



Kaam Woh Ley Leejiye Tum Ko Jo Raazi Karey  
Theek Ho Naam e **RAZA** Tum Pey Karoron Durood

# WHY IS HAJJ PERFORMED?

**Author:**

**Hazrat Allama Mohammed**

**Shakir Ali Noorie**

(Ameer – Sunni Dawat e Islami)

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**Author:** Hazrat Allama Mohammed  
Shakir Ali Noorie  
**Translation:** Hafiz Muhammed Salim Noorie  
(Muballig – Sunni Dawat e Islami)  
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U.K. | S.D.I Youth Education Centre.  
33 Hibbert St | Bolton | BL1 8JG | U.K

[www.sunnidawateislami.net](http://www.sunnidawateislami.net)  
Email : [Info@sunnidawateislami.net](mailto:Info@sunnidawateislami.net)

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## Dedication

This book is dedicated to:

The Second Caliph, Sayyiduna  
'Umar Farooq-e-A'azam رضي الله عنه



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا تَعَايُنَا رَبَّنَا هَذَا لَكُنَّا مِنَ الْخَامِلِينَ

## Foreword

There are many books available in the market on the topic of Hajj. However, most books only provide details on how to perform Hajj and 'Umrah, have supplications and answer basic questions on specific issues.

What is Hajj? Why do we perform Hajj? What are the benefits of Hajj? What is the wisdom in performing the various acts of Hajj? What are the hidden secrets behind performing certain acts in certain places? What is the background behind the places where the acts of Hajj are performed? What is the history of Hajj? The

answers to all these questions and more are scattered in many different books and for this reason most people who go to perform Hajj are unaware of the answers. I felt there was a need to put all these things together in one book so that those who go for Hajj can benefit from this knowledge and become more dedicated in carrying out the rites of Hajj. It is hoped that you benefit from this book and thereby increase your knowledge on this topic.

Maulana Mazhar Hussein 'Aleemi, Maulana Syed Imran Qadri Najmi and Maulana Muhammad 'Abdullah A'azmi Najmi, who are all important members of the organisation 'Idara Ma'arife Islami, helped greatly in the collection, compilation and correction of the contents of this book. May Allah Almighty reward them greatly for their efforts.

I am aware of my lack of knowledge and if the readers notice any kind of shortcomings or mistakes they are asked to advise us so we can correct them.

Seeker of Supplications and Forgiveness,  
**Mohammed Shakir 'Ali Noorie**  
(Ameer Sunni Dawat e Islami)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيْنَا آيَاتِهِ

تَحْمِيدًا وَنُصْلَانًا عَلَى رَسُولِهِ الْكَرِيمِ - أَمَا بَعْدُ

## Nahmaduhu Wa Nusalli 'Alaa Rasoolihil Kareem, Amma Ba'ad!

Just like Salah, Fasting and Zakat, Hajj is also a worship that is obligatory upon Muslims who have the means to perform it.

Allah Almighty states:

**is a duty upon mankind, for those who can reach it"** (Surah Aal e Imran Verse 97)

This verse talks about the obligation to perform Hajj and that having the means is a condition for performing it. RasoolAllah ﷺ clarified this further in a Hadith and stated that 'a person should have enough food for the journey there and back and that his family should have more than they need to

sustain themselves whilst he is gone. It is also necessary for him to be able to get there safely without any threat to his life or wealth etc.' (*Khazainul Irfan Page 79*)

Sayyeduna 'Abdullah Ibne 'Umar رضي الله عنه narrates that RasoolAllah ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ  
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

**'The foundation of Islam has been built upon five things – 1) on testifying that there is no god save Allah and that Muhammad ﷺ is His Messenger; 2) on performing Salah; 3) on giving Zakat; 4) on Hajj to the House; and 5) on Fasting during Ramadhan.'** (*Bukhari Shareef Hadith 8*)

It is clear from this Hadith that just as Salah, Zakat and Fasting are important obligations upon Muslims, performing Hajj is also an obligation that is just as important. Just as one who neglects Salah, Zakat and Fasting is a sinner, likewise one who does not perform Hajj is also a sinner. This Hadith

also makes it clear that if a person is weak in any one of these five obligations then the foundation of his Faith is weak.

## **Pay Attention**

The blessed places where the various rites of Hajj are performed are all in and around the city of Makkah. Makkah is a part of Hijaz and Hijaz is a part of Arabia. It is therefore necessary for readers to understand a little about this area so that it becomes easier to perform the rites of Hajj.

## **Country of Arabia**

Arabia is on the south west part of the continent of Asia. Due to the fact that it is surrounded by the ocean on three sides and the river Euphrates on the fourth side it is also known as the 'Arabian Peninsula.'

Geographical experts have divided this area into eight regions – 1) Hijaz, 2) Yemen, 3) Hazarmoot, 4)

Mahrah, 5) 'Umaq, 6) Bahrain, 7) Najd, and 8) Ahqaf. (*Seerat-e-Mustafa Page 34*)

## **Hijaz**

This part of the country is situated towards the west of the country close to the shoreline of the Red Sea. The part of the country that is east of Hijaz and close to the shoreline is on a lower plain and is called 'Tahama' or 'Gaur' (meaning lowland). The part that is west of Hijaz is called 'Najd' (raised land). Due to the fact that Hijaz is in between Tahama and Najd it became known as 'Hijaz' or barrier. The following places in Hijaz are famous in the history of Islam – Makkah Mukarrama, Madinah Munawwarah, Badr, Uhud, Khaibar, Fidak, Hunain, Taif, Tabook, Ghadeer-e-Khum etc. (*Seerat-e-Mustafa Page 35*)

## **Makkah Mukarramah**

This famous city of Hijaz is in a valley surrounded by two large mountains – Jabal Abu Qubais to the

east and Jabal Qu-ayqiaan to the west. There are also many smaller mountains and sandy plains that completely surround and extend out from the city. It is in this city that RasoolAllah ﷺ was born.

The following landmarks are situated in or around this city – Ka’aba Mu’azzama, Safa and Marwa, Mina, Muzdalifah, ‘Arafat, Ghaar-e-Hira, Ghaar-e-Thaur, Jabal-e-Tan’eem and Jo’rana etc. Every year people from all over the world come to Makkah in the month of Dhul Hijjah to perform Hajj. (*Seerat-e-Mustafa Page 35*)

## **Virtues of Makkah**

Makkah has many virtues out of which we shall only mention some of them in order to fill the hearts of the Believers with the love and respect of this blessed city.

## **City of Harmony and Safety**

The rites of Hajj are closely associated with Hazrat Ibrahim ؑ and his son Hazrat Ismail ؑ and that

is why whenever Hajj or the rites of Hajj are mentioned these two blessed personalities are always mentioned. Hazrat Ibrahim  himself supplicated to Allah Almighty for the city of Makkah in the following manner which is mentioned in the Holy Qur'an:

إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

**“And remember when Ibrahim prayed, "O my Lord!  
Make this town (Makkah) a safe one..."”**

*(Surah Ibrahim Verse 35)*

This means safeguard this place from being deserted or ruined until the end of the world or it means that let the people of this city be safe and secure. Due to this supplication Allah Almighty safeguarded this city from being ruined or deserted. Allah Almighty made it Haraam and made it unlawful to kill any person, inflict injustice, hunt animals or cut down (green) trees and plants. *(Khaza-inul Irfan)*

In another verse of the Qur'an, the supplication is mentioned in the following manner:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّجَرِ مَنْ آمَنَ مِنْهُمْ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ

**'And (remember) when Ibrahim prayed, "My Lord! Make this city a place of security and bestow upon its people various fruits as providence - for those among them who believe in Allah and the Last Day (of Resurrection)" (Surah Baqarah Verse 126)**

Those who live in Makkah or visit regularly know that all kinds of fruits are available in all seasons and this is clear evidence of the blessings of the dua made by Hazrat Ibrahim عليه السلام

## **The Best of Lands**

Hazrat 'Abdullah bin Adi رضي الله عنه narrates that he saw RasoolAllah صلى الله عليه وسلم standing on a small mound and (addressed Makkah) with the following words:

وَاللّٰهُ اِنَّكَ لَـٰخَيْرُ اَرْضٍ اللّٰهُ وَاَحَبُّ اَرْضٍ اللّٰهُ اِلَى اللّٰهِ

وَلَوْلَا اَنْيُّ اُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

**“By Allah! You are the best of Allah’s lands and the most beloved land in the Sight of Allah Almighty. If I was not driven out from you I would never leave here.”**

*(Tirmidhi Shareef Hadith 4304)*

It is clear from this Hadith that RasoolAllah ﷺ loved living in the city of Makkah and that it is the best of lands and the most preferred land in the Sight of Allah Almighty and he stated it even more clearly in another Hadith when he said:

مَا اَطْيَبَكِ مِنْ بَدْوٍ وَاَحَبَّكَ اِلَيَّ وَاَكْرَهْتُ لِقَوْمِي

اُخْرِجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ

**“(O Makkah)! You are a great city and loved very much by me. If my community did not drive me out of you then I would not live anywhere else other than in you.”**

*(Sahih Ibne Habaan Hadith 23)*

The status and virtues of the city that is loved and preferred by Allah Almighty and His Beloved ﷺ

must indeed be elevated and the person who is afforded the opportunity to visit this city and spend some moments of his life in it must indeed be very blessed and fortunate.

## Order to Respect

Hazrat 'Ayash bin Abi Rabia Makhzumi رضي الله عنه narrates that RasoolAllah ﷺ said, "This Ummah will not have goodness and blessings taken away from it as long as they respect the sanctity of Makkah as it deserves to be respected. When they no longer respect this city they will be destroyed." (*Mishkat Shareef Hadith 2727*)

This Hadith orders us to respect the sanctity of Makkah because respecting it will ensure that Allah Almighty grants goodness and blessings. Nowadays, many people do not respect Makkah the way it should be respected due to not knowing its status and rank.

## Ramadhan in Makkah

Ramadhan is a month of special worships and Makkah is the place for special worships. When the special month and special place are joined together the rewards obtained are also special. This is the blessing that is obtained by spending the month of Ramadhan in Makkah. RasoolAllah ﷺ said, “The person who spends the month of Ramadhan in Makkah and Fasts during the day and performs voluntary worship (as much as possible) during the night, Allah Almighty writes for him one hundred thousand more rewards than if he were to do this in any other city. Reward will be written for him equivalent to him performing goodness all day and all night. He will obtain the reward of freeing a slave each day and each night, performing Jihad in the path of Allah Almighty each day and night and all his supplications will be accepted.” (*Sho'bul Imaan Al Baihiqi Hadith 3574*)

The excellence and virtues of Makkah are clearly evident in this Hadith and therefore, if possible, try

and spend the whole month of Ramadhan, or as much of the month as possible, in Makkah and obtain the Mercy of Allah Almighty.

## History of Makkah

Before Hazrat Ibrahim عليه السلام came to Makkah it was an isolated, uninhabited land. No animals lived there neither was there any water or vegetation. All that could be seen for miles around were mountains and sandy land. When Allah Almighty wanted it to be inhabited, it was done through Hazrat Ibrahim عليه السلام and the Qur'an states it in the following manner:

رَبَّنَا آتِنَا مِن مَّنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَلِنُ الْقُلُوبَ  
لِرَبِّكَ يَا كَرِيمٌ  
رَبَّنَا آتِنَا مِن مَّنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَلِنُ الْقُلُوبَ  
لِرَبِّكَ يَا كَرِيمٌ

"O our Lord! I have settled some of my descendants in a valley having no cultivation, near Your Sacred House -  
O our Lord! So that they may keep the prayer established, therefore incline some hearts of men

**towards them, and provide them fruits to eat - perhaps they may be thankful." (Surah Ibrahim Verse 37)**

Hazrat Ismail  was born to Hazrat Hajirah in Shaam. Hazrat Ibrahim's other wife Hazrat Sarah did not have any children and she asked Hazrat Ibrahim  to take Hazrat Hajirah  and Hazrat Ismail  away from her. This was a situation created through the Will of Allah Almighty. Therefore it was revealed to Hazrat Ibrahim  that he should take Hazrat Hajirah  and Hazrat Ismail  to a different place (what we now know as Makkah).

He took both of them with him from Shaam and dropped them off close to where the Ka'aba is today. At that time there was no town or city there, no people and neither was there any spring or water. He gave them some dates and water and left them there and returned back to Shaam. He did not turn back to look at them. Hazrat Hajirah  asked him where he was going and why he was leaving them there all alone. Hazrat Ibrahim  did not

reply. She asked the same question a number of times but did not get a reply. Finally she asked if it was an order from Allah Almighty to which Hazrat Ibrahim عليه السلام replied that it was. Upon hearing this Hazrat Hajirah was now satisfied and was no longer worried. Hazrat Ibrahim عليه السلام left and he made the supplication to Allah that is mentioned in the verse quoted above. (*Khaza-inul Irfan*)

When Hazrat Hajirah's food and water ran out she and her son Hazrat Ismail عليه السلام became extremely thirsty. She started going back and forth between the mountains of Safa and Marwa in search of water but did not find any. Hazrat Ismail عليه السلام was rubbing his heels on the ground and a spring of water gushed out from the ground. This water is called Zam-Zam. More details on this will follow later.

