





# UMRAH-E-MUFRADAH

(Rituals – Edicts – Supplications)

As per the edicts of:

**Hazrat Ayatullah al-Uzma al-Sayyed Ali al-Husain  
al-Seestani (d.z.a.)**

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- (2) Fatemabai Binte Abdul Rasool Okera**
- (3) Hamid Husain Mohammad Yaseen**
- (4) Mulla Mohammad Baqer (Taaba Saraah)**

**And**

- (5) Marhoomeen of Moeenuz Zaireen the service provider for Hujjaj-o-Zaireen**



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# Contents

Publisher's Note.....	11
Umrah-e-Mufrada .....	13
On entering Mecca .....	13
Rituals of Umrah Mufrada .....	17
Ehram .....	18
Obligations of Ehram .....	23
Recommendations (Mustahabbat) of Ehram .....	29
Undesirables (Makruhat) of Ehram .....	31
Prohibitions during Ehram.....	32
FAQ's related to the acts prohibited for a Muhrim.....	49
The recommendations (Mustahabbat) of entering the premises of Haram.....	54
The Mustahabbat of entering the Holy city of Mecca .....	57
Mustahabbat of entering Masjidul Haraam .....	58
Tawaf .....	68
The obligations (Wajibat) of Tawaf .....	70
Recommendations or Mustahabbat of Tawaf .....	89
Namaz-e-Tawaaf .....	95

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Mustahabbat-e-Tawaf .....	99
Sae'e .....	101
Mustahabbat of Sae'e.....	106
Taqseer or Halq .....	115
Tawaf un Nisa and its Prayer.....	117
Mahsoor and Masdood .....	119
Tawaf-e-Widaa (Farewell Tawaf).....	122
Miscellaneous Rules .....	124
Umrah Mufradah.....	127

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## Publisher's Note

In Islam, if on one hand, Hajj has been regarded as an important pillar of the religion, then on the other hand, traditions and narrations have greatly emphasized on the importance of Umrah also. Umrah has been given importance to such an extent that Our Holy Prophet (s.a.w.a.) himself has shown desperateness and eagerness to visit the Kabah and perform Umrah throughout his life in Madinah, and as a result, the Almighty Allah gifted him the present of Umrah before he got the opportunity to perform Hajj.

This could have been the reason that while the Holy Prophet (s.a.w.a.) was migrating from Mecca, and on his way to Madinah, he built the first mosque of Islam at Quba and is reported to have said, "whoever performs Ablution from Madinah and offers 2 Rakah prayer in the Quba Mosque, he will be rewarded with merits equal to that of one Umrah".

It is indeed our honor that like the Late Allama Syed Zeeshan Haider Jawadi (r.a.), his son Hujjatul Islam Maulana Syed Ehsan Haider Jawadi has also shown keen interest in the literary field, and about forty academic and non-academic books of Maulana have already been published till date. We pray to our Lord to grant him the ability to continue this holy work with rapid growth and success.



In this book, Maulana has compiled all the rules, rituals, prayers and supplications related to Umrah Mufrada and Umrah Tammattu (Hajj infact) in a simple pattern and format, so that those who wish to go for these pilgrimages do not face any problems in their journey. The supplications have also been translated in a very simple, easy and understandable language so that the pilgrims understand its meaning and significance deeply.

May God bless all those who have supported us in the holy cause of publishing this Book, specially Hidayat Bhai and his friends, Maulana himself and all of us; and may He grant us with more strength and ability and accept this small effort and in return, make it an asset for the Hereafter. Amen

(Publisher)

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# Umrah-e-Mufrada

## On entering Mecca

### Summary

It is forbidden to enter the Holy city of Mecca without Eham. The Eham can be of Hajj, or Umrah (be it Umrah Tamattu or Umrah Mufrada). If one has performed an Umrah in a particular lunar month (i.e., if one has performed an Umrah on the first day of a lunar month, then his Umrah is sufficient till the last day of the month; but if he performed Umrah on the last day, then his Umrah wouldn't be sufficient from the first day of the next month).

Umrah Mufrada is a voluntary action and it may be performed again and again for the purpose of gaining more and more merits, but once the Eham of Umrah is worn, it is obligatory to perform all the rituals and the Umrah should not be left incomplete; and without completing the rituals, one cannot even perform the acts that are forbidden in the state of Eham.

1. It is obligatory on every Muslim to wear Eham in order to enter Mecca. Eham is worn with the intention of either Hajj or Umrah. Since Hajj is performed in a specific time period, it is obligatory on every Muslim to put on Eham for Umrah; apart

from those who live in the city of Mecca or those who frequently visit Mecca or those who have performed Umrah at least once in a lunar month.

2. It is not compulsory for those who live farther than sixteen *Farsakh* (Approx. 75 Kms) from Mecca to perform Umrah Mufrada, even if they have the *Istita'at* (ability) of performing Umrah Mufrada and do not have the *Istita'at* to perform Hajj.

3. It is *Mustahab* (voluntary) to perform Umrah Mufrada again and again, alike Hajj. However, if one has already performed Umrah Mufrada once in a lunar month he can perform twice or more with the intention of *Ibadat*. Performing Umrah Mufrada once in a month does not mean passing of 29 or 30 days, the changing of lunar month itself is enough.

4. If a person enters Mecca with the *Ehram* of Umrah Mufrada, performs the Umrah and stays in Mecca till the 8th of *Zil Hijja*, it is permissible for him to pretend the Umrah Mufrada as Umrah *Tamattu* and perform the rituals of Hajj-e-*Tamattu*, and it is not necessary for him to perform Hajj *Tamattu* separately. However, it is necessary for him to perform sacrifice in such a situation.

5. In one lunar month, it is not permissible to perform Umrah Mufrada twice. However, it is permissible for one to perform the first Umrah on behalf of himself and the other one on behalf of someone else; or it can be performed on behalf of two different persons.

6. If someone performs two Umrah Mufrada in a single lunar month, then he can perform the other one on behalf of someone else and can also ask for wage for performing the rituals.

7. During the months of Hajj (Shawwal, Zee Qa'ada and Zil Hijja) there is no harm if a person forcefully or unnecessarily wants to perform Umrah Mufrada before Umrah Tamattu. However, precautions must be taken that these two Umrah are not performed in the same lunar month.

8. For those who perform Hajj-e-Ifrad, it is obligatory on them to perform Umrah Mufrada immediately after it, just like it is obligatory for one to perform Hajj in the same year when Hajj becomes obligatory on him.

9. After performing Hajj-e-Tamattu and Umrah Tamattu, there is no harm in performing Umrah mufrada if the lunar month between Umrah Tamattu and Umrah Mufrada has changed.

10. There is no harm if a pilgrim performing Hajj-e-Ifrad wishes to perform some other Umrah before Umrah Mufradah instead of the Umrah of Hajj. This is because this Umrah is a completely a different act within itself and it has no relation to the performed act (Although one should immediately perform Umrah after Hajj-e-Ifrad).

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## Rituals of Umrah Mufrada

There are seven obligatory rituals in Umrah Mufrada:

- (1) Ehram,
- (2) Tawaf,
- (3) Namaz-e-Tawaf,
- (4) Sae'e,
- (5) Taqseer,
- (6) Tawaf-un-Nisa,
- (7) Namaz-e-Tawaf-un-Nisa.

Details of all the mentioned rituals will be discussed later in the book.

# Ehram

## Summary

Ehram is to be worn only on Meeqat, neither before reaching Meeqat nor after it. Although, the Ehram can be worn nearby Meeqat if one vows to wear it at that particular place. The Ehram for men constitutes of two unstitched clothes; one is the Lungi (piece of cloth worn around the waist) and the other is a sheet that is worn around both the shoulders. For women, their own garment itself can be considered as their Ehram.

Ehram should be compulsorily worn from the Meeqat, and out of the different Meeqats, it is just Masjid Shajarah where the Ehram should be worn within the mosque and those women having menstruation period should wear it in the exterior of the mosque; other than this mosque, all the other Meeqats are particular localities.

For the residents of Mecca, the Meeqat can be Taneem or Hudaibiah or Ju'ranah.

Meeqat or the place of wearing Ehram is of two kinds with respect to the pilgrims:

- 1) Meeqat for those who live outside the city of Mecca,
- 2) Meeqat for those who live in Mecca.

## 1) Meeqat for those living outside Mecca:

11. Meeqat for those performing Umrah Mufrada are the same five places as for those performing Umrah Tamattu:

- i. **Masjid-e-Shajarah** - It is also known as Dhul Hulaifah. This Meeqat is for the people of Madinah and for those who wish to perform Umrah travelling from Madinah to Mecca.

12. As a matter of precaution, it is preferred to wear Ehram within the Masjid-e-Shajarah, but those women who have their menstruation period should wear the Ehram outside the mosque and renewal of Ehram is also not necessary.

13. If a woman pilgrim, who is in haydh, does not wear Ehram out of ignorance of the rule and enters the Haram, then as a matter of precaution, she must exit the Haram and wear Ehram; if it is not possible for her to return to the Meeqat, then in such a situation, she must go as far away from the premises of Haram as possible and wear the Ehram.

- ii. **Wadi-e-Aqeel** - This meeqat is for the people of Iraq and Najd and those travelling from these places. It constitutes of three parts - Maslakh, Ghamrah and Zaat-e-Irq.
- iii. **Qarn-ul-Manazil** - This Meeqat is for the people of Taif and ones who pass through that route.
- iv. **Yalamlam** which is the Meeqat for the people of Yemen and those who pass from there. It is the name of a mountain.
- v. **Johfa** which is the Meeqat for the people of Syria.



14. Testification of those two just persons is enough for Meeqat who can satisfy the pilgrim.

15. If a person chooses a way to enter Makkah where there is no Meeqat, in such a case he should wear Ehram from a place whose difference from makkah is equivalent to one of the meeqats.

16. It is not permissible to wear Ehram before reaching Meeqat; and if one knows that after wearing Ehram there are a number of things which become haram on the pilgrim, then there is objection even in vowing to wear Ehram at a place other than the Meeqat itself. (It means Ehram can only be worn at the Meeqats or at its equivalent places)

17. As a matter of precaution, it is not permissible to pass any place which is parallel to one of the Meeqats without wearing Ehram; although one can ignore this precaution if there is another Meeqat ahead or at parallel.

18. If a pilgrim moves ahead of a Meeqat, he must, if possible, return to the Meeqat to wear the Ehram; although this case has an exception for those who have crossed Zul Hulaifah (Masjid-e-Shajarah) without any particular reason. In such a case, it is evident that wearing Ehram from Johfa is sufficient, albeit he is sinful.

19. If a pilgrim is travelling by plane and cannot visit one of the Meeqats, in such case he can make vow (nazr) and can wear Ehram in Jeddah, because there is a place in the south east of Jeddah which is parallel to the Meeqat of Johfa.

20. There are specific points and Meeqats for the pilgrims who enter boundaries of haram with the intention of performing

Umrah mufrada, however, if a person does not have any intention of entering the boundaries of haram and has to pass through one of the places for some other work, and then he wishes to perform Umrah, for such a person it is sufficient to exit the boundaries of haram and go to the nearest point to wear Ehram.

21. Pilgrims can wear Ehram at **Rabigh** by making a vow (nazr), as it is situated before Johfa.

22. Those who live in Jeddah or places nearby can wear Ehram from Jeddah by making vow (nazr), moreover, if someone is living closer to Mecca than the Meeqats, then he can wear Ehram at his house also.

23. If a pilgrim deliberately wears Ehram from elsewhere, his Ehram is invalid. However, if possible, he should perform the Umrah over again as per precaution.

24. If a person does not have the proper pronunciation of the words, he is still obliged to recite the words as well as he can, unless his recitation is such that it is not considered Talbiyah. In such a situation, he should, as a matter of precaution, recite as much as he can, and recite the translation of the Talbiyah and also appoint a representative to recite it on his behalf.

25. If a person performs an Umrah in a lunar month on behalf of someone else and wants to enter Mecca again, it is an obligatory precaution for him to wear Ehram and enter. (If the first Umrah was performed for his own self, then he can enter Mecca as many times as he wants in one lunar month).

## **Meeqat for the residents of Mecca:**

If a pilgrim is residing in Mecca, it is sufficient for him to exit the boundaries of haram and go to one of the three (**Hudaybiyyah, Ja'ranah, or Tan'eem**) places to wear Ehram. If a person, for some reason, goes towards Makkah and passes by the meeqats, albeit his intention was not to go to Mecca and then he decides to wear Ehram, in such case, it is permissible for him to wear Ehram from 'Adnal Hil' (one of the three mentioned places: Hudaybiyyah, Ja'ranah, or Tan'eem).

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# Obligations of Eham

## Summary

The obligations of Eham consist of three important points: - Pure Intention, Talbiyah and the two-piece unstitched cloth for men.

The intention of Eham should be specifically clarified with respect to the act that has been intended to perform - Hajj, Umrah Tamattu or Umrah Mufradah.

For women, their own garment can be considered as Eham. The cloth of Eham should be Mubaah (permissible), i.e., should not be made of the skin of a dead animal and the Eham of men should not be of pure silk.

There are three obligations in Eham:

- (1) Niyah (Intention)
- (2) Wearing Eham garments
- (3) Talbiyah

## Niyah (Intention)

26. While we intend to wear the Eham, along with the intention of proximity with Allah, it should also be mentally clarified that whether this Eham is to be worn for Hajj or Umrah, Umrah Mufrada or Umrah-e-Tamattu respectively. It is not necessary

to also keep in mind the intention of giving up the prohibited acts but the intention of wearing the Eham in itself is sufficient.

27. While donning the Ahram-e-Umrah-e-Mufrada, if one thinks or suspects that he would copulate with his wife before performing Sai'i, then obviously his Ahram will be considered invalid and void. This same condition is applicable in the case of Masturbation also.

28. All the acts performed in Umrah or Hajj are considered Prayers, therefore, they should be performed solely with the intention of Obedience to Allah, or rather they should be performed with a pure and dedicated intention of pleasing Allah(S.W.T) itself.

## Talbiah

29. Talbiah means to recite the word "Labbaik", and it is better said this way;

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

The recitation of these words is sufficient for one to be considered a "Muhrim" or 'in the state of Ahram'. It is desirable to add on

إِنَّ الْحَدَّ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ

30. After Talbiah, the recitation of the following lines is also desirable:

لَبَّيْكَ ذَا الْبَعَارِجِ لَبَّيْكَ، لَبَّيْكَ دَاعِيَاً إِلَى دَارِ السَّلَامِ

لَبَّيْكَ، لَبَّيْكَ غَفَّارَ الذُّنُوبِ لَبَّيْكَ، لَبَّيْكَ أَهْلَ التَّوْبَةِ  
 لَبَّيْكَ، لَبَّيْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ، لَبَّيْكَ تَبْدِيءِ وَ  
 الْعَادِ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ تَسْتَعْنِي وَيُفْتَقِرُ إِلَيْكَ لَبَّيْكَ،  
 لَبَّيْكَ مَرْهُوباً وَ مَرْعُوباً إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ إِلَهَ الْحَقِّ  
 لَبَّيْكَ، لَبَّيْكَ ذَا النِّعَمَاءِ وَالْفَضْلِ الْحَسَنِ الْجَبِيلِ لَبَّيْكَ،  
 لَبَّيْكَ كَشَافِ الْكُرْبِ الْعِظَامِ لَبَّيْكَ، لَبَّيْكَ عَبْدُكَ وَ ابْنُ  
 عَبْدِكَ لَبَّيْكَ، لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ.

I am present, O High, I am present. I am present, O one who calls towards Heaven. I am present; I am present O Forgiver of sins. I am present; I am present O One who owns my presence. I am present; I am present O Mighty and Generous. I am present, I am present O You who first created and to whom all will return. I am present, I am present O One who is free from want and to whom all turn for their needs. I am present, I am present O who is feared and to whom there is inclination. I am present I am present, O true God. I am present O the One with Grace, Excellence, Goodness and Beauty. I am present O one who averts major calamities. I am present, I am present

**Your servant and the son of Your servant. I am present I am present O Generous, I am present.**

31. It is compulsory to pronounce the Talbiah correctly but only to the extent which is considered as proper Talbiah by the people. But if the common people do not regard the pronounced word as Talbiah, it is an obligatory precaution to also pronounce the Talbiah the way he can, and alongside, even translate it into his language, and also choose someone to pronounce the Talbiah on his behalf.

