

**LET'S  
PERFORM  
UMRAH**

**Compiled By  
Mufti Saad Abdur Razzaq**

Fazil Jamia Farooqia Karachi  
Mutakhassis Jamia tul Uloom ul Islamia  
Allama Binauri Town Karachi



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**Translated By**

**Bint e Abdus Sattar Gogan**



حقوق محفوظ ہیں

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You can ask your Masa'il from

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on the following number

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## Writer's Note

By the grace of Allah تَبَارَكَ وَتَعَالَى several editions of the book **Let's Perform Hajj** have been published. However, since this book catered to the needs of those intending to perform Hajj, a separate book **Let's Perform Umrah** consisting exclusively the Masa'il of Umrah has been compiled.

It is my earnest request that all those who perform Umrah should keep this book with them during Umrah, and pray for all those who encouraged me and entrusted me with this noble work.

I am sincerely thankful to all those who helped me in this effort. You all are humbly requested to remember us all in your supplications.

**Mufti Saad Abdur Razzaq**

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## Some important Terminologies

My dear brothers and sisters! It is a great blessing of Allah تَبَارَكَ وَتَعَالَى that he has granted us the opportunity to embark on the holy journey of Umra .All praise be for the Almighty who created the Asbaab and made all the arrangements and above all accepted us for this sacred journey.

While explaining the Masa'il related to Umra, certain Arabic words have been used of which a layman is usually unaware. Therefore, for the convenience of the readers, these Arabic words have been explained in the beginning of the book. It is important for the prospective Mu'tamireen (those who perform Umrah) to remember

these terminologies as they will be repeatedly used in the book.

**Ihram:** Ihram means to forbid oneself from something. When a person makes a firm intention to perform Umrah and recites Talbiyah, he enters into the state of Ihram due to which certain things which were previously Halal and permissible are now forbidden (Haram) on him. The two sheets of cloth that are wrapped are commonly considered as Ihram. These are in fact the clothes worn in the state of Ihram.

**Meeqat:** Rasulullah ﷺ has specified certain places which one cannot cross without Ihram on entering Makkah Mukarramah from any direction. These are called Meeqat.

**Istiqbal:** To raise your hands as it is done for Takbeer e Tahreema in Salat in such a manner that the palms face the Hajr-e-Aswad.

**Istilam:** To kiss the Hajr-e-Aswad or to touch it and in case of crowds to indicate towards it with the palms and kiss them.

**Idhtiba:** To take the upper cloth of Ihram under the right arm pit and sling it over the left shoulder.

**Aafaqi:** A person who lives outside the limits of Meeqaat. (A person going from Pakistan will also be called an aafaqi).

**Haram:** The area around Makkah up to a certain distance is called Haram. Demarcations have been placed on its borders within which hunting, grazing or

cutting of trees is not permissible (haraam).

**Hil:** The area between Haram and Meeqaat is called Hil because in this area one is allowed to do those things which are forbidden in the Haram.

**Hateem:** The area on the northern side of the Ka'abah surrounded by a wall, the height of a human being.

**Rukn-e-Yamani:** The southwest corner of the Ka'abah which is in the direction of Yemen. This corner is before the corner of Hajr-e-Aswad.

**Ramal:** To walk briskly in the first three rounds of Tawaf, taking small steps with the chest out and shoulders moving.

**Shaut:** One round of the Ka'abah is called a Shaut. Seven Shaut make one Tawaf.

**Mataaf:** The area around the Ka'abah where Tawaf is performed.

**Saee:** To complete seven rounds between Safa and Marwa in a particular way.

**Safa:** A hillock on the southern side of the Ka'abah from where Saee begins.

**Meelain Akhdharain:** Between Safa and Marwa, there are two green signs (lights) between which men performing Saee walk at a brisk, running pace while women walk at a normal pace.

**Marwa:** The hillock where Saee ends.

**Halq:** To shave/remove the hair of the head.

**Qasr:** To trim the hair.

**Mohrim:** One who adorns Ihram.

**Damm:** Committing of the forbidden acts in the state of Ihram necessitates the

slaughtering of a goat etc. This is called Damm.

**Tasbeeh:** To say **سُبْحَانَ اللَّهِ**

**Takbeer:** To say **اللَّهُ أَكْبَرُ**

**Talbiyah:** To recite:

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

**Tahleel:** To say **لَا إِلَهَ إِلَّا اللَّهُ**

**Zul Hulaifa:** A place, six miles from Madinah Munawwarah. This is the Meeqat for those going to Makkah Mukarramah from Madinah Munawwarah and is known as Bir e Ali these days.


**Baitullah:** The house of Allah **تَبَارَكَ وَتَعَالَى** i.e. the Ka'aba which is in the center of Masjid-

e-Haraam in Makkah Mukarramah. It is the very first place of worship in the world, which was built on the commandment of Allah by the angels (Malaika) before the creation of Hadhrat Adam عَلَيْهِ السَّلَامُ. Then it was reconstructed by Hadhrat Adam عَلَيْهِ السَّلَامُ, then by Hadhrat Ibraheem عَلَيْهِ السَّلَامُ, then by Quraish, then by Abdullah Bin Zubair رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, and then by Abdul Malik. After that it was renovated in different time periods by different persons. It is the Qibla of Muslims and the most blessed & sacred place on the Earth.

**Tawaf:** To circumambulate (go around) the Ka'aba seven times.

**Hajr-e-Aswad:** A black colored stone encased in a silver frame embedded in the

south eastern wall of Ka'aba at the height of a human being. This stone was pearl white when it was initially brought from Jannat but with time it turned black due to the sins of Bani Adam.

**Maqam-e-Ibraheem:** A stone lowered from Jannat on which Hadhrat Ibraheem  stood whilst constructing the Ka'aba.

**Multazam:** The wall between Hajar-e-Aswad and the door of Ka'aba. It is Mustahab to cling to this wall & make Dua.

## Some important things to do before going for Umra

1. Seek forgiveness from those whom you feel you have done wrong with them

or usurped their rights, be it your friends, neighbors, relatives or colleagues.

2. Purify your intention (Niyyat) which should be solely for the sake of Allah **تَبَارَكَ وَتَعَالَى** as He only accepts that which is pure. Do not allow worldly intentions like fame to dilute the sincerity of your intention.
3. Repent (make Tauba) for all big or small sins.

There are three conditions for Tauba:

- (i) To leave the sin immediately.
- (ii) To be sincerely shameful.
- (iii) To resolve not to do it in future

## Ihram

In Arabic, Ihram means not to disgrace, or to forbid oneself from something. In terms of Shariah, after making intention (Niyyat) and reciting Talbiyah one is said to enter into the state of Ihram due to which certain Halaal and permissible things like wearing sewn cloths, using perfume, cutting hair etc are forbidden for him.

### **Obligations (Wajibaat) of Ihram:**

- 1.** Not to wear sewn clothes from the beginning till the end (for men).
- 2.** To adorn Ihram from the Meeqat, or from home and not to delay it beyond

Meeqat as it is not permissible to cross Meeqat without Ihram.

3. To abstain from the prohibitions of Ihram.

## Preparing for Ihram

Before the Ghusl of Ihram, it is Mustahab to clip nails and to remove the unwanted hair (from the underarms and below the navel). Then make ghusl for Ihram and cleanse yourself thoroughly. Ghusl and Wudhu are neither a prerequisite nor a Wajib of Ihram but discarding it without any reason is Makrooh (not preferable).

