**THE METHOD OF UMRAH**

السلام عليكم ورحمة الله وبركاته

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**AHKAM (RULES) OF UMRAH**

1. . In Arabic Umrah means “to visit a populated place”. As a technical term used in the *Shari’ah*,
2. Umrah means to perform *Tawaf* of *Ka’bah* and *Sa’ey* between *Safa* and *Marwa*, after assuming *Ihram*,either from a *Miqat* or a place in *Hill*. Umrah is also called *Hajjul Asghar*.
3. Hadrat Abu Hurayrah narrated that Rasulullah said ”Umrah becomes an atonement for the sins committed between one and the next Umrah”. (Bukhari, Muslim)
4. It is narrated by Hadrat Abdullah ibn Masud and Jabir that Rasulullah said “Perform Hajj and Umrah again and again for both remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron”. (Tirmidhi and Nasa’i)
5. Hadrat Abdullah ibn Abbas narrated that Rasulullah said “The recompense of the Umrah performed in the month of Ramadan is equal to that of one Hajj. According to a Hadith Rasulullah said “Performing Umrah in Ramadan is equal to performing Hajj with me”. (Bukhari, Muslim)
6. A Muslim who can afford to reach Makkah Mukarramah, it is *Sunnatul Mu’akkadah* (a compulsory *Sunnah*) for him to perform Umrah once in his lifetime and it is *Mustahabb* (desirable) to perform more than one. It is, however, prohibited to perform Umrah from the 9th to 13th Dhul Hijjah.

**Faraid (duties) of Umrah:** They are two in number:

(a) To assume *Ihram*, which is accomplished after a person recites *Talbiyah* with the intention of Umrah.

(b) To perform *Tawaf*

**Wajibat of Umrah:** These are also two in number:

(i) *Sa’ey* between *Safa* and *Marwah* (after *Tawaf*) and to begin it from *Safa* and to end it at *Marwah*.

(ii) Have the head shaved or hair cut short (it is *Wajib* to trim up to 1/4th of the head, and *Sunnah* if the whole head is shaved).

**WHEN TO PUT ON IHRAAM**

**If travelling direct to Makkah**

Pilgrims who travel by air for Hajj or Umrah, assume *Ihram* at Jeddah instead of their homes. Before landing at Jeddah, the plane is on level with *Dhatul Irq*, the *Miqat* for Iraqis, and almost flies over *Qarn***,** the *Miqat* for people of Najd. There is a consensus among *Ulama* that it is not *Ja’iz* (permissible) for the pilgrims to assume *Ihram* on reaching Jeddah. **Therefore, they should assume *Ihram* from their homes, the airport, or the airplane itself, at least an hour or two before it lands at Jeddah. If they land at Jeddah without *Ihram*, they would commit the sin of passing through *Miqat* without *Ihram*, and *Dam* will be *Wajib* on them**. If such is the case, they should go back to any one ofthe five *Miqats* of the *Afaqi* pilgrims (mentioned at Serial No. 24), easily accessible to them. Here,they should assume *Ihram* with the intention of Hajj or Umrah, and then again enter Makkah. Thus,they would be absolved of paying the penalty of *Dam*.

It is also incumbent on the pilgrims from U.K., U.S.A., Canada, African countries, India and Bangladesh, or other parts of the world, who travel by air and want to proceed direct to the Holy City of Makkah with the intention of Hajj and Umrah, to land at Jeddah in the state of *Ihram*, otherwise they will be sinful and *Dam* will be *Wajib*.

The journey of some pilgrims may last for ten to twenty hours or even more, therefore, it may be difficult for them to assume *Ihram* from their respective homes, specially for the pilgrims from U.S.A., Canada and African countries. They can adopt one of the following ways:

i) They should keep sheets of *Ihram* with them and assume *Ihram* some two hours before they land at Jeddah. They can assume *Ihram* without bath or *Wudu* (ablution) if water is not available. If possible they should offer *Nafl Salah* (comprising two *Rak’at*) for *Ihram* or else, they should assume *Ihram* without *Nafl Salah* with the *Niyyah* of Hajj or Umrah.

ii) They can break journey at Baghdad, Oman, Beirut, Cairo or any other Muslim country in the vicinity of Jeddah. There, they can assume *Ihram* and then proceed to Makkah via Jeddah.

iii) The plane that goes to Jeddah via Riyadh makes a stop over at Riyadh in transit. You can find out how long the plane stops there for clearance and other formalities. Perform *Wudu*, offer *Nafl Salah* and assume *Ihram* there.

If a person enters the Holy City of Makkah without *Ihram*, and does not perform Umrah at all, one Hajj or Umrah will be *Wajib* on him for every time he so enters, and also one *Dam*.

**If travelling to madeenah first**

**Dhul Hulafah:** Its new name is Abyar Ali. The people coming from Madinah Munawwarah, should assume *Ihram* from here, or even from Masjidun Nabvi itself.

**Wajibat of Ihram are given as under:**

i) To take off the stitched garments. They are not used as long as a pilgrim remains in the state of *Ihram*.

ii) To assume *Ihram* at a *Miqat*, but in no case beyond it. This can also be done at home at the time of departure. Anyhow it is imperative not to cross *Miqat* without being in the state of *Ihram*.

iii) To abstain from the things forbidden in the state of *Ihram*.

**Before the bath a pilgrim takes for assuming *Ihram*, it is *Mustahabb* that he should have his nails cut and shave his armpits and pubic hair, have a bath with soap so as to become thoroughly clean**

It is *Mustahabb* to shave pubic hair every week or at least once every fortnight. It is *Makruh Tahrimy*, almost *Haraam*, not to shave pubic hair for more than forty days. A pilgrim should pay special attention to it before he assumes *Ihram*.

**When a pilgrim takes a bath, it is *Mustahabb* that he should form the *Niyyah* (intention) that he is taking this bath to assume *Ihram*.** Bath and *Wudu* are not the conditions for *Ihram*, nor they are among *Wajibat* of Ihram but to leave them without any reason is *Makruh*.

It is better if the sheets of *Ihram* are white but colored ones are also permissible. One sheet of cloth is sufficient for *Ihram* but **it is *Sunnah* to put on two sheets**. It is permissible to have more than two sheets, but not the stitched ones.

Seminal discharge, while asleep, does not make any difference in the state of *Ihram*. The person should have a bath for major cleanliness, should wash the sheets of cloth or even change them.

While in *Ihram*, it is forbidden (for men) to use a pair of slippers or shoes that cover the raised bone in the middle of the foot. Therefore, **the footwear must be of the type that leaves the area of the raised bone exposed**. If a *Muhrim* (person in the state of *Ihram*) wears the shoes that cover the raised bone of the foot for a full day or a night, *Dam* will become *Wajib* on him; for a lesser period only *Sadaqah* is *Wajib*, that is wheat weighing one and three fourths of a kilo should be distributed among the poor. And if the shoes have been worn just for an hour, a handful of wheat should be given as *Sadaqah*.

While in *Ihram*, it is forbidden for men to wear socks, gloves, or to bandage or tie a piece of cloth on head and face.

**While in *Ihram*, it is forbidden for both men and women to cover their faces in such a manner that the cloth touches either the whole or a part of the face, such as cheeks or nose or chin.**

While in *Ihram*, it is forbidden for men to cover their heads, whether whole head or a part of it.

**A *Muhrim* is not permitted to wipe his face with a cloth or a towel, because it touches the face.** If the cloth touches the face for less than an hour, it becomes *Wajib* on him to give to the poor a handful of wheat as *Sadaqah*. However, if he wipes his face with his hand, there is no harm in it. But a man except his head and face, and a woman except her face, can wipe the rest of their body with a towel or a cloth.

A *Muhrim* is not allowed to hunt animals that live on land but he can slaughter and eat the meat of a chicken, a goat, a cow, and a camel, both in *Haram* and beyond its limits.

A *Muhrim* should not kill a louse if it is on his head, body or clothes and should not remove it from there and throw it down alive on the ground. It is permissible to kill hurtful animals like a snake, a scorpion, a hornet, or a bug, etc.