When the spring erupted from the ground wild birds from far and wide came and settled by it. Some people from the tribe of Jurhum (from Yemen) were travelling to Shaam for trade and

from a distance they saw a great flock of birds. They realised that that many birds would only gather if there was water present and decided to investigate. When they arrived they saw Hazrat Hajirah  by the spring and assumed that she was the owner of it. They asked her to allow them to be partners with her in the water and they would make her their partner in their milk. Hazrat Hajirah agreed to this and these people of the tribe of Jurhum settled here. Years passed and Hazrat Ismail  grew into a young man and Hazrat Hajirah  passed away. Hazrat Ismail  then married a lady from the tribe of Jurhum. (*Roohul Bayaan Vol 13 Page 203*)

Some months later, as a result of an order from Allah Almighty, Hazrat Ismail  divorced this lady and married another lady from the same tribe.

## **Initial Construction of the Ka'aba**

The first construction of the Ka'aba was done by the Angels. When Hazrat Adam  was sent onto the

earth his height was such that when he would stand on the earth his head would be high up and his body would shake and tremble. Allah Almighty made him seventy yards shorter. He asked Allah Almighty why he could no longer hear the voices of the Angels. Allah Almighty replied that it was because of his error in judgement and that he should build a house for Him and perform Tawaf of it and remember and praise Him close to it as he had heard the Angels remembering and praising Allah Almighty.

Hazrat Adam  came to Makkah and built the Ka'aba using the rocks from five mountains (Mount Labnaan, Zeyta, Sina, Joodi and Hara). The first human to build the Ka'aba, perform Tawaf of it and pray Salah in it was Hazrat Adam . (*Taarikhe Makkatul Musharrafah wa Masjidul Haraam Vol 1 Page 4*)

## Background to Construction of the Ka'aba

Hazrat Ja'far Saadiq عليه السلام states, "I was in Makkah Shareef with my father (Muhammad bin Ali عليه السلام) and I was sat close to Hajr-e-Aswad while my father was performing Salah. Suddenly a white haired and white bearded person with broad shoulders and chest appeared and sat down beside him. He had two large sheets on him like a person in Ehram.

Upon seeing him my father hastened his Salah and went and sat beside him. The person said, 'O Abu Ja'far! Tell me how this house came to be built?' My father replied, 'Who are you? (May Allah have mercy on you)' The person replied that he was from Syria. My father said, 'This House came into being when Allah Almighty said to the Angels,

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

**'I am about to place My Caliph in the earth...'**

The Angels said,

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

**‘Will You place (as a caliph) one who will spread  
turmoil in it and shed blood? Whereas we glorify You  
with praise and proclaim Your Sanctity.’**

This displeased Allah Almighty and the Angels tried to please Allah Almighty by walking around the ‘Arsh of Allah Almighty seven times which pleased Allah Almighty. Allah Almighty said to the Angels, ‘Build a House for Me on the earth so that when I am displeased with the children of Adam if they walk around that House just as you have walked around the ‘Arsh I will become pleased with them.’ Upon receiving this divine order the Angels built the blessed Ka’aba.” (Al-Isaabah Fi Ma’arifatil Sahabah Vol 1 Page 307)

This tells us that the Ka’aba was built so that when a slave of Allah Almighty finds himself covered in sins he should present himself at the House of his Lord and humbly walk around this House in order

to purify himself from those sins. This act is so loved by the Lord that not only does He forgive the slave but He also showers him with His mercy and blessings.

We also learn from this that Tawaf was first performed by the Angels and to keep this act (of worship) alive Allah Almighty ordered them to build a House on earth so that through the blessings of performing Tawaf of that House He would continue to forgive and bless His slaves. Therefore He states in the Holy Qur'an:

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“...go around the Free House.” (Surah Hajj Verse 29)

## Second Construction

Once when Hazrat Ibrahim عليه السلام came to Makkah (from Shaam) he said to Hazrat Ismail عليه السلام, “My son! I have received an order from Allah Almighty. Will you help me in carrying it out?” Hazrat Ismail عليه السلام replied that he would and Hazrat Ibrahim told him

that the order from Allah Almighty was to build a House for worship (of Allah) in Makkah. They both started work on constructing this House. Hazrat Ismail  would bring the rocks and Hazrat Ibrahim  would construct the building. Hazrat Ismail brought a large rock on which Hazrat Ibrahim  would stand in order to reach the higher parts of the wall. Whilst constructing they would both supplicate to Allah Almighty with the words quoted by the Holy Quran:

وَأذِیْرَفْعُوا لَهُمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ  
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِیْعُ الْعَلِیْمُ

**“And (remember) when Ibrahim was raising the foundations of the House, along with Ismail; (saying), “Our Lord! Accept it from us; indeed You only are the All Hearing, the All Knowing.” (Surah Baqarah Verse 127)**

## **Time of Second Construction**

The Ka’aba was built forty years before Baitul Muqaddas as is mentioned in the Hadith narrated

by Hazrat Abu Zar رضي الله عنه who states that he asked RasoolAllah ﷺ

أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟

**‘What the first place of worship was on the earth?’**

The Holy Prophet ﷺ replied,

الْمَسْجِدُ الْحَرَامُ

**“Masjid-e-Haraam.”**

Hazrat Abu Zar رضي الله عنه then asked,

ثُمَّ أَيُّهُمَا

**“And after that?”**

RasoolAllah ﷺ replied,

الْمَسْجِدُ الْأَقْصَى

**“Masjid-e-Aqsa.”**

Hazrat Jaabir رضي الله عنه asked,

كَمْ كَانَ بَيْنَهُمَا

**“How much time passed between these two Mosques being built?”**

RasoolAllah ﷺ replied,

أَرْبَعُونَ سَنَةً

“Forty years.” (Bukhari Shareef Hadith 3366)

### Third Construction

The Ka’aba was rebuilt for the third time by the Quraish. When the Quraish made the intention to rebuild the Ka’aba a large snake blocked their plans. The snake would not allow them to get close to the Ka’aba. All the people of Quraish got together and humbly made dua to Allah Almighty in the following manner:

‘O Allah! You know that we want to beautify Your House. We have no other intention but to beautify it. If You are pleased with that then guide us otherwise we are happy with whatever You desire.’

Subsequently their dua was accepted and they heard the sound of a large bird descending from the sky. They saw that the bird was like a large bird of prey whose back was black and whose stomach and feet were white. It took the head of the snake it its

beak and started flying. The Quraish saw that its beak was very wide and it took the snake and dropped it into the mountains. After this the Quraish razed the old walls and constructed new walls for the Ka'aba. (*Tafseer Haqqi Vol 1 Page 304*)

## Decision of RasoolAllah ﷺ

RasoolAllah ﷺ was himself present and involved with the third construction of the Ka'aba and would lift and bring stones for its construction. When the time came to place Hajr-e-Aswad (Black Stone) into the wall a great dispute erupted amongst the Quraish. Each clan wanted to be the ones to place it into the wall of the Ka'aba as this would be a sign of great pride and respect for the clan. This dispute lasted for four days and even went as far as swords being drawn against each other.

On the fifth day the Quraish gathered by the Ka'aba in order to settle the dispute. An elderly person made the suggestion that the first person to enter Haram the next day should be made the

intermediary and everyone should abide by the decision that he makes. Everyone agreed to this suggestion. The next day RasoolAllah ﷺ was the first to enter the Haram and upon seeing him everyone proclaimed, 'By Allah! He is the honest, truthful one and we will abide by whatever decision he makes.'

The decision made by RasoolAllah ﷺ was that each of the clans who wanted to place the Black Stone in the wall should choose a leader from amongst themselves. The Prophet ﷺ laid down his blanket and placed the Black Stone on it. He then ordered all the leaders to take hold of part of the blanket and lift the stone off the ground. The leaders lifted the blanket and RasoolAllah ﷺ lifted the Black Stone and placed it with his own blessed hands. In this manner a great dispute was averted which would have claimed many lives. (*Seerat-e-Mustafa* Pages 77-78)

## Fourth Construction

Hazrat 'Aisha Siddiqua رضي الله عنها once asked the Prophet ﷺ if Hateem was a part of the Ka'aba and he replied that it was. She then asked him why the door of the Ka'aba was raised and he replied that that was how the Quraish had built it. He then added, "If there were still not signs of the days of ignorance in them then I would demolish this door that they have built and build a door that was level with the ground, and would make two doors – one to enter with and one to exit. I would also add five cubits to it from Hajr-e-Aswad. But because this is how the Quraish have built it I am going to leave it as it is." (*Musnad Abi Ya'laa Hadith 4507*)

When Hazrat 'Abdullah bin Zubair رضي الله عنه fought a battle against the people of Shaam, their assault resulted in part of the Ka'aba being damaged by fire. He then reconstructed the Ka'aba according to the narration of Hazrat 'Aisha رضي الله عنها and built two doors and increased the size towards Hajr-e-Aswad. (*Roohul Bayaan Vol 1 Page 501*)

## **Fifth Construction**

When Hazrat ‘Abdullah bin Zubair  was martyred Hajjaj bin Yusuf ordered that the alterations made by Hazrat ‘Abdullah bin Zubair  should be demolished and the Ka’aba returned to the size and state it was when the Quraish had built it. (*Roohul Bayaan Vol 1 Page 501*)

## **Excellence of the Ka’aba**

The blessed Ka’aba is the House of Allah Almighty and its status and rank is extremely elevated. It has been the Qibla of most of the Prophets. It is the focal point and centre of Muslims. Prophets, Friends of Allah, great Scholars and many pious people have undertaken journeys to see it, perform Tawaf of it and this continues to this day. A few verses and some narrations related to this House are being mentioned so that the readers can understand the excellence and the elevated status of this House.

## First Place of Worship

The first place that was built on the earth for the worship of Allah Almighty was the blessed Ka'aba. Just as Allah Almighty has stated in the Holy Qur'an:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

**“Indeed the first house that was appointed as a place of worship for mankind, is the one at Makkah (the Holy Ka'aba)...”** (*Surah Aal e Imran Verse 96*)

In the commentary of this verse, it states in Khazainul Irfan that, ‘The Jews said to the Muslims that their Qibla, which was Baitul Muqaddas, was older than the Ka'aba, better than it, the place of migration of the Prophets and the direction for worship. The Muslims responded by arguing that the Ka'aba was more exalted than Baitul Muqaddas. Upon this dispute the above verse was revealed in which Allah Almighty stated that the first place chosen by Allah Almighty on the earth for worship, for facing towards for Salah, for performing Tawaf and whose rewards exceed the

rewards of all other places is the Ka'aba which is in Makkah.'

## Equivalent to a Hundred Thousand Salahs

Regardless of where Muslims live, they all turn towards the Ka'aba when performing their daily Prayers otherwise their Salah will be invalid according to Islamic law. How fortunate and special is that moment when a person is inside Haram Shareef performing Salah with the blessed Ka'aba directly in front of him?

Hazrat Abu Darda رضي الله عنه narrates that RasoolAllah ﷺ said:

فَضْلُ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ عَلَى غَيْرِهِ مِائَةٌ أَلْفِ صَلَاةٍ وَفِي مَسْجِدِي  
أَلْفِ صَلَاةٍ وَفِي مَسْجِدِ بَيْتِ الْمَقْدِسِ بِخَمْسِ مِائَةِ صَلَاةٍ

'One Salah performed in Masjid-e-Haraam is equivalent to one hundred thousand Salahs performed in any other Mosque. And one Salah performed in my Mosque is equivalent to one thousand Salahs and

**performing one Salah in Baitul Muqaddas is equivalent to five hundred Salahs anywhere else.'**

*(Sho'bul Imaan Al Baihiqi Hadith 3983)*

## **Mercy Descends**

Hazrat 'Abdullah Ibne 'Abbas رضي الله عنه narrates that RasoolAllah ﷺ said, "One hundred and twenty mercies descend from Allah Almighty on this House each day – sixty on those performing Tawaf, forty on those performing Salah and twenty on those who are looking at the Ka'aba.' *(Mu'jam-al Kabeer al Tabraani, Hadith 11475)*

It is better to perform Tawaf in Masjid-e-Haraam rather than performing voluntary (Nafli) worships which is why it states in the above Hadith that half of all the mercies that descend fall on those who are performing Tawaf. Therefore, perform as many Tawafs as possible and then perform voluntary worships (Salah) near the Ka'aba. If both of those are not possible then at least just sit or stand there and look at the Ka'aba as this deed will also be

written as worship and those who perform this deed will also have Allah's Mercy descend on them.

## **In Allah Almighty's Care**

Hazrat Jabir  narrates that RasoolAllah  said, "This House is the pillar of Islam. Whoever leaves his own house with the intention to come here for Hajj or 'Umrah or just to see it is becomes Allah Almighty's responsibility. If he dies Allah Almighty will grant him Paradise and if he returns home Allah Almighty will ensure that he returns with great rewards and blessings. (*Musnad Al Harith Hadith 305*)

The clarification of this Hadith is that a person who makes the intention and heads for this House will never be at a loss. If his destiny is favourable and he leaves this mortal world then Paradise will greet and welcome him. If he returns home after performing Hajj, 'Umrah or visiting it then he will return with great rewards and blessings.

