

"Falah-ud-Darain"

Series of free books for
the revival of Muslim Ummah

Rites of Hajj

Written by:

Mufti Abubaker Siddiq Al-Qadri Ash-Shazli

Publisher:

Tooba Welfare Trust (int)

*Jamay Masjid Tooba
Millat Garden Society
Mallr-15, Karachi.*

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For Easal-e-Thawab of the following;

1. Muhammad Hussain (Late)
2. Nathoo Begum (Late)
3. Muhammad Easa (Late)
4. Azeez Begum (Late)

People of UK can contact **Mr. Malik Nasir Mahmood (Nottingham)** for this book on the following number;

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Preface

Alhamdulillah by the grace of the Almighty Allah, 9th book of FALAAH-U-DARAIN series of free books is in your hands. Some of our friends like Mr. Naved A. Khan (President Faysal Bank Ltd), Khalifa Malik Nasir Mahmood & Akram Bahoo of UK, asked me to write religious books in English too so that those who are not comfortable with reading Urdu can be benefited. The basic aim of this book is to enlighten the people about the rites of Hajj in an easy way.

May Allah accept this effort and reward all those who helped me in producing this book.

Further those who want to be the part of this "FALAAH-U-DARAIN" series can become the member by sending postage expenses of one year to TOOBA WELFARE TRUST (International). You can also make donations for this purpose. Please contact Allama Abdul Qadir on the following number;

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In the name of Allah, the most gracious the most merciful

All praise be to Allah, the cherisher of all worlds and be the mercy and salutations upon the chief of Prophets and Apostles, his nation, his companions, his family and his offspring.

Introduction to Hajj (Pilgrimage)

Usually, man is ignorant about this great fundamental pillar of Islam, Even the return their homes after performing Hajj he can't understand what hajj is? Therefore, I will introduce the rites of Hajj in a way that may be comprehensible to all.

What is Hajj?

In simple words, if a Muslim spends sometime, even a while on 9th of Dhil Hajj, in state of Ihraam in Arfat, he deserves the title of "Al-Haajj" or "Hajji" because the Kind Prophet, blessings and peace be upon him, said "Hajj is Arafa," means the presence in Arafat is Hajj.

Terminological definition of Hajj

"On 9th of Dhil Hajj, staying in Arafat after wearing Ihraam and then performing Tawaaf around sacred Kaabahh and to perform some particular rituals in particular days is called Hajj."

Obligation of Hajj

It is the fifth of the fundamental pillars of Islam. It was made obligatory in the 9th year of Hijrah and its obligation is free from every doubt. Therefore its denier is an apostate, but it has been made obligatory once in the lifetime, upon those who can afford it.

Allah Almighty says,
 “And Hajj to the House (Kaabahh) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves, then Allah stands not in need of any of the ‘Aalameen’ (mankind, jinn and all that exists)
 [Aal Imraan 3:97]

And He Almighty says,
 “And complete Hajj and Umrah for Allah.”
 [Al Baqarah 2:196]

Abu Hurairah, *Allah pleased with him*, narrates that once the apostle of Allah, *blessings and peace be upon him*, addressed the people and said, “O people! Hajj has been made obligatory upon you, so perform Hajj”. A man asked, “Should we perform it every year?” The Prophet did not reply and kept quiet. He repeated the same question three times. Then the holy Prophet replied, “If I have said yes, so it would have become obligatory upon you every year and then you could not perform it every year. In addition, said again, “if I have not stated any thing then do not ask me about it. The previous nations were ruined because of the abundance of question and the opposition of their prophets. Therefore when I command you any thing, act upon it as much as possible and when I forbid you from any thing, leave it completely.” [Saheeh Muslim]

Reward of performing Hajj

A number of narrations have been found about the reward of Hajj and Umrah but here I will mention only three narrations.

The Prophet, *blessings and peace be upon him*, said: “He who performs Hajj and does not speak obscenely or commit evil, then he returns just as the day his mother gave birth to him”.

(Narrated by Bukhaari, Ahmed, Nasai and Ibn Majah from Abu Hurairah)

The Prophet, *blessings and peace be upon him*, said: “Umrah is an expiation for the time between it and the previous ‘Umrah’ and an accepted Hajj has no less a reward than Paradise”.

(Narrated by al-Bukhari 1683, Muslim)

The Holy Prophet, *blessings and peace be upon him*, said: “Whoever goes for Hajj on foot from Makkaah and even returns, seven hundred virtues equal to the virtues of Al-Haram, on every step, will be written for him.” It was asked: “What is the quantity of the virtue of Al-Haram?” He replied: “Each virtue of Haram is equal to hundred thousand.” [Narrated by Ibnu Khuzaima from Ibnu Abbas (*Allah pleased with him*)

Vice of not performing Hajj

According to many narrations, those who do not perform Hajj in spite of having means to perform it are the committers of major sin.

The Apostle of Allah, *blessings and peace be upon him*, said: “Who was not stopped by anything from performing Hajj, neither by a cruel king nor by any disease which stops him to perform Hajj and he dies he may die either as Jew or as a Christian.”

[Imam Darmi narrated it from Abu Umama and Imam Tirmidhi from Ali (*Allah pleased with them.*)

The Sacred Prophet, *blessings and peace be upon him*, said: “Allah has made four things mandatory, if anybody performs three of four, it will not benefit him until he performs all four i.e. Salah, Zakah, Saum and Hajj.

[Imam Ahmad narrated it in his Musnad from Ammarah bin Hazam.]

Conditions for Hajj being an obligation

Hajj is obligatory upon only those who fulfill the following conditions:-

1. **Islam:** He must be Muslim.
2. **Knowledge:** If a Muslim lives in Dar-ul-harb, he must know about the obligation of Hajj. Dar-ul-harb is a place where the Muslims do not rule as well they are not allowed to perform their religious rituals like congregational prayers etc freely.
3. **Maturity:** He must have reached the age of puberty.
4. **Sanity:** He must be a sane person.
5. **Independence:** He must be free from slavery.
6. **Health:** He must be in state of health that he may travel for Hajj. Therefore, Hajj is not obligatory upon blind, paralyzed, indigent i.e. lacking hand or foot or such an old who cannot travel without the help of another person.
7. **Ownership of expenses:** He must have sufficient money to spend for his travel of Hajj like fair of vehicles, residence etc as well he must leave sufficient money for his household so they can maintain their livelihood until he returns.
8. **Time:** All above-mentioned conditions must be fulfilled in the months of Hajj i.e. Shawwaal, Dhil Qaad and the ten days of Dhil Hajj. And now days, these conditions must be found in times when the forms of Hajj are being filled.

When should Haj be performed?

The conditions mentioned above are necessary for being Hajj an obligation but it does not become necessary to perform it immediately rather it needs some more conditions to perform it immediately which are given below:-

1. **Safety route:** if the route is safe then it is incumbent to travel for Hajj.

