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ZIYARATOURS



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UMRAH MADE EASY

A STEP BY STEP GUIDE

Muhammad Ilyas Attar

Intention for Umrah

Now the Islamic brothers with their heads uncovered and the Islamic sisters with their heads covered should make the following intention whether they are performing normal 'Umrah of any day (other than the Hajj season) or 'Umrah for Hajj Tamattu'.

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي وَأَعِزِّي عَلَيْهَا
وَبَارِكْ لِي فِيهَا ط نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى ط

Translation: Ya Allah عَزَّوَجَلَّ, I make the intention of 'Umrah, make it easy for me and accept it from me. Help me in performing it and make it blessed for me. I have made intention for 'Umrah and put on its Ihram for the sake of Allah عَزَّوَجَلَّ.

Important ruling regarding intention

Remember! The intention of heart (willingness in heart) is, in fact, a valid intention. Whether one makes intention for salah, fast, Ihram or for any other deed, if the intention is not present in his heart, mere verbal utterance of the words of the intention is not sufficient, and such an intention is not valid.

Also keep in mind that uttering the words of intention in Arabic is not necessary; one can also utter it in his mother tongue. Similarly, uttering the words of intention in any language is not necessary either; just the presence of intention in heart is sufficient. However, uttering it verbally is better and uttering it in Arabic is even more preferable as Arabic is the elegant language of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever one makes intention in Arabic, it is necessary that he understands its meaning.

Labbayk

After making the intention (whether it is the intention of 'Umrah, Hajj or that of Hajj Qiran) it is essential to utter Labbayk at least once; uttering it thrice is preferable. Labbayk is as follows:

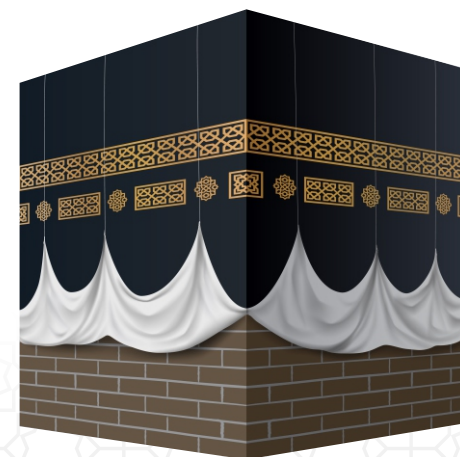
لَبَّيْكَ ط اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ط لَا شَرِيكَ لَكَ ط

I am in attendance. Ya Allah عَزَّوَجَلَّ I am in attendance. I am in attendance (and) You have no partners. I am in attendance. No doubt, all glorification and bounties are for You and also the sovereignty (is Yours), You have no partners.

O travellers of Madinah! You are now in the state of Ihram Now Labbayk is only your invocation. Recite it in abundance whilst sitting, standing and walking. To inspire you, two Ahadiṣ are stated below:

1. When the reciter of Labbayk recites it, he is given a piece of good news. It was asked, 'Ya Rasulallah! Is he given the good news of being blessed with Paradise?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes.' (Al-Mu'jam-ul-Awsa, vol. 5, pp. 410, Badiṣ 7779)

2. 'When a Muslim recites Labbayk, each and every stone, tree and clod up to the edge of the earth towards his right and left, all recite Labbayk.' (Tirmizi, vol. 2, pp. 226, Badiṣ 829)



Recite Labbayk considering its meaning

It is better to recite Labbayk with extreme humility of heart and full concentration of mind instead of reciting it inattentively looking here and there. When the person who has put on Ihram recites Labbayk, it is as if he humbly addresses Allah عَزَّوَجَلَّ and says: 'Labbayk' that is, I am in attendance. If someone addresses his parents with the same words, he will certainly be attentive whilst saying them. This shows that the person imploring his Creator عَزَّوَجَلَّ by saying Labbayk should be greatly attentive. This is why Sayyiduna 'Allamah Mulla 'Ali Qari عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has stated, 'If a person recites the words of Labbayk aloud so that others would also be repeating each word loudly in the form of a group, this is not Mustaab. Everyone should recite it individually.' (*Al-Maslak-ul-Mutaqassi lil-Qari*, pp. 103)

One Sunnah after reciting Labbayk

It is a Sunnah to make Du'a after reciting Talbiyah (i.e. Labbayk). It is stated in a blessed adīṣ that our Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du'a to Allah عَزَّوَجَلَّ, after reciting Labbayk, for the attainment of Allah's pleasure, bounties and Paradise and for protection from Hell. (*Musnad Imam Shafi'i*, pp. 123) Without doubt, Allah عَزَّوَجَلَّ is pleased with the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Doubtlessly, the Most Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not only predestined to enter paradise but he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also the Master of Paradise by the grace of Allah عَزَّوَجَلَّ. In fact these Du'as are also aimed at teaching us, so that we would also make Du'a with the intention of acting upon a Sunnah.

9 Madani Pearls of Labbayk

1. Recite Labbayk in abundance whilst sitting, standing and walking both with and without Wudu.
2. Recite it while going upstairs or downstairs, when your caravan meets the other one, at dawn, dusk and at night and after salah of five times.

3. Whenever you recite Labbayk, recite it at least thrice.
4. As soon as a Mu'tamir as well as a Mutamatte' perform first Istilam of ajar-ul-Aswad for commencing tawaf of 'Umrah, they should stop reciting Labbayk.
5. Mufrid and Qarin should stay in Makkah and keep reciting Labbayk. Their recitation of Labbayk will end on 10th of Zul-Hijjah when they throw the first stone at Jamra-tul-'Aqabah (big satan).
6. Islamic brothers should recite Labbayk loudly but it should not be so loud as to cause difficulty to themselves or others.
7. Islamic sisters should recite Labbayk in low voice. Both Islamic brothers and sisters should note down the following ruling. Besides Hajj, whenever you recite anything, it is essential to recite it loud enough for you to hear but not so loud as to disturb others.
8. Intention is a condition for Ihram. If Labbayk is uttered without intention, Ihram will not be valid. Similarly, a mere intention is not sufficient unless Labbayk or its alternative is recited. (*'Alamgiri*, vol. 1, pp. 222)
9. For Ihram, it is essential to recite Labbayk at least once. If, in lieu of Labbayk, someone uttered لَا إِلَهَ إِلَّا اللَّهُ، أَحْمَدُ لِلَّهِ، سُبْحَنَ اللَّهِ or some other invocation regarding glorification of Allah عَزَّوَجَلَّ, making intention of Ihram, his Ihram will be valid but it is Sunnah to recite Labbayk. (*ibid*)

Entering Makkah

Anyway, enter the limits of haram with your head bowed and eyes lowered with humility and shame for the sins committed. Recite

1 Obviously, the population of Makka-tul-Mukarramah is increasing constantly, extending it beyond the limits of haram in some directions. For example, Tan'im is outside the limits of haram but probably within the municipality of Makka-tul-Mukarramah.

