

A BOOK OF HAJJ

HOW TO PERFORM HAJJ & UMRAH

As per

THE COMMANDS OF ALLAH

And

HIS PROPHET

By

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How to Perform Hajj & Umrah

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***In the Name of Allah, the Most Beneficent, the
Most Merciful, and Allah's Blessings, unto the
Prophet Muhammad, Salle ala wa ale he
wassallam.***

INTRODUCTION

By the grace of Allah, Subhanahoo Taala, Who has been Most Kind to this slave of Him, to provide so many opportunities to pay homage to His House and the Masjid of His prophet, where I have been enlightened beyond my expectations. I also observed, unfortunately, some of the actions of the Hajjis against the essentials of Hajj and Umrah. In that most of them visit Hermain Sharifain to perform rituals as a matter of fashion. They seem to be ignorant of the wisdom behind the exercise of Hajj and Umrah; also they do not follow the prescribed rules accordingly. For example most of the people do not cover their Sattr; even they do not know the meaning of Sattr i.e. to cover the body parts which have been ordained to be covered. The men do not cover their belly button, which is forbidden to keep necked, and the women (seen rarely) do not wear Hijab properly.

People are seen using their phones, taking pictures, chatting and misbehaving during their Tawaf of Kaba. They also go wrong way to touch and/or kiss the walls of Kaba; where as they are only supposed to touch the Yamani corner of Kaba and kiss the Black stone. They also touch and try to kiss the showcase kept at the Muqam-e-Ibraheem; where they are required to pray 2 unite of optional prayer near to that place. Well, they may see the foot prints of Ibraheem ale he Salam, kept in the showcase. People are also seen taking lead from one another while making Saee of Saffa and Marwa; also they are seen talking on phone and taking pictures.

It has been therefore considered appropriate to prepare a guide book for those performing Umrah or Hajj in order to understand

the philosophy with essentials and Sunnah of the Prophet. Also the terms used by the Muallims during Hajj and Umrah have been explained herein.

Apart from procedure of Hajj and Umrah a brief historical background of Kaba, Tawaf of Kaba, Saee between Saffa and Marwa has been mentioned. Also to highlight its accuracy and importance, Umrah and Hajj performed by the Prophet of Allah has been mentioned; so that Hajjis may perform Hajj to the best of their abilities. The most important part of this booklet is mentioning of the Last Public Address of the prophet given to his Ummah, which he delivered exactly 90 days before his sad demise. He also instructed the people present at that time at the plane of Arafat to listen to his message carefully, act upon and forward the message to others amongst his Ummah. The Ummah has forgotten this address of the prophet and mostly they are not acting accordingly. Indeed that was the first and the last public message which the prophet had conveyed to his people. In fact purpose of Hajj is to please Allah and to ask Him to forgive our sins, and to save us from His anger and torment of the world and of the hereafter. It is difficult to mention here regarding intention and purpose of Hajj in detail, it has been therefore decided to mention a story of a Sufi Shaikh Junaid Baghdadi, who very wisely commented on a person who visited him after performing Hajj. It is believed that the readers of this booklet shall have a complete idea for taking care of their Hajj.

A STORY OF SHAIKH JUNAID BAGHDADI ALE-REHMA

It is revealed that once a person came to visit the Shaikh after performing Hajj. Shaikh asked him few questions about his Hajj, there dialogues are mentioned hereunder.

Shaikh asked him: From where you are coming?

He replied: Sir! I have returned after performing Hajj.

Shaikh: Did you pledge that you would give up sins, when you left your home for Hajj?

Person: *No Sir! I never thought of that.*
 Shaikh: *Then, in fact, you did not even step out for Hajj. OK, While you were undergoing Hajj .bumey, did you ever think of attaining nearness of Allah?*
 Person: *Sir, I had no such idea.*
 Shaikh: *Then you did not at all travel to Kaba, nor did ever visit it. But when you put on ihram and discarded your normal dress, did you make up your mind to abandon your evil ways and attitude in life as well?*
 Person: *No sir! I had no idea of that.*
 Shaikh: *Then you did not even wear the ihram garments. Well! When you stood in the plane of Arafat, praying Allah, did you had the feeling that you were standing in the Divine presence and having a vision of Him?*
 Person: *No sir! I had no such experience.*
 Shaikh then became a little upset and asked: *Well! When you came to Muzdalifa, did you promised that you would give up vain desires of thyself?*
 Person: *Sir! I paid no heed to it.*
 Shaikh: *You did not then come to Muzdalifa at all. OK tell me, did you happen to catch glimpses of Divine beauty when you moved around the House of Allah?*
 Person: *No sir.*
 Shaikh: *Then you did not moved round the Kaba at all. OK! When you performed Saee between Saffa and Marwa, did you realize the wisdom, significance and objective of your efforts?*
 Person: *No sir! I was not at all conscious of this.*
 Shaikh: *Then you did not make any Saee. OK! When you slaughter the animal at the place of sacrifice, did you sacrifice your selfish desires as well in the way of Allah?*
 Person: *Sir I piled to give any attention to that*

Shaikh: Then in fact you offered no sacrifice, whatever. OK! When cast stones at Jamarats, did you make a resolve to get rid of your evil companions, friends and desires?

Person: No sir! I did not do that. Then you did not cast stones at all, remarked the Shaikh regretfully, and said, "Go back and perform Hajj once again, giving due thoughts and attention to all the requirements. So that your Hajj may bear some resemblance with the Prophet Ibrahim's Hajj; whose faith and sincerity has been confirmed by Quran. In that verse 37, Chapter An-Najm says that, "Ibrahim, who carried out most faithfully the Commands (of his Lord)."

It is therefore very humbly requested to each reader of this book to take their Hajj and/or Umrah seriously keeping in mind the purpose of mentioning the story of Shaikh Junaid Baghdadi.

It may however be defined in one sentence that only purpose of taking up such journey is to avail an opportunity to please Allah, the Lord of that exists. Indeed Allah loves His obedient servants more than seventy times than their mothers.

I hereby supplicate in my humblest position to my Lord, Allah Subhanahoo Taala to kindly grant acceptance of Hajj and Umrah performed by His servants. (Amen)

May Allah's greetings be on them all?

*I have the honor to be the,
Most obedient Slave of Allah,
Mohsin Akhtar, Lubbock, Texas, USA.*

TALBEEH

لَيْبِكَ اللَّهُمَّ لَيْبِكَ

لَيْبِكَ لَا شَرِيكَ لَكَ لَيْبِكَ

إِنِّ الْخَائِفَ وَالْمُعْتَمِدَ عَلَيْكَ وَالْمُتَمَكِّنَ

لَا شَرِيكَ لَكَ

”میں حاضر ہوں یا اللہ میں حاضر ہوں۔

تیرا کوئی شریک نہیں۔ میں حاضر ہوں۔

بے شک تمام تعریفیں اور نعمتیں تیرے لیے ہیں اور کائنات بھی تیری۔

تیرا کوئی شریک نہیں۔”

Here I am, O Allah, here I am.

Here I am, no partner do You have, here I
am.

Verily all praise, favour and authority
belong to You.

No partner do You have.

CHAPTER-1

1-Proclamation of Hajj

When Kaba was re-built by the prophets Ibrahim and Ismail (peace be upon them), Ibrahim was asked by Allah Subhanahoo to proclaim the mankind to come and perform Hajj. Allah Subhanahoo said, "Call them, and I will make them hear your call". This incident has been revealed in the Holy Quran vide verse 27,28,29,30 &31 of chapter 22, which says:

"And proclaim to the mankind the Hajj. They will come to you (Kaba) on foot and on every lean camel; they will come from every deep and distant mountain highway (to perform Hajj)"

"That they may witness things that are of benefit to them (in the Hereafter, and also some worldly gain) and mention the Name of Allah on the days appointed (Hajj days), over the beast of cattle that He has provided for them (for sacrifice). Then eat thereof and feed there with the poor who have a very hard time."

"Then let them complete their prescribed duties (Manasik-e-Hajj) and perform their commitment and circumambulate the Ancient House (Kaba)."

"That (obligation of Hajj that mankind owes to Allah) and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (as exceptions). So be away of the shameful (worshipping) of idols, and give away lying speech (false statements)."

"Those worshipping none but Allah, not associating partners unto Him; and whosoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."

*So a Hajji responds to the call of Ibrahim (at Allah's Will) in the following words as Sunnah of the prophet Muhammad *salallahu alaihe wassallam* in the following words (Translation). These words are called 'Talbeeh'.*

*"O, Allah! I am here. O, Allah! I am here.
You have no partner (in any way), I am here.
Indeed all the praises and bounties are for You,
and all that exists, You have no partner."*

*Response to the call by the Will of Allah is very much liked by Allah *Subhanahoo*; and He has said in verse, 186 of Chapter 2 that:*

"And when my slaves ask you (O' Muhammad) concerning Me, then (Say), "I am indeed near (to them) I respond to the invocations of the supplicants, when they call on Me (directly). So let them obey Me and believe in Me, so that they may be led a right."

2. Explanations of the words used during Hajj and Umrah

1. UMRAH:

- (i) To enter in the limits of Makkah wearing Ihram in order to approach Kaba.*
- (ii) To go around Kaba seven times in a row.*
- (iii) To pray 2 unit of salat at the station of Ibrahim.*
- (iv) To go to and from the Mounts of Saffa and Marwa, seven times in a row.*
- (v) To come out of Ihram after shaving the head or clipping hairs*

2. Hajj:

At least once in a lifetime of an individual to go to Kaba and to perform as Performed in Umrah, but in addition to that staying at Arafat is compulsory. The exercise of Hajj starts on the 8th day

and completed on the 12th or 13th day of the month of Dhul Hajj, every year.

3. Hajj-e-Mabroor

A flawless Hajj

4. Hajj-e-Ifrad

To perform only Hajj without performing Umrah

5. Hajj-e-Tammatto

To perform Hajj and Umrah in separate Ihram

6. Hajj-e-Qiran

To perform Hajj and Umrah in the same Ihram

7. Ihram

Ihram is a dress for a Hajji, based on two white sheets, one for upper and the other for lower part of the body. But for women their normal dress is their Ihram. In that men are not supposed to cover their heads, and the women should not cover their face. By wearing Ihram some legal are made illegal for the Hajjis. In that marital relations are prohibited for them, causing harm or killing any one is prohibited, even plucking own hair or a leaf of grass or to kill a fly, and mosquito or lice are not allowed.

8. Sattr

Sattr means to cover and hide a prescribed part of the body, necessarily. In that men must cover their body from their belly button up to knees; whereas the women must cover their whole body except their feet, hands and face. Also their body parts must not appear prominently or visible from their dress.

9. Talbeeh

Melody of the Hajjis is called Talbeeh, which is an answer to the call of Prophet Ibrahim a/e he Salam. When he made a call to the human spirits, by the Will of Allah, to come and perform Hajj of Kaba.

*In reply to that, every Hajji is required to respond in the prescribed words, as per Sunnah of the Prophet Muhammad *sale ale he wassallam*. Men should say 'Talbeeh' loudly and the woman calmly. Hajjis must start pronouncing Talbeeh soon after wearing Ihram. In that the person performing Umrah should quit saying Talbeeh after approaching the Black stone, whereas the persons performing Hajj must continue Talbeeh till start of throwing pebbles on the Jamarah.*

10. Meeqat

Meeqat is a demarcating line signifying boundaries of the Harm-e-Makah, from where limit of the Harm starts or ends. Hajjis are therefore obliged to cross that line i.e. Meeqat in Ihram with the intention of performing Umrah or Hajj or both.