2. **Company of husband or (mehram) with a woman:** If a woman has to travel 92 km for Makkaah, she must be along with her husband or a mehram. (to who marriage is prohibited forever)
3. **free from Iddah:** She must not be passing her iddah when she intends to travel for Hajj.
4. **Free from confine:** Means he/she would not be in a lock up or jail.

Obligatory acts (Faraid) of Hajj

Obligatory acts are those acts without the practice of which Hajj can't be completed.

1. **Ihraam:** To tie Iharaam is an obligatory condition for Hajj.
2. **Intention:** If he/she wants to perform obligatory (Hajja-tul-Islam) Hajj then it is necessary to intend for it.
3. **Stay in Arafaat:** It is the greatest of all obligations for a Hajji to stay, at least for a while, in Arafat in between the afternoon of 9th Dhil Hajj and before the dawn of 10th Dhil Hajj.

Incumbent acts (Wajibat) of Hajj

It should be kept in mind that, according to Shariah, wajib is a religious commandment which is necessary to be performed. And if any of the wajibat, are not practiced without any true cause, the obligation will be fulfilled but the worship will remain incomplete and the man will be sinful. And he would have to pay Dam (to slaughter a goat or sheep) whether the wajib was not practiced because of problem or without any problem, whether it was not practiced voluntarily or involuntarily. The names of incumbent acts (wajibat) are given below-

1. To tie Ihraam from Meeqaat. (Meeqaat is a place wherefrom Hajji can't pass it without wearing Ihraam and having intention for Hajj or Umrah.
2. Saai between Safaaa and Marwahh. Means to walk in between two particular places, named Safaaa and Marwahh.
3. To begin walk from Safaaa.
4. To walk in between Safaaa and Marwahh on foot if there is no indigence.
5. Saai of Hajj must be performed after Tawaaf or at least four circles of Tawaaf.
6. Stay in Arafaat in between the afternoon and dusk of 9th Dhil Hajj.
7. To remain in Arafaat until the time of Maghrib prayer starts.
8. To leave Arafaat after Imam of Hajj.
9. To stay in Muzdalifah in between Fajr and sunrise.
10. Offering Maghrib and Isha prayers in Muzdalifah at time of Isha.
11. Stoning at Jamara-tul-Uqba (Big Satan) on 10th of Dhil Hajj.
12. Stoning at all three jamaraat on 11th and 12th of Dhil Hajj.
13. Stoning at Jamara-tul-Uqba on 10th of Dhil Hajj before slaughtering animal and shaving head or trimming hair.
14. Stoning of everyday must be in its proper days.
15. Shaving head or trimming hair.
16. Act of shaving head or trimming hair must be in the days of sacrificing animals.
17. Shaving head or trimming hear must be in the area of Haram.
18. Slaughtering animal for those who perform Hajj Tamttu or Hajj Qiraan.
19. The act of slaughtering animal must be in Haram and in its proper days.

20. To perform Tawaaf-ul-Ziyarah or at least its four rounds, in days of sacrificing animals i.e. from the morning of 10th Dhil Hajj to sunset of 12th Dhil Hajj.
21. Tawaaf must be out of Al-Hateem. (Al-Hateem is a crescent like wall side by the Kaabahh.)
22. Kaabahh must be to your left hand during Tawaaf.
23. To perform Tawaaf on foot if there is no indigence.
24. To be free from impurities, like minor ritual impurity and major ritual impurity.
25. During Tawaaf those parts of body must be covered which have been ordered to be covered.
26. Offering two rakaah salah after performing Tawaaf.
27. To perform Tawaaf-ul-Wida (farewell Tawaaf). It is incumbent upon those who come out of Meeqaat. A woman in her menses is exempted from this Tawaaf if she has to travel because of her departure schedule.
28. Abstaining from sexual intercourse after staying in Arafaat until Tawaaf-ul-Ziyarah is performed.
29. To avoid prohibited acts of Ihraam like covering face, cutting nails, wearing sewn clothes.

Sunnah (Prophetic traditions) of Hajj

Our prominent jurists have mentioned a number of sunnahs of the Holy Prophet, blessings and peace be upon him, Tawaaf-ul-Qudom, beginning of Tawaaf from Hajr-ul-Aswad and others in their books but I will mention it in the practical method of Hajj.

Kinds of Hajj

Hajj is of three kinds and the intention of each kind is different.

1. **Hajj-ul-Ifraad:** Means he/she wants to perform only Hajj. The essential condition for Hajj-ul-Ifraad is that he/she would not have performed Umrah in the months of Hajj i.e. Shawwaal, Dhil Qaad and the first ten days of Dhil Hajj. Slaughtering an animal is not an essential condition of this Hajj rather it is meritorious only. The one, who performs this kind of Hajj, is called Mufrid.
2. **Hajj-ul-Tamattu:** In this kind of Hajj, he/she intends to perform Umrah only and then Hajj with a new Ihraam in the days of Hajj. Slaughtering animal is incumbent for this Hajj. The one, who performs this kind of Hajj, is called Mutamatte.
3. **Hajj-ul-Qiraan:** In this kind of Hajj, he/she intends for Hajj and Umrah in one Ihraam. It is superior to the rest of two kinds. Slaughtering animal is incumbent for this Hajj. The performer of this Hajj is called Qaarin.

Intention of Ihraam

Usually people intend for Ihraam just after offering two rakaah of prayer of Ihraam and this practice is meritorious but those who travel by aero plane, are allowed to intend for Hajj or Umrah after the taking off of the plane. It is necessary to pronounce Talbia at least once after intention and if “*Subhanallah*” or “*Alhamdulillah*” or “*la ilaha illallahu*” or any other word of zikrullah is pronounced after intention, the intention of Ihraam will take place but to utter Talbiah is the tradition of the Holy Prophet (*blessing and peace be upon him.*)

Wordings of Talbia

Talbia consists of the following words,

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

Transliteration:

*“Labbaik Allahuma Labbaik La Shareeka laka Labbaik.
Innal Hamda wan niamata laka wal mulk. La shareeka
Laka.*

Translation: I am present before you. O Allah! I am present before. I am before you, there is nothing associated with you. No doubt, all praise and bounties and kingdom are only for you. No one is associated with you.

Forbidden Acts in Ihraam

After making intention, the following become forbidden in Ihraam:-

Forbidden things for man & woman

1. Sexual intercourse.
2. Kissing, touching, embracing, and looking at hind parts with the sight of lust.
3. Talking about sexual intercourse before women.
4. Vulgarism.
5. Committing sins.
6. Quarrel over worldly things.
7. Hunting, indicating towards a land animal, helping anyway in hunting.
8. Teasing a land animal by anyway even breaking its eggs.
9. Sale or purchase of a jungle animal.
10. Trimming nails or hair either of ones' own self or others'.

11. Removing of hair from the body.
12. Covering head or face with a cloth or with any other thing.
13. Wearing gloves or socks which cover the central bone of the foot.
14. wearing sewn clothes.
15. Using fragrance on clothes or body or hair.
16. Shaving some one's head even if he is not in state of Ihraam.
17. Washing the head by a thing that kills the lice.
18. Killing lice by anyway or to indicate some one to kill a lice.