## Paradise without Reckoning

The narrations that are reported in relation to the questioning on the Day of Judgement make one tremble with fear. We cannot imagine the happiness a person would feel when they are told that they will not have to face any reckoning on the Day of Judgement. This is the status granted to the person who heads towards Makkah Mukarramah for Hajj or 'Umrah or to visit the House of Allah Almighty and dies along the way. Hazrat Jabir رضي الله عنه narrates that RasoolAllah ﷺ said,

مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ لَمْ يُعْرَضْهُ اللهُ يَوْمَ الْقِيَامَةِ وَلَمْ يُحَاسِبْهُ

**“The person who dies on the way to Makkah will not be asked anything on the Day of Judgement nor will he have to account for anything.”**

*(Sho'bul Imaan Al Baihiqi Hadith 3943)*

No one is going to live in this world forever as everyone has to die sooner or later. This is why the pious slaves of Allah Almighty always desired that they should die on His path so that they would

obtain all the blessings and virtues of such a blessed death.

## What is Hajj?

The literal translation of Hajj is 'to travel to' and 'to intend.' Muslims travel to Makkah with the intention of seeing the Holy Ka'aba and that is why it is called Hajj.

In Islamic terminology, Hajj means to wear an Eham and perform certain actions like Tawaf of the Ka'aba and be in certain places ('Arafat etc) on certain days to perform specific worships.

## Order to Perform Hajj

In relation to the obligatory nature of Hajj, Allah Almighty states in the Holy Qur'an:

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

**“...and performing the Hajj (pilgrimage) of this house, for the sake of Allah, is a duty upon mankind...”***(Surah Aal e Imran Verse 97)*

The fact that Hajj is obligatory (Fard) is made clear by this verse and from it we can also see that one who denies this is an infidel and non-believer. The person who has the means but does not perform Hajj is a great sinner as is made evident in a Hadith narrated by Hazrat ‘Abdullah Ibne ‘Umar رضي الله عنه who states that RasoolAllah ﷺ said,

مَنْ كَانَ يَجِدُ وَهُوَ مُوسِرٌ صَعِيْبٌ لَمْ يَحْجَّ كَانَ سِيْمَاهُ بَيْنَ عَيْنَيْهِ كَافِرٌ

**“The person who has the means but does not perform Hajj will have the word ‘Kaafir’ (infidel) written on his forehead on the day of Judgement.”** (*Tafseer Ibne Abi Haatim Vol 14 Page 68*)

Hajj is compulsory only once in a lifetime for those who are able to afford it. After fulfilling the Fard Hajj a person can perform as many voluntary (Nafli) Pilgrimages as he likes. Allama Jalaluddin Suyuti رحمته الله narrates a Hadith in his book Durr al Mansoor that when this verse was revealed a person asked RasoolAllah ﷺ “Is Hajj compulsory

every year?" Upon being asked this RasoolAllah ﷺ replied:

وَالَّذِي نَفْسِي بِيَدِهِ لَوَقُلْتُ نَعَمْ لَوَجَبَتْ، وَلَوْ وَجَبَتْ مَا قُتِمْتُ بِهَا، وَلَوْ  
تَرَكْتُمْوهَا لَكُفَرْتُمْ۔ فَذَرُونِي، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ  
سُؤَالِهِمْ أَنبِيََاءَهُمْ وَاخْتِلَافِهِمْ عَلَيْهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتِرُوهُ مَا  
اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ أَمْرٍ فَاجْتَنِبُوهُ

**“By Him in Whose control is my life! If I were to say yes then it would be compulsory each year. And if it is compulsory each year then you will not be able to perform it and if you do not perform it then you will be ungrateful. Therefore do not ask questions unnecessarily because the people before you were destroyed on account of asking their Prophets unnecessary questions and creating divisions amongst themselves. When I give you the order to do anything, do it as much as you are able to and when I order you to stay away from anything then stay away from it.”** (*Durr al Mansoor Volume 2 Page 390*)

Where this Hadith reinforces the fact that Hajj is compulsory once in a lifetime it also proves that Allah Almighty granted His Beloved Prophet ﷺ such authority that if he stated something was allowed (Halal) it would become allowed and if he forbade anything it would become forbidden (Haraam).

## Hajj for Allah's Pleasure

Every action is dependent on its intention. The level of sincerity and firmness of intention will determine how much rewards a person will receive for his deeds. When performing Hajj the only intention should be to obtain the Pleasure of Allah Almighty as He Himself mentions in the Qur'an:

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

*"...and performing the Hajj (pilgrimage) of this house, for the sake of Allah, is a duty upon mankind..." (Surah Aal e Imran Verse 97)*

If a person has the means and leaves for Hajj then it is essential for him to remember the words 'for the

sake of Allah.' This means that Hajj should be performed solely for the Pleasure of Allah Almighty and not for show or fame. The only aim should be that performing Hajj will allow me to obtain the Pleasure of Allah Almighty.

## Announcement for Hajj

When Hazrat Ibrahim and Ismail عليهما السلام completed construction of the Ka'aba, Allah Almighty said to Hazrat Ibrahim عليه السلام:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

**"And publicly announce the pilgrimage to all people – they will come to you, on foot and on every lean she-camel, coming from every far distant journey."**

*(Surah Hajj Verse 27)*

Hazrat Ibrahim عليه السلام climbed onto Mount Abu Qubais and made an announcement to all human beings to come and perform Hajj. Those whose destiny included performing Hajj replied from the loins of their fathers and the wombs of their

mothers and said, **بَيْتِكَ اللَّهُمَّ بَيْتِكَ** “I am present, O Lord I am present.” (*Khaza-inul Irfan*)

## Philosophy of Hajj

Before performing Hajj let us look at the wisdom and philosophy behind Hajj. Allah Almighty makes the philosophy of Hajj very clear in the following two verses of the Holy Qur’an:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“I have directed my attention towards Him Who has created the heavens and the earth, am devoted solely to Him, and am not of the polytheists.”

(*Surah An’aam Verse 79*)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, “Undoubtedly my prayers and my sacrifices, and my living and my dying are all for Allah, the Lord of all Creation.” (*Surah An’aam Verse 162*)

The philosophy and wisdom behind Hajj that has been stated in these two verses are as follows:

- The words of these verses were spoken by Hazrat Ibrahim  centuries ago and those performing Hajj have these verses on their lips constantly and we see proof of this whilst performing Hajj.
- The person who leaves for Hajj turns his back on the whole world and everyone in it focusing all his attention towards the Lord of all the worlds.

## Remembering Hazrat Ibrahim

It is clear from every aspect and act of Hajj that this worship is remembrance of Hazrat Ibrahim  and his family. The Ka'aba was built by Hazrat Ibrahim , the announcement to perform Tawaf of this House was made by Hazrat Ibrahim  and until the Day of Judgement all those Muslims who responded to his call from the world of souls will be blessed with performing Hajj. Performing Sa'ee between Safa and Marwa is remembrance of Hazrat Hajirah . The stone on which Hazrat Ibrahim 

stood whilst building the Ka'aba has been placed close to the Ka'aba and Muslims have been ordered to perform Salah close to it. Just as Hazrat Ismail  was prepared to sacrifice his life upon the order of Allah Almighty, Muslims are ordered to offer a sacrifice between the 10<sup>th</sup> and 12<sup>th</sup> of Dhul Hijjah in order to remember him. Upon being upset at the attempts of shaitaan to misguide him, Hazrat Ibrahim  threw pebbles at him to drive him away.

Pilgrims are ordered to perform Rami of the Jamarat in order to remember this act. All these things are clear proof that every moment of Hajj is a remembrance of the lives of Hazrat Ibrahim , his wife Hazrat Hajirah  and their son Hazrat Ismail .

## **In Light of Ahadith**

There are numerous Ahadith extolling the virtues of Hajj. We are going to mention a few of them here so that the readers can appreciate the importance of

Hajj and realise how many rewards and blessings are granted by Allah Almighty to one who performs Hajj.

## Forgiveness of Sins

Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said ,

مَنْ حَجَّ بِلَهٍ فَلَمْ يَزِفْهُ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ

**“The person who performs Hajj and refrains from vulgar talk and transgression returns as pure from sins as he was on the day he was born.”**

*(Bukhari Shareef Hadith 1521)*

The displeasure of Allah Almighty lies in every sin and the person who disobeys Allah Almighty displeases Him. This Hadith makes clear that when a person sincerely visits the House of Allah Almighty and performs the rites of Hajj then Allah Almighty forgives his sins. But beware! Ensure that you refrain from vulgar talk and sins when visiting this blessed place so that Allah Almighty showers His Mercy on you.

## The Best Jihad

Hazrat 'Aisha Siddiqua رضي الله عنها reports that she asked RasoolAllah ﷺ

نَرَى الْجِهَادَ أَفْضَلَ الْأَعْمَالِ أَمْ لَا نَجَاهِدُ

**“If Jihad is the best deed then why should we (women) not participate in it?”**

RasoolAllah ﷺ replied,

أَفْضَلُ الْجِهَادِ حَجٌّ مَبْرُورٌ

**“An accepted Hajj is the best Jihad.”**

*(Bukhari Shareef Hadith 1520)*

Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said,

جِهَادُ الْكَبِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ الْحَجُّ وَالْعُمْرَةُ

**“Jihad for the old, the weak and for women is Hajj and ‘Umrah.”** *(Musnad Imam Ahmed Hadith 9459)*

From these two narrations we can understand the excellence and virtues of Hajj. A person who goes for Jihad leaves his family, relatives, home and wealth and goes out in the path of Allah Almighty.

He does not know how long he is going for or whether he will return or obtain the high rank of martyrdom. He puts his life on the line and leaves home. In both the above Ahadith it states that Hajj is a form of Jihad but it carries more reward than Jihad especially for the old, the weak and for women as they are not able to go and join in Jihad. However, they can perform Hajj and obtain the same and even more reward than performing Jihad.

## Poverty is Removed

Even though some people have the means they think that it will cost them a large sum of money and they will become poor and helpless and have to depend on others. However, RasoolAllah ﷺ stated that performing Hajj removes poverty and helplessness.

Hazrat ‘Abdullah Ibne Mas’ood رضي الله عنه narrates that RasoolAllah ﷺ said, “Hajj and ‘Umrah removes poverty and sins just as a hot furnace removes the dirt from iron, gold and silver and the only reward

for an accepted Hajj is Paradise.” (*Tirmidhi Shareef Hadith 815*)

Two things are mentioned in this Hadith – the first is that Hajj and ‘Umrah removes the dirt of sins from a person and the second is that Hajj and ‘Umrah removes poverty. The reason for this is that when a person goes to the Court of his Lord he develops a true sense of trust in Allah and through this Allah Almighty makes him carefree and frees him from being dependant on others.

## **Reward at Every Step**

It is a great blessing of Allah Almighty that as soon as a person makes an intention to perform good deeds He rewards them. As soon as a person starts to go towards a good deed he begins to earn rewards. Similarly, the person who leaves for Hajj is rewarded for every step he takes by Allah Almighty as is reported by Hazrat Abu Hurairah رضي الله عنه that he heard RasoolAllah ﷺ say, “The person who comes with the intention of visiting the Ka’aba on a

camel is rewarded for every step that the camel takes and his sins are wiped away with each step and his status is elevated up to the point that when he reaches the Ka'aba and performs Tawaf, performs Sa'ee and has his hair shaved or cut, he becomes so pure of sins it is as though he was born on that day." (*Sho'bul Imaan Al Baihiqi Hadith 4115*)

If we look at the distance between our cities and the city of Makkah there is a great distance between the two. Just imagine how many rewards Allah Almighty is granting us, how many of our sins He is forgiving and how much our status is being elevated when we leave our homes and head towards Makkah for Hajj. This is just the reward for heading for Hajj. The rewards for performing Hajj itself are separate. Those rewards will make us as free from sins as a newborn child. Furthermore, look at the court that we are being made visitors of – we are not even able to imagine all the graces and blessings that He will grant us.

## Reward for Hajj on Foot

Everyone knows that each person achieves his own rank and status based on his efforts and hard work. In this generation we have the convenience of cars, buses and taxis etc but they do not grant a person the same reward as performing Hajj on foot.

Hazrat Ibne 'Abbas رضي الله عنه narrates that RasoolAllah ﷺ said,

مَنْ حَجَّ مِنْ مَكَّةَ مَا شِئًا حَتَّى يَرْجِعَ إِلَى مَكَّةَ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ سَبْعَ  
مِائَةِ حَسَنَةٍ كُلُّ حَسَنَةٍ مِثْلُ حَسَنَاتِ الْحَرَمِ

**“The person who goes from Makkah for Hajj on foot (for Wuqoof etc) will be rewarded seven hundred times the reward of a good deed in Haram for each step that he takes until he returns.”**

Someone asked, “What is a good deed in Haram worth?” RasoolAllah ﷺ replied,

بِكُلِّ حَسَنَةٍ مِائَةِ أَلْفِ حَسَنَةٍ

**“Each reward is worth one hundred thousand.”**

*(Sunan Baihiqi Hadith 20601)*

Performing Hajj on foot means that once the days of Hajj start, going to Mina, Arafat, and Muzdalifah

etc on foot and walking there and back and not riding in cars, buses or taxis. One good deed in Makkah is worth one hundred thousand good deeds elsewhere and the person who performs Hajj on foot receives seven hundred times the reward of a good deed done in Makkah for each step that he takes. In other words, the person who performs Hajj on foot receives seventy million rewards for each step he takes. These rewards are just for walking, the rewards for performing Hajj itself are separate!

