

SPIRITUAL JOURNEY

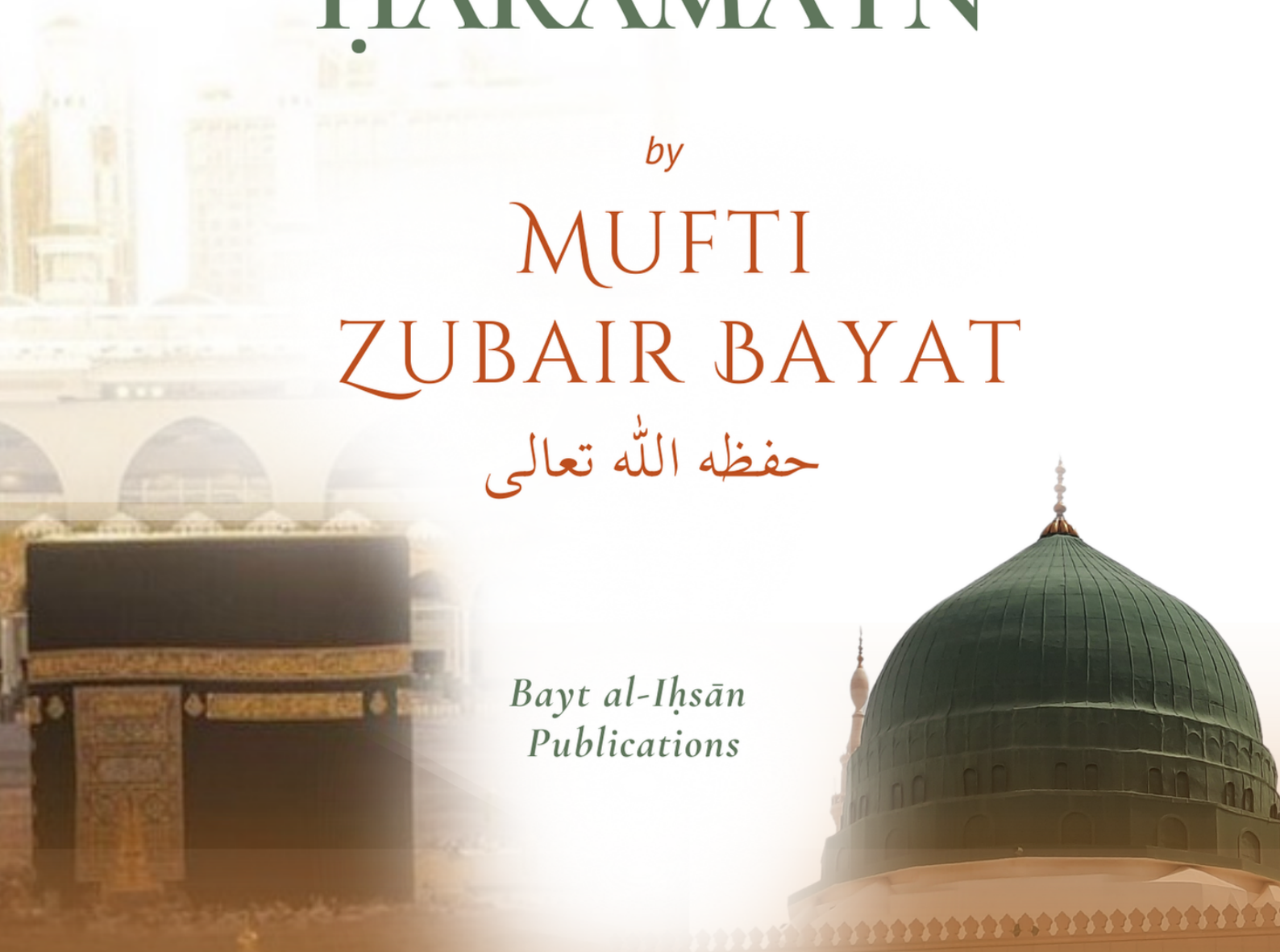
TO THE HARAMAYN

by

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حفظه الله تعالى

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PREPARATION AND JOURNEY

There is no journey in the world that can compare to the journey of the Ḥaramayn Sharīfayn, as it is not an ordinary journey. We can never equate it with any other journey. If we consider it like any other journey to any other part of the world then we have already lost out from the very beginning. This is a significant and profound journey so we should get our mindset right from the beginning that this is not an ordinary experience.