Difference between Ihraam of a man and woman

1. Woman has to cover her head especially before a non-fonfident (Ghair Mehram) and during her prayer (salah) while a man will not cover his head.
2. Woman can put on gloves and socks while man cannot do so.
3. Woman will wear sewn clothes while man cannot wear it.
4. Woman will utter Talbiah in such a voice that a non-confident man should not hear it while it is meritorious for a man to utter Talbiah in a loud voice.

How to perform Hajj

The etiquettes of wearing Ihraam are the same whether you want to perform Hajj-ul-Ifraad or Hajj-ul-Qiraan or Hajj-ul-Tamattu. Please follow the following instructions regarding wearing Ihraam.

1. Trim your nail
2. Remove the hair of armpits and private parts.
3. Clean your teeth with a twig.(miswak)
4. Make ablution (Wudu).
5. Take a bath and clean your body thoroughly.

6. Use fragrance on your body and on the sheets of Ihraam because it is a tradition (sunnah) of the Holy Prophet (blessings and peace be upon him.)
7. Now wear two sheets, one for the upper part of the body and second for the lower part.
8. It is permissible to use a belt having a pocket for keeping passport or money.
9. Women will remain in sewn clothes and can wear gloves and socks but they are not permitted to cover their face.

Nawafil of Jhram

If it is not a makrooh time for prayer then offer two rakaah prayer with intention of Ihraam. During prayer men will cover their heads. It is meritorious to recite Sura Kafiroon after Sura Fatiha in first rakaah and Sura Ikhlas in second rakaah.

Intention of Hajj

If you are going perform Hajj-ul-Ifraad then intend for Hajj only and if you want to perform Hajj-ul-Qiraan then intend for Umrah and Hajj together and if you will perform Hajj-ul-Tamattu then intend for Umrah only. The intention for each type of Hajj is given below:-

Intention of Hajj-ul-Ifraad

If you want to perform Hajj-ul-Ifraad you would make intention in following words:-

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ
وَأَحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى.

Transliteration: *Allahumma inni oreedul hajja fa yassir hu li wa taqabbal hu minni. Nawaitul hajja wa ahramtu bihi mukhlisan lillahi taala.*

Translation: “O Allah! I want to perform Hajj, make it easy for me and accept it from me. I intended for Hajj and tied its Ihraam only for Allah.”

Just after it, you must say talbiah.

Intention of Hajj-ul-Tamattu

If you want to perform Hajj-ul-Tamattu you would make intention in following words:-

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ
الْعُمْرَةَ وَأَحْرَمْتُ بِهَا مُخْلِصًا لِلَّهِ تَعَالَى

Transliteration: *Allahumma inni oreedul umrata fa yassir ha li wa taqabbal ha minni. Nawaitul umrata wa ahramtu biha mukhlisan lillahi taala.*

Translation: “O Allah! I want to perform umrah, make it easy for me and accept it from me. I intended for umrah and tied its Ihraam only for Allah.”

After it, you must say talbiah.

Intention of Hajj-ul-Qiraan

If you want to perform Hajj Qiraan you would make intention in following words:-

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي
نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى

Transliteration: *Allahumma inni oreedul umrata wal hajja fa yassir huma li wa taqabbal huma minni.*

Nawaitul umrata wal hajja wa ahramtu bihima mukhlisan lillahi taala.

Translation: “O Allah! I want to perform Umrah and Hajj, make both of them easy for me and accept them from me. I intended for Umrah and Hajj and tied their Ihraam only for Allah.”

After it, you must say talbiah.

At this time, it is meritorious for all kinds of Hajjies (Pilgrims) to recite darood shareef and supplicate in the court of Allah.

Note: Arabic words are not compulsory to make intention. If anybody speaks this meaning in his mother tongue, it is also enough for intention.

Note: Now you are a muhrim and all restrictions of Ihraam have started now. You must care for all forbidden acts of Ihraam.

Entry in the sacred masjid (Masjidul Haram)

In short, now you have reached Makkah shareef and have shifted your luggage from bus to your hotel. Now go to Masjidul Haram saying Talbia and reach “Babus Slam” gate if possible otherwise you can enter from any gate. Kiss the door if possible and enter putting right foot first as you enter in any Masjid (mosque) and recite the prayer of entering masjid.

Intention of Jatiqaf

Make the intention of Iatikaf saying “I intend for Iatikaaf.” if possible because you will attain the virtues of voluntary Iatikaf until you remain in masjid as well as eating and drinking will also be lawful for you in the masjid. It should be known that one virtue of Haram shareef is equal to a hundred thousand virtues.

First sight on Kaabah Shareef

As you look at Kaabah Shareef say “*La ilaha illallahu wallahu akbar*” three times and recite darood shareef then supplicate in the court of Allah because the prayer at this time is undoubtedly accepted. According to a narration of the holy Prophet (*blessings and peace be upon him*) the best supplication in all times at all places is to recite darood shareef.

Umrah

Now you will perform umrah if you have intended for Umrah for Hajj-ul-Tamattu or Hajj-ul-Qiraan. And If you intended for Hajj-ul-Ifraad you should also perform Tawaaf and Sae. This will be counted as a Tawaaf-ul-Qadoom and saee will be concluded in Hajj. In short, Umrah is the name of performing following actions in sequence:-

1. Performing Tawaaf of Kaabah.
2. Then performing Sae between Safaa & Marwah
3. Then shaving head or trimming its hair.

How to perform Tawwaf

Anyhow, make idtibaa i.e. bringing one corner of upper sheet from under the armpit of right arm and putting it on the left shoulder in such a way that right shoulder becomes uncovered. Proceed to the Hajr-ul-Aswad (Black stone) and stand in front of it and say without raising hands, “O Allah! I want to make Tawaaf of your sacred house so make it easy for me and accept it from me.” Then raise your hands with open palms facing towards Hajr-ul-Aswad and say,

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Transliteration: *Bismillahi walhamdulillahi wallahu akbar was slatu was slamu ala Rasoolillah”.*

Then kiss this holy stone if possible without pushing or inconveniencing anybody and if it is not possible then touch it with your hand and if it is impossible then just imagine as if you have touched it with your hands and kiss them, this action is called *Istilam*. Now turn to your right hand and walk around Kaabah keeping it on your left hand. Men, if possible, will make Ramal in first three rounds. Ramal means to walk rapidly with small steps and moving shoulders. If you cannot do Ramal because of rush then do not go for it, just keep on walking, during this if you have a chance for Ramal do it. When you reach Hajr-ul-Aswad, one round will be complete, like the beginning of first round repeat *Istilam*. Likewise, complete six more rounds and finish the last one on *Istilam*. Now cover your right shoulder. It should be kept in mind that you have to perform seven rounds and eight *Istilams* in one Tawaaf. During all seven rounds of Tawaaf you should make dua for you and all muslim nation and reciting darood shareef is the best of all.