وَاللَّهُ وَرَسُولُهُ أَحْلَمُ
2 Name of a well

Salat-'Alan-Nabi and Labbayk and do Zikr in abundance. As soon as you have the sight of the sacred city of Makka-tul-Mukarramah of Rab-bul-'Alamin, recite the following Du'a:

اللَّهُمَّ اجْعَلْ لِي قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا

Translation: Ya Allah عَزَّوَجَلَّ! Bestow upon me peace and halal sustenance in it.

After reaching Makka-tul-Mukarramah, make arrangements for accommodation and keep luggage etc. at a safe place. Then, come to Bab-us-Salam reciting Labbayk. Kiss the holy door and enter Masjid-ul-aram placing your right foot first and reciting the Du'a of entering the Masjid that is as follows:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى

رَسُولِ اللَّهِ ط اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Translation: Allah عَزَّوَجَلَّ in Whose name I begin and salutations on the Rasul of Allah, Ya Allah عَزَّوَجَلَّ, open the portals of Your mercy for me.

Making intention of I'tikaf

Whenever you enter any Masjid and make the intention of I'tikaf, you will be granted reward. Therefore, make this intention in Masjid-ul-haram as well. One good deed here is equivalent to a hundred thousand deeds performed elsewhere. Hence one will get the reward of a hundred thousand I'tikaf. You will get the reward for as long as you stay in the Masjid. In addition, acts of eating, drinking Zam Zam water and sleeping will also become permissible; otherwise these acts are impermissible in the Masjid according to Shari'ah.

Translation: I make the intention of Sunnah of I'tikaf.

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ ط

First Glance at Holy Kabah

As soon as you have the first glance of the Holy Ka'bah, recite the following thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Then, recite Salat-'Alan-Nabi and make Du'a as the Du'a made on having the first glance of the Holy Ka'bah is definitely accepted. You may also make this Du'a: 'Ya Allah عَزَّوَجَلَّ, whenever I make any permissible Du'a that is beneficial to me, accept it.' 'Allamah Shami قُدَّسَ سِرُّهُ السَّامِيُّ has quoted Islamic jurists to have stated: When having the first glance of the Ka'bah, one should make Du'a to be blessed with entry into Paradise without accountability, and should recite Salat-'Alan-Nabi. (Rad-dul-Mu'at, vol. 3, pp. 575)

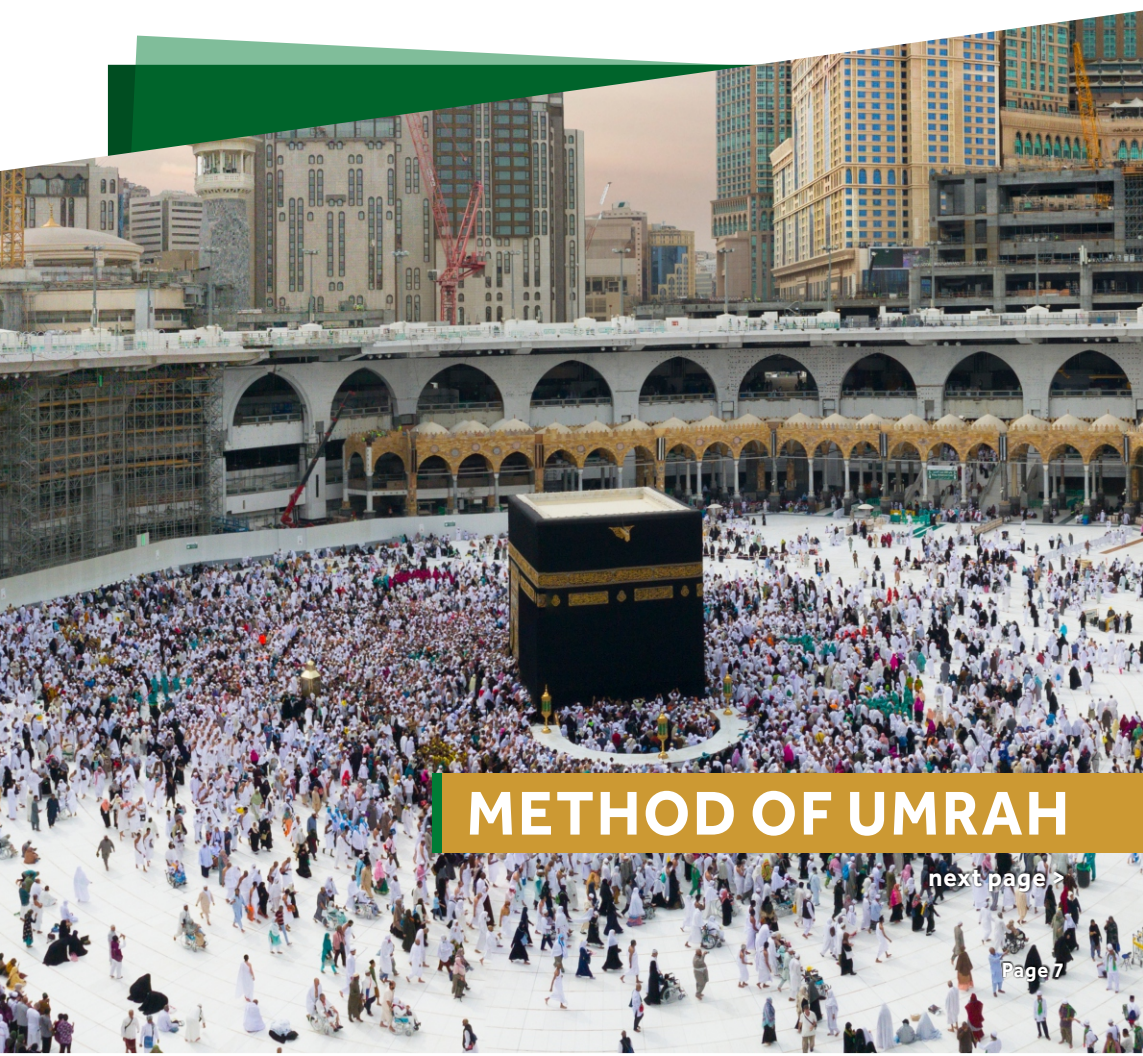
Most virtuous supplication

Respected Hujjaj seeking the pleasure of Allah عَزَّوَجَلَّ and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Instead of reciting different specific Du'as, it is the most virtuous to recite Salat-'Alan-Nabi on every occasion e.g. during tawaf, Sa'i etc.

All of your problems will be إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ resolved by virtue of salat and Salam. You should do what is better than all Du'as for you, as promised by the Prophet of Ramah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Instead of making Du'a for yourself, send Salat upon him on all occasions. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If you do so, Allah عَزَّوَجَلَّ will resolve all your problems and forgive all your sins.' (Tirmizi, vol. 4, pp. 207, Badi'sh 2465; Fatawa Razawiyyah referenced, vol. 10, pp. 740)

Halting for supplication during Tawaf is forbidden

Respected Hujjaj! If possible, recite only Salat and Salam as it is the most virtuous invocation in addition to being easier to be recited. However, Du'as have also been presented for those who are keen to recite them. But remember that whether you recite salat and Salam or Du'as, recite them in a low voice. Some tawaf-performing people recite Du'as aloud like shouting. You should avoid it. Furthermore, recite it whilst walking. Do not halt during tawaf for reciting anything.