## Supplication of a Pilgrim

There are certain slaves of Allah Almighty whose supplications are accepted by Allah Almighty and amongst them are those who make the pilgrimage to perform Hajj. If a pilgrim supplicates for someone's forgiveness then Allah Almighty forgives the sins of that person also. Sayyeduna Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said,

يُغْفَرُ لِلْحَاجِّ وَلِمَنْ اسْتَعْفَرَ لَهُ الْحَاجُّ

**"Pilgrims sins are forgiven and the sins of those for whom the pilgrim supplicates are also forgiven."**

*(Majmu'az Zawa'id Hadith 2587)*

This is why it is stated that when a pilgrim returns from performing Hajj you should ask him to supplicate for you before he reaches his house as he is returning from being a guest at the House of Allah Almighty and Allah Almighty will accept supplications that he makes. Undoubtedly his supplication will be accepted because the Beloved Prophet ﷺ himself supplicated for pilgrims when he said,

اللَّهُمَّ اغْفِرْ لِلْحَاجِّ وَلِمَنْ اسْتَعْفَرَ لَهُ الْحَاجُّ

**“O Allah! Forgive those who perform pilgrimage and forgive those for whom a pilgrim supplicates.”** (*Sunan al Kubri Baihiqi Hadith 10161*)

## **Safety and Forgiveness**

Each Muslim has two sincere and heartfelt desires. The first is that he should have a secure, peaceful life on the earth and the second is that he should be forgiven after death and obtain Paradise. The person who performs Hajj is granted both of these blessings by Allah Almighty.

Hazrat Abu Zar رضي الله عنه narrates that RasoolAllah ﷺ said,

إِلَهِي! مَا لِعِبَادِكَ عَلَيْكَ إِذَا هُمْ زَارُوكَ فِي بَيْتِكَ

“Hazrat Dawood عليه السلام asked Allah Almighty ‘O Allah!  
When Your slaves come to Your House what do You  
grant them?’

Allah Almighty replied,

إِنَّ لِكُلِّ زَائِرٍ عَلَى الْمَرْوْرِ حَقًّا، يَا دَاوُدُ وَإِنَّ لَكُمْ عَلَيَّ أَنْ أَعَافِيَهُمْ فِي الدُّنْيَا وَ  
أَغْفِرَ لَهُمْ إِذَا لَقِيتُهُمْ

‘Every visitor has a right to claim something from Me  
and O Dawood! It is My responsibility to give them a  
peaceful life and forgive them when they finally meet  
me.’” (Tabraani Hadith 6216)

Allah Almighty announces quite clearly in this Hadith that He has taken it upon Himself to grant pilgrims the two things that all Muslims most desire. Just as a person would treat his guests with dignity and honour in this world, similarly Allah Almighty treats His guests with such great honour

that He grants them a secure, peaceful life and also grants them forgiveness.

## **Punishment for Not Performing Hajj**

The Ahadith which have been mentioned make it clear that there are many blessings hidden in performing Hajj like having sins forgiven, millions of rewards at each step, becoming wealthy, supplications accepted, Allah Almighty taking on responsibility for granting a peaceful life and forgiveness etc. However, there is another side to the picture and that is if a person has the means but does not perform Hajj then not only is he depriving himself of these blessings but he is earning the displeasure of Allah Almighty and His Beloved ﷺ, who said,

مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحْجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ  
يَهُودِيًّا أَوْ نَصْرَانِيًّا

**“If a person has the means but does not perform Hajj then I do not care if he dies as a Jew or a Christian.”**

*(Tirmidhi Shareef Hadith 812)*

The acceptance of all deeds is based on death with faith and RasoolAllah ﷺ has immense love and affection for his Ummah but he states that if a person has the means but does not perform Hajj then he does not care if the person dies with faith or dies as a Jew or Christian. From this we can imagine what a great crime it is and how sinful a person becomes if he does not perform Hajj when he has the means.

When this worship carries so many blessings and forsaking it is such a great sin then those with the means should not delay or be lazy in performing this essential worship and should fulfil this obligation as soon as possible. There is no guarantee of life; we are here today and gone tomorrow and therefore make the intention to perform Hajj as soon as possible and make preparations to visit the House of Allah Almighty.

## Divine Secrets of Hajj

In performing Hajj the following divine secrets are obtained:

- Visiting those blessed places where Divine Mercy of Allah Almighty descends.
- Being present in the Court of Allah Almighty.
- Accepting the invitation of Allah Almighty just as Hazrat Ibrahim  did.
- Keeping alive the soul of the unmatched sacrifice whose foundation was laid by two great Prophets of Allah Almighty.
- Hajj is the only occasion where people from different countries, speaking different languages, of different tribes and colours all gather together in a dry open field, all covering themselves in two pieces of clothing, coming together with the same passion and desire, remembering their shortcomings and sins, shedding tears of sorrow and seeking the mercy of Allah Almighty.

- Those Muslims who perform Hajj have the same feelings and passions revive in themselves that Hazrat Ibrahim  had four thousand years earlier.
- It is very difficult for the outside world to understand how people from many different countries can all be dressed the same and speak the same language because each country has its own language, customs and manners. However, in Makkah during the Hajj people from all over the world are all dressed the same and all praise and glorify their Lord in the same way with the same words and actions.
- It is also very difficult to gather Scholars from many different countries in the same place at the same time. But at the time of Hajj in Makkah, Scholars, philosophers and great minds from all over the world gather and exchange ideas and views on a variety of topics and subjects. This is also an important method in spreading the teachings and sciences of Islam to all corners of the world.

- After performing Hajj a Muslim tries to forget his sinful past and makes an intention to lead a pure, sinless life. In actual fact, this is a sign of the Hajj being accepted that a pilgrim makes a firm intention to perform good deeds and develops a hatred for sins and evil.
- In preparing to perform Hajj a person's worldly life is also improved. For example, before leaving for Hajj he makes sure that his family has enough money and supplies to last them until he returns. He pays back any debts that he owes to people, apologises to those he may have upset or have ill feeling towards, tries to make up with those he may have fallen out with and fulfils the rights of others that he may be owing.
- Performing Salah with congregation (Jama'at) is a lesson in equality but the lesson we learn in Hajj is equality on an even greater level. This is because whether one is rich or poor, learned or illiterate, elite or common, all are dressed exactly the same, in the same condition, with the same passions and are all standing in an open field seeking the mercy

of the Lord. There is no special or specific place for any person. Rather, wherever a person finds space is his place to stand.

- Seeing this huge gathering reminds a person about the Day of Judgement as on that day it will be a similar situation with people of different colours, tribes and languages all standing before the Supreme Lord.

## Hajj of RasoolAllah ﷺ

On the final Thursday of Dhul Qadah, RasoolAllah ﷺ performed ghusl and put on his Ehram. He then performed Zuhr Salah in Masjid-e-Nabvi and left Madinah Munawwarah along with all his wives. Six miles from Madinah is the Miqat for people from Madinah called 'Dhul Hulaifah.' They rested for the night here and he performed ghusl in the morning in preparation of making the intention for Ehram. Hazrat 'Aisha Siddiqua رضي الله عنها put 'Itr on the blessed body of the Beloved Prophet ﷺ. He then performed two rak'ats Salah, mounted his camel

'Qiswa', made the intention for Ehram, recited Talbiyyah and left for Makkah.

On the fourth of Dhul Hijjah RasoolAllah ﷺ reached the outskirts of Makkah and performed Fajr Salah and ghusl. He then entered Makkah and arrived in Masjid-e-Haraam at the time of Chaasht. When he got close to Hajr-e-Aswad he placed his hands on it, kissed it and then began his Tawaf. He performed Ramal during the first three circuits and walked normally for the other four circuits. When he would reach Hajr-e-Aswad at the end of each round he would perform Istilam.

When he had completed the Tawaf he came to Maqam-e-Ibrahim and performed two rak'ats Salah. After completing the Salah he performed Istilam once again and went towards Mount Safa. He then performed Sa'ee between Safa and Marwa but because he had a sacrificial animal with him (he had made the intention for Hajj-e-Qiran) he did not remove his Ehram after completing his 'Umrah.

On the eighth of Dhul Hijjah (Thursday) he went to Mina and prayed five Salahs (Zuhr, 'Asr, Maghrib, 'Isha and Fajr of the ninth) in Mina. On Friday 9<sup>th</sup> Dhul Hijjah he went to 'Arafat. Upon reaching 'Arafat he rested in a cloth tent. When the sun started its descent (just after midday) he got on his camel and delivered a sermon. He then performed Zuhr and 'Asr Salahs with one Adhaan and two Iqamats and then made his way to where he would be performing the Wuqoof of 'Arafat. He stood at the base of Jabal-e-Rehmat and remained busy in supplications until sunset.

After sunset he left the plain of 'Arafat and went to Muzdalifah where he first performed Maghrib Salah and then 'Isha with one Adhaan and two Iqamats. He spent the entire night close to Mash'aril Haraam supplicating for the Ummah and left Muzdalifah and headed towards Mina before sunrise. He went past Wadi-e-Muhassar on his way to Mina and reached the Jamaraat which he stoned.

He also delivered a sermon in Mina and then went to perform the sacrifice. There were one hundred camels for sacrifice (as there were over a hundred thousand people performing Hajj with him) and therefore RasoolAllah ﷺ sacrificed some of the camels with his own blessed hands and then gave the responsibility of sacrificing the rest to Hazrat 'Ali ﷺ. He also ordered that all the meat, skin, wool etc of the animals should be donated to the poor.

After offering the sacrifice RasoolAllah ﷺ had his head shaved by Hazrat Mu'ammara bin 'Abdullah ﷺ and gave some of the blessed hairs to Hazrat Abu Talha Ansari ﷺ and ordered that the rest should be divided amongst the Muslims.

After this RasoolAllah ﷺ came back to Makkah and performed Tawaf-e-Ziarat and then went to the well of Zam-Zam. Hazrat 'Abdullah Ibne 'Abbas ﷺ presented Zam-Zam to RasoolAllah ﷺ and he faced the Ka'aba and drank it whilst standing. He then headed back to Mina and remained there until the 12<sup>th</sup> of Dhul Hijjah and stoned the Jamarat

every day in the early afternoon. On Tuesday the 13<sup>th</sup> of Dhul Hijjah RasoolAllah ﷺ left Mina in the afternoon and rested at a place called Muhassab. In the morning he prayed Fajr Salah in Masjid-e-Haraam, performed Tawaf-e-Widaa and then along with the Ansaar (helpers) and Muhajir (emigrants) headed for Madinah Munawwarah. (*Seerat-e-Mustafa Pages 396-401*)

## Meaning of Eham

The literal translation of Eham is to 'make forbidden.' In Islamic terms when a person makes intention for Hajj or 'Umrah or both then as soon as he recites the Talbiyyah (Labbaik) certain things that were allowed (Halal) are now forbidden (Haraam) and it is this state that is known as Eham.

**Note:** In the state of Eham two unstitched pieces of cloth are worn and people generally call these cloths Eham.

## Order for Eham

In giving the order for Eham Allah Almighty states:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۗ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

**“The Hajj is during the well-known months; and for one who intends to perform the Hajj in it - neither is there to be mention of cohabitation in the presence of women, nor any sin, nor a fight with anyone till the completion of Hajj...”** (Surah Baqarah Verse 197)

Commentating on this verse Hazrat ‘Abdullah Ibne ‘Abbas رضي الله عنه states that the words ‘one who intends to perform the Hajj’ means ‘a person who wears the Eham for Hajj or ‘Umrah.’ (Durr-e-Mansur Vol 1 Page 438)

This verse means that vulgar or obscene talk, transgressions and disputes etc are forbidden for a person who is performing Hajj. Vulgar or obscene talk means sexual relations or talking about sexual relations with women and is not allowed in Eham

but performing marriage is not included in this. It is allowed for both men and women to marry (perform Nikah) in the state of Eham. However, sexual relations are not allowed whilst in Eham. Transgression means sins and disputes means fighting or arguing with people regardless of whether they are companions, slaves or strangers. (Khaza-inul Irfan)

## Fragrance before Eham

It is a preferred act to apply fragrance ('Itr) before going into the state of Eham and this is from amongst the habits of RasoolAllah ﷺ. Sayyedah 'Aisha Siddiqua رضي الله عنها states,

كُنْتُ أُطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَيَحْلِبَهُ

قَبْلَ أَنْ يَطُوفَ بِالنَّبِيِّتِ

**“I would apply fragrance on the blessed body of RasoolAllah ﷺ before he wore the Eham and after he took it off. “ (Muslim Shareef Hadith 2883)**

In this Hadith the Mother of Believers, Hazrat 'Aisha Siddiqua رضي الله عنها states that she used to apply fragrance on the blessed body of RasoolAllah ﷺ herself. Therefore, those who are married should ask their wives to apply fragrance on their bodies and their Ehram cloth in order to act upon this blessed Sunnah.

## Forgiveness for Muhrim

Hazrat Jaabir رضي الله عنه narrates that RasoolAllah ﷺ said,

مُحْرِمٌ يَضْحَىٰ لِلَّهِ يَوْمَهُ يُلَبِّي حَتَّىٰ تَغِيْبَ الشَّمْسُ

إِلَّا غَابَتْ بِذُنُوبِهِ فَعَادَ كَمَا وَلَدَتْهُ أُمُّهُ

*(Ibne Majah Hadith 3037)*

It is stated in this Hadith that a person who engages himself in reciting the Talbiyyah in the court of Allah Almighty to gain His pleasure has his sins forgiven.