Prayer of Tawaaf

Now come to “Maqam Ibraheem”, a holy stone in front of the door of Kaabahh, and offer two rakaah before it and if it is not possible because of rush then offer these two rakaah at any place in this holy Masjid and then supplicate after prayer.

Multazam

Now proceed to Multazam, a wall in between Black stone and the door of Kaabah shareef, stick yourself with this holy wall and supplicate and try to weep if possible.

Zam Zam

Now come to the holy water called Zam Zam and recite “*Bismilla hir rahmanir raheem*” then drink it standing, in three breaths, while you are facing Kaabah Shareef. Say “*Alhamdulillah*” after drinking it. Drink this holy water as much as possible and look at kabaah shareef each time. Put some water on your body, head and face. According to a narration, “Zam Zam is for what you have drunk it.” Therefore, make good intentions before drinking it and pray for acquiring knowledge, vast provision, and cure from all ailments when you finish drinking.

Sae between Safaaa & Marwah

Now if you are not tired or have any problem, start Sae in between Safaaa and Marwah otherwise rest for a while and then start Sae. Now go to Hajr-ul-Aswad and do Istilam as you did in Tawaaf and then go to the mount of Safaaa and climb up to extent you can see Ka’abah shareef and it will happen in few steps. Now say the following supplication,

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ
الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ
(ب ٢ البقره ١٥٨)

Translation: “I begin with what Allah has begun. No doubt Safaaa & Marwah are among the signs of Allah. So whoever performs Hajj or Umrah there is no sin upon him to make saee in between them and whoever does well according to his own will so Allah is the giver of recompense and knowing.”

Now as usual, supplicate in the court of Allah with raising hands, facing towards Ka'aba shreef and spend the time in praying to the extent one may recite twenty five verses of sura Baqarah. This is place of acceptance of supplications so try to weep in your supplications and pray for yourself, your relatives and entire Muslim nation. I request you to not to forget me and my parents at this time.

Intention of Sae

Now intend for Sae by the following words:-

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَيَسِّرْهُ لِي وَ تَقَبَّلْهُ مِنِّي

Translation: “O Allah! I want to make saee in between Safaa and Marwah, seven rounds for sake of you, so make it easy and accept it from me.”

Now proceed to Marwah gently and busy your self in the remembrance of Allah and Darood shareef. As you reach the first green light begin running until you cross the second green channel. Woman will walk in between these two channels as usual meaning they are not allowed to run here. After crossing the second light walk as usual and proceed to Marwah. After reaching at Marwah supplicate in the court of Allah, facing towards Ka'aba shareef, now you have completed one round of saee. Next start from Marwah to Safaa second round and men will run in between two green lights while women will walk as usual. When you will reach Safaa it would be your second round. Likewise complete five more rounds, the total rounds will be seven and seventh round will finish at Marwah.

Prayer of Sae

After completing seven rounds of saee, offer two voluntary (Nafil) rakaah of prayer at the bank of Mataf in line of Hajr-ul-Aswad.

Note: This Tawaaf of ka'aba shareef and Sae in between Safaa and Marwah is Umrah for those who have intended for Hajj Tamattu and Qiraan. The same Tawaaf will be Tawaaf Qadoom on account of those who intended for Hajj Ifraad. And if they perform this saee with intention of saee of Hajj, they will not need to perform it after Tawaaful Ziyarat.

Tawaaf Qadoom

Tawaaf-ul-Qadoom is a sunnah for Mufrid Hajji and Qarin Hajji. If Qarin wants to perform Tawaaf-ful-Qadoom, he should perform another Tawaaf and Sae.

Shaving head or Trimming hair

Those who are performing Hajj Tamattu, will shave their heads or trim their hair while Mufrid and Qarin will not do so. Trimming hair means to cut one fourth of hair of head equal to one knuckle of a finger i.e. nearly one inch. Those who have not hair equal to one inch would have to shave their heads. On the contrary women have to trim their one fourth hair of head equal to the length of one knuckle, they are not allowed to shave their heads.

Note for Mutamatte

Mufrid and Qarin have to perform the Ramal and Sae of Hajj in Tawaaful Qadoom and whatever

Mutamatte performed were the rites of Umrah, if he wants to be free from the Ramal & Sae of Hajj in advance, he should perform Ramal and Sae in a voluntary Tawaaf after intending for Hajj Ihraam.

Dear Pilgrims! If you have to stay in Makkah till the days of Hajj then involve yourself in the worship of Allah. This opportunity can not be attained again and again but only for fortunate people therefore perform Tawaaf day and night and try to recite at least one Quran and recite Darood shareef as much as possible. It should be noted that the acts of Hajj are performed in five days i.e. 8th, 9th, 10th, 11th and 12th of Dhil Hajj. Wait eagerly for these days and prepare yourself for it.

Five Days of Hajj

First Day (8th Dhil Hajj)

If you have not tied/worn your Ihraam up till now, do it now and it is meritorious to intend for the Ihraam of Hajj from Masjidul Haram while Mufrid and Qarin do not need to intend for Ihraam of Hajj because they are already in state of Ihraam.

1. After intending for the Ihraam of Hajj proceed to Mina and Talbiyah should be flowing from your lips.
2. Remain in Mina, say Talbiyah excessively and spend every moment in worship of Allah, istighfaar, Tilawatul Quran, Darood Shareef and in other acts of virtue. Offer five prayer i.e. Zuhr, Asr, Maghrib, Isha and Fajr of 9th Dhil Hajj because it is mutahab. It is sunnah to spend the night in Mina.

Second Day (9th Dhil Hajj)

1. Leave for Arafat after sunrise and it should be kept in mind that to leave for Arafat before sunrise is makrooh. Busy yourself, on the way, in reciting Talbiyah, Dua, Darood & Zikr.
2. Make all necessary preparations before Zawwal. On reaching Arafat relieve yourself of all necessities.
3. The time of Wuqoof in Arafat starts from Zawwal .On 9th Dhil Hajj and ends at dusk. It is obligatory to spend even a little portion of this time in Arafat and to remain in Arafat until sunset is wajib (incumbent).

4. As soon as the time of Zuhr starts offer Zuhr prayer and then busy yourself in Ibadah like Talbiyah, Darood shareef, Zikr and Tasbeeh. And perform Asr prayer on time. Generally Zuhr and Asr are combined today at the time of Zuhr in certain conditions but it is seen that people, generally, offer their prayers in their tents therefore they do not fulfill the conditions of combining prayer. This is why I have mentioned it separately.
5. It is meritorious and more virtuous to engage in supplication standing, facing towards Qibla, with raised hands. Recite Talbiyah in between your supplications again and again. Try to shed your tears and ask for forgiveness for yourself, parents, family, friends and the whole Muslim Ummah (nation). Ask for His Pleasure and Jannah (Heaven) and seek refuge from His Anger and Jahannam (Hell).