Method of Tawaf

Before commencing tawaf, men should do Idiba', i.e. put on shawl by bringing its one end from under the armpit of the right hand and placing its both ends over the left shoulder such that the right shoulder remains uncovered. You are now wholeheartedly ready for tawaf of the Holy Ka'bah. Now in the state of Idiba', stand up facing the Holy Ka'bah such that the whole 'ajar-ul-Aswad' is towards your right side. Now make intention for tawaf in the following words without raising the hands:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ

بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ ط

Translation: Ya Allah عَزَّوَجَلَّ ! I make intention for tawaf of Your sacred House. Make it easier for me and accept it from me.

After making the intention, whilst facing the Holy Ka'bah, move a little towards your right so that ajar-ul-Aswad is right in front of you. (This would happen after a slight movement of yours. Now Hajar-ul-Aswad is exactly in front of you and its recognition is that the green tube light fixed opposite Hajar-ul-Aswad will be right behind your back.)

(Please note that the intention made in Arabic for any act like salah, fasting, I'tikaf, tawaf etc. will be valid only when one understands its meaning. Intention may also be made in one's native language. In all cases, presence of intention in heart is a pre-condition. Even if one does not make a verbal intention, the intention of heart is sufficient. However making a verbal intention, in addition, is better).

شَيْخِنَ اللّٰهَ عَزَّوَجَلَّ ! This is that lucky heavenly stone which has certainly

been kissed by our Beloved Rasul ﷺ. Now raise both hands such that both palms (of hands) face the direction of Hajar-ul-Aswad and recite the following:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ

أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Translation: Allah عَزَّوَجَلَّ in Whose name I begin and all glorifications are for Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is the greatest and Salat & Salam be on the Rasul of Allah ﷺ.

Now, if possible, place both palms on ajar-ul-Aswad and kiss it in between your palms without producing any sound. Do this thrice.

شُبْحَنَ اللَّهِ عَزَّوَجَلَّ! Be delighted with the thought that your lips have kissed that sacred stone which has certainly been touched by the blessed lips of our Beloved Rasul ﷺ. Become ecstatic and overjoyed! Shed tears as this is also a Sunnah.

Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated, 'Keeping his sacred lips on Hajar-ul-Aswad our Beloved and Blessed Prophet ﷺ kept on weeping. He ﷺ then turned and noticed that Sayyiduna 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was also weeping. Our Holy Prophet ﷺ said, 'Certainly it is an occasion of weeping and shedding tears.' (Ibn Majah, vol. 3, pp. 434, Badi'sh 2945)

Take care that you do not push anybody as this is not a place to display your strength but it is an occasion to express humility and humbleness. If it is difficult for you to kiss ajar-ul-Aswad due to the crowd, then neither cause discomfort to others nor get stuck in the crowd. Instead, kiss your hand or a stick having touched it to Hajar-ul-Aswad. If it is not possible either, kiss your hand having pointed your

palms towards Hajar-ul-Aswad. Even this is a great privilege to have glance at the spot which has been kissed by the Beloved and Blessed Prophet ﷺ.

To kiss Hajar-ul-Aswad or to kiss your hand or a stick having touched it to ajar-ul-Aswad or to kiss your hand having pointed your palms towards ajar-ul-Aswad is called Istilam.

The Beloved Prophet ﷺ has stated, 'On the Day of Judgement, this stone will be raised with eyes whereby it will see, and with the tongue whereby it will speak, and will give evidence for the one who kissed it with the truth.' (Tirmizi, vol. 2, pp. 286, Badi'sh 963)

اللَّهُمَّ إِيْمَانًا بِكَ وَاتِّبَاعًا

لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط

Translation: O Almighty عَزَّوَجَلَّ! I have put belief in You and I am going to perform tawaf following the Sunnah of Your Prophet ﷺ.

Now whilst facing the Holy Ka'bah, move a little towards your right so that ajar-ul-Aswad is not in front of your face (and this would happen after a slight movement of yours towards right). Then, immediately turn rightward such that the Holy Ka'bah is on your left side. Now walk with care so that no one is bumped by you.

Men should perform Raml during the first three rounds i.e. walk briskly with small steps whilst moving the shoulders like strong and brave people. Some people perform it by jumping and running, this is not a Sunnah. Raml may be discontinued on crowded spots or when it is painful for you or for others but do not halt for Raml; continue with tawaf. As soon as you get a chance to do Raml, resume it.

It is preferable to remain closer to the Holy Ka'bah during tawaf but not to such an extent that your cloth or body touches the wall of the Holy Ka'bah. If Raml cannot be performed in case of remaining closer to the Holy Ka'bah due to crowd, remaining farther is better. For Islamic sisters to remain away from the Holy Ka'bah is better. During first round, recite the following Du'a after reciting Salat-'Alan-Nabi.

Supplication of first round

سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط وَالصَّلَاةُ
وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ط
اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ
وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى
عَلَيْهِ وَآلِهِ وَسَلَّمَ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالْ دُنْيَا وَالْآخِرَةِ وَالْفَوْزَ
بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ط

Translation: Allah ﷻ is pure (from all shortcomings). All glorifications are for Allah ﷻ and no one is worthy of worship except Allah ﷻ And Allah ﷻ is the greatest. And the power (to refrain from sins) and the

strength (to incline towards worship) is (bestowed) by Allah ﷻ Who is dignified and glorified. May blessings and salutations of Allah ﷻ be upon Rasul of Allah ﷻ. Ya Allah ﷻ! I believe in You and testify Your commandments and affirm the oath made with You following the Sunnah of Your Beloved Prophet Muhammad ﷺ (I have started tawaf). Ya Allah ﷻ! I beg forgiveness from You (for my sins) and safety (from every affliction) and everlasting security (from every trouble) in our religion and in the world and in the Hereafter, and the gaining of Paradise and deliverance from the fire of Hell. (Recite alāt-'Alan-Nabi)

Complete this Du'a before reaching Rukn Yamani. Now touch Rukn Yamani (for acquiring blessings) with both hands or with right hand provided that there is no risk of trouble for you and for others due to crowd. Do not touch with left hand only. If you get a chance, kiss Rukn Yamani. If one does not get the chance to kiss or touch, then do not kiss the hands after having signalled to it. (As people apply a lot of fragrance to Rukn Yamani these days, those in the state of Ihram should take care before they touch or kiss Rukn Yamani.)