When we proceed on this journey the intention is very important and must be formulated correctly. We must formulate very strong, sound and solid intentions for this kind of journey.

The chapter of intention is very vast and the scope and array of intentions is very wide. Allāh has kept the doors of intentions so wide that a person can form multiple intentions for one action, and for every intention that he formulates he will get additional reward.

INTENTIONS: Make intention to correct all shortcomings of previous journeys. Make a firm intention to change aspects of one's life not in accordance with Sharī'ah and Sunnah. Make intention for rewards and full benefit. *Read up section on formulation of intention at the end.*

CLEAN UP: From a few days before departure and spend an hour on muṣallāh and read few Rakāts of Tawbah Ṣalāh and Tasbīḥāt of Istighfār and repent for past sins - wash away dirt and grime of the heart before we get there! Dedicate

time in privacy and solitude to doing this for communication between you and Allāh Ta‘ālā. We will feel a different feeling when proceeding on this journey and increase the receptiveness of our hearts. Go with a purified and cleansed heart.

BOOKS: Read up books on the Ḥaramayn, ‘Umrah, Ziyārah and Sīrah before departing. Also listen to good talks on the subject.

TAQWA: Take along the provision of Taqwā. If we gain control and mastery over 4 things, then we have acquired the essence of Taqwā:

1. Learn to control our tongue (speech)
2. Learn to control and guard our heart
3. Learn to control and guard our gazes
4. Learn to guard our time

REWARDS: Every step of this journey of ‘Umrah, one sin is forgiven, one reward is written and one stage is raised. Consider the greatness of the destination, hence the greatness of journey. Don't waste time in frivolous and sinful activities. Engage in Dhikrullāh and Du‘ā and ensure Ṣalāh is read throughout the journey.

DIFFICULTY: If some form of difficulty is faced on the journey, then this is also the mercy of Allāh Ta‘ālā. As mentioned in the Ḥadīth, it is through such small difficulties that Allāh Ta‘ālā forgives one's sins.

CONSIDERATION: Whilst on the plane, give consideration to the comfort of fellow travellers. Be considerate and courteous throughout the flight. For example, it is common to see pilgrims changing into Ihṛām clothing in the aisles, or

leaving a mess after performing Wuḍū'. Such behaviour gives a negative impression of Islām.

COMPANY: Look for good companions throughout your journey and during your stay. Be with people of piety and 'Ulamā' who will benefit you with their knowledge and with their advice. Find like-minded companions with a similar temperament and outlook to oneself. It is often seen that when people are not like-minded, misunderstandings and arguments occur. By traveling with a group of like-minded individuals, the risk of such incidents occurring during this blessed journey will be reduced. Try and stay away from people with whom you are too familiar, because that will lead to a lot of unnecessary and idle talk.

KHIDMAH: Look forward to every opportunity to make Khidmah of fellow travellers for this is a very great 'Ibādah which will earn you Du'ās that will carry you for a lifetime. Our 'Ibādah will never be able to gain for us as what Khidmah and Du'ā will. *"With 'Ibādah you will get Jannah, but with Khidmah you will get the Maker of Jannah (Allāh Ta'ālā)."*

ḤARAMAYN (GENERAL)

BLESSED: As soon as one reaches the blessed lands, ponder as follows: There are many people throughout the world whose wish it is to be where I am now, but for some reason they could not make it here. Allāh Ta'ālā was very kind to me because He removed all obstacles and allowed me to come here. Neither my money nor my efforts have brought me here; it is only the Mercy and Grace of Allāh Ta'ālā that He has granted me this opportunity. Now that Allāh

Ta‘ālā has granted me this favour, it is only right that I am grateful to Him.

