حَبِيْبُ الحَرَمَيْنِ

Hajj & Umrah Made Easy

(Your complete Hajj & Umrah Guide)

Abu Abdillah Muhammad Ainul Huda

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November 2025

New York

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Introduction

All praise is due to Allah, the Lord of the worlds. Blessings and peace be upon the noblest of Prophets and Messengers, and upon his family and all his Companions.

Alhamdulillah, the book **"Habīb al-Ḥaramayn"**—containing the essential rulings, guidelines, and beneficial information related to Hajj and ʻUmrah—is about to be published. Many books on Hajj and ʻUmrah have already been published in the Bengali language, and many more will appear in the future. Therefore, it is natural for one to wonder: Why another book? What is special about this one? What is the benefit of writing a new book on this topic at this time?

The renowned Yemeni Sufi master, **Imam Habib ʻAbdullah ibn ʻAlawi al-Haddad**, emphasized the importance of writing books on the same subjects again and again in different eras. He said:

"The human heart is naturally inclined toward what is new and fresh. Moreover, Allah causes the scholars of every era to express ideas that are most suitable for the people of that era. A book may spread far and wide, living on even after its author's death. Thus, the author attains the honor of spreading knowledge, and from his grave he continues to be counted among the teachers and callers to Allah." (Risālat al-Muʿāwanah)

In the present time, the relevance of Habīb al-Ḥaramayn lies especially in this second point:

"Allah causes every era's scholars to speak in ways suited to the needs of their time."

The reason is clear to all. After arriving for Hajj or 'Umrah, pilgrims are now confronted with theological, behavioral, and value-related issues that were unimaginable a few centuries ago.

Pilgrims today are systematically discouraged from visiting the **Rawḍah**

Mubārakah. Free booklets are distributed explaining why one should not travel to Madinah with the intention of visiting the Noble Sanctuary. Even if someone manages to approach the blessed resting place of the Prophet ﷺ, he is pressured into actions contrary to the etiquettes of ziyārah. If he offers salutations, he is firmly told, "He cannot hear your salām." The prophetic life is denied, and the Beloved of Allah is described as if he were dead, devoid of any honor.

Pilgrims are prevented from standing attentively facing the Rawḍah. And even if they are reluctantly allowed to visit, they are forbidden from raising their hands to make du'ā in that direction.

They are forced to turn their backs to the Rawḍah and face the qiblah. They are forbidden from seeking wasīlah, and even from asking the Prophet ﷺ for intercession. The result is absurd: Why then has the visitor come at all? To ask Allah to forgive the

Prophet ﷺ? Yet he ﷺ has no sins—he is pure and protected.

In reality, visiting the Rawḍah and sending salutations is one of the recognized means of seeking **intercession**. However, the related aḥādīth are indiscriminately labeled weak or fabricated, and visitors are so thoroughly brainwashed that even while standing so near, they cannot express their heartfelt longing. Fears of "shirk," "bid'ah," and other accusations overwhelm them.

The book **Habīb al-Ḥaramayn** addresses these issues comprehensively but concisely. Among its important topics are:

- visiting the Rawḍah Mubārakah,
- etiquettes of the ziyārah,
- seeking intercession,
- the honor and status of the Prophet ﷺ,
- his constant supplication for his Ummah,
- and the virtues of Madinah Munawwarah.

Finally, the book includes brief descriptions and virtues of various sites associated with the blessed life of the Prophet ﷺ. This will help visitors greatly during their ziyārah. Most Hajj-'Umrah guides tend to avoid these topics, but this work gives them the attention they deserve.

Another special feature of this book is that all the rulings of Hajj and 'Umrah are presented **with proofs from the Qur'an and ḥadīth**, arranged in systematic order and, when beneficial, in diagrammatic form. From entering Ihrām until completing all rites, all necessary du'ās are provided with **translations**, enabling pilgrims to understand what they recite and thus concentrate more sincerely.

Although the Tawāf and Sa'i have no fixed du'ās, the book includes authentic supplications from various occasions of the Prophet ﷺ, with translation, knowing that these blessed places are among the stations

where supplications are accepted. Many common Hajj guides contain irrelevant or unnecessary information no longer useful to today's pilgrims; this book avoids such content entirely.

I believe that anyone who reads this book and then embarks on Hajj or 'Umrah—visiting Makkah al-Mukarramah and Madinah al-Munawwarah and presenting himself before the Blessed Prophet ﷺ—will benefit far more than they otherwise would.

May Allah accept from us all. Āmīn.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful. We praise Him and we send blessings upon His Noble Messenger.

Importance of Hajj

Just as the declaration of faith (Shahādatayn), prayer (Ṣalāh), fasting (Ṣawm), and almsgiving (Zakāh) are pillars of Islam, likewise **Hajj is also a pillar of Islam**.

Upon Whom is Hajj Obligatory

Hajj becomes an individual obligation (farḍ al-ʿayn) upon the person who possesses, besides his essential living expenses, **sufficient wealth to travel to Makkah and return**, and also enough to provide for his family during his absence.

Hadith

عَنِ ابْنِ عُمَرَرضي الله عنهما قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ " الزَّادُ وَالرَّاحِلَةُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Ibn ‘Umar (RA) narrated: A man came to the Prophet ﷺ and asked, “O Messenger of Allah, what makes Hajj obligatory?” He ﷺ replied: **“Provision and a means of transport.”** Abu ‘Īsā said: *This ḥadīth is ḥasan.*[1]

On the basis of this hadith, scholars say: When a person is capable of obtaining provision and transportation, Hajj becomes obligatory upon him.

Hajj is Farḍ

Allah the Exalted says:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

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[1] Tirmizi 813

"Performing Hajj to the House is a duty owed to Allah by all people who are able to undertake the journey. And whoever disbelieves (by denying this obligation)—then surely Allah is free from need of all the worlds." [2]

Hadith

Imam Muslim narrates:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ " أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا " . فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلاَثًا فَقَالَ رَسُولُ اللَّهِ ﷺ " لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ - ثُمَّ قَالَ - ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَىْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَىْءٍ فَدَعُوهُ "

Ô people! Allah has made Hajj obligatory upon you, so perform Hajj."

A man asked: "Every year, O Messenger of Allah?"

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[2] Sura Nisa 97

The Prophet ﷺ remained silent. The man repeated the question three times. Then the Prophet ﷺ said:

"Had I said 'yes', it would have become obligatory every year, and you would not be able to do it. So leave me as long as I leave you. Those before you were destroyed by excessive questioning and disagreement with their prophets. When I command you to do something, do of it what you are able; and when I forbid you from something, then abstain from it." [3]

Performing Hajj Without Delay is Wājib

The Prophet ﷺ instructed those who are capable of performing Hajj to do so **without unnecessary delay**. Therefore, once Hajj becomes obligatory—and one has no valid excuse—performing it promptly is wājib.

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[3] Muslim 1337

Hadith

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ "

Ibn ‘Abbās (RA) narrated that the Prophet ﷺ said:

“Whoever intends to perform Hajj should hasten to do so.”[4]

Another narration:

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ وَتَضِلُّ الضَّالَّةُ وَتَعْرِضُ الْحَاجَةُ "

“Whoever resolves to perform Hajj should do so without delay, for a person may fall ill, or his possessions may be lost, or unforeseen needs may arise.” [5]

Severe Warning for Neglecting Hajj

Tirmidhī narrates:

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[4] Abu Dawud 1732

[5] Ibn Majah 2883

عَنْ عَلِيٍّ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلاَ عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا"

"Whoever possesses provision and transport sufficient to take him to the House of Allah, yet he does not perform Hajj—there is no concern if he dies as a Jew or as a Christian."[6]

Another narration:

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **"مَنْ لَمْ يَمْنَعْهُ عَنْ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ، أَوْ سُلْطَانٌ جَائِرٌ، أَوْ مَرَضٌ حَابِسٌ، فَمَاتَ وَلَمْ يَحُجَّ، فَلْيَمُتْ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا"**

Abū Umāmah (RA) narrated that the Prophet ﷺ said:

"If a person is not prevented from performing Hajj by an obvious need, or a tyrannical ruler, or a restricting illness, yet he dies without performing Hajj—let him die if he wishes as a Jew or a Christian (it makes no difference)."[7]

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[6] Tirmizi 812
[7] Darimi 1737

فَضَائِلُ الحَجّ — Virtues of Hajj

1. Hajj Erases All Sins

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." [8]

2. The Reward of an Accepted Hajj is Paradise

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ ".

"(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise." [9]

3. One of the Best Deeds in Islam

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَىُّ الْعَمَلِ أَفْضَلُ فَقَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي

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[8] Bukhari 1521
[9] Bukhari 1773

سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ

The Prophet ﷺ said the best deeds are:

1. Faith in Allah and His Messenger
2. Jihad
3. An accepted Hajj [10]

4. Hajj & Umrah Remove Poverty and Sin

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ

"Perform Hajj and Umrah repeatedly, for they remove poverty and sins just as fire removes impurities from iron." [11]

5. Pilgrims are the Guests of Allah

الْغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفْدُ اللَّهِ دَعَاهُمْ فَأَجَابُوهُ وَسَأَلُوهُ فَأَعْطَاهُمْ

"The one who fights in the cause of Allah, and the pilgrim performing Hajj and 'Umrah are a delegation to Allah. He invited them, so they responded to Him, and they ask Him and He gives to them." [12]

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[10] Bukhari 26
[11] Sunan Nasai 2630
[12] Sunan Ibn Majah 2893

6. Hajj is the Jihad for Women (and the weak)

جِهَادُكُنَّ الحَجُّ

"Your Jihad is Hajj." (Said to women, but it applies to the weak in general.) [13]

7. Every Step of Hajj is Rewarded

قال ﷺ: وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ، أَوْ نَصَبِكِ

But it is according to your expenses or the hardship (which you will undergo while performing it).[14]

8. Day of Arafah—The Greatest Day of Forgiveness

مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ

There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want? [15]

9. Best Du'a is the Du'a of Arafah

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[13] Bukhari 2875
[14] Bukhari 1787
[15] Muslim 1348

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"The best of supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. [16]

10. Angels Surround the Pilgrims

إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فَيُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ: انْظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْثًا غُبْرًا ضَاجِّينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُولُ الْمَلاَئِكَةُ: يَا رَبِّ فُلاَنٌ كَانَ يُرَهَّقُ وَفُلاَنٌ وَفُلاَنَةُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: قَدْ غَفَرْتُ لَهُمْ ". قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَمَا مِنْ يَوْمٍ أَكْثَرَ عَتِيقًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ . رَوَاهُ فِي شرح السّنة

[16] Tirmizi 3585

When the day of ‘Arafa comes God descends to the lowest heaven and praises them to the angels saying, “Look at my servants who have come to me dishevelled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them.” Then the angels say, “My Lord, so and so was being suspected of sin, also so and so and such and such a woman.” He said that God who is great and glorious replies, “I have forgiven them.” God’s messenger said, “No day has more people set free from hell than the day of ‘Arafa.” [17]

Summary

Hajj is:

✓ A complete rebirth
✓ A path to Paradise
✓ A remover of sins & poverty
✓ A divine invitation
✓ A day of forgiveness like no other
✓ Surrounded by angels
✓ One of the best deeds in Islam

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[17] Miskat 2601

The Meaning of Ḥajj Mabrūr

The noble scholars have provided multiple explanations regarding Ḥajj Mabrūr:
Some have said that a Hajj that is accepted by Allah is called Ḥajj Mabrūr. (A major sign of an accepted Hajj is that a person's state after Hajj becomes better than his state before Hajj.)

Others have stated that a Hajj in which no sins are committed is considered Ḥajj Mabrūr.

Al-Ḥasan al-Baṣrī (رحمه الله) said: "A sign of Ḥajj Mabrūr is that after Hajj a person becomes indifferent to the worldly life and more attentive to the Hereafter."

May Allah, Lord of all the worlds, grant every pilgrim a Ḥajj Mabrūr. Āmīn.

فَضَائِلُ الْعُمْرَة — Virtues of ‘Umrah

1. Umrah Removes Sins

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا

"(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). " [18]

2. Umrah Erases Poverty and Hardships

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ

“Perform Hajj and Umrah repeatedly, for they remove poverty and sins just as fire removes impurities from iron.” [19]

3. The Umrah Performer is a Guest of Allah

الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللَّهِ إِنْ دَعَوْهُ أَجَابَهُمْ وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ

“The pilgrims performing Hajj and ‘Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them.” [20]

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[18] Bukhari 1773
[19] Sunan Nasai 2630
[20] Sunan Ibn Majah 2892

4. Umrah in Ramadan = Reward of Hajj with the Prophet ﷺ

فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي

"Indeed, an 'Umrah performed in Ramadan is equal in reward to performing Hajj with me." [21]

5. Every Step Toward Umrah is Rewarded

قال ﷺ: وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ، أَوْ نَصَبِكِ

But it is according to your expenses or the hardship (which you will undergo while performing it).[22]

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[21] Bukhari 1863
[22] Bukhari 1787

Some Etiquettes of the Hajj Journey

1. **Sincerity (Ikhlāṣ):** Perform Hajj solely for the pleasure of Allah, free from any worldly motives such as wealth, reputation, or fame.
2. **Genuine Repentance (Tawbah):** This includes three elements:
    - Abandoning all sinful actions,
    - Feeling remorse for previously committed sins,
    - Making a firm resolution never to return to them in the future.
3. **Settling Debts:** If one owes anything to anyone, it must be repaid or the creditor's pardon sought. If repayment is not immediately possible, one should appoint a trustworthy person—with the creditor's consent—to settle it. If the creditor has passed away, then

repayment should be made to his heirs. If even that is not possible, then at the very least, charity should be given on behalf of the creditor.

4. **Seeking Forgiveness:** If one has wronged anyone, forgiveness should be sought. If meeting the person is not possible, then one should make frequent duʿā and istighfār for him.
5. **Permission of Parents:** If one's parents are alive, their permission and goodwill should be sought before embarking on Hajj.
6. **Providing for One's Family:** Ensure that adequate financial support is left for the family until returning from Hajj.
7. **Returning Trusts:** Any entrusted property should be returned. A written will should be prepared regarding debts and financial responsibilities.

8. **Learning the Rulings of Hajj and ‘Umrah:**
   Study the necessary masā’il properly, and consult a reliable scholar before performing any important act.
9. **Halāl Earnings:** Hajj must be performed with wealth that is purely lawful.
10. **Pious Companionship:** If a scholar is not available as a companion, one should at least accompany a righteous, religiously committed person.

أَنْوَاعُ الحَجّ — Types of Hajj

Hajj has **three** types:

1. **الإفراد — Hajj al-Ifrād**
2. **القران — Hajj al-Qirān**
3. **التمتع — Hajj at-Tamattu‘**

Each has its own method and rulings.

1. Hajj al-Ifrād (حَجّ الإفراد)
Definition:
The pilgrim performs **only Hajj**, without Umrah in the same trip.

How it is done:

- Enter **ihram only for Hajj**.
- Perform all rituals of Hajj.
- No animal sacrifice (hady) is required.

For whom it is best:

- For people who live in **Makkah** or nearby areas.

2. Hajj al-Qirān (حَجّ القِران)
Definition: The pilgrim combines **Umrah + Hajj in one ihram**.

How it is done:

- Make **one ihram** with intention of **Hajj and Umrah together**, or
- Make ihram for Umrah first, then add Hajj before tawaf.
- Perform **tawaf and sa'i once** only (according to Hanafi: Sai must be done twice).
- Must offer **animal sacrifice (hady)**.

For whom it is best:

- For those coming from **outside Makkah**, especially if arriving early.

3. Hajj at-Tamattu' (حَجّ التمتع)

Definition:

The pilgrim performs **Umrah first**, then after finishing Umrah, he/she exits ihram and later enters ihram again for Hajj.

How it is done:

- Enter ihram for **Umrah** before 8 Dhul-Hijjah.

- Complete Umrah (tawaf + sa'i + halq/taqsir).
- Exit ihram
- On 8 Dhul-Hijjah, enter ihram again for **Hajj**.
- Must offer **animal sacrifice (hady)**.

For whom it is best:

- Most suitable for **international pilgrims**, easiest and most common.

Choose type of Hajj you are interested in doing and act accordingly

How to Perform Hajj at-Tamattu‘ (حج التمتع)

Tamattu’ means:

- You perform Umrah first, exit Ihram
- Then on 8 Dhul-Hijjah, you enter Ihram again for Hajj

This is the easiest and most recommended method for international pilgrims.

Part 1 — Perform Umrah (before 8 Dhul-Hijjah)

1. Enter Ihram

At Miqāt, make ghusl, wear Ihram, pray 2 raka‘at (optional), and make the intention:

Arabic Niyyah for Umrah

لَبَّيْكَ عُمْرَةً

Labbaik ‘Umratan

Begin reciting Talbiyah:

Talbiyah

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

2. Perform Tawaf

- Enter Masjid al-Harām
- Stand facing Hajar al-Aswad, raise your hands and say:
  بِسْمِ اللهِ، اللهُ أَكْبَرُ
- Start 7 circuits around the Ka'bah
- Men do Ramal in the first 3 rounds
- When reaching Rukn Yamani → Hajar al-Aswad, read:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Note: You may read the Duwas for all 7 rounds Tawaf we have included in this book)

3. Pray 2 Rakat behind Maqam Ibrahim

4. Drink Zamzam water
Make dua.

5. Perform Sa'i (between Safa and Marwah)

- Go to Safa, recite:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ...

- Walk between Safa ↔ Marwah 7 times
- Men run between the green lights
- Women do not run

6. Cut Hair

- Men: trim hair all around
- Women: cut fingertip length

Your Umrah is complete. You exit Ihram completely.
Now wait in Makkah until 8 Dhul-Hijjah.

Part 2 — Perform Hajj (8–13 Dhul-Hijjah)

Day 1 — 8 Dhul-Hijjah (Yawm at-Tarwiyah)
1. Enter Ihram again
Make niyyah for Hajj:
Arabic Niyyah

لَبَّيْكَ حَجًّا

(Labbaik Hajjan)

Begin Talbiyah again.
2. Go to Mina

- Pray Dhuhr, Asr, Maghrib, Isha, Fajr in Mina

- Shortened (qasr) but not combined

Sleep in Mina.

Day 2 — 9 Dhul-Hijjah (Arafah Day)

1. Go to Arafah

Arrive before Dhuhr.

- Pray Dhuhr + Asr combined at the time of Dhuhr in Masjid an-Namirah
- Spend the whole afternoon doing:
  - Dua
  - Quran
  - Dhikr
  - Tears and tawbah

Best Dua of Arafah (Arabic)

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ

وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ...

Stay until sunset.

2. Go to Muzdalifah (after sunset)

- Pray Maghrib + Isha combined
- Collect pebbles for Jamarat
- Sleep in Muzdalifah (Sunnah)

Day 3 — 10 Dhul-Hijjah (Yawm an-Nahr)

This day has four major actions:

1. Stone the Big Jamarah (Jamrat al-'Aqabah)

- Throw 7 pebbles, saying each time: اللَّهُ أَكْبَرُ

After throwing, stop the Talbiyah permanently.

2. Sacrifice (Hady)

For Tamattu', animal sacrifice is obligatory.

3. Halq or Taqsir

- Men: shave head (best) or trim
- Women: trim fingertip length

After this: You exit the first stage of Ihram All halal except marital relations.

4. Perform Tawaf al-Ifadah + Sa'i

This is the main Tawaf of Hajj.

- Perform Tawaf when you return to Makkah
- Pray 2 rakat
- Drink Zamzam
- Perform Sa'i (for Tamattu', Sa'i is required again)

Now all restrictions of Ihram are lifted.

Day 4–5 — 11 & 12 Dhul-Hijjah (Days of Tashreeq)

Each day after Dhuhr:

Stone all three Jamarat:

1. Small Jamarah
2. Middle Jamarah
3. Big Jamarah

Each with 7 pebbles, saying:

اللهُ أَكْبَرُ

After the first two Jamarat, stop and make long dua. After the Big Jamarah, do not stop.

If you leave Mina before sunset on 12th Dhul-Hijjah → Hajj is complete.

If you stay to 13th → stone again.

Farewell Tawaf — Tawaf al-Wada‘

Before leaving Makkah, perform one last Tawaf.

Your Hajj Tamattu‘ is now complete. May Allah accept it!

How to Perform Hajj al-Qirān
(حج القِران)

Qirān means:
You make **one Ihram** at the Miqāt

- You perform **Umrah + Hajj together**
- You **remain in Ihram continuously** until the Day of Nahr (10 Dhul-Hijjah)

This method is more difficult than Tamattu‘, and requires **Hady (sacrifice)**.

PART 1 — Before 8 Dhul-Hijjah: Enter Ihram once for BOTH Hajj and Umrah

1. At the Miqāt

Make ghusl, wear Ihram, pray 2 rak‘ah (optional).

Intention (Niyyah)

You are entering Ihram for **Umrah + Hajj together**.

Arabic Niyyah

لَبَّيْكَ عُمْرَةً وَحَجًّا

Labbaik ‘Umratan wa Ḥajjan

Begin Talbiyah:

Talbiyah

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

You will **continue Talbiyah until stoning on 10 Dhul-Hijjah**.

PART 2 — Perform the Umrah of Qirān (but stay in Ihram)

2. Tawaf al-Qudum (Arrival Tawaf)

- Enter Masjid al-Harām
- Face Hajar al-Aswad and say:
  بِسْمِ اللهِ، اللهُ أَكْبَرُ
- Do **7 rounds**
- Men do **ramal** in first 3 rounds
- Between Rukn Yamani and Hajar al-Aswad recite:
  رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً…

3. Pray 2 rak‘ah behind Maqam Ibrahim

4. Drink Zamzam

5. Perform Sa'i
Walk between **Safa and Marwah** 7 rounds.
Important:
Sai' must be repeated after Tawaf al-Ifadah according to Hanafi school.

YOU DO NOT CUT HAIR
You remain in **Ihram continuously**.
Now wait in Makkah until 8 Dhul-Hijjah.

PART 3 — Days of Hajj

Day 1 — 8 Dhul-Hijjah (Yawm at-Tarwiyah)
Go to Mina
Pray:

- Dhuhr
- Asr
- Maghrib
- Isha
- Fajr (9th day)

Shortened prayers, not combined.
Sleep in Mina.

Day 2 — 9 Dhul-Hijjah (Arafah Day)
Go to Arafah

- Arrive before Dhuhr
- Pray Dhuhr + Asr combined
- Make dua until sunset

Best Dua of Arafah (Arabic):
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ…

After sunset: Proceed to Muzdalifah

- Pray Maghrib + Isha combined
- Sleep in Muzdalifah
- Collect pebbles

Day 3 — 10 Dhul-Hijjah (Yawm an-Nahr)
This day has **four major actions**:

1. Stoning Jamrat al-Aqabah
Throw **7 stones**, each with:
اللَّهُ أَكْبَرُ

After this, **Talbiyah stops** permanently.

2. Hady (Sacrifice)
For Qirān, **sacrifice is obligatory**.

3. Halq or Taqsir

- Men: shave (best) or trim
- Women: trim fingertip length

Once you cut hair:
You exit the first stage of Ihram
Everything becomes halal except marital relations.

4. Tawaf al-Ifadah (Main Tawaf)
Return to Makkah, perform:

- Tawaf al-Ifadah
- Pray 2 rak‘ah
- Drink Zamzam

Sa‘i?
For Qirān:

- According to Hanafi School you must do Sai' again

After Tawaf al-Ifadah (and Sa'i if needed), **all Ihram restrictions end**.

11–12 Dhul-Hijjah — Days of Tashreeq
Each day after Dhuhr, throw at:

1. Small Jamarah
2. Middle Jamarah
3. Big Jamarah

Each: **7 stones + Allahu Akbar**
After the first two Jamarat, stop and make long dua.
After Big Jamarah, do not stop.
If you leave Mina before sunset on 12th, your Hajj is complete.
Otherwise, you may stay till 13th and stone again.

Farewell Tawaf (Tawaf al-Wada‘)
Before leaving Makkah, perform one final Tawaf.

(In this type of Hajj, one sacrificial animal (Qurbānī) is obligatory. And because in this Hajj two Ihrāms are in effect simultaneously, if a person commits any action that is prohibited in the state of Ihrām **before performing the Ṭawāf and Sa‘i of ‘Umrah**, then he must give **two Dam (penalties)** for it.)

Your Hajj al-Qirān is Complete — May Allah Accept!

How to Perform Hajj al-Ifrād (Hajj Only)

In **Ifrād**, you perform **Hajj only**, with **no ‘Umrah**, and you stay in **one Ihrām** until after stoning and shaving on 10 Dhul-Hijjah.

1. Enter Ihram for Hajj Only
When?
Before crossing the **Miqat**, or from Makkah if you live inside the Miqat.
Make Niyyah (Intention)

لَبَّيْكَ حَجًّا

“I am here for Hajj.”

Recite Talbiyah frequently:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ…

You remain in **Ihrām until 10 Dhul-Hijjah**.

2. Arrive in Makkah – Tawāf al-Qudūm
As a Mufrid (one doing Ifrad):

- **You perform Tawāf al-Qudūm (Arrival Tawaf).**

This is a **Sunnah Mu'akkadah** in Hanafi School.

- **Perform Sa‘i for Hajj right after this Tawaf.**

After this Sa‘i, you **remain in Ihrām**, unlike Tamattu’ pilgrims.

3. Stay in Makkah (8th Dhul-Hijjah)

Perform:

- 5 Daily Prayers
- Nafl Tawaf
- Quran
- Dhikr

Remain in **Ihram**.

4. 8th Dhul-Hijjah (Yawm al-Tarwiyah)

Go to **Mina** after Fajr or after sunrise.

At Mina, pray:

- Zuhr
- Asr

- Maghrib
- Isha
- **Fajr of 9th Dhul-Hijjah**

All prayers are shortened (2 rak‘ah) except Maghrib, but not combined, according to Hanafis.
Stay the night in Mina.

5. 9th Dhul-Hijjah – ‘Arafah Day
After sunrise, proceed to **‘Arafah**.
Main Worship:
Standing at ‘Arafah (Wuqūf) from **Zuhr until Maghrib**.

- Pray **Zuhr** + **Asr** shortened and combined in Masjid an-Namirah
- Make **du‘ā**, **Qur’an**, **Dhikr**.
- This is the **most important pillar of Hajj.**

The Prophet ﷺ said: **"Al-Hajj is ‘Arafah."** (سنن الترمذي)
Stay in ‘Arafah until sunset—do NOT leave early.

6. After Maghrib – Go to Muzdalifah
Pray:

- **Maghrib** + **Isha** combined at Muzdalifah
- Spend the **night** in Muzdalifah
- Collect **49+ pebbles** for stoning

Pray **Fajr** in Muzdalifah and make du‘ā until sunrise.

7. 10th Dhul-Hijjah – The Day of Nahr
This day has **four main actions** in order:

Rami al-Jamrah al-‘Aqabah
Throw **7 stones** at the big Jamrah.

Sacrifice
For **Ifrad**:

- **No sacrifice is required** (unlike Tamattu‘ or Qirān)
- But you may sacrifice voluntarily.

Shaving or trimming hair

Shaving the head (**Halq**) is best.

Now you exit **partial Ihram** (Tahalul Awwal).

Ihram restrictions end except for intimacy.

Tawāf al-Ifādah

Go to Masjid al-Haram and perform:

- Tawāf al-Ifādah (a pillar of Hajj)
- Sa'i?

◆ **For Ifrad: Is Sa'i repeated?**

Hanafi:

If you already did Sa'i after Tawāf al-Qudūm, **you do NOT repeat Sa'i**. If you didn't do Sa'i earlier, you must do it now.

After Tawāf al-Ifadah, you become **fully out of Ihrām**.

8. Return to Mina (Nights of Tashreeq)

Stay in Mina on:

- 11th Dhul-Hijjah
- 12th Dhul-Hijjah (Optional 13th)

Each day:

- Throw **three Jamrat** (small, middle, big)
- **Seven stones each** (21 per day)

Leave Mina on the 12th after stoning if desired.

9. Farewell Tawaf (Tawāf al-Wadā‘)

Before leaving Makkah:

One final Tawaf is **wājib** for non-residents.

Summary of Ifrad Hajj

Action	Ifrad Ruling
Ihram	For Hajj only
Sacrifice (Hady)	**Not required**
Tawaf al-Qudum	Sunnah
Sa‘i	Once (after Qudum or Ifadah)
Stay in Ihram	Until 10 Dhul-Hijjah
Qurbani	Not necessary
Farewell Tawaf	Wajib

Some Essential Rulings Related to Ihrām

1. Intention (Niyyah) must be made in the heart when performing Hajj or ʿUmrah. Saying it verbally is recommended, but not required.
   Therefore, if someone intends Qirān or Ifrād in the heart, but verbally says Tamattuʿ, the intention of the heart is what will be accepted.
2. If someone makes the intention but does not specify whether it is farḍ or nafl, and Hajj is already obligatory upon him, then the intention will be counted as farḍ Hajj.
3. If a person, after making the intention for Hajj or ʿUmrah, forgets what he intended or falls into doubt, then he must perform both Hajj and ʿUmrah together. However, he will not be considered a Qārin by Sharīʿah, and therefore no Qurbānī will be required.

4. If someone enters Ihrām at the Miqāt but does not specify Hajj or ʿUmrah, then before beginning any action he may decide either Hajj or ʿUmrah.
   But once he starts the acts:
   - If he begins Ṭawāf, it will be counted as ʿUmrah.
   - If he begins Wuquf at ʿArafāt, it will be counted as Hajj.
5. If someone enters Ihrām with the intention of ʿUmrah, but before completing most of its Ṭawāf, he changes the intention to Hajj, then he becomes a Qārin.
6. After entering Ihrām for Hajj or ʿUmrah, changing it—meaning abandoning the intention for ʿUmrah and switching to Hajj, or the opposite, or cancelling both (called *fasakh* in Sharīʿah)—is not permitted according to the majority of scholars.
   Whoever does so must give one Dam (one goat).

7. In a substitute Hajj (Badal Hajj), the intention must be made on behalf of the person for whom the Hajj is being performed.
8. If a woman begins menstruating before reaching the Miqāt, then upon reaching the Miqāt she should:
   - Perform ghusl in the normal way,
   - Enter Ihrām by making intention and reciting Talbiyah,
   - But not perform the two rakʿahs of Ihrām.

   Upon reaching Makkah, she must remain in her residence until she becomes pure.
   Once pure, she will perform ghusl and complete her ʿUmrah.
   (No new Ihrām is required.)

Special cases:

- If a woman in ʿUmrah Ihrām becomes pure before 9 Dhul-Hijjah (before Zawāl) and makes the intention of Hajj and

performs Ṭawāf and Saʿī, then her Hajj becomes Qirān.

- If she does not become pure before this time, she must enter Ihrām for Hajj and proceed to ʿArafah. In this case her ʿUmrah becomes invalid, and she must offer one Dam, and perform Qaḍā ʿUmrah after Hajj.
- For a woman performing Hajj Qirān, the same rulings apply.
- A woman performing Hajj Ifrād does not need to wait until purity before 8 Dhul-Hijjah; she may proceed to Minā with the rest of the pilgrims.