This humble writer also requests you to remember him, his family and friends and all associated with the publishing of this booklet in your Dua

Muzdalifah

1. After sunset leave for Muzdalifah. Do not perform Maghrib prayer neither in Arafat nor on the way to Muzdalifah because today you have to perform both the prayers i.e. Maghrib and Isha at Muzdalifah in the time of Isha.
2. If you are delayed by traffic or by any other reason and unable to reach Muzdalifa before dawn (Subh Sadiq) then you must perform the two salah wherever you may be before dawn (Subh Sadiq).
3. However, when the time of Isha salah commences, offer Maghrib as follows,
 - a. Call out Azan,
 - b. Say Iqamah,
 - c. Offer fardh of Maghrib,

- d. Offer fardh of Isha,
 - e. Offer sunnah of Maghrib and
 - f. Offer sunnah of Isha prayer and witr wajib.
4. After offering prayers, fulfill your natural needs such as food, drink, toilet, etc and spend the rest of the night in the worship of Allah if possible because it is sunnah Muakkadah to remain in Muzdalifah until subh sadiq and to keep yourself busy in worship of Allah is mustahab.
 5. It is mustahab to collect pebbles to stone the Jamaraat from Muzdalifa but it should be kept in mind that the pebbles of Muzdalifah for stoning jamaraat are not necessary rather it can be collected from anywhere else. You have to stone at least 49 pebbles in three days therefore take at least 49 and some more because you have to stone as follows,

10 th Dhil Hajj	7 pebbles
11 th Dhil Hajj	21 pebbles
12 th Dhil Hajj	21 pebbles

Wuqoof of Muzdalifah

Wuqoof of Muzdalifah is wajib and its time begins from Subh Sadiq and ends at sunrise. If one spends even a little portion of this time in Muzdalifah, he has acted upon his obligation. Therefore if one offers his Fajr prayer in Muzdalifah in its proper time , he is allowed to leave for Minaa.

1. Be careful and do not leave for Minaa before subh sadiq because if one goes from Muzdalifah before Subh Sadiq or could not reach here, in between Subh Sadiq and sunrise he will have to pay dam.
2. Regarding women, weak and sick, they are allowed to leave for Minaa before subh sadiq because of rush.

3. If possible, remain engaged in worship of Allah in Muzdalifah until just before sunrise. Stand facing the Qiblah and engage in reciting Talbiyah, Tasbeeh and making dua. Be assured that Allah has forgiven Huqooqullah in Muzdalifa and He Almighty has promised to forgive Huqooqul Ibad in Muzdalifa.

Third day (10th Dhil Hajj)

1. Two or three minutes before sunrise, leave for Minaa while your tongue remain engaged in Talbiyah, Zikr, Dua etc.
2. Today, in Minaa you have to perform following obligations:
 - a. **Ramee**; Stoning only the large Shaytaan. (wajib)
 - b. **Nahr**; Animal sacrifice. (wajib)
 - c. **Halaq or Taqseer**; Shaving or trimming. (wajib)
If possible
 - d. **Tawaaf Ziyarat**; (fardh)

Note: Those who are performing Hajj Qiraan or Hajj Tamattu, to perform a, b and c in their respective order is wajib. Failure will result in dam.

Ramee or Stoning pebbles

Now proceed directly to the large Shaytaan (Jamaratul Uqbah). It is situated near Makkha while the small Shaytaan is near Minaa. Today you have to stone only the large Shaytaan. Now stand before large Shaytaan at least five steps away from it, keeping Ka'aba on your left and Minaa on your right. Now take seven pebbles in your left hand and pick one pebble in between the thumb and index finger of right hand and throw it at this Shaytaan reciting Bimillahe Allahu akbar. And throw remaining six pebbles one by one in the same way. With

the throwing of first pebble, stop talbiyah. You may continue other Zikr, tasbeeh etc besides talbiyah.

It should be known that,

1. It is not allowed to stone less than seven pebbles. If one person stones only three or does not stone he will have to give dam and if he stones only four he will have to pay sadqah for remaining pebble.
2. If all seven are thrown together, it will be counted as one pebble only.
3. If pebbles fall near the pillar, and not on it, the ramee will be rendered valid; but if it falls far from the pillar (i.e. out of the wall surrounding the pillar) the ramee will be rendered invalid.
4. When throwing the pebbles, raise your hand so high that your armpit becomes visible.
5. The time for the ramee of first commences from Subh Sadiq and ends at the Subh Sadiq of the next day. However, to stone after maghrib without any true reason, is makrooh.

Very Important Mas'alah: One who is able to walk to the jamarat or reach the jamarat by transport, wheel chair, etc. and there is fear of harm or increase in the illness, it is necessary for him/her to appoint a proxy to stone on his/her behalf. If he/she walk to the jamaraat and there are no means of conveyance, then someone can stone on his/her behalf, with his/her instruction.

Nahr (Animal Sacrifice)

1. Now come to the slaughter house and sacrifice an animal if you are performing Hajj Qiraan or Tamattu, it is not the annual sacrifice rather it is dam shukar (sacrifice of gratefulness).
2. It is sunnah to slaughter the animal yourself. If you are not unable to do so, then it is mustahab to witness the slaughtering.

3. It is wajib to sacrifice in the area of haram and Minaa also lies in Haram.
4. Animal must be according to the conditions of annual sacrifice.
5. One can sacrifice the animal any time after ramee until the sunset of 12th Dhil Hajj. However, those performing Hajj Qiraan and Hajj Tamattu will not be able to shave their heads until the sacrifice is completed.

Halaq/Taqseer (Shaving/Trimming)

Now after slaughtering, shave your head or trim your hair. Sit facing Qiblah and start from the right hand side and recite during it,

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Transliteration: *Allahu akbar Allahu akbar La ilaha illallahu, wallahu akbar Allahu akbar wa lillahil hamd.*

Pray for whole ummah before Halaq/Taqseer and after it for entire Muslim nation. It should be known that,

1. Halaq/Taqseer must be in the area of Haram otherwise you have to sacrifice an animal as recompense.
2. It must be before the sunset of the 12th of Dhil Hajj otherwise Dam will be incumbent.
3. The term Taqseer means to clip at least one inch of each hair from the one fourth of the hair. And if the size of hair the hair are smaller than an inch, then shaving will be wajib.
4. Woman cannot shave their heads. It is wajib upon them to trim only.
5. After Halaq/Taqseer, you are free from the all restrictions of Ihraam except sexual relation with women.
6. If the pilgrim has completed all the rites of Hajj which he had to perform before Halaq/Taqseer,

then he can himself shave his head and the head of an other Muslim too.