32. If a person forgets to recite the Talbiah, or, is not aware of its obligation, then he should return to the Meeqat and wear the Eham again and recite Talbiah thereafter. And if he has entered the premises of Haram, he should move out of its premises and recite Talbiah, and if he comes to know of this after the time has passed, then the validity of the Umrah of the Pilgrim is doubtful. (It means the chances of the validity of his Umrah are difficult and he must perform the Umrah again to ensure the correctness of his act).

## **Wearing of the Eham**

33. Eham is an attire that has to be compulsorily worn by men and it constitutes of two seamless pieces, one is "Ezaar/Lungi" (that is worn around the waist), and the other one is a sheet that is wrapped around both the shoulders; both these garments are to be put on before the Intention (Niyat) and Talbiyah. If one has donned the Eham attire after the Intention (Niyah) and Talbiyah, then as a non-obligatory precaution, the Intention (Niyah) has to be made again and the Talbiyah has to be recited once more.

34. It is an obligatory precaution that the “Lungi” (piece of cloth worn around the waist), must be sufficient enough to cover the body from the navel till the knee.

35. There is neither a particular way mentioned about wearing the two-piece attire (Eham), nor that one piece has to be worn before and the other piece after, but it’s a non-obligatory precaution that the “Lungi” must be worn in the common and popular manner. The “Sheet”, as per obligatory precaution, is to be worn in such a way that the two shoulders, both the arms, and a portion of one’s waist is also covered.

36. It is not sufficient that a one piece garment that is lengthy enough to cover the necessary portions, usually covered by “Lungi” and Sheet, is used. So evidently, two different pieces of cloth should be used in the form of “Lungi” and “Sheet”.

37. While wearing the Eham attire, (it cannot be disregarded that) the intention of proximity towards Allah should be mentally made (it means that he should consider this act of wearing Eham also a part of the Prayer).

38. The Eham attire has a condition to it that the clothes should be such in which Namaz (Salat) is performable, i.e., neither of pure silk, and as per obligatory precaution, nor of those animals whose flesh is not edible, or it (clothes) should not be impure in such a way that is not acceptable for Namaz.

39. As per obligatory precaution, the “Lungi” should not be such that a portion of the body is visible, but this condition is not applicable for the “sheet”.



40. Women can wear their casual clothes as Eham, but those conditions are to be considered which have been mentioned in the context of the “Conditions of Eham”.

41. If the Eham attire becomes impure during a certain act or any other time, then as per obligatory precaution, either it should be changed or should be purified instantly. But if the body turns impure, then the necessity of its immediate purification is not proved.

42. It is a voluntary precaution that both the pieces of the Eham attire should be stitched and should not be of animal skin, leather or the likes of these.

43. It is not compulsory to wear the Eham all the time but it can be taken off with or without any excuse.

44. It is a precaution that the “Lungi” should not have a knot and it should not be tied to the neck and nor a portion of it should be tied to the other. This same precaution is applicable for the sheet also, although, the use of a needle or a safety pin would do no harm.

45. It is not necessary for one to be pure of Hadas-e-Akbar and Hadas-e-Asghar while wearing Eham. It can also be worn in the state of Jenabat or menstruation. Although, the women having periods or menstrual cycles also have Ghusl-e-Aham as a voluntary act for them.

## Recommendations (Mustahabbat) of Eham

46. The Recommendations (Mustahabbat) or Undesirables (makroohat) that are going to be mentioned here shall be better performed intending a hope for fulfillment of demand (i.e. it should be performed with the hope that God has demanded them and He will accept them).

- i. Before donning the Eham, the body shall be purified, nails cut, moustache trimmed and the hairs of armpits and under the naval shall be removed.
- ii. One who intends to perform Umrah-e-Mufrada shall increase his beard and hair one month in advance.
- iii. He shall perform the Ghushl of Eham.
- iv. Both the Eham clothes shall be of cotton.
- v. The Eham attire shall be worn either after an obligatory prayer, or after a six Rakah or 2 Rakah prayer in which, after the recitation of Surah-e-Hamd in the first Rakah, Surah-e-Taweed shall be recited, and in its second Rakah, after Surah-e-Hamd, Surah-e-Kaaferoon should be recited. Although, offering six Rakah is preferred, and after the completion of prayers, God's mercies and bounties are to be praised and recitation of Salawat on Muhammed and Aal-e-Muhammed is Recommended.

- vi. While donning the Ahram attire, recite:

الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مَا أُرِي بِهِ عَوْرَتِي وَأُوْدِي فِيهِ  
 فَرَضِي وَأَعْبُدُ فِيهِ رَبِّي وَأَنْتَهِي فِيهِ إِلَى مَا أَمَرَنِي، الْحَمْدُ لِلَّهِ  
 الَّذِي قَصَدْتُهُ فَبَلَغَنِي وَأَرَدْتُهُ فَأَعَانَنِي وَقَبِلَنِي وَلَمْ يَقْطَعْ  
 بِي وَوَجَّهَهُ أَرَدْتُ فَسَلَّبَنِي فَهُوَ حِصْنِي وَكَهْفِي وَحِرْزِي وَ  
 ظَهْرِي وَمَلَاذِي وَرَجَائِي وَمَنْجَايَ وَذُخْرِي وَعُدَّتِي فِي  
 شِدَّتِي وَرَخَائِي

**All praise to Allah who has graced me with clothes to cover my body, perform my duties, worship my Sustainer and reach where He has commanded me. All praise be to Allah who, when I directed my course towards Him, reached me; when I directed my intentions towards Him, assisted me, drew me closer and did not shatter me; when I sought His pleasure, granted me peace. He is my fort, refuge, protector, support, hope, salvation, saviour and my provider in times of hardship and comfort.**

- vii. In the state of Ehram, Talbiyah should be repeated again and again.

## Undesirables (Makruhat) of Eham

A few things are discouraged in the state of Eham

- i. The Eham attire should not be black in color (as per voluntary precaution) and must be preferably white itself.
- ii. Eham attire should not have a print or design on it.
- iii. To visit Hamam (Iranian or Arabic) is discouraged and as per precaution, the body should not be rubbed by {Keesa} or anything of that sort in the state of Ahram.
- iv. Saying "Labbaik" when called - As per voluntary precaution, the word Labbaik should not be uttered in such a condition.

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# Prohibitions during Eham

## Summary

Twenty four acts are prohibited in the state of Eham, and for most of them, there is no penalty if a person has committed them ignorantly and unintentionally.

Keeping any kind of Physical relation with your wife, wearing stitched garments for men, covering the face for women, covering the head for men, travelling under shade in daytime, covering the upper region of leg, using perfumes or good smelling substances, looking in the mirror, wearing any kind of substance for beautification etc. are strictly forbidden.

Twenty four things are prohibited in the state of Eham (a few of them are forbidden always):

### **i. To hunt a wild or desert animal:**

47. To hunt, slaughter or injure by any means, an animal that is actually considered wild, even if he is domesticated, be its meat Halaal or prohibited, is forbidden.

48. To slaughter any kind of Animal is forbidden except: A) A domestic animal even if it might have turned wild. B) That chicken which cannot fly. For e.g. domestic hen etc. C) The animal which bites or is feared of. D) Such wild birds that intend to harm the Haram's birds (Kabutar). E) It is permissible to hit

an arrow or throw stones on snakes, vipers, scorpions and mice.

49. To kill a lizard or an animal similar to it is also forbidden in the state of Eham.

**ii. It is forbidden to copulate (with your wife), kiss, move your hands on her body, to make her sit on your lap, to lift her, to look at her with sexual desires or to have any sort of pleasure with her:-**

50. If looking at your wife with sexual desires results in the secretion of semen, then it should be compulsorily prevented, and if not, even then prevention is desirable.

51. To sit and talk or to have any pleasure of such kind with your wife is acceptable but as per voluntary precaution, such pleasures must also be given up.

52. If in the state of Ahram, a husband kisses his wife and it results in the ejaculation of his semen, it is compulsory for him to give away a camel as penalty (Kaffarah); even if the semen is not ejaculated, it is far-fetched that giving away a Sheep as Kaffarah would be sufficient enough. If the husband is not in the state of Ahram and he kisses his wife who is in the state of Ahram, it is obligatory on him to give away a Sheep as penalty. As per obligatory precaution, kissing of wife even without any pleasure also has a Sheep as penalty.

53. If in the state of Ahram, a man looks at someone other than his wife in a forbidden manner, but it doesn't result in the ejaculation of his semen, then giving away penalty is not

obligatory for him. But if it does result in the ejaculation of his semen, it is obligatory on him to give away penalty. As per obligatory precaution, if the person is wealthy, he should give away a camel as penalty, if he is considered middle class, he should give away a cow and if he is poor, then a single Sheep as penalty is sufficient.

54. While in the state of Ehram, if a husband looks at his wife with pleasure and it results in the ejaculation of his semen, then as per obligatory precaution, he has to give away a camel as penalty, but if the semen is not ejaculated or the look was not out of pleasure, and accidentally semen is ejaculated, then no penalty is compulsory on him.

55. If he (husband) touches, lifts or carries his wife in his arms with passion, even if it results in ejaculation or not, one Sheep has to be given away as penalty. But if it is performed without any intended pleasure, then there is no penalty. Moreover, if he plays with his wife and the semen is ejaculated, then one camel is to be given away as penalty, and if a camel is not possible for him, then one sheep instead.

56. If a husband impels or forces his wife to copulate, then as per obligatory precaution, along with his own penalty, he has to give away the penalty for his wife also.

57. There is no objection if a husband who has come out of the state of Ehram, moves his hands on his wife seeking pleasure while she herself is in the state of Ehram; but it is forbidden for the wife to seek pleasure out of it.

58. After exiting the state of Ehram, if a husband kisses his wife without her will, while she is in the state of Ehram, then the

husband has to give away a sheep as penalty as per obligatory precaution.

**iii. It is forbidden for a pilgrim who is in the state of Eham, to officiate the marriage contract himself or another person, irrespective of whether or not the other person is also in a state of Eham:-**

59. It is widely believed and as per obligatory precautions, to become a witness of a marriage ceremony is also forbidden while in the state of Eham.

60. One should also refrain from proposing someone for marriage in the state of Eham.

61. In the state of Eham, there is no objection in reverting to a lady who had been divorced by way of a revocable divorce. (Keeping the aforementioned conditions in mind).

62. There is no discrimination between a temporary or permanent wife in the aforementioned conditions.

**iv. Masturbation (Ejaculation of semen by any means):**

63. Masturbation has the exactly same conditions as of Copulation in hajj, and in Umrah (as per obligatory precaution). We have already mentioned the conditions of the ejaculation of Semen by means of touching, kissing, playing or looking. Although, even if it is not permissible to hear a woman's voice, her attributes and characteristics, to imagine herself in mind, but there is no kaffarah associated with it.



### **v. To use perfume:**

64. In the state of Ahram, it is forbidden to use all such objects that are used to make one's body, clothes, food or anything else smell good, be it by means of smelling, eating, applying, or using the smoke of it. If shampoos, soaps or cigarettes etc. are also perfumed, then as per obligatory precaution, it is necessary to refrain from these objects also.

65. The grass and leaves that are meant for smelling, even if not used to make perfumes, are not permissible.

66. Fruits having a good smell can be consumed but cannot be smelt.

67. If in the state of Ahram, one deliberately smells the food that has a good smell, or wears such clothes that were already perfumed, then as per obligatory precaution, a sheep has to be given as penalty - There is no penalty except in these two conditions.

68. As per obligatory precaution, it is not permissible to use shampoos or soaps that have a good smell, while in the state of Ahram.

### **vi. To wear sewn clothes:**

69. Any garment that has buttons attached to it or is made with the help of buttons is not permissible. Similarly, it is not permissible to wear a garment that has a distinct collar and sleeve attached to it through which the arms and head can be moved out. And in the same way, to wear trousers, shorts or undergarments by means of which the private parts are hidden, is not permissible. It is permissible in the condition that the

“Muhrim”, one who has to wear the Ahram, does not possess a “Lungi”. Similarly, it is not permissible to wear shirts, gowns, blazers, jackets or dishdashas (long robe with long sleeves worn by Arabs) even if they does not have buttons, sleeves or collars attached to it.

70. It is immaterial that the clothes are sewn, stitched, printed, designed or made by some other means.

71. It is important to know that by garments, we not only mean sewn garments but all those clothes that are usually worn. Moreover, all those clothes that are said to be garments are not permissible as per obligatory precaution. But there is no objection in wearing belts, watches with strap, slippers or anything similar to these; and even if the labels attached to the worn garment is sewn.

72. Fatq band, can be worn even if it is stitched unnecessarily and it has no kaffarah to it.

73. A stitched cloth can be worn if out of necessity but a sheep has to be given away as Kaffarah.

74. Women can wear any form of stitched clothes and it has no penalty to it but one should refrain from the use of a hand glove that is made out of stuffed cotton and is used in winters.

75. The penalty of wearing a sewn cloth is one Sheep.

76. If a Muhrim (One who is in the state of Ahram) wears various sewn clothes of different varieties, then he has to pay one sheep per every cloth as penalty, and if he wears different varieties of a single type of cloth, even then, as per obligatory precaution, he has to pay one sheep per cloth as penalty.

77. Someone who is helpless in wearing different varieties of sewn clothes also has to give away the Kaffarah as per obligatory precaution.

### **vii. To apply Antimony (Surma)**

78. It is forbidden to apply antimony (Surma) of any color, be it black or non-black, with the intention of beautification. If the intention is not beautification, even then as per obligatory precaution, it should not be applied. Although, it is allowed to use a substance that is neither black and nor considered an adornment but if it serves the purpose of beautification, then as per obligatory precaution, it should not be applied. But if it is used out of helplessness for the purpose of treatment, then there exists no objection.

79. To apply antimony is not just forbidden for women but is forbidden for men also.

80. The penalty of antimony that also contains a good smell is one Sheep.

### **viii. To look in a mirror:**

81. To look at oneself in a mirror with the purpose of beautification and adornment is forbidden for both women and men.

82. If wearing of spectacles is considered beautification, then one should refrain from its use as per obligatory precaution.

83. There is no harm in looking in the mirror without the purpose of beautification and adornment.

### **ix. To hide the upper portion of legs for men:**

84. This condition is only for men and not for women.

85. If a man becomes helpless in wearing an object that hides the upper portion of his legs, then as per obligatory precaution, he should either open or tear its upper portion.

86. Shoes, closed sandals or closed slippers have no obligatory penalty but if socks or something like it is worn knowingly, then a sheep has to be given as a penalty as per obligatory precaution.

### **x. Outrage (Fusooq)**

87. Lying and abusing is anyway forbidden in Islam; if one is being insulted because of unlawful boasting, then it is also forbidden and in the state of Ahram, the extent of its forbiddance is much more than usual, but if anyone is not being insulted by this act, then It is not forbidden even in the state of Ahram.

88. Fusooq has no penalty to it but if committed in the state of Ahram, one should repent and ask for forgiveness and should also pay a small sum as penalty.

### **xi. To commit the act of Jidaal by swearing on God by saying “La wallah or Billahe, Wallahe”.**

89. To utter yes or no is not considered Jidaal but swearing should be in reference to prove or reject something.

90. Swearing does not include the use of the word “Allah” necessarily but any other name of God is also considered as Jidaal.

91. If one is being deprived of his legal right or the truth has to be proved and injustice has to be falsified, then there is no objection in swearing.

92. According to a few scholars, one's swearing is not considered a true swear until repeated thrice, but this is inappropriate. One should not even swear a single time as per precaution.