Following places have been declared as Meeqat by the Prophet of Allah

- (i) Meeqat for the people coming from Medina is "Dhulhalifa".*
- (ii) Meeqat for the people coming from Syria is "Juhfa".*
- (iii) Meeqat for the people coming from Iraq is "Dhat Irb".*
- (iv) Meeqat for the people coming from Najd is "Qarn-al-Manazil".*
- (v) Meeqat for the people coming from Yemen is "Yalamlam".*
- (vi) Meeqat for the people coming from Taif is "Jurana".*
- (vii) Meeqat for the people living in Makah is "Masjid-e-Ayesha".*

11. Tawaf

Praying Allah while going around Kaba, seven times in a row is Tawaf.

Following are the kinds of Tawaf:-

- (i) Tawaf-e-Qudoom: First Tawaf on arriving Makah.*
- (ii) Tawaf-e-Zarah: Performed after performing the rites of Hajj.*
- (iii) Tawaf-e-Wida: Farewell Tawaf on leaving Kaba.*

12. Rukn-e-Yamani

It is south- western corner of Kaba; where from foundation of Kaba was laid down on pointing out by Angel Gabriel. It was tradition of the Prophet of Allah to touch that corner by hand and to kiss it during Tawaf.

13. Hajr-e-Aswad

There is a black stone fixed at the corner next to the door of Kaba and the Rukn-e-Yamani. It was practice of the prophet of Allah to start circumambulation of Kaba after kissing this stone. For Hajjis if kissing it is not possible they can do it by way of Istlam.

14. Istlam

To point out the black stone by hand and to kiss it asking Takbeer is called Istlam.

15. Hateem

To the north-west of the cubic of Kaba there is an open place under a semi circled wall; that is actually a part of Kaba, which however remained uncovered by a roof. To pray at this place is as if prayed in Kaba.

16. Multazim

The wall in between the door of Kaba and the black stone is called Multazim, to pray (dua) there by keeping yourself attached with the wall of Kaba with stretched arms is Sunnah of the prophet.

17. Muqam-e-Ibrahim

In front of Hateem there is a showcase wherein kept a stone having impressions of the feet of Ibrahim. Prophet Ibrahim stood on that stone while constructing Kaba with the help of his son prophet Ismail. Praying salat near that place has been ordained vide verse 125 of Al-Baqara. The stone with impressions is visible

18. Rammal

In their first Tawaf, during the first three circumambulations of Kaba, Hajjis are required to walk like a wrestler, as if they are showing their strength. This ritual is for men to perform Sunnah of the prophet.

19. Iteba

While going round Kaba in Ihram, men has to keep their right shoulder uncovered as per Sunnah of the prophet.

20. Saee

Going to and from Saffa and Marwa seven times in a row, in remembrance of Allah to perform Sunnah of Lady Hajar, mother of the prophet Ismail is called Saee.

21. MINNA, MUZDALFA AND ARAFAT

These valleys are located towards east/south of Makkah, where hajjis perform rituals of Hajj from 8th to 12th or 13th during the month of Dhul-Hajja, every year.

22. Jabl-e-Rehmat

It is a small mount in Arafat, by the side of which the prophet of Allah had delivered his last sermon in his last Hajj, while sitting on his she camel Qiswa.

23. Masjid -al -Nimra

This Masjid is also located in the valley of Arafat, The Imam leading Hajj delivers khutba-e-Hajj and leads Duhr and Asr shortened prayers at a time in one azan and two iqamah.

24. Wadi-al-Muhassar

There is a place between Mina and Muzdalifa; where in the Bepant Army of Abroha was stayed with the intention of demolishing the House of Allah. Hence Allah tormented the whole army and saved His House.

25. Youm-un-Nahr

That is the 10th day of Dhul-Hajja, when Hajjis slaughter their animals of sacrifice during Hajj.

26. Jumra Uqba

It is located in Mina and normally called as 'Big Satan'.

27. Jumra Wusta

Also located in Mina, and commonly called as 'Middle Satan'.

28. Jumra Sughra

Also located in Mina and is called as 'small Satan'.

29. Halaq

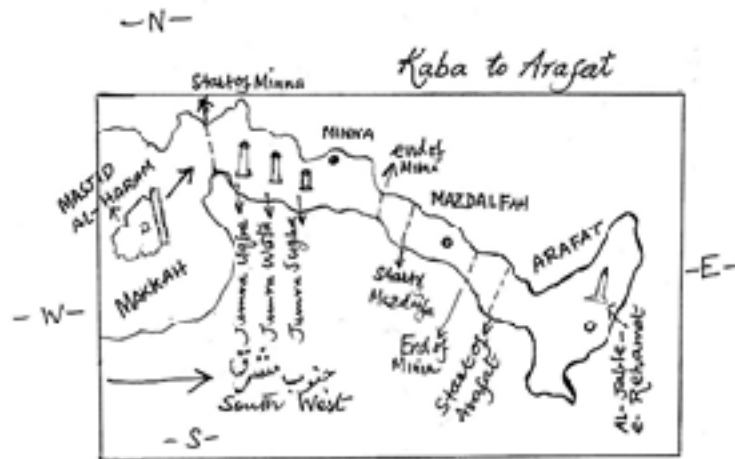
That is shaving head after completing Hajj or Umrah

30. Qasr

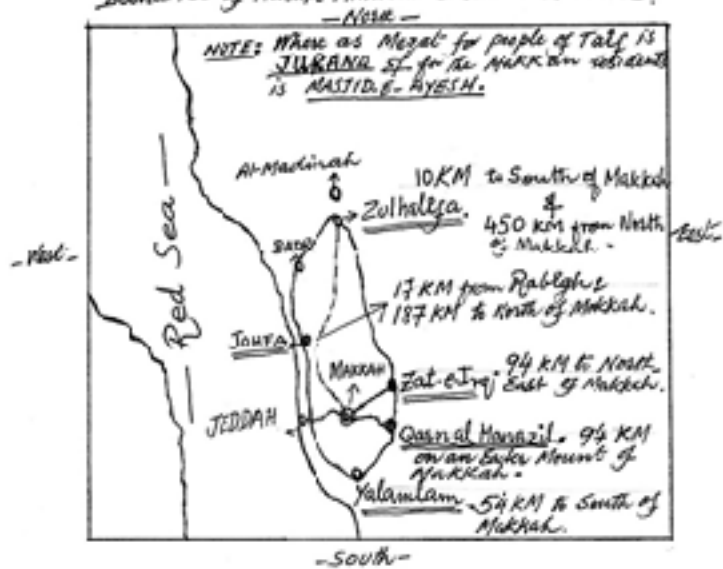
Cutting or clipping hairs after completing Hajj or Umrah.

31. Hajji

A person while out of his home in a voyage to perform Umrah or Hajj till he reaches back home is called Hajji. It is not a title and is not supposed to use thereafter by the individuals.



Boundries of Harame-MAKKAH SHOWING MEEQATS.



CHAPTER - 2

1. Mandating Hajj and Umrah

Every adult men and women has been commanded to perform Hajj, once in their life as soon as they can afford its expenses. Also they must ensure that they leave enough money to meet expenses of their family members at home. It has been ordained in verse 97 of chapter 3, where in it is said that:-

“Hajj to the House is a duty, that mankind owes to Allah, those who can afford the expenses, and whoever disbelieve; then Allah stands not in need of any of them including whatsoever exist.”

To perform Hajj and Umrah has also been commanded wide verse 196 of chapter 2 of Quran.

Imam Nisai has mentioned a narration of Abu Hurraira that the prophet of Allah has said:

“Hajj is jihad for the weak and old persons and for the women.”

Bakhari and Muslim have also narrated a saying of the prophet of Allah that:

“Of the conduct, the most excellent is to believe in Allah and His prophet, then to fight for the cause of Allah, and then to perform Hajj-e-Mabroor.”

The second deputy of the prophet of Allah, Omer had said during his caliphate that:

“I have decided to send my men in the cities, who should find out as to who has not performed Hajj: although they could afford to perform. So that Jizya should be imposed on them, since they are not Muslims. (Reported Sunan Behaj)

2. WISDOM IN PERFORMING HAJJ AND UMRAH

During Hajj and Umrah a Hajji keeps himself away from comforts of his home, family, and business. Also he spends money to visit the House of Allah in His remembrance.

This exercise is carried out in compliance with Allah's ordainment after leaving his person and sexual desires in order to purify his soul and to please his Lord.

As a result he comes nearer to Allah and earns His blessings and forgiveness of his sins.

According to Imam Muslim the prophet of Allah has said that:-

"A person who performs Hajj of Allah's House and abstains from sexual and all other prohibited affairs; he is cleaned of his sins as if he was like given birth by his/her mother."

3. ESSENTIALS OF HAJJ AND UMRAH

Following are the four essentials of Hajj, and three for Umrah; without anyone of those Hajj or Umrah shall be void.

- A. To wear Ihram with the intention of performing Umrah or Hajj or both.*
- B. To perform Tawaf of Kaba.*
- C. To perform Saee of Saffa and Marwa.*
- D. These are the essentials for Umrah, while for Hajj one has to stay at Arafat in addition to the above.*

Umrah can be performed at any time during the year, whereas Hajj is performed only once in a year on the prescribed dates of the month of Dhul-Hajj.

A (1) ESSENTIALS OF IHRAM

- (i) To enter Meeqat for Makkah with an intention to perform Hajj or Umrah or both; it is essential to wear Ihram.
- (ii) Not to use any other dress except Ihram.
- (iii) Normal dress for women is their Ihram; they are only required to make intention to perform Hajj or Umrah or both.
- (iv) Women are required to keep their face uncovered, whereas the men should not cover their head.
- (v) After wearing Ihram hajji must start reciting Talbeeh.

NOTE: In case any one of the above essentials is missed, the Hajji shall have to pay Fidyah. In the above any one case the fidya i.e. penalty is 'Dam'; that means to sacrifice sheep or a goat within the limits of Haram. In case that is not possible; its substitute is fasting for ten days.

A (2) SUNNAH OF IHRAM

Performing Sunnah of the prophet is not absolutely essential, but the hajji must keep in mind that Sunnah is a great source of blessings. So missing of Sunnah is itself a penalty by losing its blessings.

However Sunnah for wearing Ihram are given here under

- (i) Cutting nails and removing unwanted hairs and taking bath for men and women. Also trimming moustache for men is necessary. Women are not exempted from taking bath during their periods.
- (ii) To use perfume after taking bath and before wearing Ihram by the men only.
- (iii) To pray two unites optional sala after wearing Ihram and to intent to perform Hajj, Umrah, or both.