It is preferred (Afzal) for the Ihram cloth to be white. However coloured cloth is also permissible. It is Sunnat to wear two sheets of Ihram while one or more than

two are also permissible provided that they are unstitched. After taking Ghusl and cleaning yourself thoroughly, men should adorn two sheets of Ihram, one which covers the area from the navel downwards and another that covers the upper part of the body. Comb your hair and use a perfume that does not leave a stain and wear slippers in which the middle bone of the feet remains exposed.

Women will wear sewn clothes, slippers, socks etc.

It should be remembered that it is not permissible to cross Meeqat without the intention of Ihram or else Damm will be Wajib.

## Departure from Home

Ihram does not mean to adorn clothes in a specific manner but it is actually a state which is entered into after making intention (Niyyat) and reciting Talbiyah. After entering into this state, certain permissible things which were Halaal in normal circumstances like wearing sewn cloths etc. become prohibited. The two sheets of cloth are actually the clothes of Ihram which should be wrapped before making the intention. However, it is advisable not to make intention immediately after wearing these sheets. Cover your head and offer two Raka'at Salat Nafil for Ihram and make Dua for yourself, your relatives, and for the entire

Muslim Ummah in general. Then depart from your home according to the Sunnat method and recite the following Dua:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

After reaching airport, make the intention (Niyyat) when the flight's departure is confirmed. It is also permissible to do so before the plane crosses the Meeqat limit. However, if the Meeqat is crossed without the intention of Ihram it is obligatory to give Damm.

## Ahkam e Safar

1. A Muslim who intends to travel 48 miles, approximately 78 kilometers is a traveler (Musafir) in the eyes of Shariyat. This person has to do Qasr i.e. offer two Raka'at of Fardh instead of

four in Zuhr, Asr and Isha as soon as he crosses the city limits.

2. There is no Qasr in Fajr, Maghrib and Witr Salat.
3. If a traveler prays behind an Imam who is not a traveler he will not do Qasr but offer the normal four raka'at of Fardh.
4. If a traveler is not praying behind an Imam who is not a traveler, it is compulsory for him to do Qasr. If he does not do so, he will be a sinner and if he does not do Sajda e Sahw he will have to repeat the Fardh.
5. If a traveler intends to stay at a place for fifteen days or more he will not be a traveler whilst staying at that place and he will not do Qasr. That is why

anyone staying at Madina Munawwara or Makkah Mukarrama for fifteen or more days will not be a traveler (Musafir) and he will not do Qasr.

- 6.** If a woman is menstruating at the time of departure from her home, for instance if she departs from Karachi for Makkah in the state of menstruation she will not be counted as a traveler (Musafir). If she attains purity after reaching Makkah she will still not be considered a traveler (Musafir) and will not do Qar in Salat unless she departs from Makkah with the intention of travel for a distance of 48 miles/77.25 km. in this situation she will be considered as a traveler (Musafir)

immediately after departing from Makkah.

## **Intention (Niyyat)**

Before making the intention of Ihram for Umrah, men should uncover their heads and women should wear the special veil which does not touch the face. It should be remembered that even in the state of Ihram, a woman should not uncover her face and at the same time she should not wear such a veil that touches her face.

If a person is going for Umrah, he should make intention (Niyyat) for Umrah. It is preferable to make intention in Arabic. If not, then making intention in the heart is also sufficient. The following are the words of intention (Niyyat) for Umrah in Arabic:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

O Allah! I intend to perform Umrah for your sake, so make it easy for me and accept it from me.

After Niyat, men should recite Talbiyah loudly while women should recite it softly. Following are the words of Talbiyah:

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

After Talbiyah, one should recite Durood and make Dua. If possible, the following Dua should be recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

“O Allah, I ask of You, Your Pleasure and Jannah, and through Your Mercy I seek (desire) protection from the punishment of fire”.

It should be remembered that Ihram is not complete without intention (Niyyat) and Talbiyah.

During the holy journey, Talbiyah should be recited in abundance especially when changing conditions/positions. This is the best form of Zikr in this journey. Useless discussions, reading newspapers and magazines and other such futile activities should be avoided. If during the flight, it is time for Salat, make Wudhu and face the Qibla to offer Salat even if someone stops you. The journey of Umrah is an Ibadat and Salat is the most important Ibadat. Therefore it is not permissible to leave it under any circumstances.

After Niyyat and Talbiyah, one enters into the state of Ihram and should avoid the

prohibitions of Ihram. If any of the prohibited acts of Ihram are performed intentionally or unintentionally, while sleeping or being awake, willingly or forcefully, a penalty (Damm or Sadqa) has to be given, the details of which will be explained later.

## The First Sight of Baitullah

At the time of the first sight of Baitullah, stop reciting Talbiyyah and recite **اللَّهُ أَكْبَرُ** and **لَا إِلَهَ إِلَّا اللَّهُ** thrice and make Dua while standing in a corner, away from the crowd so that no one is disturbed. It is preferred (Mustahab) to recite the following Dua:

**اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ  
اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيمًا وَتَشْرِيفًا وَتَكْرِيمًا وَمُهَابَةً وَزِدْ**

مَنْ حَجَّهٗ أَوْ اعْتَمَرَ تَشْرِيْفًا وَتَكْرِيْمًا وَتَعْظِيْمًا وَبِرًّا

“Your name is Peace and we can obtain Peace from You, thus keep us alive in Peace. O Allah, raise the dignity, honour and respect of this House and increase the dignity and respect of those who visit this House for Hajj or Umrah”.

## Acts of Umrah

### Faraidh:

There are two Faraidh of Umrah:

1. Ihram (It should be adorned before Meeqat. Niyyat and Talbiyyah are a prerequisite for it).
2. Tawaf (Niyyat is a prerequisite for it)

## **Wajibaat:**

There are two Wajibaat of Umrah:

- 1.** Sae' of Safa and Marwa
- 2.** Halq (Shaving the hair of the head) or Qasr (Trimming of the hair of the head).

## **Before starting the Tawaf**

Tawaf means circumambulating i.e. going around an object. In terms Shariyyah, it means going around the Holy Ka'abah seven times.

Before starting the Tawaf, proceed to Mataaf (the place where Tawaf is performed) and go towards the corner where Hajr-e-Aswad is embedded. Stand a little away from those performing the Tawaf and rearrange your Ihram so that

the right shoulder is uncovered and the upper sheet of the Ihram passes through the right arm pit and over the left shoulder. This is called Idhtiba and it is sunnat throughout every Tawaf which is followed by Sae'e. If someone forgets to do this, he will be deprived of following a sunnat and reaping its reward for which there is no substitute.

## Tawaf

Poise yourself in front of the Ka'aba so that the Hajr-e-Aswad is on your right side and make intention (Niyyat) for the Tawaf of Umrah:

“O Allah I intend to perform the Tawaf of Umrah for your pleasure, so make it easy for me and accept it.”

It is not necessary to make the intention verbally. Making it in the heart is also sufficient. After making the intention, move a little to the right so that you directly face the Hajr-e-Aswad. Then raise your hands upto the ears as it is done for Takbeer e Tahreema in Salat in such a manner that the palms face the Hajr-e-Aswad and recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

This is the Istiqbaal of Hajr-e-Aswad.