Now after completing the awaf of three corners of the Holy Ka'bah, you are approaching the fourth sacred corner Rukn Aswad. The wall between Rukn Yamani and Rukn Aswad is called Mustajab. Here 70,000 angels are deputed to say Amin for Du'a. Ask whatever you desire in your mother tongue, for yourself as well as for all Muslims, or recite Salat-'Alan-Nabi once on behalf of the entire Ummah including me, a sinful devotee of Madinah. Recite this Quranic Du'a as well:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Now you have reached Hajar-ul-Aswad, completing the first round. Here people are seen waving their hands from far away, imitating each other as they pass. Doing so is not a Sunnah. As described earlier, turn towards Hajar-ul-Aswad facing the Qiblah. There is no need of making intention as it has already been made. To start the second round raise both hands up to ears and recite this Du'a:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Perform Istilam i.e. if there is an opportunity, kiss ajar-ul-Aswad, otherwise kiss the hands having signalled to it with them. Now keeping face towards the Holy Ka'bah, move a little towards your right. As soon as ajar-ul-Aswad is not in front of you, start tawaf such that the Holy Ka'bah is on your left side. Reciting Salat-'Alan-Nabi, recite Du'a of second round.

Supplication of second round

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهَذَا مَقَامُ الْعَائِدِ بِكَ
مِنَ النَّارِ ط فَحَرِّمِ لِحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ ط اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْهُ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ

وَالْعُصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ط اللَّهُمَّ قِنِي عَذَابَكَ
يَوْمَ تَبْعَثُ عِبَادَكَ ط اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ ط

Translation: Ya Allah عَزَّوَجَلَّ ! No doubt, this House is Your House, this haram is Your haram, the peace and security (here) has been bestowed by You. And every servant is Your servant and I am also Your servant and I am a son of Your servant. This is the place to beg protection against the fire of Hell from You. So make our flesh and skin haram for the fire of Hell. Ya Allah عَزَّوَجَلَّ ! Bless us with utmost devotion for (Islamic) faith and inculcate fondness for it in our hearts. And make infidelity, sin and transgression a displeasing thing for us and include us among those who are on the True Path. Ya Allah عَزَّوَجَلَّ ! Save me from torment on the day when You will resurrect Your servants and Ya Allah عَزَّوَجَلَّ ! Bestow upon me Paradise without accountability.

Finish this supplication before reaching Rukn Yamani. If you get a chance, kiss it. Otherwise just touch it (i.e. Rukn Yamani), and move towards ajar-ul-Aswad reciting Salat-'Alan-Nabi as well as this Quranic Du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Look! You have again approached Hajar-ul-Aswad. Now your second round has also completed. Then, like before, recite the following Du'a raising both hands up to ears:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Then, perform Istilam of ajar-ul-Aswad and complete the third round like previous ones. Reciting Salat-'Alan-Nabi recite the following Du'a:

Supplication of third round

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالنِّفَاقِ
وَالشَّقَاقِ وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمُنْظَرِ وَالْمُنْقَلَبِ فِي
الْبَالِ وَالْأَهْلِ وَالْوَلَدِ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ
وَأَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ ط اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْحَيَاةِ وَالْمَمَاتِ ط

Translation: Ya Allah عَزَّوَجَلَّ! I seek Your refuge from doubting (in Your commandments) and from polytheism (in Your Being or in Your Attributes), and from discord and hypocrisy, from bad manners, and

from bad condition and from doom of wealth and family. Ya Allah عَزَّوَجَلَّ! I beg for Your pleasure and Paradise, and I seek Your refuge from Your wrath and from Hell. Ya Allah عَزَّوَجَلَّ! I seek Your refuge from the calamity of the grave and seek Your refuge from every affliction of life and death.

Finish this Du'a before reaching Rukn Yamani. If possible, kiss it. Otherwise only touch it (Rukn Yamani) and move towards Hajar-ul-Aswad reciting Salat-'Alan-Nabi and this Quranic Du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Look! You have again reached ajar-ul-Aswad. Now your third round has completed. Then, like before, recite the following Du'a raising both hands up to ears:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Then, perform Istilam of ajar-ul-Aswad and start the fourth round like previous ones. You do not need to perform Raml any longer as Raml is to be performed in the first three rounds only. Now you have to complete remaining rounds by walking at medium pace. Reciting alat-'Alan-Nabi, recite the following Du'a of the fourth round:

Supplication of fourth round

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَسَعْيًا مَّشْكُوْرًا وَذَنْبًا
مَّغْفُوْرًا وَعَمَلًا صَالِحًا مَّقْبُوْلًا وَتِجَارَةً لَّنْ تَبُوْرٌ ط
يَا عَالِمَ مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ يَا اَللّٰهُ مِنَ الظُّلُمَاتِ اِلَى
النُّوْرِ ط اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ
مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيَّةَ مِنْ كُلِّ
بَرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ط اَللّٰهُمَّ قِنِّعْنِيْ
بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلٰی كُلِّ غَائِبَةٍ
لِّيْ بِخَيْرٍ ط

Translation: Ya Allah عَزَّوَجَلَّ! Make this (Hajj of mine) an accepted one, a successful effort and a basis for the forgiveness of my sins and an accepted pious deed and a trading with no loss. O the Knower of the affairs of hearts! Bring me out from darkness (of sins) towards the refulgence (of pious deeds). Ya Allah عَزَّوَجَلَّ! I ask You (the means of) that which makes Your mercy indispensable for me and the means of that which guarantees my forgiveness from You. I ask You to grant me protection from every sin and ability to adopt every good deed and to avail Paradise and to get freedom from Hell. Ya Allah عَزَّوَجَلَّ! Whatever

sustenance You have bestowed upon me, make me content with it, increase virtue in the bounties which You have provided to me and, by Your grace, provide me with good substitute for every loss.

As usual, complete the foregoing Du'a before reaching Rukn Yamani. Then, reciting Salat-'Alan-Nabi, recite the following Du'a:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠﴾

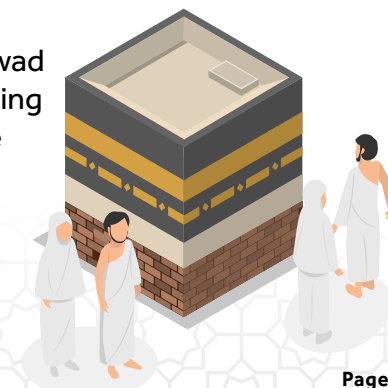
Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

You have reached ajar-ul-Aswad once again. Then, like before, recite the following supplication raising both hands up to ears:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ

اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ ط

Then, perform the Istilam of ajar-ul-Aswad and begin the fifth round of tawaf. Reciting Salat-'Alan-Nabi, recite the Du'a for the fifth round of tawaf which is as follows:



Supplication of fifth round

اللَّهُمَّ أَظْلَنْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ
 وَلَا بَاقِيَ إِلَّا وَجْهُكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا
 مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ شَرْبَةً هَنِيئَةً
 مَرِيئَةً لَا نَظْمًا بَعْدَهَا أَبَدًا ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ
 مَا سَأَلَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
 وَآلِهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ
 سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ۝ اللَّهُمَّ
 إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا يُقَرَّبُنِي إِلَيْهَا مِنْ قَوْلٍ
 أَوْ فِعْلٍ أَوْ عَمَلٍ ۝ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرَّبُنِي إِلَيْهَا
 مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ ۝

Translation: Ya Allah عَزَّوَجَلَّ ! Bless me with the shade of Your 'Arsh on the day there will be no shade except the shade of Your 'Arsh and nothing would survive except You. Let me drink such a pleasant and tasty sip from Your Prophet's pond (Kawṣar) that I would never feel thirst thereafter. Ya Allah عَزَّوَجَلَّ ! I ask You for the goodness of those things

which Your Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had asked from You, I ask You protection from the evil of the things which Your Prophet Muhammad عَزَّوَجَلَّ had sought protection from. Ya Allah عَزَّوَجَلَّ ! I ask for Paradise and its bounties, and (the strength to adopt) all those statements, acts and deeds which would bring me closer to Paradise. I ask You protection from Hell and (the strength to refrain from) all those statements, acts and deeds which may bring me closer to Hell.