**While in *Ihram*, it is forbidden to use perfume, to apply henna to the head or beard, to trim nails and to remove hair from any part of the body.**

While in *Ihram*, it is forbidden to make a mention of *Jima* (conjugal relations) before women, or to kiss them or to touch them lustfully.

Sin is a sin, whether committed in *Ihram* or without it, but it becomes a grave sin if committed in the state of *Ihram*, therefore, it is forbidden with a greater emphasis. Picking up quarrel with the companions is also forbidden.

It is *Makruh* to put a button, a knob or a pin or a clip on the edges of the sheets put on in *Ihram*, but it is permissible if a *Muhrim* does so to protect the *Satr* (the area which is forbidden to expose from the navel to below the knees) from being exposed and no *Jaza* (compensation) will be due for it. It is allowed to wear a belt.

**A *Muhrim* may wrap himself, including his feet, in a blanket or quilt but he cannot cover his head or face from** it.

A *Muhrim* may put his hand or someone else’s hand, without covering them with a cloth, on his head. He can also keep household utensils, e.g. a cauldron, pots or pans, a cot or a tray, etc. on his head.

It is *Makruh* for a *Muhrim* to place his face or forehead on a pillow lying upside down. However, cheeks and head can be placed on a pillow.

**It is *Makruh* for a *Muhrim* to comb his hair or beard or to scratch his head or beard in the manner that hair is pulled out.** He should scratch his head or beard gently or comb his beard with his fingers so as not to let his hair fall.

It is *Makruh* for a *Muhrim* to remove the dirt from his body and to comb the disheveled hair. It is in the *Hadith* that a perfect pilgrim is he, whose hair is matted and whose body and clothes are untidy.

For a *Muhrim*, it is admissible to look into a mirror or to get a tooth pulled out, and ***Miswak* (brushing of teeth with a tooth stick) is, as usual, a *Sunnah*.** But he should not use perfumed toothpowder or tooth paste.

While in *Ihram*, it is *Makruh* to wear a garland of flowers or to smell the fragrance of flowers or fruits deliberately. If he uses the perfumed soap once daily, *Sadaqah* will become *Wajib* on him but if he does so repeatedly, *Dam* will be *Wajib*.

While in *Ihram*, it is *Makruh* to bury his head or face or a part of it under the *Kiswah* (exterior hangings of *Ka’bah*). But there is no harm if he wraps himself in the *Kiswah* provided his head and face are uncovered.

It is *Makruh* to assume *Ihram* without first performing *Nafl Salah*. But it is admissible if the time for *Salah* is *Makruh* or there is no place to perform the *Salah*. In such a case he can assume *Ihram* with the intention of Hajj or Umrah without performing *Nafl Salah*. To perform *Nafl Salah* before assuming *Ihram* is a *Sunnah*. It is neither *Fard* nor *Wajib*.

**Before assuming *Ihram* it is *Mustahabb* to put perfume on the body as well as on the sheets used in *Ihram*.** But that kind of perfume should not be used which leaves body (i.e. its trace) after assuming *Ihram*. The reason for the prohibition is this that if these sheets of *Ihram* are later removed for some reason and then are reused, the *Muhrim* has to pay the penalty for using perfume while in *Ihram*.

**It has been confirmed by reliable sources that on the airplane, the pilgrims are supplied perfumed tissue napkins, and not knowingly, they wipe their hands and face with them. *Dam* becomes *Wajib* on a person who wipes his full hand or full face with such perfumed napkins in the state of *Ihram*.**

Before he forms *Niyyah* and assumes *Ihram*, a person should put on the sheets of cloth. He should keep both the shoulders covered with the sheets. Then after covering his head he should perform *Nafl* *Salah*, if the time is not *Makruh*. This *Salah* is a *Sunnah* and it is *Mustahabb* that in the first *Rak’at*, he should recite Suratul Kafirun after the Al-Fatihah and in the second *Rak’at*, Suratul Ikhlas.

After offering the *Nafl Salah* he should uncover his head and while still sitting, he should make *Niyyah* for Hajj or Umrah, as given below:

**NIYYAH FOR UMRAH**



***Allahumma innee ureedul umrata fayassir haa lee wa taqabbalhaa minnee***

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

It is forbidden to perform *Salah* with covered head, after a person has entered in the state of *Ihram*. Therefore, after assuming *Ihram*, men should perform *Salah* with uncovered head.

A person while assuming *Ihram* for Hajj and Umrah can form the *Niyyah* in his heart. To pronounce it with his tongue is only *Mustahabb*.

**After *Niyyah*, a pilgrim should recite *Talbiyah* that is**

لبىك اللهم لبىك- لبىك لاشرىك لبىك- ان الحمد و النعمة لك والماك- لاشريك لك

***Labbayk allahumma labbayk- labbayka la shareeka laka labbayk- innal hamda wanni a mata laka wal mulk- laa shareeka lak***

***Labbaik...*( I am present) loudly. To recite *Talbiyah* once is a condition for *Ihram*. It is *Sunnah* to recite it thrice**. It must be noted that *Talbiyah* is not accomplished, if it is silently recited in heart only and not with voice, which is also a condition for it. A woman should not recite *Talbiyah* in a loud voice.

A person should note that the state of *Ihram* is not accomplished and a person does not become *Muhrim* unless he forms the *Niyyah* and recites *Talbiyah*. To enter into the state of *Ihram* is yet another name for making *Niyyah* and reciting *Talbiyah*.

After reciting *Talbiyah*, a pilgrim should send *Salat* and *Salam* (*Darud*) on Rasulullah and then recite the following *Du’a* (prayer)

Remember the sequence

Salaah-niyyah-talbiyah-duaa

**Duaa**



***Allahumma innee asaluka ridhaaka wal jannata wa aoothu bika min ghadhabika wan naar***

(Oh Allah! I earnestly request You to grant Your pleasure and Paradise and I seek Your protection fromYour Wrath and Hell-fire. )

This is the most important *Du’a* handed down in *Hadith* from Rasulullah for this occasion. However, a pilgrim can earnestly request Allah to grant him anything he pleases. It is *Mustahabb* to send *Salat* and *Salam* (*Durud*) on Rasulullah and to pray to Allah in a low voice.

**Durood**

اللهم صل علي سيدنا محمد وعلى ال سيدنا محمد وبارك وسلم

***Allahumma salli alaa sayyidina muhammadin wa alaa aali sayyidina muhammadin wa baarik wasallim***

It is *Mustahabb* to recite *Talbiyah* in every new situation, when a person boards a conveyance or alights it or changes its direction, while ascending or descending, at day-break when awakening, after the *Salah* (*Fard* or *Nafl*), when meeting some one. It is most virtuous to recite *Talbiyah* as frequently as a person can. He should not talk in between the recitation.

While ascending, it is *Mustahabb* to say *Takbir*: Allahu Akbar (Allah is Great), with *Talbiyah*, and while descending, to say *Tasbih*: Subhan Allah (Praise be to Allah) with it.

In a group of people, every person should recite *Talbiyah* individually. It has become a custom that people recite *Talbiyah* in chorus, though it is a wrong practice yet it is so widely acknowledged a practice that it should not be criticized.

**MAKKAH MUKARRAMAH**

Most surely the first house ever set up for mankind is which is in Makkah, a blessed one and asource of guidance to all the people of the world. In it are clear signs like the Maqame Ibrahim (the standing place of Hadrat Ibrahim ) and whoever enters it is secure. (Translation: Suratul Imran 96-97)

Makkah Mukarramah is the manifestation of the splendor, magnificence and grandeur of Islam and the *Ka’bah* – the First House of Allah is the center of His Dignity, Glory and Munificence. While performing *Salah*, all the Muslims of the world turn their face towards it. This is the place, where about two million Muslims from all over the world assemble for performing Hajj, every year. The Holy *Qur’an* calls the city of Makkah as Ummul Qura’ (the mother of cities). Allah says “This Arabic

*Qur’an*, we have revealed to you, in order that you may warn the people residing in Ummul Qura’ and all who dwell around it”. (Translation: Ash-Shura:7)

A person should enter the Holy City with due humility and reverence. He should come here like a lover, bare-headed with a shroud on his shoulder, and in a state of sad perplexity. These are the manners for him to enter the Holy City of Makkah. On every step, he should request Allah earnestly to grant him what he wishes to achieve in this world and in his *Deen* (religion) and should recite *Istighfar*, seeking

the forgiveness of Allah for his sins. And he should think himself to be a prisoner, who is being produced before the Great Emperor who is Gracious and Merciful.