Then drop both your hands and make the first Istilam of Hajr-e-Aswad by kissing it or touching it with your hand or a stick and then kissing the hand or the stick provided that the Hajr-e-Aswad is not scented and no one is bothered by your act. Nowadays,

the Hajr-e-Aswad is usually scented, therefore you should not kiss the Hajr-e-Aswad in the state of Ihram but only indicate towards it by raising both your hands so that the palms face the Hajr-e-Aswad as if you are placing them on it and recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Then kiss the inner part of your palms. This is the first Istilam of Hajr-e-Aswad which is made at the beginning of Tawaf.

After making Istilam, while standing in the same position, turn yourself towards the right without lifting your feet and begin your Tawaf. In the Tawaf of Umrah and in every other Tawaf which is followed by Sae'e, it is Sunnat for men to do Ramal in

the first three rounds i.e. to walk with short quick steps, chest out and shoulders moving. But while doing this you should not cause inconvenience to others. After completing three rounds men will walk at a normal pace. While performing Tawaf, look straight ahead and do not look at the Baitullah as it is against the respect of Baitullah to do so. Likewise do not face your chest or back towards it. Engage yourself in the remembrance of Allah by making Dua or Zikr in abundance.

An important thing to remember is that no specific Dua has been narrated from the Prophet ﷺ during Tawaf which means that you can make any Dua that you have memorized or just perform Zikr. Keeping this in mind you should be aware that

there is a common misconception of carrying books which relate specific Duas to be recited in Tawaf and reading from them even when there is a throng of people performing Tawaf and there is strong chance of jostling others or tripping over and the book falling down and being trampled down a thousand feet. However, it has been narrated that the following Dua should be recited from the Rukn e Yamani (the corner of Ka'aba before Hajr-e-Aswad) till Hajr-e-Aswad:

رَبَّنَا إِنِّي فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

On reaching Hajr-e-Aswad, make Istilam. This will be the second Istilam at the end of the first round of Tawaf. Likewise seven rounds will be made with an Istilam at the

end of each round so that at the end of seventh round you will make your eighth Istilam. This completes your Tawaf. You should now cover your shoulders i.e. discard Idhtiba. An important thing to remember is that Wudhu is a prerequisite for Tawaf without which Tawaf is not valid.

## **Wajibat, Muharramaat and Makroohaat of Tawaf**

### **Wajibat (Obligations) of Tawaf:**

- 1.** Tahaarat i.e. being pure from Hadath-e-Akbar (Major impurities i.e. Haidh, Nifaas and Janaabat) and Hadath -e-Asghar (Minor Impurities i.e. being without wudhu)

2. Satr-e-Aurah i.e. to cover those parts of the body which are fardh to be covered.
3. To perform Tawaf on foot for those who are able to do so.
4. To begin Tawaf from the right side i.e. from Hajr-e-Aswad to the door of Ka'aba.
5. To include Hateem in your Tawaf.
6. To perform the whole Tawaf i.e. to complete seven rounds.
7. To offer two raka'at Salat after every Tawaf.

## **Muharramaat e Tawaf (Forbidden Acts):**

The following acts are Haraam (forbidden) in Tawaf:

- 1.** To perform Tawaf in the state of Hadath-e-Akbar i.e. Janaabat, Haidh or Nifaas and Hadath-e-Asghar i.e. being without Wudhu.
- 2.** To perform Tawaf in the state of nudity or to expose one fourth or more of Satr-e-Aurah.
- 3.** To perform Tawaf using any sort of conveyance or to seek another person's help by riding on his shoulders or to crawl on knees or the stomach or to perform Tawaf backwards or to start Tawaf from the wrong side.
- 4.** To pass through Hateem during Tawaf.

5. To discard any round or part of any round of Tawaf.
6. To begin Tawaf from a place other than Hajr-e-Aswad.
7. To face your chest towards the Ka'aba during Tawaf. However it is permissible to do so for the Istilam of Hajr-e-Aswad.
8. To discard any of the Wajibaats of Tawaf.

### **Makroohaat e Tawaf (Unpreferred Acts):**

1. To engage in a futile and unnecessary conversation during Tawaf.
2. To buy or sell or to discuss trading activities.
3. To do Zikr or make Dua aloud.

4. To do Tawaf in impure clothes.
5. To discard Ramal or Idhtiba without any valid reason in a Tawaf in which Ramal and Idhtiba are Sunnat.
6. To discard the Istilam of Hajr-e- Aswad.
7. To raise hands for Istilam before reaching the Hajr-e-Aswad.
8. To take long breaks between the rounds of Tawaf i.e. not to make rounds successively one after another.
9. To stop for Dua during Tawaf at any of the corners of Baitullah or at any other place.
10. To eat during Tawaf.
11. To combine two or more Tawafs without praying two Raka'at Wajib-ul-Tawaf in between.

- 12.** To perform Tawaf during Khutba.
- 13.** To begin Tawaf at the time of Takbeer or Iqaamat of Fardh Salat.
- 14.** To raise hands at the time of making Niyyat for Tawaf without reciting Takbeer.
- 15.** To raise hands during Tawaf for Dua or to fold them as done in Salat.
- 16.** To perform Tawaf whilst in need to pass urine, stool or air.
- 17.** To perform Tawaf in a state of anger or hunger.
- 18.** To perform Tawaf in shoes without a valid reason.
- 19.** To make Istilam at a place other than Hajr-e-Aswad or Rukn-e-Yamani.

## Dua at Multazam

After the eighth Istilam, proceed to Multazam which is the wall between Hajr-e-Aswad and the door of Ka'aba. Cling to this place and make Dua with the utmost sincerity. Spread your hands above your head and cling your chest to the wall and place your cheek against it. This is a special place for the acceptance of Duas. However, do not cling to the Multazam in the state of Ihram as it is scented, just stand near it and make Dua.

**Note:** People usually cling to the door of Ka'aba assuming that it is Multazam while the actual place is left vacant. Remember that Multazam is actually the wall between Hajr-e-Aswad and the door of Ka'aba.

## Two Raka'at after Tawaf

Now proceed towards Maqam-e-Ibrahim and offer two Raka'at Wajib ut Tawaf behind it without causing discomfort to others. If you do not find a place near it, you can pray these two Raka'at anywhere you find a place because it is not obligatory to perform these two Raka'at behind Maqam-e-Ibrahim. It is a sin to perform these two Raka'at in Makrooh timings. Therefore, if it is a Makrooh time of Salat, then wait and perform them once the Makrooh time has lapsed.

**Mas'ala:** If the Tawaf is performed after Asr, then the two Raka'at should not be offered at that time. However, it is permissible to perform the remaining acts

of Umrah and release yourself from Ihram. Once the Makrooh time has lapsed, the two Raka'at Wajib ut Tawaf should be offered.

**Note:**

1. There are three Makrooh timings for performing Nafil Salat:
  - (i) From pre dawn (Subh e Sadiq) to Ishraq Salat.
  - (ii) At the Time of Mid day (Zawal).
  - (iii) After Namaz e Asr.
2. It is obligatory (Wajib) to offer two Raka'at Wajib ut Tawaf after every Tawaf even if it is a Nafil Tawaf.