As usual, complete the foregoing Du'a before reaching Rukn Yamani. Then, reciting Salat-'Alan-Nabi, recite the following Du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Then, recite the following facing ajar-ul-Aswad with both hands raised up to ears:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ

أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ۝

Thereafter, perform the Istilam of ajar-ul-Aswad and begin the sixth round whose Du'a is as follows:

Supplication of sixth round

اَللّٰهُمَّ اِنَّ لَكَ عَلَيَّ حُقُوْقًا كَثِيْرَةً فَيِّمًا بَيْنِيْ وَ بَيْنَكَ وَحُقُوْقًا
كَثِيْرَةً فَيِّمًا بَيْنِيْ وَ بَيْنَ خَلْقِكَ اَللّٰهُمَّ مَا كَانَ لَكَ مِنْهَا
فَاغْفِرْهُ لِيْ وَمَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّيْ وَ اَغْنِنِيْ بِحَلَالِكَ
عَنْ حَرَامِكَ وَ بِطَاعَتِكَ عَنْ مَعْصِيَّتِكَ وَ بِفَضْلِكَ عَمَّنْ سِوَاكَ
يَا وَّاسِعَ الْمَغْفِرَةِ ط اَللّٰهُمَّ اِنَّ بَيْتَكَ عَظِيْمٌ وَ وَجْهَكَ كَرِيْمٌ
وَ اَنْتَ يَا اَللّٰهُ حَلِيْمٌ كَرِيْمٌ عَظِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ ط

Translation: Ya Allah عَزَّوَجَلَّ ! There are many obligations (upon me) in the affairs between You and me, and there are many obligations (upon me) in the affairs between Your creation and me. Ya Allah عَزَّوَجَلَّ ! Forgive me (for my sluggishness) in the fulfilment of those which are between You and me and kindly take on responsibility to get me forgiven for those which are between Your creation and me. Ya Allah عَزَّوَجَلَّ Bless me with halal sustenance saving me from haram, with obedience saving me from disobedience and with Your grace making me independent of everyone else. O the One who is the greatest forgiver. Ya Allah عَزَّوَجَلَّ ! Without doubt, Your House is indeed gracious and You are indeed glorious and Ya Allah عَزَّوَجَلَّ, You are gracious, grand, mighty and the One who likes forgiveness, so forgive my mistakes.

As usual, complete this before arriving at Rukn Yamani. Then, reciting Salat-'Alan-Nabi, recite the following Du'a:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠﴾

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Then, recite the following facing ajar-ul-Aswad with both hands raised up to ears:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ
اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط

Thereafter, perform Istilam of ajar-ul-Aswad and begin the seventh round whose Du'a is as follows:

Supplication of seventh round

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اِيْمَانًا كَامِلًا وَ يَقِيْنًا صَادِقًا وَ رِزْقًا
وَ اِسْعًا وَ قَلْبًا خَاشِعًا وَ لِسَانًا ذَاكِرًا وَ رِزْقًا حَلَالًا طَيِّبًا وَ تَوْبَةً
نَّصُوْحًا وَ تَوْبَةً قَبْلَ الْمَوْتِ وَ رَاحَةً عِنْدَ الْمَوْتِ وَ مَغْفِرَةً
وَ رَحْمَةً بَعْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ وَ الْفَوْزَ بِالْجَنَّةِ

وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَا عَزِيزُ يَا غَفَّارُ ط رَبِّ زِدْنِي
عِلْمًا وَالْحَقْنِي بِالصَّالِحِينَ ط

Translation: Ya Allah عَزَّوَجَلَّ! I implore You to bless me with perfect faith and undoubted belief and plentiful sustenance and a humble heart and a tongue glorifying You, halal and pure sustenance, true repentance by heart, forgiveness before death, and tranquillity at the time of death, forgiveness and mercy after death, forgiveness at the time of accountability, entry in Paradise and security from the fire of Hell (all this I beg You) by virtue of Your grace. O the most respected One and the most forgiving. O my Creator, increase my knowledge and include me among (Your) pious servants.

As usual, complete the foregoing Du'a before reaching Rukn Yamani. Then, reciting Salat-'Alan-Nabi, recite the following Du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Rab! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. [Kanz-ul-Iman (Translation of Quran)]

Now on reaching ajar-ul-Aswad, your all seven rounds of awaf have completed. Now, pick up both hands to your ears and recite the following for the eighth time:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Remember that a tawaf consists of seven rounds and eight Istilams.

Maqam-u-Ibrahim

Now cover your right shoulder with the upper shawl of Ihram. Come at Maqam-u-Ibrahim, and recite the following Quranic verse:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط

And make the standing place of Ibrahim a spot for (offering) salah. [Kanz-ul-Iman (Translation of Quran)]



Salah for Tawaf

Offer two Rak'at alah of tawaf near Maqam-u-Ibrahim, if space is available near it, otherwise offer it anywhere in Masjid-ul-aram provided the time is not Makruh for salah. Recite Surah Al-Kafirun and Surah Al-Ikhla after Surah Al-Fatihah in the first and the second Rak'at respectively. This alah is Wajib and it is a Sunnah to offer it right after the completion of tawaf. Most people keep their shoulder uncovered even during salah; it is Makruh to do so.

The act of Idiba' (i.e. keeping the right shoulder uncovered) is done during all the seven rounds of only such tawaf which is followed by Sa'i. If the time is Makruh, offer this alah later. Keep in mind that it is essential to offer this salah.

Make Du'a at Maqam-u-Ibrahim after having offered two Rak'at salah. It is stated in a adīṣ that Allah ﷻ has said: Whoever makes this Du'a, I will forgive his wrongdoing, remove his grief, bring him out of deprivation, grant him blessings in his trade more than any other trader, and the world will helplessly and miserably approach him even if he does not desire it. (*Ibn 'Asakir, vol. 7, pp. 431*)

The Du'a is as follows:

Supplication of Maqam-u-Ibrahim

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْدِرَتِي وَتَعْلَمُ
حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي ط
اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى

أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا بِمَا قَسَمْتَ لِي
يَا أَرْحَمَ الرَّحِيمِينَ ط

Translation: O Allah ﷻ! You are aware of all my concealed and open deeds; hence accept my apology. And You are aware of my needs, bestow upon me what I seek. And You are aware of my inner being; hence forgive my sins. O Allah ﷻ! I ask You for such a faith which overwhelms my heart and a true belief that I will be facing only what has been predestined for me, and contentment with what is in my fate from You, O the most merciful of all!

