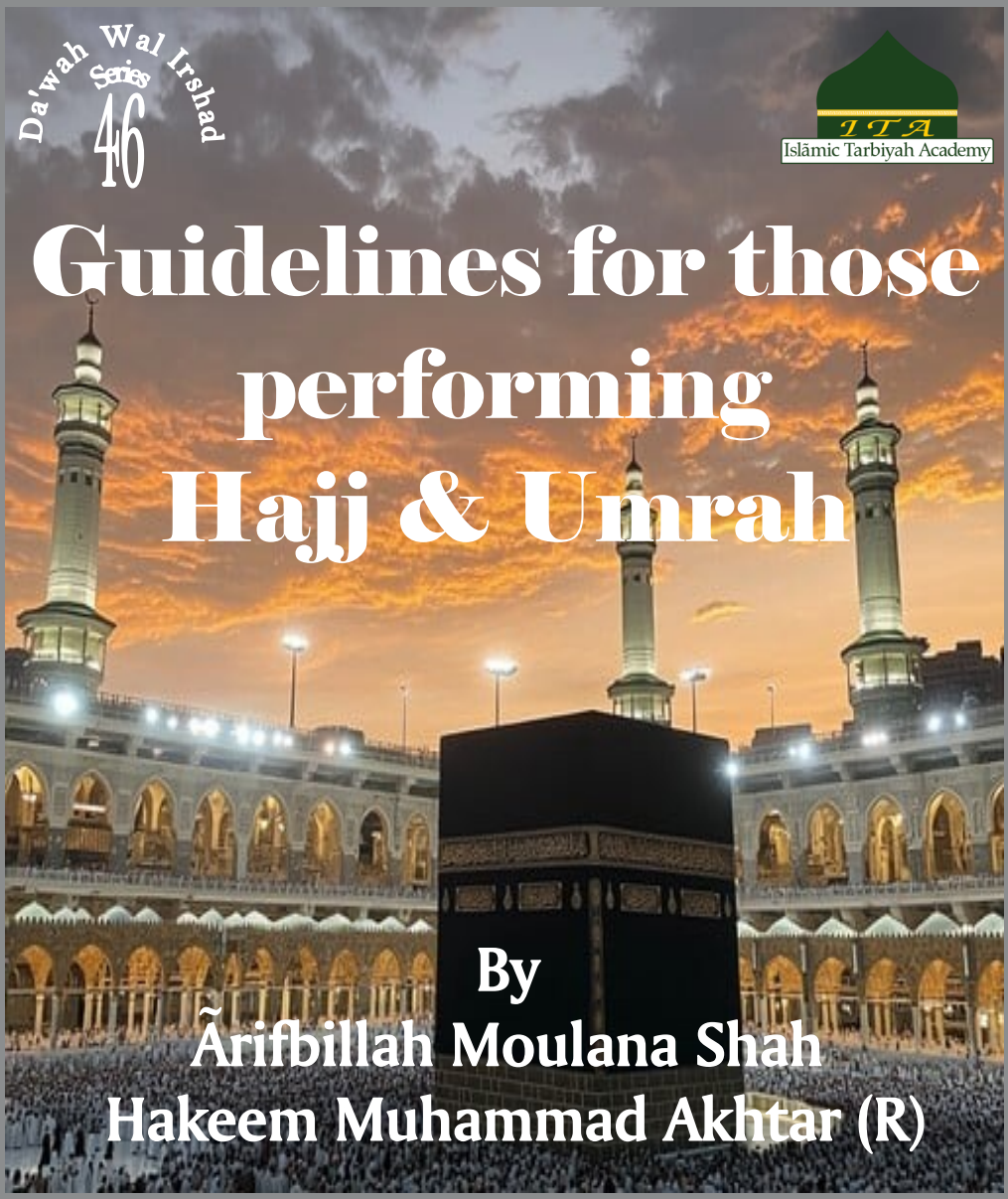
Da'wah Wal Irshad Series 46

ITA
Islāmic Tarbiyah Academy

Guidelines for those performing Hajj & Umrah



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

کہاں یہ میری قسمت یہ طواف تیرے گھر کا
میں جاگتا ہوں یاربّ یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to make Tawãf of Your House?,
O My Lord! Am I awake or is this just a dream?