## The Identity of Hajj

Everything has an identity which gives it added uniqueness and distinction. For example, the beard is what identifies a man and long hair identifies a woman. In the same manner there is something which identifies Hajj and the Beloved Prophet ﷺ explained it in the following words:

آتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أُمِرَ أَصْحَابِي أَنْ يَزْفَعُوا  
أَصْوَاتَهُمْ بِالْإِهْلَالِ وَالتَّلْبِيَةِ فَإِنَّهَا شِعَارُ الْحَجِّ

“Jibreel ﷺ came to me and said, ‘Order your Companions to recite the Talbiyyah (Labbaik) loudly as this is the identity of Hajj.’” (Tirmidhi Shareef Hadith 838)

## The Best Deed

Every form of worship has a deed which is the best part of that worship. For example, prostration (Sajdah) is the best part of Salah as it signifies true humbleness and humility in the Court of Allah Almighty. In the same manner there is a deed

which is the most excellent part of Hajj and when RasoolAllah ﷺ was asked about it he replied,

أَلْعَجُّ وَالنَّحُّ

**“The best act of Hajj is reciting Talbiyyah loudly and performing sacrifice.”** (Ibne Majah Hadith 3036)

We realise that reciting Talbiyyah loudly is the best deed of Hajj and therefore we should ensure that we recite it constantly and do not be lazy or sluggish in performing this blessed act.

## **Ehram Reminds Us...**

- When removing your normal clothes and putting on the Ehram you should imagine that one day you will be dressed in similar white clothes but that will be your shroud and you will be leaving this world.
- The order to wear the Ehram was given by RasoolAllah ﷺ so we should imagine that we are removing the clothes that we prefer and

putting on the clothes preferred by RasoolAllah ﷺ.

- Just as you are removing your preferred clothes and wearing the preferred clothes of RasoolAllah ﷺ, we should instil a passion in ourselves to sacrifice all our own preferences for the preferences of RasoolAllah ﷺ.
- From now make a firm intention to remove the clothing of disobedience and put on the clothing of compliance and obedience (to Allah Almighty and His Beloved ﷺ).

## Divine Secrets of Eham

- In remembrance of Hazrat Ibrahim عليه السلام, who wore unstitched clothing in the early days of civilisation, Muslims are ordered to wear unstitched clothing during Hajj.
- Just as Hazrat Ibrahim and Hazrat Ismail عليه السلام had been travelling for three days and were covered in dust, similarly Muslims do not cut their hair or nails. They leave all the luxuries of

the world behind, do not apply fragrances, do not wear coloured clothes, do not cover their heads, refrain from carnal desires, are covered in dust with ruffled hair and signs of tiredness on their bodies and clothes. All this is so that a few drops of the blessings that rained down on Hazrat Ibrahim and Hazrat Ismail عليهما السلام, as they strived day and night in order to please the Lord, might fall on us and we can gain blessings, benefits and forgiveness from it.

## **Divine Secrets of Talbiyyah**

‘Labbaik’ is a response that is given to a caller who calls out. Therefore, when a pilgrim says ‘Labbaik’ he is responding to the call made by Hazrat Ibrahim عليه السلام thousands of years earlier and is providing proof of his presence by reciting ‘Labbaik.’

## **Why Restrictions in Ehram?**

It is true that every deed is dependent on intention. However, the intention cannot be displayed without an act. Just as the display of the intention for Salah is Takbeer-e-Tahreema, in a similar manner the Ehram is the display of the intention to perform Hajj or 'Umrah. After putting on the Ehram a person's state of mind changes and he forgets about his daily activities and becomes focused on a specific set of actions. All things which were a means of comfort, beauty, decoration and pleasure for him in his daily life are now forbidden for him. He cannot hunt because killing an animal purely to taste its meat is not suitable in the state that he is in. Sexual relations are forbidden because this is the time to suppress carnal desires. Normal clothes cannot be worn because they display beauty and status and wealth and this is a time for displaying humility and humbleness.

## What is Tawaf?

The literal translation of Tawaf means to ‘go around.’ In Islamic terms it means to walk around the Holy Ka’aba seven times in a specific manner.

Those making intention for Hajj-e-Qiran have to perform four Tawafs:

- 1) Tawaf-e-‘Umrah (Fard of ‘Umrah)
- 2) Tawaf-e-Qudoom (Sunnah)
- 3) Tawaf-e-Ziarat (Fard of Hajj)
- 4) Tawaf-e-Widaa (Wajib)

Those making intention for Hajj-e-Tamattu’ have to perform three Tawafs:

- 1) Tawaf-e-‘Umrah (Fard of ‘Umrah)
- 2) Tawaf-e-Ziarat (Fard of Hajj)
- 3) Tawaf-e-Widaa (Wajib).

Those making intention for Hajj-e-Ifrad have to perform three Tawafs:

- 1) Tawaf-e-Qudoom (Sunnah)
- 2) Tawaf-e-Ziarat (Fard of Hajj)
- 3) Tawaf-e-Widaa (Wajib).

## Order for Tawaf

In ordering His slaves to perform Tawaf Allah Almighty states:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

**“They must then remove their dirt and fulfil their pledges and go around the Free House.”**

*(Surah Hajj Verse 29)*

In this verse Allah Almighty orders that Tawaf should be performed after all the rites of Hajj have been fulfilled which proves that Tawaf-e-Ziarat is Fard upon pilgrims and is an important rite of Hajj.

## Same as Freeing a Slave

Allah Almighty's Beloved Prophet ﷺ said, "Allah Almighty will free from the fire of Hell each part of the body of the person who frees a slave." (*Musnad Imam Ahmed Hadith 17487*)

In describing the virtues of Tawaf RasoolAllah ﷺ said,

مَنْ طَافَ بِهَذَا النَّبِيِّ سَبْعًا لَا يَتَكَلَّمُ فِيهِ  
إِلَّا بِتَكْبِيرٍ أَوْ تَهْلِيلٍ كَانَ عَدْلَ رَقَبَةٍ

**"The person who performs the seven circuits of Tawaf and does not speak any words other than praising and glorifying Allah Almighty, he will receive the reward equivalent to freeing a slave."**

*(Sho'bul Imaan Al Baihiqi Hadith 3888)*

## Reward at Each Step

There are many occasions where reward is obtained for each step taken and one of these occasions is when performing Tawaf. Hazrat 'Abdullah Ibne 'Umar رضي الله عنه narrates that RasoolAllah ﷺ said,

مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا يُحْصِيهِ كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةٌ وَكُفِّرَتْ  
عَنْهُ سَيِّئَةٌ وَرُفِعَتْ لَهُ دَرَجَةٌ وَكَانَ عَدْلَ عِتْقِ رَقَبَةٍ

**“The person who performs seven circuits of this House receives one reward, has one sin forgiven and has his status elevated one degree for each step he takes and this Tawaf will be the equivalent of freeing a slave for him.”** (*Musnad Imam Ahmed Hadith 5834*)

Just try and imagine how many steps a person takes whilst performing Tawaf of the Ka’aba. This is why it is stated that performing Tawaf is better than performing voluntary (Nafl) Salah in Haram Shareef. If you have the opportunity, perform as many Tawafs as possible so that you can gain these blessings.

## **Pride of Allah Almighty**

How fortunate is that person upon whom his Lord and Creator shows pride? The person who performs Tawaf has the great honour and

distinction of being one upon whom Allah Almighty expresses pride.

Hazrat 'Aisha Siddiqua رضي الله عنها states that,

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِالطَّائِفِينَ

**'Allah Almighty expresses pride upon those who perform Tawaf.'** (*Sho'bul Imaan Al Baihiqi Hadith 3940*)

This shows that this deed (performing Tawaf) is so liked and accepted by Allah Almighty that He expresses pride upon those who perform it.

## **An Abundance of Tawafs**

You have seen with the narrations above how rewarding an act performing Tawaf is. When it is rewarded so greatly why would we not spend all our time (after obligatory tasks) performing Tawafs? There are many Ahadith which mention the virtues of an abundance of Tawafs.

Hazrat Ibne ‘Umar  narrates that RasoolAllah  said, “Allah Almighty has taken responsibility upon Himself to show mercy in Jannah to the feet of the person who performs so many Tawafs that his feet start to hurt.” (*Akhbar-e-Makkah Hadith 299*)

Hazrat Ibne ‘Abbas  narrates that RasoolAllah  said, “There are seventy thousand Angels around the Ka’aba who supplicate for the forgiveness of those who are performing Tawaf and for mercy to descend upon them.” (*Akhbar-e-Makkah Hadith 301*)

## **Imagine during Tawaf**

The Holy Ka’aba is directly beneath the Throne (‘Arsh) of Allah Almighty. Tawaf of the Holy Ka’aba gives the impression of ardent lovers walking around the house of their beloved and giving proof of their love and devotion. Whilst performing Tawaf we should instil in our minds the thought that ‘O Lord! Just as we are displaying our worship by walking around Your House like true devotees, no matter how troubled the times

become, never let us become complacent or fearful of acting upon and obeying Your orders.'

## **What is Ramal?**

The literal translation of Ramal is 'to shake the shoulders whilst running.' In Islamic terminology it means walking hurriedly with forceful and narrow paces while shaking the shoulders in the first three circuits of any Tawaf that is to be followed by Sa'ee.

## **What is Ijtiba'?**

The literal translation of Ijtiba' is 'to expose the underarm.' In Islamic terms it means to take the upper cloth of the Ehram under the right arm and placing it on the left shoulder so that the right shoulder remains uncovered.

## **Background of Ramal and Ijtiba'**

At the time of the Treaty of Hudaibiya, the 'Umrah of RasoolAllah ﷺ and his Companions was not able to be completed and one of the points in the

treaty was that the Muslims would come to Makkah the following year to perform 'Umrah and spend only three days in Makkah. In abiding by this treaty RasoolAllah ﷺ along with a large group of Companions, left for Makkah in Dhul Qa'dah (7 Hijri).

When RasoolAllah ﷺ entered the precincts of the Ka'aba some of the Quraish were staring at the Muslims performing Tawaf. They started saying to one another that the Muslims would not be able to perform Tawaf as hunger and the climate of Madinah has made them weak and frail.

RasoolAllah ﷺ adopted Ijtiba' upon entering Masjid-e-Haraam and said, 'Allah Almighty will show mercy to him who displays his might and strength in front of these infidels.' Then along with his Companions he walked hurriedly with forceful and narrow paces while shaking the shoulders in the first three circuits of the Tawaf. This Sunnah is alive until today and will remain so until the Day of Judgement. (*Seerat-e-Mustafa Pages 300-301*)

## What is Istilam?

‘Istilam’ means to ‘touch’ or ‘kiss.’ In Islamic terms it means to place the lips on Hajr-e-Aswad and kiss it or to touch it with the hands or a stick and then kiss the hand or stick, or to raise the hands towards Hajr-e-Aswad and kiss the hands.

## What is Hajr-e-Aswad?

When Hazrat Adam  was placed on the earth by the Command of Allah Almighty he yearned for and missed Paradise. Allah Almighty sent down Hajr-e-Aswad from Paradise to comfort him and Hazrat Adam  took the stone in his lap. (*Taarikhe Makkatul Musharrafa wa Masjidul Haraam Page 4*)

## What is Rukn-e-Yamaani?

The corner of the west wall of the Ka’aba which points towards Yemen is called Rukn-e-Yamaani. Hazrat Ibne ‘Umar  narrates that the Beloved Prophet  said, “Rukn-e-Yamaani and Maqam-e-Ibrahim are two rubies from amongst the rubies of

Paradise. Allah Almighty has removed the light (Noor) from them otherwise they would illuminate the whole world from east to west.” (*Tirmidhi Shareef Hadith 887*)

Hazrat ‘Abdullah Ibne ‘Abbas رضي الله عنه reports that there is an Angel at Rukn-e-Yamani who says ‘Aameen’ to each supplication that is made there so when you pass by it recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**‘O our Lord! Grant us goodness in this world and the world hereafter and save us from the fire of Hell.’**

In short the Hadith is saying that supplications made at Rukn-e-Yamaani are accepted. Therefore, one should supplicate to Allah Almighty upon reaching Rukn-e-Yamaani and specifically ask for goodness in this world and the hereafter. Allah Almighty Himself has also ordered us to ask for this in the Holy Qur’an.

## Why is Istilam Performed?

A person performing Tawaf is ordered to do Istilam when beginning each circuit of Tawaf as this is a means of great blessings and virtues. Hazrat ‘Abdullah Ibne ‘Umar رضي الله عنه narrates that RasoolAllah ﷺ said, “Kissing or touching Hajr-e-Aswad and Rukn-e-Yamaani completely cleanses a person of sins.” (*Mu’jam-al Kabeer al Tabraani Hadith 13257*)

The Companions would ensure that they would kiss and touch both Hajr-e-Aswad and Rukn-e-Yamaani when performing Tawaf as is reported about Hazrat ‘Abdullah Ibne ‘Umar رضي الله عنه who was asked why he took special care to ensure that he kissed and touched both of these. He replied, “Why should I not do that? I heard RasoolAllah ﷺ say that kissing and touching them wipes away sins.” (*Mu’jam-al Kabeer al Tabraani Hadith 13258*)

Hazrat ‘Abdullah Ibne ‘Umar رضي الله عنه is himself a great companion and is the son of a great companion. His state is such that upon hearing these words of

RasoolAllah ﷺ he takes special care to ensure that he kisses these blessed places. Therefore we, who are all sinners, should also make special arrangements to kiss them in order to wipe away our sins.