## Aab e Zamzam

After offering two Raka'at Wajib ut Tawaf, it is Mustahab (preferred) to go to the well of Zamzam and drink its water. Nowadays, the Zamzam well has been sealed and coolers filled with Zamzam water have been placed throughout the Haram Shareef. Drink Zamzam in abundance, while sitting or standing in the direction of Qibla, and say Bismillah in the beginning and Alhamdulillah at the end. It is Masnoon to recite the following Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا تَأْفِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

“O Allah, I ask of you, beneficial knowledge (Ilm), abundance of sustenance and protection from all ailments”.

Duas are accepted while drinking Zamzam water and every intention with which you drink Zamzam is fulfilled.

## **Sae and its laws**

The literal meaning of Sae is to walk briskly, while in terms of Shariyyah it means walking back and forth between Safa and Marwa seven times.

Before proceeding to Safa for Sae, come in line with Hajr-e-Aswad for the ninth Istilam. This is Mustahab (preferred) not obligatory so you can discard it if it is not possible due to a crowd. Then proceed to Safa to perform Sae. (Going from Bab-e-Safa is Mustahab) and ascend Safa till the Ka'aba is visible and make intention (Niyyat) of Sae:

“O Allah! I intend to perform the seven rounds of Sae for your pleasure. Make it easy for me and accept it from me”.

Then facing the Qibla say **اللَّهُ أَكْبَرُ** thrice and **لَا إِلَهَ إِلَّا اللَّهُ** thrice and if you remember recite the following Dua thrice:

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

**لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ**

“There is none worthy of worship besides Allah. He is alone. He has no partner. For Him is the kingdom and for Him is the praise. Only He has the power (control) over everything. “There is none worthy of worship besides Allah. He is alone. He has

fulfilled His promise, aided His servant and defeated the enemyside alone.”

Then recite Durood Shareef and make Dua and proceed to Marwa whilst making Zikr. A few steps before the green pillars, men should start walking briskly while women will continue walking at a normal pace. These pillars are called Meelain Akhdharain. If you remember recite the following Dua:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

On reaching the next green pillar, men will stop running and walk as normal. On reaching Marwa, face the Qibla and say اللهُ

أَكْبَرُ thrice and make Dua the way you did at Safa. This walking from Safa to Marwa is one round of Sae. Then proceed to Safa

from Marwa and repeat what was done between Safa to Marwa. On reaching Safa ascend it and repeat all that was explained earlier. This completes the second round. In this way complete seven rounds ending at Marwa.

## **Wajibat and Makroohaat of Sae**

### **Wajibaat (obligations) of Sae:**

- 1.** To perform Sae after a Tawaf which was rendered in the state of purity from Hadath e Akber (Janabat, Haiz, Nifas).
- 2.** To complete seven rounds of Sae. The first four are Fardh (compulsory), while the remaining three are Wajib.

3. To perform Sae'e on foot i.e. if one is able to do so and has no valid excuse.
4. To perform Sae'e of Umrah in the state of Ihram.
5. To transverse (cover) the entire distance between Safa and Marwa.
6. To start Sae'e from Safa and end at Marwa.

### **Makroohat (Unpreferred acts) of Sae'e:**

1. To buy or sell during Sae'e or converse in a manner which leads to your losing concentration or not performing Zikr and Dua (using mobile unnecessarily is also included in this).
2. Not to ascend Safa and Marwa.

3. To delay Sae without any valid reason.
4. To expose Satr i.e. those part of the body which are necessary (fardh) to be covered.
5. To walk slowly between Meelain Akhdarain and briskly elsewhere (for men).
6. To avoid continuity between the rounds of Sae without any valid reason. This is against Muwalaat (continuity) which is Sunnat.

**Note:** It is Sunnat to do Muwalaat/Ittisaal between Tawaf and Sae i.e. to perform Sae immediately after performing Tawaf.

## Halq or Qasr

Men should shave their hair completely (Halq) or trim all hairs upto the length of a finger joint (Qasr). Shaving is preferable to trimming and removing at least a quarter of the hair by shaving or trimming is Wajib. For women, trimming all the hair up to the length of a finger joint is Sunnat and trimming a quarter of the hair up to the length of a finger joint is Wajib. It is not sufficient for men and women to just have a few strands of their hair removed as it is the practice of people who cut hair at Marwa. Removing this quantity of hair will not release you from Ihram.

After doing Halq or Qasr you are released from the state of Ihram and all the

restrictions of Ihram are removed. Now you can perform Ghusl apply perfume and adorn your normal clothes.

**Note:** If all the acts of Umrah except for Halq or Qasr have been performed, the Mu'tamir (one who performs Umrah) can do Halq or Qasr himself and for others as well and if not then he cannot do so himself and not for others.

## **How to engage yourself in Makkah Mukarramah**

After completing your Umrah you should make the most of your precious moments in Makkah by engaging yourself in Zikr, Dua and Tawaf. It is best to perform as much Tawaf as possible and forward the Thawab (Reward) to your relatives and loved ones

whether they are dead or alive and especially to the Prophet ﷺ. if you want to do Umrah again, you should go to Tan'eem (Masjid e Ayesha) or Ja'arana, put on Ihram, make intention for Umrah and perform Umrah in the same way as mentioned earlier. However it is preferable to keep on performing Tawaf as much as possible and avoid going to markets.

## Important Masa'il related to Haramain Shareefain

1. If during Salat in congregation, a woman comes and stands next to a man or in front of him, his Salat is invalidated. Therefore men should ensure that no woman is nearby

before starting Salat. If such a situation arises, then he should move one or two steps ahead. In sha Allah his Salat will not be invalidated.

- 2.** It is makrooh to offer Nafil Salat after Asr. Therefore engage yourself in Zikr, Dua, Tawaf and Durood shareef after Asr.
- 3.** The time for Fajr Sunnat is before Fardh. Incase you are unable to offer Sunnat before the Fardh, you should not offer it after the Fardh but wait for the sun to rise and then offer it when the Ishraaq time begins.
- 4.** In normal circumstances women do not pray Namaz e Janaza. However if Namaz e Janaza is performed during

their presence in Harmain Shareefain, they can participate in it.

- 5.** Putting your feet towards Baitullah, spitting towards it, leaning on the Holy Quran, putting it on the floor and using it as a pillow are all acts of sin and disrespect and should be strictly avoided.
- 6.** After reciting Surah Fatiha in Salat, Aameen is said in a low voice.
- 7.** It is preferable not to offer Nafil Salat after sunset before the Maghrib Salat.
- 8.** It is permissible for women to offer Salat in Harmain Shareefain but it is preferable for them to offer it at home i.e. in their hotel room or any other place of accommodation.

9. It is permissible to use the meat sold in the markets of Makkah Mukarramah and Madina Munawwarah only if it is fresh and slaughtered there or has been imported from Islamic countries or its being Halal has been verified by an authentic Muslim organization. Otherwise it is not permissible to use it.

## **Jinayaat**

Jinayaat is the plural of Jinayat. In Arabic, it means to commit a crime and in terms of Shariyyah, it means to do a Haraam and forbidden act. In the terminology of Hajj and Umrah, it means to do intentionally or unintentionally an act

which is Haraam due to the sanctity of Ihram or Haram.