**While entering into *Masjidul Haraam* (the Holy Mosque) a person should recite:**



***Bismillahi wassalatu wassalaamu alaa rasulillahi***

(In the name of Allah and *Salat* and *Salam* upon Rasulullah )

and he should put his right foot in the Holy Mosque, and should pray:

**

***Allah huma aftah li abwaba rahmate ka***

(O Allah! Open to me the gates of Your Mercy)

While entering into *Masjidul Haraam*, it is *Mustahabb* to make *Niyyah* of *Itikaf*

**(O Allah! I form *Niyyah* for *Itiqaf* for the period I am in *Masjidul Haraam*)**

**As soon as a person catches sight of *Baitullah* he should say**

A person should recite this *Takbir* thrice:

**

***Allahu Akbar, Allahu Akbar, La Ilaha Illallah***

***Wa Allahu Akbar, Allahu Akbar Wa Lilla Hil Hamd***

and then make *Du’a* as under:



***Allahumma antas salaam wa minkas salaam fahayyina rabbana bis salaam***

(O Allah! You alone are the Giver of Peace, and Peace comes only from You. O our Rabb! Keep us in peace.)



***Allahumma zid haathal bayta tashreefan wa ta zheeman wa takreeman wa mahaabatan wa zid man sharrafahu wa karramahu mimman hajjahu awi a tamarahu tashreefan wa ta a zheeman watakreeman wa birran***

(O Allah! Increase the exaltation, the veneration and the awe of this House and he, who pays due regard and respect to this House, among the people who perform its Hajj and Umrah, also increase his nobility, greatness, honor and goodness.)

After this he should recite *Salat* and *Salam* (*Durud*) on Rasulullah .

**Durood**

اللهم صل علي سيدنا محمد وعلى ال سيدنا محمد وبارك وسلم

***Allahumma salli alaa sayyidina muhammadin wa alaa aali sayyidina muhammadin wa baarik wasallim***

**This is the place and time, when *Du’a* is accepted.** It is in the *Ahadith* that when a Muslim casts first glance at *Baitullah*, his *Du’a* is accepted. He should earnestly request Allah that he may die a Muslim,that he may be granted *Firdows* (the Paradise) without reckoning, and that he may follow *Shari’ah* in every respect. Besides, he can ask for anything he likes. A *Du’a* mentioned in *Hadith* is reproduced

below:



***A oothu birabbil bayti minal kufri wal faqri wa min dheeqis sadri wa athaabil qabri***

(I seek the protection of the Rabb of the House, from *Kufr*, poverty,

narrowness of chest and chastisement of grave.)

On seeing the *Baitullah* first, a person should raise hands for *Du’a*. It is *Mustahabb* to make *Du’a* while standing.

On entering *Masjidul Haraam* a person should not perform the *Nafl Salah*, called *Tahiyyatul Masjid*. “*Tawaf*” is the greeting for this *Masjid*. If somehow a person does not want to perform *Tawaf*,or if it is feared that due to *Tawaf* he may miss the congregational prayer, he can offer the *Nafl Salah* (*Tahiyyatul Masjid*) provided the time is not *Makruh*.

**TAWAF**

*Tawaf* means to go round. In the context of Hajj and Umrah, *Tawaf* means to go round *Baitullah*

seven times.

**Tawaful Umrah:** This is *Rukn* and *Fard* for Umrah.

(During *Tawaf* pilgrims move towards the direction indicated by the arrows in the map)

1. The *Tawaf* begins when you move from *Hajarul Aswad* towards *Hatim*.
2. Move in the direction of arrows (anti-clock wise), keeping *Hajarul Aswad* to your left.
3. Moving on the line marked by arrows when you reach *Hajarul Aswad* again, one circuit is complete.
4. Seven rounds like this make one *Tawaf*.
5. Facing *Hajarul Aswad* there is a line made of black stone, across the floor of *Masjidul Haraam*. Stand a little before this line to form *Niyyah* for *Tawaf*.
6. If you stand on this black line you will face *Hajarul Aswad*. This is the position for *Istilam* of *Hajarul Aswad*.
7. *Istilam* or kissing *Maqame Ibrahim* is forbidden. Please make special note of it.

**WAJIBAT, MUHARRAMAT AND**

**MAKRUHAT OF TAWAF**

**WAJIBAT OF TAWAF**

i) Being free from both minor and major impurities, i.e., not being without *Wudu*, not being in the state of menses or lochia (blood discharge after child birth), and free from ritual pollution, making bath a must.

ii) To keep that portion of the body covered which must be kept covered during the *Salah*, that is from the navel to below the knees for men and whole body up to the wrist and ankles for women.

iii) To perform *Tawaf* on foot (for those who are fit to do so).

iv) To begin *Tawaf* from the right side, i.e., to walk from *Hajarul Aswad* towards the door of the *Ka’bah*.

v) To encircle *Hatim* while performing *Tawaf*.

vi) To complete the seven circuits of *Tawaf*.

vii) To offer two *Rak’at Salah* after every *Tawaf*.

NOTE: It must be kept in mind that if any *Wajib* is omitted, *Tawaf* has to be performed anew otherwise penalty becomes due.

**MUHARRAMAT OF TAWAF:** These things are forbidden for a person performing *Tawaf*:

i) To perform *Tawaf* without *Wudu* or in the state of menses, lochia (blood discharge after child birth), or ritual pollution.

ii) To perform *Tawaf* while absolutely naked or having that much portion of the body uncovered as would make *Salah* invalid.

iii) To perform *Tawaf* riding or climbing on one’s shoulder without a valid excuse, or crawling on the belly or knees or to perform *Tawaf* from the opposite direction.

iv) To pass through *Hatim* while performing *Tawaf*.

v) To leave a circuit of *Tawaf* or any portion of a circuit.

vi) To begin *Tawaf* from a place other than *Hajarul Aswad*.

vii) It is *Haraam* to perform even a part of any circuit of *Tawaf* with the chest turned towards *Baitullah*. Of course it is allowed to face *Baitullah* when a person reaches *Hajarul Aswad* and stays in front of it.

viii) To omit any one of the *Wajibat* of *Tawaf*.

**MAKRUHAT OF TAWAF:**

i) To indulge in frivolous, needless and useless talk.

ii) To buy or sell anything or to talk about the sale or purchase of anything.

iii) To recite *Du’a* or perform *Dhikr* (remembrance of Allah) in loud voice.

iv) To perform *Tawaf* in polluted clothes.

v) To abandon *Ramal* (to strut) and *Idtiba* without any valid excuse in the *Tawaf* where it is *Sunnah* to perform them.

vi) To omit *Istilam* of *Hajarul Aswad*.

vii) To raise hands without facing *Hajarul Aswad*.

viii) To make long gaps or intervals between the circuits of *Tawaf*, and to remain busy in some other business.

ix) To stay for supplication at any corner of *Baitullah* or at any other place while performing *Tawaf*.

x) To eat food during *Tawaf*.

xi) To combine two or more *Tawaf* without offering two *Rak’at Salah* after every *Tawaf* except when time for *Salah* is *Makruh*.

xii) To perform *Tawaf* during Friday sermon.

xiii) To commence *Tawaf* while *Takbir* or *Iqamah* for the congregational *Salah* is being pronounced.

xiv) To raise both hands without saying “*ALLAHU AKBAR*” at the time of forming intention of *Tawaf*.

xv) To raise hands during *Tawaf* as in *Du’a* or to fold hands as in *Salah*.

xvi) To perform *Tawaf* while feeling the push of urination or excretion.

xvii) To perform *Tawaf* while hungry or in rage.

xviii) To perform *Tawaf* with shoes on without any valid excuse.

xix) To perform *Istilam* at any portion of *Baitullah* other than *Hajarul Aswad* and *Ruknul Yamani*.