GRATITUDE: Remember, if a person is ungrateful then Allāh Ta‘ālā will punish him, and this may be by not granting him the opportunity to return to the blessed lands. The possession of sufficient wealth does not guarantee a return. Only those whom Allāh Ta‘ālā invites can undertake this journey.

FLARES: We talk about the power of solar flares and how they can affect technology on earth and cause major problems and damage to electronic equipment. People are very afraid of the effects of solar flares because it can cause immense damage and big losses to equipment, yet we cannot even see those flares with the naked eye. Obviously, with technological advancement, these flares are known to exist and the effect is seen on equipment and that’s how the power and strength of those solar flares are determined. No matter how big and powerful it may appear to be, it is just a makhḷūq (creation) of Allāh Ta‘ālā. If that is the power Allāh has kept in one of His creation, can we imagine the power of the Tajalliyāt that comes down from Arsh-Ilāhi. Those “flares” of Anwārāt from the Tajalliyāt are way more powerful than any solar flare you can imagine. There is no doubt that the most powerful of these Anwārāt and Tajalliyāt descend on Baytullāh and Rawḍah-Mubārak of Rasūlullāh (Ṣallallāhu ‘Alayhi Wasallam). These are two headquarters of the constant “flares” of the most powerful Anwārāt and Tajalliyāt that descend on these two centres of the Mu‘min. Those that are present in the Ḥaramayn undoubtedly will be receiving those “flares” of Tajalliyāt. These are not harmful or detrimental; they are actually very beneficial because they

also help to burn out all the evil traits and they spiritually energise the Rūḥ. These are of another realm which cannot be described by words, only Allāh knows what secret He has kept in the constant descending of these Tajalliyāt. All who come here definitely get a full share of those Tajalliyāt, whether they perceive it or not, and become spiritually energised which is what one carries back with them. Those who are attuned - whose hearts are connected to Baytullāh and Rawḍah-Mubārak - also get a share of that Tajalliyāt, no matter where they are in the world.

PURITY:

It is very important that we keep our heart absolutely clean and pure in this entire journey. Do not commit any sin. Do not allow any negative thoughts or feelings about anyone to enter the heart. Even if you see wrong, turn away from it and forget it. As soon as a bad thought enters the heart, push it away, drive it away, and do not allow it space in the heart. If the heart becomes polluted in such pure and Holy places then later on it will be very difficult to purify and cleanse the heart. As far as possible, be in Wuḍū'.

INTROSPECTION: During these holy journeys, spend much time in introspection and self-evaluation. Do a lot of soul searching regarding one's weaknesses, then ask Allāh for guidance towards reformation and progress. Keep a notebook and write down important points.

GUEST:

A guest never needs to worry; all he is required to do is to mention his needs to his host and the host takes care of the rest. If human-beings take such great care of guests, imagine what care Allāh Ta'ālā, who is the Lord of the Worlds, takes in looking after His guests.

DU‘Ā: Du‘ā is extremely important in the Mubārak places. Ask and ask and beg and beg so that every need you can think of for this life and the Hereafter is fulfilled on this Mubārak journey. Make Du‘ā from the heart!

LOVE: When people fall madly in love, they enjoy nothing better than being in the company of their beloved. If they cannot meet or converse with their beloved, they satisfy their yearning with a glance. If even a glance is not possible, they find solace by concentrating on all those things that remind them of and that are connected to the one they love. The one who is truly in love forgets everything else. He is willing to bear every pain, undergo every difficulty and undertake every sacrifice in order to meet or even see his beloved.

2 CENTRES: Allāh Ta‘ālā has given us two beautiful centres of love where we can go and express the feelings of our heart. The human nature is such that we have an emotion of love and that emotion of love needs an expression and it needs a place of expression, so Allāh Ta‘ālā made two places of expression of that emotion of love - at His House and at the grave of His beloved Ṣallallāhu ‘Alayhi Wasallam where we can pour out our hearts and we can express our full love and our deep emotions.

CONVEYING REWARDS: The first method is to make the intention before the ‘Ibādah that is going to be carried out on behalf of a particular person. In this case, the thawāb attained will be dedicated to that particular person. The second method is to perform ‘Ibādah without a specific intention and thereafter to dedicate the thawāb to whomever one wishes. In this case, one can dedicate the thawāb of one act to as many people as one likes.