A (3) PROHIBITIONS OF IHRAM

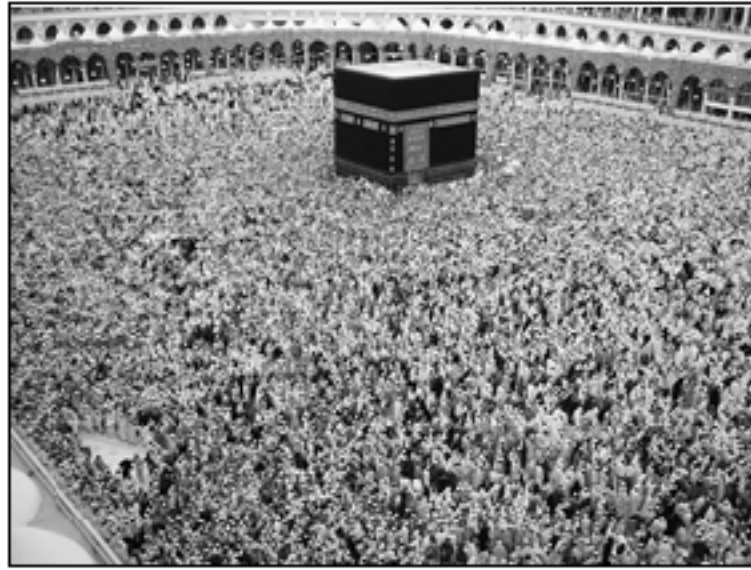
Following acts and deeds are prohibited in the state of Ihram. In case of violation of any act its fidya is 'Dam' i.e. sacrificing of sheep or a goat.

- (i) No plant or a part of it is to be plucked.

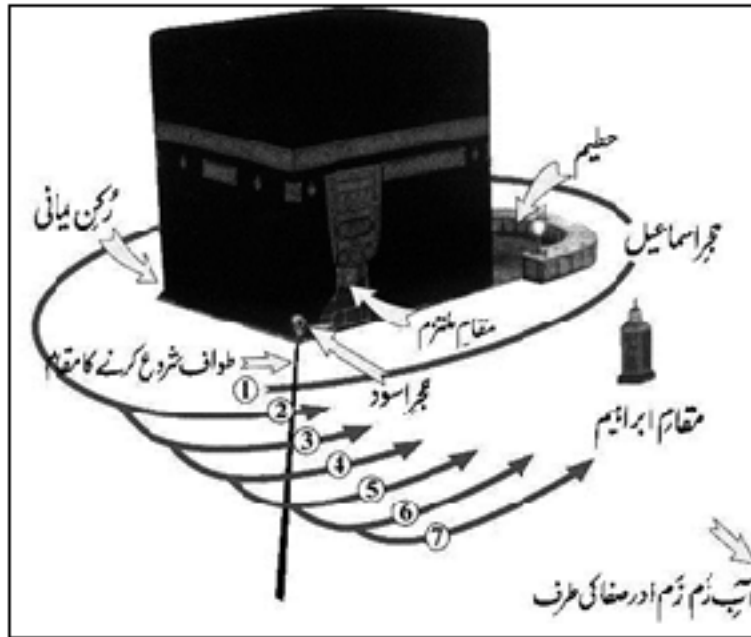
- (ii) *No body part is to be damaged, in that even a hair of any part of the body is not to be removed, or a nail is cut or chewed. Since some persons are in habit of chewing their nails and or plucking their hairs, they must remain very careful.*
- (iii) *Not to kill or harm anything, even to kill a fly, insect, mosquito, or a lice.*
- (iv) *To cover head by men, and face by the women is prohibited.*
- (v) *Not to wear any dress other than Ihram, and not to use perfume.*

NOTE: *Of the above said prohibitions if anyone is committed then fida or penalty is payable. Fida for any one of the above is to keep fast for three days or to feed six persons for two times, or to slaughter sheep or a goat.*

- (vi) *Hunting games is prohibited; on the contrary an animal similar or equivalent of the Animal hunted is to be sacrificed. This prohibition has been commanded vide verse, 95 of chapter 5.*
- (vii) *Fighting, evil talk, talking about sex or any bad behavior is prohibited vide verse 197 of chapter 2. Penalty or fida for any such contravention is 'Dam' i.e. to slaughter sheep or a goat.*
- (viii) *To marry or to propose for nikah is prohibited. Penalty for such action is only to ask Allah's forgiveness.*
- (ix) *Sexual relationship between married couple is a very serious contravention. This violation nullifies the whole exercise of Hajj. The couple has to perform Hajj by the next year. In addition they are liable to sacrifice a camel in fida. If camel is not available easily then it may be substituted by a cow or with seven sheep or goats. If any type of slaughtering is not possible then its substitute is to keep fast for ten days.*



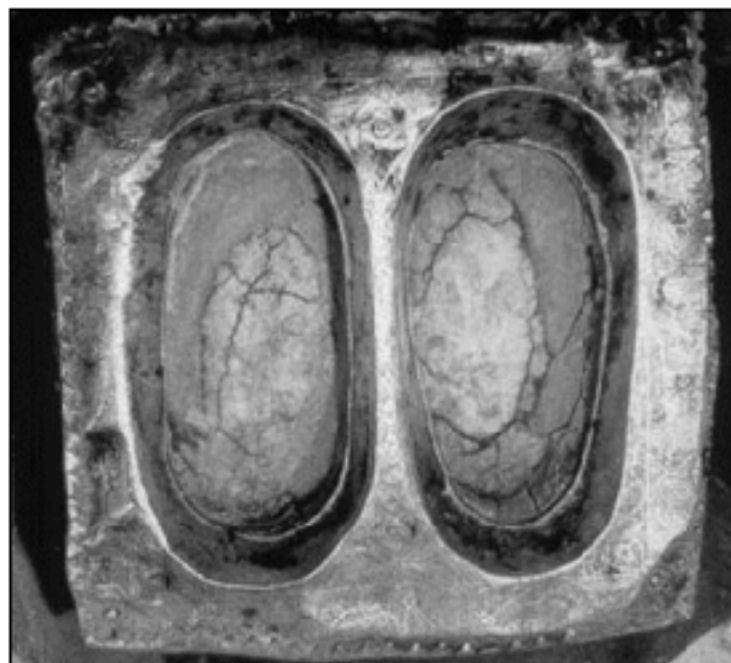
Tawaf of Ka ba



Directions of making Tawaf



Hajre-Aswad



Stone showing impressions of Ibrahim's feet



Sae of Safa and Marwa

B. TAWAFOR CIRCUMAMBULATION OF KABA

To go around Kaba, seven times in a row, praising Allah and asking for forgiveness and blessings is second essential of Hajj and Umrah. Tawaf may be performed apart from a ritual of Hajj and Umrah by anyone in normal dress as an optional prayer

B (1) ESSENTIALS OF TAWAF

(1) Performer of Tawaf is required to be in wudu as if he is in prayer.

According to Imam Timidhi, the prophet of Allah has said that:-

“Tawaf around Kaba is just like performing salat. Only difference between the two is that one can speak in Tawaf, whereas not in salat. Therefore if someone has to speak necessarily, he must speak good and in a nice way.”

(2) Tawaf must be performed within Masjid al Hram.

(3) Tawaf must be started from and ended at the Black stone.

(4) During Tawaf a Hajji must keep himself to the right of Kaba.

(5) Tawaf must be carried out in a row.

B (2) SUNNA OF THE TAWAF

- (1) *Men should walk like a wrestler in their first three rounds of their first Tawaf.*
- (2) *Men should not cover their right shoulder, while wearing Ihram, in all of their seven rounds of their first Tawaf.*
- (3) *To kiss the black stone before starting each round of Tawaf. When kissing is not possible then it may be substituted by Istlam i.e. a symbolic kiss by hand.*
- (4) *During each round of Tawaf to touch the Yamani corner with hand and kiss it.*
- (5) *There is no specific prayer or Dua during Tawaf except from Yamani corner to the Black stone; the prayer mentioned in verse 201 of chapter 2 is to be recited i.e.*

“O, our Lord! Grant us your favors in the world and the hereafter; and save us from the torment of fire.”

During other part of the Tawaf one should pray Allah's Greatness and ask for His Forgiveness for themselves, their parents, family members, friends, teachers and relatives' etcetera. They may pray any prayer from Quran or as prayed by the prophet of Allah or as it comes to their mind, but they should know the meaning of that prayer in order to understand that as to what they are asking to their Lord. As a matter of fact Hajjis must realize that they are the most obedient slaves of Allah: and are present before their Lord and trying to please Him in order to have His favors.

B (3) EXCELLENCE OF TAWAF

Ibn-e-Abbashas reported that the prophet of Allah has said that:

“Allah Subhanahoo showers (120) hundred and twenty blessings, every day on every person who performs Hajj of His House. Of which (60) sixty are showered on a person who performs Tawaf around Kaba; (40) on the person who prays in front of the House, and (20) on a person who just having a look on Kaba.”

After completing Tawaf it has been mandated to pray two units of prayer at the station of Ibrahim. It has been reported by Jabir that:

“When the prophet of Allah came to Makkah, he went seven times around Kaba, and thereafter went to the station of Ibrahim and recited the verse 125 of Chapter 2, which says that:

"And take the station of Ibraheem, a place of prayer."

There after he prayed behind it and then went in front of the Black stone and kissed it," (Tirmidhi).

C. SAAE OF SAFFA AND MARWA

Ibn-e-Maja and Ahmad has reported that the prophet of Allah said that:

"Perform Sae! Indeed Allah Izz-o-jall has mandated upon you."

C (1) ESSENTIALS OF SAAE

- (i) On approaching Saffa in the first instant face Kaba and say Takbeer by pointing out your right hand towards Kaba and kiss it. Thereafter start Sae by going to Marwa and back forth, seven times in remembrance of Allah.*
- (ii) Sae is performed in a row after Tawaf.*
- (iii) Sae is performed to attain the love of Allah, and in remembrance of the difficulties faced by mother Hajar, wife of the prophet Ibraheem and the mother of prophet Ismail. Who was left alone with her baby son Ismail at an absolutely deserted place; where are now Makah and Kaba. This incident was happened by the Will of Allah, which was very sincerely complied with by the prophet Ibraheem and his wife; also they had enough faith in Allah that He will not destroy them.*

C (2) SUNNAH OF SAAE

- (i) Hajjis shall witness two green lights at the slop of Saffa and Marwa, from where Lady Hajar was passed on very quickly, since she could not see her baby from the slope. She remained watching him all the time while she remained in between Saffa and Marwa; where she was hopping some traces of a Caravan. So the Hajjis are required to go fast in remembrance of the Lady Hajar, in between the green lights. Women are however exempted.*
- (ii) To stop for a while on reaching Saffa and Marwa for asking Allah's favors by facing towards Kaba, and making Istlam of Kaba while at Saffa.*
- (iii) Saying Takbeer is Sunnah while climbing Saffa and Marwa.*

TASBEEH DURING TAWAF AND SAAE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ○

کوئی معبود نہیں اللہ کے سوا جو عظیم ہے اور حلیم ہے،

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ○

کوئی معبود نہیں اللہ کے سوا جو عرشِ عظیم کا رب ہے۔

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ ○

(بخاری، مسلم، حذی، نسائی، ابوداؤد)

رجحاً، غم، فکر اور بے چینی دور کرنے کے لیے یہ دعا پڑھیں۔

(طواف اور سعی کے دوران کے لیے صحیح)

RECITE WHILE MAKING TAWAF & SAAE

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"There is no deity save God alone, without partner.
His is the dominion, His is praise,
and He has power over everything".

”اللہ کے سوا کوئی معبود نہیں۔ وہاکیلا ویکلا ہے۔“

اس کا کوئی شریک نہیں۔ اس کی ہی ہے کائنات اور اسی کے لیے ہیں تعریفیں

اور وہ ہر شے پر قادر ہے۔“

D. STAYING AT ARAFAT

According to Ahmad and Tirmidhi the prophet of Allah has said that, "Staying at Arafat is Hajj".