93. If someone has truly sworn thrice repeatedly, then he has to pay a Sheep as penalty.

94. While in the state of Ahram, one swears falsely, then for the first two instances, he has to give away one sheep per swear, and in the third instance, a cow has to be give as penalty, respectively.

95. If one pays the penalty of swearing falsely and then again swears in the same manner, then he has to pay the penalty as per the above condition itself.

96. If one pays the penalty of a true swear and again swears thrice repeatedly, then he has to give away a Sheep as penalty again.

## **xii. To kill the insects found on body:**

97. If the insects like lice found on the body are not harming in anyway, then they should not be killed as per obligatory precaution. Although it is allowed to put them away from the body.

### **xiii. To wear a ring as an adornment:**

98. As per obligatory precaution, it is not permissible to wear a ring for the purpose of adornment, but if it is worn for some other purposes, such as, with the intention of it being Mustahab or for the purpose of protection etc. has no objection.

99. In the state of Ahram, it is not permissible for men and women to perform any such act that is usually considered beautification or adornment even if the actual intention behind it may not be so, like applying of Henna in the traditional manner. But if the Henna is applied for treatment and not applied in the traditional manner and for beautification, then it is permissible.

100. There is no penalty on wearing rings or applying Henna for beautification. Although, to knowingly commit such an act in the state of Ahram is a punishable sin, thus, one should ask for forgiveness and repentance.

### **xiv. To wear ornaments:**

101. Jewellery, if worn for beautification or adornment is forbidden, even if it is worn without intention.

102. Those ornaments that women wear usually without the intention of beautification should not appeared in the presence of husband or any other man.

103. To wear jewellery is forbidden but has not penalty associated with it. (Although if a sinful act is committed in the state of Ahram, then one should repeatedly repent and ask for its forgiveness from Allah).

### **xv. To apply oil on the body:**

104. There is no objection in applying such an oil that is not used as fragrance but is pleasant-smelling.

105. A Muhrim can apply a apply oil (not one with a pleasant smell) as a medicine in the state of Eham; moreover, an oil that is used as a fragrance itself or is pleasant-smelling can also be applied for the purpose of treatment.

106. If a Muhrim intentionally and knowingly applies oil in the state of Eham, even if it is applied forcibly, he has to give away a sheep as penalty. If he was unaware of the law, then his penalty is to provide food to a poor.

### **xvi. To pluck or remove hair from the body:**

107. It is forbidden for a person to remove hair from his own body or some other persons body who might not even be in the state of Eham. It is not necessary to remove plenty of hair but this forbiddance is also applicable on plucking a single hair or some part of a hair.

108. There is no objection in removing hair for the purpose of Tayammum, or to remove impurity from the body, or to remove an object from the body which does not let water reach the skin while performing Wuzu or Ghusl; but one has to pay its penalty also.

109. If a Muhrim purposelessly shaves his head, he has to give away a sheep as penalty,

110. If the hairs of the armpits are shaved, or removed by any other means, one sheep is to be given as penalty. And if the facial hairs or hairs from any other region are removed, then a

handful food is to be given as penalty. But if the Muhrim, shaves someone else's hair, immaterial of Muhrim or non-Muhrim, then he doesn't have to pay a penalty.

111. If the hair from the body or head falls while itching, then there is no objection. If hair falls out of unnecessary movement of hand on the head or body, then a sheep has to be given as penalty. Although, if the hair falls while performing ablution (Wuzu), then there is no objection or penalty.

### **xvii. To cover the head (for men):**

112. It is not permissible for a Muhrim to immerse his head in water or any other fluid (like rose water etc.). This condition is applicable for both men and women. It is not even permissible for a woman to immerse her head in water or any other liquid likewise. Head in this condition constitutes of the entire portion above the neck.

113. To cover the head partially is also not permissible, but if it is partially immersed in water, then there is no objection.

114. As per obligatory precaution, a towel or any other cloth should not be kept on the head even for the purpose of drying the hair. If it is prayer time, then the head should be dried with a portion of the towel such that it is sufficient for Masah( the act of wiping wet hand on head/foot).

115. It is compulsory for men to keep their head uncovered even while sleeping; if it is covered unknowingly, then it should be uncovered immediately after awareness. And if unknowingly he has covered his head himself, then he should uncover it immediately after realizing it and it is recommended for him to



re-recite Talbiah and as per obligatory precaution, pay a sheep as penalty.

### **xviii. To cover the face (for women):**

116. It is not permissible for a woman to cover/hide her face with anything, even if that particular covering is not used to cover the face usually. Therefore, it is against the obligatory precaution to wear such a Maqna (a type of veil) that covers all the sides of the face. Similarly, as per obligatory precaution, drying or cleansing of the face with an object that covers even a portion of the face, is not permissible. Although, there is no objection in wiping the face with a tissue paper or napkin etc.

117. To offer Salat (Prayer), if a woman covers her head in such a manner that a portion of her face is also covered, then there is no objection. But as per obligatory precaution, she has to uncover that portion of face immediately after offering Salat.

118. It is permissible for a woman to pull down the Hijab a little in order to properly hide the head from one who is a Non-Mahram (from whom Hijab is compulsory) for her, but it is not permissible at a place where there is no Non-Mahram.

119. As per non-obligatory precaution, a woman has to give away a sheep as penalty for covering her face with Naqaab (a form of veil) or by any other means.

### **xix. To remain under Shade (for men):**

120. This condition is exclusively for men and it does not include women and children.

121. This condition of forbiddance for men to remain under shade is under travelling circumstances. Moreover, if one has a stay at some place, and then has to travel from the place to another for acquiring essential things, or has to move from his hotel for the purpose of circumambulation (Tawaf) or Sa'i etc. during his stay in Mecca, or for Rami-e-Jamrat (stoning the pillars associated to Satan) or for the purpose of performing sacrifice after his stay in Mina, under all such circumstances, it is hardly permissible to remain under shade or travel by car ( i.e. until the person is in the state of Ahram even during his stay at a certain place), although as per precaution, it should be forbidden.

122. The impermanent shadows, i.e., the shadow caused by moving buses or flags, that is not actually over the Muhrim, is permissible for the ones who are walking but as per obligatory precaution, it is not permissible for the ones who are moving by other means. There is no objection if the shadow is marginally small and does not cover the head or chest etc.

123. It is permissible to make the intention of Ahram and travel by an aircraft from any city in the world towards Mecca, but before the point of Meeqat (the place where Ahram is donned) if the traveller is aware that he will have to remain under shade (under the state of an aircraft for instance), then the correctness of this intention would be considered doubtful. If this journey is in daytime, then the penalty is compulsory.

124. There is no objection in travelling by a covered bus at night, or between dawn and sunrise, or at a time when the sky is extremely cloudy but it is not raining. But if it is raining, then

as per obligatory precaution, one should not travel, and if the journey is undertaken, then he has to pay the penalty.

125. This condition is applicable for the shadow that keeps moving alongside the traveller in a journey, but there exists no objection to travel under permanent shadows like under a bridge, a fixed roof, a petrol pump etc.

126. The penalty of travelling willingly or unwillingly under shadow is one sheep.

127. While in the state of Ahram-e-Umrah, one has to pay the penalty of travelling under shade every time he travels, but as per obligatory precaution, one should pay the penalty of travelling under shade on a daily basis.

## **xx. To extract blood from the body:**

128. This condition of forbiddance is applicable for the Muhrim personally, but if he extracts the blood of someone else, who is also a Muhrim, then as per non-obligatory precaution, it should not be extracted and that person himself should not allow this act to be performed, i.e., he should not let someone extract his blood.

129. There is no objection or penalty in scratching the skin or brushing the teeth even if one is aware that it will result in the extraction of blood.

130. If due to injection, one is aware that blood may be extract, then it is not permissible as per precaution but if it has to be done unwillingly, then there is no objection.

**xxi. To cut nails:**

131. It is not permissible to cut nails in the state of Ahram with scissors, knives, nail cutters, nail removers, teeth or by any other means.

132. If a person possesses an extra finger or an extra hand, even then it is not permissible for him to cut the nails of the extra fingers.

133. If the nails of both the hands and legs are cut at once, then its penalty would be one sheep.

**xxii. To extract teeth:**

134. It is not permissible to extract teeth in the state of Ahram even if it does not result in bleeding, and its penalty would be one sheep.

**xxiii. To pluck the leaves, herbs or shrubs of Haram:**

135. It is not permissible for anyone, irrespective of Muhrim or non Muhrim, to pluck the leaves or shrubs of the premises of Haram.

136. If one has planted a herb or shrub in his house which is within the premises of Haram, it is allowed for him to pluck them.

137. If in one's house, a shrub has grown all by itself, even then he is permitted to pluck it or remove it.

138. As per precaution, the penalty of the tree that has been uprooted is equal to the actual amount of the tree, and if a tree has been cut, the penalty would be as per the amount of the

portion cut. There is no penalty of plucking grasses etc. but one should repent for performing such an act.

#### **xxiv. To wear arms/weapons:**

139. It is forbidden for a person to wear arms (such as sword, spear, rifle or pistols) or even to carry them in the state of Ahram, but the objects that are for the purpose of defence (like shield and armour) are permissible. Although, if those defensive objects are also considered weapons or arms, then as per precaution, their use is also not permissible. There is no objection in wearing or carrying arms in such a way that it is not considered offensive, although, as per obligatory precaution, it is not permissible in such a condition also.

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## FAQ's related to the acts prohibited for a Muhrim

140. Q: How is it to kill a lizard or any such animal in the state of Ahram?

A: It is forbidden.

141. Q: Can a person who has exited the state of Ahram (or one who is not in the state of Ahram) seek pleasure from his wife who is in the state of Ahram?

A: It is forbidden for the wife to seek pleasure.

142. Q: What is the condition for a husband who has exited the state of Ahram, and kissed his wife, who is still in the state of Ahram?

A: The husband has to pay a sheep as penalty, as per obligatory precaution.

143. Q: How is it to use a good smelling shampoo or soap etc. in the state of Ahram?

A: If they smell good, then one should refrain from their use.

144. Q: How is it to carry a sewn packet of water in the state of Ahram?

A: There is no objection.

145. Q: There are two purposes of looking in a mirror, one is for self-beautification and the other is to look at someone else in a mirror, like when a driver looks in a mirror while driving, or when

one looks at his own body in a mirror for the purpose of treatment. Do these two situations differ and what is the condition applicable?

A: It is forbidden to look in the mirror for self-beautification.

146. Q: In the state of Ahram, people usually take pictures of each other with the help of cameras or mobile phones whose lenses are also like mirrors. What is the condition for such circumstances?

A: There is no objection in using such cameras because one does not look in their lenses for the purpose of beautification.

147. Q: People often apply creams on their skin for the purpose of moisturizing their dry skin or soaking their sweat, and these creams have fat in it, how is it to apply such creams?

A: If the cream does not smell good, and is used for the purpose of treatment, then there is no objection; there is also no objection in using a good smelling cream for the purpose of treatment.

148. Q: It was stated that if moving the hand over the head results in the breaking of hairs, then the penalty is obligatory. Does this law differ if the act is performed unknowingly or unintentionally?

A: There exists no difference in the law even if the act is performed intentionally or purposelessly.

149. Q: If a person who is not in the state of Ahram, breaks the hair of a Muhrim, or performs an act that is not permissible and makes penalty obligatory, what is the law in this context?

A: If the Muhrim has no objection with this act, then it is considered Haram and it also contains penalty, but if the Muhrim is helpless, both these clauses will be considered void.

150. Q: A Muhrim's hair is wet and has to perform Ablution(Wuzu) in order to offer Salat, the sun will rise if he waits for his hair to be dried, if he dries his hairs using a towel then he will have to pay the penalty; in such a case, is he obligated to perform Tayammum instead of Ablution?

A: If there is no way out for him, then he may dry only that portion of his hair that is necessary for Masah with the corners of the towel.

151. Q: What is the law for one who has put on artificial hairs or a wig on his head, and has entered the state of Ahram with such hair?

A: If the wig or artificial hair is put on out of some necessity, then there exists no penalty, if not, he has to give a sheep as penalty.

152. Q: It is not permissible for women to cover their face in the state of Ahram. Is the chin considered a part of the face or covering the chin is permissible?

A: The lower portion of the chin is not considered a part of the face, therefore it has to be covered but the chin along with its upper portion should not be covered.

153. Q: Can a woman dry her face in the state of Ahram or is her case similar to that of covering the head for a man?

A: It is not permissible for a woman to cover her face in the state of Ahram, therefore if it is better if she dries her face in such a way that it is not covered.



154. Q: What is the rule of moving under shadow for those who wear Ahram from Tan'eem Mosque?

A: In the mentioned condition, it may not be permissible to move under the shadow; therefore it is recommended to do precaution in such a case. It means it is highly appropriate for such people to refrain from moving under the shadow unless it's the night time.

155. Q: Those who live within the premises of the Holy city of Mecca, and wear their Ahram from the Tan'eem Mosque, which is now located inside the city; is it permissible for them to travel in a covered bus or car?

A: It has been discussed in the earlier case that it is recommended for them not to travel under the shade, therefore it is most appropriate for them not to travel in a car or a bus.

156. Q: If one wears Ahram from the Shajarah Mosque and travels towards Mecca in a covered bus at night and sleeps off, but he wakes up in the day time when the passengers were getting down from the bus, what is the rule in such a condition?

A: It is obligatory on every person who travels in a covered bus to give away a sheep as penalty, be it intentionally or unintentionally. It is better to give away one sheep per day if he has travelled for more than a day.

157. Q: Is it permissible to travel under shade after reaching Mecca or is it only permissible after one returns to his destination?

A: As per the precaution, it is not permissible for one to move under the shade such as the shade of an umbrella, but there is

no objection in travelling under the shadow of permanent buildings such as an apartment or a bridge

158. Q: Can a Muhrim cut the nails of some other person with the intention of Taqseer?

A: It is not permissible to cut the nails of some other person in the state of Ahram; and as per obligatory precaution, cutting just the nails of oneself with the intention of Taqseer is not enough. (It means that while performing Taqseer for himself, it is necessary to cut the hair even if he is cutting off the nails).

159. Q: It is not permissible for a Muhrim to pluck his teeth in the state of Ahram. Is it also not permissible for him to pluck others teeth?

A: There is no objection is such an act because there are not enough reasons to prove the forbiddance of plucking our own teeth also.

160. Q: In the state of Ahram, if one's teeth is aching extremely and the doctor has asked him to pluck his teeth; is it permissible for him to pluck his teeth and should he pay the penalty or not?

A: There is no objection in plucking the teeth in such a condition and one doesn't even have to pay the penalty.