SHOPPING: Some visitors to the blessed cities seem more inclined towards the shopping centres than the Ḥaramayn. To ensure that time is not lost in shopping, prepare a list of what you require. Refrain from browsing and window shopping because hours can be wasted as there is no end to what you can find in the markets and malls. Keep in mind that most items found in the shops of Makkah and Madīnah can also be found in shops throughout the world, however the spiritual treasures of Makkah and Madīnah cannot be acquired elsewhere.

MADĪNAH

APPROACH: As we get closer to Madīnah the heartbeat must get faster and the Durūd must increase. Recite thousands of Durūd Sharīf.

IMMENSE LOVE: Madīnah Munawwarah is where Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam migrated to, where he spent the last ten years of his life and where he is resting. Therefore, one should have immense love for Madīnah, the area around it and all things connected to it.

PREPARATION: Once you have reached: shower, wear your best (preferably new) clothes and look your best. Proceed to Masjid, read 2 Rakāts Ṣalāh, make Du‘ā and give charity as a form of cleansing.

PROCEED: When our hearts and minds are settled and we are mentally and spiritually prepared slowly proceed for the meeting of a lifetime to greet Nabī Ṣallallāhu ‘Alayhi Wasallam.

We should be overwhelmed with awe, and in fear of our sins, worried what reply Nabī Ṣallallāhu ‘Alayhi Wasallam will give us when we greet him.

RAWDAH: Know what it is to stand before the leader of both this world and the Ākhirah and the leader of the Ambiyā ‘Alayhis Salām! We are ordinary people, so what courage is required to stand before him. When walking towards Rawḍah Mubārak we should feel like we are walking with the weight of mountains of sins on us, out of awe.

COUPLETS: Remember these couplets, “*O Allāh, You are Karīm and Your Rasūl is Karīm. (Karīm is one who shows kindness to the most undeserving). Shukr to Allāh, that today I am standing between two Karīms – on one side is Arḥamur-Rāḥimīn and on the other is Raḥmatulil-Ālamīn!*”

“The morning of Madīnah, the evening of Madīnah. Glad tidings to you, O visitor of Madīnah, that you are witnessing the morning and evening of Madīnah.”

No city can compare with the city of Madīnah. Like the poet said it beautifully, “*In Jannah there is everything, but one thing is missing. There is no Madīnah in Jannah, but in Madīnah, even Jannah is found.*” Till our beloved Rasūl Ṣallallāhu ‘Alayhi Wasallam is resident in Madīnah, Madīnah is Jannah for the Believers before the actual Jannah.

Even the name of Madīnah, just to say it is so enjoyable, and how we should say it with such love; it sounds so melodious. Just to take this name gives you enjoyment. To speak about Madīnah is as if we are speaking about Jannah, because which place on earth can really be called Jannah on earth other than Madīnah. So like how we get excited

when we speak about Jannah, that is the excitement we should have about Madīnah.

“Where are you going searching for peace of heart and mind, O Muslim? If you adopt the way of life of Madīnah, you will attain this peace of heart and mind, and the further away you are from this way of life the less peace you will have.”

SALĀM:

Do not think that one is too sinful to present oneself in the court of Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam. This thought, while praiseworthy, should not become a barrier. Each one of us is very sinful, but our example is like the prodigal son who despite his misbehaviour had no choice but to return to his father. Thus one should visit the grave of Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam, for it is here that one can ask Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam to intercede on one’s behalf and request him to ask Allāh Ta‘ālā to forgive one.

Offer the Salām with utmost humility, feeling, love and reverence.

DU‘Ā:

Make Du‘ā and cry profusely. Ask all needs of dunya and Ākhirah on this special occasion.

CONVEYING:

Allāh Ta‘ālā has given us a beautiful opportunity. If you want to do a favour to someone then convey the Salām of that person to Rasūl Ṣallallāhu ‘Alayhi Wasallam. Rasūl Ṣallallāhu ‘Alayhi Wasallam will become happy that one Ummati of mine is concerned about another Ummati and conveying Salāms to me. Try to convey Salāms on behalf of as many people as possible. It is an amānah (trust) if someone asks you to convey Salāms.