4 Madani pearls about offering Salah at Maqam-u-Ibrahim

1. The Beloved and Blessed Prophet ﷺ has stated, 'One who offers two Rak'at salah behind Maqam-u-Ibrahim, his future and past sins will be forgiven, and he will be resurrected on the Day of Judgement with the ones granted peace.' (Ash-Shifa, Al-Juz-uš-Šani, pp. 93)
2. Most people try to offer salah behind Maqam-u-Ibrahim at any cost even in a huge crowd, whereas some people stand round in a circle holding each others' hands so that their female companions could offer salah inside the circle near Maqam-u-Ibrahim, blocking the way for others. Such people should avoid it in crowd. Instead, they should offer salah some distance away from Maqam-u-Ibrahim so that the tawaf-performing people would not be inconvenienced and they would not also be pushed and shoved.
3. After Maqam-u-Ibrahim, the most preferable place to offer this salah is the inside of the Holy Ka'bah. Then in aim under Mizab-ur-Ramah, then any place throughout aim, then any place near the Holy Ka'bah, then any place in Masjid-ul-aram and then any place throughout the aram of Makkah. (Lubab-ul-Manasik, pp. 156)
4. It is a Sunnah to offer this salah right after the tawaf provided

that the time is not Makruh. There should be no delay. If a person who has not offered this salah after the tawaf, offers it any time in his life, this will be considered offered, and not Qada. However, he has missed a Sunnah, which is a wrongdoing. (Al-Maslak-ul-Mutaqassi, pp. 155)

Now come at Multazam

Now come at Multazam After completing salah and Du'a, it is Mustahab to come at Multazam. Embrace Multazam! The section between Hajar-ul-Aswad and the sacred door of the Holy Ka'bah is called Multazam. The blessed door is not included in Multazam. Embrace Multazam with your chest, belly, right cheek and left cheek. Raise both hands above the head and spread them on Multazam or spread right hand towards the blessed door and the left towards ajar-ul-Aswad. Let tears flow and make Du'a sobbing with extreme humbleness and humility for yourself and the entire Ummah in your native language. This is the place where Du'a is accepted. One of the Du'as made here is as follows:

يَا وَاجِدُ يَا مَاجِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ ط

O Omnipotent! O the most Honoured! Do not deprive me of the favour You have granted to me.

It is stated in a Hadiṣ: When I like, I see Jibrail (عليه السلام) make this Du'a whilst embracing Multazam. (Bahar-e-Shari'at, vol. 1, pp. 1104) To recite alat-'Alan-Nabi once before making this Du'a is better.



Du'a to be made at Multazam

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا وَرِقَابَ اَبَائِنَا
وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ
وَالْفَضْلِ وَالْمِنَّةِ وَالْعَطَاءِ وَالْإِحْسَانِ ط اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا
فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ ط اَللّٰهُمَّ
إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ بَابِكَ مُلتَزِمٌ بِأَعْتَابِكَ
مُتَذَلِّلٌ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى عَذَابَكَ مِنَ النَّارِ
يَا قَدِيمَ الْإِحْسَانِ ط اَللّٰهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعِ
وِزْرِي وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي
ذَنْبِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ ط أَمِين بِجَاهِ النَّبِيِّ
الْأَمِين صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: O Allah عَزَّوَجَلَّ ! O Creator of this ancient House! Free our necks and those of our ancestors, our mothers (and sisters), our brothers and children from the fire of Hell! O the forgiver, the most merciful, the most beneficent, the most kind, the bestower and the most generous. O Allah عَزَّوَجَلَّ , bless us with good end in all our affairs and save us from remorse in this world and torment in the Hereafter. O Allah عَزَّوَجَلَّ ! I am Your servant and the son of Your servant. I am

standing beneath Your sacred door. I have clung to its doorstep and I am expressing my humbleness before You and I am begging for Your mercy and I fear the torment of Hell, O Ever-Kind (be kind with me at this moment). I implore You to raise my name and lighten the burden of my sins and reform my affairs, cleanse my inner self, illuminate my grave, and forgive my sins and I am begging You for high status in Paradise. Amin

An important ruling

After performing the tawaf which is followed by Sa'i, offer salah of tawaf before coming to Multazam. In case of performing the tawaf which is not followed by Sa'i, e.g. a Nafl tawaf or Tawaf-uz-Ziyarah (provided Sa'i of Hajj has already been performed), one should approach and embrace Multazam prior to offering the salah of tawaf at Maqam-u-Ibrahim. (*Al-Maslak-ul-Mutaqasssi*, pp. 138)

Come at Zam Zam well

A large number of coolers containing Zam Zam water are placed in Masjid-ul-aram at different points. Come to any water-cooler and drink Zam Zam water in three breaths until your stomach is full, whilst standing and facing the Qiblah. (Remember that it is necessary to make the intention of I'tikaf before you drink Zam Zam water in any Masjid.)

The Beloved and Blessed Prophet ﷺ has stated, 'The difference between us and the hypocrites is that they do not drink Zam Zam to their full stomach.' (*Ibn Majah*, vol. 3, pp. 489, Badiš 3061) Recite **لِلّٰهِ الْحَمْدُ** every time you drink Zam Zam water and say **لِلّٰهِ عَزَّوَجَلَّ** afterwards. Look at the Holy Ka'bah every time you drink it. Sprinkle the remaining water over the body or moisten the face and the head, etc. Take care that no drop of water falls over the ground. When drinking Zam Zam water, make Du'a as it will be accepted. Here are two sayings of the Holy Prophet ﷺ:

1. 'This (Zam Zam water) is blessed and it is a meal for the hungry and a cure for the patient.' (*Abu Dawud Tayalsi*, pp. 61, Badiš 457)

2. 'The purpose for which Zam Zam is drunk will be fulfilled.' (*Ibn Majah*, vol. 3, pp. 490, Badiš 3062)

Recite this Du'a after drinking Zam Zam water

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ ط

Translation: O Allah ! I ask You for useful knowledge, increased sustenance and cure for all diseases.

How to make Du'a whilst drinking Zam Zam water

The exegetist of ai Muslim Sayyiduna Imam Nawawi Shafi'i **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated, 'If a person desires forgiveness or a cure for some disease etc. by drinking Zam Zam water, it is Mustahab for him to stand facing the Qiblah and recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and then say: O Allah (عَزَّوَجَلَّ)! I have heard a Hadiš of Your Prophet ﷺ who has said, 'The purpose for which Zam Zam is drunk will be fulfilled.' (*Musnad Imam ACmad*, vol. 5, pp. 136, Badiš 1855) O Allah (عَزَّوَجَلَّ)! I am going to drink it so that You would forgive me or O Allah (عَزَّوَجَلَّ)! I am going to drink it to be cured of my disease. O Allah (عَزَّوَجَلَّ)! You grant me the cure. Many other Du'as may be made in the same way. (*Al-IgaC fi Manasik Al-Hajj lin-Nawavi*, pp. 401)



Do not drink very cold water

Avoid drinking very cold water lest it causes hindrance to the acts of worship. Crushing the desire of Nafs, drink water from such cooler that has been labelled زَمْ زَمْ غَيْرُ مُبَرَّد (i.e. Zam Zam water that is not cold).