## The recommendations (Mustahabbat) of entering the premises of Haram

161. These few acts are meritorious while entering the premises of Haram:

1. The Haji or the one performing Umrah may immediately get down from his vehicle and walk towards the Haram as soon as he reaches the boundaries of Haram, and it is Mustahab for him to perform Ghusl with the intention of entering Haram.
2. In order to signify the sincerity and obedience for Allah, one should carry his/her shoes and slippers in hand and walk bare footed towards the Haram as this act is enormously meritorious.
3. This supplication must be recited before entering the premises of Haram:

اللَّهُمَّ إِنَّكَ قُدَّتْ وَقَوْلِكَ الْحَقُّ: وَ أَدِّدُنِي فِي النَّاسِ بِالْحَجِّ  
يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَبِيقٍ،  
اللَّهُمَّ إِنِّي أَرْجُو أَنْ أَكُونَ مِنْ مَنْ أَجَابَ دَعْوَتَكَ، وَقَدْ جِئْتُ

مِنْ شُقَّةٍ بَعِيدَةٍ وَفَجَّ عَمِيْقٍ سَامِعاً لِنِدَائِكَ وَ مُسْتَجِيباً  
 لَكَ مُطِيعاً لِأَمْرِكَ وَ كُلُّ ذَلِكَ بِفَضْلِكَ عَلَيَّ وَ إِحْسَانِكَ إِلَيَّ،  
 فَذَكَ الْحَمْدُ عَلَيَّ مَا وَفَّقْتَنِي لَهُ أَبْتَغِي بِذَلِكَ الرُّفْعَةَ عِنْدَكَ  
 وَ الْقُرْبَةَ إِلَيْكَ وَ الْمَنْزِلَةَ لَدَيْكَ وَ الْبَغْفِرَةَ لِذُنُوبِي وَ التَّوْبَةَ  
 عَلَيَّ مِنْهَا بِسَنِّكَ، اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ  
 حَرِّمُ بَدَنِي عَلَي النَّارِ وَ آمِنِّي مِنْ عَذَابِكَ وَ عِقَابِكَ  
 بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

**O Allah! You have said in Your book, and Your saying is true; And announce for Hajj among the people; they would come on foot and on all sorts of lean camels, approaching from every deep valley. O Allah! I do hope that I be one who accepts Your call. I have come from a distant place and deep valley, hearing Your call and responding to You, submitting to your command. All this is due to Your favour on me and Your good towards me. So praise be to You for what You have enabled me. Through this I seek nearness to You and position near You and rank with You and forgiveness for my sins, and acceptance of repentance from me by Your grace. O Allah! Send blessings on**

**Muhammad and the children of Muhammad, and make my body unlawful to hell and give me security from Your chastisement and punishment, by Your mercy, O the most merciful of the merciful.**

4. While entering the premise of Haram, one should keep some amount of (Azkhar) in his mouth and chew it.

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## **The Mustahabbat of entering the Holy city of Mecca**

162. It is also Mustahab to perform ghusl before entering the city of Mecca, and one should enter with extreme sincerity and obedience in this holy city; those who are entering Mecca from the city of Madinah-e-Munawwarah, it is recommended for them to enter the city from a highland and exit from a lowland.

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## Mustahabbat of entering Masjidul Haraam

163. It is Mustahab to perform Ghusl before entering Masjidul Haraam (although this voluntary action has not been proved therefore it is also recommended to do ablution after Ghusl). One should enter bare footed with ease and peace from the “Bani Shaibah” gate (this gate has been demolished by the Saudi Government). It is said that the Bani Shaibah gate was located in front of the Salam gate (which has also been removed by the government now) thus one should enter from the Salam Gate (both these gates were located between the Safa and the Marwah therefore the way between these two hills shall be chosen) and one should move forward directly between these two pillars.

It is Mustahab to recite this supplication before entering the gate of Masjidul Haraam:

اَلْسَّلَامُ عَلَيكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، بِسْمِ اللَّهِ وَ  
بِاللَّهِ وَمَا شَاءَ اللَّهُ، اَلْسَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ،  
اَلْسَّلَامُ عَلَى رَسُولِ اللَّهِ، اَلْسَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ، وَ  
اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Salutation to you O the Prophet! And Allah's mercy and blessings on you. In the name of Allah and with Allah and whatever Allah wills. Salutation to the prophets of Allah and His messengers. Salutation be to the prophet of Allah, Allah may send His blessings on him and on his children. Salutation be on Ibrahim, the friend of Allah, and All praise is due to Allah, the Lord of the Worlds.**

150. It has been reported in another narration to recite this supplication near the gate:

بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَمَا شَاءَ اللَّهُ وَعَلَى مِلَّةِ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَخَيْرِ الْأَسْمَاءِ لِلَّهِ، وَ  
 الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَى مُحَمَّدٍ  
 بْنِ عَبْدِ اللَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ، السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ، السَّلَامُ عَلَى  
 خَلِيلِ اللَّهِ الرَّحْمَنِ، السَّلَامُ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ  
 رَبِّ الْعَالَمِينَ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَ



آلِ مُحَمَّدٍ، وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ  
 بَارَكْتَ وَتَرَحَّصْتَ عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَيُّ  
 مَجِيدٌ، اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَبْدِكَ وَ  
 رَسُولِكَ، اَللّٰهُمَّ صَلِّ عَلَىٰ إِبْرَاهِيمَ خَلِيلِكَ وَعَلَىٰ أَنْبِيَائِكَ وَ  
 رُسُلِكَ وَسَلِّمْ عَلَيْهِمْ، وَسَلَامٌ عَلَىٰ الْمُرْسَلِينَ، وَالْحَمْدُ لِلّٰهِ  
 رَبِّ الْعَالَمِينَ، اَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَاسْتَعْبِدْنِي  
 فِي طَاعَتِكَ وَمَرْضَاتِكَ وَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ أَبَدًا مَّا  
 أَبْقَيْتَنِي جَلَّ ثَنَائِي وَجِهَكَ، اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَنِي مِنْ  
 وَفْدِهِ وَزُورِهِ وَجَعَلَنِي مِمَّنْ يَعْبُرُ مَسَاجِدَهُ، وَجَعَلَنِي  
 مِمَّنْ يُنَاجِيهِ، اَللّٰهُمَّ إِنِّي عَبْدُكَ وَرَأْسُكَ فِي بَيْتِكَ وَعَلَىٰ كُلِّ  
 مَا بِي حَقٌّ لِمَنْ آتَاهُ وَزَارَهُ، وَأَنْتَ خَيْرُ مَا بِي وَأَكْرَمُ مَزُورِي،  
 فَاسْئَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِأَنَّكَ أَنْتَ اللَّهُ، لَا شَرِيكَ لَكَ  
 بِأَنَّكَ وَاحِدٌ أَحَدٌ صَبَدٌ لَمْ تَلِدْ وَلَمْ تُوَلَدْ وَلَمْ تُكُنْ لَهُ كُفُوًا  
 أَحَدٌ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ

أَهْلُ بَيْتِهِ، يَا جَوَادُ يَا كَرِيمُ يَا مَاجِدُ يَا جَبَّارُ يَا كَرِيمُ،  
 أَسْأَلُكَ أَنْ تَجْعَلَ تُحْفَتَكَ إِيَّايَ بِزِيَارَتِي أَيَّاكَ أَوَّلَ شَيْءٍ  
 تُعْطِينِي فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ

I commence by the Name of Allah, by Him, from Him, towards Him, by His wish and on the following of the Holy Messenger (s.a.w.). The Holy Names belong to Allah. All praise is to Allah. Peace be with the Messenger of Allah. Peace be with Muhammad, son of Abdullah. Peace be with you, O Prophet of Allah and may the mercy and blessings of Allah be with you. Peace be with the Prophets of Allah and His Messengers. Peace be with Ibrahim, the friend of the Merciful. Peace be with the Prophets. All praise is to Allah, the Sustainer of the universes. Peace be with us and on the virtuous servants of Allah. O Allah! Send Your blessings on Muhammad and his progeny, bestow on them Your benediction and have mercy on them as Your blessed, sent benediction and had mercy on Ibrahim and his progeny, You are Praiseworthy and Glorious. O Allah! Bless Muhammad and his progeny, Your servant and Messenger. O Allah! Bless Ibrahim, Your friend and Your Prophets and Messengers and bestow peace on them.

**Peace be with the Messengers. All praise is to Allah, the Sustainer of the universes. O Allah! Open for me the gates of Your mercy. Keep me occupied in Your obedience and seeking Your pleasure. Protect me that I guard my faith to my last, Exalted is Your Praise. All praise to Allah who made me one of His callers and visitors, attendants in His Mosque and supplicants. O Allah! I am Your servant and visitor to Your House. There are rights of callers over the host and You are the best of the givers and the most Generous. I beseech You, O Allah! O Merciful, You are Allah, there is no God but You, You have no partner, for You are One and on whom all depend. You were not born and do not give birth and there is none like You. Verily, Muhammad is Your servant and Messenger, may Your blessings be on him and his Household. O Magnanimous, O Generous, O Glorious, O Mighty, O Generous, I beseech You that of the gifts You grant me for visiting You, the first be the protection from the fire of Hell.**

After the above mentioned supplications, the following lines should be recited thrice:

Then say three times:

اللَّهُمَّ فَكِّ رَقَبَتِي مِنَ النَّارِ

**O Allah! Save my neck from the fire of Hell**

Then say:

وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالَ الطَّيِّبِ وَادْرَأْ عَنِّي شَرَّ  
فَسَقَةِ الْجِنَّ وَالْإِنْسِ وَشَرَّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ

**And increase my lawful and pure sustenance and protect me from the evil of the devils, jinn and men and the godless of the Arabs and the non-Arabs**

It is Mustahab to recite these lines near the Black Stone (Hajar-e-Aswad):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ  
وَ رَسُولُهُ، آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْجِبْتِ وَ الطَّاغُوتِ وَ  
اللَّاتِ وَ الْعُزَّى وَ بَعْبَادَةَ الشَّيْطَانِ وَ بَعْبَادَةَ كُلِّ نِدَائِدٍ عَى  
مِنْ دُونِ اللَّهِ

**I bear witness that there is no God except Allah, He is One and has no partner and that Muhammad is his servant and Messenger. I have faith in Allah and disbelieve in false gods, Laat and Uzza, the worship of devils, and all those who call for worship other than Allah.**

These lines should be recited on seeing the Black Stone and paying attention towards it:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ  
 هَدَانَا اللَّهُ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ  
 أَكْبَرُ، اللَّهُ أَكْبَرُ مِنْ خَلْقِهِ وَاللَّهُ أَكْبَرُ مِمَّا أَحْشَىٰ وَ أَحْذَرُ، لَا  
 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْبُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي  
 وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ  
 عَلَى مُحَمَّدٍ وَآلِهِ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ  
 عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَيُّ مُجِيدٌ، وَسَلَامٌ عَلَى  
 جَبْرِئِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،  
 اللَّهُمَّ إِنِّي أُوْمِنُ بِوَعْدِكَ وَأَصْدُقُ وَأَتَّبِعُ كِتَابَكَ

**Praise be to Allah Who guided us to this. We would not have been guided if Allah had not guided us. Glory be to Allah, and praise be to Allah. There is no god save Allah. Allah is great. Allah is greater than His creation. Allah is greater than what I fear and apprehend.**

**There is no god save Allah, the one. There is no partner for Him. To Him belongs all authority; to Him is due all praise. He gives life and causes death; causes death and gives life. He is everliving that dies not. In His hand is all good, and He is powerful over everything. O Allah send blessings on Muhammad and the children of Muhammad, and send good on Muhammad and the children of Muhammad, as the best of what blessings and good and mercy You sent on Ibrahim and the children of Ibrahim. Verily You are the praised, the glorified. Salutation be on all the prophets and messengers, and All praise is due to Allah, the Lord of the Worlds. O Allah! I repose belief in Your promise, I testify Your messenger, and I follow Your book.**

It has been reported in authentic narrations that on reaching near the Black Stone, one should raise his hands in prayer and praise the Lord recite Salawat on Muhammad (s.a.w.a.) and his Ahlulbait and to ask God for the acceptance of the pilgrimage; then he may kiss the Black stone and if kissing is not possible, then he may touch the Stone with his hands and if touching is also not possible, then he may direct his hand toward the Stone and recite:

اللَّهُمَّ أَمَانَتِي أَدَيْتَهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي  
بِالْمُؤَافَاةِ، اللَّهُمَّ تَصَدِّيقاً بِكِتَابِكَ وَ عَلَى سُنَّةِ نَبِيِّكَ

صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
 شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، آمَنْتُ بِاللَّهِ وَ  
 كَفَرْتُ بِالْجِبْتِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ عِبَادَةَ  
 الشَّيْطَانِ وَ عِبَادَةَ كُلِّ نَدِيدٍ عَمَى مِنْ دُونِ اللَّهِ

**O Allah! I have discharged my obligation, and fulfilled my promise, so that You be witness to my fulfillment. O Allah! This is in testification of Your book and according to the sunnah of Your prophet, Your blessings be on him and his children. I stand witness that there is no god save Allah, the one, there is no partner for Him, and that Muhammad is His servant and His messenger. I hold belief in Allah, and deny Jibt and Taghoot and Lat and Uzza, and the worshipping of Satan and the worshipping of every idol that calls towards other than Allah.**

If it is not possible for him to recite the entire supplication, the he may recite these few lines:

اللَّهُمَّ إِلَيْكَ بَسَطْتُ يَدِي وَ فِيمَا عِنْدَكَ عَظُمْتُ رَغْبَتِي،  
 فَاقْبَلْ سُبْحَتِي وَ اغْفِرْ لِي وَ ارْحَمْنِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

الْكُفْرَ وَالْفَقْرَ وَمَوَاقِفِ الْخِزْيِ فِي الدُّنْيَا وَالْآخِرَةِ

**O Allah! I have extended my hands towards You and have great expectations from You. Accept my endeavours, forgive me and shower mercy on me. O Allah! I seek refuge from infidelity, poverty and disgrace in this world and in the Hereafter.**

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# Tawaf

## Summary

Tawaf means to circle the Holy Kabah beginning from the Black Stone and ending there itself; such that our left shoulder is towards the Kabah, under the normal circumstances, the circles should be performed within the Maqaam-e-Ibrahim, including Hijr-e-Ismael and the conditions of Namaaz are applicable on Tawaf also.

It is important in Tawaf that the Muwalaat (organised pattern) should be intact but after performing four circles, it is permissible to halt and one can take rest or perform Wuzu again if necessary.

Tawaf means to circle around the Holy Kabah, thus, it can be performed anywhere in the courtyard but not on an upper level of Kabah.

For those who have worn the Ahram with the intention of Umrah-e-Mufrada, the first obligation is to perform Tawaf, i.e., to revolve around the Holy Kabah 7 times.

164. Tawaf means circling the Kabah 7 times, each circle is called Shawt; thus Tawaf is a set of 7 'Shawt'.

165. Tawaf is one of the main actions of Umrah, therefore if one does not perform Tawaf intentionally, his other actions will also

be considered invalid, and he will remain in the state of Ahram unless he performs the Tawaf.

166. If one does not perform the Tawaf unknowingly or performs it incorrectly, then it is obligatory for him to perform this action whenever it is possible for him; and if he has returned back home and it is extremely difficult for him to come back, then he should choose a person to represent him for this act and one should be satisfied that the one whom he has chosen to represent can perform the Tawaf correctly. Although, the validity of choosing someone as a representative for performing Umrah Mufrada has not been proved.

167. If someone has unknowingly offered the Salatul Tawaf or the act of Saii before the Tawaf itself, then he should perform the Tawaf and offer the prayer and Saii again.

168. If the Muhrim cannot perform the Tawaf out of illness and it is not possible for him to stay in Mecca until he gets well, then he should be carried by others and the Tawaf should be performed. As per the voluntary precaution, the person should be carried in such a way that his feet touch the ground while the act of Tawaf is being performed.

169. All the possible obligations should be performed even when the Tawaf is performed for the unhealthy person.

# The obligations (Wajibat) of Tawaf

## Summary

There are two types of obligations in Tawaf: The first type: Intention, Refraining from Hadas-e-Asghar and Hadas-e-Akbar, body and clothes should be clean, men should be circumcised, the private parts should be hidden.

The second type: to begin and end the Tawaf on Black Stone, to keep the Kabah at your left, to include The Ismael's Stone in the Tawaf, to circle within the Maqam-e-Ibrahim, to revolve outside the Kabah itself and to circle no more or less than 7 times.

There are two type of Obligations in Tawaf:

First Type: It includes those rules which are important in Tawaf and they are the following five:

### **1. Intention (Niyyah):**

Tawaf should be performed with pure intention of proximity towards Allah.

170. It is not necessary to verbally declare the intention or to declare it by heart, the mental presence in the act being performed is considered enough for the sake of intention. In other words, there is not a drastic difference between the intentions of prayers and the usual day-to-day business; just

like a person has the sufficient presence of mind while drinking water, it should be mentally clarified for him what action he is performing while praying also.

171. It is necessary to perform the prayers with extreme humbleness and humility.

172. In Tawaf or the different prayers, if an act is performed with the purpose of displaying it to others, either to gain respect or to attract them, it invalidates the act and makes one sinner.