It may be added that staying at Arafat is in fact a celebration mandated by Allah Subhanahoo Taala for all His obedient servants. In that they are required to be present at this place at least once in their life time, from where civilization of the human being had started. Since Arafat is the place where our Father Adam and Mother Eve were met after they were sent to this globe.

In another narration of Anas bin Malik narrated by Ibn-e-Mubarak that:-

"The prophet of Allah spent the whole day at Arafat until almost the sunset. After that he asked, "O, Bilal! Ask the people to be quite, and listen to me."

When the people kept quiet, the prophet of Allah addressed them and said:

"O, the people! A little ago Gabriel came to me, send salaam from Allah and informed that:

"Allah has forgiven those who spend the day at Arafat, and those who will stop at Masher-al-Hram (i.e. Muzdalifa); and that He has guaranteed."

At this Omer-bin-al-Khattab stood up and asked

"O, Allah's Messenger! Is that for us only?"

The prophet of Allah said, "This is for you and for those who shall come after you till the Day of Judgment."

On this Omer exclaimed! How plentiful and blissful Allah's bounties are?

D (1) ESSENTIALS OF STAYING AT ARAFAT

On the day of 9th Dhul Hajj to stay at Arafat in remembrance of Allah has some prescribed etiquettes before that day, duly mandated by the prophet of Allah. In that he has said that, "perform Hajj as you have seen me".

Therefore exercise of Hajj as per tradition of the prophet, may be considered as the etiquettes of staying at Arafat.

It is not that Hajjis directly come to Arafat; instead Hajj starts on the 8th day and ends on the 12th or 13th day of Dhul Hajj. Hence each day's exercise is described here under:

- (i) On the 8th day of Dhul Hajj, hajjis wear Ihram and leave Makkah for Mina before performing salat of Duhr. They stay at Mina till next morning, where they pray, Duhr, Asr, Maghreb, Isha and Fajr prayers*
- (ii) On the 9th of Dhul Hajj, hajjis move towards Nimra, a valley of Arafat. Taking bath before moving is recommended. There is a mosque by the name of Nimra, where the Imam leads Duhr and Asr shortened prayers in one azan and two iqamah. The Imam also delivers Khutba-e-Hajj as per Sunnah of the prophet. In case that day is the day of Friday, then Friday prayer will not be observed, as per Sunnah of the prophet.*
- (iii) Hajjis are supposed to stay at Arafat till sunset in remembrance of Allah; and asking for His favors, blessings and forgiveness. But will not offer their Maghreb prayer at Arafat.*
- (iv) After sunset they move towards Muzdalifa, where they offer Maghreb and Isha shortened prayers together with one azan and two iqamah. Also they will spend their night at Muzdalifa, where they experience difficulties of life of a common person, who don't have a house and the luxuries of the life. They have to lie on the ground without bedding, and almost without food and water, but in remembrance of Allah and asking His favors and forgiveness. Indeed that is a precious night to earn nearness of Allah. But sleeping at night is not prohibited. While at Muzdalifa, each Hajji should collect 49 or 70 pebbles to throw at the Jamarats. After praying Fajr prayer the hajjis are required to leave for Mina.*

NOTE: It may be made known to all Hajjis that in between Mina and Muzdalifa there comes a valley, known as "al-Muhassar". At this place the Bepbant Army of Abroha had camped with the intention to destroy the House of Alah. Since they had invited Allah's annoyance, they were therefore tormented by the lord of the House and were destroyed. The prophet of Allah has prohibited staying or passing through such places, where Allah had sent His torment. Therefore every person must remain cautious while crossing by such places, they must cross from there hurriedly asking Allah's forgiveness; so that they may not invite torment of Allah. But now that place has been cordoned off with a fence, so that no hajji may pass through it.

- (v) On reaching Mina Hajjis should proceed to Jumra Uqba after sun rise and before declining the sun to through seven pebbles on it, while asking Takbeer on each throw. Hajjis must remain pronouncing Talbeeh till they come in front of the big Jamarah and stop pronouncing talbiha before throwing pebbles*
- (vi) After throwing pebble on big Jumra, the animals of sacrifice be slaughtered. If sacrifice has been authorized to some reliable person or agent they should fix exact time of slaughtering of their animal. Even then hajjis should take an additional time in precaution, may be an hour, and then should suppose that their animal has been sacrificed.*
- (vii) After the animal is sacrificed the hajjis should shave off their heads or cut or clip their hairs. The women are supposed to clip approximately an inch of their hairs.*
- (viii) Now they can wear their ordinary clothing, but they have still to observe a very important essential. In that use of perfume and the matrimonial relations are not allowed till performance of Tawaf-e-Ziarah or the Tawaf-e-Ifadah.*
- (ix) So after cutting or clipping hairs hajjis should proceed to Makah to perform Tawaf- e-Ziarah ; which is concluded by performing Tawaf, praying at the Station of Ibrahim, and performing Saee of Saffa and Marwa. It may be noted that Saee is performed only in case of Hajj-e-Tammatto i.e. to*

perform Umrah and Hajj in separate Ihram. But when only Hajj is performed or Umrah or Hajj is performed in the same Ihram then Saee of Saffa and Marwa is not required, Saee performed during the first Tawaf will be sufficient. It may also be noted that Izeba and Rammal is not required in this Tawaf

CONGRATULATIONS! NOW YOU HAVE COMPLETED YOUR HAJJ, MA-SHA-ALLAH. BE GRATEFUL TO YOUR LORD BY PRAYING TWO UNITS OF SALAT THAT IS THE TIME OF GREETINGS, SINCE YOU HAVE COMPLETED A VERY IMPORTANT ESSENTIAL OF YOUR LIFE.

(x) *Now return to Mina, spent night therein remembrance of Allah. But sleeping is not prohibited. In the next morning of 11th Dhul hajj, after declining the sun i.e. after Duhr and before Maghreb prayers, seven pebbles each on the three Jamarats are to be thrown. If Tawaf-e-Jadah has not been performed, it may be performed now.*

It may be noted that weak, old and the women may perform this ritual even after sunset. And if they are unable to perform this ritual they may authorize someone reliable to do this on their behalf.

(xi) *On the 12th of Dhul Hajj similar exercise is to be performed as were performed on the previous day. If according to program one has to proceed to Makah, he may leave for Makah. Otherwise he should stay back at Mina.*

(xii) *The 13th of Dhul Hajj is, however, the last day for staying at Mina, and every Hajji has to depart for Makah after throwing seven pebbles on each Jamarah before Maghreb.*

IMAM GHAZALI IN HIS AHYA-E-ULOOM HAS MENTIONED THE WISDOM BEHIND THROWING PEBBLES ON THE JAMARAHS, WHICH IS GIVEN HEREUNDER: TO HIGHLIGHT IMPORTANCE OF THIS RITUAL

"As to throwing of pebbles, it is an impression to obey Allah's command, and a demonstration of his humility and

servitude to Him. It signifies compliance with the Divine Commandments without any trace there in of any selfish pleasure, sensuous or intellectual. By throwing pebbles one emulates Ibraheem, when Satan (may Allah's curse be on him) blocked his way at that place in order to cast doubts in his heart or tempt him to divert him away from his Lord. So Allah Commanded Ibraheem to drive the Satan away by throwing pebbles at him. Therefore if you tempted to think that Satan appeared to Ibraheem and he threw pebbles at him; but I am not tempted by Satan, so there is no need for me to throw the pebbles. If such thought comes to you, then you must realize that this thought itself is from Satan."

E. FAREWELL TAWAF

During your stay at Makah you may perform as many Tawaf as you wish and that is an opportunity to earn as many blessings of Allah as you can. You may also like to earn blessings or thawab for your loved ones and pray for their forgiveness.

But on leaving Makah, a farewell Tawaf is mandatory, because the Prophet of Allah has said (according to Muslim) that:-

"No one should depart from the House of Allah without a farewell meeting".

If a farewell Tawaf is not performed intentionally, a Dam becomes due

DUA ASKING FORGIVENESS

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ أَنَا حَسْبِي
وَعَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، اللَّهُمَّ
لَكَ بِنِعْمَتِكَ عَلَيْكَ وَ آيَاتِكَ بِذُنُوبِي، فَاحْفَظْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

اے اللہ تو میرا رب ہے۔ نہیں ہے کوئی مجھ پر سوا۔ تو نے ہی مجھے پیدا کیا
اور میں تیرا بندہ ہوں۔ اور میں تیرے عہد اور وعدہ پر قائم ہوں اپنی استطاعت
کے مطابق۔ میں پناہ مانگتا ہوں اپنی بد اعمالیوں سے اور تیری نعمتوں کا اقرار کرتا
ہوں اور اپنے گناہوں کا اقرار کرتا ہوں۔ پس مجھے بخش دے میرے گناہ۔ بے شک
تیرے سوا کوئی گناہ نہیں بخش سکتا۔

O Allah, You are my Lord. There is no God worthy of worship except You. You created me and I am Your slave. I will keep my covenant and pledge to You, so far as I am able. I seek refuge with You from my evil actions. I recognize Your Bounty upon me and accept my Sins. So grant me pardon. Indeed! No one else can forgive my Sins.

DUA ASKING FORGIVENESS

رَبِّ اجْعَلْنِي مُقِيمَةَ الصَّلَاةِ
وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يُنْفَخُ سُرُّ الْحِسَابِ

اے رب میرے اکر دے مجھے نماز درست رکھنے والا
اور میری نسل کو بھی اے رب ہمارے، میری دعا قبول فرما۔
اے رب ہمارے بخشا مجھ کو اور میرے ماں باپ کو اور تمام مومنین کو
جس دن حساب قائم ہو۔

"O my Lord! Make me one who performs Salat,
and (also) to my off spring. Our Lord! Accept my
duaa".

"Our Lord! Forgive me and my parents and (all)
the believers on the Day of Judgement".

A GENERAL PRAYER

يَا فَتَّاحَ الْاَبْوَابِ وَيَا هَسْبِيَ الْاَسْبَابِ وَيَا هَقْلِبَ الْقُلُوبِ وَالْاَبْصَارِ
 يَا غِيَاثَ الْمُسْتَغِيثِينَ وَيَا تَلِيكَ الْمُتَحَيِّرِينَ وَيَا مُفْتَرِحَ الْمُتَحَزِّزِينَ
 اَعْنِي اَعْنِي اَعْنِي تَوَكَّلْتُ عَلَيْكَ يَا رَبِّي وَفَوَّضْتُ إِلَيْكَ أَمْرِي يَا تَرْتِبُ
 يَا تَرْتِبُ يَا تَرْتِبُ يَا اَللهُ يَا تَبْسِطُ يَا تَرْتِبُ اَبِي يَا فَتَّاحُ يَا كَرِيمُ

اے کھولنے والے دروازوں کے اور اے سبب پیدا کرنے والے سبب کے اور اے
 پھیرنے والے دلوں کے اور نگاہوں کے اور اے فریاد سننے والے فریاد کرنے والوں کے
 (کی) اور اے رونا بنانے والے حیرانوں کے اور اے فرحت دینے والے غمگینوں کے،
 میری فریاد سن لے، میری فریاد سن لے، میری فریاد سن لے۔ بھروسہ کیا میں نے تجھ پر
 اے پروردگار میرے اور سپرد کیا میں نے تجھ کو اپنا کام اے پروردگار، اے پروردگار،
 اے پروردگار۔ اے اللہ، اے خوشحال بننے والے، اے روزی دینے والے، اے رحمت
 کے دروازے کھولنے والے تھی۔

O' Opener of the fortunes and the Provider of the opportunities, and Who turn the hearts and minds towards righteousness.