Tawaaf Ziyaarat (fardh)

1. Now proceed to Makkah and perform tawaaf Ziyaarat which is fardh as has been mentioned in previous pages.
2. After performing Tawaaf Ziyaarat the restriction on sexual relationship is lifted too.
3. The time of Tawaaf Ziyaarat begins at Subh Sadiq on 10th Dhil Hajj and ends at sunset on 12th Dhil Hajj. It is more virtuous to perform it on the 10th Dhil Hajj.
4. If one performs Tawaaf Ziyaarat after maghrib of 12th Dhil Hajj, he will have to sacrifice an animal as a recompense. A woman in the state of menstruation will delay her tawaaf until she becomes pure. In this case, there is no dum upon her.
5. If one returns without performing tawaaf Ziyaarat or at least four rounds of it, his/her hajj remain incomplete and sexual relations remain unlawful. There is no solution for it except to go Makkah and perform Tawaaf Ziyaarat.
6. After performing Tawaaf Ziyaarat according to the mentioned method in previous pages in discussion of Umrah, offer two raka'at salah if there no makrooh exists and then go to Zam Zam shareef and drink it to your fill.
7. Now perform Sae'e if you did not perform it already then return to Minaa and pass your nights in Minaa.

Fourth & Fifth Day (11th & 12th Dhil Hajj)

The only ritual to be performed in these two days is ramee which is wajib. You will throw seven pebbles separately at each of the three jamaraat known as small

Shaytaan, middle Shaytaan and large Shaytaan. It should be known that,

1. It is sunnah to do ramee of the jamaraat in order. First stone the small Shaytaan, then the middle Shaytaan and lastly the large Shaytaan.
2. The time for ramee on 11th and 12th Dhil Hajj begins at Zawwal (midday) and ends at Subh Sadiq of the next day.
3. In both of two days, the ramee will be started from the small Shaytaan (i.e. nearest to Minaa) then you will proceed some steps to your left and supplicate standing, for some time facing towards Qibla with raising hands. Then come to the middle Shaytaan and after stoning it proceed some steps to your left and supplicate standing, for some time facing towards Qibla with raising hands. Then come to the large Shaytaan and do same as you did with two Shaytaan but you will not stop here for dua rather you will supplicate walking.
4. Now return to your camp and spend your time in Minaa.
5. Repeat the same on the next day (i.e. 12th Dhil Hajj).
6. After practicing the wajib i.e. ramee of 12th Dhil Hajj, you are allowed to leave Minaa before the Subh Sadiq of 13th Dhil Hajj. It is better to leave Minaa before sunset of 12th Dhil Hajj. However, if one does not leave Minaa before the Subh Sadiq of the 13th Dhil Hajj the ramee of the next day will be wajib upon him.

Tawaaf-ul-Widda or Tawaaf Ruqhsat

Now, the only obligation remaining upon you is the Tawaaf-ul-Wida. It is wajib upon those who came for Hajj from out of Meeqat.

1. Tawaaf Wida can be performed any time after tawaaf Ziyaarat but it is better to perform it at the very time of departing.

2. Idtiba and Ramal is not sunnah in this tawaaf.
3. It is not wajib upon those who came to perform Umrah.
4. The woman who has to travel because of her flight schedule and she cannot enter the masjid because of her menstruation, is allowed to depart without performing Tawaaf Wida.
5. It is not obligatory to intend for Tawaaf Wida therefore any voluntary tawaaf performed after Tawaaf Ziyaarat will be counted as Tawaaf Wida.
6. However after Tawaaf Wida, perform two raka'at of nafil at Maqaam Ibraheem and then go to Zam Zam according to the method mentioned in previous pages.
7. After drinking Zam Zam, go to Mutazam and placing your breast and right cheek against the wall of Ka'abah, cling to the cloth and seek forgiveness in total humility. Shed tears, repent, recite durood shareef, praise Allah and make du'aa for as long as possible.
8. After du'aa, make istilaam of Hajrul Aswad and depart with a heart filled with sadness, for you do not know whether you will have the privilege of visiting these holy places again.

Ziyarat-un-Nabi

blessings and peace be upon him

THE DJGNJTY OF MADJNA MUNAWWARAH

The holy Prophet Muhammad (Sallalaho Alaihe Wa Sallam) said that if any of you can die in Madinah, he should die in Madina I shall intercede for him. (Tirmidhi, Ibnu Majah)

He {peace be upon him}, also said that one who gives trouble to the people of Madina, Almighty Allah will put him in trouble, and Allah, the Almighty, angels and all the people will curse him, and all his prayers and deeds will go waste. (Tabaraani, Nasaai)

The Holy Prophet (Allah's grace and peace be upon him) has also said that the man who deceives the people of Madina, will be reduced and dissolved (by way of emaciation) as salt is dissolved in water. His personality shall lose all integrity, worth etc. (Saheeh Bukhari, Saheeh Muslim)

He, {Allah's grace and peace be upon him}, has also said that the angels keep vigilance on all the pathways to Madina and the Dajjal and the plague shall never enter the Holy city of Madina. (Saheeh Bukhari, Saheeh Muslim)

Respectful Visit to the most sacred court of the Holy Prophet (Allah's Peace and Grace be upon him.)

Allah Almighty says,

If people do wrong themselves and (O Prophet) come to you to seek forgiveness from Allah and you also pray for their forgiveness, they will find Allah as the Acceptor of repentance and the Most Merciful. (Al-Nisaa Verse:64)

The Holy Prophet (Allah's peace and grace be upon him) said, "The one who visits my grave, his shafa'at (intercession) becomes, wajib on me". (Dar Qutni, Baihaqi)

He, {Allah's peace and grace be upon him}, said, "One who performs Hajj and visits my grave after my death, is as if he visited me in my life-time. (Dar Qutni, Tabaraani)

He,{ Allah's peace and grace be upon him}, said, "The one who performs Hajj and does not come to visit me, has oppressed me. (Ibnu Adi)

Etiquettes of Ziyaarat-un-Nabi Sallallahu alaihi wa aaliki wasallam

Visiting the grave of the Holy Prophet, {Allah's peace and grace be upon him}, is near to wajib rather according to some Aimmah Mujtahadeen, it is wajib. The etiquettes of visiting the holy Prophet, *Allah's peace and grace be upon him*, are written in the following order,

1. After entering the limits of Madina Sharif one must make an exclusive and most devoted intention of getting into the presence of Holy Shrine. The intention must be most submissive and attentive to only one object that is to present oneself as a down cast slave before his most revered and honoured master the Holy Prophet, *blessings and peace be upon him*.
2. Throughout the way, he must be engaged in reciting Durood-o-Salaam.
3. As the Haram-e-Madina comes nearer it better to take off the foot wear and walk bare feet to the Holy Shrine. When the holy Qubba (Green tomb) comes in sight the volume and intensity of Durood-o-Salaam must be at its highest and sincerest.
4. Before entering the Holy Masjid (Nabvi), one must relieve himself of all necessities that are likely to distract the attention and devotion. Perform Wudu (ablution) and clean mouth with Miswak (still better is to have a bath), put on, if possible, clean white dress and new one is more suitable and use the best fragrance.