SPECIAL GUIDELINES FOR THOSE PERFORMING HAJJ AND UMRAH

- One should take special care to protect one's gaze i.e. one should not cast lustful glances at any strange women or handsome youth. People from all around the world are present at the Two Holy Sanctuaries, therefore one should take extreme care and precaution not to cast lustful glances, even from the corner of one's eye. When leaving one's home, one should make a firm intension in the heart, otherwise the evil Nafs will involve one in casting evil glances. Both the Harams, are cosmopolitan places, where women from all over the world gather, therefore Shaytãn will tell you, "Just have a small peek at how the women of Jordan, the women of Morocco and the women of Algeria look." Be firm and tell Shaytãn, "I will not look under any circumstances. O Rejected one! Get away from me! Thereafter recite: "I believe in Allah and His Messengers." This Du'ã is a cure for the evil whisperings of Shaytãn.

- One should safeguard the heart, i.e. one should not entertain any evil thoughts in the heart, nor derive unlawful pleasure from fantasising about unlawful beauties. Similarly, one should not recall and reminisce about past sins and take pleasure thereof. If, however, evil thoughts come into the heart and mind, then

remember an important point. If thoughts come on their own, then there is no evil in this. However, if one intentionally fantasises and bring evil thoughts into the heart and mind, then this will be considered as a sin. If an evil thought occurs, and one begins to occupy one's self in such thoughts, then this is also a sin.

- One should not come physically close to any non mahram or handsome young lads.

- One should abstain from unnecessary conversations. One should occupy one's self in useful and beneficial activities such as performing Tawãf, making Tilãwat and reciting Durood. If one begins to feel tired or experiences weakness, then look at the Ka'bah.

- One should not debate over controversial issues, neither should one get into unnecessary arguments. If anybody causes you harm or difficulty, then immediately forgive them, for if the one who has caused you harm is a visitor, then he is the guest of Allah Ta'ãla and Rasulullah (ﷺ), and if he is a local, then he is a courtier in the Royal Court of Allah Ta'ãla and Rasulullah (ﷺ). For this reason, it is incumbent upon one to show utmost respect to the guests and courtiers of Allah Ta'ãla and Rasulullah (ﷺ). In a similar manner, one should also respect the shopkeepers of these Holy places, because the shopkeepers of Makkah are the neighbours of Allah Ta'ãla and the shopkeepers of Madinah are the neighbours of Rasulullah (ﷺ).

- During Tawãf, one should not look directly at the Ka'bah. It is disrespectful to stare at the king when he is being addressed.

- If one's gaze unintentionally falls on any non mahram woman in Makkah, and the heart becomes attracted to her, then one should meditate upon the fact that she is a guest of Allah Ta'ãla and

therefore more worthy of respect then one's own mother. If one's gaze unintentionally falls on any non Mahram woman in Madinah, then meditate that she is a guest of Rasulullah (ﷺ). This is because those who are in Makkah are the special guests of Allah Ta'ãla and those who are in Madinah are the special guests of Rasulullah (ﷺ).

- If one is inconvenienced in any way in the Haramain Sharifain, then one should never complain. One should ponder that those present in the Haramain are all royal princes. All they have to do is to perform just one Tawãf and seek forgiveness from Allah Ta'ãla. We are not equal to the dust which settles upon their feet.

- If the food is not to one's liking, then one should not complain about it. A person once complained that the yoghurt of Madinah Munawwarah was too sour and that the yoghurt of India was sweet. Thereafter, he saw Rasulullah (ﷺ) in a dream, in which Rasulullah (ﷺ) commanded him to leave Madinah. One should look at every aspect of Haramain with an eye of love, honour and reverence. One should not find faults. One person used to purchase eggs daily from the veiled African women of Madinah Munawwarah. One day, some of eggs turned out to be bad, so he stopped purchasing these eggs. Thereafter, he saw Rasulullah (ﷺ) in a dream in which Rasulullah (ﷺ) told this person, that these veiled African women come from very far, and they are very poor and destitute, so continue purchasing eggs from them. Do not let them become despondent! Thereafter, the person began crying profusely and began purchasing eggs from these women again, despite him not having the need for it, and would thereafter gave them out in charity.

- Regarding passing away in Madinah, Rasulullah (ﷺ) has mentioned that whoever has the ability to do so, then he should come to Madinah and pass away there. Rasulullah (ﷺ) will intercede on behalf of that person who passes away in Madinah.

- One should consider one's self to be a servant and not one who deserves to be served. One should be a means of serving others and consider serving them to be one's honour.