173. There is no harm if a person performs Ibadat with humbleness and humility but with the desire of heaven or fear of hell.

174. The act which is being performed with the intention of gaining God's happiness along with the happiness and satisfaction of someone else is not considered valid.

## **2. To refrain from Hadas-e-Akbar and Hadas-e-Asghar:**

It means a pilgrim should be clean from Janabat, Haydh, Nifaas etc. and from the acts that invalidates Wuzu.

175. To stay clean from Hadas-e-Asghar and Hadas-e-Akbar is important for every Tawaf, be it obligatory (like Tawaf-e-Hajj and Tawafun Nisa) or voluntary (like the voluntary Umrah in which all the rituals are obligatory after one wears Ehram).

176. In a voluntary Tawaf, there is no such condition that one should necessarily stay clear from Hadas Asghar; and as per the famous narrations, one should not necessarily be clear from Hadas-e-Akbar also. (Although, it is forbidden to enter the

Masjidul Haraam intentionally whilst in the state of Janabat, Haydh or Nifaas).

177. The Tawaf performed in the state of Hadas-e-Akbar or Hadas-e-Asghar is invalid, even if it has been performed unknowingly or intentionally.

178. If while performing Tawaf, one enters the state of Hadas unintentionally and has already completed four circles, then he should discontinue the Tawaf immediately and continue the Tawaf from the same point after performing Ablution. If one enters the state of Hadas intentionally, then he should discontinue the Tawaf and then complete the Tawaf from the same point after performing Taharat; as per obligatory precaution, one should also perform the entire Tawaf once again.

179. If a woman enters the state of Haydh while performing Tawaf, her Tawaf is completely invalid if she has not completed four circles; she should wait until she attains purity and then complete the remaining rituals. If the group cannot stay till that time, then she should ask someone to represent her for the Tawaf and Namaz-e-Tawaf and perform the rituals of herself and make someone represent her for Tawafun Nisa and Namaz-e-Tawaf un Nisa also. If she has completed four circles, then she can continue her Tawaf and other rituals after performing Ghusl.

180. If there is a difficulty in performing Wuzu or Ghusl, then one should compulsorily perform Tayammum instead of them.

181. If someone has already performed Ghusl and Ablution but is doubtful that he might have re-entered the state of Hadas, in

such a situation, he should consider himself pure and performing Ghusl or Ablution is not necessary for him.

182. If someone was obligated to perform Ghusl or Wuzu for Hadas-e-Akbar or Hadas-e-Asghar, but is doubtful if he has performed them or not, then it is obligatory for him to perform the Ghusl or Wuzu.

183. If one is doubtful if he had performed this earlier Tawaf in the state of Wuzu or not, then his performed Tawaf is considered valid but he should perform Wuzu for the next one.

184. While performing Tawaf, if one doubts that he has Wuzu or not, and is not sure if he has performed it, if this doubt arises after the fourth circle, then he can discontinue his Tawaf and complete from the same point after performing the Wuzu again. If this doubt arises before the fourth circle, then he should quit the Tawaf and begin again after performing Wuzu.

185. While performing Tawaf, if one doubts that he had performed the Ghusl for Janabat, Haydh or Nifaas, and if it takes longer time to exit Masjidul Haraam than to perform Tayammum, and if it is possible to perform Tayammum, then one should perform Tayammum before exiting the Masjidul Haraam. And if it takes lesser time to exit the Masjidul Haraam than to perform Tayammum, then one should immediately exit the Masjid. And if this doubt arises after the fourth circle, then Ghusl should be performed and Tawaf should be continued from the same point, whereas, if the doubt arises before the fourth circle, Tawaf should be performed from the beginning after performing Ghusl.

186. If both water (for Ghusl / Wuzu) and sand (for Tayammum) are not available, then in such a situation, one does not have the ability to perform Tawaf anymore. He can ask someone to represent him for the Tawaf and as per voluntary precaution; he should also perform the Tawaf himself.

### **3. Body and clothes must be clean from impurities:**

187. As per obligatory precaution, the quantity of blood (one dirham coin) that is allowed for prayer is not acceptable for Tawaf. Although, there is no objection in carrying an impure object with ourselves for Tawaf.

188. It is not necessary to clean the blood caused by any kind of injury or swelling if it is difficult for the person. However, if it is possible to clean the blood or change the clothes, then it should be done as per precaution.

189. If cleaning the body and clothes will result in the delay of Tawaf, then one should delay Tawaf and clean themselves; although the time for Tawaf should not be made congested.

190. After the completion of Tawaf, if one comes to know that the impurity occurred while performing Tawaf, then the Tawaf is considered valid.

191. If one doubts that his body or clothes are impure and performs Tawaf, his Tawaf is valid. Although, if one is certain that his clothes are impure but doubts if he has purified them or not, then it is necessary for him to purify them in order to perform Tawaf.

192. While performing Tawaf, if before the third circle, the body or clothes of the pilgrim gets impure, then as per precaution, he should complete his Tawaf and perform the Tawaf once again. Even though, it is clear that it is not compulsory to perform the Tawaf again in any condition.

193. If one forgets about the impurity and performs the Tawaf, his Tawaf will be considered valid and it is not necessary to perform the Tawaf again.

#### **4. Circumcision (for men):**

194. If a child has not reached the stage of puberty and is not Mumayyaz (one who cannot differentiate between good and bad), then as per voluntary precaution, he should be circumcised, and if he is Mumayyaz, he should be circumcised as per obligatory precaution.

195. If a child who is not circumcised but is Mumayyaz, and is made to wear Ehram, then his Ehram is considered correct but his Tawaf will be invalid. Such a person is similar to those who have not performed Tawaf. Similarly, in case of Umrah Mufrada and Hajj, his case is alike those who have not performed Tawaf and Namaz-e-Tawaf and Tawaf-e-Nisa; and woman would not be permissible for him unless he is circumcised and performs Tawaf-e-Nisa himself or someone performs this Tawaf on behalf of him.

196. If a child is born circumcised, then the Tawaf is valid for him and it is not compulsory for him to perform circumcision again.



## **5. To cover the Private Parts:**

197. As per precaution, it is obligatory to cover the private parts while performing Tawaf or else the Tawaf is considered invalid. Similarly, one's clothes should also be permissible and should not be illegal because in such a case, the Tawaf would not be valid. Moreover, all those conditions for clothes that are applicable for Namaz, are also applicable for Tawaf.

198. As per obligatory precaution, one should preserve the Muwalaat while performing Tawaf, i.e., one should not delay each circle such that the Tawaf loses its meaning.

Second Type: In this type of obligation, most of the rules are for performing Tawaf, although a few conditions are also present:

### **1. To begin the Tawaf from the Black Stone (Hajar-e-Aswad):**

199. As per preference and precaution, one should begin the Tawaf from the Black Stone such that his complete body should pass by the Stone; as per precaution, one should begin slightly before the Black stone so that he is certain of beginning the Tawaf from the Stone.

200. One should begin the Tawaf from The Black Stone such that people should recognize that his Tawaf has begun from the Black Stone.

201. After the seventh circle, Tawaf should be completed on The Black Stone itself, and it should be performed with and like all the other common Muslims do. Although, one should not necessarily adjust himself by moving forward or backward in

order to move with the others as this act may result in invalidating the Tawaf.

## **2. Every circle of the Tawaf should end on The Black Stone (Hajar-e-Aswad) itself:**

202. One can complete his Tawaf on The Black Stone by ending his Tawaf near the black stone after the seventh circle; and it is not necessary to halt at the Stone after every circle or to begin each circle newly.

## **3. The Holy Kabah should be at the pilgrim's left:**

203. While performing Tawaf, the Kabah should be at one's left in any condition. Therefore, if one intends to kiss or touch the Kabah and moves such that he faces the Kabah or his back is towards Kabah, then his Tawaf would not be counted to whatever distance he moves; thus he should complete that distance without the intention of Tawaf by either coming back or by moving ahead the same distance. Although, the parameter here also is the common trend. Moreover, it is necessary to turn around from both the sides of the Hijr-e-Isma'il in order to keep the Kabah at your left.

204. If a person helping someone do Tawaf in such a way that the other person has no personal involvement in the Tawaf and the entire burden is bore by the one who is helping Tawaf to be performed, then in such a situation, the Tawaf is considered invalid. And if Tawaf-e-Nisa is performed this way, then the man and the woman are not permissible for each other.

205. If some part of the Tawaf is not performed in the normal pattern due to the crowd (i.e. one keeps his front or back towards

Kabah or moves back in Tawaf), then that part of the Tawaf would not be counted; therefore one should either move back and complete it or move ahead that distance without the intention of Tawaf, and complete this distance in the next circle and end his Tawaf.

206. While performing Tawaf, if one completely loses his personal involvement in the Tawaf such that he is carried or pulled away by the crowd, then that particular distance moved will not be counted and one should complete that distance by either coming back or in the next circle.

#### **4. To include Hijr-e-Isma'il in Tawaf:**

207. Hijr-e-Isma'il is a semi-circular point that is adjacent to the Kabah and should necessarily be included in the Tawaf.

208. If intentionally or unknowingly, one does not include Hijr-e-Isma'il in his Tawaf, this Tawaf of the pilgrim is considered invalid.

209. If one does not include Hijr-e-Isma'il in a few circles of the Tawaf, then it is necessary to perform those circles again.

210. While performing Tawaf, if one climbs up the wall of Hijr-e-Isma'il, in such a case also, he has to perform that circle again.

#### **5. Tawaf should be performed between the Kabah and Maqaam-e-Ibrahim:**

211. The Tawaf should be necessarily performed between the Kabah and Maqaam-e-Ibrahim (it is on a distance of 26 hands span). However, Tawaf is not invalid if one moves beyond this point.

## **6. One should perform Tawaf in the exterior of the Kabah and all its parts:**

212. There is a corner built down the wall of the Kabah known as “ShazRawan” which is also a part of the Kabah and it should also be included in the Tawaf (i.e., one should not climb up this portion and perform Tawaf).

213. One can touch the walls of Kabah while performing Tawaf even though this act should not be done as per precaution.

## **7. To circle the Kabah just 7 times, no more or less:**

214. For Tawaf, one should circle the Kabah just seven times; if one circles more or less than seven times, intentionally or unknowingly, his Tawaf will be considered invalid.

215. If one intends to circle the Tawaf more or less than seven times while performing Tawaf, then his Tawaf will be considered completely invalid as per precaution.

216. After completing Tawaf, there is no harm if one circles the Kabah once more with the intention of exiting the place (Mataf).

217. While performing Tawaf, if one discontinues the Tawaf and exits the place, then in such a case, if the Muwalaat is intact and the Tawaf has been discontinued after the fourth circle, then as per obligatory precaution, one should both complete the discontinued Tawaf and perform the entire Tawaf again. If one had not completed four circles, then his Tawaf is completely invalid and he must perform the entire ritual again.

218. If unknowingly or unintentionally, one leaves a few circles of the Tawaf or some part of a circle, and if the Muwalaat is

intact till the time he realizes his error, he can complete his Tawaf and it will be considered valid. Even if one realizes his mistake after the Muwalaat has been finished, and just one or two or three circles are remaining, one can complete his Tawaf from that point and the Tawaf will be considered valid. If the remaining Tawaf is more than three circles, then as per obligatory precaution, one should complete his Tawaf and also perform the entire Tawaf again.

219. One cannot perform two Tawafs together if it is an obligatory Tawaf. If one knowingly performs two Tawafs together, his Tawaf will be declared invalid. Such an act is not regarded appropriate even in voluntary Tawaf. (This rule does not apply on performing Tawaf for more than one people).

220. A Mustahab Tawaf can be discontinued even without a reason and a Wajib Tawaf can be discontinued even for a valid reason and even if there is no valid reason.

221. If one has to discontinue his Tawaf for reasons like sickness, Haydh or an involuntary Hadas, if four circles are completed, then one can continue the Tawaf from the same point again. As per voluntary precaution, excluding Haydh, in all the other cases, one should perform the Tawaf again. If the Tawaf was discontinued before the fourth circle, then the entire Tawaf has to be performed again.

222. If one has discontinued the Tawaf for a particular reason, and is unable to complete the Tawaf himself, then he can ask someone to represent him if the Tawaf was discontinued after the fourth circle.

223. If the time for the obligatory prayer is congested, and if one has completed four circles, he will complete the rest of the circles also, and will complete the remaining circles even if he has completed less than four circles; and will also perform the entire circle again as per voluntary precaution.

224. If one doubts on the validity of the Tawaf after completing Tawaf or after the Muwalaat is over or if one has begun performing another ritual, then one should not pay attention to it.

225. If on completing the last circle on Black stone, one doubts if it was the seventh circle or the eighth circle, then his Tawaf will be considered invalid; and the Tawaf has to be completed and has to be performed entirely again with the hope of acceptance.

226. While completing the Tawaf, if one doubts that he has performed less than six or seven circles, his Tawaf will be considered invalid, and if his doubts on performing six or seven circles, then as per obligatory precaution, he must perform the Tawaf again. If one doubts on performing six or seven or eight circles or if his doubt is between six or eight circles, even then his Tawaf will be considered invalid.

227. If one doubts on the number of circles performed in a Mustahab Tawaf, then he should consider the lesser number and complete his Tawaf accordingly; in such case his Tawaf will be valid.

228. One who is usually doubtful (Kaseer us Shak) should not pay attention to his doubts and should make someone count his Tawaf for precaution.

229. In the circles of Tawaf, one's estimation will also be considered doubt.

230. If one realizes that he has not performed the Tawaf while performing Sae'e between Safa and Marwah, then he must discontinue his Sae'e and perform the Tawaf and then begin the Sae'e entirely again.

231. While performing Sae'e, if one realizes that he has not completed his Tawaf, and if less than three circles remain and the Muwalaat is also intact, then one can complete his Tawaf and continue his Sae'e from the same point again. If more than three circles are remaining, then one should both complete his Tawaf, and also perform the entire Tawaf again as per obligatory precaution, and then he can continue his Sae'e from the same point; but as per voluntary precaution, he should also perform the entire Sae'e again.

232. If one has unknowingly and unintentionally performed the Tawaf without performing Wuzu or Ghusl, his Tawaf is invalid and should be performed again.

233. If someone who is carrying a child or a sick for Tawaf makes an intention of Tawaf for himself also, then both the Tawafs will be considered valid.

234. There is no objection in talking, laughing or reciting poetry while performing Tawaf, but as per voluntary precaution, one should recite supplications and the verses of Quran while performing Tawaf.

235. It is not compulsory to look forward while performing Tawaf, one can also look at his left or right; but as per obligatory

precaution, one should not turn so much that he looks at the ones behind him.

236. While performing Tawaf (after the fourth circle), one can take rest or relax if he/she is tired or exhausted, but this break should not be so long that the Muwalaat does not remain intact anymore (i.e. people don't regard him performing Tawaf at all), and in such a case, his Tawaf will become invalid and one has to perform it again.

237. If one discontinues his Tawaf after the fourth circle but does not exit the Mutaaf (place of Tawaaf) or indulge in some other activity, then he can continue his Tawaf again from the same point; but if the Muwalaat does not remain intact, he has to perform the Tawaf again. If the Tawaf had been discontinued after the completion of the third circle, then it has to be performed entirely again.

238. If one performs the last circle of Tawaf without Wuzu, and performs the entire Tawaf again after performing Wuzu, in such case, if the Muwalaat would have not remained, his Tawaf would be valid, if not, then the new Tawaf is not appropriate. (It means his last circle was the part of his act left undone).

239. A tawaf cannot be started entirely again if one discontinues it without a valid reason because this will be considered an addition to the acts of Umrah.

240. Those who cannot perform the Tawaf their selves, should be made to perform the Tawaf sitting on something instead of making someone a representative for him to perform the act. He can perform the Tawaf from any part of The Masjidul



Haraam (i.e. he must not necessarily perform it within the Maqaam-e-Ibrahim), but he cannot perform it at a higher level.

