

Makkah

Upon arrival in Makkah you will check into your hotel where you are booked to stay (and after refreshing yourself and having your dinner) you will then Inshallah proceed to the Holy Haram to perform all the A'amaal of Umrah al-Mufradah.

Conditions Before Tawaaf

Wudhu is Wajib for Tawaaf, as is Ghusl, if necessary due to its known causes, (Janabat, Haiz or Nifas). One must be free of all these states before Tawaaf.

If for any justifiable excuse, Ghusl or Wudhu cannot be performed, then you have to do **Tayammum** instead before performing Tawaaf. Women in Istehaddha would follow the rules, as in Salaat, that is, they would do Tawaaf after performing Ghusl and Wudhu. When Wudhu becomes Batil during Tawaaf, (or when a woman finds that her menses etc., have commenced, there are rules to follow.

- a. If Wudhu is Batil before or just at half of the total Tawaaf, that is three and half rounds, Tawaaf is Batil. Do your Wudhu again and repeat the Tawaaf.
- b. If Wudhu is Batil unintentionally at the completion of the **fourth** round, you have to do Wudhu and continue further. There is no need to repeat the whole Tawaaf.
- c. If one makes his/her Wudhu Batil intentionally at any state, he/she will do Wudhu and repeat the Tawaaf, making **Niyyat** that he/she is completing the circuits, which are due.

For ladies only: When a lady experiences menses while performing Tawaaf, she must come out of Masjid-ul-Haraam immediately. If she has then completed half of the Tawaaf, which is three and half rounds, those are valid. When she becomes **Tahira**, after her Ghusl, she will complete the balance. Agha Khui had said that it is Ahwat (recommended) that she make a new Tawaaf of seven rounds with a Niyyat to relieve her of whatever is incumbent upon her.

If a woman completes Tawaaf and she sees blood before she can say her Salaat al-Tawaaf, she will come out of the Masjid-ul-Haraam immediately. Her Tawaaf will remain valid, and she will wait until she

is Tahira, and after Ghusl, she will say her Salaat al-Tawaaf. In case there is no time and she must go to Arafah, Muzdhalifah etc., then will do Sae' and Taqseer, complete her Hajj A'amaal upto Munna, and before the Tawaaf of Hajj al-Tamattu', she must first pray the Salaat of Tawaaf which she had left.

If a woman is not sure whether her menses began after the Tawaaf and its' Salaat or during or before, her Tawaaf and Salaat, will be deemed correct.

A woman who is not able to perform Tawaaf and its' Salaat because of Haiz or Nifas, and is also unable to do Ghusl, will do **Tayammum** instead of Ghusl and perform the Tawaaf and its' Salaat.

It is Ahwat (recommended) that she appoint a Naib who would do these A'amaal on her behalf.

The body and clothes must be Tahira. Even small stains or dots of blood that are permissible in daily prayers are not allowed in Tawaaf.

However, if you have a boil or a wound, which persistently bleeds, and it cannot be removed from the body or the dress, then it is permissible.

Private parts must be adequately covered during Tawaaf, the same as is done in Salaat. The clothes of Ihram must not be Ghasbi (as already explained under Ihram).

For men only: Men must have been **circumcised** before Tawaaf can be valid. This includes sensible boys as well. It is Ahwat (recommended) that younger boys, who are not even able to wear Ihram by themselves be also circumcised.

Mustahab (Sunnat) Acts of Tawaaf

1. To recite Dhikar Quran, Salawaat or Dua during Tawaaf.
2. To be barefoot.
3. To take short steps, walking with total calm and composure, portraying full reverence.
4. To avoid useless talks and movements.
5. To close your eyes during Tawaaf (if possible).
6. To do Tawaaf at dhohar time (mid-day hours if possible).
7. To remain nearer to Ka'aba.
8. To salute **Hajarul Aswad** in every round, by raising your palms towards it and reciting "**Bismillahi, Allahu Akbar**" and after your Tawaaf is complete to try and kiss Hajarul Aswad without causing inconvenience to other people by way of pushing etc.
9. At the **Mustajar**, the back wall of Ka'aba near Rukne Yamani, it is Mustahab to stand there on the seventh round and raise your hands in dua and supplication, to touch the wall with your cheek and body, in all humility and with confessions of sins, seeking forgiveness. It is also a place to pray Haajat.

There will be thousands of people doing Tawaaf and the best place to enter into the crowd is from

somewhere near Hajre Ismail and slowly working your way into the crowd.