9. It is prohibited to intend two Hajj or two ʿUmrahs at the same time. If someone does so, then all four become binding on him:

- two Hajj
- and two ʿUmrahs

But since performing two simultaneously is impossible, one must be

abandoned, for which one Dam (a goat) must be given. Then:

- The second Hajj must be performed the following year,
- And the second ʿUmrah must be performed after completing the first, with a new Ihrām.

10. For women, wearing socks (on hands and feet) in Ihrām is permissible, though leaving them uncovered is preferable.
11. Cutting or damaging the trees or grass within the Ḥaram sanctuary is prohibited—this applies to both those in Ihrām and those not in Ihrām.

Hajj of Children (Minors)

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اَللَّهِ ﷺ: **"أَيُّمَا صَبِيٍّ حَجَّ، ثُمَّ بَلَغَ اَلْحِنْثَ، فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى، وَ أَيُّمَا عَبْدٍ حَجَّ، ثُمَّ أُعْتِقَ، فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى".** رَوَاهُ اِبْنُ أَبِي شَيْبَةَ وَالْبَيْهَقِيُّ، وَرِجَالُهُ ثِقَاتٌ، إِلَّا أَنَّهُ اِخْتُلِفَ فِي رَفْعِهِ، وَالْمَحْفُوظُ أَنَّهُ مَوْقُوفٌ.

Ibn ʿAbbās (RA) narrated that the Messenger of Allah ﷺ said: "Any child who performs Hajj, then later reaches maturity, must perform another Hajj. And any slave who performs Hajj, then later gains freedom, must perform another Hajj."

(Ibn Abī Shaybah and al-Bayhaqī narrate it. All narrators are trustworthy. However, scholars differ whether it is marfūʿ. The safer opinion is that it is mawqūf.) [23]

[23] Bulugul Maram 717

Hajj on Behalf of Someone Who Is Unable

عَنِ ابْنِ عَبَّاسٍ .رضى الله عنهما . جَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، عَامَ حَجَّةِ الْوَدَاعِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ ﷺ" :نَعَمْ"

Ibn ʿAbbās (RA) narrated: A woman from the tribe of Khath'am came during the Farewell Hajj and said: "O Messenger of Allah ﷺ! Allah has made Hajj obligatory on His servants. The obligation reached my father when he is extremely old and unable to remain firm on a mount. Can I perform Hajj on his behalf?" The Prophet ﷺreplied: **"Yes."** [24]

Mahram Requirement for Women

عَنِ ابْنِ عُمَرَرضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ"

Ibn ʿUmar (RA) narrated that the Messenger of Allah ﷺsaid: "A woman must not travel a

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[24] Bukhari 1854, 1855, 4399, 1513 Muslim 1334

journey of three days except with a mahram."[25]

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا"

Abu Hurayrah (RA) narrated that the Messenger of Allah ﷺ said: "It is not permissible for a woman who believes in Allah and the Last Day to travel a distance of one day and one night except with a mahram."[26]

عَنِ ابْنِ عَبَّاسٍ .رضى الله عنهما . قَالَ قَالَ النَّبِيُّ ﷺ: "لَا تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلاَّ وَمَعَهَا مَحْرَمٌ" فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الْحَجَّ فَقَالَ ﷺ: "اخْرُجْ مَعَهَا"

Ibn ʿAbbās (RA) narrated that the Prophet ﷺ said: "A woman must not travel except with a mahram, and no man may enter upon her

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[25] Muslim 1338
[26] Muslim 1339

except when her mahram is present." A man said: "O Messenger of Allah! I want to join such-and-such expedition, but my wife wants to go for Hajj." The Prophet ﷺ told him: **"Go with her."** [27]

Miqāt for Air Travelers

Passengers traveling by air toward **Jeddah Airport** cross the miqāt approximately **20–25 minutes before landing**. Every airline makes an announcement on the microphone instructing passengers to make the intention of ihrām. You must put on the garments of ihrām beforehand, and **about half an hour before landing**, you should make the intention and begin reciting the *talbiyah* continuously.

Those who travel by air and land at **Madinah Airport**—their miqāt for Hajj or ʿUmrah is

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[27] Bukhari 1862

Dhū al-Hulayfah (Masjid Dhū al-Ḥulayfah) on the route from Madinah to Makkah. After wearing ihrām in the hotel, you should make the intention as soon as the bus or train begins the journey toward Makkah.
If your bus stops at the miqāt, then offer two rakʿah of nafl prayer in the masjid (if possible), make the intention, and begin reciting *talbiyah*.
Likewise, if you fly from **Madinah Airport to Jeddah**, then wear ihrām in your hotel in Madinah and make the intention **before the plane departs**.

Miqāt for the Residents of Makkah

For residents of Makkah:

- The miqāt for **Hajj** is **within Makkah** itself, anywhere inside the boundaries of the Ḥaram.
- The miqāt for ʿ**Umrah** is **outside the Ḥaram**, anywhere in the area known as **Hil**.

The nearest miqāt for residents of Makkah is **Tanʿīm**, where **Masjid ʿĀʾishah** is located—named because our Mother ʿĀʾishah (RA) performed ʿUmrah from that place upon the instruction of the Prophet ﷺ. Anyone who arrives in Makkah and performs ʿUmrah for the first time becomes, with respect to subsequent ʿUmrahs, similar in ruling to a resident of Makkah.

Hadith on Miqāt Locations

عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَ ذَلِكَ، فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

Ibn ʿAbbās (RA) narrated that the Prophet ﷺ designated:

- Dhū al-Ḥulayfah as the miqāt for the people of Madinah,
- al-Juḥfah for the people of Syria,

- Qarn al-Manāzil for the people of Najd,
- Yalamlam for the people of Yemen.

These miqāts are for the residents of those areas and also for anyone who passes through them intending Hajj or ʿUmrah. As for those living within the miqāt boundaries, they make ihrām from wherever they begin their journey—even the people of Makkah (for Hajj) from within Makkah itself. [28]

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، وَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

ʿAbdur-Raḥmān ibn Abī Bakr (RA) narrated that the Prophet ﷺ instructed him to seat ʿĀʾishah (RA) behind him on his mount and take her to **Tanʿīm** to begin ʿUmrah. [29]

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[28] Bukhari 1530
[29] Bukhari 1784, Muslim 1212

How to Perform ʿUmrah

The Essential Acts of ‘Umrah in Sequential Order

No.	Action	Ruling
1	Entering into Ihrām (from the Mīqāt)	Farḍ (obligatory)
2	Performing Ṭawāf with wuḍū’ and proper intention	Farḍ (obligatory)
3	Performing two rak‘ahs of prayer after Ṭawāf	Wājib (mandatory)
4	Performing Sa‘ī (seven circuits between Ṣafā and Marwah)	Wājib (mandatory)
5	Shaving the head or trimming the hair	Wājib (mandatory)

When you reach the **Miqāt**, (if you have not done so before arriving) trim your nails and

moustache, and clean the hair from the armpits and below the navel; however, **do not shave the beard**. Then take a full bath; if that is difficult, perform wuḍūʾ (ablution). For women, even in the state of **ḥayḍ** (menstruation) or **nifās** (postnatal bleeding), bathing for entering into iḥrām is Sunnah — because this bath is for cleanliness, not for ritual purity. Tayammum cannot replace this bath.

Afterwards, remove stitched clothing and put on the garments of **iḥrām**. The iḥrām cloth may be white, new, or even freshly washed; all are acceptable. Women do not have any special dress for iḥrām — their normal modest Islamic dress is sufficient.

Then apply perfume. After that, enter the masjid and (if it is not a disliked time) pray **two rakʿahs of Sunnah** with the intention of iḥrām. In the first rakʿah, after Sūrat al-Fātiḥah, recite **Sūrat al-Kāfirūn**, and in the second rakʿah, after Sūrat al-Fātiḥah, recite

Sūrat al-Ikhlāṣ; this is recommended (mustaḥabb).

Intention for the prayer:

نَوَيْتُ أَنْ أُصَلِّيَ لِلهِ تَعَالَى رَكْعَتَيْ صَلَاةِ الْإِحْرَامِ سُنَّةِ رَسُوْلِ اللَّهِ تَعَالَى مُتَوَجِّهًا الى جهَة الكَعْبَة الشريفَة الله أكبر

(Saying the "niyyah" verbally—whether in Bengali or Arabic—is not obligatory. However, uttering the intention out loud is preferable.) After the prayer he would recite duʿā and durūd and make supplication. The intention (niyyah) for entering into iḥrām should be made while sitting in the place of prayer.

Note:

During the *Sunnat al-Iḥrām* prayer you should keep your head covered. After finishing the prayer, remove the cloth from your head and, while sitting facing the qiblah, make the intention (niyyah).

Since you are **not yet in the state of iḥrām**, you may wear a cap during the prayer. After the prayer, remove the cap, sit facing the qiblah, and make the intention as follows:

Intention for iḥrām:

For Tamattuʿ or ʿUmrah pilgrims:

اللهم اني أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

O Allah, I intend to perform ʿUmrah, so make it easy for me and accept it from me.

Talbiya:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ

“Here I am, O Allah, here I am. You have no partner, here I am. Surely all praise, all blessings, and all sovereignty belong only to You. You have no partner.”

عَنْ عَبْدِ اللَّهِ، بْنِ عُمَرَ - رضى الله عنهما - أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ ﷺ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - يَزِيدُ فِيهَا لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

Narrated by ‘Abdullah ibn ‘Umar (may Allah be pleased with both of them):

The Talbiyah of the Messenger of Allah ﷺ was:
"Labbayka Allāhumma labbayk, labbayka lā sharīka laka labbayk. Inna al-ḥamda wa-n-ni'mata laka wa-l-mulk, lā sharīka lak."
He (Ibn 'Umar) used to add to it:
"Labbayk, labbayk wa-sa'dayk, wal-khayru bi-yadayk, labbayk, wal-raghbā'u ilayk wal-'amal." [30]

Saying these phrases (TALBIYAH) **three times** along with the intention is Sunnah. If a person does **not say it verbally at least once**, then the niyyah (intention) will **not be valid**. For a mute person, it is recommended (mustahabb) to move the tongue.
Reciting the *Talbiyah* in **any language** will be acceptable; however, saying it in **Arabic** is better.

After making the intention and reciting the Talbiyah, you now become a Muḥrim.
From this point until the ʿUmrah is completed—and in Hajj, until you shave or

[30] Muslim 1184

trim the head after Ihrām—**the following actions are prohibited:**

Prohibited Acts During Ihrām

1. **Marital relations**, and anything related to it—such as kissing, embracing, or touching with desire.
2. **Any sinful act or quarrelling and fighting.** (These are prohibited even outside Ihrām.)
3. **Hunting land animals**, pointing them out to a hunter, guiding someone towards them, chasing them, or breaking their eggs.
4. **Killing lice.**
5. **Using perfume** of any kind.
6. **Cutting nails, beard, moustache,** or removing any body hair by any method.
7. **(For men)** covering the head or the face. **For women:** only covering the face is prohibited.
   However, since women may not show

their face to non-mahram men, if a stranger approaches, she should lower a cloth from above her head to cover her face without touching it. In front of mahrams or when alone, covering the face is not allowed during Ihrām.

8. **(For men)** wearing stitched clothing such as trousers, shirts, kurta, socks, or underwear.
9. Wearing shoes or sandals **that cover the middle raised bone on the top of the foot**. Using sponge pads is allowed.
10. **Tying bandages on the face or head**, or wearing a face mask.

Makrūh Acts During Ihrām

1. Using soap on the body, hair, or beard to remove dirt.
2. Combing the hair or beard.
3. Combing in such a way that hair or lice may fall.

4. Running fingers forcefully through the beard.
5. Sewing or stapling the Ihrām cloth, or tying knots in it.
6. Smelling fragrant items, touching them, or sitting in a perfume shop with the intention of smelling them.
7. Tying bandages on any part of the body other than the face or head.
8. Sleeping face-down with the face placed on a pillow.
9. Eating fragrant foods (if cooked, then it is permissible).
10. Wearing ironed clothes while in Ihrām.

Ihrām for Children

- If a child is intelligent and understands things, he should **enter Ihrām himself** and perform all the acts of Ḥajj and ʿUmrah on his own.
- For a small child who does not understand, the guardian will **make the**

intention on behalf of the child and will perform the acts that the child is unable to do.

- The guardian **cannot pray the two rak'ahs of Ṭawāf** on behalf of the child.
- If the guardian carries the child during Ṭawāf and makes intention for both, then **Ṭawāf for both will be completed together**.
- The Ihrām and Ḥajj of a non-baligh (minor) child are valid.
- If anything is missed or done incorrectly by the child, there is **no penalty (kaffārah)** and no make-up (qaḍā) for him.
- No sacrifice (qurbānī) is required from a child.
- Their Ḥajj is considered **nafl**, so after becoming an adult and having the means, they must perform the **obligatory (farḍ) Ḥajj** again.

After Finishing the Ihrām Procedure

After completing the steps of Ihrām, proceed toward Makkah with **humility and devotion**, reciting the **Talbiyah frequently**. Recite **Durood Sharif** from time to time.

Upon reaching Makkah, safely keep your luggage, and without unnecessary delay, proceed to **al-Masjid al-Harām**.

Rules for entering Masjid al-Ḥarām

Enter through **Bāb as-Salām**, or any other gate placing your **right foot first**, and while entering Masjid al-Ḥarām, say:

بِسْمِ اللهِ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابِ رَحْمَتِكَ

"In the name of Allah, and blessings and peace be upon the Messenger of Allah. O Allah, forgive my sins and open for me the doors of Your mercy."

Then continue moving forward while reciting the Talbiyah. As soon as you see the Kaʿbah Sharīf,

اللَّهُ أَكْبَرُ

Say **"Allāhu Akbar"**. Then raise both hands and recite the following duʿā:

اللهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، اللهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا، وَمَهَابَةً، وَزِدْ مَنْ حَجَّهُ، أَوِ اعْتَمَرَهُ تَكْرِيمًا، وَتَشْرِيفًا، وَتَعْظِيمًا وَبِرًّا

"O Allah, You are Peace and from You comes all peace, so keep us alive, our Lord, in peace. O Allah, increase this House (the Kaʿbah) in honor, greatness, and awe. And increase those who perform Hajj or ʿUmrah to it in dignity, honor, greatness, and righteousness."[31]

After this, recite **Durood Sharif**, and make duʿā for the goodness of this world and the Hereafter, and for the acceptance of your Hajj and ʿUmrah. Duʿā is accepted at this place.

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[31] Baihaqi, Sunan Kubra 9213. Ibn Abi Shaibah 31603, Musnad Shafi P 125

Just like in other mosques, it is also **recommended (mustahabb)** to make the intention of **nafl i'tikāf** when entering this masjid.

Rules of Ṭawāf

Now proceed towards the southeast corner of the Ka'bah, where the Ḥajar al-Aswad is located, while reciting the Talbiyah. When you come close to the Black Stone, stop reciting the Talbiyah.

Then place the upper sheet of the Ihrām under your right armpit and over the left shoulder, exposing the right shoulder. This is called Idtibāʿ.

Sewing, stapling, or using buttons on the Ihrām cloth is makrūh.

Intention for Ṭawāf

Stand **to the left of Ḥajar al-Aswad** and make the intention for Ṭawāf (and if a small

child is with you, make intention on his behalf as well).

Then come directly in front of the **Black Stone**, face it, and **raise both hands up to the ears**, just like in Takbīrat al-Taḥrīmah, and recite the following duʿā:

Dua for Beginning the Ṭawāf:

باسم اللَّهِ، واللهُ أَكْبَرُ؛ اللَّهُمَّ إيمَاناً بِكَ، وَتَصدِيقاً بِكِتابِكَ، وَوَفاءً بِعَهْدِكَ، وَاتِّباعاً لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ."

"In the name of Allah, and Allah is the Greatest. O Allah, (I perform this) with faith in You, with belief in Your Book, fulfilling Your covenant, and following the Sunnah of Your Prophet Muhammad ﷺ." [32]

Now lower your hands and **kiss the Black Stone (Ḥajar al-Aswad)**.

If you cannot reach it, touch it with your hand, or with a stick (if you have one), and

[32] Baihaqi, Marifatus Sunan 9850. Nabawi, al-Azkar 1010, Al-Eidah fi manasikil Hajj wal Umrah P239

then **kiss your hand or the stick**. If even that is not possible, then raise both hands up to the ears and **gesture towards the Black Stone** with the intention of touching it, then **kiss the palms** of your hands. [33]

Now, keeping the **Kaʻbah on your left side**, begin the Ṭawāf with full devotion and concentration.

During the first **three circuits**, perform **Raml** (i.e., walking briskly with short steps and the shoulders slightly moving).

Women do **not** perform Raml. Men should keep their **right shoulder uncovered** (Idtibāʿ) for **all seven circuits**.

Note: There are **no fixed or specific duʿās** for Ṭawāf that are established from the Sunnah.

We are mentioning some duʿās only as

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[33] **قال النووي في الإيضاح:** فَإنْ مَنَعته زَحْمَةٌ مِنَ التَّقْبيلِ اقْتَصَرَ على الاسْتِلاَمِ فإنْ لَمْ يُمْكِنْهُ أشَارَ إلَيْهِ بِيَدِهِ أو بِشَيْءٍ فِي يَدِهِ ثُم قَبلَ ما أشارَ بِهِ

suggestions.
You may recite them if you wish, otherwise any **permissible duʿā** from the heart is better for you.
You should begin each circuit of Ṭawāf by **kissing the Black Stone**, or by the other methods mentioned, and saying:
"Bismillāhi Allāhu Akbar."

Dua for the First Round

باسم اللَّهِ، اللهُ أَكْبَرُ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَا إِلهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيْمِ، اللّٰهُمَّ إِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ،

In the name of Allah, Allah is the Greatest. Glory be to Allah, and all praise is for Allah. There is no god except Allah, and Allah is the Greatest.

There is no power and no strength except with Allah, the Most High, the Most Great.
O Allah, (I perform this) with faith in You, with belief in Your Book, fulfilling Your covenant, and following the Sunnah of Your Prophet and beloved Muhammad ﷺ, and (may You send blessings) upon him and upon his family.

اللّٰهُمَّ يَا عَظِيْمَ السُّلْطَانِ، يَا قَدِيْمَ الإِحْسَانِ، يَا دَائِمَ النِّعَمِ، يَا كَثِيْرَ الجُوْدِ، يَا وَاسِعَ العَطَاءِ، يَا خَفِيَّ اللُّطْفِ، يَا جَمِيْلَ الصُّنْعِ، يَا حَلِيْمًا لَّا يَعْجَل، صَلِّ يَا رَبِّ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَسَلِّمْ، وَارْضَ عَنِ الصَّحَابَةِ أجْمَعِيْنَ.

اللّٰهُمَّ لَكَ الْحَمْدُ شُكْرًا، وَلَكَ المَنُّ فَضْلًا، وَأَنْتَ رَبُّنَا حَقًّا، وَنَحْنُ عَبِيْدُكَ رِقًّا، وَأَنْتَ لَمْ تَزَلْ لِذلِكَ أهْلًا، يَا مُيَسِّرَ كُلِّ عَسِيْرٍ، وَ يَا جَابِرَ كُلِّ كَسِيْرٍ، وَيَا صَاحِبَ كُلِّ فَرِيْدٍ ، وَيَا مُغْنِيَ كُلِّ فَقِيْرٍ، وَ يَا مُقَوِّيَ كُلِّ ضَعِيْفٍ، وَيَامَأمَنَ كُلِّ مَخِيْفٍ، يَسِّرْ عَلَيْنَا كُلَّ

عَسِيْرٍ، فَتَيْسِيْرُ الْعَسِيْرِ عَلَيْكَ يَسِيْرٌ ، اللّٰهُمَّ يَا مَنْ لَّا يَحْتَاجُ إلى البَيَانِ وَالتَّفْسِيْرِ، حَاجَاتُنَا كَثِيْرٌ، وَأَنْتَ عَالِمٌ بِهَا وَخَبِيْرٌ.

اللّٰهُمَّ إنِّيْ أخَافُ مِنْكَ، وَأخَافُ مِمَّنْ يَخَافُ مِنْكَ، وَأخَافُ مِمَّنْ لَّا يَخَافُ مِنْكَ، اللّٰهُمَّ بِحَقِّ مِمَّنْ يَّخَافُ مِنْكَ نَجِّنَا مِمَّنْ لَّا يَخَافُ مِنْكَ، اللّٰهُمَّ بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ احْرُسْنَا بِعَيْنِكَ الَّتِيْ لَا تَنَامُ، وَاكْنُفْنَا بِكَنَفِكَ الَّذِيْ لَا يُرَامُ، وَارْحَمْنَا بِقُدْرَتِكَ عَلَيْنَا فَلَا نَهْلِكُ وَأَنْتَ ثِقَتُنَا وَرَجَاؤُنَا، وَصَلَّى اللّٰهُ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَصَحْبِه وَسَلَّمَ، وَالْحَمْدُ للّٰهِ رَبِّ الْعَالَمِيْنَ، عَدَدَ خَلْقِه وَرِضَا نَفْسِه وَزِنَةَ عَرْشِه وَمِدَادَ كَلِمَاتِه.

اللّٰهُمَّ إنَّا نَسْأَلُكَ زِيَادَةً فِيْ الدِّيْنِ، وَبَرَكَةً فِيْ العُمْرِ، وَصِحَّةً فِيْ الْجَسَدِ، وَسَعَةً فِي الرِّزْقِ، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَشَهَادَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ،

وَعَفْوًا عِنْدَ الحِسَابِ، وَأَمَانًا مِّنَ العَذَابِ، وَنَصِيْبًا مِّنَ الجَنَّةِ، وَارْزُقْنَا النَّظَرَ إِلى وَجْهِكَ الكريم، وَصَلَّى اللّٰهُ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَصَحْبِه وَسَلَّمَ.

O Allah, O Possessor of great authority, O Ancient in Your kindness, O Constant in Your blessings, O Abundant in generosity, O Vast in giving, O Subtle in Your grace, O Beautiful in Your workmanship, O Forbearing One who does not hasten (to punish). Send Your blessings, O Lord, upon our master Muhammad, his family, and grant them peace, and be pleased with all the Companions.

O Allah, to You belongs all praise as gratitude, and to You belongs all bounty as favor. You are truly our Lord, and we are truly Your slaves. And You have always been deserving of this (praise).

O One who makes every difficulty easy, O One who mends every broken thing, O Companion of every lonely person,

O Enricher of every poor one, O Strengthener of every weak one, O Security for every frightened one— make every difficulty easy for us, for making the difficult easy is easy for You. O Allah, O One who does not need explanation or interpretation, our needs are many, and You know them completely and fully.

O Allah, I fear You, and I fear those who fear You, and I fear those who do not fear You. O Allah, by the right of those who fear You, save us from those who do not fear You.

O Allah, by the right of our master Muhammad ﷺ, protect us with Your Eye that never sleeps, shelter us under Your protection which cannot be penetrated, and have mercy on us by Your power over us— so that we do not perish, for You are our trust and our hope.

And may Allah send blessings upon our master Muhammad, his family, and his companions, and grant them peace.

All praise is for Allah, Lord of all the worlds—as numerous as His creation, as pleasing as His Self, as heavy as His Throne, and as vast as the ink of His words.

O Allah, we ask You for: increase in religion, blessing in life, health in the body, expansion in provision, repentance before death, martyrdom at the time of death, forgiveness after death, pardon at the time of reckoning, security from punishment, a share of Paradise, and the joy of gazing upon Your Noble Face. And may Allah send blessings upon our master Muhammad, his family, and his companions, and grant them peace.[34]

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[34] Duwa of Shaikh Abu Bakar bin Salim rahimahumullah

Walk outside the area of Ḥatim, and keep your tongue continuously engaged in dhikr, adhkār, and Durood Sharif.

During Ṭawāf, making duʿā and sending blessings (ṣalawāt) is better than reciting Qur'an.

Avoid speaking unless there is an absolute need.

While performing Ṭawāf, reciting Talbiyah is not allowed, and looking directly at the Kaʻbah is also disliked.

(However, for those performing Hajj Ifraad or Qirān, reciting Talbiyah during Ṭawāf is permissible; they will stop reciting Talbiyah at the moment just before throwing the first pebble at the major Jamarah on the 10th of Dhul-Hijjah.)

Walk while looking downwards. Before reaching the Black Stone, touch the Yemeni Corner (Rukn al-Yamānī) with your right hand. Do not kiss it. If you cannot touch it, do not gesture towards it.

From this point until reaching the Black Stone…

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Recite it. [35] (You should recite this duʿā between the Yemeni Corner (Rukn al-Yamānī) and the Black Stone (Ḥajar al-Aswad) in every circuit.)

At this point, one round of Ṭawāf is complete. Just as before, again perform Istilām of the Black Stone— whether by kissing it directly, or touching it with your hand, or gesturing

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[35] عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Narrated from ‘Abdullah ibn as-Sa’ib (رضي الله عنه): He said:

“I heard the Messenger of Allah (ﷺ) between the two corners (Rukn al-Yamānī and Ḥajar al-Aswad) saying:

‘O our Lord! Grant us good in this world, and good in the Hereafter, and save us from the punishment of Hellfire.’”

(Abu Dāwūd 1892)

towards it and then kissing your hands—all of these are considered Istilām.

Then complete the second to the seventh circuits in the same manner following the same rules.

Dua for the Second Round

بِاسْمِ اللَّهِ، اللهُ أَكْبَرُ ، اللَّهُمَّ إِنَّ هذَا البَيْتَ بَيْتُكَ وَالْحَرَم حَرَمُكَ وَالْأَمْنَ أَمْنُكَ وَالْعَبْدَ عَبْدُكَ، وَأَنَا عَبْدُكَ وَابْنُ عَبْدُكَ. وَهذَا مَقَامُ العَائِذِ بِكَ مِنَ النَّارِ، فَحَرِّمْ لُحُوْمَنَا وَبَشَرَتَنَا عَلى النَّارِ، اللّهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ والْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِين

In the name of Allah, Allah is the Greatest. O Allah, indeed this House is Your House, the Sacred Precinct is Your Sacred Precinct, security is Your security, and the servant is Your servant — and I am Your servant and the son of Your servant. This is the station of one seeking

refuge in You from the Fire. So make our flesh and our skin forbidden (harām) for the Fire.
O Allah, make faith beloved to us, and beautify it in our hearts; and make disbelief, wickedness, and disobedience hateful to us; and make us among the rightly guided.

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

"My Lord, inspire me to be thankful for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that You will be pleased with. And make my offspring righteous for me. Indeed, I turn to You in repentance, and truly, I am of those who submit (to You)."
(Qur'an — *Surah Al-Ahqaf,* 46:15)

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

"My Lord, indeed I have wronged myself, so forgive me." So He forgave him. Indeed, He is the All-Forgiving, the Most Merciful. *Surah Al-Qasas,* 28:16)

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any hatred or malice toward those who believe. Our Lord, indeed You are Most Compassionate, Most Merciful."

(Qur'an — *Surah Al-Hashr,* 59:10)

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

"O Allah, You are my Lord; there is no deity except You. You created me, and I am Your servant. I uphold Your covenant and promise as best as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I

acknowledge my sin. So forgive me, for none forgives sins except You." [36]

اللَّهُمَّ اجْعَلْنِي شَكُورًا، وَاجْعَلْنِي صَبُورًا، وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا، وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

"O Allah, make me one who is grateful; make me one who is patient; make me small in my own eyes, and great in the eyes of people." [37]

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ. يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ، وَأَنْتَ رَبِّي.

إِلَى مَنْ تَكِلُنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي، أَمْ إِلَى عَدُوٍّ مَلَّكْتَهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي، وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي.

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[36] Bukhari 6306
[37] Majmauzzawaid 17412

أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالآخِرَةِ، مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ، أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ.

لَكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

O Allah, to You alone I complain of my weakness, my lack of ability, and how insignificant I have become in the eyes of people.
O Most Merciful of the merciful, You are the Lord of the weak, and You are my Lord.
To whom do You leave me? To a distant person who treats me harshly? Or to an enemy whom You have given power over me?
If You are not angry with me, then I do not mind, but Your protection is far vaster for me.
I seek refuge in the light of Your Face, by which all darkness is illuminated and by which the affairs of this world and the Hereafter are set right, from Your anger descending upon me or Your displeasure befalling me.
To You belongs all submission until You are pleased, and there is no power and no strength except through You.

Dua for the Third Round

اللَّهُمَّ إِنِّي أَعُوذُ بِك مِنْ الشَّكِّ، وَالشِّرْكِ، وَالنِّفَاقِ، وَالشِّقَاقِ، وَسُوءِ الْأَخْلَاقِ

"O Allah, I seek refuge in You from doubt, from shirk, from hypocrisy, from discord and division, and from bad character." [38]

اللهم إِنِّيْ أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ.

O Allah, I seek refuge in You from the hardships of travel, from a sorrowful return, from falling back into a state of loss after success, from the supplication of the oppressed, and from an evil or distressing sight concerning my family and my wealth. [39]

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[38] at-Talkhisul Habir 1027
[39] Muslim 1343

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

"O Allah, I seek refuge in You from the punishment of the grave, from the punishment of the Fire, from the trials of life and death, and from the trial of the False Messiah (al-Masīḥ al-Dajjāl). [40]

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ

"O Allah, I have wronged myself greatly, and none forgives sins except You. So forgive me with a forgiveness from Yourself, and have mercy on me. Indeed, You are the Most Forgiving, the Most Merciful." [41]

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[40] Bukhari 1377
[41] Bukhari 834

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

"O Allah, I seek refuge in You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being burdened by debt, and from being overpowered by people." [42]

اللهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

[42] Bukhari 6369

O Allah, Lord of the heavens, Lord of the earth, and Lord of the Mighty Throne; our Lord and the Lord of everything; Splitter of the seed and the date-stone; Revealer of the Torah, the Gospel, and the Furqan; I seek refuge in You from the evil of every creature whose forelock You hold in Your Hand. O Allah, You are the First- there is nothing before You. You are the Last-there is nothing after You. You are the Most High- there is nothing above You.You are the Most Near- there is nothing closer than You. Settle our debts for us and free us from poverty [43]

اللهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

“O Allah, set right for me my religion, which is the safeguard of my affairs. Set right for me my worldly life, in which is my livelihood. Set right for me my Hereafter, to which is my final return. Make life for

[43] Muslim 2713

me an increase in every good, and make death a relief for me from every evil. [44]

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ أَسْأَلُكَ أَلاَّ تَدَعَ لِي ذَنْبًا إِلاَّ غَفَرْتَهُ وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ وَلاَ حَاجَةً هِيَ لَكَ رِضًا إِلاَّ قَضَيْتَهَا لِي

There is no deity except Allah, the Forbearing, the Most Generous. Glory be to Allah, the Lord of the Mighty Throne. All praise belongs to Allah, the Lord of the worlds. O Allah, I ask You for the things that necessitate Your mercy, and the resolutions that lead to Your forgiveness, and for gain from every good deed, and safety from every sin. I ask You not to leave for me any sin except that You forgive it, nor any worry except that You relieve it, nor any need —

[44] Muslim 2720

which You are pleased with — except that You fulfill it for me. [45]

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"My Lord, have mercy on them (my parents) as they raised me when I was small."

اللهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى، وَالْعَفَافَ وَالْغِنَى

"O Allah, I ask You for guidance, piety, chastity, and self-sufficiency." [46]

[45] Ibn Majah 1384
[46] Muslim 2721

Dua for the 4th Round

اللَّهُمَّ اجْعَلْه حَجًّا مَبْرُورًا، وسَعْيًا مشْكورًا، وذَنْبًا مغْفُورًا، وَتِجَارَةً لَنْ تَبُوْرَ، يَا عَزِيْزُ يَا غَفُوْرُ، يَا عَالِمَ مَا فِيْ الصُّدُوْرِ، أخْرِجْنَا يَا اللهُ مِنَ الظُّلُمَاتِ إلى النُّوْرِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الأَمْرِ وَأَسْأَلُكَ والعَزِيمَةَ على الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلاَّمُ الْغُيُوبِ

O Allah, make it a Hajj that is accepted, a Sa'i that is appreciated, a sin that is forgiven, and a trade that will never perish. O Mighty, O Forgiving, O Knower of what is in the hearts, bring us, O Allah, from darkness into light." O Allah, I ask You for steadfastness in all matters. I ask You for determination upon righteousness. I ask You for gratitude for Your blessings, and for excellent worship of You.
I ask You for a truthful tongue and a sound heart.

I seek refuge in You from the evil of what You know, and I ask You for the good of what You know.
And I seek Your forgiveness for what You know. Indeed, You are the Knower of the unseen." [47]

اللَّهُمَّ مَالِكَ الْمُلْكِ، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ، وَتُعِزُّ مَنْ تَشَاءُ، وَتُذِلُّ مَنْ تَشَاءُ، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَحْمَنُ الدُّنْيَا وَالْآخِرَةِ تُعْطِيهِمَا مَنْ تَشَاءُ، وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ، ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

O Allah, Owner of the Dominion! You grant dominion to whom You will, and You take away dominion from whom You will. You honor whom You will, and You humble whom You will. In Your Hand is all good; indeed, You are powerful over all things.
O Most Merciful of this world and the Hereafter! You give them to whom You will, and You withhold them from whom You will.
Have mercy on me with a mercy that makes me independent of the mercy of anyone besides You." [48]

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[47] Tirmizi 3407 Nasai 1304
[48] Majmauzzawaid 17443

اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah, all praise is for You. To You alone is the complaint, and You alone are the One whose help is sought. There is no power and no strength except with Allah, the Most High, the Most Great.[49]

اللَّهُمَّ إِنَّكَ تَعْلَمُ سَرِيرَتِي وَعَلَانِيَتِي، فَاقْبَلْ مَعْذِرَتِي، وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي، وَتَعْلَمُ مَا فِي نَفْسِي فَاغْفِرْ لِي ذَنْبِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي، وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرِضًا بِمَا قَسَمْتَ لِي

O Allah, You know my inner state and my outward state, so accept my excuse. You know my needs, so grant me what I ask for. And You know what is in my soul, so forgive my sins.

O Allah, I ask You for faith that reaches and settles in my heart, and for true certainty so that I know nothing will afflict me except what You have written for me,

[49] Majmauzzawaid 17427

and for contentment with what You have allotted for me [50]

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

O Allah, I ask You for doing good deeds, for avoiding immoral acts, and for the love of the poor. And if You intend a trial for Your servants, then take me back to You (in death) without being tested." [51]

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ

"O Allah, I hope for Your mercy, so do not leave me to myself even for the blink of an eye. Rectify all of my affairs for me. There is no deity except You." [52]

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[50] Majmauzzawaid 17426
[51] Tirmizi 3541
[52] Abu Dawud 5090

Dua for the 5th Round

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلَّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلَّ عَرْشِكَ، وَلَا بَاقِيَ إِلا وَجْهُكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ ﷺ شَرْبَةً هَنِيْئَةً لَا نَظْمَأُ بَعْدَهَا أَبَدًا،

O Allah, shade me under the shade of Your Throne on the Day when there will be no shade except the shade of Your Throne. And give me to drink from the Hawḍ (Basin) of Your Prophet Muhammad ﷺ a pleasant, refreshing drink after which I will never feel thirst again — ever.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ. وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ مِمَّا سَأَلَكَ بِهِ مُحَمَّدٌ ﷺ، وَأَعُوذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ ﷺ، وَمَا قَضَيْتَ لِي مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رُشْدًا.

O Allah, I ask You for all good — the immediate and the delayed, that which I know and that which I do not know. And I seek refuge in You from all evil — the immediate and the delayed, that which I know and that which I do not know. And I ask You for Paradise and every word or deed that brings one closer to it. And I seek refuge in You from the Fire and every word or deed that brings one closer to it. And I ask You for everything that Your Prophet Muhammad ﷺ asked You for, and I seek refuge in You from everything from which Your Prophet Muhammad ﷺ sought refuge. And whatever decree You have decreed for me, make its outcome right guidance. [53]

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide me among those You have guided. Grant me well-being among those You have granted well-being. Take me into Your care among those You have taken into Your care. Bless for me what You have

[53] Al-Adabul Mufrad 643

given me. Protect me from the evil of what You have decreed.
Indeed, You decree, and none can decree over You. And none whom You befriend will ever be humiliated, and none whom You oppose will ever be honored.
You are Blessed, our Lord, and Exalted. [54]

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

O Allah, grant us a portion of fear of You that will come between us and disobedience to You; and a

[54] Abu Dawud 1425

portion of obedience to You that will lead us to Your Paradise; and a portion of certainty that will make the hardships of this world easy for us. And grant us enjoyment of our hearing, our sight, and our strength for as long as You keep us alive, and make them the inheritors of us (keep these faculties until we die).
Make our revenge against those who wrong us, and support us against those who show enmity to us. Do not make our calamity in our religion, and do not make this world our greatest concern nor the extent of our knowledge. And do not give power over us to those who will not show us mercy. [55]

اللهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَا أَضْلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، اللهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا

[55] তিরমিযী ৩৫০২

يَحُولُ وَلَا يَزُولُ، اللهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنَ يَوْمَ الْخَوْفِ، اللهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَ، اللهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ، وَالْفُسُوقَ، وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَحْيِنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ، وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ، إِلَهَ الْحَقِّ

“O Allah, to You belongs all praise — entirely. O Allah, there is none who can withhold what You give, and none who can give what You withhold. There is none who can guide whom You have led astray, and none who can lead astray whom You have

guided. There is none who can give what You prevent, and none who can prevent what You give. There is none who can bring near what You distance, and none who can distance what You bring near.

O Allah, spread upon us Your blessings, Your mercy, Your grace, and Your provision.

O Allah, I ask You for everlasting delight — that which never fades and never changes.

O Allah, I ask You for comfort on the Day of poverty, and safety on the Day of fear.

O Allah, I seek refuge in You from the evil of what You have given us and the evil of what You have withheld from us.

O Allah, make faith beloved to us and beautify it in our hearts. And make disbelief, wickedness, and disobedience hateful to us, and make us among the rightly guided.

O Allah, let us die as Muslims, give us life as Muslims, and join us with the righteous — without disgrace and without being tested.

O Allah, fight the disbelievers who deny Your Messengers and block people from Your path. Send upon them Your punishment and torment.

O Allah, fight the disbelievers from among the People of the Book. O God of Truth! [56]

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[56] Musnad Ahmad 15492

Dua for the 6th Round

اللَّهُم إِنَّ لَكَ عَلَيْنَا حُقُوْقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ، وَحُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ، اللهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِيْ ، ومَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّي.

اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah, indeed I owe You many rights regarding what is between me and You, and I owe many rights regarding what is between me and Your creation.

O Allah, whatever of those rights belong to You — forgive them for me; and whatever of those rights belong to Your creation — bear them on my behalf (remove them from me)

"O Allah, suffice me with what You have made lawful so that I do not need what is unlawful, and enrich me with Your bounty so that I need no one besides You."[57]

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[57] Tirmizi 3563

اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ، وَوَجْهَكَ كَرِيْمٌ، وَأَنْتَ يَا اللهُ حَلِيْمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah, Your House is great, Your Face is noble, and You, O Allah, are Forbearing, Generous, and Mighty. You love to pardon, so pardon me."

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي، لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِهِ أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمُذْنِبِ الذَّلِيلِ، وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ، مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَيْنَاهُ، وَذَلَّ جَسَدُهُ، وَرَغِمَ لَكَ أَنْفُهُ، اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا، وَكُنْ بِي رَءُوفًا رَحِيمًا، يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ

"O Allah, indeed You hear my words, You see my place, and You know my secret and my open matters. Nothing from my affairs is hidden from You.

I am the one who is poor, needy, distressed, seeking help, seeking refuge, fearful, broken, acknowledging and confessing my sins.

I ask You as a beggar asks, and I plead to You as a sinful, humbled servant pleads.

I call upon You with the supplication of one who is fearful and blind, whose neck has bowed to You, whose eyes overflow for You, whose body is humbled before You, and whose nose is lowered in humility for You.

O Allah, do not make me miserable through my supplication to You, and be gentle and merciful with me.

O Best of those who are asked, and O Best of those who give."

Dua for the 7th Round

اللهُمَّ إنِّيْ أسْألُكَ إيْمَانًا كَامِلًا، وَيَقِيْنًا صَادِقًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَرِزْقًا وَاسِعًا حَلَالًا طَيِّبًا، وَتَوْبَةً نَصُوْحًا، وَتَوْبَةً قَبْلَ المَوْتِ، وَرَاحَةً عِنْدَ المَوْتِ، وَمَغْفِرَةً بَعْدَ المَوْتِ، وَعَفْوًا عِنْدَ الحِسَابِ، وَالفَوْزَ بِالجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.

"O Allah, I ask You for complete faith, true certainty, a humble heart, a tongue engaged in Your remembrance, wide and lawful pure provision, sincere repentance, repentance before death, ease at the time of death, forgiveness after death, pardon at the time of reckoning, success in entering Paradise, and salvation from the Fire."

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ

الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لاَ يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلاَ فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ ".

O Allah, by Your knowledge of the unseen and Your power over all creation, keep me alive as long as life is better for me, and take me in death when death is better for me.

O Allah, I ask You for fear of You in private and in public. I ask You for a word of truth in times of pleasure and in times of anger. I ask You for moderation in wealth and in poverty. I ask You for blessings that never end. I ask You for the coolness of my eyes (lasting joy) that never ceases. I ask You for contentment after Your decree. I ask You for a life of comfort after death. I ask You for the pleasure of gazing upon Your Noble Face, and the longing to meet You, without experiencing harmful hardship and without facing misleading trials. O Allah, beautify

us with the beauty of faith and make us guides who are upon guidance. [58]

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

"O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth.

O Allah, conceal my faults and grant me security from my fears. O Allah, protect me from in front of me, from behind me, from my right, from my left, and from above me. And I seek refuge in Your greatness from being taken unaware from beneath me. [59]

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[58] Nasai 1305
[59] Abu Dawud 5074

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا

"O Allah, place light in my heart, and light in my sight, and light in my hearing. Place light on my right, and light on my left, and light above me, and light beneath me, and light in front of me, and light behind me. And make for me a light.[60]

اللهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ جَهْدِ البَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ القَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ

"O Allah, I seek refuge in You from severe trials, from falling into misery, from an evil decree, and from the rejoicing of enemies over me." [61]

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

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[60] Bukhari 6316
[61] Bukhari 6437

"O Allah, I seek refuge in You from the decline of Your blessings, from the loss of well-being, from Your sudden punishment, and from all forms of Your displeasure." [62]

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allah, I seek refuge in You from weakness, from laziness, from cowardice, from miserliness, from old age (feebleness), and from the punishment of the grave.
O Allah, grant my soul its piety, and purify it — You are the best of those who purify; You are its Guardian and its Master.

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[62] Bukhari 2739

O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble, from a soul that is never satisfied, and from a supplication that is not answered. [63]

Dua of Al-Multazam

اللهُمَّ يَا رَبَّ البَيْتِ العَتِيْقِ، أعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأمَّهَاتِنَا وَإِخْوَانِنَا وَأخَوَاتِنَا وَذُرِّيَّاتِنَا مِنَ النَّارِ، اللهُمَّ كَمَا أدْخَلْتَنِيْ بَيْتَكَ فَأدْخِلْنِيْ جَنَّتَكَ، اللهُمَّ يَا خَفِيَّ الْأَلْطَافِ، آمِنَّا مِمَّا نَخَافُ"

O Allah, Lord of this Ancient House, free our necks, and the necks of our fathers, our mothers, our brothers, our sisters, and our descendants from the Fire.
O Allah, just as You have allowed me to enter Your House, allow me to enter Your Paradise.
O Allah, O Subtle One in His kindness, grant us safety from that which we fear.

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[63] Muslim 2722

When you reach the Yemeni Corner (Rukn al-Yamānī), recite the following duʿā:

ربنا آتِنَا فِي الدُّنْيَا حَسَنَةً وفِي الآخرة حَسَنَةً وَقِنَا

عَذَابَ النَّارِ ،

وَادْخِلْنَا الْجَنَّةَ مَعَ الأَبْرَارِ،

يَا عَزِيزُ يَاغَفَّارُ يَا رَبّ الْعَالَمِين

Our Lord, grant us good in this world, and good in the Hereafter, and save us from the punishment of the Hellfire. Grant us the opportunity to enter Paradise with the righteous. O All-Powerful! O Most Forgiving! O Lord of all the worlds."

Completion of Ṭawāf

After finishing the ṭawāf, once again perform istilām of the Black Stone (Ḥajar al-Aswad). Then stand behind Maqām Ibrāhīm (or anywhere in Masjid al-Ḥarām if that area is crowded) and pray two rakʿahs of ṣalāh. Before the prayer, cover your right shoulder with the upper cloth of Ihrām, because uncovering the right shoulder (iḍṭibāʿ) is only sunnah during ṭawāf, not during the prayer.In the first rakʿah, after Sūrat al-Fātiḥah, recite Sūrat al-Kāfirūn. In the second rakʿah, after Sūrat al-Fātiḥah, recite Sūrat al-Ikhlāṣ. (Praying these two rakʿahs is wājib.)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الطَّوَافِ بِسُورَتَيِ الإِخْلاَصِ: (قُلْ يَا أَيُّهَا الْكَافِرُونَ) وَ (قُلْ هُوَ اللَّهُ أَحَدٌ).

Narrated by Jābir ibn ʻAbdullāh (رضي الله عنه): The Messenger of Allah ﷺ recited in the two rakʻahs after Ṭawāf the two sūrahs:

Surat al-Kāfirūn — "(قُلْ يَا أَيُّهَا الْكَافِرُونَ)",

and

Surat al-Ikhlāṣ — "(قُلْ هُوَ اللَّهُ أَحَدٌ). "[64]

After this, go to the Zamzam well and, while facing the Qiblah, drink Zamzam water in three breaths, drinking to your full satisfaction. (Since it is not possible nowadays to go directly to the actual well of Zamzam,

you should drink Zamzam from the containers placed at the far end of the Mataf area, behind Maqām Ibrāhīm, and then face the Qiblah and make duʿā.)

اللهُمَّ إِنِّيْ أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِّنْ كُلِّ دَاءٍ

"O Allah, I ask You for beneficial knowledge, abundant sustenance, and cure from every illness."

After this, if possible, stand between the Door of the Ka'bah and the Black Stone (this place is called al-Multazam). Place your chest and

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[64] Tirmizi 869. Muslim 1218

cheeks against the wall of the Ka‘bah, raise both hands upward, and make duʿā and istighfār with deep emotion and tears.

Duʿā is accepted at this place as well.

Rules of Sa‘i:

After exiting through the Safa Gate, proceed near Mount Safa and say:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

“I begin with what Allah has begun with: Indeed, Safa and Marwah are among the symbols of Allah.”

Reciting this, climb the hill until you reach the point from where the Ka‘bah can be seen. Then raise both hands up to the shoulders (as you raise them while making duʿā) and say three times:

لا إله إلا الله، اللَّهُ أَكْبَرُ

“Lā ilāha illallāh, Allāhu Akbar.” “There is no deity except Allah; Allah is the Greatest.”

Then recite:

لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَه، لَه الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَه،

صَدَقَ وَعْدَه، وَنَصَرَعَبْدَه، وَأَعَزَّ جُنْدَه، وَهَزَمَ الأَحْزَابَ وَحْدَه،

There is no deity except Allah, alone, without partner.
His is the Kingdom and His is the Praise, and He has power over all things. There is no deity except Allah, alone. He fulfilled His promise, helped His servant, honored His army, and defeated the confederates all by Himself. [65]

After this, make a long duʿā. Then descend the mountain and proceed toward Marwah. Between the two green lights, walk briskly with a light jog (men only). Women will not run.

Recite the duʿā:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

[65] Muslim 1218

Translation:
“My Lord, forgive and have mercy, for You are the Most Mighty, the Most Generous.”
Then continue walking at a normal pace. Upon reaching Marwah, stand there and make a long duʿā as well. This completes one round of Saʻi.
Complete seven rounds in the same manner.
There is no specific prescribed duʿā for Saʻi; you may make any duʿā in any language. You may also recite the duʿās of Ṭawāf.
Your seventh round will finish at Marwah.
Wudū’ (ablution) is not a condition for Saʻi, but performing Saʻi with wudū’ is better.

Rules of Cutting the Hair

Now shave your head completely, or shorten the hair to at least the length of a fingertip. Then you may come out of Ihrām.

It must be noted very clearly that **if you do not shave or cut at least the length of a fingertip from all parts of the head**, you **do not exit Ihrām**. This means you remain in the state of Ihrām, and **for every prohibited act** you do in that condition, you must give **a dam (sacrifice of one goat)** as penalty.

Women also must cut **at least the length of a fingertip** from the ends of each lock of hair; otherwise they do not become free from Ihrām.

During this time, **one Muḥrim may cut the hair of another Muḥrim**, and this is permissible.

After cutting the hair, remove the Ihrām garments and wear regular clothing. While staying in Makkah, engage abundantly in:

- Dhikr (remembrance of Allah),
- Adhkār,
- Recitation of Qur'an,
- Sending blessings upon the Prophet (Durood Sharif),
- And performing **extra (nafl) Ṭawāf**.

Do not waste time wandering or roaming aimlessly.

Allah sends **one hundred and twenty mercies** upon the pilgrims every day:

- **Sixty** for those performing Ṭawāf,
- **Forty** for those praying,
- **Twenty** for those who simply look at the Ka'bah with love.

For pilgrims who come from outside, performing **nafl Ṭawāf** is better than performing nafl salāh.

Days of Hajj (Ayyām al-Ḥajj)

Major Actions of Hajj in Sequential Order

- **8th Dhul-Hijjah:** Wearing ihrām from Makkah. *(Farḍ)*
- Night-stay in Minā from 8th Dhul-Hijjah (Ẓuhr) until Fajr of the next day, and offering the prayers in Minā. *(Sunnah)*

- **9th Dhul-Hijjah:**
  - Standing in ʿArafāt (*Wuquf*). *(Farḍ)*
  - Spending the night in Muzdalifah. *(Wājib)*

- **10th Dhul-Hijjah in Minā**, in order:

1. Stoning the Jamarāt
2. Slaughtering the sacrificial animal
3. Shaving or trimming the hair *(Wājib)*
4. Performing the Farḍ Tawāf al-Ifāḍah *(Sunnah to do it on this day)*
5. Performing Saʿy after tawāf *(Wājib)*

- If Tawāf al-Ifāḍah is delayed beyond Maghrib of the 12th Dhul-Hijjah, then a dam (penalty) becomes necessary.

- **11th and 12th Dhul-Hijjah:** Stoning the three Jamarāt with seven pebbles each. *(Wājib)*

- **Farewell Tawāf (Tawāf al-Wadāʿ)** before leaving Makkah. *(Wājib)*

How to Perform Hajj

On the morning of the 8th Dhul-Hijjah, following your regular routine:

- Trim nails and hair if needed
- Clean yourself properly
- Perform ghusl with the intention of entering ihrām
- Perform two rakʿah of prayer
- Then make the intention, saying:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

Allāhumma innī urīdul-ḥajja fa-yassirhu lī wa-taqabbalhu minnī.

"O Allah, I intend to perform Hajj—so make it easy for me and accept it from me."

After this, recite the Talbiyah aloud three times:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ...

This ihrām may be worn from your residence in Makkah, though it is better to wear it from Masjid al-Ḥarām.

From now until you shave your head on 10th Dhul-Hijjah, refrain from all prohibited acts in ihrām. Violations require dam (sacrifice).

Begin reciting the talbiyah loudly as you proceed toward Minā.

If the 8th Dhul-Hijjah falls on Friday, then you must depart for Minā *before the Jumuʿah adhān*, because leaving without praying Jumuʿah would not be permissible.

Offer all your prayers in Minā as qaṣr (two rakʿah), in congregation, from Ẓuhr of the 8th until Fajr of the 9th.

There are no other Hajj actions on this day. Avoid idle talk and useless activities—busy yourself with dhikr, Qur'ān recitation, and nafl prayers.

The first ten days of Dhul-Hijjah are extremely blessed for all Muslims, not just pilgrims. The Prophet ﷺ said:

"No good deeds are more beloved to Allah than those performed in these ten days."

The Companions asked: "Not even jihād in

the path of Allah?" He replied: "Not even jihād—except for a man who goes with his life and wealth and returns with nothing." *(Bukhārī)*

Neglecting these precious days is a sign of misfortune.

Actions in ʿArafāt

On the morning of the 9th Dhul-Hijjah, after sunrise, depart for ʿArafāt.

- If possible, go to Masjid Namirah, listen to the Hajj khutbah, and pray Ẓuhr and ʿAṣr together in congregation (jamʿ taqdīm).
- From this moment until sunset, remain engaged in dhikr, duʿā, and reflection.

This is the essence of Wuquf in ʿArafah.

Do not sleep during this sacred time (as unfortunately many do). If possible:

- Stand or sit near the base of Jabal al-Raḥmah,
  or
- Remain inside your tent in continuous worship.

Avoid smoking completely. Cigarette smoke harms angels and people. The Prophet ﷺ said that angels are hurt by what harms human beings. For non-smokers, cigarette smell is extremely distressing—so do not harm others in this sacred gathering of mercy.

The Messenger of Allah ﷺ and all the Prophets used to frequently recite the following on this day:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Therefore, you also should continue reciting, send blessings upon the Prophet ﷺ from time to time, recite the talbiyah aloud, and raise your hands to make duʿā frequently. Spend the entire day in this manner.

Virtues of the Day of ‘Arafah

1. Completion of the Religion Revealed on ‘Arafah

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّ رَجُلاً، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَىُّ آيَةٍ قَالَ ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا﴾. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ

It is narrated from ʿUmar ibn al-Khaṭṭāb (RA):

A Jewish man said to him, “O Commander of the Believers! There is a verse which you recite in your Book; had it been revealed to us— the Jews— we would have taken that day as a festival.” ʿUmar (RA) asked, “Which verse?” He replied:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"Today I have completed your religion for you, perfected My favor upon you, and chosen Islam as your religion." (Qur'an 5:3)
ʿUmar (RA) said: "We certainly know the day and the place where it was revealed to the Prophet ﷺ. It was revealed while he was standing in 'Arafah, on a Friday." [66]

2. Ibn ʿAbbās and the Jewish Man

وَ قَرَأَ ابْنُ عَبَّاسٍ رضي الله عنهما هَذِهِ الْآيَةَ وَمَعَهُ يَهُودِيٌّ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ فَقَالَ الْيَهُودِيُّ: لَوْ نَزَلَتْ هَذِهِ الْآيَةُ عَلَيْنَا فِي يَوْمٍ لَاتَّخَذْنَاهُ عِيدًا، فَقَالَ ابْنُ عَبَّاسٍ :فَإِنَّهَا نَزَلَتْ فِي عِيدَيْنِ اتَّفَقَا فِي يَوْمٍ وَاحِدٍ يَوْمِ جُمُعَةٍ وَافَقَ ذَلِكَ يَوْمَ عَرَفَةَ

[66] Bukhari 45

Ibn ʿAbbās (RA) recited the same verse in the presence of a Jewish man. The Jew said, "If this verse had been revealed to us, we would have celebrated that day as an Eid." Ibn ʿAbbās (RA) replied: "It was revealed on two Eids combined into one day: **the day of Jumu'ah** and **the day of 'Arafah**." [67]

3. The Day of 'Arafah Is an Eid for Muslims

The Prophet ﷺ said:

وَ قَالَ ﷺ :إِنَّ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلِ الإِسْلاَمِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ

"The day of 'Arafah, the day of sacrifice (Yawm an-Naḥr), and the days of Tashrīq are our festivals—the people of Islam. They are days of eating and drinking." [68]

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[67] Wahidi, Asbab Nuzulil Quran 382

[68] Nasai 3004, Abu Dawud 2419, Tirmizi 773

4. The Day on Which the Most People Are Freed From Hell

ʿĀ'ishah (RA) said:

قَالَتْ عَائِشَةُ رضي الله عنها إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ " مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلاَءِ

The Messenger of Allah ﷺ said: "There is no day on which Allah frees more servants from Hell than the Day of 'Arafah. He draws near, then boasts about them to the angels and says: 'What do these people want?' [69]

5. Allah's Pride in the People of 'Arafah

The Messenger of Allah ﷺ said:

وَ قَالَ رَسُوْلُ اللهِ صَلى اللهُ عَلَيْهِ وَآلِه وَسَلَّمَ: وأَمَّا وُقُوْفُكَ عَشِيَّةَ عَرَفَةَ؛ فَإِنَّ اللهَ يَهْبِطُ إلى سَمَاءِ الدُّنْيَا فَيُبَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُوْلُ :عِبَادِيْ جَاؤُوْنِي شُعْثًا مِنْ كُلِّ فَجٍّ عَمِيْقٍ، يَرْجُوْنَ جَنَّتِيْ، فَلَوْ كَانَتْ ذُنُوْبُكُمْ

[69] Muslim 1348

كَعَدَدِ الرَّمْلِ، أَوْ كَقَطْرِ المَطَرِ، أَوْ كَزَبَدِ الْبَحْرِ؛ لَغَفَرْتُهَا. أَفِيْضُوا عِبَادِيْ مَغْفُوْرًا لَّكُمْ، وَلِمَنْ شَفَعْتُمْ لَه [70]

"As for your standing in the afternoon of 'Arafah, Allah descends to the lowest heaven and boasts about you before the angels, saying:
'My servants have come to Me disheveled from every deep mountain pass, hoping for My Paradise. If your sins were as many as the grains of sand, the drops of rain, or the foam of the sea, I would forgive them. Return, My servants, forgiven for you and for those for whom you intercede.'"

6. Shaitan's Humiliation on the Day of 'Arafah

The Prophet ﷺ said:

وَقَالَ ﷺ :مَا رُئِيَ الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلَا أَدْحَرُ وَلَا أَحْقَرُ وَلَا أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَاكَ إِلَّا لِمَا رَأَى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ

[70] صحيح الترغيب والترهيب 1131

اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ إِلَّا مَا أُرِيَ يَوْمَ بَدْرٍ. قِيلَ: وَمَا رَأَى يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ؟ قَالَ: أَمَا إِنَّهُ قَدْ رَأَى جِبْرِيلَ يَزَعُ الْمَلَائِكَةَ

"There is no day on which Shayṭān is seen more humiliated, defeated, and angry than the Day of 'Arafah, due to what he sees of Allah's mercy descending and the forgiveness of great sins—except on the Day of Badr."

Someone asked, "What did he see on the Day of Badr, O Messenger of Allah?" The Prophet ﷺ replied: "He saw Jibrīl arranging the ranks of the angels."[71]

7. The Virtue of Fasting on the Day of 'Arafah

The Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ ﷺ: صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

[71] Muwatta Malik 248

"Fasting on the Day of 'Arafah, I hope from Allah that it expiates the sins of the previous year and the coming year. Fasting on the Day of 'Āshūrā', I hope it expiates the sins of the previous year." [72]

But the pilgrim performing Hajj does NOT fast on the Day of 'Arafah.

Umm al-Faḍl (RA) narrates:

عَنْ أُمِّ الْفَضْلِ رضي الله عنها، شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَبَعَثْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم بِشَرَابٍ فَشَرِبَهُ.

People doubted whether the Prophet ﷺ was fasting on the Day of 'Arafah, so I sent him a drink and he drank it. [73]

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[72] Muslim 1162

[73] Bukhari 1658 Muslim 1123

8. The Best Du‘ā on the Day of ‘Arafah

The Prophet ﷺ said:

إِنَّ النَّبِيَّ ﷺ قَالَ : " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ

“The best duʿā is the duʿā of the Day of ‘Arafah. And the best thing I and the prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“There is no god but Allah, alone, without partner. To Him belongs the dominion and to Him belongs all praise, and He is over all things capable.” (Jami‘ at-Tirmidhi — Hasan) [74]

[74] Tirmizi 3585

Some Duwa to say in Arafah

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [75]

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَآبِي وَلَكَ رَبِّ تُرَاثِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَسَةِ الصَّدْرِ وَشَتَاتِ الأَمْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ [76]

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي، لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِهِ أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمُذْنِبِ الذَّلِيلِ، وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ، مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَيْنَاهُ، وَذَلَّ جَسَدُهُ، وَرَغِمَ لَكَ أَنْفُهُ، اللَّهُمَّ لَا

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[75] Tirmizi 3585

[76] Tirmidhī 3520: It is narrated from ʿAlī ibn Abī Ṭālib (RA) that he said: *"On the Day of 'Arafah, while standing at 'Arafah, the Messenger of Allah ﷺ would recite — after the decline of the sun (after zawāl) — a particular supplication for most of the time…"*

تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا، وَكُنْ بِي رَءُوفًا رَحِيمًا، يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ [77]

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ، سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ، سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ، سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ، سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ، سُبْحَانَ الَّذِي فِي الْقُبُورِ قَضَاؤُهُ، سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ، سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ، سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ سُبْحَانَ الَّذِي لَا مَنْجَا مِنْهُ إِلَّا إِلَيْهِ[78]

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي وَنُورًا فِي قَلْبِي وَنُورًا مِنْ بَيْنِ يَدَيَّ وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي وَنُورًا فِي بَشَرِي وَنُورًا فِي

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[77] Ibn ʿAbbās (RA) said: "In the Farewell Hajj, among the supplications of the Messenger of Allah ﷺ was this duʿā: …" (Majmaʿ al-Zawā'id, Hadith 5549)

[78] Ibn Masʿūd (RA) said: The Messenger of Allah ﷺ said: *"Whoever recites these ten statements (kalimāt) one thousand times on the night of 'Arafah, Allah will grant him whatever he asks—except what involves severing family ties."* (Majmaʿ al-Zawā'id, Hadith 5548) One of the narrators in this chain was declared weak by Yaḥyā ibn Maʿīn.