241. If one performs a circle from within the Hijr-e-Isma'il, his circle would be considered incomplete, so it is better that he completes that particular circle without the intention of Tawaf, and then begins the same circle again from The Black Stone.

242. If the cleaners move the pilgrims out of the points of Tawaf (between the Kabah and Maqaam-e-Ibrahim), then the Tawaf is considered valid even though it will be regarded Makrooh.

243. If someone has bought the Eham, offered Namaz and performed the rituals of Umrah with an amount of which Khums is not paid intentionally, he must perform his Umrah and all its rituals once again. Although, if one pays the Khums of the particular amount from which he has performed the Umrah, then it will be considered valid. (This is just a solution for this particular situation, not a way of avoiding the payment of Khums as it is the right of Imam and Sadaat; the acts of those who do not pay their rights will not be accepted).

244. If a person performs three circles of Tawaf, three circles of Saee, and then performs the Taqseer, so if there is a possibility of Tadaruk then he must do Tadaruk, or else all his actions are invalid and he must perform them completely again.

245. If a person has performed a circle of Tawaf within the Hijr-e-Isma'il and then completed all the other rituals, then because he was unaware of the rule and the Muwalaat has also finished, he has to perform his Tawaf once again.

246. If after the completion of Tawaf, one circles the Kabah twice with the intention that if some of his circles were incorrect,

it would compensate for them; in such a case, Tawaf is valid only if the person is unaware of the rule.

247. If someone is dragged out while performing a circle of Tawaf and circles the Tawaf once more to compensate for it, then his Tawaf will be considered valid if he was unaware of the rule, and if not, he must perform the entire Tawaf again.

248. If a person unknowingly begins his Tawaf from Rukn-e-Yamani and realizes this while performing the Tawaf and finishes his Tawaf on the Black Stone, his Tawaf will be considered valid, but if he finishes his Tawaf on Rukn-e-Yamani itself, his Tawaf will be invalid.

249. There is no objection in relying on others for counting the circles of Tawaf, on a condition that the other person is sure of his own circles.

250. If a woman faces bleeding for three continuous days, then she is Hayidha and is not permitted to enter Masjidul Haraam, and if the bleeding is for lesser than this period, then she will be considered Mustihadha and she has to perform the acts as per its particular rules, i.e., if the rule of KaTheera is applicable for her, she should perform a Ghusl before Tawaf and if she does not bleed at all whilst performing Tawaf, she can offer the Namaz-e-Tawaf also in the state of that same Ghusl, or else she should perform another Ghusl for Namaz-e-Tawaf. Although, as per precaution, she should perform a separate Ghusl for Namaz-e-Tawaaf.

251. If a Mustehadha who is obligated to perform Ghusl or Wuzu, is delayed because of her Ghusl or Wuzu such that the Muwalaat is no more intact, then if she can perform the rituals

in an organized way on performing Tayammum, then she should perform Tayammum the acts one after the other as per obligatory precaution.

252. If a Mustehadha performs Ghusl for Tawaf and while performing Tawaf, if Salatul Jamat begins in the Masjidul Haraam, then she cannot join the Tawaaf with the same Ghusl and has to perform a separate Ghusl for Salatul Jama'at. If she has already performed four circles and joins the prayer after discontinuing her Tawaf, then she can continue her Tawaf from the same point or else she should perform the entire Tawaf again.

253. If a Syed or Non Syed woman after crossing the age of sixty comes across the periodical bleeding with all its conditions, even then it will be considered Istehaza and there is not a difference between the age of Syeda or Non Syeda in such condition.

254. If someone is facing the problem of continuous excretion of urine, feces or foul air, and cannot perform both the Tawaf and its prayer together in the state of Wuzu, then such a person must perform Wuzu once and then perform Tawaf and its prayer one after the other, on a condition that he does not face some other Hadas.

255. If someone mentally intends to perform Tawaf and while performing it, feels that he should have made the intention verbally also, and then discontinues his Tawaf and makes a verbal intention and then moves ahead for Tawaf again, even in such a situation, he can consider his Tawaf to be valid.

256. "Qiraan"- that means if one performs two Tawafs with the one intention, and both the Tawafs are obligatory, or the first one is obligatory and the latter one is voluntary, in both the cases, his first Tawaf will be considered invalid. Even if both the Tawafs are voluntary, his Tawafs would be valid but considered Makrooh.

257. In the conditions where one has to perform both the Tawaf and Namaz-e-Tawaf once again, one is considered in the state of Ehram and should refrain from all those things that are prohibited for a Muhrim, such as wearing stitched clothes.

258. While performing Tawaf, it is not necessary for women to have the same Hijab which is required for Namaz; although as per precaution, her hijab should be similar to that of Namaz; although her tawaf would not be invalid if some part of her hair, wrist or the upper portion of the ankle is visible. But if it is made visible purposely, then she would be considered a sinner. Although, as per obligatory precaution, a woman should not cover her face with a veil or Naqaab.

259. After performing a valid Tawaf, if one feels that he has not performed Tawaf appropriately and performs it again, then the validity of his Tawaf is doubtful because there would be a long gap between Tawaf and its Namaz. (Thus he should perform the Tawaf and its Namaz again).

260. There is no harm in performing a voluntary Tawaf before the obligatory Tawaf of Hajj or Umrah. But after wearing the Ehram for Hajj, one should not perform a voluntary Tawaf as per obligatory precaution; and if one has done so, then as per voluntary precaution, he should recite the entire Talbiah again.

261. One can represent a person in circling the Kabah, but seven such circles would not be considered a Tawaf.

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## Recommendations or Mustahabbat of Tawaf

(It should be notified that most of the Mustahabs mentioned below are almost impossible to perform; therefore, only those acts should be performed that can be possibly performed without affecting negatively on the obligatory rituals).

It is Mustahab to recite these lines while performing Tawaf:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُشْفَى بِهِ عَلَى طَلَلِ الْمَاءِ  
 كَمَا يُشْفَى بِهِ عَلَى جُدَدِ الْأَرْضِ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي  
 يَهْتَرُّ لَهُ عَرْشُكَ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تَهْتَرُّ لَهُ الْأَقْدَامُ  
 مَلَائِكَتِكَ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ  
 جَانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَالْقَيْتُ عَلَيْهِ مَحَبَّةٌ مِنْكَ، وَ  
 أَسْأَلُكَ بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ مُحَمَّدًا ﷺ مَا تَقَدَّمَ  
 مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَأَتُوبُ عَلَيْهِ نِعْمَتِكَ أَنْ تَفْعَلَ بِي  
 كَذَا وَكَذَا

(instead of كَذَّاءُ وَكَذَّاءُ, Dua should be recited).

**O Allah! I ask You with Your name with which walking is done on water as it is done on the surfaces of the earth; and I ask You with Your name before which Your throne trembles; and I ask You with Your names before which the feet of Your angels trembles; and I ask You with Your name with which Musa called You from the side of Tur Ayman and You responded to him and cast on him Your love, and I ask You with Your name with which You protected Muhammad, blessings of Allah be on him and on his children, from committing sins, past and present, and You completed on him Your bounty, that You may grant me (mention your needs).**

And it is Mustahab to recite this supplication also:

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جَسْمِي وَ  
لَا تُبَدِّلْ اسْمِي

**O Allah! I am destitute towards You. I am afraid and seek refuge, therefore do not cause change in my body nor in my name.**

And on reaching Hijr-e-Ismael, one should raise his head and say:

اللَّهُمَّ ادْخِلْنِي الْجَنَّةَ وَاجْرِنِي مِنَ النَّارِ بِرَحْمَتِكَ وَعَافِي

مِنَ السُّتْمِ وَأَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ وَادْرَأْ عَنِّي شَرَّ  
فَسَقَةِ الْجِنِّ وَالْإِنْسِ وَشَرَّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ

**O Allah! Make me enter Paradise and deliver me from hell, with Your mercy, cure me from illness, grant me plenty in lawful provision and keep away from me the evil of the jinn and the humans and the evil of the wrong-doers among the Arabs and non-Arabs.**

And when he moves ahead of the Black Stone and reaches the back side of Kabah, he should say:

يَا ذَا الْبِنِّ وَالطَّوْلِ، يَا ذَا الْجُودِ وَالْكَرَمِ، إِنَّ عَمَلِي ضَعِيفٌ  
فَضَاعِفُهُ لِي وَتَقَبَّلْهُ مِنِّي، إِنَّكَ أَنْتَ السَّيِّعُ الْعَلِيمُ

**O the obliger, the generous, O the munificent, the bounteous, my act is weak, so double it and accept it from me, verily You are the hearer, the knower.**

On reaching Rukn-e-Yamani, one should raise his hands and say:

يَا اللَّهُ، يَا وَلِيَّ الْعَافِيَةِ، وَخَالِقَ الْعَافِيَةِ، وَرَازِقَ الْعَافِيَةِ،  
وَ النُّعْمِ بِالْعَافِيَةِ، وَ الْبَنَّانُ بِالْعَافِيَةِ، وَ الْبُتْفَضَّلُ



بِالْعَافِيَةِ، عَلَيَّ وَعَلَى جَمِيعِ خَلْقِكَ، يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيْبَهُمَا، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَارْزُقْنَا الْعَافِيَةَ، وَتَبَامَ الْعَافِيَةِ، وَشُكْرَ الْعَافِيَةِ فِي الدُّنْيَا وَالْآخِرَةِ، يَا أَرْحَمَ الرَّاحِمِينَ

**O Allah! O the holder of healthiness, the Provider of healthiness, the creator of healthiness, the granter of healthiness, the obliger with healthiness, and the conferrer of healthiness on me and on all Your creation, O the compassionate on this world and the next and merciful on them, send blessings on Muhammad and the children of Muhammad and provide us healthiness and the fulfillment of healthiness and thankfulness for healthiness in this world and the next. O the most merciful of all the merciful.**

On reaching between Rukn-e-Yamani and the Black Stone, should say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.**

While performing the seventh circle of Tawaf, on reaching Mustajaar (the portion of the Wall of Kabah between Rukn-e-Yamani and The Black Stone) one should touch the Kabah (such that he does not face the Kabah or keep on moving forward touching the Kabah) and touches his face and stomach to the wall of Kabah, and say:

اللَّهُمَّ الْبَيْتُ بَيْتُكَ وَالْعَبْدُ عَبْدُكَ وَهَذَا مَكَانُ الْعَائِدِ  
بِكَ مِنَ النَّارِ

**O Allah! The House is Your House, and the servant is Your servant, and this is the place for one who is seeking refuge with You from hell.**

Then one should confess his sins and ask for forgiveness (InshaAllah God will forgive his sins) and say:

اللَّهُمَّ مِنْ قِبَلِكَ الرُّوحُ وَالْفَرْجُ وَالْعَافِيَةُ، اللَّهُمَّ إِنَّ عَمَلِي  
ضَعِيفٌ فَضَاعِفُهُ لِي وَاعْفِرْ لِي مَا أُلْطَعْتُ عَلَيْهِ مِنِّي وَخَفِيَ  
عَلَى خَلْقِكَ، اسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ.

**O Allah! Ease, happiness and healthiness come from Your side. O Allah my action is weak, so You double it for me, and forgive me**

**what You have come to know from me and remains hidden from Your creation. I seek refuge with Allah from hell.**

And then pray like he wishes to pray and do Istelaam to Rukn-e-Yamani (i.e., kiss from distance with both hands), and then complete his Tawaf on The Black Stone and say:

اللَّهُمَّ قِنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِي مَا آتَيْتَنِي

**O Allah! Make me content with what you have provided me with, and bless me with what you have given me.**

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# Namaz-e-Tawaaf

## Summary

Namaz-e-Tawaf is 2 Rak'at similar to Namaz-e-Fajr with all its conditions applicable. Namaz-e-Tawaf must be offered after Tawaf and before Sae'e, and must be performed behind the Maqaam-e-Ibrahim or slightly on its left or right. Although, the Namaaz of voluntary Tawaf can be performed farther than Maqaam-e-Ibrahim.

Namaaz-e-Tawaaf can be performed both softly and loudly, and any doubt in its Rak'at invalidates the prayer.

262. It is obligatory to perform a 2 Rakah prayer similar to Namaz-e-Fajr after Tawaf-e-Umrah (or Hajj).

263. Any Chapter of the Holy Quran can be recited in Namaz-e-Tawaf (it is better not to recite a Surah which has an obligatory Sajdah- compiler), and it is Mustahab to recite Surah-e-Tawheed after Surah Hamd in the first Rakah, and Surah-e-Kafiroon after Surah Hamd in the second.

264. Namaz-e-Tawaf can be offered loudly like Namaz-e-Fajr and softly like Namaz-e-Zuhr.

265. The conditions of Namaz-e-Tawaf are exactly same as the conditions of the obligatory prayers, and any doubt in the Rak'ats invalidates the prayer.

266. As per obligatory precaution, there must not be much gap between Tawaf and Namaz-e-Tawaf, for example, one should not recite Namaz-e-Qadha

between them; although one can relax and find a suitable place to offer the prayer and a gap of 10 minutes between the Tawaf and its prayer has no objection.

267. It is obligatory to perform the Namaz-e-Tawaf near Maqaam-e-Ibrahim, moreover, one should recite this prayer behind the Maqaam-e-Ibrahim such that the Maqaam-e-Ibrahim lies between himself and the Kabah. It is better to offer the prayer near Maqaam-e-Ibrahim, but if it creates difficulty for others, then one should stand behind it.

268. If one cannot offer the prayer exactly behind Maqaam-e-Ibrahim because of the crowd, then he can offer it on its left or right side or can offer it behind the Maqaam-e-Ibrahim at a distance. If this is also not possible, then one can offer this prayer anywhere in the Masjidul haram, but as per voluntary precaution, it should be offered as near Maqaam-e-Ibrahim as possible. If one offers the prayer in such a way and before performing Sae'e, finds a place near the Maqaam to offer the prayer, then as per voluntary precaution, he should offer the prayer again.

269. The prayer of a voluntary Tawaf can be offered anywhere in the Masjidul Haram and it can be left unoffered as well, because the prayer of a voluntary Tawaf is also voluntary.

270. If a person forgets to offer the prayer of an obligatory Tawaf, then he must offer it near the Maqaam-e-Ibrahim

(according to the rules stated above) whenever he realizes this omission.

271. If a person forgets to offer Namaz-e-Tawaf and begins to perform Sae'e, then he must discontinue the Sae'e whenever he realizes this and perform the Sae'e again. And if one forgets the Namaz-e-Tawaf and exits Mecca, then he should come back to the Masjidul Haram and offer this prayer near the Maqaam-e-Ibrahim whenever he realizes this omission. If it is difficult for him to come back to Mecca again, then he must offer this prayer wherever he can. Even if it is possible for him to return, it is not compulsory to return only for the sake of offering this prayer.

272. If a person dies immediately after performing Tawaf and does not offer the Namaz-e-Tawaf, then it is obligatory on his eldest son to offer this prayer on behalf of his father just like the unoffered 5 times prayer.

273. If a person is not able to recite correctly in the prayer (even if it is because of his own ignorance), so it is sufficient for him if he can recite a few verses of Surah Hamd correctly. If this is not possible for him, then as per obligatory precaution, he should also recite a few verses from any part of the Quran, and if this is also not possible, then he must recite the Tasbeehat-e-Arba. If one does not have the time enough to by heart correctly, then he must recite whatever he has by hearted; if this is also not possible, then he must recite Quran to an extent that is considered recitation or else he must recite Tasbeeh. For such an ignorant person who cannot by heart a Surah, the recitation of the Second Surah of the Rakah is not compulsory.

274. Namaz-e-Tawaf can be recited anytime but if the time for offering the obligatory prayer is less, then one should recite the daily obligatory prayer before the Namaz-e-Tawaf.

275. If someone has not learnt to offer prayer purposefully, then he must offer the prayer however he can and along with this, he must also offer prayer with the group (but not with the intention of group prayer) and should also ask someone to offer on behalf of him.