O' Who the One Who hear supplications of the supplicants; and Who guide those, who are in search of their destinations. And Who grants pleasure to the displeased one.

Kindly listen to me, listen to me, listen to me!

I have trusted unto You and have entrusted my desires unto You.

O' my Lord! O' my Lord! O' my Lord!

O' Allah! O' the Expander of prosperity!

O' the Provider of sustenance!

O' the Generous One!

(تمام پریٹیشنز کے لیے اکٹھے ہے۔ کوئی مناسب وقت مقرر کر کے روز نماز ۲۱ بار پڑھیں)

CHAPTER - 3

Performance of Umrah and Hajj by the Prophet of Allah (sala ala wassallam)

To understand the ritual of Hajj, its beginning, purpose and philosophy behind it, is a need of hajjis. In that they may perform Hajj from the core of their heart, with an understanding of their servitude, the Highness and Lordship of their Master. Also they must bear in mind that they ought to be the most faithful and obedient servants of Allah, and must obey His commands and of His prophet.

*So we do require following the prophet of Allah in performance of Hajj and Umrah. The first Umrah, the prophet performed was after the Hudiabya treaty, commenced during the 7th Hijra. And thereafter he performed his first and the last Hajj in the last month of the 9th Hijra, where he delivered his last sermon to his nation, since after 90 days of his address he left for the hereafter. Only an obedient servant Of Allah can understand importance of that address. The prophet of Allah summarized his teachings of 23 years of his prophet hood and advised his Ummah to listen that carefully, and pass on to those who were not present there. It may also be noted that the prophet of Allah performed Hajj after the city of Makah and the House of Allah were cleaned of the idols and the idolaters; and that the performance of Hajj was ordained by Allah. **It is therefore recommended to the Hajjis to read carefully the sermon of the prophet of Allah.** They will attain more knowledge, in-sha-Allah, regarding performance of Hajj and Umrah; to act upon accordingly and to have more blessings of Allah. In-sha-Allah they will become more good Muslims than they were before.*

1. Performance of the Missed Umrah

In the month of Dhiqqadah AH 7—i.e., March AD 629—a year had passed since the conclusion of the Hudiabya treaty, after which the Muslim could perform Umrah. Thus, the Prophet of Allah proceeded to Makah to perform the missed Umrah along with two thousand fellows and sixty camels for sacrifice. They also carried with them their weapons as precautionary measure but left them eight miles prior to Makah at the place of 'Yajaj under the vigilant custody of two hundred devotees. The Prophet along with his companions entered Makah with sheathed swords, while an eminent poet of Medina, Abd-Allah-bin-Rawaha, was holding the reins of the she-camel of the Prophet of Allah and was reciting his verses in that he was addressing the Makans,

*O, you the sons of the unbelievers!
Keep away the Prophet's way.
His presence has brought all the blessings.
O, Allah! I believe in and obey all of his commandments.
And because of that I know the dues of Allah.*

*Thereafter he began to recite his epic poetry upon which the Prophet of Allah directed him to say,
"Instead, there is none to be worshiped, but Allah, Who has bestowed success to His servant (Muhammad) and honored his soldiers and in the war of trench returned the enemy with shameful disappointment."*

Meanwhile the pagan leaders left Makah in rage and anger and wanted not to see the glorious arrival of the Prophet and his companions in the city from where they were compelled to escape. They hide themselves over the mount of Al-Qabees, neighboring Kaba from where they could see his companions, where as the rest of the Makans sat on the pathways and on the roofs to watch the Prophet and his companions, who were reciting talbiha, i.e., recitation of Allah's greatness, His oneness, His authority; and their pledge that they are presenting

themselves before their Lord in His house. They also witnessed Bilal making calls for prayers from the roof of Kaba and that he was a free man on that day, a loved one of his leader, the Prophet of Allah, and an obedient servant of his Master, Allah, the Lord of the majesty.

The idolaters had spread a rumor that the Prophet of Allah and his companions were weakened by the fever of Yathrib (Medina), which was made known to the Prophet of Allah, through a revelation. So before going round the Kaba, the Prophet of Allah instructed his companions to make the first three rounds out of the seven briskly and like a wrestler to nullify the idolaters' rumor and to make them know that they did possess enough strength. Since then the said practice has been made obligatory to the believers performing their Tawaf during Hajj and Umrah.

The Prophet and his companions remained in Makkah for three days and then were asked by the Makans to leave the city as per the Hudiabiyah treaty, so they left. Indeed Allah made it possible after a long and painful struggle that the Prophet of Allah and his companions succeeded to come back to visit the House of Allah.

2. Impact of Umrah Visit on the Quraish of Makkah

Seven years back the Makans wanted and attempted to kill the Prophet of Allah, so in view of that he had to leave his homeland and migrate to Medina, where he faced their invasion thrice. And then after a long struggle he entered his home back wherein his enemies witnessed the Servants and the Masters in an equal position holding the same rank and status in discipline and authority; pronouncing the greatness of their Lord and supplicating before Him. The person whom they liked not, they also witnessed his exemplary leadership and his people with remarkable love and devotion for him, which indeed astonished them. So the enemies of the Prophet were impressed much by the attitude of the Muslims during that visit.

CHAPTER- 4

The Prophet's Farewell to Kaba and His Last Hajj

Prior to mentioning the proceedings of Hajj performed by the Prophet of Allah and his farewell address to the nation, it is considered significant to mention an introduction to the history of the sanctity of Kaba. Since, the slaves of Allah have been mandated to the best of their abilities, to supplicate before and to pronounce Allah's Lordship, Majesty, Sovereignty, and Holiness; while going around Kaba and its surrounding places, e.g. the station of Abraham, the place between the mounts of Saffa and Marwa, and while kissing the black stone.

1. Introduction and Sanctity of Kaba

The first place ever built on the earth by the father of the mankind Adam with the help of the angels to be used as the place of worship was Kaba. Thereafter when it was wiped off during the tempest of the prophet Noah, it was reconstructed at the same place by the prophet Abraham and his son Ishmael. Later during the youth of the Prophet Muhammad, it was reconstructed by the Makans, and the Prophet had the opportunity to fix the black stone in its southeast corner.

It is a cubical, small and extremely simple building, measuring 43 x 36 x 41 feet. Its corners almost face to the major four points of the compass, i.e., to the South is Rukn-e-Yamani, to the East is Rukn-e-Aswad, having fixed Black stone, to the North is Rukn-e-Iraqi, and to the West is Rukn-e-Shami.

Kaba is remembered as Bait-al-Haram (the house of sanctity), Bait-al-Ateeq (the ancient house), and Bait-Allah (the house of Allah). Also, it is said that the Kaba is substitute for the Bait-al-Mamaor, i.e., a place on the seventh heaven meant for worship for the angels and whosoever lives there; details about Bait-al-Mamaor will be mentioned in the subsequent paragraph.

However, following are the Divine verdicts about Kaba:

- i. Verse 96, chapter 3, A-e-Imran, says, "Verily, the first house (of worship) appointed for the mankind was that at Bakkah (old name of Makah), full of blessings, and guidance for the mankind and the jinn."*

- ii. A part of verse 125, chapter 2, Al-Baqara, says, "And (remember) when We (Allah) made the House (Kaba), a place of resort for mankind and a place of safety."
- iii. Verse 127 of chapter 2, Al-Baqara, says, "And (remember) when Abraham and Ishmael were raising the foundations of the House (Kaba), saying, 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, All-Knower.'"

Kaba being declared to be the house of Allah was also declared Qibla for the Prophet Muhammad and for his nation, i.e., facing Kaba while performing Salat anywhere in the world. Allah ordained this ruling vide verse 144, chapter 2, Al-Baqara, which says, "Verily, We (Allah) have seen the turning of your face towards the heavens. Surely, We shall turn you to Qibla, that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (Kaba)." Prior to this ruling, the Muslims used to face Bait-Al-Muqdas (of Palestine) in their prayers, which is the second oldest house of Allah after Kaba.

It is heard that the idolaters say that the Muslims do worship the stones; (i.e. due to their facing toward Kaba in their prayers). They utter these words due to their ignorance only; the Muslims pray to Allah only and they face Kaba while they are in prayers at any place in the world. This is to keep the unity and universality among them, no matter where they live. Verse 29, chapter 7, A-Araf, is relevant in this regard, in which it is said, "Say: (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e., to worship none but Allah and face Kaba in their prayers) in each and every place of worship, in prayers, and invoke Him only making your religion sincere to Him."

2. Bait-Al-Mamoor

Allah, the praiseworthy and the most gracious one, has affirmed His statement (whatsoever it is said in verse 4, chapter 52, At-Taor), by testifying with the words "And by Bait-Al-Mamoor"

(the house parallel to Kaba on the seventh heaven, constantly being visited by the angels) Imam Ibn-e-Kathir has explained these words with reference to a saying of the Prophet of Allah, with regard to his visit to the seventh heaven during Isra and Meraj, which has been mentioned in Bakhari and Muslim, which says that the Prophet of Allah said, "Then, I was taken to Bait-Al-Mamoor. It is visited every day by seventy thousand angels who will not come back to visit it again."

The angels worship Allah by going around Bait-Al-Mamoor and perform Tawaf around it as the people of the earth perform Tawaf around the Kaba.

Bait-al-Mamoor is the Qibla of those who reside on the seventh heaven. During the Isra journey, the Prophet also met his grandfather, the prophet Ibraheem, Al-Khalil. Who was reclining his back on Bait-Al-Mamoor. It was Ibraheem, who rebuilt Kaba on the earth; surely he deserved the reward of being at a high station in the paradise. Verse 18 of chapter 53, An-Najm, says in this regard, "Indeed he (Muhammad) did see of the greatest signs of his Lord (Allah)."

A narration may be mentioned in this regard that when Allah, the creator and the sovereign Lord, expressed his intention to the angels and said, "I am going to place My deputy on earth." The angels said, "Will You place there, those who will make mischief and shed blood there, while we glorify You with praises and thanks and sanctify You." He (Allah) said, "I know that which you do not know" (verse 30 of chapter 2)

It is said that the angels guessed that this creation will also make mischief as the creation that existed on the earth, i.e., the jinns (invisible creations) have been making mischief for that they were made known of the attributes of the humans, whom Allah wanted to create. However, Allah refuted not their guess; instead He said that they were unaware about His wisdom in the creation of Adam. But it is said that Allah's reply was so pompous, glorious, and arrogant; thus they thought that they

might have annoyed Allah; so they became frightened of Allah's wrath and therefore took shelter under the throne (Arsh) and thereafter started circumambulating the Arsh and started pronouncing praises and glories to Allah in order to demonstrate their humbleness and apologies to Him. It is said that Allah liked their act of submission, humbleness, and manner of pronouncing His glory. So Allah ordered them to build a house for prayer beneath His Arsh, and that was called Bait-Al-Mamoor. Thereafter the angels were asked to circumambulate that house in lieu of the Arsh. The action of the angels' circumambulation of the Arsh seems to have been postponed till the day of Resurrection, since Allah says in verse 75, chapter 39, Az-Zumar, that "you will see the angels surrounding the Throne (Arsh) from all around, glorifying the praises of their Lord (Allah)." Furthermore, verse 17, chapter 69, Al-Haaqah, says, "And the angels will be on its (Throne) sides, and eight angels will, that Day (the Day of Resurrection), bear the Throne (Arsh) of Your Lord, above them."