The first cycle will commence from Hajarul Aswad. Try to be as close as possible near the walls of the Ka'aba. When you reach Rukne Yamani, you should start making your Niyat.

2) Tawaaf of Khana al-Ka'aba

Niyat: "I am going round this Ka'aba seven times for Umra al-Mufradah Qurbatan Ilallah."

How to do Tawaaf

1. The starting and ending point of each circuit during Tawaaf is Hajarul-Aswad.

After making your Niyat, stand just parallel to Hajarul Aswad and start the Tawaaf. Each round is completed when you return to the starting point.

2. At all the time during Tawaaf, the Ka'aba must remain to your left. Your left shoulder should **not** turn away from the Ka'aba, otherwise that particular sector of movement will not be included in Tawaaf. You will have to return to the place where you were distracted and continue from there. The Ka'aba is in a cubical shape, it has four corners. As you come to a corner of the Ka'aba, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to Ka'aba.

3. There is a small arc shaped wall shape adjoining Ka'aba on one side. This is **Hijre Ismail**. (The graves of Hazrat Ismail, his mother Hajira and other Prophets). While making Tawaaf, this Arc must be included in the round. If you pass between the Ka'aba and Hijre Ismail during Tawaaf, that particular circuit will be void. So, you will have to repeat the circuit. It is Ahwat, (recommended) to not touch Hijre Ismail. It is Ahwat (recommended) not placing your hands on Hijre Ismail during Tawaaf.

4. The area of Tawaaf is defined as one between Ka'aba and Maqam al-Ibrahim. This is about 40 feet or 26 and half arm lengths. Tawaaf must be carried out within this area, and not beyond. As mentioned earlier, Hijre Ismail is adjoining Ka'aba. It covers nearly 31 feet of space left. So, when you reach here, you find only 9 feet of open space on the left. You will keep yourself within this area during Tawaaf. Agha Khui had said that Tawaaf beyond its area would not be correct. But if it becomes extremely difficult to do so due to the great number of people, or other disabilities, then Tawaaf beyond the described area would be deemed sufficient.

5. Around the Ka'aba near its foundation, there are small supporting walls. During Tawaaf, one must not pass over them. If one passes over them, or touches them during Tawaaf, it will be necessary to repeat the part of the circuit which was done on the said walls, and then, it would be Ahwat to repeat the whole Tawaaf all over.

6. The number of circuits in each Tawaaf is **Seven**. Each round begins from Hajarul Aswad and ends

there. A Tawaaf of less or more than seven rounds is Batil.

Simple rule to remember when you are in doubt about the number of circuits or rounds:

The following doubts should be ignored:

- All doubts after the completion of Tawaaf or after having moved from the place of Tawaaf, should be ignored.
- When you are certain of having completed the seven rounds, but are doubtful whether you went round more than seven times, such doubts should also be ignored.
- If you were doing Tawaaf that is Wajib, all doubts during Tawaaf would render Batil. When in doubt whether the round is third or fourth, for example you will decide that it is third, complete the Tawaaf, and do it all over again. So the rule is that, determine the lesser number, complete the doubtful Tawaaf, and then repeat the whole set again.
- If your Tawaaf is Mustahab, determine the lesser number and complete your Tawaaf. It would be correct.
- You can rely on your friend or companion who is doing Tawaaf with you. For example, if he/she tells you that the particular round is fifth, and if he/she says so with certitude, you can accept it.
- **Muwalaat** is necessary in Tawaaf. This means that all seven rounds must follow each other in sequence. However, if one wishes to take a brief respite or rest during Tawaaf, one may do so provided that it is not too long to disrupt Muwalaat.

3) Salaat of Tawaaf

Niyat: "I am offering two Rakaat Salaat for Tawaaf of Umra al-Mufradah Qurbatan Ilallah".

Salaat of Tawaaf: Two rakaats of Salaat of Tawaaf becomes Wajib immediately after completion of Tawaaf.

This Salaat must be said behind Maqame-Ibrahim, or at a place nearest to it. The method of this Salaat is exactly like the morning Salaat. But in this, you may recite the suras loudly or silently, as you prefer.

4) Sae'

The Niyat should be made at the hill of Safaa. Your walk will start from Safaa and end at Marwa.

Niyyat: "I walk between Safaa and Marwah, seven times for Umra al-Mufradah Qurbatan Ilallah".

Sae'e" means to walk between the two mountains **Safaa** and **Marwaa**. It begins from Safaa and ends at Marwaa.