**RULES OF TAWAF**

It is essential to be in the state of *Wudu* , during entire duration of *Tawaf* , therefore a pilgrim should perform *Wudu* before beginning *Tawaf* and see that it remains intact up to the completion of *Tawaf*. He should perform *Wudu* anew if it is nullified before completing first four circuits, and should start performing *Tawaf* anew. But if *Wudu* is nullified after first four circuits, he may altogether begin a new *Tawaf* or resume it from where he had left it.

*Niyyah* is an essential condition for *Tawaf* . If a person goes round the *Holy Ka’bah* full seven times, without *Niyyah*, the *Tawaf* will not be accomplished. It is enough to form *Niyyah* in his mind and it is not necessary to express it in words also.

**For the pilgrims who are performing Umrah only, recitation of *Talbiyah* ends when they begin *Tawaf*.**

**The *Mustahabb* method of *Tawaf*:**

A pilgrim should stand facing *Hajarul Aswad* in such a way that the entire *Hajarul Aswad* remains to his right, that is a little before the wide strip of black stone on

the floor of *Masjidul Haraam* in front of *Hajarul Aswad*. Standing a little away from this black strip, he should form *Niyyah*, in the words given as under:



***Allahumma innee ureedu tawaafa baytikal haraami sab ata ashwaatin lillahi ta ala fayassir hu lee wataqabbalhu minnee***

(Oh Allah! I intend to perform *Tawaf* of Your *Baitul Haraam* (Sacred House) in seven circuits for the sake of Your pleasure only. Make it easy for me and accept it.)

After this *Niyyah*, he may walk a little to the right and stand on the line made of black stone so as to face *Hajarul Aswad* completely. This is known as *Istiqbal* of *Hajarul Aswad*.

After forming *Niyyah* and while facing *Hajarul Aswad* for the first time, a pilgrim should recite:

بسم الله- الله اكبر ولله الحمد

***Bismillahi Allahu Akbar Wa Lilla Hil Hamd***

Then he should raise both the hands up to the lobe of his ears and his both palms facing *Hajarul Aswad* and *Baitullah*, as is done while performing *Takbirut Tahrimah* (saying *Allahu Akbar*) in *Salah*. Then heshould drop his hands and then perform *Istilam* of *Hajarul Aswad*.

**Istilam, that is to kiss Hajarul Aswad:**

A pilgrim should stand on the black line of demarcation so as to face *Hajarul Aswad*, then raise his hands to its height (which is a little below his chest), with palms facing towards it, presuming that he has placed them on it, and then recite:

**

***Allahu Akbar La ilaha ill-Allahu was-Salâtû was-Salâmû `alâ Rasûlillah***

and then kiss his palms.

(a) When a pilgrim raises his hands up to the lobe of his ears after forming *Niyyah* of *Tawaf*, this is quite different from raising hands as a symbol of *Istilam* on his inability to kiss *Hajarul Aswad* due to rush. Here he should raise the hands as high as *Hajarul Aswad* is situated. The one should not be confused with the other.

(b) Rasulullah had specially said it to Hadrat Umar : “You are a strong man, do not force your way to kiss *Hajarul Aswad*. If you can easily get access to it, then kiss it, otherwise, while facing *Hajarul Aswad* say *Takbir* (*Allahu Akbar*) and *Tahlil* (*La Ilaha Illallah*)”.

(c) To kiss *Hajarul Aswad* is only a *Sunnah* and to cause trouble to a Muslim is *Haraam*. Therefore, following the example of others do not force your way to it.

While performing *Istilam*, people are pushed forward and backward by the crowds. As in that position they are facing both *Hajarul Aswad* and *Baitullah*, they should not move towards the gate of *Baitullah*, otherwise it will be reckoned that they have performed that much portion of *Tawaf* while facing *Baitullah*, which is forbidden. If it so happens, a pilgrim should retrace his steps, keeping his left shoulder to *Baitullah* and perform again that much portion of the circuit of *Tawaf*. If it is not possible to

do so because of crowd, he should perform that circuit again otherwise *Jaza* (compensation) will be due. Therefore, it is advisable that a pilgrim should not kiss *Hajarul Aswad* in the crowd, rather he should perform its symbolic *Istilam* by making a gesture from a distance.

After *Istilam*, a pilgrim should revert to the position of *Tawaf*, that is he should take a right turn, and resume *Tawaf* keeping *Baitullah* to his left shoulder.

Now-a-days perfume is frequently applied to *Hajarul Aswad*. While kissing it, if the hands or face of a pilgrim are profusely perfumed *Dam* becomes due, but if the quantity of perfume is small only *Sadaqah* is due which is to give 1.75 kilo of wheat in charity. Therefore, it is better not to touch or kiss *Hajarul Aswad* while in *Ihram*. Rather, he should perform *Istilam*, by making a gesture from a distance.

While performing *Tawaf*, a person should keep in mind that divine glory and effulgence shower down on *Baitullah* and from there they flow into his mind and heart. The more the concentration in *Tawaf*, the greater the flow of effulgence into his soul.

It is *Wajib* to include *Hatim* in every circuit of *Tawaf*. It is not valid to pass through *Hatim* in *Tawaf*. If a pilgrim does so, he should repeat that particular circuit otherwise *Jaza* (compensation) will be due.

It is *Mustahabb* to walk with short steps in *Tawaf* and it is *Makruh* to have a break once or repeatedly in the rounds of *Tawaf* or to get engaged in anything else during *Tawaf*.

It is *Mustahabb* to avoid anything which is contrary to humility and submissiveness; for example to pay unnecessary attention to people around, to put hands on hips, nape of the neck, or mouth; or put the fingers of one hand into the fingers of other hand. It has also been observed that some people run after each other during *Tawaf*; this is contrary to the spirit of *Tawaf*, which should be performed with due composure.

During *Tawaf*, a pilgrim should keep his eyes focused in front of him like a person performing *Salah*, who keeps his eyes focused on the place where he makes *Sajdah* (prostration). With the supplications of *Tawaf*, he should send *Salat* and *Salam* (*Durud*) on Rasulullah which is the most virtuous kind of *Ibadah*, even more so near the *Arkan* (corners) of *Baitullah*.

A pilgrim should not raise his hands as in *Du’a* or fold them as in *Salah*, while performing *Tawaf*.

It is *Mustahabb* to make *Du’a* or *Dhikr* in *Tawaf* in a low voice. But if high voice disturbs other pilgrims, it becomes *Wajib* to say it in low tone. The noise and commotion created by the men of a *Mu’allim* while helping the pilgrims to recite

*Talbiyah* and supplication is totally objectionable.

It is more virtuous to make *Du’a* in *Tawaf* than to recite the Holy *Qur'an*.

to *Talbiyah*. Recitation of *Talbiyah* is forbidden in all other kinds of *Tawaf*.

To perform *Tawaf* quite close to *Baitullah* but away from its foundation is *Mustahabb* for men, provided it does not trouble anyone. For the rules for women, consult the relevant chapter on women.

In *Tawaf*, it is allowed to pass in front of those who are performing *Salah*.

Continuity of action in each circuit of *Tawaf* is *Sunnatul Mu’akkadah*, therefore during the *Tawaf* one should not linger on anywhere without an excuse. It is *Makruh* to stop for *Du’a* either at any cornerof *Baitullah* or anywhere else during *Tawaf*, as it breaks the desired continuity.

To touch *Ruknul Yamani* with both the hands or only with right hand is *Sunnah* but care must be taken that the direction of the feet and the chest must not be changed and they must not be turned towards *Baitullah*. It is contrary to *Sunnah* to kiss *Ruknul Yamani* or to touch it with the left hand only. If there is no possibility of touching it, it is better that the pilgrim passes by it without making any expressive gesture, for in doing so most people do not fully observe the rules of *Tawaf*.