Eyesight Improves

To see Zam Zam water improves the eyesight and removes the sins. To sprinkle three handfuls of it onto the head protects against disgrace. (Al-BaCr-ul-'Amiq fil-Manasik, vol. 5, pp. 2569-2573)

*Tu har sal Hajj per bula Ya Ilahi
Wahan Ab-e-Zam Zam pila Ya Ilahi*

*May I perform Hajj every year, O Almighty!
And drink Zam Zam water there, O Almighty!*

Sa'i of Safa and Marwah

Prepare for Sa'i between Safa and Marwah now. However, if you are tired or occupied, you may take some rest before performing Sa'i. Do not perform Idtiba' in Sa'i. Now, perform Istilam of Hajar-ul-Aswad for Sa'i as usual by raising both hands up to ears and then recite the following Du'a:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

*Perform Sa'i at the basement

If it is not possible to perform Istilam, then face ajar-ul-Aswad and recite اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ with Salat-'Alan-Nabi and come at Bab-u-afa immediately. The mount Safa is outside Masjid-ul-Haram. Since it is a Sunnah to step out left foot first whilst exiting a Masjid, do the same here while exiting Masjid-ul-Haram and recite the following Du'a with Salat-'Alan-Nabi once before it:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

Translation: O Allah عَزَّوَجَلَّ I beg You for Your mercy and grace.

While reciting Salat-'Alan-Nabi, now go uphill at Safa such that you may see the Holy Ka'bah from there. This can be achieved walking uphill just slightly. Therefore, avoid climbing the mount too high like the masses. You should then recite the following Du'a:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ تَعَالَى بِهِ ﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ط
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿

Translation: I begin with that which Allah عَزَّوَجَلَّ has begun with (this Holy Statement of His): Without doubt, Safa and Marwah are from amongst the signs of Allah عَزَّوَجَلَّ, whosoever performs Hajj or 'Umrah of this house, there is no sin on him for taking rounds of these two. And whoever performs a good deed at his own will, undoubtedly Allah عَزَّوَجَلَّ is the most rewarding and all knowing.

Wrong way

Out of ignorance, many people are seen waving their palms towards

the Ka'bah. Likewise, some signal with their hands and some raise hands up to their ears three times and then drop them, all these are incorrect manners. What you should do is to raise your hands up to your shoulders as in Du'a, whilst facing the Ka'bah. Make Du'a for as long as it takes to recite 25 verses of Surah Al-Baqarah. Make Du'a humbly whilst pleading and sobbing as this is a place where Du'a is accepted. Pray for the betterment of yourself and all other Muslims including Muslim jinns. It will be a great favour if you make Du'a of forgiveness for me, a sinner (Sag-e-Madinah). Reciting alat-'Alan-Nabi make the following Du'a.

Dua of Mount Safa

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
 أَكْبَرُ ط اللَّهُ أَكْبَرُ ط وَلِلَّهِ الْحَمْدُ ط الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا
 الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَلْهَمَنَا ط الْحَمْدُ لِلَّهِ
 الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ ط
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

1 As intention is not a condition for the Rami of Jamarat and Wuqf in 'Arafat etc. it is not a condition for Sa'i as well. If the Sa'i is performed even without an intention, it will still be valid. However, it is Mustaab to make intention. If there is no intention, no reward will be granted. [Sag-e-Madinah]

يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ ط لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ
 جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ط لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ

مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ط ﴿١٥٠﴾ فَسُبْحَنَ اللَّهِ حِينَ
 تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٥١﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ
 وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٥٢﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
 مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ط وَكَذَلِكَ تُخْرَجُونَ ﴿١٥٣﴾
 اللَّهُمَّ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى
 تَوَفَّانِي وَأَنَا مُسْلِمٌ ط سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
 وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط اللَّهُمَّ
 أَحْيِنِي عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ ط اللَّهُمَّ اجْعَلْنَا
 مِنْ يُحِبُّكَ وَيُحِبُّ رِسُولَكَ وَأَنْبِيَآئَكَ وَمَلَائِكَتَكَ وَعِبَادَكَ
 الصَّالِحِينَ ط اللَّهُمَّ يَسِّرْ لِي الْيُسْرَى وَجَنِّبْنِي الْعُسْرَى اللَّهُمَّ
 أَحْيِنِي عَلَى سُنَّةِ رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 وَتَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ

النَّعِيمِ وَاعْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ ط اللَّهُمَّ إِنَّا نَسْأَلُكَ
 إِيْمَانًا كَامِلًا وَقَلْبًا خَاشِعًا وَنَسْأَلُكَ عِلْمًا نَافِعًا وَيَقِينًا
 صَادِقًا وَدِينًا قَيِّمًا وَنَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ
 وَنَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَنَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَنَسْأَلُكَ
 الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْأَلُكَ الْغِنَى عَنِ النَّاسِ ط اللَّهُمَّ صَلِّ
 وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ
 خَلْقِكَ وَرِضَا نَفْسِكَ وَزِنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ
 الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ ط أَمِينَ بِجَاهِ النَّبِيِّ
 الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Allah عَزَّوَجَلَّ is the Greatest, Allah عَزَّوَجَلَّ is the Greatest, Allah عَزَّوَجَلَّ is the Greatest. No one is worthy to be worshipped except Allah عَزَّوَجَلَّ. And Allah عَزَّوَجَلَّ is the Greatest, Allah عَزَّوَجَلَّ is the Greatest. Glorification is for Allah عَزَّوَجَلَّ as He has guided us. Glorification is for Allah عَزَّوَجَلَّ as He has granted us. Glorification is for Allah عَزَّوَجَلَّ as He has revealed to us [through Ilham]. Glorification is for Allah عَزَّوَجَلَّ Who has guided it to us and if He عَزَّوَجَلَّ had not guided us, we would not have got it (by our own). No one is worthy to be worshipped except Allah عَزَّوَجَلَّ Who is alone; no one is His partner. For Him is sovereignty and for Him is glorification. Only He عَزَّوَجَلَّ gives life and gives