5. Now proceed to the Masjid shareef with the emotions of humility. Try to shed tears, if one is unable to weep then resemble the weeping people and entreat the Apostle of Allah, for his kind heartedness.
6. When you reach at the gate of Masjid shareef, recite durood and say salam to the holy Prophet, *blessings and peace be upon him*, and wait for a while as if you are asking the holy Prophet, *blessings and peace be upon him*, for permission to enter the holy Masjid. Then enter the Masjid, saying Bismillah, putting your right foot in first with complete respect.
7. At this most auspicious moment, every Muslim knows how much deep reverence is needed. Free your heart, eyes, ears, tongue, hand and feet from all other things. One should not divert his attention towards the arts and designs on the structural plane of the Masjid.
8. Never, never should a word in harsh or loud voice be uttered within the limits of the Masjid-un-Nabvi.
9. It must be borne in mind with the deepest of faith and belief that the kind Prophet Sallallahu alaihe wa sallam is still alive with the same true, real, worldly and physical qualities which he possessed when he lived in this world. His death in this world, as indeed the deaths of all apostles of Allah was nothing but momentary disappearance from the sight of the world, and that happened only to testify the Divine Truth that every living being has to taste death and when that appointed moment arrives and passes they resume their life in a different sphere and in a different world which is invisible from our human faculties, but they retain all their qualities, in a grander and best form. Imam Muhammad Ibne Haaj says, in his book "Mudkhal", Imam Ahmad Qastalani in his "Mawa'hib-ul-Ladunniyah" and other scholars in

their books are of the same view viz,

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي
مُشَاهَدَاتِهِ لِأُمَّتِهِ وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ وَعَزَائِمِهِمْ وَخَوَاطِرِهِمْ وَ
ذَلِكَ عِنْدَهُ جَلِيٌّ لَا خِفَاءَ بِهِ.

TRANSLATION:- There is no difference in the death and life of Hazrat Sallallahu Aliahe wa Sallam, in respect of his observation of his Ummah, he is aware of their conditions, their intentions, their determinations and their hearts (contents). All these are so manifest before him that no covering can hide them. Speaking about the visitors paying homage with durood-o-salam, Imam Mohaqqiq Ibnul Humam writes in his book "Munsik-ul-Mutawassit" and Allama Ali Qari Makki in his interpretation thereof has said,

وَأَنَّهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَالِمٌ بِحَضُورِكَ قِيَامِكَ
وَسَلَامِكَ أَيُّ بَلِّ بِجَمِيعِ أَعْمَالِكَ وَأَحْوَالِكَ وَمَقَامِكَ.

TRANSLATION:- Surely the Holy Prophet, *Allah's grace and peace be upon him*, is fully aware of your presence, standing and your salam, rather he is aware of all your activities and conditions, and moving from one place to another and staying (at a certain place).

10. Now after this, one should proceed with respectful steps and eyes lowered in reverence and utmost humility to the eternal resting place (Mazar-e-Mubarak) of holy Prophet, *Allah's peace and grace be upon him*, from the eastern side so that his Merciful Benevolent glance is towards you. This is the most opportunate and blessed moment of your

life which words and gestures in our deficient sensibility cannot comprehend.

11. If you are fortunate to have the Divine Blessing, in those auspicious moments you may place yourself at a distance of about a yard with the back to Qibla and face the Mazar-e-Mubarak and hand locked as in Salah. Spend some moments in this position, inwardly repeating and rehearsing the Durood-o-Salam, with the lips and tongue motionless and soundless.
12. Be careful! Do not touch or kiss the holy net of shrine because it is against the manners of respect and do not be too far away from golden net at least the distance of four hands. It is not enough that he, *blessings and peace be upon him*, has permitted you to stand in front of him.
13. Now keeping the eyes humbly lowered in front of the holy Prophet, *blessings and peace be upon him*, you should recite Durood-o-Salam in a modest tone by reciting,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ
السَّلَامُ عَلَيْكَ وَعَلَىٰ وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ

Translation:

Peace be upon you, O holy Prophet! And the Mercy and Blessing of Allah.

Peace be upon you O the Messenger of Allah.

Peace be upon you O the Best of The Creatures of Allah.

Peace be upon you O intercessor of the sinners.
Peace be upon you and your kin and your companions
and the *Ummah* all together.

14. As long as your tongue, heart, mind can endure, continue reciting Durood-o-Salam, praying for forgiveness and prosperity of all concerned in the world and the Hereafter, and beseech the holy Prophet *blessings and peace be upon him*, for intercession.
15. Then convey the salam on behalf of the persons who have specially requested you, this is an obligation and commanded by the Shariah.
16. Then moving a little to your right hand or the east side keeping your face at the visage of Hazrat Abu Bakr Siddique *Allah pleased with him*, offer the salutations in these words,

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ

Translation:

Peace be upon you O the vicegerent of the Apostle of Allah.

Peace be upon you O the Minister of the Apostle of Allah.

Peace be upon you O the companion of the Apostle of Allah in the cave and the mercy and the blessings of Allah.

17. Then moving back in the same way, and keeping your face towards the Caliph Hazrat Umar (may Allah be please with him) offer your salutations thus,

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْأَرْبَعِينَ
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتَهُ

Translation:

Peace be upon you, O the Commander of the faithful.

Peace be upon you O the Accomplishes of the number of forty.

Peace be upon you the Honor of Islam and all the Muslims and the Mercy and Blessing of Allah.

18. Then return a little to the west in between the Holy Graves of Hazrat Abu Bak'r and Hazrat Umar (may Allah be pleased with them) and offer the salutation;

السَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَيْ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا وَزِيرَيْ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا ضَجِيعِي رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
أَسْأَلُكُمَا الشَّفَاعَةَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ
عَلَيْكُمَا وَبَارَكَ وَسَلَّمَ

Translation: Peace be on you both the vice regents of the Apostle of Allah,

Peace be on you both O the Ministers of the Apostle of Allah;

Peace be on you both O who are having (eternal) rest at the sides of the Apostle of Allah and the Mercy and

Blessing of Allah. I beseech you to intercede for us before the Apostle of Allah, Allah's peace and grace on him and you and the Blessing and Peace.

19. All these places are the venues for the acceptance of prayers (dua) therefore it should be the endeavor of every fortunate pilgrim in these places to offer cumulative and all embracing prayers for the well being and prosperity of all concerned. The best offerings are the presentation of Durood-o-Salam. In addition he may recite the following dua,

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ رَسُولَكَ وَأَبَا بَكْرٍ وَعُمَرَ وَأَشْهَدُ الْمَلَائِكَةَ
النَّارِ لِيْنِ عَلَي هَذِهِ الرَّوْضَةِ الْكَرِيْمَةِ الْعَاكِفِيْنَ عَلَيْهَا إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ
اللَّهُمَّ إِنِّي مُقْرَبٌ بِجَنَائِي وَمَعْصِيَّتِي فَاعْفُرْ لِيْ وَأَمْنُنْ عَلَيَّ بِالَّذِي مَنَنْتَ عَلَيَّ
أَوْلِيَايَاكَ فَإِنَّكَ السَّمِيعُ الْعَفُوْرُ الرَّحِيْمُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي
الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Translation: O Allah! I make you witness and your Apostle and Abu Bakr and Umar and your Angels who descend on this Shrine and who stay here. I make them all witness and give evidence that there is no god but You, You are Alone and there is no partner to You and Muhammad Sallallohu Alaihe Wa Sallam is Your Abd (slave) and Your Apostle. O Allah! I confess my sins and acts of evil, so forgive me and have favour on me as You did to Your friends. Indeed You are Beneficent and the merciful Forgiver of sins. O our Lord! Grant us well being in the world and (comforts) in the Hereafter and save us from the Fire (of the He'll).

