao Fe'lin ao 'Amal."

*(O Allah! The day when there will not be any shade except that of Your 'Arsh and none will remain safe except Your Pious Self, accommodate me under Your shade and grant me the most refreshing drink from the pond of Your Nabi Muhammadi Sallallahu 'Alaihi wa Sallam so that no thirst is felt ever after. O Allah! I seek the goodness of those things that Your Nabi Muhammad Sal-Allahu Alaihi wa Sallam sought from You and seek protection from the evil from those things from which Your Nabi Muhammadin Sal-Allahu 'Alaihi wa Sallam sought from You. O Allah! I seek from You the reward of Heaven and opportunity for every word, act or deed which takes me near Your Heaven and I seek Your protection from Fire (of Hell) from every word, act or deed which takes e near it.)*

### Sixth Round

"Allahumma Inna Laka 'Alayya Huqooqan Kathirtan Fi-ma Baina wa Banaka wa Huqooqan Kathirtan Fi-ma Baina wa Baina Khalqika. Allahumma Ma Kaana Laka Minha Faghfirhu li wa Ma Kaana Li Khalqika Fatahammalhu 'Anni wa Aghnini Bikhallalika 'An Haramika wa Bitatika 'An Ma'seeyatika wa Bifazlika 'An-Min Siwaka ya Wasil-Maghfirah. Allahumma Inna Baaitaka 'Azeem-aon-Wajhaka Kareem-aon wa Anta Yaa Allahu Haleemun Kareemun 'Azeemun Tuhibbul-'Afwu Fa'Fu 'Anni."

*(O Allah! There are many rights of Yours upon me in the matters between You and me. And many rights in matters between Your creation and me. O Allah! Forgive me for whatever failings I have in regards to You and be in charge for my failings towards your creation, and by Your Grace bless me with acceptable instead of forbidden, and submissive instead of defiant, and make me independent of others except You, O generous in forgiveness. O Allah! Indeed Your House is most exalted and Your path is most Honourable and You O Allah You are Most Esteemed, Noble and Great, agreeable to forgiveness, so forgive me).*

#### Seventh Round

“Allahumma Inni ‘As’aluka Imanan Kamil-aon wa Yaqeenan Saadiq-aon wa Rizaq-aon Was’-aon wa Qalban Khashi’at-aon was Lisanan Zakir-aon wa Rizqan Halalan Tayyib-aon Tawbatanan Nasu’h-aon wa Tawbatan Qabl-al Maoti-aon was Rahatan ‘Ind-al Maoti wa Mghfirat-aon wa Rah’matan B’ad-al Maoty wal ‘Afwā ‘Ind-al Hisabi wal Fauza bil Jannaty wan Najata Min-an Nari Bi-Rahmatika Ya ‘Azizu Ya Ghaffar. Rabbi Zidni ‘Ilam-aon wa-Al’hiqni Bis Saliheen.”

*(O Allah! I seek full faith and true confidence, and ample provisions, and modest heart, and tongue ever reciting Your celebration, and legitimate and clean provisions, and true and hearty repentance, and repentance prior to death, and ease at the time of death, and forgiveness and mercy after death and leniency in appraisal, and attainment of Heaven and riddance from Fire (of Hell) by Your mercy O almighty Ever Forgiving. My Lord enhance my knowledge and included me in the pious).*

“Rabb-ighfir war ham Ant-al A’azz-ul Akram.”

*(O my Lord! Forgive me and grant mercy upon me for You alone merit Honour and Grace).*

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