REPEATED SALĀM: Out of ignorance, some people do not return to the blessed grave after the initial visit, until just before their departure from Madīnah. Try to go regularly, but do not make these visits merely a routine matter. Rather, present oneself at the blessed grave with the utmost love, respect, zeal and enthusiasm, as many times as your circumstances allow.

RESPECT: At every step, keep in front of you the greatness, grandeur and auspiciousness of this most holy and Mubārak city. A person must be very conscious of the Ādāb of this city.

MERCIES: Madīnah is a place on which seventy-thousand Angels descend daily to confer Salām. Therefore our Salām, with our sins and shortcomings, is a great Mercy given to us by Allāh Ta‘ālā.

BUYING: When buying anything in Madīnah make intention that you are supporting the economy and inhabitants of Madīnah Sharīf.

SHUKR: Repeatedly thank Allāh for the great favour He has granted us by allowing us to visit Madīnah. Make abundant shukr and through this, Allāh will increase us in the favour of blessing us with more visits to Madīnah. Coming here is one of the swiftest ways of increasing the level of our Īmān. There are no words to express the gratitude we are required to show Nabī Ṣallallāhu ‘Alayhi Wasallam for his favours to us during his lifetime, and for his concern for us in the Ākhirah. Make a firm resolve to practice his Sunnah and share his concern for his Ummāh.

BOND: Allāh Ta‘ālā will grant us reward, benefit and bounties according to our expectation of Him as there is no shortage of His treasures, so each day make intention and make the

bond with Nabī Ṣallallāhu ‘Alayhi Wasallam grow each day in Madīnah. When in Madīnah try our best to get the recognition of our Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam, try to draw close to him, try to imbibe and inculcate in our heart the love of Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam. The more love of our Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam in our heart, the better life will be for us in this world and when we die, the Kalimah will come easily to our lips and in the qabr we will be able to answer the questions easily, and without a second of hesitation we will be able to recognise Nabī Ṣallallāhu ‘Alayhi Wasallam. Nabī Ṣallallāhu ‘Alayhi Wasallam will also then be able to recognise us on the day of Qiyāmah.

DEPARTURE: When the time comes to depart from Madīnah, leave with a very heavy heart. Offer the last Ṣalāt and Salām and say to Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam that I am leaving my heart behind. Madīnah is my home, but my rozi, family, responsibilities and duties, and my effort of serving his Dīn is taking me back to my country, otherwise there is no better place on earth for me to be than in Madīnah. With that sentiment we leave Madīnah, making a lot of Istighfār for our shortcomings.

MAKKAH

TALBIYAH: Recite the Talbiyah in abundance. Much negligence occurs in this regard as the Talbiyah is not given its due importance. Whilst reciting the Talbiyah, try to ponder upon its meaning. Read the Talbiyah profusely with fervour and vigour - we are Your slaves responding to Your call - with that declaration approach the Baytullāh.

IHRĀM:

Ihrām is the dress code for entry into the Royal Court. You can be rich, poor, educated, powerful or you can just be an ordinary labourer, but here you are equalised in Allāh's presence. That garb is also a remembrance of the kafn that we have to wear one day. Don't be in a hurry to come out of Ihrām.

‘UMRAH:

Many pilgrims wish to perform ‘Umrah immediately upon arrival in Makkah. If the driving factor of this enthusiasm is the desire to come out of Ihrām, then this is incorrect. Performing ‘Umrah is a great worship and should not be treated as a burden. ‘Umrah is an expression of love and should be performed with desire and motivation, hence it is preferable that one takes some rest, refresh and be physically and spiritually fresh when doing the ‘Umrah. Present yourself in front of Baytullāh and look at it as if it is the first time ever (at least for that journey) as it is a time for expressing one's emotion and offering heartfelt Du‘ā.