276. The Namaz-e-Tawaf of a voluntary Umrah is obligatory and should be performed near the Maqaam-e-Ibrahim itself.

277. If someone offers Namaz-e-Tawaf without Wuzu (for example, his Wuzu ended while offering the prayer) and he performs Sae'e and Taqseer, then as per obligatory precaution, he should perform the Tawaf and all the other rituals once again.

278. Those who wish to offer the Namaz-e-Tawaf in group because they cannot offer their prayer correctly; they can only perform the prayer of an obligatory Tawaf in group.

279. Just like the daily Wajib Prayers, there is no harm in offering Namaz-e-Tawaf with a Mutanajjis Substance (a substance that has become impure on its association with another impure substance).

280. If someone performs Taqseer without performing Sae'e or offering Namaz-e-Tawaf, then if he has not delayed much, he should perform his Tawaf again followed by all the other rituals.

## Mustahabbat-e-Tawaf

281. One should recite this Surah-e-Tawheed after Surah Hamd in the first Rakah and Surah-e-Kafiroon after Surah Hamd in the second. After the prayer, he should praise God and recite Salawat on Muhammad (s.a.w.a.) wa Aale Muhammed (s.a.w.a.) and pray to God and then recite this in the state of Sajdah:

سَجَدَ لَكَ وَجْهِي تَعْبُدًا وَرِقًّا، لَا إِلَهَ إِلَّا أَنْتَ حَقًّا حَقًّا،  
 الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ، وَالْآخِرُ بَعْدَ كُلِّ شَيْءٍ، وَهَذَا أَنَا ذَا بَيْنَ  
 يَدَيْكَ نَاصِيَتِي بِيَدِكَ، فَاعْفُرْ لِي، إِنَّهُ لَا يَغْفِرُ الذَّنْبَ  
 الْعَظِيمَ غَيْرُكَ، فَاعْفُرْ لِي، فَإِنِّي مُقَرَّبٌ بِذُنُوبِي عَلَى نَفْسِي وَلَا  
 يَدْفَعُ الذَّنْبَ الْعَظِيمَ غَيْرُكَ.

**My face has prostrated to You in service and humility. There is no god save You, most truthfully, being the first before everything, and the last after everything. Here am I before You, my forehead is in Your hand; so forgive me, because no one forgives the great sin other than You; because I am admitter of my**



**sins against myself, and no one forgives the great sin other than You.**

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# Sae'e

## (To circle between The Safa and The Marwah)

### Summary

One should circle between Mount Safa and Mount Marwa such that one circle is considered from Safa till Marwa and the second from Marwa till Safa; thus Sae'e begins from Mount Safa and ends at Mount Marwa.

Sae'e is an inevitable part of Hajj and Umrah which invalidates the Hajj and Umrah if not performed. Purification is not necessary in this ritual; that means one with Haydh and without Wuzu can also perform it.

Sae'e should be performed between Safa and Marwah, thus one cannot perform it on their upper or lower region. One can halt after performing four circles for relaxing or drinking water.

282. After offering Namaz-e-Tawaf, one should circle seven times between Mount Safa and Mount Marwa (they are two famous mountains near Masjidul Haram) such that the first circle is from Safa till Marwa and the second is from Marwa till

Safa. Thus, the first circle of the Sae should begin from Safa and the last circle should end on Marwa.

283. It is compulsory to begin the Sae from Mount Safa itself; hence, if one begins his Sae from Mount Marwa, he should begin his Sae again from Safa whenever he realizes his error.

284. If one begins his Sae from Safa, and counts his going and coming back to Safa as one circle instead of two, and if this person remained unaware of the rule even after trying, then his Tawaf will be considered valid and if not, his Tawaf is invalid and he must perform the Sae again.

285. Sae can be performed both walking or riding on something, but it is better and more meritorious to perform it walking.

286. It is not compulsory to be pure from Hadas and Khabas (internal or external impurity like Haydh or blood), similarly it is not necessary or compulsory for the private parts to be hidden, although it is better to hide them.

287. Sae should be compulsorily performed after Tawaf and Namaz-e-Tawaf. Thus, if someone intentionally performs Sae before Tawaf and Namaz-e-Tawaf, then it is compulsory to perform Sae after Namaz-e-Tawaf once again. Although, if one unknowingly performs this ritual before, then it is better to perform it once again.

288. Sae should be performed in the specified and particular region only; it would be considered invalid if performed elsewhere.

289. If the region of Sae'e is made into a number of floors, but the floors are located between Safa and Marwah itself (which is actually not so), his Sae'e is valid (it is not permissible to perform Sae'e on an upper floor).

290. It is necessary to face Marwa and Safa while walking towards them; although, there is no objection in looking left or right or even behind for some reason.

291. One can halt, sit or even sleep at Safa or Marwah while performing Sae'e, but it should be kept in mind that the Muwalaat remains intact; and it is better not to relax between Safa and Marwah.

292. Sae'e can be delayed till the evening after performing Tawaf and Namaz-e-Tawaf for the purpose of relaxing, sleeping or drinking water etc. This is because both these rituals should not be necessarily performed together. Although, this ritual cannot be delayed till the next day, and if someone delays it till the next day without any convincing reason, he should perform Tawaf and Namaz-e-Tawaf again.

293. Sae'e is also an Ibadat and should be performed with the intention of pleasing Allah and with extreme humbleness and humility.

294. Sae'e is an inevitable part of Umrah; hence, skipping it intentionally or unknowingly or exceeding the number of circles invalidates the act.

295. If someone unknowingly performs less than seven circles in Sae'e, he should compensate it whenever he realizes this omission and if he has returned home, then he must choose someone to represent him for the act.

296. If one performs more than seven circles in Sae'e, and realizes this after performing one or two circles, then as per voluntary precaution, he must complete seven circles.

297. After performing Sae'e, those acts that are forbidden in Ehram are not considered permissible unless the rest of the rituals are completed.

298. If one doubts on the number of circles of Sae'e after completing them, then if he doubts on performing more than the required circles, his Sae'e is valid; and if he doubts on performing less than the required circles, his Sae'e is invalid and he should perform it once again.

299. After performing Sae'e, if one doubts on the correctness of its performance, his Tawaf would be considered valid and he should not pay attention to his doubt.

300. While performing Sae'e, if someone feels that he has performed more than seven circles for Tawaf, then he should discontinue his Sae'e and go back to Masjidul Haram to complete seven circles of Tawaf again with the intention of pleasing Allah, and then come back and continue the Sae'e again; although it is better to perform the entire Sae'e once again.

301. If a person began Sae'e from Mount Marwah and ended it on Mount Marwah, then it is compulsory for him to perform his Sae'e again; if he has also performed Taqseer, then he has to perform Taqseer again after performing Sae'e.

302. If someone considers his sixth circle of Sae'e as the seventh and completes it, and also performs Taqseer, and if someone tells him about his mistake or he realizes his omission

himself, then he must perform the last circle and the Taqseer once again; there is no penalty for him.

303. If someone crosses the point of Har'vala (sprinting the way a camel does) and sees that people are performing the act of Har'vala and comes back (in the same circle) and perform it himself, then his Sae'e will be considered invalid; although, if he was unaware of the rule, there is no objection.

304. If someone unknowingly exceeds the number of circles in Sae'e, then his Sae'e would not be considered invalid; but it is better to perform the Sae'e once again.

305. If someone unknowingly completes his Sae'e performing less number of circles, and then performs the Sae'e later on when sufficient time has passed, then his Sae'e would be valid; but if he performs the Sae'e again immediately after it, then it would not be considered valid. (This is because he has performed 9 circles together one after the other, but if he performs it after sufficient time, then it would be regarded as a compensation of an error).

306. If someone performs Taqseer and skips Sae'e, then he must perform Sae'e and Taqseer whenever he realizes his mistake.

307. One should consider Muwalaat in all the Shawt of Sae'e and should not delay his circles.

## Mustahabbat of Sae'e

308. After completing Tawaf and Namaz-e-Tawaaf, it is Mustahab to go towards Zamzam and drink from its water and to pour it on your head, back and stomach, and then recite:

اَللّٰهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَرِزْقًا وَّاسِعًا وَشِفَاءً مِنْ كُلِّ  
دَائِيٍّ وَسُقْمٍ

**O Allah! Make it useful knowledge, plentiful provision and cure from every ailment and disease.**

Then he should come towards The Black Stone and walk calmly towards Mount Safa. On reaching Mount Safa, he should face the Black Stone and praise Allah and recollect his bounties and mercies and recite seven times each:

**Allah is Great**

اَللّٰهُ اَكْبَرُ

**Praise be to Allah**

اَلْحَمْدُ لِلّٰهِ

**There is no god but Allah**

لَا اِلٰهَ اِلَّا اللّٰهُ

Say three times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْبُدْكَ وَ لَهُ الْحُدُ،  
يُحْيِي وَ يُيْتُ، وَ هُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَ هُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ

**There is no god but Allah He is Unique, there is no partner unto Him; to Him belongs the sovereignty and praise, He gives life and death, He gives death and life and He is Ever-living, He does not die, and He is powerful over everything.**

Then he must recite Salawat on Muhammad (s.a.w.a.) and his AhleBait thrice and say:

اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أْبَلَانَا وَ الْحَمْدُ  
لِلَّهِ الْحَيِّ الْقَيُّومِ وَ الْحَمْدُ لِلَّهِ الْحَيِّ الدَّائِمِ

**Allah is the greatest due to His guidance to us, Praise be to Allah for what He has bestowed upon us, Praise be to Allah, the One who is the Ever-existent, the Ever-lasting; Praise be to Allah the Ever-existent, the Eternal-One.**

Then say thrice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ،



لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْبُشْرُ كُوفُونَ

**I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger. We do not worship anyone but Him, sincerely in religion even though the polytheists may hate that.**

Then recite three times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْيَقِينَ فِي الدُّنْيَا وَالْآخِرَةِ

**O Allah, I ask you for forgiveness, health and certitude in this world and the hereafter.**

Then recite three times:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**O Allah, give us virtue in this world and in the hereafter and save us from the hell fire.**

Then say hundred times each:

**Allah is Great**

اللَّهُ أَكْبَرُ

**There is no god but Allah**

لَا إِلَهَ إِلَّا اللَّهُ

**Praise be to Allah**

اَلْحَمْدُ لِلّٰهِ

**Glory be to Allah**

سُبْحَانَ اللّٰهِ

And then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْجَزَ وَعَدَاً وَنَصَرَ عَبْدَاً وَغَلَبَ  
الْأَحْزَابَ وَحْدَاً، فَكُلُّ الْمُلْكِ وَ لَهُ الْحَمْدُ وَحْدَاً، اَللّٰهُمَّ  
بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ  
ظُلْمَةِ الْقَبْرِ وَوَحْشَتِهِ، اَللّٰهُمَّ اظْلَمْنِيْ فِي ظِلِّ عَرْشِكَ يَوْمَ لَا  
ظِلَّ اِلَّا ظِلُّكَ

**There is no god but Allah, the Unique One, He has fulfilled His promise and helped His slave, He has overcome the parties, the Unique one, to Him belongs the kingdom and the praise, the Unique one. O Allah, bless me in death and after death. O Allah, I seek Your protection from the darkness and loneliness of the grave. O Allah, shelter me with the protection of Your throne on the day when there will be shelter except Yours.**

Then he must say:

اَسْتُوْدِعُ اللّٰهَ الرَّحْمٰنَ الرَّحِيْمَ الَّذِيْ لَا تُضِيْعُ وَدَاعِيْعُهُ دِيْنِيْ وَ

نَفْسِي وَأَهْلِي، اللَّهُمَّ اسْتَعْمِدْنِي عَلَى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ وَ  
تَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنَ الْفِتْنَةِ

**I entrust my religion and myself and family and property and my children to Allah, the most Merciful and Kind. He does not abandon what is entrusted to him. O Allah, make me act according to Your book and practice of Your Prophet and make me die on his religion and protect me from strife.**

Say **اللَّهُ أَكْبَرُ** thrice and repeat the above mentioned supplication twice and then say Takbeer again. If one cannot recite all these, he must recite how much ever he is able to recite.

It is Mustahab to recite this supplication also, facing the Kabah:

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ قَطًّا فَإِنْ عُدْتُ فَعُدُّ عَلَيَّ  
بِالْغُفْرَةِ فَإِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ، اللَّهُمَّ افْعَلْ بِي مَا أَنْتَ  
أَهْلُهُ فَإِنَّكَ إِنْ تَفَعَّلْ بِي مَا أَنْتَ أَهْلُهُ تَرَحَّمْنِي وَإِنْ تَعَدَّ بِنِي  
فَأَنْتَ غَنِيٌّ عَنِّي عَنْ عَذَابِي وَأَنَا مُحْتَاجٌ إِلَى رَحْمَتِكَ، فَيَا مَنْ أَنَا  
مُحْتَاجٌ إِلَى رَحْمَتِهِ ارْحَمْنِي اللَّهُمَّ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ  
فَإِنَّكَ إِنْ تَفَعَّلْ بِي مَا أَنَا أَهْلُهُ تَعَدَّ بِنِي وَ لَمْ تَطْلُبْنِي

أَصْبَحْتُ أَتَتَمُّ عَدْلِكَ وَلَا أَخَافُ جَوْرَكَ فَيَا مَنْ هُوَ عَدْلٌ لَا  
يَجُورُ أَرْحَمِنِي

**O Allah! forgive all my sins whenever I may have committed them and if I repeat them, forgive me again, for You are Forgiving and Merciful. O Allah! Deal with me as it befits You and if You would do so, You would have mercy on me. You are free from any need to punish me but I am in need of Your mercy, have mercy on me. O Allah! do not deal with me as I deserve, for if You do so, You will punish me without being unjust to me. I fear Your justice but have no fear of injustice from You. O One who is absolutely Just, have mercy on me.**

It has come in a tradition that whoever wants his wealth to be increased, he must halt at Mount Safa for a long time and while coming down the Mountain (although, this is not possible now because the height of Mount Safa has been enclosed by glass walls- compiler), one should face The Holy Kabah and say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ وَغُرْبَتِهِ وَ  
وَحْشَتِهِ وَظُلْمَتِهِ وَضَيْقِهِ وَصَنْكِهِ، اللَّهُمَّ أَظْلِنِي فِي ظِلِّ  
عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ

**O Allah, I seek our protection from the punishment of the grave and it's trials and it's strangeness and loneliness and it's darkness and it's narrowness and it's straits. O Allah, shelter me with the shelter of Your throne on the day when there will be no shelter except Yours.**

It is Mustahab to walk while performing Sae, but on reaching the point of Harvala, one should sprint like a camel, and then move ahead calmly and repeat the same while coming back. It is Mustahab to recite this on the point of Harvala:

بِسْمِ اللَّهِ وَبِاللَّهِ وَاللَّهُ أَكْبَرُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآهِلِ  
بَيْتِهِ، اللَّهُمَّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَنَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْأَعَزُّ  
الْأَجَلُّ الْأَكْرَمُ، وَاهْدِنِي لِذِي هِيَ أَقْوَمُ، اللَّهُمَّ إِنَّ عَمَلِي  
ضَعِيفٌ فَضَائِفُهُ لِي وَتَقَبَّلْهُ مِنِّي، اللَّهُمَّ لَكَ سَعْيِي وَبِكَ  
حَوْلِي وَقُوَّتِي تَقَبَّلْ مِنِّي عَمَلِي، يَا مَنْ يَقْبَلُ عَمَلِ الْمَتَّقِينَ

**In the name of Allah and by Allah and Allah is the greatest, send Your blessings on Muhammad and his family. O Allah, forgive me, have mercy and overlook what You know, for You are most Mighty and Noble and guide me to that which is most firm. O Allah, indeed my (good) acts are few, so increase them for**

me, and accept them from me. O Allah, for you I strive, my power and strength is due to You, so accept my deeds O You who accept the actions of the pious ones.