## Background of Maqam-e-Ibrahim

Maqam-e-Ibrahim is the stone on which Hazrat Ibrahim ؑ stood when building the Ka'aba. His footprints are present in that stone today even after thousands of years have passed and hundreds of thousands of hands have touched them. Allah Almighty has declared it to be one of His clear Signs and states:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

**“In it are clear signs - the place where Ibrahim stood...”**

*(Surah Aal e Imran Verse 97)*

In relation to all the clear signs that are around the Holy Ka'aba, the author of Khaza-inul Irfan states, ‘Some of the signs are that birds do not sit on it nor do they fly over it. If they are flying over it they will

move to one side of it and the birds that are sick come and fly in the winds of the Ka'aba in order to get better and wild beasts do not attack one another in Haram. Even dogs and coyotes do not attack or hunt deer. People's hearts are drawn towards the Ka'aba and looking at it brings tears to the eyes. Every Friday night (before the day of Friday) the souls of Prophets gather around the Ka'aba and whoever intends to disrespect the Ka'aba is always destroyed.'

## **Salah at Maqam-e-Ibrahim**

It is compulsory to perform Salah at Maqam-e-Ibrahim after completing any Tawaf. There are many virtues and blessings of this Salah. Let us look at some of them.

Hazrat 'Abdullah Ibne 'Umar رضي الله عنه narrates that he heard RasoolAllah ﷺ say, "Rukn-e-Yamaani and Maqam-e-Ibrahim are from amongst the rubies of Paradise. If they did not absorb and soak up the sins of people they would illuminate the whole

world from east to west. If a person is in distress or is ill he will undoubtedly be cured if he touches them.” (*Sunan al Kubra Baihiqi Vol 5 Page 75*)

Hazrat Jabir Ibne ‘Abdullah رضي الله عنه narrates that he heard RasoolAllah ﷺ say, “If a person performs seven circuits of Tawaf of the Ka’aba, prays two rak’ats Salah at Maqam-e-Ibrahim and then drinks Zam-Zam Allah Almighty will forgive all his sins no matter how many there are.” (*Jama’ul Jawami’ Hadith 5587*)

These Ahadith explain the virtues of kissing and praying Salah at Maqam-e-Ibrahim. And why would it not be so when it is associated with a great Prophet of Allah Almighty? Furthermore, the leader of all Prophets, mercy to the worlds, RasoolAllah ﷺ himself kissed it and prayed Salah by it. This has been the way of the Companions, Tabi’een and all pious Muslims through the generations.

## Blessings of Multazim

Supplications should be made at Multazim after completing Tawaf and it is clear from Ahadith that to cling to Multazim and supplicate is a Sunnah of RasoolAllah ﷺ.

Hazrat Abu Zubair Makki reports that Hazrat ‘Abdullah Ibne ‘Abbas ؓ narrates that, “Multazim is the place to supplicate and find protection and is between the door of the Ka’aba and Hajr-e-Aswad.” Hazrat Abu Zubair Makki states that ‘I supplicated at this place and my supplication was accepted.’  
(*Akhbar-e-Makkah Hadith 483*)

Hazrat ‘Amr bin Shu’aib narrates from his father Shu’aib who said that, “I performed Tawaf with ‘Abdullah bin ‘Amr ؓ and when we were close to the end of the Tawaf I said ‘Will you not seek protection? He said, ‘I seek Allah’s protection from the fire.’ He then did Istilam of Hajr-e-Aswad and then placed his face, chest, both arms and chest against the Ka’aba between the door and Hajr-e-

Aswad and said, 'I saw RasoolAllah ﷺ doing this.'  
(*Akhbar-e-Makkah Hadith 483*)

The first Hadith mentions supplicating at Multazim whilst the second tells us that to cling to Multazim whilst supplicating is a blessed Sunnah of RasoolAllah ﷺ. No further evidence should be required for those who love RasoolAllah ﷺ because Multazim obviously has a connection with RasoolAllah ﷺ. Therefore cling to it and gain the blessings of the Ka'aba as well as the blessed body of RasoolAllah ﷺ and supplicate for yourself, your family, your parents and all Muslims as this is a place where supplications are accepted.

## **Mizab-e-Rehmat**

There is a gold spout on the roof of the Ka'aba called Mizab-e-Rehmat. It is on the roof of the north wall of the Ka'aba that is between Rukn-e-Shaami and Rukn-e-Iraqi. Rain water falls from it into Hateem. Supplications made under Mizab-e-Rehmat are also accepted and if it happens to rain

try and ensure that the water that collects on the roof and falls from Mizab-e-Rehmat falls on you as this is a source of great blessings.

## History of Zam-Zam

When Hazrat Ibrahim عليه السلام left Hazrat Hajirah عليها السلام and Hazrat Ismail عليه السلام in the wilderness of Makkah by the command of Allah Almighty, he left her a bag of dates and some water. After a few days the water ran out leaving Hazrat Hajirah عليها السلام and Hazrat Ismail عليه السلام with no provisions whatsoever. Hazrat Hajirah عليها السلام began to frantically look for water between the hills of Safa and Marwa. Hazrat Ismail عليه السلام was crying and rubbing his heels on the ground due to thirst and when Hazrat Hajirah عليها السلام returned she saw that a spring of water had erupted at the spot where Hazrat Ismail عليه السلام had been rubbing his heels.

Upon seeing the water coming out of the ground she began to gather the ground in order to make a reservoir and also filled her containers with water.

That well is still there today and each year millions of people drink its water and fill up containers and take it home with them but the blessings of the feet of Hazrat Ismail  ensures that the water is still there today and will remain so until the Day of Judgement Insha Allah.

## **Virtues of Drinking Zam-Zam**

There is cure from illnesses in Zam-Zam as highlighted in many Ahadith. Some of them are being mentioned here.

Hazrat Abu Jamrah  states, "I was sitting with Hazrat Abdullah Ibne 'Abbas  and I had a fever. He said 'Keep drinking this (Zam-Zam) because RasoolAllah  said, 'Fever is from the heat of Hell therefore cool it with Zam-Zam.'" (*Bukhari Shareef Hadith 3261*)

Hazrat Abdullah Ibne 'Abbas  was asked about the place where the pious people prayed Salah and he replied, "Underneath Mizab-e-Rehmat." He was

then asked what the drink of the pious was and he replied, "Zam-Zam." (*Akhbar-e-Makkah Hadith 377*)

Hazrat Wahab bin Munabbih states, "By the Lord! All the illnesses of the person who drinks Zam-Zam to his full will be removed and he will be cured." (*Akhbar-e-Makkah Hadith 410*)

Hazrat 'Abdullah Ibne 'Abbas رضي الله عنه narrates that RasoolAllah ﷺ said, "Whatever intention Zam-Zam is drunk with will be fulfilled. If you drink it in order to be cured of illness then Allah Almighty will grant you good health through it. If you drink it to alleviate hunger then Allah Almighty will alleviate your hunger through it and if you drink it to alleviate thirst then Allah Almighty will alleviate your thirst through it." (*Sunan Dar-e-Qatni Hadith 2772*)

These Ahadith make it evident that Zam-Zam is food, drink, medicine and a source of many blessings. There are countless more Ahadith which extol the virtues and blessings of drinking Zam-

Zam. Therefore, when you have the opportunity, drink as much Zam-Zam as possible and bring it home with you for your family and friends so that they can all benefit from its blessings.

## Supplications Accepted

In reading the Ahadith mentioned above we realise that supplications are accepted at the time of drinking Zam-Zam. We should therefore make the supplication that was made by the Companions of RasoolAllah ﷺ and is related about Hazrat ‘Abdullah Ibne ‘Abbas ؓ who drank Zam-Zam and then supplicated in the following manner:

اللَّهُمَّ اسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

**‘O Allah! I seek from You knowledge that benefits, wealth that expands and cure from all illnesses.’**

## When Drinking Zam-Zam

When drinking Zam-Zam the thought in the mind should be that we will spend our whole lives in

obedience of Allah Almighty and His Beloved Prophet ﷺ

## What is Sa'ee?

Sa'ee means 'to run.' In Islamic terminology walking between the hills of Safa and Marwa in a specific manner is called Sa'ee.

## Historical Significance of Sa'ee

Safa and Marwa are the names of two mountains which are close to the Ka'aba on the east side. Marwa is to the north and Safa to the south and the two mountains lie in the shadow of Mount Abu Qubais.

Hazrat Hajirah ﷺ and Hazrat Ismail  were living close to these mountains on the order of Allah Almighty. As mentioned earlier, at that time it was uninhabited and was a wilderness. There were no plants, vegetation or water in the area nor any means to cultivate it but due to the command of Allah Almighty these pious people remained

patient. Hazrat Ismail  was very young and when thirst caused him to cry Hazrat Hajirah  became worried and climbed Mount Safa in search of water. When she did not find any water she climbed down and went to Mount Marwa. In this manner she walked between them seven times. Allah Almighty granted them a spring (Zam-Zam) and through the blessings of their patience Allah Almighty made those who walk between Safa and Marwa beloved in His Court and made this a place where supplications are accepted. *(Khaza-inul Irfan commentary of Verse 158 of Surah Baqarah)*

## **Virtues of Sa'ee**

The virtues of Safa and Marwa are mentioned in the Qur'an as well as Ahadith. Due to limitations of space we are mentioning just a few of them here.

## **Signs of Allah Almighty**

In the days of ignorance there were two idols placed on Safa and Marwa. The idol that was on Safa was called Isaf and the one on Marwa was

called Hila. When the infidels would perform Sa'ee they would rub their hands on these idols out of respect. All the idols were destroyed with the advent of Islam but because the infidels used to perform Sa'ee the Muslims were a little hesitant to perform Sa'ee as it was similar to what the infidels used to do. Upon seeing the hesitation in the hearts and minds of Muslims Allah Almighty revealed the following verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

أَنْ يَطَّوَّفَ بِهِمَا

**“Undoubtedly Safa and Marwa are among the symbols of Allah; so there is no sin on him, for whoever performs the Hajj of this House or the ‘Umrah, to go back and forth between them...”**

*(Surah Baqarah Verse 158)*

This verse reassured Muslims that their intention was purely to worship Allah Almighty and they need not worry about the similarities with the infidels. Just as there were idols in the Ka'aba

during the days of ignorance but they had been destroyed with the advent of Islam and Tawaf of the Ka'aba was not affected, similarly, the idols that the infidels had placed on Safa and Marwa will not affect their status as 'Signs of Allah Almighty.'  
(*Khaza-inul Irfan commentary on the above verse*)

## **Steadfast and Firm on the Bridge**

Hazrat 'Abdullah Ibne 'Umar رضي الله عنه narrates that he heard RasoolAllah ﷺ say, "On the Day of Judgement, when people will slip and fall into Hell, Allah Almighty will grant steadfastness and firmness on the Bridge (Pul Sirat) to the person who performs Sa'ee between Safa and Marwa." (*Jami'ul Jawami' Hadith 2179*)

## **When Performing Sa'ee**

A mother is running between two hills in search of water for her child. This act was so loved by Allah Almighty that He included this amongst His Signs. Now all those who perform Hajj or 'Umrah have to copy the action of Hazrat Hajirah رضي الله عنها and perform

Sa'ee between Safa and Marwa. Hazrat Hajirah  remained in this uninhabited wilderness with her son because her husband Hazrat Ibrahim  was ordered to leave them there by Allah Almighty. When performing Sa'ee we should make a firm resolution that if we are going to ask for help from anyone in these troubled and uneasy times then it will only be from Allah Almighty and His Beloved  and Insha Allah our troubles and worries will disappear.

## **Meelain Akhdarain**

Meelain Akhdarain is the area between the two green lights that are marked between Safa and Marwa. While performing Sa'ee, men are ordered to jog between the lights. The reason for this is that when Hazrat Hajirah  was searching for water between Safa and Marwa she could not see Hazrat Ismail  from this area (Meelain Akhdarain) and therefore she would run until she could see him. In order to keep this Sunnah alive those who perform Hajj and 'Umrah are ordered to jog in this area and

get to the other side quickly. (*Sharha Sunan Tirmidhi Vol 2 Page 337*)

## History of Mina

Mina is a valley approximately five kilometres from Masjid-e-Haraam where those who are performing Hajj stay. It is within the boundary of Haram so the rules that apply in Haram also apply here. This valley has a number of historical significances.

- 1) When Hazrat Ibrahim  was ordered to sacrifice Hazrat Ismail  by Allah Almighty it was to this valley of Mina that they came.
- 2) When Hazrat Ibrahim  was taking Hazrat Ismail  to offer his sacrifice, shaitaan tried to stop him upon which Hazrat Ibrahim  threw some stones at him causing him to flee. This is why pilgrims are ordered to stone the Jamaraat and offer a sacrifice in Mina.