لَحْمِي وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا، وَصَلى اللهُ عَلى نَبِيِّنَا مُحَمَّدٍ وَآلِه وَصَحْبِه وَسَلَّمَ ، وَالحَمْدُ للهِ رَبِّ العَالَمِيْنَ

اللَّهُمَّ يَا عَظِيْمَ السُّلْطَانِ، يَا قَدِيْمَ الإِحْسَانِ، يَا دَائِمَ النِّعَمِ، يَا كَثِيْرَ الجُوْدِ، يَا وَاسِعَ العَطَاءِ، يَا خَفِيَّ اللُّطْفِ، يَا جَمِيْلَ الصُّنْعِ، يَا حَلِيْمًا لَّا يَعْجَل، صَلِّ يَا رَبِّ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَسَلِّمْ، وَارْضَ عَنِ الصَّحَابَةِ أَجْمَعِيْنَ.

اللَّهُمَّ لَكَ الْحَمْدُ شُكْرًا، وَلَكَ المَنُّ فَضْلًا، وَأَنْتَ رَبُّنَا حَقًّا، وَنَحْنُ عَبِيْدُكَ رِقًّا، وَأَنْتَ لَمْ تَزَلْ لِذلِكَ أَهْلًا، يَا مُيَسِّرَ كُلِّ عَسِيْرٍ، وَ يَا جَابِرَ كُلِّ كَسِيْرٍ، وَيَا صَاحِبَ كُلِّ فَرِيْدٍ ، وَيَا مُغْنِيَ كُلِّ فَقِيْرٍ، وَ يَا مُقَوِّيَ كُلِّ ضَعِيْفٍ، وَيَامَأمَنَ كُلِّ مَخِيْفٍ، يَسِّرْ عَلَيْنَا كُلَّ عَسِيْرٍ، فَتَيْسِيْرُ الْعَسِيْرِ عَلَيْكَ يَسِيْرٌ ، اللّهُمَّ يَا مَنْ لَّا يَحْتَاجُ إلى البَيَانِ وَالتَّفْسِيْرِ، حَاجَاتُنَا كَثِيْرٌ، وَأَنْتَ عَالِمٌ بِهَا وَخَبِيْرٌ.

اللَّهُمَّ إِنِّيْ أَخَافُ مِنْكَ، وَأَخَافُ مِمَّنْ يَخَافُ مِنْكَ، وَأَخَافُ مِمَّنْ لَّا يَخَافُ مِنْكَ، اللَّهُمَّ بِحَقِّ مِمَّنْ يَّخَافُ مِنْكَ نَجِّنَا مِمَّنْ لَّا يَخَافُ مِنْكَ، اللّهُمَّ بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ احْرُسْنَا بِعَيْنِكَ الَّتِيْ لَا تَنَامُ، وَاكْنُفْنَا بِكَنَفِكَ الَّذِيْ لَا يُرَامُ، وَارْحَمْنَا بِقُدْرَتِكَ عَلَيْنَا فَلَا نَهْلِكُ وَأَنْتَ ثِقَتُنَا

وَرَجَاؤُنَا، وَصَلَّى اللهُ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَصَحْبِه وَسَلَّمَ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، عَدَدَ خَلْقِه وَرِضَا نَفْسِه وَزِنَةَ عَرْشِه وَمِدَادَ كَلِمَاتِه.

اللّٰهُمَّ إِنَّا نَسْأَلُكَ زِيَادَةً فِيْ الدِّيْنِ، وَبَرَكَةً فِيْ العُمْرِ، وَصِحَّةً فِيْ الْجَسَدِ، وَسَعَةً فِي الرِّزْقِ، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَشَهَادَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ، وَعَفْوًا عِنْدَ الحِسَابِ، وَأَمَانًا مِّنَ العَذَابِ، وَنَصِيْبًا مِّنَ الجَنَّةِ، وَارْزُقْنَا النَّظَرَ إِلى وَجْهِكَ الكريم، وَصَلَّى اللهُ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِه وَصَحْبِه وَسَلَّمَ.

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ.
يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ، وَأَنْتَ رَبِّي. إِلَى مَنْ تَكِلُنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي، أَمْ إِلَى عَدُوٍّ مَلَّكْتَهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي، وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي.
أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالآخِرَةِ، مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ، أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ. لَكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ والْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِين

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

اللَّهُمَّ اجْعَلْنِي شَكُورًا، وَاجْعَلْنِي صَبُورًا، وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا، وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

اللَّهُمَّ إِنِّي أَعُوذُ بِك مِنْ الشَّكِّ، وَالشِّرْكِ، وَالنِّفَاقِ، وَالشِّقَاقِ، وَسُوءِ الْأَخْلَاقِ

اللهم إِنِّيْ أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُوم وَسُوءِ الْمُنْظَرِ فِي الأَهْلِ وَالْمَالِ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

اللهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

اللهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ أَسْأَلُكَ أَلاَّ تَدَعَ لِي ذَنْبًا إِلاَّ غَفَرْتَهُ وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ وَلاَ حَاجَةً هِيَ لَكَ رِضًا إِلاَّ قَضَيْتَهَا لِي

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

اللهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى، وَالْعَفَافَ وَالْغِنَى

اللَّهُمَّ اجْعَلْه حَجًّا مَبْرُورًا، وسَعْيًا مشْكورًا، وذَنْبًا مغْفُورًا، وتِجَارَةً لَنْ تَبُوْرَ، يَا عَزِيْزُ يَا غَفُوْرُ، يَا عَالِمَ مَا فِيْ الصُّدُوْرِ، أخْرِجْنَا يَا اللهُ مِنَ الظُّلُمَاتِ إلى النُّوْرِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الأَمْرِ وَأَسْأَلُكَ والعَزِيمَةَ على الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلاَّمُ الْغُيُوبِ

اللَّهُمَّ مَالِكَ الْمُلْكِ، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ، وَتُعِزُّ مَنْ تَشَاءُ، وَتُذِلُّ مَنْ تَشَاءُ، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

رَحْمَنُ الدُّنْيَا وَالْآخِرَةِ تُعْطِيهِمَا مَنْ تَشَاءُ، وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ، ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

اللَّهُمَّ إِنَّكَ تَعْلَمُ سَرِيرَتِي وَعَلَانِيَتِي، فَاقْبَلْ مَعْذِرَتِي، وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي، وَتَعْلَمُ مَا فِي نَفْسِي فَاغْفِرْ لِي ذَنْبِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي، وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرِضًا بِمَا قَسَمْتَ لِي

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلَّ عَرْشِكَ، وَلَا بَاقِيَ إِلا وَجْهُكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ ﷺ شَرْبَةً هَنِيْئَةً لَا نَظْمَأُ بَعْدَهَا أَبَدًا،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ مِمَّا سَأَلَكَ بِهِ مُحَمَّدٌ ﷺ، وَأَعُوذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ ﷺ، وَمَا قَضَيْتَ لِي مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رُشْدًا.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

اللهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَا أَضْلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ،

اللهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ، اللهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنَ يَوْمَ الْخَوْفِ، اللهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَ، اللهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ، وَالْفُسُوقَ، وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَحْيِنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ، وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ، إِلَهَ الْحَقِّ

اللَّهُم إِنَّ لَكَ عَلَيْنَا حُقُوْقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ، وَحُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ، اللهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِيْ ، ومَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّي.

اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ، وَوَجْهَكَ كَرِيْمٌ، وَأَنْتَ يَا اللهُ حَلِيْمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

اللهُمَّ إِنِّيْ أَسْأَلُكَ إِيْمَانًا كَامِلًا، وَيَقِيْنًا صَادِقًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَرِزْقًا وَاسِعًا حَلَالًا طَيِّبًا، وَتَوْبَةً نَصُوْحًا، وَتَوْبَةً قَبْلَ الْمَوْتِ،

وَرَاحَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ، وَعَفْوًا عِنْدَ الحِسَابِ، وَالفَوْزَ بِالجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لاَ يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلاَ فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا

اللهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ جَهْدِ البَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ القَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

اللهُمَّ يَا رَبَّ البَيْتِ العَتِيْقِ، أَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَخَوَاتِنَا وَذُرِّيَّاتِنَا مِنَ النَّارِ، اللهُمَّ كَمَا أَدْخَلْتَنِيْ بَيْتَكَ فَأَدْخِلْنِيْ جَنَّتَكَ، اللهُمَّ يَا خَفِيَّ الْأَلْطَافِ، آمِنَّا مِمَّا نَخَافُ"

ربنا آتِنَا فِي الدُّنْيَا حَسَنَةً وفِي الآخرة حَسَنَةً وَقِنَا عَذَابَ النَّارِ ، وَادْخِلْنَا الْجَنَّةَ مَعَ الأَبْرَارِ، يَا عَزِيزُ يَاغَفَّارُ يَا رَبِّ الْعَالَمِين

Actions to Perform in Muzdalifah

After sunset in ʿArafah, proceed toward Muzdalifah.

Upon reaching Muzdalifah, it is wājib to perform Maghrib and ʿIshāʾ together with one adhān and one iqāmah.

- If someone performs these prayers in the plain of ʿArafah or on the road to Muzdalifah, the prayer will not be valid, and they must repeat both prayers after reaching Muzdalifah.
- If someone reaches Muzdalifah before the time of ʿIshāʾ, it is still not permissible for him/her to pray Maghrib and ʿIshāʾ until the time of ʿIshāʾ enters.
- However, if due to unavoidable circumstances one fears that they will not reach Muzdalifah before Fajr, then both prayers may be performed on the road.

Takbīr al-Tashrīq

From Fajr of the 9th Dhul-Hijjah until ʿAsr of the 13th Dhul-Hijjah, after every fard prayer, recite the Takbīr al-Tashrīq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَـهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Allāhu akbar, Allāhu akbar, lā ilāha illā Allāh, wa Allāhu akbar, wa lillāh il-ḥamd.

Since Zuhr & Asr, Maghrib and ʿIshāʾ are combined in ʿArafah and Muzdalifah:

- After completing Each Salat, recite this three times..
- Do not pray any Sunnah or Nafl prayer between the two fard prayers.
- After finishing both fard prayers, you may pray Sunnah, Witr, etc.

Night in Muzdalifah

- Rest for some time after prayer.
- Spending the night in Muzdalifah is Sunnah, and worship such as Nafl prayers, Qur'ān recitation, and dhikr is mustahab.

- Remaining in Muzdalifah after Fajr time begins, even for a short while, is wājib. Whoever misses it without excuse must give a dam (sacrifice of a goat/sheep).
- Women are excused from the Muzdalifah stay if fear of crowding or hardship exists—no dam is required.

Use the time in Muzdalifah to make abundant duʿā, salawāt (darūd), and istighfār.

Collecting Pebbles

It is mustahab to collect 49 or 70 pebbles (each the size of a chickpea or date pit) for stoning the three Jamarāt in Minā.

- Pebbles may be collected from the road or Minā.
- Collecting from filthy places or from the area around Jamarāt is makrūh.

Departure to Minā

Before sunrise, depart for Minā while reciting the Talbiyah continuously.

Actions to Perform on the 10th of Dhul-Hijjah

After reaching Mina, throw pebbles only at the Big Jamarah (Jamarat al-Aqabah). Hold each pebble between the thumb and index finger of the right hand, and raise your hand high enough that the armpit becomes visible. Before each throw, recite the following du'ā:

بِسْمِ اللهِ وَاللهُ أَكْبَرُ، رَغْمًا لِلشَّيْطَانِ وَرِضًا لِلرَّحْمٰنِ، اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا

Bismillāhi Allāhu Akbar, raghman li-sh-shayṭān wa riḍānan li-r-Raḥmān. Allāhumma'j'alhu ḥajjan mabrūran, wa sa'yan mashkūran, wa dhanban maghfūran.

(Repeat this du'ā for each throw.) [79]

Stop reciting Talbiyah *before throwing the first pebble*. On this day, only seven pebbles are thrown, all at the Big Jamarah.

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[79] Al-Mausuatul Fiqhiyyah 23/163

Timing of Rami on the 10th:

- Begins at Fajr (true dawn).
- Makrūh (disliked) for men before sunrise.
- Mustaḥabb (recommended) from sunrise to Ẓuhr.
- Permissible until Maghrib.
- From Maghrib until Fajr it is makrūh for men, but not for women.

Afterwards, if you have not deposited the sacrifice money in a bank beforehand, perform the qurbani (sacrifice) yourself—this is best.

Then shave your head or trim the hair; shaving is superior because the Prophet ﷺ made three supplications of mercy for those who shaved, and one for those who trimmed. Women must cut one fingertip's length from the end of all their hair. They cannot cut their hair through a non-maḥram man—only a maḥram may do it.

After this, all prohibitions of Ihram become lawful except marital relations. Change out of Ihram and go to al-Masjid al-Ḥarām to perform Tawāf al-Ifāḍah (the obligatory tawāf). Perform it exactly as you performed the ‘Umrah tawāf, including raml (light jogging) in the first three circuits.

After tawāf, perform Sa‘y, then return to Mina.

(Performing this tawāf on the 10th is Sunnah; delaying it until sunset of the 12th requires a dam.)

Actions for the 11th–13th of Dhul-Hijjah

Stay in Mina for two or three days. Each day after Ẓuhr, throw seven pebbles at the Small, then the Middle, then the Big Jamarah.

- The mustaḥabb time lasts until Maghrib.
- From Maghrib to Fajr is makrūh—except for women, children, and the weak.

After throwing at the Small Jamarah, move a little forward, face the Qiblah, raise both hands, and make du‘ā. Do the same after the Middle Jamarah. After the Big Jamarah, there is no du‘ā.

If, after stoning on the 12th, you do not intend or cannot stay for the 13th, then you must leave Mina before Maghrib. Leaving after Maghrib is makrūh. If Fajr of the 13th enters, stoning on that day becomes wājib.

Children, the insane, and the unconscious: If they fail to perform rami, no dam is required.

Farewell Tawāf (Tawāf al-Wadā‘)

Before leaving Makkah, this tawāf is wājib.

Women experiencing ḥayḍ or nifās who must travel before becoming pure are excused, and no compensation is required. But if they become pure before leaving the populated area of Makkah, they must return and perform the tawāf.

This tawāf has no sa‘y, so no raml, no iḍṭibā‘, and no jogging.

After tawāf, pray two rak‘ahs, then drink Zamzam in a few long sips. Go to Multazam, cling to it, and make heartfelt supplications. Then perform a final istilām of al-Ḥajar al-Aswad and depart while weeping out of longing for the House of Allah. At the mosque door, again raise your hands, cry, and say repeatedly:

O Allah, You allowed me to perform Hajj; for this I thank You a thousand times. O Allah, accept my Hajj as a Hajj Mabrūr. Grant me the ability to visit Your House again and again.

Also remember the compiler of this small booklet when making du'ā. Pray for the Muslim ummah, your parents, teachers, and all living and deceased Muslims.

Miscellaneous Masā'il

1. Muḥādhāt (a woman standing next to or between men) invalidates prayer. Any woman (adult or minor) standing beside or between men (without a barrier or distance) invalidates the prayer of the three men behind her, and her own prayer is also invalid.
2. During tawāf, looking directly at the Ka'bah is prohibitively disliked.
3. If shoes are clean, tawāf in shoes is permissible.
4. Giving salām to someone making tawāf, or asking him a ruling, is permissible. Remaining silent during tawāf is not makrūh.
5. Carrying an ill person for tawāf is allowed; taking payment is also allowed. If the carried person is unconscious and the carrier does not make niyyah on their behalf, the tawāf is invalid. Same applies for small children.

6. Loud recitation of Qur'an, dhikr, du'ā, etc. during tawāf is makrūh.
7. Raising hands at the start of tawāf (other than saying Allāhu Akbar) is makrūh.
8. Folding arms like in ṣalāh during tawāf is makrūh.
9. Kissing the Black Stone is Sunnah, but it is forbidden to cause harm to others for it. After every tawāf, two rak'ahs are wājib; if someone omits them, they must perform them even after returning home, any time before death.
10. It is Sunnah to pray the two rak'ahs immediately, unless it is a makrūh time; if prayed in a makrūh time, repeating them later is mustaḥabb.
11. If tawāf is completed after 'Aṣr, the two rak'ahs must be prayed after Maghrib, before its Sunnah prayers. Similarly, after Fajr, they must be prayed after sunrise.

12. If uncertain about the number of circuits, act upon certainty: ignore the doubtful circuit and complete the rest.

13. If congregational ṣalāh begins during tawāf, stop where you are, pray, then resume from where you stopped. Continuing tawāf during jama‘ah is makrūh.

14. If someone intentionally performs eight circuits instead of seven, they must add six more, completing two full tawāfs. Then pray two rak‘ahs for both together.

15. Do not raise hands during du‘ā in tawāf.

16. Tawāf that has no sa‘y afterward does not require raml or iḍṭibā‘.

17. Tawāf is invalid without niyyah. Wudhū is a condition for a valid tawāf.

18. Praying two rak‘ahs after sa‘y is mustaḥabb.

19. Raml in the first three circuits is Sunnah; if missed in the first, it may be done in the second and third, but if remembered after

the third, it should not be done, since raml applies only to the first three and avoiding it in the last four is also Sunnah.

20. If wudhū breaks during tawāf, renew wudhū and repeat that entire circuit.

21. If a woman gets menstruation after finishing tawāf, she may perform sa‘y, since purity is not required for sa‘y.

22. During tawāf, making du‘ā and ṣalawāt is better than Qur’an recitation.

23. For visitors to Makkah, nafl tawāf is better than nafl ṣalāh. For residents of Makkah during Hajj season, nafl ṣalāh is better than nafl tawāf.

24. Actions of the 10th—rami, shaving, sacrifice-must be done in sequence. Otherwise, a dam is required.

25. If a wājib of Hajj is missed due to a valid excuse, no dam is required.

26. Women who avoid staying in Muzdalifah due to crowd fear are excused and owe no dam.

Rulings Related to Rami (Throwing Pebbles)

1. **Number and manner of throwing**: One must throw seven pebbles at each Jamarah, one by one. If someone throws seven pebbles all at once, it will only count as one. If they do not then throw six more pebbles, the rami is not fulfilled.
2. **Throwing vs. placing:** The pebbles must be thrown. Simply placing or dropping them there does not fulfill rami.
3. **Delegating rami**: Someone may appoint another person to perform rami on their behalf only if:
   - Because of illness or old age, they are unable to stand for salah,
   - And they cannot reach the Jamarat either on foot or by riding,
   - And there is no one to take them there.
4. Women, sick, and weak people For women, rami at night is not makrūh; rather, it is better. The same applies to the

sick and weak. Therefore, if any woman or weak person appoints someone else to perform rami merely out of fear of crowds, their rami is not fulfilled. They must perform it themselves, otherwise a dam (compensatory sacrifice) will be necessary.

5. Order of rami for proxy
   One who performs rami on behalf of others must:
   - First perform his own rami,
   - Then perform rami on behalf of others.
6. Material used for rami: Using stones for rami is Sunnah. If someone throws sand, the obligation is still fulfilled, but one handful of sand counts as one pebble.
7. Insane, unconscious, children
   If an insane person, a fool, an unconscious person, or a child does not perform rami, no dam is due on them.
8. Invalid materials for rami: Rami is not valid if done with:

- Gold,
- Silver,
- Iron,
- Gems, pearls,
- Wood, etc.

9. Order on the 11th and 12th
On the 11th and 12th, performing rami of the Small, then Middle, then Big Jamarah in order is Sunnah. If someone does it out of order, the rami is still valid but makrūh, and it is better to repeat it.

10. Doubt about missing a pebble
If someone had 21 pebbles in hand to stone the three Jamarat, and after finishing rami he has one pebble left or realizes he is one pebble short, and does not know at which Jamarah he did more or less, then he must throw one pebble at each Jamarah again.

11. Timing of rami on the 10th of Dhul-Hijjah

- Time begins after true dawn (Subh Sadiq) on the 10th and lasts until true dawn of the next day.
- **For men:**
  - Mustaḥabb: from sunrise to Zuhr
  - Permissible: until Maghrib
  - Makrūh: at night
- **For women,** rami before sunrise or at night is not makrūh.

12. Timing of rami on the 11th and 12th

- Rami on the 11th and 12th is done between Zuhr and Maghrib.
- For men, rami at night is makrūh.
- For women and the weak, rami at night is not makrūh.

The virtue of praying in Masjid al-Harām is mentioned in authentic hadith: One prayer there is better than 100,000 prayers in other mosques.As a guest of Allah, keep this in mind and try to pray all your salah in Masjid al-Harām.

Use of Perfume (Fragrance) in Ihram

- **Definition of perfume:**"Perfume" means substances made for fragrance, such as musk, amber, etc. Using these while in ihram makes kaffārah (dam) wājib.
- Substances that can be both perfume and medicine Some items are not perfumes in themselves but are ingredients used for both perfume and medicine, like olive oil and sesame oil. Here, the intention and manner of use matter:
    - If used on the body like perfume or body oil, it counts as perfume.
    - If used as food or medicine, e.g. eaten or applied to a wound, it does not count as perfume.
- **Where perfume is prohibited Using perfume on:**
    - the body,
    - clothing,
    - or bedding, is forbidden in ihram.

- **Amount and ruling**
  - Using perfume in large quantity: dam becomes wājib.
  - Using in small quantity: sadaqah becomes wājib.
  - If used on the entire limb/body, dam; if on part of it, sadaqah.
  - Men and women are the same in this ruling.
  - If used on multiple limbs, dam becomes wājib.
- **Henna on the head**
  - Applying light henna on the head: one dam is wājib.
  - Applying thick henna, fully covering the head: two dam are wājib.
- **Perfumed kohl (surma)**
  - Using perfumed kohl once or twice in the eyes: sadaqah.
  - Using it many times: dam becomes wājib.
  -

- **Indirect contact with perfume**
  - Sitting in a place where there is perfume, or if someone else's perfume reaches your nose, there is no problem.
  - If perfume has been washed off and the scent remains on clothes or body, there is no problem.
  - However, intentionally sitting where one takes in perfume is makrūh. *(Alamgiri / al-Fatāwa al-Hindiyyah)*

Wearing Stitched Clothing in Ihram

- Wearing stitched clothing for a full day until night: dam is wājib.
- Wearing it for less than that: sadaqah is wājib.
- Wearing such clothing continuously for several days still only requires one dam.

- If someone drapes cloth over his shoulders without putting his arms into the sleeves, nothing is wājib.
- If in different parts of the day he sometimes wears a shirt, sometimes a cap, sometimes socks, then one kaffārah (dam) in total is wājib.

Covering the Head and Face in Ihram

- Covering the head or face for a full day or full night (12 hours): dam is wājib; for less, sadaqah is wājib.
- Covering one-quarter or more of the head or face: dam; less than that: sadaqah.
- Without a valid excuse, tying a bandage or cloth on the head or face is makrūh. If kept for a full day, sadaqah becomes wājib.

Cutting Hair, Beard, Moustache, and Nails in Ihram

- Shaving the head before its proper time while in ihram: dam is wājib.
- Shaving one-third or one-quarter of the head: dam; less than that: sadaqah.
- Shaving one-quarter or more of the beard: dam; less: sadaqah.
- Shaving all the hair of the neck: dam is wājib.
- Removing pubic hair or armpit hair by shaving or plucking: dam is wājib. Removing most of the hair of one armpit: sadaqah is wājib.
- If someone removes all the hair of any one limb, dam is wājib; less than that: sadaqah.
- If hair of the head, nose, or beard is plucked, then for each hair, one handful of food as charity must be given.
- If, after scratching the head or beard, hair falls out, sadaqah must be given.

- If the hair of the head, beard, armpits, and the entire body is shaved sitting in one place, one dam is wājib. If done in different places, then for each, a separate dam becomes wājib.
- If a muhrim shaves another person's head, the shaver (muhrim) must give sadaqah.
- If someone delays shaving and the days of sacrifice pass, a dam is wājib.
- If a Qārin (performing Hajj and Umrah together) or Mutamatti' delays the sacrifice of shukr (the obligatory hady) similarly, then one dam is wājib on him.
- If a muhrim cuts all the nails of the hands or feet, or both, one dam is wājib. For up to three nails, for each nail one sadaqah is wājib.

Marital Relations (Intercourse) in Ihram

- Before wuqūf at ‘Arafah: If someone has intercourse with his wife in the same sitting, no matter how many times, one dam is wājib. If it is done in separate sittings, then one dam for each sitting is wājib.
- If he breaks his ihram and then has intercourse, then however many sittings and times, only one dam is wājib.
- After wuqūf at ‘Arafah: Intercourse does not invalidate the Hajj, but each of the spouses must sacrifice a camel or a cow.
- If intercourse occurs after shaving the head but before Tawāf al-Ziyārah, then one dam is wājib on each.
- If a Mufrid (performing only Hajj) has intercourse with his wife before wuqūf at ‘Arafah, his Hajj becomes fāsid (invalid), but he must complete all the

rites, give one dam, and then perform make-up Hajj the following year.

- If a Qārin has intercourse before performing the tawāf of ‘Umrah, his Hajj and ‘Umrah both become fāsid. He must still complete the Hajj, does not have to offer the sacrifice of shukr, but must sacrifice two sheep, and perform make-up Hajj the following year.
- If he has intercourse after doing the tawāf of ‘Umrah but before wuqūf at ‘Arafah, then only Hajj becomes fāsid, not ‘Umrah. Two dam are wājib, and he must perform make-up Hajj the following year.
- If intercourse occurs after wuqūf at ‘Arafah, neither Hajj nor ‘Umrah becomes fāsid, but one camel and one sheep must be sacrificed.
- If a Mutamatti‘ has not brought the sacrificial animal with him, then his ruling in these matters is like:

- one performing Hajj Ifrād, and
- one performing ‘Umrah only.

If the Tamattu‘ pilgrim has brought the sacrificial animal, then in some cases his ruling is like that of a Qārin.

Specifically:

- If a Mutamatti‘ has intercourse before the tawāf of ‘Umrah or before wuqūf at ‘Arafah, then the dam of tamattu‘ (sacrifice of gratitude) drops from him.
- If he has intercourse after wuqūf at ‘Arafah, then two dam become wājib on him. *(al-Muḥīṭ)*

- In all these rulings, men and women are equal. Likewise, if the wife is asleep or forced, the ruling is the same. *(Alamgiri / al-Fatāwa al-Hindiyyah)*

Those for Whom Farewell Tawāf is Not Wājib

- For those performing only ‘Umrah, farewell tawāf (Tawāf al-Sadr) is not wājib.
- Likewise, for residents of Makkah and for those who live within the miqāt boundary, farewell tawāf is not wājib.
- For women in ḥayḍ or nifās, and for one whose Hajj has been missed, farewell tawāf is not wājib.
- However, if a woman in ḥayḍ or nifās becomes pure before leaving Makkah city, then farewell tawāf becomes wājib on her.

Zuhr and ‘Asr in the Plain of ‘Arafah

- If one prays with Imām al-Muslimīn (the leader of the Muslims) in Masjid Namirah, then Zuhr and ‘Asr are prayed together:
  - One adhān and two iqāmahs.
- If praying in the tents, then:

- According to Imām Abū Ḥanīfah, Zuhr is prayed in its time and ‘Asr in its own time.
- According to Imām Abū Yūsuf and Imām Muḥammad (rahimahumallāh), even in the tents Zuhr and ‘Asr are combined.
- In this issue, the opinion of Imām Abū Ḥanīfah is ṣaḥīḥ. (Alamgiri) [80]

- It is a condition that the Imām be the head of state or his appointed representative.

Tawāf al-Qudūm

- For non-resident pilgrims performing Hajj Ifrād or Qirān, Tawāf al-Qudūm is Sunnah.

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[80] (وَإِنْ صَلَّى وَحْدَهُ صَلَّى كُلَّ وَاحِدَةٍ فِي وَقْتِهَا) وَقَالَ أَبُو يُوسُفَ وَمُحَمَّدٌ: يَجْمَعُ بَيْنَهُمَا الْمُنْفَرِدُ؛ لِأَنَّ جَوَازَهُ لِيَتَفَرَّغَ لِلْوُقُوفِ وَيَمْتَدُّ وَقْتُهُ وَالْكُلُّ فِي ذَلِكَ سَوَاءٌ.

وَلِأَبِي حَنِيفَةَ أَنَّ تَقْدِيمَ الْعَصْرِ عَلَى خِلَافِ الْأَصْلِ؛ لِأَنَّ الْأَصْلَ أَدَاءُ كُلِّ صَلَاةٍ فِي وَقْتِهَا، لَكِنْ خَالَفْنَاهُ فِيمَا وَرَدَ بِهِ الشَّرْعُ، وَهُوَ الْإِمَامُ فِي الصَّلَاتَيْنِ، وَالْإِحْرَامُ بِالْحَجِّ قَبْلَ الزَّوَالِ، وَفِيمَا عَدَاهُ بَقِيَ عَلَى الْأَصْلِ. (الاختيار لتعليل المختار 150/1)

- For Tamattu‘ pilgrims, it is not Sunnah.
- The time for Tawāf al-Qudūm is from entering Makkah until wuqūf at ‘Arafah. *(Mu‘allim al-Ḥujjāj)*

Tawāf al-Ziyārah for a Menstruating Woman

- If a woman in ḥayḍ, because of flight timing, is unable to wait longer, she will perform Tawāf al-Ziyārah with maximum caution, and then she must sacrifice one camel. [81]

Does Doing ‘Umrah Make Hajj Fard?

- The statement that “by doing ‘Umrah, Hajj becomes fard” is not correct. Many people go for ‘Umrah who have already performed their

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[81] Raddul Muhtar / Shami 2/519

نَقَلَ بَعْضُ الْمُحَشِّينَ عَنْ مَنْسَكِ ابْنِ أَمِيرِ حَاجِّ :لَوْ هَمَّ الرَّكْبُ عَلَى الْقُفُولِ وَلَمْ تَطْهُرْ فَاسْتَفْتَتْ هَلْ تَطُوفُ أَمْ لَا؟ قَالُوا يُقَالُ لَهَا لَا يَحِلُّ لَك دُخُولُ الْمَسْجِدِ وَإِنْ دَخَلْت وَطُفْت أَثِمْت وَصَحَّ طَوَافُك وَعَلَيْك ذَبْحُ بَدَنَةٍ وَهَذِهِ مَسْأَلَةٌ كَثِيرَةُ الْوُقُوعِ يَتَحَيَّرُ فِيهَا النِّسَاءُ. اهـ

obligatory Hajj, and Hajj does not become fard twice.

- If someone has not yet performed his fard Hajj, and he goes for ‘Umrah during the Hajj season, and:
  - he remains there until Hajj, and
  - is physically and financially capable,

then Hajj becomes fard upon him in that circumstance.

What “Ability” (Istita‘ah) Means

- Physical ability (health and strength).
- Travel expenses.
- Ability to obtain a Hajj visa (since Hajj cannot be performed on an ‘Umrah visa; it is not valid legally).
- Payment of all fees, and arrangement of accommodation and food.
- Provision for the maintenance of one’s family.