After crossing the point of Harvala in Sae'e:

يَا ذَا الْبِنِّ وَالْفَضْلِ وَالْكَرَمِ وَالنُّعْمَاءِ وَالْجُودِ، اِغْفِرْ لِي  
ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

O You who bestow favours and grace, has power, nobility, blessings and generosity; forgive my sins, for no one forgives sins except You.

And repeat all those recited on Safa while reaching Marwa, and then say:

اللَّهُمَّ يَا مَنْ أَمَرَ بِالْعَفْوِ، يَا مَنْ يُحِبُّ الْعَفْوَ، يَا مَنْ يُعْطَى  
عَلَى الْعَفْوِ، يَا مَنْ يَغْفِرُ الْعَفْوَ، اَلْعَفْوُ اَلْعَفْوُ اَلْعَفْوُ

O Allah, O one who has commanded through forgiveness, O one who loves forgiveness, O one who gives through forgiveness, O one who forgives through forgiveness, O Lord of forgiveness, I ask for forgiveness, forgiveness, forgiveness.

It is Mustahab to try weeping while performing Sae and recite as much supplications as possible and repeat the following lines again and again:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الظَّنِّ بِكَ عَلَى كُلِّ حَالٍ وَصِدْقِ  
النِّيَّةِ فِي التَّوَكُّلِ عَلَيْكَ.

**O Allah, I ask You to grant me good thoughts of You at all times and pure intention in my depending on You.**

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# Taqseer or Halq

## Summary

Taqseer- It means cutting of a few hairs or nails along with hair after performing Sae'e; it is an obligatory act after which those acts that are forbidden in the state of Ehram are permissible for a pilgrim; except for seeking pleasure with woman. One can seek pleasure with his wife only after performing Tawaf un Nisa and its Prayer.

Taqseer is also an inevitable part of Hajj and Umrah, which if skipped, invalidates the entire act. There is no condition of being pure for performing this act; one can perform this even in the state of Haydh or without Wuzu.

Taqseer can be performed anywhere and if one forgets to perform this act in Mecca, it can be performed even at home; after which, one should represent the pilgrim for performing Tawaf un Nisa and its Prayer for the purpose of legalizing the act of seeking pleasure with women.

309. It is obligatory to perform Taqseer after Sae'e; i.e., one should cut a few hairs from his head, moustache or beard, and as per obligatory precaution, if he intends to cut his nails also, it must be cut only after cutting hair. One can also perform Halq which means shaving the head.



310. Taqseer is also an Ibadat and should be performed with the pure intention of pleasing and obeying Allah and not for pleasing others, or else it can be reason enough to invalidate one's Umrah.

311. One who has worn Ehram can perform those acts that were forbidden for him in the state of Ehram only after performing Taqseer; except for the act of seeking pleasure from his spouse, which is legal only after performing Tawaf un Nisa.

312. It is not enough to pluck a few hairs, or to remove the hairs of the armpit or other regions of the body for the purpose of Taqseer. Moreover, as per obligatory precaution, cutting just the nails is also not sufficient; it is compulsory to reduce the hairs of the head, moustache or beard.

313. There exists no penalty if a person does Taqseer incorrectly and performs those acts that are forbidden in the state of Ehram (except for hunting; the details of which are mentioned in the related books - compiler)

314. If a person does not perform Taqseer in Umrah Mufrada and returns home, then he must perform Taqseer wherever he is; although, as per obligatory precaution, he must perform the Tawaf un Nisa and its prayer after Taqseer either himself or someone should perform on behalf of him.

315. If a person unknowingly performs Taqseer directly after Tawaf and Namaz-e-Tawaf, and performs Taqseer once again after Sae, his Umrah will be considered valid and he is not liable to pay any penalty also.

# Tawaf un Nisa and its Prayer

## Summary

After performing Taqseer, it is obligatory to perform Tawaf un Nisa and its prayer, after which, it would be legal for a pilgrim to seek pleasure from his spouse.

All those conditions that have been mentioned for Tawaf of Umrah, are applicable in this Tawaf also.

A single Tawaf un Nisa is not sufficient for a few Umrah Mufrada or a Hajj, but one has to compulsorily perform Tawaf un Nisa for every Umrah and Hajj performed.

316. After performing Taqseer or Halq, one should circle the Holy Kabah seven times with the intention of Tawaf un Nisa, and also offer its 2 Rakah prayer behind Maqam-e-Ibrahim.

317. There is no difference between Tawaf un Nisa and Tawaf-e-Umrah except for the difference in their intentions; thus, one should begin the Tawaf from the Black Stone and end it there itself and keep his left shoulder towards Kabah and follow all those conditions mentioned earlier for Tawaf.

318. Tawaf un Nisa is compulsory on all men and women (married or unmarried, widow or the one's living away from their spouses and also those who have crossed the age of marriage - Compiler), mature or immature, girl or boy, regardless of their

gender; or else it would not be permissible for them to have any kind of physical relation with their spouses seeking pleasure.

319. If someone has performed many Umrah Mufrada and has not performed Tawaf un Nisa for any of them, then as per obligatory precaution, he must individually perform Tawaf un Nisa for every Umrah along with its prayer.

320. If a person has performed Tawaf un Nisa before Taqseer, then as per obligatory precaution, he should perform Tawaf un Nisa and its prayer again after performing Taqseer (or else it would not be permissible for him to seek pleasure from his spouse).

321. After returning home, if a person doubts if he had performed Tawaf un Nisa or not, then he must go back and perform it again or should ask someone to perform the Tawaf and its prayer on behalf of him.

322. If a person forgets to perform Tawaf un Nisa and wears the Ehram of Umrah Tamattu, then he can perform the Tawaf before or after Umrah Tamattu or even after completing Hajj; but a single Tawaf un Nisa for both Hajj and Umrah Mufrada would not be considered sufficient and he must perform Tawaf un Nisa for both these pilgrimages separately.

## **Mahsoor and Masdood**

**(Those who are restricted to perform Hajj or Umrah by the enemies or because of illness)**

### **Summary**

If a person is restricted to go towards Mecca after wearing Eham because of political issues, laws passed by the Government or severe illness, then he must sacrifice a sheep there itself and come out of the state of Eham. After the sacrifice, all those acts are permissible for him which were prohibited in the state of Eham.

The same condition is applicable on those who are not allowed to exit their countries because of Government loans, personal loans, bank loans etc.

323. Masdood - A person who is not allowed to reach his desired destination (Mecca) after wearing Eham because of political issues or Government's restrictions.

Mahsoor - A person who is unable to exit his country for the purpose of Hajj or Umrah after wearing Eham because of any

type of severe illness (the conditions will be discussed later - compiler).

324. Whoever has worn the Eham of Hajj or Umrah, it is obligatory on him to complete his pilgrimage, or else he will remain in the state of Eham (even though in a few situations, the state of Eham ends without performing the rituals - compiler).

325. If a person wears the Eham with the intention of Hajj or Umrah, but his enemies or the government does not permit him to exit the country, and there is no other route to reach Mecca or the expense of the other route is unbearable for him, so he must remain at the same place (or return back) and sacrifice a camel, cow or a sheep; and if he cannot sacrifice an animal, he should keep fast for ten days, without which one cannot get out of the state of Eham. After the sacrifice, all those acts forbidden in the state of Eham are permissible for him (including seeking pleasure from woman).

326. The same condition is applicable on a person who is not permitted to leave his country due to unpaid bank loans or other liabilities.

327. After wearing Eham, if a pilgrim is asked for a sum by the government or enemy etc., then if it may be possible for him to pay the amount, he must pay it and continue the pilgrimage and if not, the conditions of Masdood is applicable on him also.

328. If a person wears Eham with the intention of Hajj or Umrah and cannot reach Mecca or is sent back due to severe illness, then he must necessarily sent an animal for sacrifice to Mecca or its price instead, and sacrifice should be performed on behalf

of him in Mecca and then he should perform Taqseer; if this is not possible, he must sacrifice an animal and perform Taqseer in his country itself, after which all the acts forbidden in the state of Ehram will be permissible for him excluding the act of seeking pleasure from woman; and later he should ask someone to perform Tawaf un Nisa and its prayer on behalf of him, and when Tawaf un Nisa is performed, then seeking pleasure from woman will also become legal for him.

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## Tawaf-e-Widaa (Farewell Tawaf)

329. Whoever intends to exit the city of Mecca, it is Mustahab for him to perform Tawaf-e-Widaa and Namaz-e-Tawaf-e-Widaa (with the intention of farewell to Mecca). In this Tawaf, he must kiss Rukn-e-Yamani and The Black Stone in each circle on reaching them (only if possible; one can kiss it with his hands from far if not possible - Compiler); and when he reaches Mustajaar (the wall of Kabah from after Rukn-e-Yamani till the Black stone), he must perform the Mustahab actions related to it (as discussed earlier) and pray to the Lord. After completing the Tawaf, he must kiss the Black Stone and touch the Kabah with his stomach, and keep one hand on the Black Stone and the other on the gate of the Kabah (which is actually not possible) and praise the Lord and recite Salawat on Muhammad (s.a.w.a.) and his Aal and then recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَآمِينِكَ وَ  
 حَبِيبِكَ وَنَحِيْبِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، اللَّهُمَّ كَمَا بَدَّغَ  
 رِسَالَاتِكَ وَجَاهَدَ فِي سَبِيلِكَ وَصَدَعَ بِأَمْرِكَ وَأَوْذَى فِي  
 جَنْبِكَ وَعَبَدَكَ حَتَّى آتَاكَ الْيَقِيْنَ، اللَّهُمَّ اقْلِبْنِي مُفْلِحاً

مُنْجَاهُ مُسْتَجَابًا بِأَفْضَلِ مَا يَرْجِعُ بِهِ أَحَدٌ مِنْ وَفْدِكَ مِنْ  
 الْمَغْفِرَةِ وَالْبَرَكَاتِ وَالرَّحْمَةِ وَالرِّضْوَانِ وَالْعَافِيَةِ

And it is Mustahab to exit Masjidul Haram from the Hanatain Gate (which no longer exists), so one should exit from the gate opposite Rukn-e-Shami, and while exiting, one should pray to God for granting him the ability to come back for the pilgrimage. It is Mustahab to buy dates worth one dirham (a small quantity) on exiting and distribute it among the poor.

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# Miscellaneous Rules

## Summary

It is permissible to join the group prayer that is offered in Masjidul Haraam or Masjidun Nabi but one should softly repeat all the verses himself. It is permissible to offer Sajdah on their stones, and as per the rules of Taqayyah (a condition in which a Momin cannot reveal his religious beliefs), one can also offer Sajdah on the carpets of these mosques.

A pilgrim can perform his prayer complete or shortened in both the old and new areas of the city of Mecca and Madinah; but a pilgrim cannot fast in Madinah except on the specified days.

330. It is permissible to join the group prayer if it is offered in Masjidul Haraam or Masjidun Nabi but if possible, one should softly recite the verses for himself or recite them mentally. And if he attends the Friday prayer, he should also offer Salatul Zuhr after the prayer.

331. It is permissible to offer prayer on all kinds of stones, be it the white marble, limestone etc. It is permissible to pray on all the stones of Masjidun Nabi.

332. In Mecca and Madinah, it is permissible for one to offer prayer together with the common Muslims if the laws of Taqayyah (a condition in which a Momin cannot reveal his religious beliefs) are not offended; and it is better to offer prayer

with the common Muslim group (in Masjidul Haraam and Masjidun Nabi).

333. It is permissible for the travelers to offer complete or Qasr Prayer (the shortened form of prayers for the travelers) in both the new and old part of the cities of Mecca and Madinah, how much ever the cities might have been extended.

334. If out of illness, one cannot remove the stitched clothes for Eham, he can intend to wear the Eham in the same clothes and can later on interchange the stitched clothes with the Eham whenever possible. As per obligatory precaution, one should also give away a sheep as penalty.

335. Except for the following instances, the penalty of Eham is obligatory only if an act is performed intentionally and knowingly; therefore in the rest of the cases, if an act is performed unintentionally and unknowingly, there is no penalty associated to it. In the following cases, even if the act is performed unknowingly, the penalty has to be paid compulsorily:

Hunting, copulation with wife if the Tawaf of Hajj or Umrah has been forgotten, purposelessly moving hand on head which results in breaking of one or more hair and massaging the body with a good smelling oil.

336. The penalties should be spent only on the betterment of Muslims, and as per obligatory precaution, it should be spent on the poor and needy Momineen, but if one does not find a needy Momin, then the amount of the penalty can be spent on any group of poors except for Nasibeen (the ones who express the feeling of hatred towards Ahlebait a.s.)

337. If something is found within the premises of Haram which has a value of one Dirham or more, then as per obligatory precaution, it should be given as Sadqah.

338. If the objects on which prayer is permissible are not available in Masjidun Nabi, and the situation is such that one has to do Taqayyah (a condition in which a Momin cannot reveal his religious beliefs), then it is permissible to offer prayer on the carpets that have been laid in the mosque instead of going away to some other place.

339. It is permissible to offer prayer on those wooden carpets that are sold for Iranian or Shia pilgrims in Madinah even though they are made out of threads.

340. If the Maghrib prayer is offered in group in Masjidun Nabi before its actual time, then it is compulsory to offer the prayer again. If the prayer is offered in its actual time, then the Isha prayer can be offered immediately after it.

341. There is no objection in eating those fishes that are packaged in a sealed can and have their skin on it if one knows that it has died only after being brought out of water or in the fishing net. It is also permissible to eat the canned meat which is packaged or imported by a Muslim country if there is a possibility of the animal being slaughtered in the Islamic way.

Date of Completion : 8<sup>th</sup> Rabi-ul Awwal (The day of Martyrdom of Imam-e-Hasan Askari (a.s.))

# Umrah Mufradah

Number of things require to perform the Umrah Mufradah:

1. Ehraam, 2. Tawaaf, 3. Namaz-e-Tawaaf, 4. Sae'e, 5. Taqsiir,
6. Tawaafun Nisaa, 7. Namaz-e-Tawaafun Nisaa.

## 1. Ehraam baandhne ki niyyat

EHRAAM BANDHTAA HOON UMRAH MUFREDAH KAA WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

After niyyat to say immediately:

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

LABBAYKA ALLAAHUMMA LABBAYKA LABBAYKA LAA SHAREEKA LAKA  
 LABBAYKA INNAL HAMDA WAN-NE'MATA LAKA WAL MULKA LAA SHAREEKA LAKA  
 LABBAYKA.

## 2. Tawaaf ki niyyat

TAWAAF-E-KHAANA-E-KA'BAH KARTAA HUN SAAT SHAWT BARAA-E-UMRAH-E-  
 MUFREDAH WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

## 3. Namaz-e-Tawaaf ki niyyat

DO RAK'AT NAMAAZ-E-TAWAAF PADHTAA HOON BARAAE UMRAH MUFREDAH  
 WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

#### **4. Sae Ki niyyat**

SAEE KARTA HUN SAFAA WA MARWAH KE DARMIYAAN SAAT MARTABA BARAAE UMRAH MUFREDAH WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

#### **5. Taqseer ki niyyat**

TAQSEER KARTA HUN BARAAE UMRAH MUFREDAH WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

#### **6. Tawaafun Nisaa ki niyyat**

TAWAAFUN NISAA KARTA HUN BARAAE UMRAH MUFREDAH WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

#### **7. Namaz-e-Tawaafun Nisa**

DO RAK'AT NAMAAZ-E-TAWAAFUN NISAA PADHTAA HOON BARAAE UMRAH MUFREDAH WAAJIB / MUSTAHAB QURBATAN ELALLAAH.

#### **Note:**

TAQSEER KE BAAD UMRAH-E-MUFRADAH KE AAMAAL MUKAMMAL HO JAATE HAIN AUR EHRAAM BAANDHNE KE BAAD JO CHEEZEN HARAM HO GAEE THEE WOH SAB HALAAL HO JAAENGI. SIWAAE AURAT KE YEH TAWAAFUN NISAA AUR USS KI NAMAAZ KE BAAD HALAAL HOGI.