3. The Circumambulation (Tawaf) of Kaba

Since the Kaba has its consistency with Bait-Al-Mamoor and thereby with the Arsh of Allah, it may have therefore been considered to be the substitute for both the grand places of heaven. It may be that Allah has titled the Kaba to be His own house, i.e., Bait-Allah; hence, its Tawaf is substitute of the Tawaf of Arsh.

Therefore, the pilgrims circumambulating Kaba must be conscientious of the fact that they have been honored to substitute the Tawaf of Arsh and to perform Sunnah of the prophets and of the angels too. They should keep in mind while going around Kaba that they are around the house of Allah and are in the process of pleasing their Lord as the angels did. They are at the doorsteps of Allah's house asking for His mercy, kindness, forgiveness, and blessings; so they should be conscientious to be careful to remain in their humblest and extreme submissive manner. They ought to know that do they possess the feeling of Allah's presence, the feeling of His Majesty, Magnificence, and Lordship in their extreme fear to attain His love

and affections. One must supplicate and submit his requests like a beggar and should have enough confidence in Allah's kindness and generosity that He will not let His beggar go empty. So please Him in a way that a slave ought to please his master.

Allah, the Lord of majesty, has ordained Tawaf vide verse 29, chapter 22, Al-Hajj, and has said, "And circumambulate the ancient House (Kaba)."

The Tawaf of Kaba used to be the old practice, which is since the days of the prophet Abraham and the prophet Ishmael, but later it was corrupted, may be with the introduction of the idol worship; the Tawaf was turned into shameful fashions. That state of Tawaf was condemned by the Divine Authority vide verse 28 and 30 of chapter 7, Al-Araf.

Imam Ibn-Kathir has commented with regard to verse 28 of chapter 7 and said that "I say the Arabs with exception of the Quraish used to perform Tawaf necked. They claimed they would not make Tawaf wearing the clothes that they disobeyed Allah in. As for the Quraish, known as Al-Hums, they used to perform Tawaf in their regular clothes. Whoever among the Arabs borrowed the garments from one of the Al-Hums; he would wear it for Tawaf. And whoever wore a new garment would discard it, and none would wear it after him on completion of Tawaf. Those who did not have a new garment, or not given by Al-Hums, then they would perform Tawaf naked, even the women but usually at night. It may be pointed out that the Quraish being custodians of Kaba had imposed the condition of wearing clothes for Tawaf duly purchased from them only. As a matter of fact, the people who could not afford to purchase clothes from the custodians of Kaba would have no option but to perform Tawaf naked; hence, the practice was approved by the society, and thus, they claimed it to be in accordance with the divine legislation. This is why Allah refuted their claim vide verse 28 of chapter 7, which said, "And when they commit Fahisha (shameful action), they say: 'We found our fathers doing this, and Allah has commanded it for us'" In the same verse, Allah

refuted their claim and said, "Say (O, Muhammad to those who claimed this); Nay, Allah never commands Fahisha. Do you say about Allah, what you know not?" And in verse 29 of chapter 7, Allah says to His Prophet, "Say: My Lord has commanded justice, i.e., fairness and honesty."

Finally, Prophet Muhammad and his nation have been prescribed dress for the period of Umrah and Hajj, which is composed of two white sheets of cloth, unstitched and clean, one for the upper and the other for the lower part of the body for men, and the usual clothing for the women duly covered all their body parts except the face, the hands, and the feet.

It may be noticed that the Tawaf is like a prayer. Tirmidhi had recorded that the Prophet of Allah said, "Tawaf around the House (Kaba) is like the prayer, except that you all speak during it. Therefore, whoever speaks let him not speak except with good (words)."

4. The Black Stone of Kaba

It is said that the black stone was passed on to the earth from heaven and was placed at the mount of Abu-Qabees (adjacent to Kaba), until it was brought to the prophet Abraham, who fixed it in the eastern corner of Kaba, i.e., Rukn-e-Aswad. It is also said to be the right hand of Allah with which He shakes the hands of His people. It is indeed the symbolic hand of Allah as the Kaba is the symbolic house of Allah. Tirmidhi has recorded a narration of Ibn-e-Abbas that the Messenger of Allah said, "The black stone descended from Paradise much whiter than milk, but was changed into black by the sins committed by the mankind."

Bakhari and Tirmidhi recorded on the authority of Amir-Ibn-e-Rabia, who said, "I saw Omer-bin-Khattab kissing the black stone and I heard him saying, 'I know well that you are simply a stone and have no power to confer a benefit or to do harm. Had I not seen the Messenger of Allah kissing you, I would not have kissed you.'"

It may be deduced that the act of kissing the black stone establishes a spiritual and a physical interaction with the loved ones of Allah including the Prophet Muhammad, his grandfathers Abraham and Ishmael, peace be upon them all, by way of putting one's own lips on the stone where the loved ones of Allah had also put their blessed lips. However, the spiritual interaction cannot be formulated unless the relationship indicated above is visualized as such in the state of extreme love and affection.

5. Yamani Corner of Kaba

Since the south corner of Kaba faces toward Yemen, it is called Yamani corner. But it is also said that the word "Yamani" is said to be derived from the word "Yameen" (one that is on the right side and referred to good fortune in verse, 27 of 56). This part is only touched by hands and not kissed as per tradition of the Prophet of Allah. This is because it is said that this part of Kaba was rebuilt on its first foundations of the house, raised by the prophet Abraham.

6. The Muqam (Station) of Abraham

There is a piece of a stone on which the prophet Abraham stood during the construction of Kaba. That piece of stone was pressed by the prophetic spiritual power of Abraham leaving thereon his deep foot impressions. Since that miracle had Allah's sanction, Allah said it to be His sign. That stone is lying fixed in a showcase in front of Kaba, where each pilgrim offers two unit of Salat in memory of Abraham in compliance with the Divine Order, ordained vide verse 125 of chapter 2, Al-Baqara, commanding to take the station of Abraham as the place of prayer. Further to it, verse 97 of chapter 3, Al-e-Imran, says, "In it (Kaba) are manifest signs, e.g., the Muqam (station) of Ibraheem, whosoever enters it, he attains security."

Bakhari has recorded a narration of Ibn-e-Omer that "the Prophet of Allah reached Makah, circumambulated Kaba seven times and then offered two unit prayers in front of the station of Abraham. Then he went toward Saffa." Indeed Allah has said, "Verily, in Allah's Prophet you have good examples."

7. Sae (Going Back and Forth) between Saffa and Marwa

Allah's words regarding Saffa and Marwa, revealed in verse 158, chapter 2, Al-Baqara:

"Verily, Saffa and Marwa (the two hillocks opposite Kaba) are the signs of Allah. So it is not a sin on him who performs Hajj or Umrah of the House (Kaba) i.e. to perform Tawaf between them. And whoever does any good voluntarily, and then Verily, Allah is All-Recognizer, All-Knower."

Imam Ahmad reported that Urwa said that he asked the mother Ayesha regarding the words "so it is not sin," which appeared in the above verse. The mother then explained to him regarding this verdict of Allah that these wordings do relate a tradition of the Ansar during the period of Jahiliya (ignorance) in that she said, "that before Islam the Ansar used to assume Ihram (Ihram, the dress used during Hajj and Umrah), to perform Hajj for their idol Manat, whom they used to worship. Those who assumed Ihram for Manat, used to hesitate to perform Tawaf between Saffa and Marwa (as if it was also not prohibited). So they, when became Muslims, asked the Messenger of Allah, regarding it. Then the above verse 158 of 2 was revealed; and the Messenger of Allah made it Sunnah to perform Tawaf between these two mounts of Saffa and Marwa."

8. Origin of Tawaf between Saffa and Marwa

Imam Ibn-e-Kathir has narrated a saying of the Prophet through Ibn-e-Abbas that the origin of Tawaf comes from the Tawaf of Lady Hajar (the wife of Prophet Abraham and the mother of Prophet Ishmael), when she wandered about by going to and from the mounts of Saffa and Marwa in search of water, after Abraham left them alone in Makkah, a deserted place then. When the lady feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between Saffa and Marwa. She was praising and asking for Allah's help in her most humble, fearful, frightened, and meek position. Allah heard His slave's call and answered her prayers and relieved her from loneliness, ended her dilemma, and got her the water of the well of Zamzam, which is "a tasty

and nutritional food and a remedy for the illness." Therefore, whosoever has the opportunity to perform Tawaf between these two mounts must adopt the way of submission of Lady Hajar, which Allah liked much and made it obligatory on all the nations to come. One should adopt the same attitude of humbleness and meekness in adopting the Sunnah of Lady Hajar. One should also follow the manners duly performed during the Tawaf of Kaba and pray for forgiveness, eternal pleasure, kindness, and mercy of Allah, the most loving and the most kind.

9. Commandment of Hajj and Umrah

Allah commanded in verse 97, chapter 3, Al-e-Imran, "And hajj to the House (Kaba) is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of (such) mankind and jinn."

Further to this verse, another verse 196 of chapter 2, ordains and say, "And perform properly Hajj and Umrah for Allah." Ibn-e-Abbas said in this regard, "Hajj is Arafat," while "Umrah is Tawaf (of Kaba)."

According to the divine command, Hajj has been obligated on every believer at least once in his lifetime, provided the individual is capable to reach Makkah, i.e., he can legally arrange his travel and meet his expenses, leaving behind enough for his family to meet their expenses. He is also obliged to provide the same facility and facilitate his kin dependent on him to perform Hajj, subject to his resources

Hajj was made obligatory during the time of the prophets Abraham and Ishmael with a view to pay visit to the house of Allah to submit themselves before Him and to glorify Him and witness His signs. The main ritual was to make Tawaf to the house of Allah and sacrifice the animals in His name. But during the period of ignorance, when the people started worshipping idols, the tradition of Hajj was also corrupted. The Prophet of Allah had also performed Hajj before and after the pronouncement of his prophet hood, along with the ignorant

people, till he was in Makkah. But after he migrated to Medina, he could only perform one Umrah (lesser pilgrimage) after the conclusion of the Hudiabya treaty. The Muslims were able to perform Hajj as per their tradition on AH 9, but in the company of the disbelievers who did it in their own tradition. This is why the Prophet of Allah performed no Hajj that year in the company of the disbelievers. So during the same period, Allah ordained prohibition for the nonbelievers to perform Hajj anymore, and the Hajj was mandated for the believers at least once in their life. In this regard, the Prophet said that "the Hajj is once, so whoever does it more, then it is not essential" (Abu Dawood and Ahmad)

It is very important to mention that at the same time, Ibn-e-Hibban in his Sahih and Al-Behqi have recorded a Hadith Qudsi, wherein the Prophet of Allah said that Allah said, "Verily a servant, whom I gave a healthy body and I expended for him his livelihood, and five years passed upon him that he does not come to Me (for Hajj) then he is deprived."

The following statements of the Prophet of Allah communicate to us the reward and importance of Hajj:

- i. "There is no reward for Hajj-al-Mabroor (the Hajj accepted by Allah), other than Paradise" (Bokhari and Muslim).
- ii. "Ishad of the elderly, the weak and the women is Al-Hajj-Al-Mabroor" (Nisai).
- iii. "Al-Umrah to Al-Umrah is purification for whatever was between them (of sins), and there is no reward for Hajj Al-Mabroor other than paradise" (Bokhari)
- iv. "Whosoever is not detained by an apparent need or a confining illness or the prevention of an oppressor and he does not perform Hajj, then if he wills let him die as a Jew or a Christian" (Ahmad and Behqi).