- In today's busy life, having enough time is also an important factor.

If these forms of ability are not present, then Hajj does not become fard merely because someone performed 'Umrah during the Hajj season, even if he had the opportunity.

Allah says:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ الله فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

"And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. And whoever disbelieves – then indeed, Allah is free from need of the worlds." (Qur'an 3:97)

Badalī Hajj (Substitute Hajj)

The person on whose behalf Hajj is performed is called the "Amīr" (the one appointing).

According to the instruction or consent of the Amīr, the appointed person may perform any type of Hajj:

- Ifrād,
- Tamattu', or
- Qirān.

This is the final ruling. Below are the evidences:

In *al-Khāniyyah* it is mentioned:

قال الشيخ الإمام أبو بكر محمد بن الفضل رحمه الله تعالى: إذَا أمرَ غيرَه بأن يَحُجَّ عنه **ينبغي أن يُفَوِّضَ الأمرَ إلى المأمورِ، فيقول حُجَّ عني بهذا المالِ كيف شئتَ، إن شئتَ حَجَّةً وإن شئتَ حجَّةً وعمرةً، وإن شئتَ قِرَانًا**، والباقي مِنَ المالِ مني لَكَ وَصيَّةً، كيلا يضيقَ الأمرُ على الحاج، ولا يجبُ عليه رَدُّ مَا فضل إلى الورثةِ

Shaykh al-Imām Abū Bakr Muḥammad ibn al-Faḍl (raḥimahullāh) said:

When a person orders someone to perform Hajj on his behalf, he should give full discretion to the appointed person. He should say: "Perform Hajj on my behalf with this money in whichever manner you wish- if you wish, perform Ifrād; if you wish, Hajj and 'Umrah (Tamattu'); and if you wish, perform Qirān. Whatever remains of the money is for you as my bequest." The purpose of this is so that the one performing Hajj does not face difficulty. And it is not necessary to return any leftover amount to the heirs. [82]

Allāmah al-Sindī, in his book *Lubāb al-Manāsik*, states:

ينبغي للآمر أن يفوضَ الأمرَ إلى المأمورِ فيقول: حُجَّ عني كيف شئتَ مُفْرِدًا أوْ قَارِنًا أوْ مُتَمَتِّعًا، وَوَكَّلْتُكَ أنْ تهَبَ الفَضلَ من نَفسِكَ وتَقْبِضَه لِنَفْسِكَ.

It is proper for the person who appoints (the

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[82] Kadi Khan, Hashiya Fatawa Hindiyyah/Alamgiri 1/307

Amīr—the one on whose behalf Hajj is done) to delegate full discretion to the appointed pilgrim. He should say: "Perform Hajj on my behalf in whatever manner you wish — whether Ifrād, or Qirān, or Tamattu'. And I appoint you with the authority to give away the remaining amount as a gift if you wish, or to keep it for yourself." [83]

Imām Mullā 'Alī al-Qārī's objection

Imām Mullā 'Alī al-Qārī considered the statement of Allāmah al-Sindī to be incorrect. He said:

- What is found in the books of the Mashāyikh regarding tafwīḍ (delegating choice) relates only to Ifrād and Qirān,
- Not to Tamattu'.

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[83] Al-Sindī al-Makkī, Allāmah Muḥaddith Raḥmatullāh (d. 993 AH). *Lubāb al-Manāsik wa-Ubāb al-Masālik* (also known as al-Mansak al-Mutawassiṭ), p. 273. Dār al-Qurṭubah, 1421 AH.

However, Allāmah Ḥusayn ibn Muḥammad Sa‘īd ‘Abd al-Ghanī al-Ḥanafī
(the author of *Irshād al-Sārī ilā Manāsik al-Mullā ‘Alī al-Qārī*) responded to Mullā ‘Alī al-Qārī’s position:

قال القاضي عيد في شرحه لهذا الكتاب: ولا يخفى أن هذا سهوٌ منه لأن الميتَ لو أمره بالتمتع فَتَمَتَّعَ المأمورُ صَحَّ، ولا يكون مخالفا بلا خلاف بين الأئمة الأسلاف

Qāḍī ‘Īd, in his commentary on this book, states:
Without doubt, this is a mistake on the part of (Mullā ‘Alī al-Qārī). Because if the deceased had given instructions to perform Tamattu‘, and the one performing the Hajj carries out Tamattu‘, then it is valid, and he is not considered disobedient to the Amīr (the one who ordered the Hajj). There is no difference

of opinion among the earlier Imāms regarding this matter. [84]

Supporting evidence from *al-Mabsūṭ* and *al-Hidāyah*

From both al-Mabsūṭ and al-Hidāyah, it is also clear that: The Hajj must be performed according to the instruction of the Amīr (the one on whose behalf the Hajj is performed).

Conditions of Badalī Hajj When It Is the Fard Hajj:

If the Badalī Hajj being performed is the person's Fard Hajj, then there are two essential conditions:

1. The person on whose behalf the Hajj is being performed must be incapable of performing Hajj himself (physically or permanently),

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[84] **Al-Qārī, Mullā 'Alī.** *Irshād al-Sārī ilā Manāsik al-Qārī.* Old Print: 304–305; New Print: 647.
Saudi Arabia: Al-Maktabah al-Imdādiyyah, 2009.

2. He must have given explicit permission or instruction for someone to perform Hajj on his behalf.

As mentioned in al-Fatāwā al-‘Ālamgīriyyah (al-Hindiyyah):

وَإِنَّمَا شَرَطَ عَجْزَ الْمَنُوبِ لِلْحَجِّ الْفَرْضِ لَا لِلنَّفْلِ، كَذَا فِي الْكَنْزِ فَفِي الْحَجِّ النَّفْلِ تَجُوزُ النِّيَابَةُ حَالَةَ الْقُدْرَةِ؛ لِأَنَّ بَابَ النَّفْلِ أَوْسَعُ، كَذَا فِي السِّرَاجِ الْوَهَّاجِ وَمِنْهَا الْأَمْرُ بِالْحَجِّ فَلَا يَجُوزُ حَجُّ الْغَيْرِ عَنْهُ بِغَيْرِ أَمْرِهِ إلَّا الْوَارِثُ يَحُجُّ عَنْ مُوَرِّثِهِ بِغَيْرِ أَمْرِهِ فَإِنَّهُ يُجْزِيهِ

In the case of performing Badalī Hajj for a Fard Hajj, it is a condition that the person on whose behalf the Hajj is being performed must be incapable of performing Hajj himself.

However, in the case of Nafl (voluntary) Hajj, such incapacity is not a condition.

For Nafl Hajj, it is permissible to appoint a representative even if the person is fully capable, because there is considerable allowance and flexibility in voluntary acts. (*As-Sirāj al-Wahhāj*)

The third condition is that the person on whose behalf the Hajj will be performed must have given explicit permission or instruction. Without his instruction, Badalī Hajj is not valid.

However, if an heir performs Badalī Hajj on behalf of his Murīth (the deceased from whom he inherited), even without the deceased's prior instruction, the Hajj will be valid for the deceased and the obligation will be considered fulfilled.

Regarding **Nafl Badalī Hajj**, it is mentioned in *al-Shāmī*:

أَنَّ الشُّرُوطَ كُلَّهَا شُرُوطٌ لِلْحَجِّ الْفَرْضِ دُونَ النَّفْلِ، فَلَا يُشْتَرَطُ فِي النَّفْلِ شَيْءٌ مِنْهَا إِلَّا الْإِسْلَامُ وَالْعَقْلُ وَالتَّمْيِيزُ

All the conditions that apply to Fard Hajj do not apply to Nafl Hajj. For Nafl Hajj, none of those conditions are required except:

- Islam,
- Sanity (ʿaql),

- Discretion (tamayyuz). [85]

Most Badalī Hajj being performed today are, in reality, Nafl Hajj.
Why?
Because in many cases Hajj was not even fard on the deceased or the parents for whom the children are appointing someone to perform Hajj — usually due to lack of financial ability during their lifetime.
Sons and daughters who are financially capable now often pay for someone to perform Hajj on behalf of their parents. All of these are Nafl Badalī Hajj.
And regarding Nafl Badalī Hajj, the rulings show the greatest degree of leniency and flexibility. Wallāhu A'lam.

In *al-Ikhtiyār li Ta'līl al-Mukhtār*, Imām Abū Ḥanīfah's fatwā is cited:

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[85] Raddul Muhtar / Shami 2/602

وَدَمُ الْمُتْعَةِ وَالْقِرَانِ وَالْجِنَايَاتِ عَلَى الْمَأْمُورِ

"The dam for Tamattu', Qirān, and for violations (jināyāt) is upon the ma'mūr (the one who has been instructed — i.e., the one performing the Badalī Hajj)." [86]

If the Badalī Hajj performer carries out Tamattu' or Qirān, then the dam becomes obligatory on him, and if he commits any violation, the dam for that violation is also upon him.

Therefore, it becomes clear that a Badalī Hajj may be performed as Tamattu' or Qirān, *when the Amīr (the one appointing) allows it.*

Commentary of al-Mawṣilī (d. 683 AH)

Explaining this ruling, al-Mawṣilī writes:

أَمَّا دَمُ الْمُتْعَةِ وَالْقِرَانِ فَلِأَنَّهُ وَجَبَ شُكْرًا حَيْثُ وُفِّقَ لِأَدَاءِ النُّسُكَيْنِ، وَهُوَ الَّذِي حَصَلَتْ لَهُ هَذِهِ النِّعْمَةُ ; وَأَمَّا دَمُ الْجِنَايَاتِ فَلِأَنَّهُ هُوَ الْجَانِي.

[86] Al-Ikhtiyar 1/171

The dam of Tamattu‘ and Qirān becomes obligatory as a form of gratitude, because he (the performer) has been granted the ability to perform two rituals (nusuk). He is the one who receives this blessing, so the dam is due on him.

As for the dam of violations (jināyāt), it is obligatory because he is the one who committed the violation, so the liability is upon him.

Further Rulings (from al-Muḥīṭ, al-Khāniyyah, al-Tātārkhāniyyah, and al-Alamgīriyyah)

1. If a person commands someone only to perform Hajj, and the appointed person first performs ‘Umrah, then afterwards enters into Hajj from within Makkah and performs all the rites of Hajj — then:

- According to all the Imāms, this person is considered to have disobeyed (mokhālif). (*al-Muḥīṭ*)

- In *al-Khāniyyah* it is stated that such a Hajj does not fulfill the fard Hajj of the one who appointed him. (*Tātārkhāniyyah*, also cited in *al-Fatāwā al-'Ālamgīriyyah*)

2. If a person commands someone to perform 'Umrah, and the appointed person:

- First performs 'Umrah (as instructed),
- Then afterward performs Hajj for himself,

then he is not considered disobedient.

However:

- If he first performs Hajj, then performs 'Umrah, then according to the jurists, he is considered disobedient (mokhālif). (al-Muḥīṭ — cited in *al-Fatāwā al-'Ālamgīriyyah*) [87]

[87] وَلَوْ أَمَرَهُ بِالْحَجِّ فَاعْتَمَرَ ثُمَّ حَجَّ مِنْ مَكَّةَ فَهُوَ مُخَالِفٌ فِي قَوْلِهِمْ جَمِيعًا، كَذَا فِي الْمُحِيطِ وَفِي الْخَانِيَّةِ وَلَا يَجُوزُ ذَلِكَ عَنْ حَجَّةِ الْإِسْلَامِ، كَذَا فِي التَّتَارْخَانِيَّة.

Who May Have Badalī Hajj Performed on Their Behalf

Badalī Hajj may be performed for:

- A **deceased person**,
- Or a person who is **so ill** that there is **no hope** of recovery,
- Or even if he recovers, there is **no expectation** that he will ever regain the **physical ability** to perform Hajj.

For such individuals, Badalī Hajj is valid. However, in the case of **Nafl Hajj**, the rulings are **much more lenient**.

عَنِ ابْنِ عَبَّاسٍ . رضى الله عنهما . قَالَ جَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: نَعَمْ.

Ibn ʻAbbās (may Allah be pleased with them both) narrated:

وَلَوْ أَمَرَهُ بِالْعُمْرَةِ فَاعْتَمَرَ أَوَّلًا ثُمَّ حَجَّ عَنْ نَفْسِهِ؛ لَمْ يَكُنْ مُخَالِفًا وَإِنْ كَانَ حَجَّ أَوَّلًا ثُمَّ اعْتَمَرَ فَهُوَ مُخَالِفٌ فِي قَوْلِهِمْ جَمِيعًا، كَذَا فِي الْمُحِيطِ (الهندية)

A woman from the tribe of Khath'am came (to the Prophet ﷺ) during the year of the Farewell Hajj and said:
"O Messenger of Allah! The Hajj which Allah has made obligatory upon His servants has become due upon my father at a time when he is a very old man and cannot sit firmly on a riding animal. If I perform Hajj on his behalf, will it fulfill his obligation?"
The Prophet ﷺ replied: "Yes." [88]

[88] Bukhari 1854

Ruling on Performing Multiple ‘Umrahs

In the same journey, it is permissible to perform multiple ‘Umrahs—whether before Hajj or after Hajj—except during the five days of Hajj (8–12 Dhul-Hijjah).

From *Irshad al-Sārī ilā Manāsik al-Mullā ‘Alī al-Qārī*:

(ولا يعتمر) أي المتمتع (قبل الحج)

“The Mutamatti‘ (Tamattu‘ pilgrim) should not perform ‘Umrah before Hajj”

This statement is based on the assumption that:

بِنَاءً عَلَى أَنَّ الْمَكِّيَّ مَمْنُوعٌ مِنْ الْعُمْرَةِ الْمُفْرَدَةِ

“A resident of Makkah is prohibited from performing a standalone ‘Umrah.”

Then the book clarifies:

وَقَدْ سَبَقَ أَنَّهُ غَيْرُ صَحِيحٍ

“But it has already been explained that this is incorrect.”

Meaning: It is NOT true that a Makkan is forbidden from performing a single ‘Umrah. Rather:

بَلْ إِنَّهُ مَمْنُوعٌ مِنْ التَّمَتُّعِ وَالْقِرَانِ

“A Makkan is only forbidden from performing Tamattu‘ and Qirān.”

But:

وَهَذَا الْمُتَمَتِّعُ آفَاقِيٌّ غَيْرُ مَمْنُوعٍ مِنْ الْعُمْرَةِ

“This Mutamatti‘ is an *āfāqī* (non-Makkan), and performing ‘Umrah is not forbidden for him.”

Therefore:

فَجَازَ لَهُ تَكْرَارُهَا

“So it is permissible for him to repeat ‘Umrah multiple times.”

The reason:

لِأَنَّهَا عِبَادَةٌ مُسْتَقِلَّةٌ أَيْضًا كَالطَّوَافِ

“Because ‘Umrah is an independent act of worship—just like Tawāf.” [89]

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[89] إرشاد الساري إلى مناسك الملا علي القاري ص 193

From Ibn ‘Ābidīn (Minhat al-Khāliq)

Ibn ‘Ābidīn cites from *al-Lubāb*:

وَقَدْ ذَكَرَ فِي اللُّبَابِ أَنَّ الْمُتَمَتِّعَ لَا يَعْتَمِرُ قَبْلَ الْحَجِّ قَالَ شَارِحُهُ هَذَا بِنَاءً عَلَى أَنَّ الْمَكِّيَّ مَمْنُوعٌ مِنْ الْعُمْرَةِ الْمُفْرَدَةِ أَيْضًا، وَقَدْ سَبَقَ أَنَّهُ غَيْرُ صَحِيحٍ بَلْ إنَّهُ مَمْنُوعٌ مِنْ التَّمَتُّعِ وَالْقِرَانِ وَهَذَا الْمُتَمَتِّعُ آفَاقِيٌّ غَيْرُ مَمْنُوعٍ مِنْ الْعُمْرَةِ فَجَازَ لَهُ تَكْرَارُهَا؛ لِأَنَّهَا عِبَادَةٌ مُسْتَقِلَّةٌ أَيْضًا كَالطَّوَافِ اهـ.

وَفِي حَاشِيَةِ الْمَدَنِيِّ أَنَّ مَا فِي اللُّبَابِ مُسَلَّمٌ فِي حَقِّ الْمُتَمَتِّعِ السَّائِقِ لِلْهَدْيِ، أَمَّا غَيْرُ السَّائِقِ فَلَا؛ لِأَنَّهُ خِلَافُ مَذْهَبِ أَصْحَابِنَا جَمِيعًا؛ لِأَنَّ الْعُمْرَةَ جَائِزَةٌ فِي جَمِيعِ السَّنَةِ بِلَا كَرَاهَةٍ إلَّا فِي خَمْسَةِ أَيَّامٍ لَا فَرْقَ فِي ذَلِكَ بَيْنَ الْمَكِّيِّ وَالْآفَاقِيِّ كَمَا صَرَّحَ بِهِ فِي النِّهَايَةِ وَالْمَبْسُوطِ وَالْبَحْرِ [90]

That the Mutamatti‘ should not perform ‘Umrah before Hajj.

His commentator explains:

This ruling was based on the incorrect assumption that Makkans cannot perform individual ‘Umrah. But as already clarified:

- A Makkan is only prohibited from Tamattu‘ and Qirān,

[90] كتاب البحر الرائق شرح كنز الدقائق ومنحة الخالق وتكملة الطوري ج2 ص393

- Not from performing a single ‘Umrah.

Thus:

For an āfāqī Mutamatti‘, performing ‘Umrah is permissible, and he is allowed to repeat ‘Umrah multiple times, because ‘Umrah is an independent act of worship.

From *Hāshiyat al-Madanī*

It is stated:

The ruling in *al-Lubāb* is accepted only for a Mutamatti‘ who has brought his sacrificial animal with him (sā’iq al-hady).

But for the Mutamatti‘ who has not brought the hady with him, the ruling does not apply, because:

It contradicts the established Hanafi madhhab, which states:

- ‘Umrah is permissible throughout the entire year,
- Except for the five days of Hajj,

- There is no difference between Makkan and non-Makkan in this regard.

This has been explicitly stated in:

- *al-Nihāyah*
- *al-Mabsūṭ*
- *al-Baḥr al-Rā'iq*

From Urdu *Muʿallim al-Ḥujjāj*:

کثرت سے عمرہ کرنا مکروہ نہیں بلکہ مستحب ہے

"Performing many 'Umrahs is not makrūh; rather, it is mustahabb (recommended)." [91]

[91] Muallimul Hujjaj Page 191

Some Historical Sites

House of Khadījah (رضي الله عنها)

Near Mount Marwah, in a place known as Sūq al-Layl, was the house of our mother Khadījah (رضي الله عنها). After exiting through the Marwah Gate, it is located a few meters ahead.

In this very house were born Sayyidah Fāṭimah (رضي الله عنها) and the other children of the Prophet ﷺ. In this house, our mother Khadījah (رضي الله عنها) also passed away.

The Messenger of Allah ﷺ lived in this house until the Hijrah. Jibrīl (عليه السلام) descended with revelation hundreds of times in this very house.

Mawlid an-Nabī ﷺ

This is the birthplace of the Prophet ﷺ. Today, a library has been built here known as Maktabat Makkah al-Mukarramah.

Masjid al-Jinn

On the way to Al-Mu‘allā Cemetery, on the left-hand side, is located Masjid al-Jinn. It was here that a group of jinn came, pledged allegiance (bay‘ah) to the Prophet ﷺ, and embraced Islam.

Masjid al-Shajarah

On the way to Al-Mu‘allā Cemetery, on the right-hand side, opposite Masjid al-Jinn, stands Masjid al-Shajarah. At this spot, there once stood a tree which, upon the call of the Messenger of Allah ﷺ, uprooted itself, came toward him, and greeted him with salām.

The ḥadīth narrated by Buraidah (may Allah be pleased with them):

رَوَى الحَاكِمُ عَنْ بُرَيْدَةَ ◻ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ :يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَزْدَادُ بِهِ يَقِينًا .قَالَ :فَقَالَ : أَدْعُ تِلْكَ الشَّجَرَةَ . فَدَعَا بِهَا فَجَاءَتْ حَتَّى سَلَّمَتْ عَلَى النَّبِيِّ ﷺ، ثُمَّ قَالَ لَهَا :ارْجِعِي،

فَرَجَعَتْ، قَالَ :ثُمَّ أَذِنَ لَهُ فَقَبَّلَ رَأْسَهُ وَرِجْلَيْهِ، وَقَالَ : لَوْ كُنْتُ آمُرُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. صَحِيْحٌ

Al-Ḥākim narrated from Buraydah (رضي الله عنه):

A man came to the Prophet ﷺ and said:

“O Messenger of Allah, teach me something that will increase my certainty (faith).”

The Prophet ﷺ said to him: “Call that tree.”

So the man called it, and the tree came, until it greeted the Prophet ﷺ with salām.

Then the Prophet ﷺ said to it:“Return.”

So the tree returned to its place.nThen the Prophet ﷺ permitted the man, and he kissed the Prophet’s head and feet, and said:“If I were to command anyone to prostrate to another, I would have commanded the woman to prostrate to her husband.”

This narration is authentic (ṣaḥīḥ). [92]

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[92] Mustadrak 7326

The ḥadīth narrated by Ibn Umar (may Allah be pleased with them both):

عَنِ ابْنِ عُمَرَ قَالَ :كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَقْبَلَ أَعْرَابِيٌّ، فَلَمَّا دَنَا مِنْهُ، قَالَ رَسُولُ اللهِ ﷺ" :أَيْنَ تُرِيدُ؟ " قَالَ: إِلَى أَهْلِي، قَالَ" :هَلْ لَكَ إِلَى خَيْرٍ؟ " قَالَ: مَا هُوَ؟ قَالَ" :تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"، قَالَ :هَلْ مِنْ شَاهِدٍ عَلَى مَا تَقُولُ؟ قَالَ ﷺ" :هَذِهِ السَّمُرَةُ"، فَدَعَاهَا رَسُولُ اللهِ ﷺ وَهِيَ بِشَاطِئِ الْوَادِي، فَأَقْبَلَتْ تَخُدُّ الْأَرْضَ خَدًّا حَتَّى قَامَتْ بَيْنَ يَدَيْهِ، فَاسْتَشْهَدَهَا ثَلَاثًا، فَشَهِدَتْ أَنَّهُ كَمَا قَالَ، ثُمَّ رَجَعَتْ إِلَى مَنْبَتِهَا، وَرَجَعَ الْأَعْرَابِيُّ إِلَى قَوْمِهِ، وَقَالَ :إِنْ يَتَّبِعُونِي أَتَيْتُكَ بِهِمْ، وَإِلَّا رَجَعْتُ إِلَيْكَ، فَكُنْتُ مَعَكَ

Narrated by Ibn ‘Umar (رضي الله عنهما): He said: We were with the Prophet ﷺ during a journey when a Bedouin approached. When he came near, the Messenger of Allah ﷺ said to him:“Where are you going?” He replied: “To my family.”

The Prophet ﷺ said: “Shall I guide you to something good?” The Bedouin asked:“What is it?” The Prophet ﷺ said:“That you bear witness that there is no deity except Allah,

alone without partner, and that Muhammad is His servant and His Messenger." The Bedouin said:"Do you have any witness to what you are saying?" The Prophet ﷺ said:"This tree."

He pointed to a samurah tree on the edge of the valley. The Messenger of Allah ﷺ called it. The tree began to move, tearing through the ground, until it stood in front of the Prophet ﷺ.The Prophet ﷺ asked it to testify three times, and the tree testified that what he said was true.Then the tree returned to its original place.

The Bedouin returned to his people and said: "If they follow me, I will bring them to you; and if they do not, I will return to you and stay with you." [93]

The ḥadīth narrated by Ibn ʻAbbās (may Allah be pleased with them both):

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[93] Sahih ibn Hibban 6976

عَنِ ابْنِ عَبَّاسٍ ـ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ قَالَ " إِنْ دَعَوْتُ هَذَا الْعِذْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ ﷺ ثُمَّ قَالَ " ارْجِعْ " . فَعَادَ فَأَسْلَمَ الأَعْرَابِيُّ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

Narrated by Ibn ʻAbbās (رضي الله عنهما):
A Bedouin came to the Messenger of Allah ﷺ and said:"How can I know that you are truly a Prophet?"
The Prophet ﷺ said:"If I call this bunch of dates from that palm tree, will you bear witness that I am the Messenger of Allah?"
So the Messenger of Allah ﷺ called it, and the cluster of dates began to descend from the palm tree until it fell before the Prophet ﷺ. Then he ﷺ said:"Return."
So it went back to its place. The Bedouin then accepted Islam. Abū ʻĪsā (at-Tirmidhī) said: "This ḥadīth is ḥasan, gharīb, and ṣaḥīḥ." [94]

[94] Tirmizi 3628

Al-Mu'allā Cemetery

This cemetery is located to the left side, directly in front of Masjid al-Jinn. It is here that our mother Khadījah (رضي الله عنها) is buried.

Jabal al-Nūr and the Cave of Ḥirā'

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ . وَهُوَ التَّعَبُّدُ. اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ} ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رضى الله عنها فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ

الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ.وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ.فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى ﷺ يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ " أَوَمُخْرِجِيَّ هُمْ " . قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ.

Narrated 'Aisha (the mother of the faithful believers):

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was

bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time

and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Messenger (ﷺ) returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write

from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (ﷺ) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died

and the Divine Inspiration was also paused for a while.[95]

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى جَبَلِ حِرَاءٍ فَتَحَرَّكَ فَقَالَ رَسُولُ اللَّهِ ﷺ " اسْكُنْ حِرَاءُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ " . وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رضى الله عنهم .

Narrated by Abu Hurayrah (رضي الله عنه):
The Messenger of Allah ﷺ was on the mountain of Ḥirā', and the mountain began to shake.
So the Messenger of Allah ﷺ said:
"Be firm, O Ḥirā'. For there is none upon you except a Prophet, a Siddīq, or a Martyr."
And on the mountain with him were:

- the Prophet ﷺ,
- Abu Bakr,
- 'Umar,
- 'Uthmān,
- 'Alī,

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[95] Bukhari 3

- Talḥah,
- az-Zubayr,
- and Sa‘d ibn Abi Waqqāṣ (رضي الله عنهم).[96]

عَنْ أَبِي هُرَيْرَةَ. رضى الله عنه. قَالَ أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

Narrated by Abu Hurayrah (رضي الله عنه):
Jibrīl (Gabriel) came to the Prophet ﷺ and said:
“O Messenger of Allah, this is Khadījah coming to you, carrying a vessel with some food, or drink. When she reaches you, convey to her greetings of peace from her Lord and from me, and give her the glad tidings of a house in Paradise made of hollowed pearl, in which there is neither noise nor fatigue.” [97]

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[96] Muslim 2417
[97] Bukhari 3820

Jabal Thawr

On the night of migration (Hijrah) toward Madinah Sharif, the Messenger of Allah ﷺ and Sayyidunā Abū Bakr as-Ṣiddīq (رضي الله عنه) took shelter in the cave of the mountain known as **Jabal Thawr**. About this incident Allah says:

﴿إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ﴾

If you do not help him (the Prophet), Allah has already helped him when those who disbelieved drove him out— he was one of two— when the two of them were in the cave, and he said to his companion: ‘Do not grieve; indeed, Allah is with us.’

Then Allah sent down His tranquility upon him and supported him with hosts (angels) you did not see, and made the word of the disbelievers the lowest, while the Word of Allah is the highest. And Allah is Almighty, All-Wise.[98]

عَنْ أَبِي بَكْرٍ . رضى الله عنه . قَالَ قُلْتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ " مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا ".

Narrated by Abu Bakr (رضي الله عنه):
He said: I said to the Prophet ﷺ while we were in the cave:
"If one of them were to look down at his feet, he would certainly see us."
The Prophet ﷺ replied:
"O Abu Bakr, what do you think of two (persons) when Allah is the third of them?" [99]

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[98] Tawbah 40
[99] Bukhari 3653

Masjid al-Khayf

Masjid al-Khayf is a historic mosque located in **Mina**. It is situated a short distance from the **Jamarāt**. In this mosque, **seventy Prophets** performed ṣalāh. During the Farewell Pilgrimage, the Messenger of Allah ﷺ himself, along with his noble Companions, performed ṣalāh in this mosque. There are said to be **seventy graves of Prophets** in this mosque.

وَعَنِ ابْنِ عُمَرَ ◻ أَنَّ النَّبِيَّ ﷺ قَالَ " : فِي مَسْجِدِ الْخَيْفِ قُبِرَ سَبْعُونَ نَبِيًّا رَوَاهُ الْبَزَّارُ، وَرِجَالُهُ ثِقَاتٌ.

Narrated from Ibn ‘Umar (رضي الله عنهما) that the Prophet ﷺ said:

“In Masjid al-Khayf, seventy Prophets are buried.” Reported by al-Bazzār, and its narrators are trustworthy. [100]

Ibn ‘Abbās (رضي الله عنهما) narrates that the Messenger of Allah ﷺ said:

صَلَّى فِي مَسْجِدِ الْخَيْفِ سَبْعُونَ نَبِيًّا مِنْهُمْ مُوسَى

[100] Majmauzzawaid 5769

"Seventy Prophets prayed in Masjid al-Khayf — among them was Mūsā (Moses)." [101]

Masjid al-Bay'ah / Masjid al-'Aqabah

When traveling from the Jamrat al-'Aqabah (the Big Jamarah) toward Makkah, after about 300 meters, you will see a mosque on the right-hand side. This mosque is called Masjid al-Bay'ah or Masjid al-'Aqabah.

The present structure of this mosque was built in the year 144 AH by the Caliph Abū Ja'far al-Manṣūr. It was at this very place that the historic Pledge of 'Aqabah (Bay'at al-'Aqabah) took place.

The Grave of Ummul Mu'minīn Maymūnah (رضي الله عنها)

The grave of Ummul Mu'minīn Maymūnah (رضي الله عنها) is located on the road from

[101] Majmauzzawaid 5768

Makkah to Madinah, a few kilometers beyond Masjid ‘Ā’ishah (Taneem), on the left side of the road, in a place called Sarif. It is approximately 15 kilometers from Makkah.



She was the maternal aunt of Ibn ‘Abbās (رضي الله عنهما). The Messenger of Allah (ﷺ) married her in the 7th year of Hijrah, after performing ‘Umrat al-Qaḍā, while he was residing in Masjid al-Ḥarām.

Her grave is located at the very place where she first met the Prophet ﷺ.

She passed away in the year 51 Hijri, on her way back from Hajj. According to her will, Ibn ‘Abbās (رضي الله عنهما) buried her at that very location.

Ziyārah of Raḥmatullil-‘Ālamīn (ﷺ)

With What Intention Should One Travel to Madinah?

The most authentic and sound opinion is:
One should travel to Madinah primarily with the intention of visiting the Messenger of Allah ﷺ. Along with this, one may also intend to visit Masjid an-Nabawī.