GREATNESS:

Allāh Ta‘ālā refers to this place as هُدًى لِّلْعَالَمِينَ - the markaz (headquarters) of Hidāyah, not only for Muslimīn, but for the entire universe! This is that place where Allāh Ta‘ālā brought every one of the Ambiyā ‘Alayhis Salām. Each one of them made Ṭawāf of Baytullāh. Each one of them made their ‘Ibādah, Munajāt, sought the qurb (closeness) of Allāh Ta‘ālā and manifested their love of Allāh Ta‘ālā at Baytullāh. ‘Arif Billāh Ḥaḍrat Mawlānā Shah Ḥakīm Muḥammad Akhtar Ṣāhib Raḥmatullāhi ‘Alayh has beautifully mentioned these couplets: *“Kaha meri kismet ye tawaf-e-Ḥaram, jis zameen par chale the Nabī ke qadam. Jhisse chipke the kul sinaye Ambiyā, mere seene ko haasil he wo Multazam”*. O Allāh, how fortunate and how lucky that You granted me to make Ṭawāf of this Ḥaram upon which ground walked not only our beloved Master Nabī

Muḥammad Ṣallallāhu ‘Alayhi Wasallam but all the Ambiyā‘ Alayhimus Salām. And that Multazam to which every one of the Ambiyā‘ Alayhimus Salām heart and chest was attached to, O Allāh, today You have granted a sinful person the opportunity to touch on those very places where the heart and the chest of the Ambiyā‘ Alayhimus Salām touched. There is no place on earth where a person can become closer to Allāh Ta‘ālā and the beloved of Allāh Ta‘ālā as in Makkah Mukarramah.

MERCIES:

What can be said about such a place where there are so much of blessings and Barakāt descending. The Mercy of Allāh Ta‘ālā cascades down on Makkah like a waterfall in full power and a current of Allāh Ta‘ālā descends onto the Baytullāh. Indeed, this is a great and auspicious place like none other on earth. What more can be said about the Faḍā’il of the place other than the fact that Allāh Ta‘ālā has called it His House!

DEAREST:

At the time of migration, Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam turned towards Makkah Mukarramah and said: *“By Allāh, you are the best part of Allāh’s earth and the dearest to Him. Had I not been expelled from you, I would not have left you.”* (Tirmidhī)

ṬAWĀF:

Ṭawāf is like a lover walking around the house of the Beloved hoping for a glimpse of the Beloved. We are circling around Baytullāh as if we are making Ṭawāf of Rabbul Ka‘bah!

When we enter into the Ṭawāf think about the cycles of the washing machine - by the time the clothes go through all the cycles of the washing machine, they come out pure and clean. Like this, Allāh Ta‘ālā is making us go through

seven cycles; we are going in dirty but inshāAllāh we will come out clean.

Indeed, it is a place where there is such a spiritual waterfall that is cascading from above, that any person who goes there is not going to come out without being quenched and soaked in whatever is descending upon the Baytullāh.

In Ṭawāf, read short Du‘ās and Dhikrullāh and understand the meaning. Imagine the heart is getting drenched in the Raḥmah and Tajalli raining down upon the Baytullāh. Keep this in mind at all times at Baytullāh.

To ensure that one performs a reasonable number of Ṭawāf, set a target. Not setting a target usually results in the performance of only a minimal number of Ṭawāf. A good target is fifty, as it is mentioned in the Ḥadīth: *Whoever performs fifty Ṭawāf will become pure from sins like the day his mother gave birth to him* (Tirmidhī).

During Ṭawāf, pay attention to both quantity and quality. Walk with great humility and reverence, with the gaze kept low. Avoid looking around as this is makrūh (detestable).

Try to perform Ṭawāf on behalf of Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam, the Ṣaḥābah Raḍiyallāhu ‘Anhum, one’s parents, teachers, Mashā’ikh, our pious predecessors, friends and family. At the end of one’s stay, try to perform one Ṭawāf on behalf of the entire Ummah as well.