10. The Prophet's Hajj in the Prescribed Islamic Traditions

After the Hajj was ordained on AH 9, vide verse 97 of chapter 3, the Prophet of Allah immediately decided to perform the next Hajj on AH 10. It was his first and last Hajj after it was

promulgated; therefore, it is remembered as the farewell Hajj," since he bade farewell to the house of Allah, to his native town of Makkah, and to his nation that he succeeded to gather around him after an extreme arduous exercise for the last about twenty-three years. It is said that he bade farewell with the last words of his wisdom to about one hundred twenty-four thousand people of his nation in the valley of Arafat on the day of Hajj, i.e., ninth of the month of Dhul-Hajja.

His address was a marvelous piece of the summary of his lifetime preaching by his acts and deeds in accordance with the divine guidance by way of the revelations of the Quran and the wisdom that he was bestowed by his Lord. That was the day when his Lord declared his mission a successful completion in verse 3 of chapter 5, Al-Maida, which will be explained in the subsequent paragraph.

Thus, on AH 10, when the Prophet of Allah declared his intention of performing Hajj, the people of Medina and the people from all over Arabia, who could afford, got prepared and started gathering and camped outside Medina to join the Prophet of Allah. The Prophet of Allah left Medina in the last week of Dhiqadah; before leaving, he took a bath and Lady Ayesha perfumed him and then he wore Ihram. Ibn-e-Kathir has mentioned with reference to Imam Shafi, Bokhari, and Muslim the narration of Lady Ayesha that the Prophet of Allah used to use perfume before he wore and after he took off Ihram. The Prophet along with his companions then proceeded to Makkah while he stopped in transit at Dhul-Hadeefa to enable the pilgrim to put up Ihram. He was carrying with him the animals of sacrifice. When he proceeded toward Makkah, he started pronouncing talbiha, a set of supplications pronounced loudly that "Here I am O, Allah, here I am, here I am, You have no partner, here I am. Verily, all praises, graces, and sovereignty belong to You, You have no partner." The said supplication is indeed in response to the proclamation for mankind by the prophet Ibrahim to come and perform pilgrim of the house of Allah,

Which Allah guided him, which has been mentioned in verse 27, chapter 22, Al-Hajj, which says, "And proclaim the mankind the Hajj? They will come to you on foot and on every lean camel; they will come from every deep and distant mountain highway (to perform Hajj)."

The prophet Abraham was commanded to make a call to the human beings, inviting them to perform Hajj; when he exclaimed that as to how his call will be heard, Allah assured him to convey his voice to the people to which they would respond. So it is why every Hajji (pilgrim) after wearing Ihram responds to the call of Abraham and says, "O, Allah! I am here, O, Allah! I am here." The Prophet's caravan reached Makkah; they performed Tawaf of Kaba, Saffa, and Marwa and then came out of their Ihram, as we come out of the prayers. The Prophet then told the people that those who had brought with them the animals of sacrifice should take off their Ihram and will wear it again to restart their Hajj rites, whereas the rest shall continue the rite of Hajj. Thereafter the Prophet reassumed the rites of Hajj and left for Mina on the eighth day of Dhul-Hajja, where he prayed his noon, afternoon, sunset, night, and morning prayers; and after the sunrise of the ninth Dhul-Hajja, he left for the valley of Arafat and camped at the place of Nimra. Now there exists at that point the mosque of Nimra, where Duhr and Asr prayers are performed together and the imam addresses the Hajjis by delivering Hajj Khutba. Then the Prophet left his tent and came out near the mount of Arafat, remained mounted on his camel, and addressed his nation, who had gathered with him for Hajj, and they were, it is said, one hundred twenty-four thousand. His address on Arafat and thereafter at Mina on the day of Nhr (sacrifice) is being considered as one address and being remembered as "the address of the last Hajj." It may be mentioned that the complete narrations of the Prophet's address are not available at one place; however, the renowned scholars have collected its portions from the authentic records, i.e., Ibn-e-Ishaq, Ibn-e-Hisham, Bakhari, Muslim, Abu-Dawood, and Tirmidhi.

The Prophet's address at the occasion of Hajj, after glorifying and praising his Lord, Allah, the eternal owner of sovereignty, has been made known to us as under:

"O, People! Listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful (Haram) as shedding blood on such a day as today (the day of Hajj) and in such a month as this sanctuary (Haram) month and in such a sanctified city as this city (of Makkah and its surroundings). "Behold! All practices of paganism and ignorance are now under my feet, the blood revenge of the days of ignorance is remitted. The first claim of blood I abolish is that of Ibn-e-Rabia-bin-Haritha (Prophet's cousin), who was nursed in the tribe of Banu Saad and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Abbas-bin-Abd- Al-Muttalib (Prophet's uncle) has to receive. Verily, it is remitted entirely.

"O, People! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by the words of Allah. It is incumbent upon them to honor their conjugal rights and not to commit acts of impropriety, which if they do, you have authority to chastise them, yet not severely. If your wives refrain from it and are faithful to you, clothe and feed them suitably. "Verily, I left among you the Book of Allah and the Sunnah (traditions) of His (Allah) Messenger, which if you hold fast, you shall never go astray. "O, People, I am not succeeded by a prophet and you are not succeeded by a nation. So I recommend you to worship your Lord, to pray the five time prayers, to fast Ramadan and to offer the Zekat (Poor's due) of your provisions willingly. I recommend you to do the pilgrimage to the Sacred House of your Lord and to obey those, who are in charge of you, and then you will be awarded to enter the Paradise of your Lord. "And if you were asked about me, what you would

say?" They replied, "We bear witness that you have conveyed the message and discharged your ministry."

The Prophet of Allah then raised his forefingers toward the sky and then moved it down toward the people while saying, "O, Allah! Bear witness." He said that thrice.

The Prophet's statements were being repeated loudly at the same time by Rabia-bin-Umayyah-bin-Kholf. As soon as the Prophet had accomplished his address, then Allah declared in verse 3, chapter 5, *Al-Maida*, that "this day I have perfected your religion for you, completed My favor upon you and have chosen for you Islam as your religion."

On hearing this Omer cried; when asked why he cried, he replied, "Nothing succeeds perfection but imperfection."

After that Bilal made a call for prayer, and he made the second call; the Prophet of Allah performed both noon and afternoon prayers separately, with no prayers in between. Then the Prophet of Allah mounted on his she-camel, Qiswa, till sunset and then moved toward the place of Muzdalifa, where he observed the sunset and the night prayers with one first call (*Adhan*) and the two second calls (*Iqamah*) and lay down till late night. He proceeded ahead for Mina after Fajr prayer, i.e., before sunrise of the tenth of Dhul-Hajja. There, after sunrise, he threw seven pebbles on the big Jamarah saying, "Allah is the greatest," on each of his throw. Thereafter he stopped saying *talbiha* i.e., saying, "I am here O, Allah, I am here." It maybe mentioned that the Jamarat (plural of Jamarah) indicate those three places where Satan attempted to mislead the prophets Abraham and Ishmael from the committal of the act of sacrifice, which they had intended to comply with Allah's command in order to please Him. In that the first Jamarah represents the satanic incitement for Abraham against sacrificing his son Ishmael. The second Jamarah represents the satanic inducement to Hajar to stop Abraham from his action. The third represents the satanic attempt to stop

Ishmael from being sacrificed. On perceiving him at those three points Gabriel asked Abraham to pelt Satan; so he pelted at him seven times at each point, so he disappeared.

Hence pelting the stones at those three places symbolizes the disapproval of the faithful servants of Allah against the satanic provocations. It may be mentioned that distance between the first and the second Jamarah is 150 meter, and between second and the third one are 225 that make a total length of 375 meters.

Then the Prophet of Allah proceeded to the place of sacrifice, where he sacrificed sixty-three camels by his own hands and asked Ali to sacrifice the remaining thirty-seven camels. It may be noted that sacrificing the figure of sixty-three resembles the age of the Prophet of Allah, and the total sacrificing figure of one hundred resembles to the number of camels sacrificed by his grandfather to save the life of the Prophet's father.

On the tenth day of Dhul-Hajja, the Prophet of Allah delivered another address to his nation while he was mounting on a grey mule. Ali repeated his statements loudly for the people. The Prophet of Allah, after supplicating the glories and praises for his Lord, said,

"The time has grown similar to the time when Allah created the heavens and the earth. A year is twelve months; four of which are sacred, while three of the four are in succession; and they are Dhul-Hajja, Dhul-Hajja and Muharram and the fourth one is Rajab.

"What month is this?" he asked.

The people replied, "Allah and His Messenger know best of all."

He kept silent for a while; till the people thought he would attach it with some other name.

"Is it not Dhul-Hajja?" He wondered.

"Yes, it is," the people said.

Then he asked, "What is this town called?"

The people said, "Allah and His Messenger know best of all."

He remained silent for a while till the people thought he would give it a different name. "Is it not Al-Balad (the city of Makkah)?" He asked.

"Yes, it is," the people replied.

Then he asked again, "What day is today?"

The people replied, "Allah and His Messenger know best of all."

Then he kept silent for a while and said wondering, "Is it not An-Nahr (the slaughtering) day?"

"Yes, it is," the people said.

Then the Prophet of Allah addressed his nation and said, "O, People! (Shedding) The blood of one another and eating or taking one another's provisions (unwillingly) and your honor; all are illegal (Haram). It is unlawful to violate their holiness. They must be as sacred to one another as this sacred day, in this sacred month, in this sacred town."

"You will go back to your Lord (after death). There you will be accounted for your deeds. So do not turn into people who go astray and kill one another.

"Have I not delivered the Message (of my Lord)?"

"Yes, you have," the people replied.

"O, Allah! Be witness! Let him that is present; convey it unto him who is absent. May be, many people whom the Message is conveyed be more conscious of it than the audience," he said.

The next three days, the eleventh to thirteenth days of Dhul-Hajja, the Prophet of Allah remained at Mina by spending his time in remembering Allah and teaching to his people. He also threw seven pebbles on each Jamarah daily during these three days. On the thirteenth, he went to Makkah and performed farewell Tawaf and left for home to Medina on the fourteenth day of Dhul-Hajja.

11. Brief Conclusion of the Prophet's Hajj

1. *The divine verdict vide verse 3 of chapter 5 says that Allah, the source of all goodness, has perfected the religion of Islam and clearly indicated the completion of the Prophet's mission. By this Allah also completed, concluded, and*

finalized the divine program of enlightenment for the humanity by way of His guidance by revelation through His Prophets and closed the doors for the prophet hood, and thereby for revelation forever. Hence, the knowledge He bestowed to mankind through His last prophet will lead the humanity till the end of the world.