While facing *Hajarul Aswad*, it is *Sunnah* to recite *Takbir* while making *Istilam* in the beginning and also in every circuit. One should say:

** بسم الله- الله اكبر ولله الحمد

***Bismillahi Allahu Akbar Wa Lilla Hil Hamd***

***La ilaha ill-Allahu was-Salâtû was-Salâmû `alâ Rasûlillah***

When a pilgrim reaches the line of black marble marked on the floor after completing a circuit, he should face *Hajarul Aswad* first, then he should perform *Istilam* and

also recite *Takbir* But he should not raise his hands up to the lobe of his ears, which is done only once at the beginning of *Tawaf*.

People, who do not know, do this every time they reach the black strip or face *Hajarul Aswad*, which is incorrect.

It is to be remembered that to turn face and chest towards *Baitullah* during *Tawaf* is permissible only while performing *Istilam* of *Hajarul Aswad*.

During a *Tawaf*, *Istilam* of *Hajarul Aswad* is performed eight times including Istilam at the beginning and the end of the *Tawaf*. The jurists agree that the *Istilam*, at the beginning of *Tawaf* and at the end are *Sunnatul Mu’akkadah*. To perform *Istilam* in all other circuits is either *Sunnah* or *Mustahabb* according to different jurists. Omission of *Istilam* is *Makruh*, therefore it should be performed in every circuit.

To perform *Tawaf* in excessive heat and rain is considered to be most virtuous. Some people wait for these occasions, others perform it after every *Salah*. There are yet others who perform *Tawaf* when there is a great number of people, presuming Allah the Munificent may accept their *Du’as* well, for the sake of someone in the crowd who is near to Allah and on him He showers His blessings and Mercy.

Although to look at *Baitullah* is *Ibadah* but while in *Tawaf* it is forbidden to face *Baitullah*. Often the pilgrims do not pay attention to it, and they face *Baitullah* as and when it pleases them, even a great number of them while performing *Tawaf* look at *Baitullah*, and while walking around it they point at it with their hands. To face *Baitullah* is *Jai’z* (permissible) only at the time when they perform *Istiqbal* of *Hajarul Aswad*.

Some pilgrims while performing *Tawaf* cling to the *Kiswah* (covering of *Ka’bah*) and kiss it. This breaks the continuity of *Tawaf* ( as mentioned at Serial No. 103) as well as in doing so they face *Baitullah*, which is *Haraam* in *Tawaf*, therefore it should be avoided.

During *Tawaf* it is *Makruh Tahriman*, that is almost *Haraam*, for a pilgrim to turn his back towards *Baitullah*. If it is committed, that particular portion of the circuit of *Tawaf* should be repeated but it is better to repeat the entire circuit. If it is not done, *Jaza* will be due.

It is *Haraam* to turn chest towards *Baitullah*, even for a little while during *Tawaf*. If it so happens, that much part of the circuit of *Tawaf* be repeated otherwise *Jaza* will be due.

It is undesirable to wear shoes, while performing *Tawaf*, without any excuse. However, wearing of socks is NOT prohibited in *Tawaf* except when a person is in the state of *Ihram*.

*Idtiba* is to place the upper sheet of *Ihram* on the left shoulder after making it pass through the right arm-pit.

It is *Sunnah* to have *Idtiba* in all the seven circuits of *Tawaf* performed in the state of *Ihram* which is followed by *Sa’ey*. But it is not observed in *Sa’ey*.

*Idtiba* is not *Masnun* (prescribed by *Sunnah*), before *Tawaf* or after it. Most of the pilgrims, while in the state of *Ihram*, put on the upper sheet of cloth in the manner it is worn in *Idtiba*. They should avoid it and should not generally leave the right shoulder exposed.

The first thing that a pilgrim should do after *Tawaful Umrah* is to cover his exposed shoulder. In *Salah* both the shoulders should be wrapped up as it is *Makruh* in *Salah* to expose one or both the shoulders.

*Ramal* in *Tawaf* is to walk with short and quick steps and with jerking shoulders. Some of the pilgrims start running, which is wrong.

It is *Sunnah* only to perform *Ramal* in the first three circuits of that *Tawaf* after which *Sa’ey* is performed. There is no *Ramal* in all other kinds of *Tawaf*.

To perform *Ramal* in all the seven circuits of the *Tawaf* is *Makruh* but no *Jaza* will be due.

Some pilgrims perform *Ramal* in all the seven circuits of the *Tawaf* and some

others do it in every *Tawaf*, which is incorrect.

If *Ramal* is not possible due to a large crowd of the pilgrims, it should be postponed till the crowd thins out. But during the Hajj period when the crowd remains too heavy almost all the time, *Ramal* should be performed only when possible, otherwise it may be omitted.

A pilgrim who performs *Ramal* in one or two circuits but suddenly the crowd swells, he should stop *Ramal* and complete the *Tawaf* in usual manner.

If a pilgrim forgets *Ramal* in the *Tawaf* and recollects it after the first circuit, he should do it in the subsequent two circuits, but if he recollects it after first three circuits he should leave it altogether.

As it is *Sunnah* to perform *Ramal* in the first three circuits, it is also *Sunnah* not to perform it in last four circuits.

The *Tawaf* in which *Ramal* and *Iditiba* are *Masnun* (prescribed by *Sunnah),* it is *Makruh* to give them up without any reason.

Most of the pilgrims wrongly think that *Tawaf* will not be accomplished unless they recite the *Du’a*, mentioned in the books on Hajj, for every circuit. Only to form *Niyyah* is a condition for *Tawaf*.

It is permissible for a pilgrim who performs the *Tawaf*, not to recite anything and just to keep quite.

**SUPPLICATIONS DURING TAWAF**

124. No *Du’a* is prescribed by Rasulullah for every circuit of *Tawaf*, as mentioned in various books written on the rites and ceremonies of Hajj. They have been handed down to us by Muslim scholars of great repute. That they should not be recited is not the intention of the writer, if a person has learnt them by heart and also knows their meaning, they can be recited with great benefit. But to read them from a book during *Tawaf*, impairs the humility, sincerity and concentration, which is the soul of *Du’a*.

Therefore, if a pilgrim recites them without knowing their meaning, it is futile to repeat these invocations and prayers, by reading or just by listening to the cries of a fellow pilgrim or a *Mu’allim*.

Some short supplications culled from the Holy *Qur’an* and *Hadith* are given below, which can be easily remembered with their meaning and which can be recited during *Tawaf* with great benefit.

**First side**

سبحن الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلي العظيم

Subhaanallahi walhamdulillahi wa laa ilaaha illallhu wallahu akbar wa hawla wa la quwwata illa billahil aliyyil azheem.

لا اله الا الله وحده لاشريك له ' له الملك وله الحمد يحي ويميت بيده الخير وهو علي كل شيء قدير

Laa ilaha illallahu wahdahu laa shareeka lahu lahul mulku wa lahul hamdu yuhyi wa yumeetu biyadihilkhayru wahuwa ala kulli shay in qadeer

اللهم اني اساءلك العفو والعافية في الدنيا والاخرة

Allhumma inni asalukal afwa wal aafiyata fid dunya wal aakhirati

اللهم اني اساءلك الراحة عند الموت والعفو عند الحساب

Allahumma inni asalukar raahata indal mauti wal afwa indal hisaabi

اللهم قنعني بما رزقتني وبارك لي فيه و اخلف علي كل غاءبة لي بخير لا اله الا الله وحده لاشريك له ' له الملك وله الحمد يحي ويميت بيده الخير وهو علي كل شيء قدير

Allhumma qanni a ni bimaa razaqtanee wa baariklee feehi wakhluf alaa kulli ghaaibatil lee bikhayrin Laa ilaha illallahu wahdahu laa shareeka lahu lahul mulku wa lahul hamdu yuhyi wa yumeetu biyadihilkhayru wahuwa ala kulli shay in qadeer

**Second side**

اللهم اني اعوذبك من الشك والشرك والشقاق وسوء الاخلاق وسوء المنقلب في المال والاهل والولد

Allhumma innee a oothoo bika minash shakki wash shirki wash shiqaaqi wa sooal akhlaaqi wa soo al munqalabi fil maali wal ahli wal walad