Fatḥ al-Qadīr, Imām Ibn al-Humām:

وَالْحَجُّ إِنْ كَانَ فَرْضًا فَالْأَحْسَنُ أَنْ يَبْدَأَ بِهِ ثُمَّ يُثْنِي بِالزِّيَارَةِ،

If Hajj is obligatory, the best practice is to complete Hajj first, and then visit Madinah for Ziyārah.

وَإِنْ كَانَ تَطَوُّعًا كَانَ بِالْخِيَارِ،

If the Hajj is voluntary (nafl), then the person has the choice (before or after).

فَإِذَا نَوَى زِيَارَةَ الْقَبْرِ فَلْيَنْوِ مَعَهُ زِيَارَةَ الْمَسْجِدِ: أَيْ مَسْجِدِ رَسُولِ اللَّهِ ﷺ،

So when someone intends to visit the Blessed Grave of the Prophet ﷺ, he should also intend to visit the Masjid of the Messenger of Allah ﷺ,

فَإِنَّهُ أَحَدُ الْمَسَاجِدِ الثَّلَاثَةِ الَّتِي تُشَدُّ إِلَيْهَا الرِّحَالُ.

because indeed, it is one of the three mosques toward which one may purposely travel.

فِي الْحَدِيثِ لَا تُشَدُّ الرِّحَالُ إِلَّا لِثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى،

In Hadith: "Do not undertake a journey except to three mosques: Masjid al-Ḥarām, this Masjid of mine, and Masjid al-Aqṣā."

(What to Do on the Way to Madinah)

وَإِذَا تَوَجَّهَ إِلَى الزِّيَارَةِ يُكْثِرُ مِنْ الصَّلَاةِ وَالسَّلَامِ عَلَى النَّبِيِّ ﷺ مُدَّةَ الطَّرِيقِ،

When one sets out for Ziyārah, he should abundantly recite ṣalāt and salām upon the throughout the journey.ﷺProphet

Best Form of Intention (According to Ibn al-Humām)

وَالْأَوْلَى فِيمَا يَقَعُ عِنْدَ الْعَبْدِ الضَّعِيفِ

تَجْرِيدُ النِّيَّةِ لِزِيَارَةِ قَبْرِ النَّبِيِّ ﷺ

What appears best for a weak servant like myself is to make a pure intention solely for visiting the Blessed Grave of the Prophet ﷺ.

ثُمَّ إذَا حَصَلَ لَهُ إذَا قَدَّمَ زِيَارَةَ الْمَسْجِدِ... يَنْوِيهِمَا فِيهَا

Then, once he reaches Madinah, when he visits the Masjid, he may renew his intention to combine both the visit to the Masjid and the Ziyārah.

لِأَنَّ فِي ذَلِكَ زِيَادَةَ تَعْظِيمِهِ ﷺ وَإِجْلَالِهِ

Because this brings greater honor, veneration, and respect to the Messenger of Allah ﷺ. [102]

[102] Fathul Qadeer 3/179-180

Summary:

- The best and purest intention for traveling to Madinah is to visit Rasulullah ﷺ.
- Along with this, one may also intend to visit Masjid an-Nabawi, one of the three sacred mosques.
- For Fard Hajj, it is best to perform Hajj first, then go for Ziyārah.
- For Nafl Hajj, there is no restriction.
- On the journey, reciting abundant ṣalāt and salām is recommended.
- Renewing intention at arrival increases love and reverence for the Prophet ﷺ.

Only mosques fall under the prohibition:

After considering all the relevant ḥadīths on this subject, it can be stated clearly in one sentence that the prohibition applies exclusively to mosques—that is, it is forbidden to travel to *any mosque* other than the three sacred mosques with the intention of seeking extra reward.

Hadith 1:

عَنْ أَبِي هُرَيْرَةَ. رضى الله عنه. عَنِ النَّبِيِّ ﷺ قَالَ " لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ وَمَسْجِدِ الأَقْصَى

From Abū Hurayrah (raḍiyallāhu ‘anhu), who said that the Prophet ﷺ said:
“No journey should be undertaken except to three mosques: the Masjid al-Ḥarām,

the Masjid of the Messenger ﷺ, and the Masjid al-Aqṣā." [103]

Hadith 2:

لَا يَنْبَغِي لِلْمَطِيِّ أَنْ تُشَدَّ رِحَالُهُ إِلَى مَسْجِدٍ يُبْتَغَى فِيهِ الصَّلَاةُ، غَيْرَ الْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا

It is not appropriate for riding animals to be saddled for travel to any mosque in search of extra reward in prayer, except for the Masjid al-Ḥarām, the Masjid al-Aqṣā, and this Masjid of mine. [104]

Hadith 3: Hadith of Tur

روى أحمد: لَقِيَ أَبُو بَصْرَةَ الْغِفَارِيُّ رضي الله عنه أَبَا هُرَيْرَةَ رضي الله عنه وَهُوَ جَاءٍ مِنَ الطُّورِ فَقَالَ :مِنْ أَيْنَ أَقْبَلْتَ؟ قَالَ : **مِنَ الطُّورِ صَلَّيْتُ فِيهِ** قَالَ: أَمَا لَوْ أَدْرَكْتُكَ قَبْلَ أَنْ تَرْحَلَ إِلَيْهِ مَا رَحَلْتَ إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ " :لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَالْمَسْجِدِ الْأَقْصَى صحيح

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[103] Bukhari 1189

[104] Imam Ahmad, Musnad 18/152 H11609

Imam Aḥmad narrates: Abū Baṣrah al-Ghifārī (raḍiyallāhu ‘anhu) met Abū Hurayrah (raḍiyallāhu ‘anhu) while he was returning from Mount Ṭūr.

He asked him, “From where you are coming?”

Abū Hurayrah replied: “From the Mount Ṭūr — I prayed there.”

Abū Baṣrah said: “If I had met you before you set out, you would not have undertaken that journey. For I heard the Messenger of Allah ﷺ say:

‘No journey should be undertaken except to three mosques: the Masjid al-Ḥarām, this Masjid of mine, and the Masjid al-Aqṣā.’”

This narration is Ṣaḥīḥ. [105]

Hadith 4: Hadith of Tur

روى أحمد: عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ رضي الله عنه قَالَ : **لَقِيتُ أَبَا هُرَيْرَةَ وَهُوَ يَسِيرُ إِلَى مَسْجِدِ الطُّورِ لِيُصَلِّيَ فِيهِ**، قَالَ :فَقُلْتُ لَهُ: لَوْ

[105] Musnad Ahmad, H23850

أَدْرَكْتُكَ قَبْلَ أَنْ تَرْتَحِلَ مَا ارْتَحَلْتَ، قَالَ :فَقَالَ: وَلِمَ؟ قَالَ :قَالَ: فَقُلْتُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ " :لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي صحيح

Imām Aḥmad narrates: From Abū Baṣrah al-Ghifārī (raḍiyallāhu ‘anhu):

He said: “I met Abū Hurayrah (raḍiyallāhu ‘anhu) **while he was travelling to the Masjid of Ṭūr in order to pray there.”**

So I said to him: “If I had met you before you set out, you would not have undertaken this journey.”

He (Abū Hurayrah) asked: “Why?”

I replied: “Because I heard the Messenger of Allah ﷺ say: *‘No journey should be undertaken except to three mosques: the Masjid al-Ḥarām, the Masjid al-Aqṣā, and my Masjid.’*”

This narration is authentic (Ṣaḥīḥ). [106]

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[106] Musnad Ahmad H27230

Allāmah Ibn Taymiyyah attempted to use the ḥadīth about Ṭūr as proof that, according to the fiqh of the Ṣaḥābah, the stations of the Prophets (maqāmāt al-anbiyā') are included in the prohibition mentioned in the ḥadīth of "lā tushaddur-riḥāl". He argued that Abū Hurayrah (raḍiyallāhu 'anhu) had travelled to the Mount Ṭūr in order to visit a Prophetic station.

However, his claim has been completely disproven. He relied upon the ḥadīth of "Ṭūr" to justify a conclusion that was incorrect, because according to the principles of Arabic grammar (qā'idat al-istithnā') in the ḥadīth *"lā tushaddur-riḥāl…"*, the prohibition applies only to mosques—maqāmāt al-anbiyā' cannot be included within that category.

Yet his objective was to prove that:

- Travelling with the intention of visiting the Messenger of Allah ﷺ is ḥarām,

- Shortening the prayer (qaṣr) during such a journey is invalid,
- And fasting cannot be broken during such travel, etc.

However, **he himself declared valid** the shortening of prayer and breaking of fast during a journey undertaken **for sinful purposes**!

This contradiction completely invalidates the claim he was trying to prove.

For detailed evidence and comprehensive discussion on this subject, you may refer to my writings:

1. "Ziyārat-e-Raḥmatullil-'Ālamīn" (in Bangla), and
2. My Arabic treatise:

القَوْلُ الحَاسِمُ فِي شَدِّ الرِّحَالِ لِزِيَارَةِ قَبْرِ النَّبِيِّ القَاسِمِ ﷺ

Both works contain a thorough presentation of proofs and scholarly analysis on this issue.

Ziyārah of the Messenger of Allah ﷺ

Proofs of the Ahl al-Sunnah wa'l-Jamā'ah

Evidences from the Noble Qur'an

Verse 1

﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴾

"If, when they wronged themselves, they had come to you and sought forgiveness from Allah, and the Messenger had sought forgiveness for them, they would surely have found Allah Most-Forgiving, Most-Merciful." [107]

Imām al-Shawkānī said: Those who regard visiting the Blessed Rawḍah (the resting place of the Prophet ﷺ) as recommended (mustaḥabb) use this verse as evidence.

The basis for using this verse is that **the Prophet ﷺ remains alive in his grave after his passing**, as mentioned in the ḥadīth: "The

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[107]. Sura Nisa 64

Prophets are alive in their graves." Imām al-Bayhaqī authenticated this ḥadīth. [108]

Verse 2

﴿ أَلْهَاكُمُ التَّكَاثُرُ ۝ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴾

"The competition for more and more (worldly increase) distracts you, until you visit the graves."

Verse 3

﴿ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴾

"So that you may believe in Allah and His Messenger, support him, honor him, and glorify Allah morning and evening."

Visiting the blessed resting place of the Prophet ﷺ is included within **honoring and venerating him**, as this verse commands.

Verse 4

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Indeed, Allah sends His blessings upon the

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[108] Shawkani, Nailul Awtar 5/113

Prophet, and His angels pray for him. O believers, send blessings upon him and greet him with full submission and honor." [109]

Ibn Kathīr said: From this verse it is established that sending ṣalāt and salām upon the Messenger of Allah ﷺ at the time of visiting his blessed grave is recommended (Mustaḥabb).

It is narrated from Abū Hurayrah (raḍiyallāhu ‘anhu) that the Messenger of Allah ﷺ said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدّ اللَّهُ عَلَيَّ رُوحِي، حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

“Whenever anyone sends salām upon me, Allah returns my soul to me so that I may respond to his salām.”

Verse 5

﴿وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

“And whoever leaves his home, migrating toward Allah and His Messenger, and then death overtakes him-his reward has already

[109] Sura Ahzab 56

become incumbent upon Allah. And Allah is Ever-Forgiving, Most Merciful."[110]

Statement of Ibn Ḥajar al-Haythamī (d. 974 AH)

ولا شك عند من له أدنى مسكة من ذوق العلم، أن من خرج لزيارة رسول الله ﷺ يصدق عليه أنه خرج مهاجرا إلى الله ورسوله لما يأتي أن زيارته ﷺ بعد وفاته كزيارته في حياته، وزيارته في حياته داخلة في الآية الكريمة قطعا، فكذا بعد وفاته بنص الأحاديث الشريفة الآتية

"There is absolutely no doubt—according to anyone who possesses even the slightest taste of knowledge—that the one who sets out with the intention of visiting the Messenger of Allah ﷺ, truly falls under the description of *'a person who goes forth migrating toward Allah and His Messenger.'*

For, as will be mentioned, visiting him ﷺ after his passing is just like visiting him during his lifetime. And his visit during his lifetime is **certainly included** in this noble verse—so likewise, visiting him after his

[110] Sura Nisa 100

passing is also included, based on the forthcoming authentic ḥadīths.” [111]

Hadiths Regarding the Ziyārah of the Blessed Qabar / Rawḍah Sharīf

Hadith 1

Imām Muslim and others narrate:

فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

“Visit the graves, for indeed they remind you of death.”[112]

Hadith 2

Narrated by Abū Hurayrah (raḍiyallāhu ‘anhu), the Messenger of Allah ﷺ said:

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[111] . **Ibn Ḥajar al-Haythamī.** *Al-Jawhar al-Munaẓẓam fī Ziyārat al-Qabr al-Sharīf al-Nabawī al-Mukarram.* Cairo: Maktabat Madbūlī, **2000 CE**, p. **18**.

[112] Muslim 976

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدّ اللَّهُ عَلَيَّ رُوحِي، حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

حسن صحيح

"Whenever anyone sends salām upon me, Allah returns my soul to me so that I may respond to his salām." This ḥadīth is ḥasan ṣaḥīḥ (sound and authentic). [113]

Hadith 3

Imām al-Nasā'ī narrates with an authentic chain in the chapter of visiting graves:

وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَمَنْ أَرَادَ أَنْ يَزُورَ فَلْيَزُرْ، وَلاَ تَقُولُوا هُجْرًا

"I had previously forbidden you from visiting graves. Now, whoever wishes to visit them may do so. But do not utter anything improper."[114]

Hadith 4

Imām Abū Dāwūd narrates with an authentic chain in the chapter of visiting graves, the Messenger of Allah ﷺ said:

نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكِرَةً

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[113] Abu Dawud 2041. Baihaqi, Sunan Kubra 10270

[114] Nasai 2033

"I had forbidden you from visiting graves. Now visit them, for indeed visiting them brings remembrance (of death)."[115]

Hadith 5

Narrated by Abū Hurayrah (raḍiyallāhu ʻanhu):

أَتَى رَسُولُ اللَّهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ اسْتَأْذَنْتُ رَبِّي تَعَالَى عَلَى أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي فَاسْتَأْذَنْتُ أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ بِالْمَوْتِ صحيح

"The Messenger of Allah ﷺ came to the grave of his mother and he wept and made those around him weep.

He said: *I asked my Lord for permission to seek forgiveness for her, but I was not granted permission. Then I asked for permission to visit her grave, and I was granted permission. So visit the graves, for they remind you of death.*" This ḥadīth is ṣaḥīḥ (authentic). [116]

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[115] Abu Dawud 3235
[116] Abu Dawud 3234

Hadith 6

Narrated from Ibn Mas‘ūd (raḍiyallāhu ‘anhu), the Messenger of Allah ﷺ said:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوا الْقُبُورَ فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الآخِرَةَ

“I had forbidden you from visiting graves. Now visit the graves, for indeed they make one renounce the world and remind one of the Hereafter.”[117]

Hadith 7

Imām al-Tirmidhī narrates with an authentic chain from Sulaymān ibn Buraydah, from his father, that the Messenger of Allah ﷺ said:

قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الآخِرَةَ

“I had forbidden you from visiting graves. But Muhammad (ﷺ) has been granted permission to visit his mother’s grave.

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[117] Ibn Majah 1571

So visit the graves, for they remind one of the Hereafter."

Imām Tirmidhī adds:

Abū Sa'īd, Ibn Mas'ūd, Anas, Abū Hurayrah, and Umm Salamah (raḍiyallāhu 'anhum) also narrated similar hadiths on this matter.

He further says:

"Buraydah's hadith is **ḥasan ṣaḥīḥ**. The scholars act according to this hadith. According to them, visiting graves carries no harm.

This is also the opinion of Ibn al-Mubārak, al-Shāfi'ī, Aḥmad, Isḥāq, and others."[118]

Sometimes certain people say:

"These hadiths are about visiting graves in general, not about visiting the grave of the Prophet ﷺ."

My response to them is: **Is the grave of the Messenger of Allah ﷺ not a grave?**

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[118] Tirmizi 1054

By what evidence do you separate his blessed grave from all other graves, when *you yourselves* claim:

- "His grave is like any other grave."
- "Visiting his grave has no special ruling."
- "Visiting his grave becomes permissible only when the intention is combined with something else (visiting his mosque, a relative, a shaykh, business, etc.)."

If according to you his grave is "just one grave among many," then these hadiths—*which speak of visiting graves in general*—**apply to his noble grave as well.**

So I ask you instead: **Are these hadiths fabricated? Are they false?** If not, then they must apply universally, and thus also to the grave of the Messenger of Allah ﷺ.

Hadith 8

The Messenger of Allah ﷺ said:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِيْ

"Whoever visits my grave, my intercession becomes obligatory for him." [119] (The chain of this hadith is acceptable.)

Hadith 9

Narrated by Ibn 'Umar (raḍiyallāhu 'anhu), the Messenger of Allah ﷺ said:

مَنْ جَاءَنِي زَائِرًا لَا يَعْلَمُهُ حَاجَةً إِلَّا زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ

'Whoever comes to visit me, having no other purpose but my ziyārah, then it is a right upon me that I shall be his intercessor on the Day

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[119] Abu Bishr Muhammad ibn Hammad al-Ansari ad-Dulabi ar-Razi narrated this hadith in his book *al-Kuna wa-l-Asma*, hadith no. 1483. This hadith has also been reported by al-Bazzar in his *Zawa'id al-Bazzar*, by al-'Uqayli in his *ad-Du'afā'*, as well as by ad-Daraqutni, Ibn 'Adi al-Jurjani and others. For detailed discussion, see my book *al-Qawl al-Hasim*.

of Resurrection."[120] Imām al-Qasṭallānī says: Ibn al-Sakkān authenticated this hadith.[121]

Hadith 10

Imām al-Dhahabī said: Among all these narrations, the best and most authentic chain is the following: from Wakī', from Ibn 'Awn and others, from al-Sha'bī and al-Aswad ibn Maymūn, from Hārūn, from Abū Zur'ah, from Haṭīb, who narrates that the Messenger of Allah ﷺ said:

مَنْ زَارَنِي بَعْدَ مَوْتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي

'Whoever visits me after my death, it is as though he has visited me during my lifetime."[122]

Hadith 11

Ibn Ḥajar al-'Asqalānī writes in his commentary on Ṣaḥīḥ al-Bukhārī that **Abū**

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[120] al-Mujamul Kabir 13149
[121] al-Mawahib 3/588
[122] Zahabi, Tarikhul Islam 11/213 Darul Kitab al-Arabi, Beirut 1993

al-Shaykh narrated in his book *Kitāb al-Thawāb* — with an excellent chain — the following ḥadīth in these words:

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا بُلِّغْتُ

"Whoever sends blessings upon me near my grave, I hear him; and whoever sends blessings upon me from afar, it is conveyed to me." [123]

Hadith 12

Ismā'īl ibn Isḥāq al-Qāḍī al-Azdī (d. 282 AH) narrates:

أَنَّ كَعْبًا □ دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَذَكَرُوا رَسُولَ اللَّهِ ﷺ فَقَالَ كَعْبٌ : مَا مِنْ فَجْرٍ يَطْلُعُ إِلَّا وَيَنزِلُ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ حتى يَحُفُّوا بِالْقَبْرِ يَضْرِبُونَ بِأَجْنِحَتِهِمْ فَيُصَلُّونَ عَلَى النَّبِيِّ ﷺ سَبْعُونَ أَلْفًا بِاللَّيْلِ وَسَبْعُونَ أَلْفًا بِالنَّهَارِ حَتَّى إِذَا انْشَقَّتْ عَنْهُ الْأَرْضُ خَرَجَ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَزُفُّونَهُ، قال الألباني إسناده صحيح

That Ka'b once entered upon 'Ā'ishah (raḍiyallāhu 'anhā). They spoke about the Messenger of Allah ﷺ. Ka'b said:

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[123] Asqalani, Fathul Bari 6/488 Dar al Ma'rifah

"At every dawn, seventy thousand angels descend until they surround the Prophet's grave, striking their wings around it, and sending blessings upon the Prophet ﷺ. At night seventy thousand come, and during the day seventy thousand. And when the earth splits open for him (on the Day of Resurrection), he will emerge accompanied by seventy thousand angels escorting him.'[124]
Al-Albānī said: **Its chain is authentic.**

Hadith 13

Narrated from 'Abbād ibn Abī Ṣāliḥ:

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبُورَ الشُّهَدَاءِ بِأُحُدٍ عَلَى رَأْسِ كُلِّ حَوْلٍ فَيَقُولُ﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴾ الرعد: ٢٤ قَالَ: وَجَاءَهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا قَدِمَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا جَاءَهُمْ قَالَ :وَكَانَ النَّبِيُّ ﷺ إِذَا وَاجَهَ الشِّعْبَ قَالَ : سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ أَجْرُ الْعَامِلِينَ

[124] Ismail ibn Ishaque, Fadlus salati alan Nabiyyi H 102.

The Messenger of Allah ﷺ used to visit the graves of the martyrs of Uḥud at the beginning of every year. He would say:
"Peace be upon you for your patience! How excellent is the final abode."
The narrator says:
Abū Bakr, then 'Umar, then 'Uthmān (raḍiyallāhu 'anhum) also visited their graves.
When Mu'āwiyah ibn Abī Sufyān came for Ḥajj, he too visited them and said:
"When the Prophet ﷺ approached the (Uḥud) mountain pass, he would say: 'Peace be upon you for your patience! How excellent is the reward of those who strive.'[125]

Hadith 14
Abū Hurayrah (raḍiyallāhu 'anhu) said: I heard the Messenger of Allah ﷺ say:

[125] Umar ibn Shabah, Tarikhul Madina 1/132. Jeddah 1399H

وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ لَيَنْزِلَنَّ عِيسَى ابْنُ مَرْيَمَ إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيُصْلِحَنَّ ذَاتَ الْبَيْنِ، وَلَيُذْهِبَنَّ الشَّحْنَاءَ، وَلَيُعْرَضَنَّ عَلَيْهِ الْمَالُ فَلَا يَقْبَلُهُ، ثُمَّ لَئِنْ قَامَ عَلَى قَبْرِي فَقَالَ :يَا مُحَمَّدُ لَأُجِيبَنَّه

"By the One in Whose hand is the soul of Abū al-Qāsim! 'Īsā ibn Maryam will surely descend as a just imam and an equitable judge. He will break the cross, kill the swine, reconcile people, remove hatred, and wealth will be offered to him but he will not accept it.

And if he stands at my grave and says, *'O Muhammad!'* I will surely answer him." [126]

The muḥaqqiq said: Its chain is authentic. Al-Albānī said: Its chain is sound, and all its narrators are trustworthy (thiqqah).[127]

Imām al-Ḥākim narrates from Abū Hurayrah (raḍiyallāhu 'anhu) that the Prophet ﷺ said:

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[126] Musnad AbiYa'la 6584
[127] Silsilah Sahiha 2733

لَيَهْبِطَنَّ عِيسَى ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، وَإِمَامًا مُقْسِطًا وَلَيَسْلُكَنَّ فَجًّا حَاجًّا، أَوْ مُعْتَمِرًا أَوْ بِنِيَّتِهِمَا وَلَيَأْتِيَنَّ قَبْرِي حَتَّى يُسَلِّمَ وَلَأَرُدَّنَ عَلَيْهِ

هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ بِهَذِهِ السِّيَاقَةِ، وقال الذهبي: صحيح، قلتُ: عنعنة ابن إسحاق لا يضر لأنه توبع بما قبله

"Īsā ibn Maryam will surely descend as a just judge and a fair imam. He will take a pathway as a pilgrim performing Ḥajj, or ʻUmrah, or intending both. And he will certainly come to my grave and send salām upon me, and I will surely respond to him."[128]

Imām al-Ḥākim said: "This ḥadīth has an authentic chain, although they (al-Bukhārī and Muslim) did not record it in this exact wording." *Al-Dhahabī said: "Authentic."*

I say: "The ʻan'anah (indirect narration) of Ibn Isḥāq does not harm this ḥadīth, because it is supported by the preceding narration."

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[128] al-Mustadrak 2/651 H 4162

May We Call It "Rawḍa Sharīf"?

The Messenger of Allah ﷺ said:

إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ

"The grave is either a garden from the gardens of Paradise, or a pit from the pits of Hell." [129]

Statement of *'Aqīdah Ṭaḥāwiyyah*

In *al-'Aqīdah al-Ṭaḥāwiyyah* it is stated:

"The grave is a garden from the gardens of Paradise, or a pit from the pits of Hell." [130]

Conclusion

Since the Messenger of Allah ﷺ himself described the grave of the believer as a rawḍah (garden) from the gardens of Paradise,

it is entirely correct and permissible to refer to the noble grave of the Prophet ﷺ as *Rawḍa*

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[129] Tirmizi 2460

[130] Aqida e Tahabiyyah

Sharīf.
This terminology is fully consistent with the language of the Prophet ﷺ.

The Virtue of the Soil of the Rawḍa Sharīf

Statement of Imām Qāḍī ʻIyāḍ
وَلَا خِلَافَ أَنَّ مَوْضِعَ قَبْرِهِ أَفْضَلُ بِقَاعِ الْأَرْضِ
"There is no difference of opinion that the location of his grave is the most virtuous spot on earth."[131]

Statement of ʻAllāmah Khaffājī
"Rather, it is superior even to the heavens, the Throne (ʻArsh), and even the Kaʻbah." [132]
Statement of Imām al-Subkī:
الإجماعُ على أن قبره ﷺ أفضل البقاع

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[131] ash-Shifa 1/683
[132] Naseemur Riyad 5/121

"There is consensus that his ﷺ grave is the most virtuous of all places." [133]

Important Clarification

The *Qabr Sharīf* is not included under the normal legal rulings of the Masjid. In fact, it is more honored than Masjid al-Nabawī, Masjid al-Ḥarām of Makkah, and any other place on earth, as Qāḍī 'Iyāḍ recorded an ijmāʿ (consensus) on this point. [134]

For further detailed discussion, evidence, and refutation of objections, see my book:

الْقَوْلُ الْحَاسِمُ فِي شَدِّ الرِّحَالِ لِزِيَارَةِ قَبْرِ النَّبِيِّ الْقَاسِمِ ﷺ

[133] Naseemur Riyad 5/122

[134] Tanzilus sakina ala qanadilil Madina, Makhtut 13

Adab (Etiquettes) of Visiting the Rawḍa Sharīf

Imām Mālik (raḥimahullāh) said to Abū Ja‘far al-Manṣūr:
“Never turn your face away from him. On the Day of Resurrection, he will be your means (wasīlah) to Allah, just as he is the wasīlah for your father Ādam (‘alayhis-salām).
Rather, turn your face toward him, and seek his intercession. Then Allah will appoint him as your intercessor.”

Narration Reported by Qāḍī ‘Iyāḍ

Qāḍī ‘Iyāḍ writes:

حَدَّثَنَا القاضي أبو عبد الله محمد بن عبد الرحمن الْأَشْعَرِيُّ وَأَبُو الْقَاسِمِ أَحْمَدُ بن بَقِيٍّ الْحَاكِمُ وَغَيْرُ وَاحِدٍ فيما أجازونيه قالو أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بن عُمَرَ بن دِلْهَاثٍ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بن

فِهْرٍ حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بن أَحْمَدَ بن الفَرَجِ حَدَّثَنَا أَبُو الْحَسَنِ عَبْدُ اللَّهِ بن الْمُنْتَابِ حَدَّثَنَا يَعْقُوبُ بن إِسْحَاقَ بن أَبِي إِسْرَائِيلَ حَدَّثَنَا ابن حميد قال:

ناظرا أَبُو جَعْفَرٍ أَمِيرُ الْمُؤْمِنِينَ مَالِكًا فِي مَسْجِدِ رسول الله صلى الله عليه وسلم فقال لَهُ مَالِكٌ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَرْفَعْ صَوْتَكَ فِي هَذَا الْمَسْجِدِ فَإِنَّ اللَّهَ تَعَالَى أَدَّبَ قَوْمًا فَقَالَ (لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النبي) الآيَةَ، وَمَدَحَ قَوْمًا فَقَالَ (إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رسول الله) الآيَةَ، وَذَمَّ قَوْمًا فَقَالَ (إِنَّ الَّذِينَ يُنَادُونَكَ) الآيَةَ وَإِنَّ حُرْمَتَهُ مَيتًا كَحُرْمَتِهِ حَيًّا فَاسْتَكَانَ لَهَا أَبُو جَعْفَرٍ وَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَسْتَقْبِلُ الْقِبْلَةَ وَأَدْعُو أَمْ أَسْتَقْبِلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ وَلِم تَصْرِفُ وَجْهَكَ عَنْهُ وَهُوَ وَسِيلَتُكَ وَوَسِيلَةُ أَبِيكَ آدَمَ عيه السَّلَامُ إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ؟ بَلِ اسْتَقْبِلْهُ واسْتَشْفِعْ بِهِ فَيُشَفِّعهُ اللَّهُ قَالَ اللَّهُ تعالى (وَلَوْ أَنَّهُمْ إِذْ ظلموا أنفسهم) الآيَةَ

Qāḍī Abū ʻAbdillāh Muḥammad ibn ʻAbd al-Raḥmān al-Ashʻarī, Abū al-Qāsim Aḥmad ibn Bāqī al-Ḥākim, and several others granted me ijāzah and narrated to me:

Abū al-ʻAbbās Aḥmad ibn ʻUmar ibn Dilḥās told us:

Abū al-Ḥasan ‘Alī ibn Fihr told us:
Abū Bakr Muḥammad ibn Aḥmad al-Faraj told us:
Abū al-Ḥasan ‘Abdullāh ibn Muntab told us:
Ya‘qūb ibn Isḥāq ibn Abī Isrā’īl told us:
Ibn Humayd told us:
He said:
“Once in the Masjid of the Messenger of Allah ﷺ, Imām Mālik had a dispute with the Amīr al-Mu’minīn Abū Ja‘far al-Manṣūr. Imām Mālik said to him:
‘O Amīr al-Mu’minīn, do not raise your voice in this Masjid. Allah has taught a group of people proper etiquette, saying: “Do not raise your voices above the voice of the Prophet.”
And He praised another group, saying: “Indeed, those who lower their voices before the Messenger of Allah…” And He condemned another group, saying: “Surely, those who call out to you from behind the chambers…”

His honor after his passing is the same as his honor during his lifetime.’”

Abū Ja‘far al-Manṣūr then humbled himself and submitted to Imām Mālik’s words. He asked:

“O Abā ‘Abdillāh, when I make du‘ā, should I face the qiblah or should I face the Messenger of Allah ﷺ?”

Imām Mālik replied:

“Never turn your face away from him! For on the Day of Judgment, he will be your wasīlah to Allah, and the wasīlah of your father Ādam (‘alayhis-salām). Rather, turn toward him and seek his intercession. Then Allah will appoint him as your intercessor.

Allah the Exalted has said:

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ...﴾

‘If they, when they wronged themselves, had only come to you…’[135]

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[135] Qadi Ayad, ash-Shifa 2/41

Statement of Imām Ibn Ḥajar al-Makkī (d. 974 AH)

Imām Shaykh al-Islām Ibn Ḥajar al-Makkī al-Shāfi'ī (d. 974 AH) said:

"This has come from him (Imām Mālik) through a sound chain of narration that is free of criticism." [136]

Meaning:

The narration from Imām Mālik regarding facing the Prophet ﷺ at his noble grave and seeking his intercession has been transmitted with an authentic chain in which there is no flaw and no point of objection.