death. He is alive such that He عَزَّوَجَلَّ cannot die. Goodness and virtues are under His authority. He عَزَّوَجَلَّ is Omnipotent. No one is worthy to be worshipped except Allah عَزَّوَجَلَّ Who is One and fulfilled His promise and helped His servant and made his forces dominant and He عَزَّوَجَلَّ defeated alone all the battalions of unbelievers. No one is worthy to be worshipped except Allah عَزَّوَجَلَّ. We purely worship Him only making the religion pure for Him even though the unbelievers get annoyed. [Therefore, glorify Allah عَزَّوَجَلَّ when you enter the evening and when you enter the morning. And His is praise in the heavens and in the earth, and at little before the setting of sun and when you enter the noon. He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death. And in like manner you shall be brought forth.] O Allah عَزَّوَجَلَّ ! You have guided me to walk into the path of Islam. I beg You not to disassociate me from this wealth. Let me die in Islam. Allah عَزَّوَجَلَّ is Pure (from all shortcomings). All glorifications are for Allah عَزَّوَجَلَّ and no one is worthy of worship except Allah عَزَّوَجَلَّ. And Allah عَزَّوَجَلَّ is the Greatest. And the power (to refrain from sins) and the strength (to incline towards worship) is (bestowed) by Allah عَزَّوَجَلَّ Who is Dignified and Glorified. O Allah عَزَّوَجَلَّ ! Make me one who acts upon the Sunnah of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ let me die in his religion, and save me from evils of heresy. O Allah عَزَّوَجَلَّ ! Include me amongst those people who love You and love Your beloved Prophets, distinguished angels, and righteous people. O Allah عَزَّوَجَلَّ ! Bestow easiness upon me and save me from severity. O Allah عَزَّوَجَلَّ ! Make me one who acts upon the Sunnah of Your Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and let me die a Muslim. And include me amongst the virtuous people. And make me the one who is worthy of Jannat-un-Na'im. And excuse me for my mistakes on the Last Day. O Allah عَزَّوَجَلَّ ! We beg You so we are blessed with a complete faith; we beg You so we are blessed with a pure heart; and we beg You so we are blessed with useful knowledge, absolute belief and straight path (Din). And we beg You so You save us from every affliction. And we beg You so You provide us with perfect safety, everlasting security, and gratitude for safety. And we beg You so You save us from relying upon human beings. Ya Allah عَزَّوَجَلَّ ! [We beg You so You] send salat, Salam, and blessing upon our Master صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ his descendents and his companions equivalent

to Your (living and nonliving) creation, Your pleasure, and the weight of Your 'Arsh. [Send Salat, Salam, and blessing upon them] in a number equivalent to Your words until the people carry out Your Zikr and until the negligent people remain negligent in carrying out Your Zikr.

Completing the Du'a, lower your hands and make the intention of Sa'i in your heart after having recited alat-'Alan-Nabi. However, it is better to make verbal intention provided you understand its meaning. Make the following intention:

Intention of Sa'i

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ
لِّوَجْهِكَ الْكَرِيمِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ط

Translation: O Allah عَزَّوَجَلَّ ! I intend to perform the seven rounds of Sa'i between Safa and Marwah for Your pleasure. Make it easy for me and accept it from me.

Du'a when descending from Safa/Marwah

اللَّهُمَّ اسْتَعِمْ لِي بِسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ
وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّحِيمِينَ ط

Translation: O Allah عَزَّوَجَلَّ ! Make me one who acts upon the Sunnah of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, let me die in his religion, and save me from evils of heresy by virtue of Your mercy, O the most merciful!

Whilst busy with Zikr and Salat-'Alan-Nabi, walk from Safa towards Marwah at a medium pace. (Nowadays this passage has marble flooring and air coolers. There was a time when Sayyidatuna Hajirah رَضِيَ اللَّهُ تَعَالَى عَنْهَا had performed Sa'i. Just for a moment think of that heart-breaking situation when this area was barren with no sign of water and vegetation. Sayyiduna Isma'il رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was an infant crying desperately out of extreme thirst and Sayyidatuna Hajirah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was restlessly searching for water in the scorching heat of this rocky land).

On reaching the first green mark, Islamic brothers should begin to run (but in a dignified way, not uncontrollably) and those on wheel-chairs should step up their speed. If there is a crowd, wait for a moment when there is hope of the crowd being decreased. Whilst running, take care that neither you nor any body else gets hurt as running here is a Sunnah but causing pain to a Muslim is haram. Islamic sisters should not run. Now, Islamic brothers whilst running and Islamic sisters whilst walking should recite the following Du'a.

Du'a to be recited between green marks

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ ط
إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَاهْدِنِي لِلَّتِي هِيَ أَقْوَمُ ط اللَّهُمَّ
اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

Translation: O my Rab عَزَّوَجَلَّ, forgive me and have mercy on me. Forgive my wrongdoings that are known to You. Without doubt, You are fully aware but we are not. Without doubt, You are Great and Glorified. Keep me on the straight path. O Allah عَزَّوَجَلَّ ! Accept my Hajj, make my Sa'i, Mashkur (i.e. liked) and forgive my sins.

When you arrive at the next green mark, slow down and proceed towards Marwah at a medium pace. Look! You are now at the blessed mount of Marwah. Most people try to go as high as possible but you should not do so, rather abide by the Sunnah. You should go uphill a little only. Even by reaching as far as the check-marble floor starts, you are considered to have climbed Marwah.

Although, nowadays, the Ka'bah is not visible from here due to various constructions, you should still face towards the direction of the Ka'bah and make Du'a for the same amount of time as was spent on Safa (in Du'a). There is no need to make the intention again, as it has already been made. Now you have completed one round.

Now proceed towards Safa making Du'a. Perform the same act between the two green lights (Milayn-e-Akharayn) as you did during the first round, i.e. Islamic brothers should run while Islamic sisters should just walk in this passage whilst making Du'a. On reaching Safa, two rounds would be completed. Continue until all seven rounds are completed. The seventh round will finish at Marwah. Your Sa'i has now completed.

A precaution to be taken during Sa'i

At times people are offering salah at Mas'a [the place where Sa'i is performed]. For a tawaf-performing person to pass across the front of a salah-offering person is permissible but for a Sa'i-performing person it is impermissible to do so. Therefore, if you come across such a situation during Sa'i, wait until the salah-offering person has finished his salah. However, you can pass across the front of the salah-offering person using an already passing person as Sutra¹.

¹ Sutra: A barrier placed in front of the salah-offering person so that others may pass across the front of him without committing the sin.

Salah of Sa'i is Mustahab

If it is not a Makruh time for alah, perform two Rak'at salah in Masjid-ul-aram, as it is Mustahab. It is reported that the Holy Prophet ﷺ offered two Rak'at salah having performed Sa'i at the border of Mataf in the direction of hajar-ul-Aswad. (Musnad Imam ACmad, vol. 10, pp. 354, Badi's 27313; Rad-dul-MuTtar, vol. 3, pp. 589)

Halq or Taqsir

Men should now either do Halq, i.e. get their entire head shaved or Taqsir, i.e. get their hair trimmed. It is preferable for them to get Halq done. The Noble Prophet ﷺ got Halq done during Hijja-tul-Wada' and made the Du'a of mercy three times for those getting the head shaved and one time for those getting the hair trimmed. (Bukhari, vol. 1, pp. 574, Badi's 1728)

Definition of Taqsir

Taqsir implies cutting the hair of a quarter of the head equal to a finger digit¹ in length. As a caution, cut a bit more than this length to ensure that the shorter hair present in the centre of the head also gets cut equal to a finger digit in length. Some people just cut a few strands of hair with a pair of scissors, which is absolutely wrong for the Hanafis, and the restrictions of Ihram will not be terminated either in this case.

Taqsir for Islamic sisters

It is haram for Islamic sisters to shave their entire head. They should perform Taqsir only. An easy way of it is to cut hair from the end of the plait of hair a little more than the length of a finger digit. It is important that at least the hair of one quarter of the head must be cut.