اللهم اني اعوذ بك من الكفر والفاقة ومواقف الخزي في الدنيا والاخرة

Allahumma innee a oothu bika minal kufri wal faaqati wa muwaaqifil khizyi fid dunya wal aakhirati

اللهم اظلني تحت ظل عرشك ' يوم لاظل الا ظلك ولا باقي الا وجهك واسقني من حوض نبيك محمد صلي الله عليه وسلم شربة هينئة لا اظما بعدها ابدا

Allhumma azhillani tahta zhilla arshuki yowma laa zhilla illaa zhilluka wa laa baaqiya illaa wajhuka wasqini min howdhi nabiyyika muhammadun sallallahi alayhi wasallam shurbatan haneeatan laa azhma u ba a daha abadan

اللهم انك تعلم سري وعلانيتي فاقبل معذرتي وتعلم حاجتي فاعطني سؤلي وتعلم ما في نفسي فاغفرلي ذنوبي ' اللهم اني اساءلك ايمانا يباشر قلبي ويقينا صادقا حتي اعلم انه لا يصيبني الا ما كتبته علي فارضني بما قسمته لي يا ذالجلال والاكرام

Allahumma innaka ta a lamu sirri wa a laaniyatee fa aqbil ma a thiratee wa ta a lamu haajatee fa a tinee sualee wa ta a lamu maa fee nafsee faghfirlee thunoobee allahumma innee asaluka eemaanan yubaashiru qalbi wa yaqeenan saadiqan hattaa a alamu annahu laa yuseebunee illaa maa katabtahu alyya fardhinee bimaa qasamtahu lee yaa thal jalaali wal ikraam

**Third side**

اللهم ايمانا بك وتصديقا بكتابك ووفاء بعهدك واتباعا لسنة نبيك محمد صلي الله عليه وسلم

Allahumma eemaanam bika wa tasdeeqam bikitaabika wa wafaa-am biahdika wattibaa al lisunnati nabiyyika muhammedun sallallahu alayhi wasallam

اللهم ان هذا البيت بيتك والحرم حرمك والامن امنك وهذا مقام العاءذ بك من النار ' فاجرني من النار يا مجير

Allahumma inna haathal bayta baytuka wal haramu haramuka wal amnu amnuka wa haatha maqaamul aaithi bika mina naari fa ajirnee minan naari yaa mujeeru

اللهم رب هذا البيت العتيق اعتق رقابنا من النار واعذنا من الشيطان الرجيم وبارك لنا فيما اعطيتنا

Allahumma rabba haathal baytil ateeq a’atiq riqaabanaa minan naari wa aithnaa minash shaytaanir rajeem wa baarik lanaa feemaa a’ataytana

اللهم لا تدع لنا في مقامنا هذا ذنبا الا غفرته ولاهما الا فرجته ولا حاجة الا قضيتها ويسرتها فيسر امورنا واشرح صدورنا ونور قلوبنا واختم بالصلحة اعملنا

Allahumma laa tada’lana fee maqaamina haatha thamban illaa ghafartahu wa laa hamman illaa farrajtahu wa laa haajatan illaa qadhaytaha wa yassartaha fayassir umoorana washrah sudoorana wa nawwir quloobana wakhtim bissaalihaati a’amalana

**Fourth side**

ربنا اتنا في الدنيا حسنة وفي الاخرة حسنة وقما عذاب النار

Rabbana aatina fid dunyaa hasanatan wa fil aakhirati hasanatan wa qinaa athaaban naar

**These duaas can also be recited**

There is no God but You. Glory be to You. I have surely been one of the wrong doers.

O Allah! You are All forgiving. You love forgiveness, so forgive me.

O You Living, You Eternal, I appeal to your Mercy.

O Allah! Forgive me and have Mercy and You are the best of all the Merciful.

O Allah! from You I beseech guidance and piety, chastity and self-sufficiency.

O our Rabb! Forgive me and my parents and also all the believers on the Day of Reckoning.

O Our Rabb! Forgive me and accept my repentance, surely You are the Relenting, All Merciful.

I seek the forgiveness of Allah except whom there is no God. He is the Living, the Eternal, To Him I turn.

Glory be to Allah. All praise is due to You alone. I testify that there is no god but Allah. I seek Your forgiveness, and to You I turn penitent.

O Allah! I seek Your Pleasure and Paradise and I seek Your Protection against Your Wrath and against the Hell.

O Allah! make me content with what You have granted me and bless all that You have bestowed on me and guard well on my behalf all that I have left behind me (such as my family, my wealth, etc.)

There is no god but Allah. He is unique. He has no partner. For Him is the sovereignty and for Him is the praise. And He is All-powerful.

(O Our Rabb! Give to us in this world that which is best and in the Hereafter that which is best, and save us from the torment of the Hell, and let us be with the righteous in the Paradise. O the Powerful, O the Forgiver, O Rabb of the worlds.)

As mentioned earlier, a person can recite in any *Tawaf*, any invocation he likes. There are people who daily recite *Salat* ( *Darud Sharif*) on Rasulullah , verses of the Holy *Qur’an* and other formulas glorifying Allah, for a fixed number of times on their rosary. They are advised to complete their daily round of recital in one *Tawaf* or more. Thus they will not only be able to complete their routine easily, but will also earn the recompense of *Tawaf*.

**SUPPLICATIONS AT MULTAZAM**

The portion of the wall between *Hajarul Aswad* and the door of *Ka’bah*, is know as *Multazam*.

After every *Tawaf* it is *Mustahabb* to nestle close to *Multazam* and to supplicate. This is the place where *Du’a* is accepted. *Rasulullah* , clung to it as a child nestles closely to her mother’s bosom.

After *Tawaf*, nestle close to it if you get a chance. Touch it with your head, chest and belly, also with your stretched hands rising above your head. Now put your left cheek on it and now your right cheek and pray with tears welling up in your eyes. Make supplication and ask for all you can. You have reached the threshold of your Rabb, the Great Munificent Rabb. You are standing at His door, before His very eyes. He is looking at you and He is listening to your sighs, your cry for help.

This is not a place where you should recite your prayers parrot-like. The words should well out of your bleeding heart.

Hadrat ibn Abbas , reports from Rasulullah , saying, “*Multazam* is the place where *Du’a* is accepted. No bondsman ever prayed for a thing there that was not accepted.”

Tears will well up with that *Du’a* only that we earnestly make with our heart and soul.

Do not cling to *Multazam* in the state of *Ihram* because it is perfumed.

**MAQAME IBRAHIM AND SALAH WAJIB FOR TAWAF**

**After every *Tawaf* it is *Wajib* to perform *Rak’atain* (*Salah* comprising two *Rak’at*).**

**After completion of the seventh circuit of *Tawaf*, and after the *Istilam* of *Ka’bah* for the eighth time, a pilgrim should move towards *Maqame Ibrahim* reciting:**



(And take the station of Ibrahim as your place for *Salah*)

and perform two *Rak’at Salah* for *Tawaf*.

It is *Mustahabb* to recite Suratul Kafirun after Al-Fatihah in the first *Rak’at* and Suratul Ikhlas in the second. But it is also *Ja’iz* (permissible) to recite any other *Surahs* instead. After *Salah* one should make *Du’a*.

It is *Masnun* to perform *Rak’atain* for *Tawaf* soon after *Tawaf* and to defer it is *Makruh* except after *Fajr* and *Asr*.

It is *Makruh* to perform *Rak’atain* for more than one *Tawaf* together. If the time is *Makruh* and *Salah* cannot be performed, then a pilgrim should perform more than one *Tawaf* and should perform separate *Rak’atain* for each *Tawaf* after the *Makruh* time is over.

It is *Sunnah* to perform *Rak’atain* immediately after *Tawaf*, therefore, a pilgrim who forgetfully misses it and begins another *Tawaf*, should discontinue *Tawaf* if he recollects it before completing first circuit of *Tawaf*, and perform *Rak’atain*. However, if he recollects it after completing the first circuit (of the second *Tawaf*) he should complete all the seven circuits. After it he should perform *Rak’atain* separately for each *Tawaf*.