There are two types of Jinayaat:

- 1.** Jinayaat related to Ihram i.e. those acts which are forbidden in the state of Ihram and they are as follows:
  - a.** Using perfume.
  - b.** Wearing sewn clothes (for men).
  - c.** Covering the head or face for men and covering the face for women.
  - d.** Removing hair or killing or flicking lice.
  - e.** Clipping nails.
  - f.** Having intercourse.
  - g.** Discarding any act which is Wajib.
  - h.** Hunting land animals.

- 2.** Jinayaat related to Haram i.e. those acts which are forbidden within the limits of Haram irrespective of the fact that one who commits them is in Ihram or not and these are as follows:
- a.** Hunting or harming animals within the limits of Haram.
  - b.** Cutting the grass or trees of Haram.

**Note:** Committing a Jinayah obligates Sadaqah or Damm i.e. slaughtering a goat or sheep or the seventh part of a cow or camel. If a Jinayat is committed, an authentic scholar should be approached. However these are a few important guidelines:

- 1.** If three or less strands of hair break from the head or beard by scratching

or pulling, then for every strand, a handful of wheat should be given as Sadaqah. If more than three strands break, a sadaqah of 1.75 kg wheat should be given.

- 2.** While performing an act of worship (Ibadah) like Wudhu, if three strands of hair fall off from the beard, a handful of wheat should be given as Sadaqah and for more than three strands, 1.75 kg of wheat should be given.
- 3.** If the above mentioned situation regarding hair fall occurs more than once a day, only one sadaqah has to be given provided that the sadaqah has not been given on the first jinayat.

4. If leg or chest hair falls by itself, no penalty will be paid.
5. If a man wears sewn cloth in the state of Ihram, for an hour or less, then a handful of wheat will be given as sadaqah and if it is worn for half a day or half a night or more, then Damm will be Wajib (obligatory).
6. Damm has to be given within the limits of Haram and it is not permissible to give it beyond the Haram limits.
7. Sadaqah or its equivalent (money) can be given anywhere.
8. It is not permissible to eat the meat of the animal slaughtered as Damm.

**Note:** Some wealthy people intentionally commit Jinayaat saying that they will give

Damm. This is a sin and it is very likely that their Ibaadat will not be accepted. They should repent (do Tauba) and give Damm.

### **Masa'il related to Ihram**

- 1.** If a person has a wet dream (Ihtilaam), he should wash his cloth and body without using a scented soap and change his cloth if needed. His Ihram stays unaffected.
- 2.** In Ihram it is not permissible for men to wear a shoe or slipper which covers the middle raised bone of the foot (talus). Such a shoe should be cut to an extent which exposes the middle bone which is why two strapped slippers (Hawai slippers) are normally worn. If

such a shoe which covers the middle raised bone is worn for a whole day or night, it is obligatory to offer Damm and if it is worn for less than that, then a sadqa of 1.75 kg of wheat should be offered and if it is worn for an hour or less, then it is obligatory to give a handful of wheat as Sadqa.

- 3.** In Ihram it is prohibited for men to wear socks or gloves or tie a cloth on their head or face.
- 4.** In Ihram, men and women should not cover their face neither partially nor completely in a way that the cloth touches their face.

5. In Ihram, it is prohibited for men to cover their head partially or completely.
6. In Ihram, it is prohibited to wipe the face with a cloth because the cloth touches the face which is not allowed. If the cloth touches the face for less than an hour, it is obligatory to give a handful of wheat as Sadqa. However it is permissible to wipe the face with the hands. It is also permissible for men to wipe their entire body except the face and the head with a cloth, while women can wipe their entire body except the face with a cloth.
7. In Ihram you cannot kill or flick lice from your clothes or hair. However

harmful animals or insects such as snakes, scorpions, bedbugs, wasps and mosquitoes can be killed.

- 8.** In Ihram, it is not permissible to use perfume, apply mehndi on the hair or beard, clip nails or remove hair from any part of the body.
- 9.** In Ihram doing intercourse with women or speaking about it in their presence or adopting catalysts of intercourse such as kissing, caressing is prohibited.
- 10.** One should abstain from sins in all circumstances and all the more in the state of Ihram. Fighting or quarrelling with companions and other people should be avoided.

- 11.** It is not preferable to join the ends of Ihram sheets by tying knots or using pins etc, but if this is done for the purpose of satr e aurah, it will not obligate Damm. It is also permissible to use belts.
- 12.** In Ihram, it is permissible to use blankets, duvets, etc. provided that it does not cover your face or head.
- 13.** In Ihram, it is permissible to put your hand or someone else's hand on your head or nose but without using a cloth. It also permissible to carry a cauldron, tub, etc. on your head.
- 14.** In Ihram, it is Makrooh (not preferred) to lie on your stomach and to put your face or forehead on the pillow.

However it is permissible to put your cheeks or head on it

- 15.** In Ihram, it is Makrooh to comb your hair or beard or scratch them in a way that may lead to hair falling off.
- 16.** In Ihram, it is Makrooh to remove dirt from the body or comb unkempt hair.
- 17.** In Ihram, it is permissible to look in the mirror and to get your tooth extracted. Using Miswaak is Sunnat while using scented toothpaste, tooth powder and manjan is not allowed.
- 18.** In Ihram, wearing a garland is Makaroh while smelling aromatic flowers and fruits intentionally is prohibited.

- 19.** It is Makrooh not to offer two Raka'at Nafil Salat before making intention for Ihram, but if someone does not offer it, no penalty is obligatory.
- 20.** It is Mustahab (preferred) to apply perfume before entering to the state of the Ihram provided that the perfume does not leave any stain.
- 21.** Some airlines provide scented refreshing tissues for wiping the face and hands. Using these tissues in the state of Ihram is prohibited.
- 22.** When wearing Ihram, before making intention, wrap the sheets of Ihram and cover both shoulders and if it is not a Makrooh time of Salat, offer two Raka'at Salat ul Ihram which are

Sunnat, in the first Raka'at it is Mustahab to recite **سورة الكفرون** after **سورة الفاتحة** and in the second Raka'at **سورة الاخلاص**.

- 23.** If there is a possibility of threads hanging loose from the Ihram cloth, you can sew its edges (peeko).
- 24.** It is permissible to stitch a pocket in the Ihram cloth for the purpose of security.
- 25.** In case of pain or injury you can use unsewn bandages in Ihram.
- 26.** In Ihram, it is permissible to use unstitched loin cloth (langot) due to valid reasons.

## Masa'il related to Tawaf

- 1.** It is necessary to be in Wudhu, during the whole Tawaf. Therefore you should make Wudhu before starting Tawaf and remain in wudhu till the end. If the Wudhu breaks in the first four rounds, you should make Wudhu and preferably start the Tawaf from the beginning. However it is also permissible to continue from where you left. If the Wudhu breaks after the first four rounds, you should make Wudhu and either start the Tawaf from the beginning or from where you left.
- 2.** Making intention (Niyyat) is a condition for Tawaf. If someone completes seven

rounds of Tawaf around the Ka'abah without making intention, this will not be considered as performing Tawaf. However it is not necessary to make the intention verbally; it is sufficient to make intention in the heart.