VIEWING:

Just sitting and observing the Baytullāh with ‘Adab and Iḥtirām is a high form of ‘Ibādah and a way of purifying and cleansing the dirt of the heart. How great this Baytullāh is, because it is the place of the Tajalli and the

effulgence of Allāh Ta‘ālā which descends upon it day and night, therefore anyone who looks at Baytullāh will get his full share of the Tajalli and effulgence. Just to look at Baytullāh with love and reverence is rewarded - twenty mercies descend on those who are doing this. The closest we come to seeing Allāh in this world is looking at Baytullāh, therefore when looking at Baytullāh imagine what an honour it will be to be blessed with the sight of Allāh Ta‘ālā in the Hereafter.

MĪZĀB:

The Mīzāb-ur-Raḥmah is the golden gutter from which the Raḥmah of Allāh Ta‘ālā is pouring down on to the earth. From Baytullāh the mercy of Allāh is distributed to every Masjid of the world. Just as Allāh Ta‘ālā gives life to the earth by rain and it starts growing beautiful green plants, flowers and fruits, in the same way Allāh Ta‘ālā can bring our dead hearts alive with the spiritual rains of His Mercy and Raḥmah, so that the beautiful and fragrant garden of Allāh Ta‘ālā’s Muḥabbah and Ma‘rifah may start flourishing in our hearts.

DEPARTURE:

Upon leaving, feel heartsore when departing and make intention for a quick return and to return repeatedly until the end of our lives, and seek forgiveness for our shortcomings. The sign of a Maqbūl (accepted) journey is a heart that turns away from dunya and is inclined towards the Ākhirah; the heart that turns away from a worldly way of life towards the Sunnah of Nabī Ṣallallāhu ‘Alayhi Wasallam and the heart that turns away from a life of ghaflah (heedlessness) towards a life of remembrance of Allāh Ta‘ālā.

HAJJ

PURIFIED: ‘Alī (Raḍiyallāhu ‘Anhu) was once asked why one has to perform wuqūf outside of the Ḥaram in ‘Arafah, then spend the night in Muzdalifah and only then come to Makkah. He replied: *“Because the Ka‘bah is the house of Allāh, the boundary of the Ḥaram is the boundary of His House. When someone wishes to come to His House, he is first made to stand outside begging and pleading. He is then allowed entry into the common court, Muzdalifah, where he must pray and beseech Him some more. Next, he is allowed to present a sacrifice. And it is only after all of this, when he has become pure and clean, that he is admitted into the House of Allāh”*. (Bayhaqī)

DISTANCE: After Rasūlullāh Ṣallallāhu ‘Alayhi Wasallam had completed ‘Umrah, he stayed at a place called Abṭaḥ for 4 days, which is on the eastern side of Makkah Mukarramah, at a distance of 5km approximately to the Ḥaram Sharīf. Rasūlullāh (Ṣallallāhu ‘Alayhi Wasallam) stayed in a red tent, possibly made of leather. Shaykhul Ḥadīth, Mawlānā Zakariyya (Raḥmatullāhi ‘Alayh) expounds on this, asserting that during Rasūlullāh’s (Ṣallallāhu ‘Alayhi Wasallam) stay in Abṭaḥ, he frequented the Ḥaram Sharīf to perform Ṭawāf around the Ka‘bah, as evidenced by numerous Aḥādīth. This practice is further supported by his visits to Makkah Mukarramah for Ṭawāf during the nights of Minā. Hence, it is improbable that he abstained from Ṭawāf during his stay in Makkah Mukarramah. We can deduce that while Nabī (Ṣallallāhu ‘Alayhi Wasallam) was residing at Abṭaḥ or Baṭḥā, continued visiting the Ḥaram Sharīf to perform Ṭawāf of the Baytullāh.

*So if he performed Ṭawāfuz-Ziyārah on the morning of the 10th, he may have went for Ṭawāf again on the 11th night, 12th night and 13th night. He did Ṭawāful-Widā on 14th morning at Tahajjud time, then departed that very morning for Madīnah. So he visited the Baytullāh for Nafl Ṭawāf at least 3 nights of Minā and at least 4 times after his ‘Umrah, before his Ḥajj.

NB: People living a distance away from the Ḥaram Sharīf can take consolation out of this

‘ARAFAH: From the time one sets foot on the plain of ‘Arafah Upon leaving, feel heartsore when departing and make intention for a quick return and to return repeatedly until the end of our lives, and seek forgiveness for our shortcomings.