If a person is confused about the number of circuits performed in *Tawafur Rukn*, he should perform the *Tawaf* again; but in case of *Fard* or *Wajib Tawaf*, he should perform only that circuit again about which he is doubtful, and in case of *Sunnah* and *Nafl Tawaf* he should act according to what he thinks to be most probable.

It is forbidden to kiss the monument symbolizing *Maqame Ibrahim* or to perform its *Istilam*.

**ZAM ZAM WATER**

**It is *Mustahabb* to drink *Zam Zam* water after offering *Rak’atain* of *Tawaf*.**

It is lawful to have a bath or to make *Wudu* with *Zam Zam* water for *Barakah* provided one is not unclean but it should not be used to wash off pollution.

138. If a person wants to drink *Zam Zam* water he should stand facing *Baitullah*, should say

“*BISMILLAH*” and quaff it with three breathing spaces, every time looking at *Baitullah* and every time saying “*BISMILLAH*” before and “*ALHAMDU LILLAH*” after he drinks water. He should also pour it over his head and body.

Hadrat Jabir reports that Rasulullah said, “The *Zam Zam* water serves the purpose for which it is drunk”. Therefore, one should say, “I drink it with the intention that I may not get thirsty on the Day of Reckoning”.

Hadrat Abbas narrates that Rasulullah said, “The difference between us and the *Munafiqin* (hypocrites) is this that they do not drink to their fill”. Therefore, that lucky person who gets a chanceto go on Hajj or Umrah, should quaff this holy water as long as he stays in the Holy City of Makkah.

While drinking it he should pray profusely, and should also make the following *Du’a*:

***Allahhumma inni as'aluka ilm-an na'fi-an wa rizqan wa'si-an wa shifa'am min kulli da'in***

(O Allah! I request You earnestly to grant me useful knowledge, sustenance and provisions in abundance, good deeds, and cure from every disease).

139. One can drink *Zam Zam* water at home or anywhere outside the *Haram Sharif*, both standing or sitting.

**SA’EY AND ITS RULES**

Literally, *Sa’ey* means to walk and to run, and as a term in *Shari’ah* it means to traverse seven times distance between *Safa* and *Marwah*.

For a person who performs Umrah, *Sa’ey* is *Wajib* but before it, one should have performed *Tawaf*.

There is no *Sa’ey* without *Tawaf* before it.

**Wajibat of Sa’ey:**

i) To perform it after a *Tawaf* which was performed in a state when the person was free from both

major and minor impurities of all sorts.

ii) To perform full seven rounds of *Sa’ey*. First four rounds are *Fard* and the remaining three are *Wajib*.

iii) To perform it on foot, unless there is some valid excuse.

iv) To be in the state of *Ihram* while performing *Sa’ey* of Umrah.

v) To cover the whole distance between *Safa* and *Marwah*.

vi) To start from *Safa* and end it at *Marwah*.

**Makruhat of Sa’ey:**

i) To buy and sell or to talk during *Sa’ey* which would interrupt *Du’a*, would take away concentration, or would disturb the continuity of performance.

ii) Not to ascend *Safa* and *Marwah*.

iii) To perform *Sa’ey* after its appropriate time is over, without a valid excuse.

iv) Not to keep the portion of the body covered which must be covered in *Salah*, that is from navel to below the knees for men, and whole body up to wrists and ankles for women.

v) Not to run with a medium pace between the place marked with two green pillars in the descent of the valley or to walk briskly besides these.

vi) To have intervals between the rounds of *Sa’ey*, without a valid excuse because it breaks the continuity which is *Sunnah*.

144. Although not a condition essential, yet it is *Sunnah* to perform *Sa’ey* soon after *Tawaf*.

**It is also *Sunnah* to perform *Istilam* of *Hajarul Aswad* after performing *Rak’atain* and drinking *Zam Zam* water. This is the 9th *Istilam* of *Hajarul Aswad* beginning from the *Tawaf*. Then he should proceed to *Safa* for *Sa’ey*.**

It is sufficient to ascend on *Safa* up to that place from where one can see *Baitullah*. It is not correct to climb right up to the top.

*Niyyah* is not a condition essential for *Sa’ey*. It is only a *Sunnah*. Facing the Holy *Ka’bah*, a pilgrim should form intention of *Sa’ey* as follows:



***Allahumma innee ureedus sa’ya baynas safaa wal warwati sab’at ashwaatin lillahi ta ala fayaasir hu lee wa taqabbal hu minnee***

(O Allah! I intend to make seven rounds of *Sa’ey* between *Safa* and *Marwah*, for Your pleasure. Make it easy for me and accept it.)

It is *Sunnah* to stand facing *Baitullah* at *Safa* and *Marwah*, and also a *Sunnah* to run with a medium pace between the green pillars in every round ( for men only).

A pilgrim who performs *Sa’ey* for Umrah should not recite *Talbiyah* during *Sa’ey* because for him, the recitation of *Talbiyah* ends with the beginning of *Tawaf*.

It is *Wajib* to begin *Sa’ey* at *Safa* and end it at *Marwah*. From *Safa* to *Marwah* is the first round and from *Marwah* to *Safa* is the second one. Thus the seventh round ends at *Marwah*.

It is not proper to climb on *Marwah* also up to the farther end.

It is *Mustahabb* to repeat *Du’a* and recitations three times at *Safa* and *Marwah* and to stay there for quite some time.

**While on *Safa* and *Marwah*, On *Safa* and *Marwah*, one should raise his hands as in *Du’a* and not in the manner as he does while beginning S*alah*.**

**Then he should recite three times in a loud voice:**

**

***Allahu Akbar, Allahu Akbar, Allahu Akbar Wa Lilla Hil Hamd***

and three times he should recite:



Laa ilaha illallahu wahdahu laa shareeka lahu lahul mulku wa lahul hamdu yuhyi wa yumeetu biyadihilkhayru wahuwa ala kulli shay in qadeer

(There is none worthy of being worshipped but Allah. He is One and has no partner. His is the Kingdom and all praise is due to Him and He is All-Powerful.)



***Laa ilaaha illallahu wahdahu anjaza wa’dahu wa nasara abdahu wa hazamal ahzaaba wahdahu***

(There is none worthy of being worshipped but Allah. He is the One and Unique. He fulfilled His promise and helped His bondsman, Rasulullah and He alone defeated enemies.)

Then he should glorify and praise Allah in the words given below:



Subhaanallahi walhamdulillahi wa laa ilaaha illallhu wallahu akbar wa hawla wa la quwwata illa billahil aliyyil azheem.

(Allah is Holy and all praise is due to Allah alone. There is none worthy to be worshipped except Allah. Allah is the Greatest. There is no Power nor Strength except in Allah.)

Then a pilgrim should send *Salat* (*Darud*) on Rasulullah , in a low voice and he should pray for himself and for his friends with due humility and reverence because this too is the holy place where *Du’a* is accepted and what a person asks for is given.

**Now he should begin *Sa’ey* and during it he should**

recite *Kalimatut Tawhid* and all the other duaas above as well.



***La ilaha ill-Allahu wahdahu la Sharika lahu, lahul-mulku wa lahul-hamdu wa hu’wa ‘ala kulli shai ‘in Qadeer.***

(There is no deity save Allah, the One without a partner. His is the dominion and His is the praise, and he is Powerful over everything.)

and should continue *Du’a* and *Dhikr* in every round.

It is in the *Hadith* that *Sa’ey* between *Safa* and *Marwah* is just for remembrance (*Dhikr*) of Allah and for no other purpose. (Tirmidhi and Abu Dawud)

When a pilgrim performing *Sa’ey*, between *Safa* and *Marwah*, reaches the place marked with green pillars, up to a distance of six cubits before and after it, he should start running with medium pace, then again should resume the usual pace.

It should be remembered that to run fast is not *Sunnah*, he should run with a medium pace. Some people run very fast between the green pillars, while some others walk swiftly during the whole *Sa’ey*, both of these actions are wrong, although no *Jaza* is due for it.

Only men are required to run with a medium pace between the green pillars. The women should walk with their usual pace.