A detailed discussion of the chain has been presented in my book al-Qawl al-Ḥāsim.

Imām Ibn al-Humām in *Fatḥ al-Qadīr*

Kamal al-Dīn Ibn al-Humām (raḥimahullāh) writes in *Fatḥ al-Qadīr*:

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[136] al-Jawharul Munazzam 98

"The visitor should stand in the manner we have described— neither turning his back completely toward the qiblah nor facing the qiblah directly.

In this posture, his gaze will naturally fall slightly downward to the left of the place where he stands."

He continues:

"What we have mentioned is that the visitor should face the Messenger of Allah ﷺ, and direct his gaze toward him. This is what is superior (al-afḍal)."

Then, while standing in that position, he should say:

السَّلَامُ عَلَيْك يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْك يَا خَيْرَ خَلْقِ اللَّهِ، السَّلَامُ عَلَيْك يَا خِيرَةَ اللَّهِ مِنْ جَمِيعِ خَلْقِهِ، السَّلَامُ عَلَيْك يَا حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْك يَا سَيِّدَ وَلَدِ آدَمَ، السَّلَامُ عَلَيْك أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ يَا رَسُولَ اللَّهِ، إنِّي أَشْهَدُ أَنْ لَا إلَهَ إلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّك عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّك يَا رَسُولَ اللَّهِ قَدْ بَلَّغْت الرِّسَالَةَ وَأَدَّيْت الْأَمَانَةَ وَنَصَحْت الْأُمَّةَ وَكَشَفْت الْغُمَّةَ، فَجَزَاك اللَّهُ عَنَّا خَيْرًا، جَازَاك اللَّهُ عَنَّا أَفْضَلَ مَا جَازَى نَبِيًّا عَنْ أُمَّتِهِ.

اللَّهُمَّ أَعْطِ سَيِّدَنَا عَبْدَك وَرَسُولَك مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَالدَّرَجَةَ الْعَالِيَةَ الرَّفِيعَةَ، وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْته، وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَك، إنَّك سُبْحَانَك ذُو الْفَضْلِ الْعَظِيمِ.

Peace be upon you, O Messenger of Allah. Peace be upon you, O best of Allah's creation.

Peace be upon you, O chosen one of Allah from all His creation.

Peace be upon you, O beloved of Allah. Peace be upon you, O master of the children of Ādam.

Peace be upon you, O Prophet, and the mercy of Allah and His blessings.

O Messenger of Allah, I bear witness that there is no deity except Allah alone, without partner, and that you are His servant and His Messenger.

I bear witness that you, O Messenger of Allah, have indeed conveyed the Message, fulfilled the Trust, offered sincere counsel to the Ummah, and removed their distress.

May Allah reward you on our behalf with goodness — may He reward you with the best reward that He has ever granted to a Prophet on behalf of his Ummah.

O Allah, grant our master, Your servant and Messenger Muḥammad, the Wasīlah (the special nearness), the Fadīlah (the distinguished virtue), and the exalted and lofty rank. Raise him to the Praised Station which You have promised him and grant him the closest nearness to You. Indeed, you — Glorified are You — are the Possessor of great bounty.

After this, he should **seek Allah through the Prophet's intercession (tawassul)** and present his needs before Allah. The *most important and necessary supplications* are:

- Asking Allah for a **beautiful ending** (ḥusn al-khātimah),

- His **pleasure**,
- And His **forgiveness**.

Thereafter, he should seek **the intercession (shafā'ah)** of the Noble Prophet ﷺ and say:

يَا رَسُولَ اللَّهِ أَسْأَلُك الشَّفَاعَةَ، يَا رَسُولَ اللَّهِ أَسْأَلُك الشَّفَاعَةَ وَأَتَوَسَّلُ بِك إلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِك وَسُنَّتِك

"O Messenger of Allah ﷺ, I ask for your intercession.
O Messenger of Allah ﷺ, I seek your intercession and I use you as a means before Allah—
that I may die as a Muslim, firm upon your faith and your Sunnah." [137]

[137] Ibnul Humam, Fathul Qadir 3/181

There is no difference between the Prophet ﷺ in his earthly life and after his passing with regard to his supplication and seeking forgiveness for his Ummah.

Allah the Exalted says:

﴿وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

"Say, *Do as you will; Allah will see your deeds,* **and so will His Messenger and the believers**. Then you will be returned to the Knower of the unseen and the seen, and He will inform you of what you used to do." [138]

Our deeds are presented to Him ﷺ

Al-Bazzār narrates from ʿAbdullāh, who reports from the Prophet ﷺ:

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[138] . Tawbah 105

إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ ، فَمَا رَأَيْتُ مِنَ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنَ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

"Indeed, Allah has angels who travel throughout the earth and convey to me the salutations of my Ummah.
And the Messenger of Allah ﷺ said: 'My life is good for you—you speak and I speak to you. And my death is also good for you—your deeds are presented to me. Whatever good I see, I praise Allah for it; and whatever evil I see, I seek forgiveness from Allah for you.' [139]

Ibn al-Mubārak said that Saʿīd ibn al-Musayyib said:

[139] Bazzar 1925. Haisami: All narrators are of Sahih Bukhari

" لَيْسَ مِنْ يَوْمٍ إِلَّا يُعْرَضُ فِيهِ عَلَى النَّبِيِّ ﷺ أُمَّتُهُ غُدْوَةً وَعَشِيَّةً، فَيَعْرِفُهُمْ بِسِيمَاهُمْ، لِيَشْهَدَ عَلَيْهِمْ، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} النساء: ٤١

"There is not a single day except that the Ummah of the Prophet ﷺ is presented before him, morning and evening. He recognizes them by their distinguishing marks, so that he may bear witness regarding them.

Allah, Blessed and Exalted, says: *'So how will it be when We bring from every nation a witness, and We bring you (O Muhammad) as a witness over these?'* (Qur'an, 4:41)" [140]

In *Tārīkh Jurjān*, al-Jurjānī narrates from Anas ibn Mālik (raḍiyallāhu ʿanhu) that the Messenger of Allah ﷺ said:

مَنْ زَارَنِي بِالْمَدِينَةِ مُحْتَسِبًا كُنْتُ لَهُ شَفِيعًا وَشَهِيدًا يَوْمَ الْقِيَامَةِ

"Whoever visits me in Madinah seeking reward from Allah, I will be for him an

[140] Ibn Mubarak, Kitabuz zuhd P 42

intercessor and a witness on the Day of Resurrection."

Al-Jurjānī also narrated from Ibn Abī Fudayk, who said:

سَمِعْتُ بَعْضَ مَنْ أَدْرَكْتُ يَقُولُ: بَلَغَنَا أَنَّهُ مَنْ وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَتَلا هذه الآيَةَ (إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً) قَالَ: صلى الله عَلَيْكَ يَا مُحَمَّدُ حَتَّى يَقُولَهَا سَبْعِينَ مَرَّةً نَادَاهُ مَلَكٌ صَلَّى اللَّهُ عَلَيْكَ يَا فُلانُ لَمْ تَسْقُطْ لَكَ حَاجَةٌ

"I heard some of the scholars whom I met say:
'It has reached us that whoever stands at the grave of the Prophet ﷺ and recites the verse: *"Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and salutations of peace."* (Qur'ān 33:56) and then says: *'Ṣallallāhu ʿalayka yā Muḥammad'* repeating it seventy times, a heavenly angel will call out to him: *'May Allah send blessings upon*

you, O so-and-so. None of your needs will remain unfulfilled.' [141]

Imām al-Bayhaqī also narrates a similar report from Ibn Abī Fudayk. [142]

Ibn al-Ḥajj al-Mālikī said:
"Our scholars have stated that the one performing the visitation (*al-zā'ir*) should feel in his heart as though he is standing before the Messenger of Allah ﷺ exactly as he would stand before him during his lifetime.
For there is absolutely no difference between his life and his death in this regard—meaning, in his witnessing of the Ummah, his awareness of their conditions, their intentions, their purposes, and their inner thoughts. All of these matters are clear to him; nothing is hidden from him. [143]

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[141] . Tarikh e Jurjan P 220 H 347
[142] . Shuabul Iman 3872
[143] al-Madkhal 1/258

Facing the Noble Grave

In *al-Shifā'*, Qāḍī ʿIyāḍ states that, according to the narration of Ibn Wahb, Imām Mālik said:

"When the visitor sends salutations upon the Messenger of Allah ﷺ and makes duʿā', he should stand facing the Prophet's noble grave, not the qiblah. Then he should draw near and present his salām." [144]

Imām Abū Ḥanīfah (raḥimahullāh)

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " مِنَ السُّنَّةِ أَنْ تَأْتِيَ قَبْرَ النَّبِيِّ ﷺ مِنْ قِبَلِ الْقِبْلَةِ، وَتَجْعَلَ ظَهْرَكَ إِلَى الْقِبْلَةِ، وَتَسْتَقْبِلَ الْقَبْرَ لِوَجْهِكَ، ثُمَّ تَقُولَ: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

In his *Musnad*, Imām Abū Ḥanīfah narrates from Nāfiʿ, and he from Ibn ʿUmar (raḍiyallāhu ʿanhumā), that he said:

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[144] ash-Shifa 2/85

"It is from the Sunnah that you approach the grave of the Prophet ﷺ from the direction of the qiblah.
You should place your back toward the qiblah and face the blessed grave directly with your face. Then you should say: *As-salāmu ʿalayka ayyuhā an-Nabīyu wa raḥmatullāhi wa barakātuh*." [145]

Comment of Ibn al-Humām al-Ḥanafī
Ibn al-Humām said:
"The report from Abū al-Layth that he (the visitor) should stand facing the qiblah while turning his back to the Rawḍah is rejected because of this (authentic) narration in the *Musnad* of Imām Abū Ḥanīfah." [146]
I say:
The correct position in the madhhab of Imām Abū Ḥanīfah is indeed this view. For the Messenger of Allah ﷺ is alive in his

[145] Musnad Abi Hanifa, Haskafi, H 37
[146] Fathul Qadir 3/180

blessed grave; and when a living person is approached, one naturally faces him.

Imām al-Nawawī ash-Shāfiʿī said:
"When the visitor prays *Taḥiyyat al-Masjid* in the Rawḍat al-Jannah or in any part of al-Masjid an-Nabawī, he should then express gratitude to Allah for this immense blessing. He should supplicate for the fulfillment of his needs and for the acceptance of his visitation. Then he should approach the noble grave, turning his back to the qiblah and facing the wall of the blessed chamber. He should stand at the head-side of the grave, at a distance of four cubits."

From *Iḥyā' ʿUlūm ad-Dīn*
"It is mentioned that the visitor stands facing the wall of the grave, four cubits away from the pillar situated at the head of the Prophet ﷺ.
He should stand with profound reverence and

deep respect, lowering his gaze, freeing his heart from worldly distractions, and bringing to mind the exalted rank of the one in whose presence he stands.

Then he should offer his salām—without raising his voice, but gently and with humility." [147]

[147] al-Eidah fi manasikil hajji wal umrah 450

Turning Toward the Grave During Duʿā and the Ruling on Raising the Hands

Statement of Shaykh Ibn Bāz

Question: Is it prohibited to face the grave while making duʿā for the deceased?

Answer:

No, it is not prohibited. Rather, one may make duʿā facing the qiblah *or* facing the grave—both are permissible. This is because the Messenger of Allah ﷺ stood near the grave after the burial and said:

"Pray for your brother's forgiveness and ask for his steadfastness, for he is now being questioned."

He ﷺ did **not** say: *"Face the qiblah."* Therefore, facing the qiblah or facing the grave—both are allowed.

The Companions (raḍiyallāhu ʿanhum) also used to gather around the grave and make duʿā for the deceased. [148]

Narration of Imām Muslim: The Prophet ﷺ raising his hands at al-Baqīʿ

Sayyidah ʿĀʾishah (raḍiyallāhu ʿanhā) said: *"Shall I not narrate to you a ḥadīth from myself and from the Messenger of Allah ﷺ?"* They said, "Certainly." She said:

"When it was my turn for the Messenger of Allah ﷺ to spend the night with me, he would come, place his cloak aside, remove his sandals and put them near his feet, and then lie down. He would rest until he thought I had fallen asleep.

When he assumed I was asleep, he would quietly take his cloak, put on his sandals gently, open the door slowly, and then leave, closing the door softly behind him.

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[148] Majmu Fatawa 13/338

One night, I wrapped myself in my garment, put on an izār, and followed him secretly.

حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ

…until he reached al-Baqīʿ. There he stood for a long time and then raised his hands three times (to make duʿā).

When he turned back, I also turned back. He quickened his pace, so I also quickened mine.

He began to run, so I also ran. He returned home and I reached just before him, lying down immediately. He entered and said:

"O ʿĀʾishah, what is the matter? Why are you breathing heavily?"

I said, "Nothing."

He said, "Tell me, or the One Who knows all secrets will inform me."

I said, "May my parents be sacrificed for you," and then I told him what happened.

He said, "So *you* were that dark figure I saw ahead of me?"

I replied, “Yes.”
He gave me a push to my chest that caused me some pain and said:
“Did you think that Allah and His Messenger would be unjust to you?
You must realize: Whatever a person conceals, Allah surely knows it.”
Then he said:
“When you saw me leave, Jibrīl (ʿalayhis-salām) had come to me, calling me. But he concealed himself from you, and I, too, concealed him from you. Because you had removed your clothing, he would not enter upon you.
I thought you had fallen asleep and did not wish to awaken you out of fear that you might be frightened.
Jibrīl said to me: **‘Your Lord commands you to go to the inhabitants of al-Baqīʿ and seek forgiveness for them.’**”

ʿĀʾishah said: "I asked, 'O Messenger of Allah, how should I supplicate for them?' He said: **Say:**

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

'Peace be upon the inhabitants of these dwellings, from among the believers and Muslims. May Allah have mercy upon those who passed before us and those who will pass after us. And indeed, if Allah wills, we will soon join you.' [149]

The Prophet ﷺ raised his hands and said: "O Allah, meet him in such a state that he is smiling toward You and You are smiling toward him."

The Story of Ṭalḥah ibn Barā' (raḍiyallāhu ʿanhu)

Imām Ṭabarānī narrates:

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[149] Sahih Muslim 974

Ṭalḥah ibn Barā' (raḍiyallāhu ʿanhu) once came to the Messenger of Allah ﷺ and said:
"Extend your hand to me."
The Prophet ﷺ replied:
"What if I command you to sever ties with your mother?" Ṭalḥah said, "No."
Ṭalḥah said:
"Then I returned to him again and said, 'Extend your hand so that I may pledge allegiance to you.'
He asked, 'Upon what will you pledge allegiance?'
I replied, 'Upon Islam.'
He said, 'What if I command you to sever ties with your mother?'
I said, 'No.'
"I went to him a third time."
Ṭalḥah had a mother, and he was among the most dutiful of people toward their mothers. So the Messenger of Allah ﷺ said to him:
"O Ṭalḥah! In our religion there is no severing of kinship. But I wished to ensure

that no doubt or hesitation remained in your faith."

Ṭalḥah then embraced Islam, and his adherence to Islam was excellent.

Later, he fell ill. The Prophet ﷺ visited him, but Ṭalḥah was unconscious, so he ﷺ said:

"It seems Ṭalḥah will pass away tonight. If he regains consciousness, inform me."

At midnight, Ṭalḥah regained consciousness and said:

"Did the Messenger of Allah ﷺ come to visit me?"

They replied, "Yes," and they told him what the Prophet ﷺ had said.

Ṭalḥah said:

"Do not summon him at this hour. If he comes now he may be bitten by an animal or harmed in some way. When morning comes, convey my salām to him and ask him to seek forgiveness for me."

After saying this, Ṭalḥah passed away.

When the Prophet ﷺ prayed Fajr, he asked about Ṭalḥah. The people informed him of his death and conveyed his final message.

فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ، ثُمَّ قَالَ: اللهُمَّ الْقَهُ وَهُوَ يَضْحَكُ إِلَيْكَ، وَأَنْتَ تَضْحَكُ إِلَيْهِ

Then the Messenger of Allah ﷺraised his hands and said:

"O Allah, meet him in such a state that he is smiling toward You and You are smiling toward him." [150]

He (the Prophet ﷺ) then raised his hands and said:
"O Allah, meet Talhah in such a state that Talhah is smiling toward You."

Imam al-Ṭabarānī, in another narration through Ḥusayn ibn Wahwah, reports:

[150] al-Mujamul Kabir 8163

When **Talḥah ibn Barā'** met the Messenger of Allah ﷺ, he said, *"O Messenger of Allah, command me with whatever you wish. I will not disobey even a single one of your commands."*

The Prophet ﷺ was amazed at his words, for Talhah was still a young boy at the time. So he said to him: *"Go and kill your father."*

Ḥusayn reports that Talhah turned to leave in order to carry out the command. The Messenger of Allah ﷺ then said to him: *"Come back. I have not been sent to sever the ties of kinship."*

Thereafter Talhah became ill. In the bitter cold and dense winter fog, the Messenger of Allah ﷺ went to visit him. When the Prophet ﷺ was returning, he said to Talhah's family:

"It seems Talhah will pass away. Inform me when it happens so that I may be present and lead his funeral prayer. Handle his matter promptly."

Before the Messenger of Allah ﷺ even reached the dwellings of **Banū Salim ibn ʿAwf**, Talhah passed away. It was a very late hour of the night. Prior to his death, Talhah had instructed:

ادْفِنُونِي وَأَلْحِقُونِي بِرَبِّي عَزَّ وَجَلَّ، وَلَا تَدْعُوا رَسُولَ اللهِ ﷺ فَإِنِّي أَخَافُ الْيَهُودَ أَنْ يُصَابَ فِي سَبَبِي،

"Bury me and allow me to meet my Mighty Lord.
Do not summon the Messenger of Allah ﷺ.
I fear the Jews — I fear that because of me some harm may befall him."
Thus, when morning came, the Messenger of Allah ﷺ was informed of his death.

فَجَاءَ حَتَّى وَقَفَ عَلَى قَبْرِهِ، فَصَفَّ النَّاسُ مَعَهُ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: اللهُمَّ الْقَ طَلْحَةَ وَيَضْحَكُ إِلَيْكَ

He (the Messenger of Allah ﷺ) then came and stood before the grave of Ṭalḥah. The people lined up and stood with him. He then raised his hands and said:

"O Allah, meet Ṭalḥah in such a state that he is smiling towards You." [151]

Ibn Abī al-Dunyā narrates from Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī:
A man from the tribe of Muzaynah — who lived on the outskirts of Madinah — was under the guardianship of his uncle. His uncle would provide for him and take care of his livelihood.
When the man wished to embrace Islam, his uncle said:
"If you accept this religion, I will take back everything I have given you."
Despite this, the man accepted Islam, and his uncle seized everything from him — even the waist-cloth and upper garment he was wearing.
So he went to his mother without any clothes. She stood up, took a woolen cloak of hers

[151] al-Mujamul Kabir 3554

(bijād), split it into two pieces, and made one part a loincloth and the other a cloak. Then he came to the Messenger of Allah ﷺ and prayed Fajr with him.

The narrator says: When the Prophet ﷺ finished Fajr, he would look at the people and observe their faces. He saw this man and asked,

"Who are you?"

He replied, "I am ʿAbd al-ʿUzzā."

The Prophet ﷺ said, "No — you are rather ʿAbdullāh Dhū al-Bijādayn. Stay close to us. Be with us."

The narrator says: The man then stayed with the Messenger of Allah ﷺ in his residence. At night he would stand in prayer reciting supplications, seeking forgiveness, and praising Allah aloud.

ʿUmar ibn al-Khaṭṭāb said, "O Messenger of Allah, is he showing off?"

The Prophet ﷺ replied, "Leave him. He is one of the excessive weepers."

The narrator continues: When the expedition of Tabūk took place, he went out with the Prophet ﷺ, and there he died.

Ibn Masʿūd says: During the night on one side of the army camp, I saw a light. I said, "What is that?"

When I reached there, I found the Messenger of Allah ﷺ, Abu Bakr, and ʿUmar — and no one else. Dhū al-Bijādayn had passed away, and the Prophet ﷺ was in his grave.

The Prophet ﷺ said, "Bring your brother down to me."

Ibn Masʿūd says: The Prophet ﷺ placed him on his side and then said:

اللَّهُمَّ إِنِّي أَمْسَيْتُ عَنْهُ رَاضِيًا فَارْضَ عَنْهُ،

اللَّهُمَّ إِنِّي أَمْسَيْتُ عَنْهُ رَاضِيًا فَارْضَ عَنْهُ،

اللَّهُمَّ إِنِّي أَمْسَيْتُ عَنْهُ رَاضِيًا فَارْضَ عَنْهُ

"O Allah, last night I was pleased with him — so You be pleased with him.

O Allah, last night I was pleased with him — so You be pleased with him.

O Allah, last night I was pleased with him — so You be pleased with him."
Ibn Masʿūd then said…

فَيَا لَيْتَنِي كُنْتُ مَكَانَهُ فِي حُفْرَتِهِ

"Alas! If only it were I in that grave instead of Dhū al-Bijādayn!" [152]

Anas ibn Mālik (ra) came to the blessed grave of the Prophet ﷺ, stood there, and raised his hands.

Imām al-Bayhaqī narrates in *Shuʿab al-Īmān* from ʿAbdullāh ibn Munīb ibn ʿAbdullāh ibn Abī Umāmah, who narrates from his father:

رأيت أنس بن مالك رضي الله عنه أتى قبر النبي ﷺ فوقف فرفع يديه حتى ظننت أنه افتتح الصلاة فسلم على النبي ﷺ ثم انصرف

"I saw Anas ibn Mālik (ra) come to the grave of the Prophet ﷺ. He stood, then raised his hands until I thought he was beginning the

[152] Ibn Abid Dunya, al-Awliya H77

prayer. Then he sent salutations upon the Prophet ﷺ and departed." [153]

The reason for deriving evidence from the above-mentioned narrations is this: If turning toward the grave while making duʿā' were prohibited, then the Messenger of Allah ﷺ would have known that better than Ibn Taymiyyah, and he ﷺ would have explicitly mentioned such a prohibition. But we find no such statement from him ﷺ at all. Thus it becomes clear that Ibn Taymiyyah is inventing a ruling in the Sharīʿah which was *never established or legislated* by the Messenger of Allah ﷺ.

[153] Shuabul Iman 4164

Is seeking intercession (shafāʿah) from the Messenger ﷺ permissible?

Hadith 1

Ibn Abī Shaybah has mentioned…

عَنْ أَبِي صَالِحٍ، عَنْ مَالِكٍ الدَّارِ رضي الله عنه وَكَانَ خَازِنَ عُمَرَ عَلَى الطَّعَامِ ، قَالَ: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ عُمَرَ رضي الله عنه، فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ ، اسْتَسْقِ لِأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا ، فَأُتِيَ الرَّجُلُ فِي الْمَنَامِ فَقِيلَ لَهُ : " ايْتِ عُمَرَ فَأَقْرِئْهُ السَّلَامَ، وَأَخْبِرْهُ أَنَّكُمْ مَسْقِيُّونَ وَقُلْ لَهُ : عَلَيْكَ الْكَيْسُ ، عَلَيْكَ الْكَيْسُ "، فَأَتَى عُمَرَ فَأَخْبَرَهُ فَبَكَى عُمَرُ رضي الله عنه ثُمَّ قَالَ : يَا رَبِّ لَا آلُو إِلَّا مَا عَجَزْتُ عَنْهُ

Narrated from Abū Ṣāliḥ, from Mālik al-Dār رضي الله عنه — and he was the treasurer of ʿUmar رضي الله عنه over food supplies — who said:

A severe drought struck the people in the time of ʿUmar رضي الله عنه. So a man came to the grave of the Prophet ﷺ and said:

"O Messenger of Allah, ask for rain for your Ummah, for they are perishing!"

The man was then visited in a dream and it was said to him:
"Go to ʿUmar, convey to him the salām, and inform him that you will be given rain. And say to him: *'Be prudent, be prudent.* "'
So he came to ʿUmar and informed him.
ʿUmar رضي الله عنه wept, and then said:
"O Lord, I fall short only in what lies beyond my ability." [154]

Hadith 2

عن أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ سَأَلْتُ النَّبِيَّ ﷺ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ " أَنَا فَاعِلٌ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَطْلُبُكَ قَالَ " اطْلُبْنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ " . قَالَ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ " فَاطْلُبْنِي عِنْدَ الْمِيزَانِ " . قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ

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[154] Musannaf Ibn Abī Shaybah, ḥadīth no. 32665. It has also been transmitted by Ibn Ḥajar al-ʿAsqalānī, Ibn Kathīr, Ibn Abī Khaythamah, Abū Yaʿlā al-Khalīlī, al-Bayhaqī, and others.
Ibn Kathīr, in *al-Bidāyah wa'n-Nihāyah*, stated that the isnād (chain of transmission) of this report is authentic (ṣaḥīḥ).

الْمِيزَانِ قَالَ " فَاطْلُبْنِي عِنْدَ الْحَوْضِ فَإِنِّي لاَ أُخْطِئُ هَذِهِ الثَّلاَثَ الْمَوَاطِنَ " صحيح

From Anas ibn Mālik (رضي الله عنه) who said: I asked the Prophet ﷺ to intercede for me on the Day of Resurrection.
He said, “I will do so.”I said, “O Messenger of Allah, where shall I look for you?”
He replied, “Look for me first at the Ṣirāṭ (the Bridge).”
I said, “And if I do not find you at the Ṣirāṭ?”
He said, “Then look for me at the Scale (al-Mīzān).”
I said, “And if I do not find you at the Scale?”
He said, “Then look for me at the Ḥawḍ, for I do not miss these three stations.”
Authentic (Ṣaḥīḥ). [155]

Hadith 3: Sahih Muslim

عن رَبِيعَةَ بْنِ كَعْبٍ الأَسْلَمِيِّ رضي الله عنه قَالَ كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ فَقَالَ لِي " سَلْ " . فَقُلْتُ أَسْأَلُكَ

[155] Tirmizi 2433

مُرَ افَقَتَكَ فِي الْجَنَّةِ . قَالَ " أَوَغَيْرَ ذَلِكَ " . قُلْتُ هُوَ ذَاكَ . قَالَ " فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

From Rabīʿah ibn Kaʿb al-Aslamī (رضي الله عنه), who said:
I used to spend the night with the Messenger of Allah ﷺ and would bring him his water for ablution and whatever he needed. One day he said to me:
"Ask (whatever you wish)."
I said: "I ask you for your companionship in Paradise."
He said: "Is there anything else?"
I said: "That is all I want."
The Prophet ﷺ said: "Then help me (to achieve this for you) by making abundant sujūd (prostration)." [156]

Hadith 4
Rabīʿah ibn Kaʿb (رضي الله عنه) narrated:

[156] Muslim 489

I used to remain in the service of the Messenger of Allah ﷺ, striving throughout the day to fulfill his needs. Even when he prayed ʿIshāʾ, I would sit by his door, thinking that perhaps he might need something again. I would often hear the Messenger of Allah ﷺ saying:

"Subḥānallāh, Subḥānallāh, Subḥānallāhi wa biḥamdih."

Sometimes fatigue would overpower me and I would return home, or sleep would descend upon me right there by his doorstep.

Seeing my eagerness and continuous service, one day he said to me:

"O Rabīʿah, ask me whatever you want; I will give it to you."

I said:

"O Messenger of Allah, let me think about it and then inform you."

I then reflected deeply and realized:

The worldly life will eventually end; it is perishable.

Provision (rizq) that is destined for me will come to me regardless. Therefore I should ask the Messenger of Allah ﷺ for something related to my Hereafter, for he holds a special rank with Allah.

So I went back to him. He said:

"Rabīʿah, what have you decided?"

I said:

"O Messenger of Allah, I ask you to intercede for me, so that Allah may free me from the Fire."

The Messenger of Allah ﷺ said:

"Rabīʿah, who instructed you to ask for this?"

I replied: "O Messenger of Allah, by the One Who sent you with the truth, no one instructed me. But when you said, 'Ask me whatever you wish and I will give it,' and since Allah has granted you such a lofty status, I reflected and realized that the world will perish, and whatever worldly provision is written for me will come to me anyway. So

I said to myself that I should ask the Messenger of Allah ﷺ for something concerning my Hereafter."
Rabīʿah said:The Messenger of Allah ﷺ remained silent for a long while.
Then he said: "I will do that for you. But help me regarding yourself by increasing your prostrations (sujūd)." [157]
For further details, refer to my book *al-Qawl al-Ḥāsim*.

Seeking the Messenger's Intercession on the Day of Judgment

Maʿbad ibn Hilāl al-ʿAnazī (رحمه الله) narrates: He said:
A group of us from Basra gathered and went to Anas ibn Mālik (رضي الله عنه). We took Thābit (رضي الله عنه) with us so that he could ask Anas (رضي الله عنه) about the ḥadīth concerning intercession (shafāʿah).

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[157] Musnad Ahmad 16579

We came to him while he was performing the ḍuḥā prayer in his courtyard. After seeking permission, he allowed us to enter. He was seated on his bed.

We requested Thābit (رضي الله عنه) not to ask anything except the ḥadīth of intercession first.

So Thābit said:

"O Abū Ḥamzah! These are your brothers from Basra. They have come to ask about the ḥadīth of intercession."

Anas (رضي الله عنه) then said:

The Messenger of Allah ﷺ narrated to us that: On the Day of Resurrection, people will be terrified like waves of the sea. They will go to Adam (عليه السلام) and say: "Please intercede with your Lord for us."

Adam (عليه السلام) will say:

"I am not fit for that task. Go to Ibrahim (عليه السلام), for he is the intimate friend (Khalīl) of Allah."

So they will go to Ibrahim (عليه السلام). He will say:
"I am not fit for that. Go to Musa (عليه السلام), for he spoke directly with Allah."
So they will go to Musa (عليه السلام). He will say:
"I am not fit for that. Go to Isa (عليه السلام), for he is the Spirit and Word of Allah."
They will then go to Isa (عليه السلام). He will say:
"I am not fit for that. Go to Muhammad ﷺ."
Then they will come to me, and I will say:
"I am the one for this."
I will seek permission from my Lord and will be granted permission. Allah will inspire me with such praises that I do not know now. I will praise Him with those words and fall in prostration.
Then it will be said to me:
"O Muhammad! Raise your head. Speak — you will be heard. Ask — you will be given.

Intercede — your intercession will be accepted."
I will say:
"My Lord! My community, my community!"
Allah will say:
"Go and bring out from the Fire whoever has faith equal to the weight of a barley grain."
I will do so.
Then I will return and praise Allah again with those inspired words and prostrate.
I will be told again:
"O Muhammad! Raise your head. Speak — you will be heard. Ask — you will be given. Intercede — your intercession will be accepted."
I will again say:
"My Lord! My community, my community!"
Allah will say:
"Go and bring out from the Fire whoever has faith equal to a mustard-seed."
I will do so.