- 3.** Reciting Talbiyah for those performing Umrah terminates as soon as they see Baitullah.
- 4.** Whilst doing Istilam, there is a chance of being pushed back and forth due to crowds which might lead to your moving towards the Ka'abah door with your face and chest facing the Ka'abah. In such a case it will be considered that you have performed a section of Tawaf with your chest and face facing the

Ka'abah. If such a situation arises, you should move backwards with your left shoulder facing the Ka'abah and repeat that section of Tawaf. If this is not possible due to the crowd, you should repeat that specific round or else a penalty will be levied. That is why it is recommended that in case of crowds, you should not kiss the Hajr-e-Aswad but indicate towards it whilst doing istilam.

5. After doing Istilam, turn to the right without lifting your feet and start the Tawaf by walking towards the Ka'aba door with your left shoulder facing the Baitullah.

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6. If someone kisses Hajr-e-Aswad in the state of Ihram which leads to his face and hand getting heavily scented then Damm will be Wajib and if they are lightly scented then a sadaqah of 1.75 kg wheat will be Wajib. That is why it is suggested not to touch and kiss the Hajr-e-Aswad in state of Ihram but make an indication towards it with the palms and then kiss the palms.
  7. It is obligatory (Wajib) to include (Hateem) while performing Tawaf. That is why it is not permissible to pass through Hateem while doing Tawaf. If someone passes through it during Tawaf, he will have to repeat that

specific round or else penalty will be Wajib.

- 8.** It is Makrooh to give gap between the rounds of Tawaf or to engage yourself in some other activity.
- 9.** It is Mustahab to avoid all those acts during Tawaf which are against humility and humbleness such as looking here and there without any reason, putting your hands on your face, clasping your hands etc. It is a common practice for people to run behind each other while performing Tawaf which is against the etiquettes of Tawaf.
- 10.** While performing Tawaf, keep your gaze lowered and avoid looking here

and there. Remember to recite Durood Sharif along with other supplications (Duas) because it is the preferable (Afzal) ibadat.

- 11.** While performing Tawaf, you should not raise your hands to make Dua or fold them as in Salat.
- 12.** During Tawaf, it is preferable (Mustahab) to make Dua in a low voice so that others are not disturbed.
- 13.** Making Dua during Tawaf is preferable (Afzal) to reciting the Holy Quran.
- 14.** While performing Tawaf, it is preferable for men to walk close to the Ka'abah without causing discomfort to others. However, this proximity should

not lead to their colliding with the foundation of Ka'abah.

- 15.** During Tawaf, it is permissible to pass in front of those performing Salat.
- 16.** On reaching Rukn e Yamaani, it is Sunnat to touch it with both hands or with the right one while ensuring that the chest and feet do not face the Baitullah. Kissing it or touching with the left hand is against Sunnat; therefore if it is not possible to touch it, then it is better to just pass by it without making any indication.
- 17.** There are eight Istilams of Hajr-e-Aswad in Tawaf. The first one in the beginning of Tawaf and the eighth one after finishing the seventh round are

Sunnat e Muakkadah. The rest are considered Sunnat by some and Mustahab (preferable) by others. However it is Makrooh to leave an Istilam. Therefore Istilam should be done in every round in order to avoid performing a Makrooh act.

- 18.** It is an act of worship to look at Baitulluah but during Tawaf it is prohibited to face it. However it is permissible to do so while doing Istilam.
- 19.** During Tawaf, it is Makrooh e Tahrimi (next to haraam) to turn your back to the Ka'aba. If such a situation arises, you should repeat that section of Tawaf and it is better to repeat that

specific round. If either of the two is not done, a penalty will be Wajib.

- 20.** It Sunnat to recite the following Takbeer at the time of Istilam i.e. in the beginning of Tawaf and in every round.

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

- 21.** Wearing shoes during Tawaf without any valid reason is Makrooh. Wearing socks is not Makrooh but it is not permissible for men to wear them in the state of Ihram.
- 22.** Idhtiba is to take the upper cloth of Ihram from under the right arm pit and to place it on the left shoulder. This is only done in the state of Ihram while performing the seven rounds of Tawaf.

Idhtiba is Sunnat in only that Tawaf which is followed by Sae and it is not done while performing Sae.

- 23.** It should be remembered that Idhtiba is not Sunnat before and after Tawaf. It is a common practice to constantly do Idhtiba while in the state of Ihram; this should be avoided. After performing the Tawaf of Umrah, both shoulders should be immediately covered because keeping either or both of them uncovered in Salat is Makrooh.
- 24.** Walking swiftly with the chest jutting out and shoulder moving is called Ramal. Many people start running instead of just walking swiftly which is wrong. Similarly doing Ramal in every

round and in every Tawaf is also wrong.

- 25.** Doing Ramal in the first three rounds of Tawaf is Sunnat while doing it in the all seven rounds is Makrooh. However doing it in all the seven rounds does not obligate penalty. Ramal is Sunnat only in that Tawaf which is followed by Sae'e and there is no Ramal in the Tawaf not followed by Sae'e.
- 26.** If Ramal is not possible due to a crowd, you should delay your Tawaf till the crowd thins..
- 27.** If, after doing Ramal in one or two rounds, the crowd increases to such an extent that Ramal is not possible, then

complete your Tawaf without doing Ramal.

- 28.** If you forget to do Ramal in the first round, then do it in the next two rounds. However, if you remember it after the first three rounds, then you should not do it in the last four, because not doing Ramal in the last four rounds is Sunnat just as doing it in the first three rounds is Sunnat.
- 29.** Discarding Ramal and Idhtibah in the Tawaf in which they are Sunnat without any valid reason is Makrooh.
- 30.** It is a common misconception that without reciting the Duas written in books for every round of Tawaf, the Tawaf will be incomplete. It should be

remembered that only making intention is a condition for Tawaf, after which if nothing is recited, the Tawaf will still be valid.

- 31.** Performing Tawaf continuously is Sunnat-e-Muakkadah which is why you should not stop anywhere without a valid reason, while performing Tawaf. Stopping at the corners of Baitullah, or at any other place in Mataaf to make Dua is Makrooh because it is against continuity in Tawaf.
- 32.** If a fardh Salat or Salat-ul-Janazah commences while performing Tawaf, you should stop your Tawaf and join the Salat and continue your Tawaf

from where you left it after finishing Salat.

- 33.** It is not necessary to perform Tawaf and Sae'e in the company of a Mahram.

### **Masa'il related to Sae'e**

- 1.** If Sae'e has to be performed after Tawaf, then it is Sunnat to make a ninth Istilam of the Hajr-e-Aswad and should be done after performing Tawaf and offering two Raka'at Wajib-ul-Tawaf. After doing this Istilam, proceed to Safa.
- 2.** It is sufficient to ascend Safa only to an extent from where Baitullah is visible.
- 3.** Niyyat (intention) is Sunnat and not a condition for performing Sae'e.

4. It is also Sunnat to stand in the direction of Ka'abah after ascending Safa and Marwa and for men to walk briskly between Meelain Akhdharain.
5. It is compulsory (Wajib) to start the Saee from Safa and end at Marwa. Walking from Safa to Marwa is considered one round and from Marwa to Safa is considered the second round.
6. Ascend Marwa till where it flattens out because ascending too high is not permissible.
7. It is Mustahab (preferred) to repeat Zikr and Dua thrice at Safa and Marwa and to stand there for a long while.
8. Raise your hands at Safa and Marwa the way it is done while making Dua,

not the way it is done at the time of saying Takbeer-e-Tahreemah in Salat. Many people raise their hands upto their ears at Safa and Marwa out of ignorance and indicate towards the Ka'aba as well. This is against Sunnat and should be avoided

9. If Wudhu breaks during Sae, you should continue Sae without Wudhu because Sae is valid without it and no Damm or sadaqah is obligatory.
10. After completing Sae and before doing Halq or Qasr, it is Mustahab to offer two Raka'at nafal in Masjid-e-Haram provided it is not a Makrooh time for Salat.