Between the green pillars, the following *Du’a* has been narrated from Rasulullah :



***Rabbighfir warham innaka antal a’azzul akram***

(O Rabb! Forgive and have Mercy. You are All Powerful and most Gracious.)

If *Wudu* is nullified during *Sa’ey*, a pilgrim should not discontinue performing it as *Sa’ey* is valid without *Wudu* and there is no penalty for it.

**After *Sa’ey* and before ritual shaving, it is *Mustahabb* to perform *Nafl Salah* (two *Rak’at*) in *Masjidul Haraam* provided the time is not *Makruh*. But one should not perform it at *Marwah* because it is *Bid’ah*.**

While coming out of *Masjidul Haraam*, a person should first keep the left foot out and then recite the following *Du’a*:



***Bismillahi wal hamdulillahi wassalaatu wassalaamu ala rasulillahi allahumma innee asaluka min fadhlik***

(In the name of Allah, and all praise is due to Allah and *Salat* and *Salam* on Rasulullah . O Allah! I earnestly request You for Your Bounty.)

**RITUAL SHAVING**

One should note that some pilgrims relinquish *Ihram*, after getting a lock of hair cut by the men who stand near *Marwah*, holding a pair of scissors in their hands. It must be clearly understood that according to *Hanafi Fiqh* this sort of hair cut is not sufficient for relinquishing *Ihram***. A pilgrim should either get his head shaved which is known as *Halq* or get his hair cut short which is known as *Qasr*.**

**In *Qasr*, he has to get all his hair cut short up to the extent of one finger-joint or a little longer as a measure of protection, or one-fourth of his entire head**.

NOTE:

i) It is *Wajib* for a person, whose hair is less than a finger-joint in length, to get his head shaved.

ii) To get only one-fourth of the head shaved is technically sufficient to relinquish *Ihram*. But it is *Makruh Tahriman* (Makruh to the extent of almost being *Haraam*).

iii) There are pilgrims, who after performing the first Umrah get one-fourth of their head shaved, then after the second Umrah they get another one-fourth of their head shaved, then after the third Umrah, they get yet another one-fourth of their head shaved and finally after the fourth Umrah they get the rest of their head shaved. This whole process is *Makruh*.

iv) It is better for the pilgrims who perform Umrah again and again, to get their hair cut short or get their head shaved for the first Umrah. Then after every Umrah it is *Wajib* that they should ask the barber to let the razor just roll on their head, thus every time they will get *Thawab* (recompense) of ritual shaving.

v) If there is no hair on a pilgrim’s head or he has wounds on his head, it is *Wajib* to get razor rolled on his head. When the simple rolling of razor is also not possible, he will be exempted from this *Wajib*.

Ritual shaving of head should be done within the precincts of *Haram* only or else *Dam* will be *Wajib*.

If a pilgrim in the state of *Ihram* has completed all the rites and duties he had to perform before ritual shaving, he can himself shave his head. He can also shave another *Muhrim* who falls in his category or can get his head shaved from a similar *Muhrim*.

It is *Mustahabb* to say “ALLAHU AKBAR” and supplicate while the head of a pilgrim is being shaved.

**Ihram Upon Ihram is forbidden.** There are pilgrims, who after performing *Tawaf* and *Sa’ey* only, assume *Ihram* for another Umrah, without ritual shaving (*Halq* or *Qasr*) or they get their hair onlyslightly trimmed, which does not qualify them to relinquish *Ihram*. This is forbidden. If they will do so, *Dam* will be due.

**STAY AT MAKKAH MUKARRAMAH AND**

**RULES OF UMRAH AND TAWAF**

It is in the *Hadith* that whoever endures the heat of Makkah Mukarramah even for a little while, the hell fire will be removed from him at a distance of hundred years. (Albahrul Ameeq).

It is in the *Hadith* that whoever falls ill in Makkah Mukarramah for a day, he will be reckoned as righteous as a person who has worshipped for sixty years at a place other than Makkah Mukarramah.

(Albahrul Ameeq).

The *Hanafi Fiqh* allows a person to perform Umrah on behalf of his parents, friends and relations.

Those who follow the *Hanafi* school should utilize this privilege during their stay at Makkah Mukarramah.

When a person intends to perform Umrah, he should either have a bath or *Wudu*, then after putting the sheets worn in *Ihram* he should go to Tan’im, a place at a distance of three miles from the Holy City of Makkah. Here there is a mosque called the Mosque of A’isha. If the time is not *Makruh*, he should perform two *Rak’at Nafl* for *Ihram*. Then he should uncover his head and while still sitting, he should form the intention of Umrah and recite *Talbiyah* thrice and come back to the Holy City of Makkah for Umrah.

For an *A’faqi*, *Tawaf* is more virtuous than *Nafl Salah*. The unique opportunity of performing *Tawaf* is not available anywhere else in the world. Rasulullah said, “*Tawaf* too is *Salah* with the only difference that in it you can speak. But do not say anything other than good things in *Tawaf*”.

A Tradition says, “A person who performs *Tawaf* fifty times, he becomes as pure from sins as is the newly born baby”. (Al Jam’ul Latif)

Everybody can transmit the reward of a good deed he performs to another person, whether alive or dead. This good deed may be any *Ibadah* (act of worship), such as *Salah*, *Sawm* (fasting), *Sadaqah*, Hajj, Umrah, *Tawaf* or recitation of the *Holy Qur'an*.

This is a matter of forming of intention or *Niyyah* only. A person doing a good deed may decide to transfer its reward to another person either at the time of doing the deed or later on after completing it.

Therefore, every pilgrim must perform *Tawaf* on behalf of his or her parents and other near relatives.

Another thing which must be kept in mind is this that we owe our very presence in *Masjidul Haraam* to our illustrious Master Rasulullah . Our indebtedness to him demands that we should also perform at least one *Tawaf* for him. During this *Tawaf* one should recite *Salat* (*Durud*) on Raulullah exclusively, in preference to all other forms of invocations.

It will be still commendable if we perform *Tawaf* on behalf of the pious Caliphs, *Sahabah* and *Ahlul Bait* and our mothers (holy wives of Rasulullah ) also.

NOTE: *Sa’ey* is one of the *Wajibat* of Hajj and Umrah. Do not waste your time by performing *Sa’ey* after every *Nafl Tawaf*.

*Tawaf* has many virtues and in *Ahadith* this act has been much extolled. Hadrat Abdullah bin Abbas narrates that Rasulullah said, “Allah the Almighty showers one hundred and twenty blessings on *Baitullah* everyday. Of these, sixty are for those who perform *Tawaf* and forty are for those who perform *Salah* and twenty for those who simply look at *Baitullah*. There is another Tradition that says, “The person who performs the *Tawaf* of *Baitullah* and he has just moved one step, that Allah

forgives one of his sins, one good is recorded in his favor, and he is increased in rank by one degree.

So, perform maximum numbers of *Tawaf* during your stay in the Holy City of Makkah. Spend most of your time in looking at *Baitullah*. Some scholars are of the opinion that looking at the *Holy Ka’bah* just for a moment is equal to the recompense of *Ibadah* (worship) performed for one year.

Hadrat abu Hurayrah narrates that Rasulullah said, “Two words are very light on tongue, very heavy when weighed in *Mizan* (balance) and very dear to Allah the Merciful, and they are:



***Subhan Allah Wabe Hamde hi Subhan Allah hil Azim***

(Allah is Holy, and praise is due to Allah and Allah is Holy and He is All-Glorious.)

While just sitting in the Holy Mosque, keep on looking at *Baitullah* and recite the above words of glorification of Allah.

Or recite this

:

(I glorify Allah with this praise equal to number of His created things and according to His will and equal to the weight of His Throne (*Arsh*), and equal to the ink used in writing His words.)

Prepared by: Ebrahim ibn Abdurrahman ibn Ebrahim ibn Ahmed ibn Faqeer ibn Moosa

Pandor (Durwesh)

**Madrasah Islaamiyyah Maraisburg, Johannesburg, Gauteng, South Africa**

يغفرالله لنا ولكم - اللهم تقبل منا