Each Sae'e' consists of seven trips. As you walk from Safaa ending at Marwaa, this is counted as first, your return from Marwaa to Safaa will be second and so on and you will end your seventh round at Marwaa.

Mustahab acts of Sae'e'

- a. Although Wudhu or even Ghusl is not a pre-requisite for Sae'e' it is Mustahab to be in a purified state.
- b. To do Sae'e' with a minimum of delay after Salaat al-Tawaaf.
- c. To Kiss or Salute Hajarul Aswad before when you are proceeding for Sae'e', (of course if this is possible).
- d. To drink from Zam Zam before going for Sae'e'. It is also Mustahab to pour the water upon ones head and body
- e. To go to Safaa through **Babus Safaa**, the door facing Hajarul Aswad.
- f. To proceed with humility, reverence and composed frame of mind.
- g. To climb the steps of Safaa.
- h. To kiss the corner of the Stone in Safaa.
- i. To utter words of praise and gratitude for Allah, remembering His bounties, blessings, signs and kindness.
- j. To stand longer at Safaa.
- k. To conduct the Sae'e' calmly and with reverence.
- l. It is Mustahab for men to do Harwala (jogging or trotting) between the two green lights. For ladies, it is Mustahab to quicken the pace.

Points to remember:

- a. Sae'e' is Wajib, and must be performed immediately after Salaat of Tawaaf.
- b. Wudhu or Ghusl is not necessary for Sae'e' though it is better to be with.

- c. While walking from Safaa to Marwaa, and similarly from Marwaa to Safaa, you must walk forward facing the rocks. If you walk in reverse, then the distance covered this way will have to be retraced. There is no harm if you look sideways or behind during the walk.
- d. To rest at Safaa or Marwaa is allowed during Sae'e, it is Ahwat not to rest between the rocks.
- e. Sae'e can be performed walking or on the back of an animal, or on somebody's shoulders, or on a wheelchair or cart etc. When all these alternatives are not possible you have to appoint someone as Naib, who will do the Sae'e on your behalf.
- f. The distance between Safaa and Marwaa must be crossed on the route that is fixed. Your walking may not strictly be in a straight line but you cannot deviate from the given route.
- g. In between Safaa and Marwaa, there are two pillars, which are meant for Harwala. In these days, they are built of green stones, distinguishing them from the others. When one reaches these, one has to trot or jog. This is Mustahab for men only.
- h. When one is in doubt the number of trips one has made, Sae'e would be Batil. The rule to be followed is exactly like that of doubts during Tawaaf.

5) Taqseer

Niyat: "I am performing Taqseer so as to be relieved of Ihram for Umra al-Mufradah Qurbatan Ilallah".

Taqseer means cutting off some hair or nails. Taqseer had to be done after completion of your Sae'e at Marwa (it can be done at your hotel).

PS In Ihram one cannot cut his or another person's hair until and unless one has got his/her Taqseer done first by a person who is already out of the Ihram.

6) Tawaaf-un-Nissa

Niyat: "I am doing Tawaaf-un-Nissa by going round this Ka'aba seven times for Umra al-Mufradah Qurbatan Ilallah".

7) Salaat of Tawaaf-un-Nisa

Niyat: "I am offering two Rakaat Salaat for Tawaaf-un-Nissa for Umra al-Mufradah Qurbatan Ilallah".

Points to Remember Regarding Tawaaf-un-Nissa

This Tawaaf is Wajib for each and every person, whether you are a man, a woman, or a child. If it were omitted, sexual relations between married partners would be Haraam. Those who are doing Niyabat must remember that while doing this Tawaaf, their Niyat, would not be for themselves, but for the person, whom they are representing as a Naib.

If somebody avoids Tawaaf-un-Nissa purposely, or because of not knowing the law, he/she has to later perform it himself/herself, and as long as he/she has not done it, his wife/husband would remain Haraam to him/her. Naib for this Tawaaf is only allowed if it was omitted forgetfully, or for ladies who due to their menses etc., are unable to do it. This Tawaaf is Wajib for children as well, if they have worn Ihram.

During your entire stay in Makkah you should try and visit the Holy Haram as much as possible to Sunnat Tawaaf as many as you can for your deceased parents, relatives and friends. You do not need to be in Ihram. But if you wish to do Umra for your passed away parents, relatives or friends then you must go to Masjid al-Umra just outside of Makkah, do your Niyat, go to Masjid-ul-Haraam and do the Umrah, (exactly the same A'amals that you did when you arrived from Medina).

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