## Sunnah of the Khaleel & the Habeeb

To stay in Mina is a Sunnah of Hazrat Ibrahim Khalilullah ﷺ which was adopted by our Beloved Prophet ﷺ and so it also became his Sunnah. It is reported that Hazrat Ibrahim ﷺ performed Hajj with Hazrat Ismail ﷺ as well as those Muslims from the tribe of Jurhum who were living in Makkah at the time. In Mina they all performed the Salahs of Zuhr, 'Asr, Maghrib and Isha in congregation and then spent the night in Mina. (*Taarikhe Makkatul Musharrafa wa Masjidul Haraam Vol 1 Page 16*)

Similarly, it is reported by Hazrat 'Abdullah Ibne 'Abbas ؓ that RasoolAllah ﷺ prayed Zuhr, 'Asr, Maghrib and Isha of the 8<sup>th</sup> of Dhul Hijjah in Mina and then spent the night there. The next day he performed Fajr Salah in Mina and then left for 'Arafat. (*Sunan Ibne Majah Hadith 3118*)

The 8<sup>th</sup> of Dhul Hijjah is known as the Day of 'Tarwiyah' which means 'to reflect' or 'ponder.' It

is so called because the night before this day Hazrat Ibrahim  saw in his dream that someone was telling him to sacrifice his son. When he woke in the morning he spent the whole day reflecting on the dream he had the night before and therefore this day became known as the Day of Tarwiyyah. *(Tafseer Baghawi Vol 1 Page 229)*

## **Day of 'Arafat**

'Arafat means 'to know', 'to recognise' and 'confessing sins.' The 9<sup>th</sup> of Dhul Hijjah is called the Day of 'Arafat because after being placed on the earth, Hazrat Adam  and Hazrat Hawwa  remained apart for a number of years. Finally, on this day and in this place ('Arafat) they met and recognised each other.

Another report states that on this day in 'Arafat people confess and admit to their sins and that is why it is called the Day of 'Arafat and the place is called the valley of 'Arafat. *(Khaza-inul Irfan commentary of Verse 198 of Surah Baqarah)*

## History of 'Arafat

Mother of Believers Hazrat 'Aisha Siddiqua رضي الله عنها reports that the people of Quraish and those who followed their religion would perform Wuqoof in Muzdalifah on the day of 'Arafat and believed it to be virtuous and rewarding whilst the rest of the people of 'Arabia would perform Wuqoof in 'Arafat on that day. When Islam came Allah Almighty told His Beloved Prophet ﷺ to perform Wuqoof in 'Arafat on that day and then return from there. *(Muslim Shareef Hadith 4520)*

In giving the order to perform Wuqoof in 'Arafat Allah Almighty revealed the following verse:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**“Then, O people of Quraish, you too must return from the place where the people return from, and ask forgiveness from Allah; indeed Allah is Oft Forgiving, Most Merciful.”** *(Surah Baqarah Verse 199)*

## Virtues of the Day of 'Arafat

Allah Almighty is Forgiving and Merciful, forgives His slaves and showers His Grace and Mercy on them. However, the amount of Grace and Mercy that he showers on the Day of 'Arafat is greater than on any other day. Hazrat 'Aisha Siddiqua رضي الله عنها narrates that RasoolAllah ﷺ said, "There is no day on which Allah Almighty frees more people from the fire than the Day of 'Arafat." (*Muslim Shareef Hadith 3354*)

Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said, "Allah Almighty expresses pride to the Angels at those performing Wuqoof of 'Arafat and states, 'Look at My slaves who have come unkempt and dusty.'" (*Mustadrak al Haakim Hadith 1708*)

Hazrat Fazl Ibne Abbas رضي الله عنه narrates that, "I was walking behind RasoolAllah ﷺ in 'Arafat. There was a young man who was looking at the women and RasoolAllah ﷺ said, 'O Young man! This is a day on which one who safeguards his eyes, ears

and tongue will be forgiven.” (Sho’bul Imaan Al Baihiqi Hadith 3913)

Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ said, “The best supplication of the Day of ‘Arafat is the supplication made by me and all the Prophets before me:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي

وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘No one is worthy of worship except Allah, He is One and has no partner. For Him is the Kingdom and for Him is all praise. He gives life and death and He can do all things.’ (Sunan Baihiqi Hadith 9743)

Hazrat Talha bin ‘Ubaidullah رضي الله عنه reports that RasoolAllah ﷺ said, “On no day is shaitaan more scorned, disgraced and cursed than on the Day of ‘Arafat because he sees the Mercy of Allah Almighty descending and sees Allah Almighty forgiving major sins.” (Akhbar-e-Makkah Hadith 2707)

Hazrat Sadqa bin Yasaar رضي الله عنه says that he asked Hazrat Mujahid رضي الله عنه if it was better on the Day of 'Arafat to recite the Qur'an or to do remembrance of Allah (Dhikr). He replied that recitation of the Qur'an was better. (*Musannaf Ibn Abi Shaiba Hadith 15138*)

The above mentioned Ahadith proves the following:

- Allah Almighty frees countless sinners from the fire of Hell on the Day of 'Arafat.
- Allah Almighty expresses pride and love amongst the Angels on the great number of people who perform Wuqoof at 'Arafat.
- One who safeguards his eyes, ears and tongues on the Day of 'Arafat is given the good news of forgiveness.
- Allah Almighty should be remembered greatly on the Day of 'Arafat and the supplications that are mentioned in Ahadith should be recited constantly.

- Shaitaan is disgraced and cursed the most on the Day of 'Arafat.
- Special Mercies of Allah Almighty descend on the Day of 'Arafat.
- Allah Almighty forgives major sinners on the Day of 'Arafat.
- It is preferred to recite Qur'an on the Day of 'Arafat.

If Allah Almighty grants you the opportunity to stand for Wuqoof in 'Arafat then do not waste this opportunity. Make the most of it and ensure that you take something from it.

## **At the Time of Wuqoof-e-'Arafat**

At the time of Wuqoof-e-'Arafat keep in mind that all the Prophets from Ibrahim  to RasoolAllah  came to this same place and fulfilled this important obligation of Hajj in the same manner that you are doing. Keep this in mind and spend the day in remembering, glorifying and praising the Lord.

## **Jabal-e-Rehmat**

Jabal-e-Rehmat is the name of a mountain in 'Arafat. Near the base of this mountain is where RasoolAllah ﷺ stood for Wuqoof and therefore it is preferred to stand there for Wuqoof-e-'Arafat. However, if it is very crowded there then you can stand for Wuqoof anywhere on the plain of 'Arafat. When you enter the plain of 'Arafat and set eyes on Jabal-e-Rehmat you should supplicate as it is a time when supplications are accepted.

## **Batane 'Urna**

Just inside the limits of 'Arafat is a very large Mosque which is called Masjid-e-Nimrah. It is in one corner of 'Arafat. Beside the west wall of the Mosque is a valley called 'Batane 'Urna.' This valley is outside the limits of 'Arafat and Wuqoof cannot be performed there.

## What is Muzdalifah?

Allah Almighty states in the Qur'an:

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

“...so when you return from Arafat, remember Allah near the Sacred Symbol (Mash'aril Haraam)...”

*(Surah Baqarah Verse 198)*

Mash'aril Haraam is the area by Mount Quzah. However, Wuqoof can be performed anywhere in Muzdalifah other than in Wadi-e-Muhassar. The Wuqoof of Muzdalifah is Wajib and missing it makes a penalty (damm) compulsory.

## Supplications Accepted

Hazrat 'Abbas bin Mardas رضي الله عنه narrates that RasoolAllah ﷺ supplicated greatly for mercy and forgiveness for his Ummah in the afternoon of the Day of 'Arafat. Allah Almighty replied that his supplication had been accepted and all are forgiven but those who commit injustices against each other. Allah Almighty's beloved Prophet ﷺ pleaded

with Allah Almighty and said, “O Lord! You have the power to reward the oppressed and forgive the oppressor.” The Almighty did not accept the supplication at that time. Then at Muzdalifah RasoolAllah ﷺ again supplicated for the same thing and this time Allah Almighty accepted the supplication. Upon being told of the acceptance of his supplication the Beloved Prophet ﷺ smiled. (*Sunan Baihiqi Hadith 9753*)

We see from this Hadith that supplications are also accepted in Muzdalifah and therefore we should spend our time in Muzdalifah making sincere supplications.

## **Wadi-e-Muhassar**

Wadi-e-Muhassar is an area approximately 545 feet long that separates Muzdalifah and Mina but is outside the boundaries of both of them. The people of the Elephant camped here when they came to destroy the Ka’aba.

Abraha was the ruler of Yemen and Ethiopia. He had built a place of worship in Sana'a and desired that people should go there for pilgrimage and perform Tawaf of it instead of going to Makkah. This was rejected outright by the people of Arabia. A person from the tribe of Kanana excreted in this place of worship and made it unclean. Upon hearing about this Abraha was incensed and vowed to destroy the Ka'aba and with this intention gathered a large army including many elephants and left for Makkah. At the head of the elephants was a mighty elephant named Mahmood.

When Abraha got close to Makkah he seized all the animals that belonged to the people of Makkah. Amongst them were 200 camels that belonged to Hazrat Abdul Muttalib , the grandfather of RasoolAllah .

Hazrat Abdul Muttalib  went to Abraha to complain and appeal his case. Abraha greeted him courteously, seated him beside himself and asked Hazrat Abdul Muttalib why he had come. Hazrat

Abdul Muttalib told him that the reason he had come was to ask for his camels. Abraha was surprised that Hazrat Abdul Muttalib asked only for his camels and did not say anything about the Ka'aba, which was a highly respected and valued place for him and his forefathers that he had come to destroy.

Hazrat Abdul Muttalib ﷺ replied that he was the owner of the camels and was therefore asking for them back. As far as the Ka'aba was concerned, the One who owned it would look after it. Abraha gave his camels back to him. Hazrat Abdul Muttalib returned with his camels and told the Quraish what the situation was and advised them to seek refuge in the mountains and caves surrounding Makkah. He then went to the door of the Ka'aba and supplicated to Allah Almighty to safeguard His House and then joined his community in the mountains.

In the morning Abraha gave the orders to his army to prepare themselves and their elephants to attack

the Ka'aba. However, Mahmood would not move and would not go towards the Ka'aba. He would move in all directions except the direction of the Ka'aba. If they attempted to move him in the direction of the Ka'aba he would sit down. Then Allah Almighty sent swarms of birds carrying small rocks which bombarded Abraha's forces and each man that was hit was killed and destroyed. (*Khazainul Irfan commentary of Verse 1 of Surah Feel*)

## **Rami of Jamarat (Stoning the Pillars)**

Rami means 'to throw' and in terms of the rites of Hajj it means throwing pebbles at the pillars in Mina. The three spots where Hazrat Ibrahim  threw pebbles at the accursed shaitaan are called 'Jamaar' or 'Jamaraat.'

Hazrat Mujahid  states that when Hazrat Ibrahim  asked Allah Almighty to teach him the rules of worship, Allah Almighty ordered him to build the Ka'aba. Hazrat Jibreel  showed him Safa and Marwa and told him they were amongst

the Signs of Allah Almighty. Then Hazrat Jibreel  took him to the spot where Jamrah 'Uqba (large shaitaan) is. Shaitaan was standing there and Hazrat Jibreel  told Hazrat Ibrahim  to recite Takbeer and stone him. Upon being stoned shaitaan moved from there and went to where Jamrah Wustaa (middle shaitaan) is. Hazrat Jibreel  told Hazrat Ibrahim  to recite Takbeer and stone him. Upon being stoned shaitaan moved from there too and went to where Jamrah Oola (small shaitaan) is. Hazrat Jibreel  told Hazrat Ibrahim  to recite Takbeer and stone him. In this manner Hazrat Jibreel  took Hazrat Ibrahim  to all the different places of Hajj and showed him all the rites of Hajj. This is why all three pillars are stoned during the days of Hajj. (*Durr-e-Mansur Vol 1 Page 265*)

## **Pebbles of Mina**

Millions of pebbles are thrown at the pillars in Mina each year. Sometimes it makes one wonder where all these pebbles go after they are thrown. It is

reported that an Angel is appointed to raise all the pebbles which are accepted leaving only the ones which are not accepted.

It is reported by Hazrat Abu Na'eem  that he asked Hazrat Abu Sa'eed  about Rami upon which he replied, "The pebbles that are accepted are raised otherwise the pebbles would be higher than Mount Shabbir." (*Sunan Baihiqi Hadith 9817*)

Another narration states that an Angel who is appointed raises all the pebbles that are accepted.

## **What is Sacrifice?**

The word 'Qurbani' that is used in the Urdu language is pronounced as 'Qurbaanun' in the Arabic language as is mentioned in the Holy Qur'an. 'Qurbaanun' is from the root word 'Qurb' which means 'being close'. In other words, sacrifice is a means of obtaining closeness to Allah Almighty for those who perform it with sincerity.

## Philosophy of Sacrifice

There are two kinds of monetary worships. The first is to give away the possession of it meaning to give charity in the form of Sadqa or Zakat etc. The second kind is through losing or destroying something for the sake and pleasure of Allah Almighty like freeing a slave. Both these kinds of worship are present in sacrifice in that an animal is slaughtered and its blood is shed to gain closeness to Allah Almighty – this is worship through giving away possession as money is spent buying the animal for sacrifice. The meat of the animal is given to the poor and this is worship through giving away possession.