- 2. The Prophet of Allah therefore imparted his last words of advice to his nation. He also ensured their guidance in following the commandments of Allah, having been preserved in Quran, and in following the wisdom duly practiced by the Prophet of Allah throughout his life span.*
- 3. The most important advice he gave was the respect and justice for the humanity and general brotherhood between the Muslims, wherein no one is superior or inferior on the basis of caste, color, and creed; the superiority lies in piety and humbleness only.*
- 4. The Prophet advised that the present ones should convey his message to those who were absent so that his message would reach to the last person of this world through the chains of conversations, written or spoken.*
- 5. All the rituals of Hajj are mandated for Allah's remembrance only in a collective manner in order to conduct a general assembly of the Muslim nation, to sort out general matters, and to submit and to supplicate and to pronounce the glories and grandeur of Allah.*

CHAPTER - 5

IMPORTANCE OF VISITING MEDINA AND THE MASJID-E-NABWI

1. Allah's Glad Tidings for His Prophet

Following are some divine verdicts that pronounced glad tidings for His Prophet:

- A.** *Verses 3-5, chapter 93, Al-Doha, says that "your Lord (O, Muhammad) has neither neglected you nor hated you. And indeed the Hereafter is better for you than the present (life). And verily, your Lord will give you (all good) so that you should be well pleased."*
- B.** *Verse 1, chapter 108, Al-Kauthar, says, "Verily, We have granted you (O, Muhammad) Al-Kauthar (a river of pleasant water in paradise where the Prophet will offer it to the believers after the Day of Resurrection, while they will be too thirsty)."*
- C.** *Verse 2, chapter 48, Al-Fatah, says, "That Allah may forgive you your sins of the past and the future and complete His favors on you, and guide you on the straight path."*

2. The Prophet's Body and the Grave

Imam Ahmed, Ibn-Maja, Nisai, and Abu-Dawood in their different narrations have mentioned that the Prophet of Allah advised to say Salat on him (praying for Allah's blessings onto the Prophet) specifically on the Fridays, since on that day the angels also say Salat onto him in participation with the believers. And that is presented before the Prophet. Someone said, "Would it be even after your death?" The Prophet of Allah said, "Allah has prohibited the earth to damage and decay the bodies of the prophets; Allah's prophets remain preserved and are provided with their sustenance."

This also included his answer that indeed Salat will be presented to him even after his death. The Prophet of Allah also advised his followers to refrain from making his grave as a worshiping place. Also he cursed the nations who made the graves of their prophets and saints to be the place of worship. Indeed it is a great sin.

Divine command with regard to sending Salat on to the Prophet of Allah was revealed vide verse 56, chapter 33, Al-Bzab, which pronounces, "Allah sends His Salat (Graces, Honors, Blessings, and Mercy) on to the Prophet Muhammad and His angel too (who ask Allah to Bless and forgive him). O, You, who believe! Send your Salat (Supplications to Allah for sending His Blessings) on him (Prophet Muhammad) and (you should) greet (salute) him with traditional way of Islam i.e., to say salaam (peace) to the Prophet."

3. Virtues of Those That the Prophet Loved Much

The Prophet of Allah had special love for the people of Medina, his mosque, the city of Medina, and the mount of Uhad, where his beloved ones, the martyrs of Uhad, with special reference to his uncle Hamza, were buried, a brief of which is given hereunder. Indeed he loved most his Lord, Allah, the loving and the protecting friend.

A. The Prophet's love for Medina and Its People

- i. *Not only the Prophet but Allah, the most loving, also had good expectation from the people of Medina, to which they proved to be worthy, and they had from their Lord good promises. This may have been the foremost reason for the Prophet's liking for the people of Medina. The second foremost reason seems to be their pledge with the Prophet of Allah that they will take care of the Prophet as they take care of their women and the children. So they fulfilled their promise and did their best in this regard. Allah, the*

appreciator, says in verse 100, chapter 9, Tauba, "And the foremost to embrace Islam of the Muhajreen (who migrated to Medina) and the Ansar (the people of Medina, who helped and gave aid to the immigrants) and also those who followed them exactly (in faith). Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (in Paradise), to dwell therein forever. That is the supreme success."

- ii. Imam Abu-Jafar-bin-Jareer-Tabri recorded a narration of Jabir-bin-Abd-Allah where the Messenger of Allah said, "Ibraheem made Allah's House (Kaba) as Sacred Area and a Safe refuge. I have made, what is between the two mountains of Medina a Sacred Area, therefore its games should not be hunted and its trees should not be cut" (Nisai and Mudim also narrated).
- iii. Imam Bokhari recorded a narration of Anas-bin-Malik where the Prophet of Allah said, "The sign of belief is to love the Ansar and the sign of hypocrisy is to hate the Ansar."
- iv. Bokhari recorded a narration of Abu-Huraira, which says, "If I saw deer grazing in Medina, I would not chase them, for Allah's Apostle said, 'Medina is sanctity between its two mountains.'"
- v. There is a very famous saying of the Prophet when he saw the mount of Uhad, while coming from the Tabuk expedition; he said, "We like it and it likes us."

B. The Prophet's Mosque

- i. Imam Muslim recorded that the Prophet of Allah said, "A prayer (Salat) in the Masjid of mine is better than one thousand prayers in any other Masjid except the sacred Masjid (in Makah)."
- ii. Imam Ahmad, Tirmidhi, and Tabarani recorded this saying of the Prophet of Allah that "whoever prays forty prayers in this Masjid of mine without missing a prayer, he will have written for him immunity from hypocrisy."

- iii. *Bokhari recorded a narration of Abu-Hurraira wherein the Prophet of Allah said, "There is a garden of Paradise between my house and my pulpit; and my pulpit is on my lake fountain (Hawed-Al-Kauthar)." It may mean that the place of the Prophet's pulpit has so much blessings of Allah that it equals to the status of the blessed fountain of paradise, where the believers shall quench their thirst after the day of Resurrection.*
- iv. *Imam Ibn-e-Taimya had given his verdict in accordance with this saying of the Prophet that "an extent journey (for worship or reward) should not be taken except for three places; the sacred Masjid (of Makah), the Prophet's Masjid (in Medina) and the Masjid Al-Aqsa (in Jerusalem)."*

C. Mother Ayesha, Mother Khadija, and Lady Fatima

- i. *Bokhari recorded a narration of Abu-Salmah that Mother Ayesha said, "Once Allah's Apostle said (to me), 'O, Ayesha (Ayesha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I see not.'" She was addressing Allah's Apostle.*
- ii. *Imam Ibn-e-Kathir mentioned with reference to Ibn-e-Mardawya a narration recorded by Imam Ahmad, Imam Bokhari, Imam Muslim, Imam Tirmidhi, and Imam Nsai wherein the Prophet of Allah said, "Miriam-bint-Himran and Khadija-bint-Khawailad are the best women of their time." The Prophet of Allah also said that there are so many men with perfection, but there are only three among the women: Miriam the truthful, Asiya wife of Pharaoh, and Khadija-bint-Khawailad. Ayesha is superior to all other women as thareed is superior to all other meals. (The Prophet liked thareed much.) Ibn-e-Kathir has also mentioned three commonalities among Asiya, Miriam, and Khadija, that each of them had looked after a prophet of their time in an excellent manner. Asiya looked after the prophet Moses, Miriam looked after the prophet Jesus, and Khadija wanted to marry the Prophet Muhammad by her own self and*

devoted herself with all of her wealth for the Prophet of Allah. It may be added that she also believed in his prophethood even before his proclamations.

- iii. *Bukhari recorded a narration of Al-Miswar-bin-Makhrama that the Prophet of Allah said, "Fatima is a part of me, and whoever makes her angry, makes me angry."*

D. The Foremost Deputies of the Prophet

- i. *Tirmidhi recorded this saying of the Prophet of Allah that he said to Abu-Bakr, "You are my companion over the Hawd (a water spring of paradise) and my companion of the cave (the cave of Thaur, where they took refuge on their migration to Medina while the Quraish were chasing them)."*
- ii. *Tabarani recorded from Abd-Allah-bin-Abbas this saying of the Prophet: "That no one has a greater favor over me than Abu-Bakr, he supported me with his self and his wealth and he married me her daughter (Ayesha)."*
- iii. *Tirmidhi recorded a saying of the Prophet of Allah; he said, "Whosoever wishes to look at one who has been set free from the hellfire, then let him look at Abu-Bakr."*
- iv. *Tirmidhi recorded from Ibn-e-Abbas that the Prophet of Allah said, "Abu-Bakr and Omer rank with me as my hearing and eyesight rank with the head."*
- v. *Ibn-e-Asakar and Al-Hakim have narrated this saying of the Prophet: "Every Prophet has two ministers from the dwellers of the heavens and (two) from earth. My two ministers from the dwellers from heaven are Gabriel and Michael, whereas from the dwellers of earth is Abu-Bakr and Omer."*
- vi. *Tirmidhi recorded this saying of the Prophet of Allah: "Indeed Allah has placed the truth upon the heart and tongue of Omer."*

CHAPTER - 6

A. Allah's Blessings on His Prophet

Allah, the most exalted, acknowledged in verse 56, chapter 33, Al-Bzab, that He sends His graces, honors, blessings, and mercy unto His Prophet, and His angels too supplicate Him to send His blessings onto His Prophet Muhammad. Thus, Allah mandated on His supreme creation to follow their Lord and the angels and thereby to supplicate Allah to send His blessings onto the Prophet Muhammad. And that in addition, the believers should also greet the Prophet in a revered manner.

When Allah graced His Prophet so much with His blessings, He questioned His Prophet in verse 4 of chapter 94, Ash-Sherhe, "And have We not raised high your fame?"

B. Divine Command to Follow the Prophet

There are numerous verdicts of the Divine Authority, which ordain to follow the commands of the Prophet of Allah, since the prophets only command which Allah wills. So obeying the Prophet of Allah is obeying Allah, whereas negating his orders is negating the orders of Allah.

The following verses are referred in this regard:

- i.** Verse 31, chapter 3, Al-Imran, says, "Say (O, Muhammad): 'If you (really) love Allah then follow me, Allah will love you and forgive you of your sins And Allah is Oft-Forgiving, Most Merciful.'"
- ii.** Verse 32, chapter 3, Al-Imran, says, "Say (O Muhammad): 'Obey Allah and the Messenger, but he who turns away, then Allah does not like the disbelievers.'"
- iii.** Verse 80, chapter 4, An-Nisa, says, "He who obeys the Messenger, has indeed obeyed Allah, but he who turns

away, and then we have not sent you (O Muhammad) as a watcher over them."

- iv. Verse 33, chapter 6, *Al-Anam*, says, "We know indeed the grief which their words cause you (O, Muhammad). It is not you that they deny, but it is the verses of Allah that the misled ones deny."
- v. Verse 157, chapter 7, *Al-Araf*, says, "Those who follow the Messenger, the Prophet who can neither read nor write, whom they find written with them in the *Taurat* (Torah) (Deut, XVIII, 15) and *Injeel* (Gospel) (John, XIV, 16). He commands them for good deeds and forbids from the bad; and he allows them the lawful (the permissible), and prohibits them from unlawful (the forbidden). He releases them from their heavy burdens (of Allah's covenant), and from the bindings that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful."
- vi. Verse 56 chapter 24, *An-Noor*, says, "Perform *Salat* (prayer) and pay *Zakat* (obligatory charity) and obey the Messenger, that you may receive Mercy (from Allah)."
- vii. Verse 21, chapter 33, *Al-Ahzab*, says that "indeed in the Messenger of Allah you have a good example to follow, for him who hopes for (the meeting with) Allah and the last Day, and remember Allah much."
- viii. Verse 36, chapter 33, *Al-Ahzab*, says, "It is not for a believer, man or a woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error."
- ix. Verse 66, chapter 33, *Al-Ahzab*, says, "On the Day when their faces will be turned over in the Fire, they will say: 'Oh, would that we had obeyed Allah and obeyed the Messenger.'"
- x. Verse 33, chapter 47, *Muhammad*, says, "O, you who believe! Obey Allah, obey the Messenger and render not vain your deeds"



Masjid-an-Nabwi



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