FORMULATION OF INTENTIONS

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ

“Actions are judged [by Allāh] on the basis of intentions.” (Nasā‘i)

A significant point to note is that Nabī Ṣallallāhu ‘Alayhi Wasallam used the word ‘niyyāt’ - a plural instead of using ‘Nīyyah’ which is the singular. Nabī Ṣallallāhu ‘Alayhi Wasallam made subtle reference to the point that you can have multiple intentions for a single action.

1. We are going to Makkah and Madīnah for the love of Allāh - this is a universal intention.
2. To draw close and gain the closeness of Allāh.
3. In order to gain the rewards Allāh has promised on this action.

4. In order to gain the great benefits Allāh has kept in this action. Each action has a benefit besides the reward, for example for Durūd Sharīf ten rewards are written, ten sins are forgiven and ten stages are raised; but the benefit of Durūd Sharīf is that you experience a calmness and composure, and spiritual serenity - that is the effect and benefit of reading Durūd. Dhikrullāh has got the benefit of purifying the heart.
5. Doing an action for reformation and transformation. Allāh Ta‘ālā has kept the effect in these actions that it can change and transform your life.

The above are some of the universal (general) intentions that can be formulated.

Then there can be specific intentions for a specific act itself:

1. To visit the House of Allāh Ta‘ālā and be Allāh’s guest.
2. To get my Du‘ās accepted there.
3. To gaze at Baytullāh and get the Nūr raining down on Baytullāh to come into my heart.
4. To be close to Nabī Ṣallallāhu ‘Alayhi Wasallam and gain spirituality through this closeness.
5. To meet my fellow Muslims there and give Du‘ās and take Du‘ās from them.
6. To help and serve the Muslims I meet there so that I can be a source of comfort to them and make their Khidmah.

These are additional intentions that we can add on to the above intentions.

When we go with this kind of mindset and good intentions have been formulated then you will see a world of difference in your going as compared to those who go empty minded having formed no specific intention. Think of why you are going and what is your motivation for going. There is a big difference between the person who goes with an empty mind and the person who goes with a focused mind, with all these intentions that he has formulated.

We must start doing this from well before we depart so that as the day of our departure comes closer our intention becomes solidified and clarified and purified. Ponder and reflect on the implications of these words. There should not be contamination into the Niyyah and intention, hence 'clarify' and 'purify', because Allāh forbid if contamination comes into the intention, the rewards will be destroyed.

About Bayt al-Iḥsān

Bayt al-Iḥsān encompasses activities and objectives focused towards Iṣlāḥ (spiritual reformation) and developing a close bond with Allāh Ta‘ālā under the auspices of Mufti Zubair Bayat. The teachings of Muftī Zubair Bayat are in accordance with Ahl as-Sunnah wa-l Jamā‘ah and based on the teachings and ways of the Pious Elders, a number of whom have awarded him Khilāfah (refer Shajarah).

Bayat-Al-Iḥsān is a spiritual retreat (otherwise known as Zawiya/Khānqāh/Rabat/Tekke) headed by Muftī Zubair Bayat. Those on the spiritual path gather here for consultation and advices related to spiritual development. Dhikr sessions are held after Fajr, and informal talks and programmes relating to Iṣlāḥ take place on an ongoing basis.

Muftī Zubair Bayat conducts formal programmes at various venues on a weekly basis. Additionally, dedicated sisters' programmes, overnight (Nafl I‘tikāf) programmes and various other addresses and events are scheduled throughout the year. All programmes are live streamed and recordings can be accessed and downloaded from the associated websites.

Bayt al-Iḥsān Publications encompasses print and digital media, compiled by Muftī Zubair Bayat as a valuable resource and medium of guidance for those on the path of spiritual perfection .

May Allāh accept the humble efforts.

There is no journey in the world that can compare to the journey of the Ḥaramayn Sharīfayn, as it is not an ordinary journey. The reflections provided in this booklet provides inspiration to the one undertaking this spiritually profound journey. May Allāh accept it and make it beneficial for the Ummah.