## History of Sacrifice

On the night of 8<sup>th</sup> Dhul Hijjah Hazrat Ibrahim  saw a dream in which someone was telling him to sacrifice his son. When he awoke he spent the whole day wondering whether it was actually an order from Allah Almighty or whether it was evil

whisperings. This is why this day is called the Day of Tarwiyyah (Day of Pondering). The following night he had the same dream and when he woke up he was convinced it was an order from Allah Almighty. This is why this day is called the Day of 'Arafat (Day of Recognition). The next night he had the same dream and decided he would sacrifice his son which is why this day is called the Day of Sacrifice and Muslims all over the world are ordered to offer sacrifice on this day. (*Tafseer Haqqi Vol 12 Page 28*)

## **Virtues of Sacrifice**

Mother of Believers, Hazrat 'Aisha Siddiqua  narrates that RasoolAllah  said, "On the 10<sup>th</sup> of Dhul Hijjah, there is no better act in the view of Allah Almighty than shedding the blood (of slaughtered animals). Undoubtedly that animal will come on the Day of Judgement with its horns, wool and skin. Verily the sacrifice earns the approval of Allah Almighty even before a drop of blood (of the slaughtered animal) falls on the ground. Hence you

should offer it in good spirit.” (*Sunan Ibne Majah Hadith 3246*)

Hazrat Imam Hasan Ibne ‘Ali رضي الله عنه narrates that RasoolAllah ﷺ said, “The sacrificial animal will be a barrier from the fire for the person who performs it willingly and with the aim of being rewarded.” (*Mu’jam-al Kabeer al Tabraani Hadith 6736*)

It appears that sacrifice is merely slaughtering an animal for the sake of Allah Almighty. However, remember that sacrifice is not merely slaughtering an animal. Rather, in reality the soul and true meaning and aim of sacrifice is to instil in us a sense and feeling of selflessness, self-sacrifice, unselfishness, truthfulness, honesty and piety. This is clearly stated in the Holy Qur’an when Allah Almighty states:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

**“Neither does their flesh nor their blood reach Allah,  
but your piety successfully reaches Him...”**

*(Surah Hajj Verse 37)*

This is why in the Hadith above it states that ‘performs it willingly and with the aim of being rewarded.’ We realise that the sacrifice will only benefit us if we carry it out sincerely because like all other deeds as sincerity is a condition for sacrifice too.

## **When Performing Sacrifice**

When performing sacrifice the thought in the mind should be ‘O Lord! Just as we are sacrificing this animal on Your order, we make a firm pledge on this day that we will sacrifice our time, money and if the need arises our lives on Your order. Just as Hazrat Ibrahim  did not care about anyone else’s opinion and was willing to sacrifice his son for You we also will not care about anyone else’s wish when it comes to obeying Your orders.’

## **Halq and Taqseer**

Halq meant to shave the head and Taqseer means to cut the hair. During the rites of Hajj it is

necessary to shave or cut the hair in order to be free from the restrictions of Ehram. Men can shave or cut their hair but shaving the hair is better and preferred. Women are not allowed to shave their hair and they must cut the hair that is wrapped around one finger.

## Shaving is Better

It is better (for men) to shave rather than cutting the hair in order to be free of the restrictions of Ehram. RasoolAllah ﷺ supplicated three times for those who shave and only once for those who cut the hair. Hazrat Abu Hurairah رضي الله عنه narrates that RasoolAllah ﷺ made supplication in the following manner, “O Allah! Forgive those who shave their hair.” The Companions said “What about those who cut their hair?” RasoolAllah ﷺ said, “O Allah! Forgive those who shave their hair.” The Companions again said “What about those who cut their hair?” RasoolAllah ﷺ once again said, “O Allah! Forgive those who shave their hair.” The Companions for a third time said “What about

those who cut their hair?" Finally RasoolAllah ﷺ said, "And those who cut their hair." (*Bukhari Shareef Hadith 1728*)

## **Reward for Each Hair**

Hazrat Ka'ab رضي الله عنه states that the person who performs Hajj or 'Umrah and has his head shaved in the precincts of Haram receives one reward for each hair that is removed and one sin is forgiven for each hair that is removed. (*Akhbar-e-Makkah Hadith 299*)

## **Places where Supplications are Accepted**

There are some specific places in Makkah Mukarrama where Allah Almighty accepts the supplications made by His sinful slaves.

Hazrat Hasan Basri رضي الله عنه states that there are fifteen places in Makkah where supplications are always accepted – by Multazim, under the Mizab, by Rukn-e-Yamaani, by Mount Safa, by Mount Marwa, between Safa and Marwa, between Rukn-e-

Yamaani and Hajr-e-Aswad, inside the Ka'aba, in Mina, in Muzdalifah, in 'Arafat and by all three pillars (Jamaraat).

Therefore, when you reach these blessed places supplicate and seek forgiveness from Allah Almighty. Insha Allah your supplication will be accepted and the Merciful One will grant you so much that you will obtain goodness in both worlds.

## **Blessed Places**

After completing Hajj the rest of the days should not be wasted by doing nothing. Rather they should be spent in performing 'Umrahs, Tawafs and visiting the blessed places in and around Makkah. We will list some of these blessed places so that the readers can be guided and can attempt to visit them.

## **Jabal Abu Qubais**

This mountain is directly opposite the Ka'aba close to Mount Safa. It was whilst he was on this mountain that RasoolAllah ﷺ split the moon in two. This mountain had a small Masjid on it called Masjid Bilal.

## **Jabal Noor**

This mountain is on the left hand side of the road when travelling from Makkah to Mina. This is the blessed mountain on which Hazrat Jibreel ﷺ split the chest of RasoolAllah ﷺ. It is on this mountain that the cave of Hira (Ghaar-e-Hira) is where RasoolAllah ﷺ would retreat to for worship in the days before declaring Prophethood and where the first verses of the Qur'an were revealed.

## **Jabal Thaur**

This mountain is approximately two and a half kilometres tall. It is approximately five kilometres to the south of Makkah. The cave of Thaur (Ghaar-

e-Thaur) is on this mountain where RasoolAllah ﷺ and Hazrat Abu Bakr ؓ spent three nights during the migration. It is where the Quraish came to the mouth of the cave but upon seeing the spider's web and bird's nest they turned back. It was here that when he saw the worried look on the face of Hazrat Abu Bakr ؓ, RasoolAllah ﷺ said, 'Do not worry, Allah is with us.'

Some people make all kinds of excuses and try and stop people from visiting Ghaar-e-Hira and Ghaar-e-Thaur. You should not pay any attention to them and should attempt to visit both of these blessed places.

## **Jannat-ul-Ma'ala**

This is the historical graveyard of Makkah in which a number of Companions, Scholars and pious people are resting. It is a desired act to visit this graveyard. On the north end of the graveyard, inside a small compound are the graves of the first wife of RasoolAllah ﷺ Sayyidah Khadija Al-Kubra

ﷺ and of his forefathers. These include the graves of Hazrat Abdul Muttalib and Abu Talib. This enclosure also includes the graves of Hazrat Mullah 'Ali Qari, his teacher Hazrat Maulana Sindhi and Hazrat Haji Imdadullah Muhajir Makki. On the south side are the graves of many famous Companions like Hazrat Abdullah bin Zubair رضي الله عنه, Hazrat Abdur Rahman bin Abu Bakr رضي الله عنه and Hazrat Asma binte Abu Bakr رضي الله عنها as well as many others.

## **Birthplace of RasoolAllah** ﷺ

This blessed place is located to the east of Safa Marwa on the side of the road. Initially the Saudis had demolished the building and now they have built a library there.

## **Dar-e-Arqam**

This used to be close to Safa and the Turks had built a Mosque there. It was demolished by the Saudis. This is where RasoolAllah ﷺ used to teach Islam to the new Muslims in the early days of Islam and where Hazrat 'Umar رضي الله عنه accepted Islam.

## House of Khadija Al-Kubra ﷺ

This is where Hazrat Fatimah, Hazrat Zainab, Hazrat Ruqaiyya, Hazrat Umme Kulsum, Hazrat Qasim and Hazrat 'Abdullah ﷺ (the children of RasoolAllah ﷺ) were all born. This is on a side street that runs off King Faisal Rd. This was also demolished by the Saudis but a Madrasa has been built there now.

## House of Sayyiduna Hamza

This is where the uncle of RasoolAllah ﷺ, Hazrat Ameer Hamza ﷺ was born. This is in the area of Misfala and there is a Masjid called Masjid Tan'eem there which is also called Masjid 'Aisha because it is the place from where Sayyidah 'Aisha ﷺ wore the Ehram for 'Umrah on the orders of RasoolAllah ﷺ. It was in this area of Tan'eem where Hazrat Khubaib ﷺ was hanged.

## Masjid Sarif

Sarif is a place approximately five kilometres from Tan'eem and is where the resting place of one of the wives of RasoolAllah ﷺ, Mother of Believers Hazrat Maymuna رضي الله عنها is situated.

## Masjid Zee Tawaa

This is on the way to Tan'eem and RasoolAllah ﷺ rested and spent the night here in the state of Ehram.

## Masjid Jinn

This Masjid is situated beside Jannat-ul-Ma'ala and is the place where the Jinn heard RasoolAllah ﷺ reciting the Qur'an. Somewhere close to this Masjid is the blessed resting place of the spiritual guide and mentor of Hazrat Khwaja Ghareeb Nawaz رحمته الله, Hazrat Khwaja Uthman Haarwani رحمته الله. However, it has been destroyed in such a manner that there is no sign or indication of it any longer.

## Masjid Raayah

This is on the road to Jannat-ul-Ma'ala and is close to Masjid Jinn. On the day of the conquest of Makkah, RasoolAllah ﷺ planted his flag in the ground here.

## Masjid Shajrah

That blessed place where a tree uprooted and presented itself in front of RasoolAllah ﷺ and testified that he was the Prophet of Allah. Then after receiving orders from RasoolAllah ﷺ it went back to where it had come from. There was a Masjid here opposite Masjid Jinn but the Saudis have demolished it in such a manner that there is no trace of it any longer.

## Masjid Khaif

This is the largest Mosque in Mina in which many Prophets have worshipped and performed Salah. In the Mosque, the area where RasoolAllah ﷺ performed Wuqoof has been covered with a dome.

You should perform Salah here and make supplications.

## **Masjid Kabash**

This blessed place is also in Mina and is the place where Hazrat Ibrahim  took his son to sacrifice him.

## **Ghaar-e-Mursalaat**

This historical place is also in Mina and is the place where Surah Mursalaat was revealed. This place has many blessings and virtues.

## **Final Word**

This has been a humble effort by this Faqeer to make the readers aware of the historical significance, background and hidden secrets of Hajj. It is hoped that you will benefit from it and will remember me and all those who helped me in compiling this book in your supplications.

**Note:** This book only contains details about the historical significance of the rites of Hajj, its virtues, secrets and introduction to blessed places and locations in and around Haram. For detailed information on how to perform Hajj, the supplications and answers to questions about Hajj please refer to our book **'How is Hajj Performed?'**



## Munajaat - (Supplication)

Yaa Elahi Har Jagah Teri A'taa Ka Saath Ho  
Jab Pare Mushkil Shahe Mushkil Kusha Ka Saath Ho

Yaa Elahi Bhool Jaa-oon Naz'a Ki Takleef Ko  
Shaadiye Deedare Husne Mustafa Ka Saath Ho

Yaa Elahi Jab Zabaaney Baahir Aayeh Pyaas Se  
Saahib-e-Kauthar Shahe Jood-o-Ataa Ka Saath Ho

Yaa Elahi Gharmi-e-Mehshar Se Jab Bharke Badan  
Daaman-e-Mehboob Ki Thandi Hawaa Ka Saath Ho

Yaa Elahi Na'ama-e-A'maal Jab Khulne Lagen  
Aib Poshey Khalq Sattar-e-Khata Ka Saath Ho

Yaa Elahi Jab Bahe Aankhe Hisaab-E-Jurm Meh  
Un Tabassum Rez Hontoh Ki Dua Ka Saath Ho

Yaa Elahi Jab Chaloon Tareekh Raahe Pul Siraat  
Aftaab-e-Haashmi Nurul Huda Ka Saath Ho

Yaa Elahi Jab Sare Shamsheer Par Chalna Pare  
Rabbe Sallim Kehney Waale Ghamzudah Ka Saath Ho

Yaa Elahi Jo Du'aein Naik Hum Tujh Se Karen  
Qudsiyo Ke Lab Se Ameen Rabbana Ka Saath Ho

Yaa Elahi Jab **Raza** Kwaab-e-Giraa Se Sar Uthaaye  
Daulat-e-Beydaar Ishq-e-Mustafa Ka Saath Ho

Yaa Elahi Le Chalen Jab Dafna Karne Qabr Me  
Ghaus-e-A'azam Paihsh-waa'e Auliya Ka Saath Ho

## Salaam - (Mustafa Jaan e Rehmat)

Mustafa Jaan e Rehmat Pey Laakhon Salaam  
Sham'e Bazm e Hidayat Pey Laakhon Salaam

Shehr e Yaar e Iram Taajdaar e Haram  
Nau Bahaar e Shafaa'at Pey Laakhon Salaam

Shab e Asraa Key Dulhaa Pey Daayam Durood  
Nausha e Bazm e Jannat Pey Laakhon Salaam

Ham Ghareebon Key Aaqa Key Beyhad Durood  
Ham Faqeroon Ki Sarwat Pey Laakhon Salaam

Neechi Nazron Ki Sharm o Haya Par Durood  
Oonchi Beeni Ki Rif'at Pey Laakhon Salaam

Patli Patli Guley Quds Ki Pattiyaan  
Un Labon Ki Nazaakat Pey Laakhon Salaam

Jis Sey Taareek Dil Jagmagaa Ney Lagey  
Uss Chamak Waali Rangat Pey Laakhon Salaam

Jis Suhaani Gharee Chamka Taibah Ka Chand  
Uss Dil Afroz Saa'at Pey Laakhon Salaam

Kaash Mehshar Mey Jab Unki Aamad Ho Aur  
Bheyjey Sab Unki Shaukat Pey Laakhon Salaam

Mujh Sey Khidmat Key Qudsi Kahain Haan **Raza**  
Mustafa Jaan e Rehmat Pey Laakhon Salaam