## Travelling to Madinah Munawwarah

By Syed Raziuddin Fakhri رَضِيَ اللهُ عَنْكَ (A summarized version)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرِيمِ مَنْبِجِ الْحَلِيمِ  
وَالْحَكِيمِ

وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ

**Who amongst us can return the favours of the Prophet ﷺ:**

Every mother has to bear severe pains and undergo rigorous trials before a baby is born. Then after giving birth, she devotes her entire life to ensure her child's wellbeing. After all these sacrifices and trials, is there anyone who can claim that he has returned the favours of his mother?

Similarly the sacrifices of the Prophet ﷺ are such that no one amongst us can declare that he can ever repay them. Especially, when the Prophet ﷺ himself is narrated to have said that no one was tortured for the sake Deen like he was tortured. It has been narrated that the intestines of camel were thrown on his back, when he was praying in Hateem (Ka'abah) and that the wife of Abu Lahab used to lay thorns in his way and that he was pelted with stones when he went to Taif to give Daawat of Islam, so much so that his shoes filled with blood and that he was injured and his teeth were broken by the pagans of Makkah in the battle of Uhad and that he, along with his clan (Banu

Hashim) was captivated in the valley of Shab Abi Talib for three years when a complete social boycott was declared against them. There is no limit to these sacrifices which lasted till his very last as it is narrated by Hazrat Ayesha **رَضِيَ اللهُ تَعَالَى عَنْهَا** that at the time of his death there was no oil in the house to light a lantern and all these sacrifices were not for his own sake but for the sake of his ummah.

### **Etiquettes to be regarded whilst visiting Madinah Munawwarah and Roza Sharif:**

After realizing the extent to which the Prophet **ﷺ** was tortured for the sake of spreading this Deen, you should go out of

your way to pay utmost respect to the Holy City of Madina Munawwarah.

- a.** When you reach the outskirts of Madinah Munnawwarah and the date palms and suburban dwellings are within sight, you should be in such a whirl of emotions that your entire being begins reciting Salat and Salam on the Prophet ﷺ over and over again.
- b.** Be careful to pay the utmost respect to Madinah and its environs because the revelation of the Holy Quran in Madinah has made its very nook and corner sacred in the eyes of Allah. The sanctuary has been frequently visited by Jibraeel e and Mikaaeel e

and other revered angels and the sands of Madinah Munawwarah are fragrant with the scent of the Prophet's sacred body and this Holy city is indeed the source of the glorious and cherished ways of the Prophet Muhammad ﷺ.

- c. It is said that visiting the Roza of the Prophet's tant amounts to visiting him in his lifetime and that the Prophet ﷺ hears and answers the Salam of every person who offers Salam at his Roza. That is why, you should be very careful to avoid pushing other visitors or jostling or arguing or raising your voice or displaying any other sort of misconduct with those who might be

Allah **تَبَارَكَ وَتَعَالَى** and the Prophet's **ﷺ** cherished ones.

- d.** If you are informed that the Prophet **ﷺ** stayed in a certain place, it is appropriate to offer Salat there if possible
- e.** You should try to conduct yourself according to Sunnat as much as possible and to go out of your way to safeguard every single detail of his blessed ways because the reward of acting upon one abandoned Sunnat tantamounts to the reward of a hundred martyrs.

## Preparing yourself for visiting the Roza:

After getting settled at your accommodation in Madinah Munawwarah, prepare yourself for visiting the Roza; clean yourself thoroughly and perform Ghusl and adorn your best clothes. Comb your hair and beard and apply perfume and surmah because the Prophet ﷺ has said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

The important thing is that your intention should be seeking the pleasure of Allah تَبَارَكَ وَتَعَالَى and not the pleasure of anyone else.

## Going to the Roza:

Before going to the masjid, it is desirable to give Sadaqah and walk towards the Roza with utmost reverence whilst being sure to avoid any sort of inappropriate behaviour. If possible, try to enter the Masjid from Bab-e-Jirael. Then recite the following Dua whilst putting your right foot first in the Masjid:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ  
 اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ  
 نَوَيْتُ الْإِعْتِكَافَ مَا دُمْتُ فِي الْمَسْجِدِ

Then go to Riyaadh-ul-Jannah and offer two rakaat for Tahayyat-ul-Masjid in the Mehraab or the area adjoining it or wherever possible. If you do not find any

space adjacent to the Mehraab, do not try to get closer by jostling people or jumping over them.

### Remembering the sanctity of Roza:

After praying, concentrate on the greatness of this place and the sanctity which it has earned in the eyes of Allah **تَبَارَكَ وَتَعَالَى** for it is the resting place of Allah's most beloved one and the one who will intercede on behalf of the wrongdoers and the one who was sent as a mercy for all the worlds and for whom the moon split into halves and the one who was raised by Allah's command to the seventh heaven from there to Sidrat-ul-Muntaha until he reached very close to Allah so much so that the Jibraeel **عَلَيْهِ السَّلَامُ** said that if he dared to accompany the Prophet **ﷺ** any further, his wings would be burnt to ash.

Once Hazrat Umar رضي الله تعالى عنه summoned two men who had been raising their voices in Masjid-e-Nabawi and asked them about their home city. They replied that they were from Taif. Hazrat Umar رضي الله تعالى عنه said that if they had been from Madina, he would have severely punished them.

Whenever Hazrat Ayesha رضي الله تعالى عنها used to hear nails being hammered in walls, she would send someone to stop them from doing that as this would disturb the Prophet صلى الله عليه وسلم in his resting place. In the same way, when Hazrat Ali رضي الله تعالى عنه needed to get his door made, he requested the carpenter to work in it outside Madinah Munawwarah in Baqi so that the Prophet صلى الله عليه وسلم would not get disturbed.

Considering the way the Sahabah **رَضِيَ اللَّهُ عَنْهُمُ** (companions of the Prophet **ﷺ**) used to respect the resting place of the Prophet **ﷺ**, the racket seen and heard nowadays at the Roza signifies that people are unaware of this important aspect of visiting Roza. Even if it is accepted that these people recite Salaat and Salam loudly on the Prophet **ﷺ** out of sincerity and love on their part, it should be remembered that visiting the Roza is equal to visiting the Prophet **ﷺ** in his lifetime as the Prophet **ﷺ** himself said that one who visits him after death will attain the same Barakaat as the one who visits him in his lifetime. Surely if they were visiting the Prophet **ﷺ** in his lifetime, they would be careful

to give him due respect especially when Allah تَبَارَكَ وَتَعَالَى has ordained us to do so in Surah-e-Hujraat:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ط

“O believers! Do not raise your voice in front of the Prophet (ﷺ).”

That is why rowdy or wild behavior is completely unacceptable at the Roza.