- When one's gaze falls on the Ka'bah for very first time, then one should ask Allah Ta'ãla to bestow him with His Supreme Being. Then supplicate to Allah Ta'ãla saying, "O Allah Ta'ãla I am unworthy and undeserving, but You are the One Who grants even those who are unworthy."

- Those performing Hajj and Umrah should endeavour not to displease Allah Ta'ãla for a single moment.

- When it is time to pelt the Jamarãt, one is advised to wait until the crowd has calmed. When there is a gathering of twenty to fifty people, then go forward to pelt, even though it may be twelve o'clock at night. The ruling which has been written in the books of Fiqh that it is Makrooh to pelt after Maghrib no longer applies in today's circumstances. Instead, a person will receive more reward for pelting in this Makrooh time, because to protect one's life is obligatory. Therefore, one should go after Maghrib or after Esha or even after twelve o'clock at night. As long as it is done before Subh Sadiq, then there will be no problem.

- During the hot season, carry some water with you. If one has a flask, one can store some cool water in it and take it along. It may come in handy if one begins to experience severe thirst due to the heat. Sometimes, due to the severe heat and not having access to water, a person can suffer from a heat stroke, or he can be afflicted with some other sickness, therefore one should bear all these factors in mind.

- The womenfolk should perform their Salãh in their hotel rooms, and may come to the Haram for Tawãf. In a similar manner, they may go to Masjid-un-Nabawi to convey Salãt and Salãm upon Nabi (ﷺ). It is more virtuous for the womenfolk to perform their Salãh in their hotel rooms. By doing so, they will receive one hundred thousand rewards.

- Make Duã to Allah Ta'ãla in abundance. On the plains of Arafãt and at the Rowdha Mubarak The blessed resting place of Nabi (ﷺ) Duãs are readily accepted. Make Duã for yourself, your parents, your family, and for me as well. I again humbly request you to make Duã for me, and to convey my Salãms to Nabi (ﷺ)

- These are just a few advices. With regards to the rest of Hajj and Umrah, study the books of any authentic Aalim, like the book 'Ahkam-e-Haj-o-Umrah', which has been written by Mufti Muhammad Shafi Saheb (R). Read this book over and over again.

- Whilst in the state of Ihrãm, the womenfolk should not cover their faces with their headgear (Burqah). The white piece of cloth that the women tie on their heads is not a part of Ihrãm, it is merely for the protection of the hair. Some women, out of ignorance, take this piece of cloth to be so necessary, that they even make Masah over this cloth, as they wrongly think that by removing this cloth, their Ihrãm will break. This is complete ignorance and totally wrong. If there are no non mahrams present, then they may remove this cloth. The use of this cloth is not even necessary. When they are making Wudhu, they should remove this cloth, and make Masah of the hair, otherwise Wudhu will not be valid. Care should be taken that the veil (Naqãb) of the headgear (Burq'a) does not touch the face. If a woman wishes to keep her face veiled, then she

should use something like a baseball cap, the type that is used by little children, and in this way the veil (Naqãb) will remain away from the face. Once the Umrah is completed, the condition of Ihrãm terminates, thus the restrictions of Ihrãm will no longer remain.

- After performing Umrah, males should shave their heads, or if one's hair is very long, then it is permissible to trim the hair by the length of a third of a finger, equally from all sides. Do not imitate the Arabs, who suffice on trimming just a little hair. One will acquire more reward by shaving the head. At the same time, pride will be removed, and a person's sins will be forgiven.

May Allah Ta'ãla accept the Hajj of one and all, and through His Infinite Mercy, may He save us from pride. We should perform Hajj solely for the pleasure of Allah Ta'ãla. I once again pray to Allah Ta'ãla to accept the Hajj and Umrah of one and all, and may Allah Ta'ãla give us the ability to practise upon the aforementioned teachings and guidelines through the blessings of Rasulullah (ﷺ).

عجم کے بیاباں سے مفرور ہوں گا
گلستانِ طیبہ سے مسرور ہوں گا

I will escape from the desolate wilderness of a foreign land,
I will become delighted with the rose gardens of Madinah Tayibah.

ITA
Islãmic Tarbiyah Academy

For Development in Spiritual, Moral, Mental & Physical Discipline
In Accordance With The Islãmic Shar'iah

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- Day Darul Uloom (Students over 16 non boarding)
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