20. Then, offer prayers near the Holy Pulpit.
21. Then, offer two voluntary raka'ah in the Garden of Heaven (Riyad-ul-Jannah), if the time is not makrooh. Riyad-ul-Jannah is a particular area of the Masjid-un-Nabavi in between the house of the holy Prophet, *blessings and peace be upon him*, and the holy pulpit.
22. Likewise offer voluntary Salah at every pillar of the Holy Mosque (Masid-e-Nabvi). All these places have their own blessing.
23. as long as you stay in Madina Munawwarah, you should not allow any single breath go waste. Every available opportunity must be used for Tilawat-ul-Quran, Durood-o-Salam and prayers for all.
24. Always intend for Eatikaaf when entering the Masjid.
25. If possible then fast especially in summer, according to a narration who fasts in summer he will attain the intercession of the holy Prophet *blessings and peace be upon him*.
26. Here, in this sacred Masjid, each virtue equals to fifty thousand virtues at other places, therefore struggle for *Ibadaah* as much as possible. Reduce your food and drinking and give charity for the sake of Allah, especially to the poor people of Madinah Shareef.
27. Try to recite at least one Quran.
28. To have a look (with a spirit of dignified inspiration and reverence) is in itself an act of virtue and piety, so is the case with the Holy Quran. Therefore it should be repeated as often as possible, reciting Durood-o-Salam on each occasion.
29. say your daily five times prayers in Masjid-un-Nabvi shareef or come to the Masjid at least two times, in the morning and evening, to offer salam to the Kind Prophet *blessings and peace be upon him*.
30. In the city or outside wherever the Tomb of the Mazar-e-Muqaddas comes to sight, stay for a while facing the site and offer Durood-o-salam with

wrapped hands. To pass by the site without paying homage is an act of grave impropriety and disrespect.

31. Offer your prayers in Masjid-un-Nabvi. according to a saheeh hadith the holy Prophet blessings and peace be upon him, said, "The one who did not miss any of forty prayers in my Masjid, is written as free from Hell and hypocrisy.
32. One must endeavour to offer every prayer (Namaz) within the area of the Masjid-ul-Awwal which is a space of about 100 by 100 in length and breadth in the life of the Holy Prophet Allah's *blessings and peace be upon him*. This has now been extended many times due to the expansion of Masjid-e-Nabvi from time to time thereafter. The whole Masjid constitutes a single unit and every spot is equally holy and sacred, but still the said spot has its spiritual and reverential significance.
33. Never keep your back at the Mazar-e-Sharif, even while offering Salah, care should be taken to avoid the back being at the site of the Mazar-e-Aqdas.
34. Do not perform the Tawaaf of the Roza-e-Anwar, nor prostrating, nor bending one's back equal to that of ruku. The real faith and reverence lies not in the external display of respect but in faithful obedience and humble devotion to the Holy Prophet, *blessings and peace be upon him*.
35. The Ziyaraah OF JANNAT UL BAQEE is sunnat. After the Ziaraah of the Shrine of the Holy Prophet, *blessings and peace be upon him*, a visit to the Jannatul Baqee (graveyard) is also desirable especially on Fridays, as a mark of respect to the departed revered souls. In this famous and sacred Graveyard nearly ten thousand companions of the' Holy Prophet *blessings and peace be upon him*, are buried, besides those pious personages known as Tabe-een (those who followed or came after the Holy Prophet (Allah's grace and peace be upon him) Taba Tabe-een (who followed the T'abe-een),

holy saints, scholars and virtuous persons who are all countless in numbers.

36. You should visit Hazrat Hamza, *Allah pleased with him*, the uncle of the holy Prophet, *blessings and peace be upon him*, near the mountain Uhad.
37. Visit all holy places related to the holy Prophet, *blessings and peace be upon him*.

Tooba Welfare Trust International (TWTI)

All praises are due to the Almighty Allah, the most Beneficent, and the most Merciful.

It is with great pleasure that we announce the launching of Tooba Welfare Trust International (TWTI) by *Head Darul-Iftita Qtv Faqeehul Asr Mufti Abu Baker Siddiq (Mudda Zilluhuli Aali)* under the guardianship of *Mufti-e-Azam Pakistan Mufti Muneeb-ur-Rehman. (Mudda Zilluhuli Aali)*

The aim of TWTI is to produce such pure and thought provocative Islamic scholars, Haffaz and Muftis who along with having religious knowledge are equally competent in today's world. The mission of TWTI is to provide religious guidance to people so that various ills of the society such as poverty, uneasiness, helplessness, inferiority complexes etc. may be eradicated. Efforts are being made so that once again Muslims have the long lost strong grip and a prominent status in this modern era. InshaAllah this dream can be transformed into reality with the support and co operation extended by you. Following are the some projects of TWTI;

TOOBA INSTITUTE OF ISLAMIC EDUCATION: Mufti Abu Baker Siddiq, the renowned scholar of the Islamic world and other imminent scholars enlighten the students with their knowledge and expertise.

DARS NIZAMI (AALIM COURSE): The male and female resident and non-resident students are being educated in the various cities of Pakistan Karachi, Mirpurkhas and Quetta for instance.

DAR AL IFTA: Dar-ul-Iftitas have been formed at various locations in Pakistan for easy access and religious guidance of the general masses in accordance with the teachings of the Holy Quran and Sunnah. The passed out Ulemahs are further educated in the field of Fatawa. Along with that the mobile numbers of various Muftis have been published so that people can contact them and be enlightened on the various religious issues. Moreover, written answers are also provided to the questions posed by people around the globe.

TALEEM AL QURAN: Male and female students do hifz (memorize the Quran) and nazra and are imparted the basic Islamic knowledge.

QURAN FAHMI: To inculcate a thought provocative conscience, the youngsters (of Karachi at the moment) are provided with the facility of lectures relating to the Quran.

MAJLIS-E-MASALIHAT: A committee of Muftis has been formed in order to resolve family and social disputes by teaching time management and abstinence from over indulgence.

MAJLIS-E-AL FIQHA: A committee comprising experience Muftis has also been established to deal with the latest issues in world today.

ISLAMIC RESEARCH CENTRE: Many researches on various books have already been conducted. In addition to that several researches are currently being carried out.

HUMAN WELFARE: In order to aid the unfortunate beings free dispensaries have been built. Furthermore other welfare tasks are under process.

By the grace of Allah we laid the foundation for the Muslim Ummah. We need your cooperation for this noble cause. Please come forward and gain success in this world and the eternal life.,ameen