### Presenting Salam at the Roza:

When you reach the front of Roza, you will see three holes in the grill surrounding the Roza. These holes directly face the graves of the Prophet ﷺ, Hazrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Hazrat Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. You should stand at a distance of three to four feet from this grill or where ever you find

space. Be sure to keep your gaze lowered and avoid looking here and there or trying to peep inside. Instead concentrate on the greatness of the entity in front of whom you stand and visualize that the Prophet ﷺ is actually facing you. Then recite Salat and Salam in a low and steady voice whilst making sure to bestow your utmost respect. It is better to just recite:

الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

instead of learned versions of Salaat and Salam. It has been narrated that one who recites this verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

and then says seventy times:

صَلَّى اللهُ عَلَيْكَ يَا مُحَمَّدٌ

An angel will say to him that you shall be provided for.

Hazrat Ibn-e- Umar رَضِيَ اللهُ تَعَالَى عَنْهُ just used to say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

but some people prefer to use a longer version of Salaat and Salam. There is no specific limit for Salaat but the important thing is that whatever is recited should be done with the utmost humility and sincerity. If possible, this Salam can also be recited:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ

السَّلَامُ عَلَيْكَ يَا خَيْرَ رَقَّةِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ

السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ

السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ

السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ

السَّلَامُ عَلَيْكَ يَا بَشِيرٍ

السَّلَامُ عَلَيْكَ يَا نَذِيرٍ

السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ

السَّلَامُ عَلَيْكَ وَعَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِينَ

السَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَسَائِرِ عِبَادِ اللَّهِ

الصَّالِحِينَ

جَزَاكَ اللَّهُ تَعَالَى عَنَّا يَا رَسُولَ اللَّهِ

أَفْضَلَ مَا جَزَى نَبِيًّا عَن قَوْمِهِ وَرَسُولًا عَن أُمَّتِهِ

وَصَلَّى عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَن ذِكْرِكَ

الْغَافِلُونَ

وَصَلَّى عَلَيْكَ فِي الْأَوَّلِينَ وَصَلَّى عَلَيْكَ فِي الْآخِرِينَ أَفْضَلَ وَأَكْمَلَ

وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِينَ كَمَا اسْتَنْقَدْنَا بِكَ

مِنَ الضَّلَالَةِ وَبَصَّرْنَا بِكَ مِنَ الْعَمَى وَالْجَهَالَةِ أَشْهَدُ أَنْ لَا إِلَهَ

إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَخَيْرُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ

بَلَغْتَ الرِّسَالَةَ وَأَدَيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَ فِي اللَّهِ

حَقَّ جِهَادِهِ اللَّهُمَّ إِنِّي يَا مَلَأَ الْأَمْوَانَ

At Roza it is better to recite Salam than Durood. After reciting your own Salam, give Salam on behalf of those who have requested you to do so and make Dua to Allah تَبَارَكَ وَتَعَالَى and request the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to intercede (make Shifaat) on your behalf. Then move a foot and a half to the right and recite Salam on Hazrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, then move a foot and a half further to the right and recite Salam on Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. Then return to the resting place of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and engage once again in making Dua to Allah تَبَارَكَ وَتَعَالَى.

### **Making Dua at Roza:**

The correct way of making Dua is to begin with extensive praise to Allah تَبَارَكَ وَتَعَالَى and

gratitude for all his blessings, especially for granting the opportunity to visit the Roza. Then send Durood on the Prophet ﷺ and make lots of Dua for your parents, your elders, your family and friends and acquaintances and for Saad abdur Razzaq and his family and for those who have requested you to make Dua for them and for those who have not requested you to make Dua for them and for all the Muslims who are alive or have passed away, then end your Dua with Ameen.

Then pray Nawaafil and send Durood at the Mehraab, and the Mimbar and all the pillars of Riyaadh-ul-Jannah such as the pillar of Abu Lubaabah رَضِيَ اللهُ تَعَالَى عَنْهُ, the pillar

of Wufood, the pillar of Ayesha رَضِيَ اللهُ تَعَالَى عَنْهَا, the pillar of Hanaanah.

### **Acts to be avoided at Roza:**

Be careful not to jostle anyone or occupy more space than necessary or apply perfume (Ittar) on the walls and the grills surrounding the Roza, or making any sort of mess or caress the walls or start Salat in front of someone already praying or nudge someone to move aside or jump over someone in sajdah. If the Haram is filled to capacity, do not try to move ahead by jostling people or jumping over them, but be content with whichever space you find. You may also find space if you present perfume to the Arabs because they are very fond of it.

## **The importance of engaging yourself in the effort of Daawat and Tableegh:**

At the time of Hajj, millions of Muslims congregate in the Haramain Sharifain to fulfill their religious rites. If all of them make a firm decision to carry on the noble task of the Prophet ﷺ the effort of Daawat and Tableegh, thousands of Jamaats can be sent out in the entire world and no place on earth will remain without a Jamaat descending in it. There is an urgent need for this effort so that the call of Deen and Imaan can enter every single house.

At the time of presenting Salam at the Roza, pause for a while and concentrate. Your Salam will be answered through the

depths of the heart and if you have loved the Prophet ﷺ and been his true and sincere servant, you may hear it with your own ears as well. The form of this answer varies with the extent of your love and attachment to the Prophet ﷺ. If your attachment is strong enough you may visualize the Prophet ﷺ as well but all this is possible and not necessary.

At the time of answering your Salam you may be asked 'O my cherished Ummati! Did you fulfill the responsibility of spreading this Deen which I and my companions fulfilled for you. At that time if you have been diligently involved in the effort of Dawwah & and Tabligh the Prophet ﷺ will be aware of it and he will

be very pleased with you and if not then you should make a firm decision that henceforth you will devote your entire life to this noble work In Sha Allah.

According to Arabic grammar, the word “Dua” and “Dawah” have been derived for the same source which is why it is not appropriate to practice either of the two and neglect the other. The sorry state of affairs which the Ummah is facing today that it has been driven from the heights of glory to the depths of humiliation is because of neglecting the important task of Dawat and Tabligh. This is a reality which should be acknowledged by every Ummati visiting the Roza and this realization should remain with him even

after he returns to his country because every Ummati's deeds are presented to the Prophet's every Monday and Thursday and the Prophet's ﷺ pleasure and sorrow relies on your engaging with this effort or abandoning it.

The entire journey of Umrah should be performed on your part with the utmost respect and reverence, and especially so whilst visiting Madina Munawwara where the Prophet's ﷺ respected feet have tread and where numerous angles descend in countless rows. You should be very careful to avoid backbiting, degrading others or hurting or fighting with them.

The dwellers of Madina Munawwara are the Prophet's ﷺ neighbours which is why

they deserve your respect and honour. Even while shopping you should remember their special connection to the Prophet ﷺ and that the more they profit from your transactions the more pleased and happy will be the Prophet ﷺ.

### **Activities at Madinah Munawwara and departure:**

During your stay at Madina Munawwara try to engage yourself as much as possible in Salat & and Salam, Tilawat, Nawafil and the effort of Dawah and Tabligh at the Roza front, Riaz ul Jannah, the Pillars of Roza, the Mehraab and its adjoining areas. At the time of your departure your whole being should be crying out of pain and

agony and regret at obligations unfulfilled and you should be earnestly longing for further opportunities to visit this sacred abode.

**Your final request for departure should be with the following words:**

الْوَدَاعُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْفِرَاقُ يَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