Then I will return a third time, praise Allah again, and prostrate.
I will be told:
"O Muhammad! Raise your head. Speak — you will be heard. Ask — you will be given. Intercede — your intercession will be accepted."
I will say:
"My Lord! My community, my community!"
Allah will say:
"Go and bring out from the Fire whoever has even the smallest particle of faith — less than a mustard-seed."
I will do so.

Continuation (with al-Ḥasan al-Basrī)
When we came out from Anas (رضي الله عنه), I said to one of my companions:
"Let us go to al-Ḥasan al-Basrī and narrate this ḥadīth to him."
We went to al-Ḥasan and asked permission; he allowed us to enter.

We said:
"O Abū Saʿīd! We have come to you from your brother Anas ibn Mālik (رضي الله عنه). We have never heard anyone narrate the ḥadīth of intercession as he narrated it to us."
Al-Ḥasan said: "Narrate it to me."
We narrated it to him until we finished at the last point.
He said: "Continue."
We said: "He did not narrate anything beyond this to us."
Al-Ḥasan said:
"I do not know whether he forgot, or whether he disliked narrating the remainder lest you rely upon it."
He added:
"Twenty years ago, when he was strong and of sharp memory, he narrated it to me. Shall I not narrate it to you?"
We said: "O Abū Saʿīd, please narrate it to us."
He smiled and said:

"Human beings are created hasty! He narrated to you what he narrated to me, and he also told me this:
'I will return a fourth time, praise Allah again, and prostrate.
I will be told: O Muhammad, raise your head… intercede — your intercession will be accepted.'
Then I will say: 'My Lord! Permit me to intercede for all who said: Lā ilāha illā Allāh.'
Allah will say: 'By My Majesty, My Power, My Grandeur and My Might — I shall surely bring out of the Fire everyone who said: Lā ilāha illā Allāh.' [158]

[158] Bukhari 7510

Does the Messenger ﷺ Hear (after passing)?

The purpose of visiting any grave is to give salām to the one who is buried, not to the soil of the grave itself. Its ruling is exactly like giving salām to a living person.

Therefore, if it were prohibited to approach a living person to greet him, it would likewise be prohibited to approach him after his death. And as for the Messenger of Allah ﷺ — he is alive in his blessed grave, as established in the authentic narrations.

جِئْتُ رَسُولَ اللهِ ﷺ وَلَمْ آتِ الْحَجَرَ

"I have come to the Messenger of Allah ﷺ, not to the stone."

Dāwūd ibn Abī Ṣāliḥ said: *Once Marwān came*

فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ :أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوب، فَقَالَ :نَعَمْ، جِئْتُ رَسُولَ اللهِ ﷺ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ " :لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ

and found a man placing his face upon the (Prophet's) grave. Marwān said to him, "Do you know what you are doing?"
The man turned towards him, and it was Abū Ayyūb (al-Anṣārī).
He said: "Yes, I know. I have come to the Messenger of Allah ﷺ, not to a stone. I heard the Messenger of Allah ﷺ say: 'Do not weep for the religion when it is upheld by its people; rather, weep for it when it is taken charge of by those who are not its people.' [159]

الأنبياء أحياء في قبورهم

The Prophets are alive in their graves.

Allah the Exalted says:
وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبِيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن لاَّ تَشْعُرُونَ﴾
"Do not say about those who are killed in the path of Allah that they are dead. Rather, they are alive, though you do not perceive." [160]

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[159] Musnad Ahmad 38/558 H23585
[160] Baqarah 154

Ibn Ḥajar said:

وَإِذَا ثَبَتَ أَنَّهُمْ أَحْيَاءٌ مِنْ حَيْثُ النَّقْلِ فَإِنَّهُ يُقَوِّيهِ مِنْ حَيْثُ النَّظَرِ كَوْنُ الشُّهَدَاءِ أَحْيَاءٌ بِنَصِّ الْقُرْآنِ وَالْأَنْبِيَاءُ أَفْضَلُ مِنَ الشُّهَدَاءِ

"When it is established through transmitted texts that the Prophets are alive, this is further supported by rational consideration as well: the Qur'an explicitly states that martyrs are alive, and the Prophets are superior to the martyrs."[161]

Abū Yaʿlā narrated from Anas ibn Mālik (رضي الله عنه) that the Messenger of Allah ﷺ said:

الأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ.

"The Prophets are alive in their graves, praying."[162] (The ḥadīth is authentic.)

Hadith of Abū al-Dardāʾ (رضي الله عنه)

Abū al-Dardāʾ narrated that the Messenger of Allah ﷺ said:

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[161] Fathul Bari 6/488

[162] Musnad Abi Ya'la 5/202 H3425

أَكْثِرُوا الصَّلاَةَ عَلَىَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلاَئِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَىَّ إِلاَّ عُرِضَتْ عَلَىَّ صَلاَتُهُ حَتَّى يَفْرُغَ مِنْهَا " . قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ " وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ " . فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ . صحيح بشواهده

"Send abundant prayers upon me on Friday, for it is a witnessed day, attended by the angels. No one sends prayers upon me except that it is presented to me until he completes it."

He (Abū al-Dardāʾ) asked:

"Even after death?"

The Prophet ﷺ replied:

"Even after death. Indeed, Allah has forbidden the earth to consume the bodies of the Prophets."

And he ﷺ said: "The Prophet of Allah is alive and is provided sustenance." [163] *(Ṣaḥīḥ due to supporting narrations.)*

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[163] Ibn Majah 1637

الرسول ﷺ يسمع ويرد السلام

The Prophet ﷺ Hears and Responds to Salām

Imām Abū Dāwūd narrated with an authentic chain in the chapter on visiting graves, from Abū Hurayrah (رضي الله عنه), that the Messenger of Allah ﷺ said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلاَّ رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلاَمَ

"There is no one who sends salām upon me except that Allah returns my soul to me so I may respond to his salām."[164]

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ

"Whoever sends blessings upon me near my grave — I hear him."

Ibn Ḥajar al-ʿAsqalānī said: Abū al-Shaykh narrated in *Kitāb al-Thawāb*, with a sound chain:

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا بُلِّغْتُ

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[164] Abu Dawud 2041

"Whoever sends ṣalāh (durūd) upon me at my grave, I hear him. And whoever sends ṣalāh upon me from afar, it is conveyed to me."[165]

Imām al-Sakhāwī also mentioned the same narration from Abū al-Shaykh.[166]

Angels Convey Our Salām to the Prophet ﷺ

From ʿAbdullāh (رضي الله عنه), the Prophet ﷺ said:

إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِّي مِنْ أُمَّتِيَ السَّلَامَ

"Indeed, Allah has angels who roam the earth; they convey to me the salām from my Ummah."[167] *(Authentic)*

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[165] Fathul Bari 6/488 bab wajkur fil kitabi Maryam
[166] al-Ajwibatul Mardiyyah 3/928 No 253
[167] Nasai 1282

تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ

“Your deeds are presented before me”

The Messenger of Allah ﷺ said:

حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَيُحَدَّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ . رَوَاهُ الْبَزَّارُ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ

“My life is good for you: you speak and guidance is given to you. And my death is also good for you: ***your deeds are presented before me****. If I see good, I praise Allah for it;and if I see evil, I seek forgiveness from Allah for you.”*

Narrated by **al-Bazzār**, and its narrators are all from the narrators of **Ṣaḥīḥ al-Bukhārī**.[168]

[168] Majmauzzawaid 14250

The Virtues of Prayer in Al-Masjid an-Nabawi (The Prophet's Mosque ﷺ)

Regarding the virtues of performing ṣalāh in the Prophet's Mosque ﷺ, the hadith texts present **three categories**:

① First Type

Hadith of Ibn ʿUmar (رضي الله عنهما)
The Prophet ﷺ said:
صَلاَةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ

"One prayer in my mosque is better than one thousand prayers in any other mosque, except al-Masjid al-Ḥarām." [169]

② Second Type

Hadith of Anas ibn Mālik (رضي الله عنه)
In this narration, the reward of prayer in various places is mentioned:

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[169] Muslim 1395

عَنْ أَنَسِ بْنِ مَالِكٍ، رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " صَلاَةُ الرَّجُلِ فِي بَيْتِهِ بِصَلاَةٍ وَصَلاَتُهُ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِينَ صَلاَةً وَصَلاَتُهُ فِي الْمَسْجِدِ الَّذِي يُجَمَّعُ فِيهِ بِخَمْسِمِائَةِ صَلاَةٍ وَصَلاَةٌ فِي الْمَسْجِدِ الأَقْصَى بِخَمْسِينَ أَلْفِ صَلاَةٍ وَصَلاَةٌ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلاَةٍ وَصَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفِ صَلاَةٍ

"…And a prayer in al-Masjid al-Aqṣā equals fifty thousand prayers; a prayer in my mosque equals fifty thousand prayers; and a prayer in al-Masjid al-Ḥarām equals one hundred thousand prayers." [170]

③ Third Type

Hadith of Anas ibn Mālik (رضي الله عنه)

The Prophet ﷺ said:

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللهِ وَسَمِعْتُهُ أَنَا مِنَ الْحَكَمِ بْنِ مُوسَى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرِّجَالِ، عَنِ نُبَيْطِ بْنِ عُمَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "مَنْ صَلَّى فِي

[170] Ibn Majah 1413

مَسْجِدِي أَرْبَعِينَ صَلَاةً، لَا يَفُوتُهُ صَلَاةٌ، كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَنَجَاةٌ مِنَ الْعَذَابِ، وَبَرِئَ مِنَ النِّفَاقِ "[171]

"Whoever performs forty prayers consecutively in my mosque, without missing any prayer, will have written for him: freedom from the Fire, salvation from punishment, and freedom from hypocrisy."

Sayyid Sābiq (رحمه الله) states in *Fiqh al-Sunnah*:

رواه أحمد، والطبراني، بسند صحيح.

"It was narrated by Aḥmad and al-Ṭabarānī with a sound chain (ṣaḥīḥ)." [172]

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[171] Musnad Ahmad 12583

[172] Sayyid Sabique D1420H, Fiqhus Sunnah 1/763 Darul Kitab al Arabi 1997

Masjid Founded Upon Taqwā (Piety)

Allah Most High says:

لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ

"A mosque founded upon piety from the very first day is more worthy that you stand therein. In it are men who love to purify themselves, and Allah loves those who purify themselves."[173]

Imam Muslim narrates:

قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ قُلْتُ لَهُ كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ قَالَ أَبِي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الأَرْضَ

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[173] Sura Tawbah 108

ثُمَّ قَالَ " هُوَ مَسْجِدُكُمْ هَذَا " . - لِمَسْجِدِ الْمَدِينَةِ - قَالَ فَقُلْتُ أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ . (صحيح مسلم، كتاب الحج، باب بَيَانِ أَنَّ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى هُوَ مَسْجِدُ النَّبِيِّ ﷺ بِالْمَدِينَةِ، حديث 1398)

Abū Salamah ibn ʿAbd al-Raḥmān (رحمه الله) said:

ʿAbd al-Raḥmān, the son of Abū Saʿīd al-Khuḍrī (رضي الله عنه), passed by me. I asked him,

‘How did you hear your father mention the mosque founded upon taqwā?’

He replied: ‘My father told me that he once entered upon the Messenger of Allah ﷺ in the house of one of his wives and asked, “O Messenger of Allah, which mosque is the one founded upon taqwā?”

The Prophet ﷺ took a handful of pebbles, struck them upon the ground, and said: “It is this mosque of yours — the mosque of Madinah.”

Abū Salamah said: “I testify that I heard your father mention it exactly in this manner.” [174]

روى الترمذي: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضي الله عنه قَالَ امْتَرَى رَجُلٌ مِنْ بَنِي خُدْرَةَ وَرَجُلٌ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ الْخُدْرِيُّ هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ . وَقَالَ الآخَرُ هُوَ مَسْجِدُ قُبَاءٍ . فَأَتَيَا رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ " هُوَ هَذَا يَعْنِي مَسْجِدَهُ وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abū Saʿīd al-Khuḍrī (رضي الله عنه) reported:
A man from Banū Khudrah and another from Banū ʿAmr ibn ʿAwf disagreed about which mosque was founded upon taqwā.
One said, “It is the Prophet’s Mosque ﷺ.”
The other said, “It is Masjid Qubā’.”
They both went to the Messenger of Allah ﷺ regarding the matter.
He ﷺ said:
“It is this mosque of mine.” “And in it is abundant good.”

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[174] Muslim 1398

Abū ʿĪsā (al-Tirmidhī) said: “This hadith is ḥasan ṣaḥīḥ.” [175]

روى النسائي: عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضي الله عنه عَنْ أَبِيهِ، قَالَ تَمَارَى رَجُلاَنِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ فَقَالَ رَجُلٌ هُوَ مَسْجِدُ قُبَاءٍ وَقَالَ الآخَرُ هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ . فَقَالَ رَسُولُ اللَّهِ ﷺ " هُوَ مَسْجِدِي هَذَا "

Ibn Abī Saʿīd (رضي الله عنه) reported from his father that two men disputed about the mosque founded upon taqwā. One said that it was Masjid Qubā’, and the other said it was the Prophet’s Mosque ﷺ.

The Prophet ﷺ said: “It is this mosque of mine.” [176]

روى أحمد: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا رَبِيعَةُ بْنُ عُثْمَانَ التَّيْمِيُّ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: اخْتَلَفَ رَجُلَانِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟ فَقَالَ أَحَدُهُمَا: هُوَ مَسْجِدُ الرَّسُولِ، وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ قُبَاءٍ، فَأَتَيَا

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[175] Tirmizi 323
[176] Nasai 697

النَّبِيَّ ﷺ فَسَأَلَاهُ فَقَالَ: " هُوَ مَسْجِدِي هَذَا " (22805) قال الأرنؤوط: صحيح

Sahl ibn Saʿd (رضي الله عنه) said:
Two men in the Prophet's ﷺ time differed regarding which mosque was founded upon taqwā.
One said it was the Prophet's Mosque ﷺ, and the other said it was Masjid Qubā'.
They went to the Prophet ﷺ and asked him.
He ﷺ replied:
"It is this mosque of mine."
Shuʿayb al-Arnā'ūṭ said: "Ṣaḥīḥ." [177]

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه : أَنَّ النَّبِيَّ ﷺ قَالَ: "الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى: مَسْجِدِي هَذَا "

Ubayy ibn Kaʿb (رضي الله عنه) narrated that the Prophet ﷺ said:
"The mosque which was founded upon taqwā is this mosque of mine." (*Authentic*) [178]

Summary of All Authentic Texts

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[177] Musnad Ahmad 22805
[178] Musnad Ahmad 21107

All the authentic narrations from:

- Muslim
- Tirmidhī
- Nasā'ī
- Aḥmad

unanimously affirm:
The mosque founded upon Taqwā is Masjid an-Nabawi ﷺ (the Prophet's Mosque in Madinah).

Although Masjid Qubā' has immense virtue — and the Prophet ﷺ used to pray there every Saturday — the Qur'anic phrase "from the first day" refers to the Prophet's Mosque, as confirmed explicitly in multiple sahih narrations.

Construction of Al-Masjid an-Nabawī (The Prophet's Mosque)

Imām al-Bukhārī narrates:

ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهْوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ " هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ ". ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ الْغُلاَمَيْنِ، فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ لاَ بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللَّهِ، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبِنَ " هَذَا الْحِمَالُ لاَ حِمَالَ خَيْبَرْ هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ ". وَيَقُولُ " اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ

After leaving Qubā', the Messenger of Allah ﷺ mounted his camel and continued his journey, while the people walked alongside him. His camel proceeded until it knelt at the place where the Prophet's Mosque now stands in Madinah. At that time, some Muslims would pray at that location.

The site was a drying ground for dates belonging to two orphan boys—Suhayl and Sahl—who were under the guardianship of Asʿad ibn Zurārah (رضي الله عنه).

When the camel knelt at that spot, the Messenger of Allah ﷺ said:

"This, if Allah wills, shall be the place of our residence."

He then called for the two boys and negotiated the purchase of the site in order to build a mosque there.

The boys said:

"O Messenger of Allah, rather we give it to you as a gift."

But the Prophet ﷺ refused to accept it for free and insisted on purchasing it.

After acquiring the land, he built the mosque there.

During the construction, the Messenger of Allah ﷺ carried bricks with the Companions, reciting:

"هَذَا الْحِمَالُ لَا حِمَالَ خَيْبَرْ

هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ"

"This burden is not like the burdens of Khaybar; this is more virtuous to our Lord and purer."

And he also said:

"اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةْ

فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَةْ"

"O Allah, the true reward is the reward of the Hereafter. So have mercy upon the Anṣār and the Muhājirīn." [179]

Anas radiyallahu anhu narrates:

لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، نَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ . قَالَ . فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ . قَالَ . فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، قَالَ وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفَهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ فَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي

[179] Bukhari 3906

مَرَابِضِ الْغَنَمِ، قَالَ ثُمَّ إِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ " يَا بَنِي النَّجَّارِ، ثَامِنُونِي حَائِطَكُمْ هَذَا ". فَقَالُوا لاَ، وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. قَالَ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خِرَبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، قَالَ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ. قَالَ. وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. قَالَ قَالَ جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ يَقُولُونَ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ.

When the Messenger of Allah ﷺ arrived in Madinah, he stayed in the upper part of the city, in the neighborhood known as Banū ʿAmr ibn ʿAwf. He remained among them *for fourteen nights*.

Then he sent for the chiefs of Banū al-Najjār. They came carrying their swords.

The narrator says:

"It is as if I can still see the Messenger of Allah ﷺ on his camel, with Abū Bakr riding behind him, and the men of Banū al-Najjār surrounding him until he stopped at the courtyard of Abū Ayyūb."

He (the Prophet ﷺ) would pray wherever the time of prayer overtook him, even in sheep enclosures.
Then he ordered that the Masjid (Masjid an-Nabawi) be built.
He again sent for the chiefs of Banū al-Najjār.
They came, and he said:
"O Banū al-Najjār, name your price for this land of yours."
They replied:
"No, by Allah! We seek its reward only from Allah."
The narrator continues:
"The land was as I describe to you—it contained graves of polytheists, there were ruins, and there were date-palms. The Messenger of Allah ﷺ ordered that the graves of the polytheists be dug up, the ruins be leveled, and the palm-trees be cut."
They arranged the palm-trunks to form the qiblah-wall of the mosque and built its side-pillars from stone.

He says:

“The people began carrying stones while chanting verses, and the Messenger of Allah ﷺ was with them, saying:

اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةْ

فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةْ

‘O Allah, there is no real goodness except the goodness of the Hereafter. So grant victory to the Anṣār and the Muhājirīn.’ [180]

[180] Bukhari 3932

Abu Ayyub Al-Ansari hosted the Messenger of Allah ﷺ in his two-story house

Abu Ayyub Al-Ansari's house was located on the southeast side of Masjid Al-Nabawi, almost directly south of Bāb Al-Baqī'.



The house of Abu Ayyub Al-Ansari before it was demolished.

Hadith of Muslim

عَنْ أَبِي أَيُّوبَ، رضي الله عنه أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ فَنَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي الْعُلْوِ - قَالَ - فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً فَقَالَ نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ . فَتَنَحَّوْا فَبَاتُوا فِي جَانِبٍ ثُمَّ قَالَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ " السُّفْلُ أَرْفَقُ " . فَقَالَ لاَ أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا . فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلْوِ وَأَبُو أَيُّوبَ فِي السُّفْلِ فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَامًا فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ فَيَتَتَبَّعُ مَوْضِعَ أَصَابِعِهِ فَصَنَعَ لَهُ طَعَامًا فِيهِ ثُومٌ فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ فَقِيلَ لَهُ لَمْ يَأْكُلْ . فَفَزِعَ وَصَعِدَ إِلَيْهِ فَقَالَ أَحَرَامٌ هُوَ فَقَالَ النَّبِيُّ ﷺ " لاَ وَلَكِنِّي أَكْرَهُهُ " . قَالَ فَإِنِّي أَكْرَهُ مَا تَكْرَهُ أَوْ مَا كَرِهْتَ . قَالَ وَكَانَ النَّبِيُّ ﷺ يُؤْتَى .

Abu Ayyub (may Allah be pleased with him) narrated:

When the Prophet ﷺ arrived in Madinah, he stayed as a guest in my house. The Prophet ﷺ stayed on the lower floor, and I stayed on the upper floor.

One night Abu Ayyub woke up and said:

“We are walking above the head of the Messenger of Allah ﷺ!”

Feeling deeply uncomfortable, he and his wife moved to one side of the upper floor and spent the rest of the night there.
In the morning, he informed the Prophet ﷺ.
The Prophet ﷺ said:
"The lower floor is easier for me."
But Abu Ayyub replied:
"I will never stay on a roof under which you are present."
So the Prophet ﷺ moved to the upper floor, and Abu Ayyub moved to the lower floor.

Abu Ayyub used to prepare food for the Prophet ﷺ. When the food was brought back, he would ask:
"Where did the Messenger of Allah place his fingers?"
Then he would eat from that exact spot, seeking blessing.
One day he prepared a dish containing garlic. When the food returned untouched, he became alarmed and rushed to the Prophet ﷺ asking:

"O Messenger of Allah, is garlic prohibited?"
The Prophet ﷺ replied:
"No, it is not prohibited. But I dislike it."
Abu Ayyub immediately said:
"I dislike whatever you dislike."
The narrator adds:
At that time, revelation would come to the Prophet ﷺ, so he avoided anything that could produce an unpleasant smell. [181]

Imam al-Samhūdī writes:

Regarding the house of Abū Ayyūb al-Anṣārī, in which the Messenger of Allah ﷺ stayed upon arriving in Madinah:
Tubbā' (the first), during his journey passing through Madinah, had this house built. In *al-Mubtada'* it is mentioned that his real name was Tubbān As'ad ibn Kalka'irab. He had with him four hundred scholars. They all insisted that they would not move from that

[181] Muslim 2053

place. Tubbā' asked them about the secret behind their insistence. They replied:

"We have found in our scriptures that a Prophet—his name will be Muḥammad—will migrate to this very land. Therefore, we will remain here, hoping to attain his companionship."

Tubbā' himself wished to remain with them. He then built a separate house for each one of them, purchased a female servant for each, arranged their marriages, and provided them with vast wealth.

He also wrote a letter—sealed with gold—containing his testimony of faith. In that letter was written:

شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ ... رَسُولٌ مِنَ اللَّهِ بَارِي النَّسَمِ

فَلَوْ مُدَّ عُمْرِي إِلَى عُمْرِهِ ... لَكُنْتُ وَزِيرًا لَهُ وَابْنَ عَمِّ

"I bear witness that Aḥmad is the Messenger from Allah, the Creator of souls. If my life were extended until his era, I would have been his minister and his cousin."

He entrusted the letter to the greatest among the scholars with him and instructed:
"If you meet Muḥammad ﷺ, give this letter to him. If you do not find him, then give it to your son, or your son's son."
He then built a special house designated for the Prophet ﷺ, so that when he would come to Madinah, he would stay in it.
This very house, after passing through several hands, eventually came into the ownership of Abū Ayyūb al-Anṣārī, who was a descendant of that great scholar. The people of Madinah who supported the Prophet ﷺ were in fact descendants of those scholars.[182]

Imam al-Qasṭallānī adds:
"It is narrated that the house of Abū Ayyūb was originally built by Tubbā' (the first) when he passed through Madinah, specifically for the Messenger of Allah ﷺ.

[182] Wafaul wafa 1/150-151

Tubbā' left four hundred scholars behind in Madinah, and he wrote a letter for the Prophet ﷺ, entrusting it to the senior-most scholar. Over time, the ownership of that house changed hands until it came to Abū Ayyūb al-Anṣārī, who was a descendant of that scholar. Al-Qasṭallānī says:'Those among the people of Madinah who supported the Prophet ﷺ were the descendants of those scholars.'

Thus, the Prophet ﷺ stayed in his own destined house, not in a stranger's house. This is also mentioned in *Taḥqīqun-Nuṣrah*."[183]

Imam al-Ṣāliḥī says:

"It is also said that the very letter containing those poetic verses was in the possession of Abū Ayyūb, and he presented it to the Prophet ﷺ. This narration, however, is considered *gharīb*." [184]

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[183] al-Mawahib al Ladunnia 1/184
[184] Subulul Huda war Rashad 3/274

Virtues of Madinah

Ḥadīth 1 — Madinah is Beloved to the Prophet ﷺ

عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ ﷺ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ، كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا ".

Narrated by ʿĀ'ishah (RA): The Prophet ﷺ used to supplicate:

"O Allah, make Madinah beloved to us just as You made Makkah beloved to us—or even more so. And transfer its fever to al-Juhfah. O Allah, bless our measure (mudd) and our weight (ṣāʿ)." [185]

Ḥadīth 2 — The Prophet ﷺ Loved Madinah Deeply

عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، فَنَظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ، حَرَّكَهَا مِنْ حُبِّهَا.

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[185] Bukhari 6372

Narrated by Anas (RA): Whenever the Prophet ﷺ returned from a journey and saw the walls of Madinah, he would urge his mount to speed up out of his love for the city. And if he were riding another animal, he would also hasten it. [186]

Ḥadīth 3 — Madinah Has Double the Blessings of Makkah

عَنْ أَنَسٍ رضى الله عنه عَنِ النَّبِيِّ ﷺ قَالَ " اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَىْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ "

Narrated by Anas (RA): The Prophet ﷺ said: "O Allah, grant Madinah twice the blessings You granted Makkah." [187]

Ḥadīth 4 — The Mountain of Uhud Loves the Believers

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[186] Bukhari 1886
[187] Bukhari 1885 Muslim 1369

عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا

Narrated by Anas ibn Mālik (RA):
When Mount Uhud appeared before the Prophet ﷺ, he said:
"This is a mountain that loves us, and we love it. O Allah, Ibrāhīm declared Makkah sacred, and I declare sacred the area between its two rocky lava tracts (the boundaries of Madinah)." [188]

Ḥadīth 5 — Madinah is Better for Them if They Only Knew

عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ .رضى الله عنه .أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الشَّأْمُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا

[188] Bukhari 7333 Muslim 1361

يَعْلَمُونَ، وَتُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ. وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ".

Narrated by Sufyān ibn Abī Zuhayr (RA):
The Prophet ﷺ said: "Yemen will be conquered and people will come driving their families (to settle there), although Madinah would be better for them if they only knew. Shām will be conquered and people will come driving their families, although Madinah would be better for them if they only knew. ʿIrāq will be conquered and people will come driving their families, although Madinah would be better for them if they only knew." [189]

Ḥadīth 6 The Virtue of Dying in Madinah

من استطاع أن يموت بالمدينة فليمت بها ، فإني أشفع لمن يموت بها

Narrated by Ibn ʿUmar (RA):

[189] Bukhari 1875 Muslim 1388

The Prophet ﷺ said: “Whoever is able to die in Madinah, let him do so. For I will intercede for the one who dies there.” [190]

Ḥadīth 7 — Patience Over the Hardships of Madinah

" مَنْ صَبَرَ عَلَى لأْوَائِهَا وَشِدَّتِهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ . يَعْنِي الْمَدِينَةَ .

Narrated by Ibn ʿUmar (RA):
The Prophet ﷺ said: “Whoever is patient with its hardships and difficulties, I will be a witness or an intercessor for him on the Day of Resurrection.” [191]

Ḥadīth 8 — ʿUmar’s Dua for Martyrdom in Madinah

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ ﷺ.

Narrated by ʿUmar (RA):
He used to supplicate:

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[190] Tirmizi 3917
[191] Muslim 1377

"O Allah, grant me martyrdom in Your path, and make my death occur in the city of Your Messenger ﷺ."
(Allah accepted both: He died a martyr and died inside Madinah.) [192]

Ḥadīth 9 — The Prophet ﷺ's Love for the Ansar

عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ ".

Narrated by Abū Hurayrah (RA):
The Prophet ﷺ said:
"Were it not for migration (Hijrah), I would have been a man from among the Ansar. And if people were to take a valley or mountain path, and the Ansar took another valley or path, I would take the valley or path of the Ansar."[193]

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[192] Bukhari 1890
[193] Bukhari 7244

Names of Madinah Munawwarah

Ibn Shabbah (d. 262 AH) mentioned—through the narration of Zayd ibn Aslam from the Messenger of Allah ﷺ—eight names of Madinah, and two additional names from ʿAbdullāh ibn Jaʿfar ibn Abī Ṭālib, making a total of ten names.

The names he recorded are:

الْمَدِينَةُ، وَطَيْبَةُ، وَطَابَةُ، وَمِسْكِينَةُ، وَجَبَارٌ، وَمَحْبُورَةٌ، وَيَنْدَدُ، وَيَثْرِبُ،

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ ": سَمَّى اللَّهُ الْمَدِينَةَ: الدَّارَ وَالْإِيمَانَ

الْمَدِينَةُ — Al-Madīnah	جَبَّارٌ — Jabbār
طَيْبَةُ — Ṭaybah	مَحْبُورَةٌ — Maḥbūrah
طَابَةُ — Ṭābah	يَنْدَدُ — Yanded
مِسْكِينَةُ — Miskīnah	يَثْرِبُ — Yathrib

And Ibn Shabbah also narrated: ʿAbdullāh ibn Jaʿfar ibn Abī Ṭālib said: “Allah has named Madinah: Al-Dār (The Abode) and Al-Īmān (Faith).”[194]

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[194] Tarikhul Madina 1/162

Names of Madinah Mentioned in the Torah

Ibn Shabbah further reported that the Torah mentions ten names of Madinah:

الْمَدِينَةُ، وَطَيْبَةُ، وَطَابَةُ، وَالطَّيِّبَةُ، وَالْمِسْكِينَةُ، وَالْعَذْرَاءُ، وَالْجَابِرَةُ، وَالْمَجْبُورَةُ، وَالْمُحَبَّبَةُ، وَالْمَحْبُوبَةُ

الْمَدِينَةُ — Al-Madīnah	الْعَذْرَاءُ — Al-ʿAdhrā’
طَيْبَةُ — Ṭaybah	الْجَابِرَةُ — Al-Jābirah
طَابَةُ — Ṭābah	الْمَجْبُورَةُ — Al-Majbūrah
الطَّيِّبَةُ — Al-Ṭayyibah	الْمُحَبَّبَةُ — Al-Muḥabbabah
الْمِسْكِينَةُ — Al-Miskīnah	الْمَحْبُوبَةُ — Al-Maḥbūbah

Madinah — A Garden of Paradise

The Space Between the House and the Minbar

Hadith 1 — The Famous "Rawdah" Hadith

Al-Bukhārī and Muslim narrate from Abū Hurayrah (RA) that the Prophet ﷺ said:

روى الشيخان عَنْ أَبِي هُرَيْرَةَ. رضى الله عنه. عَنِ النَّبِيِّ ﷺ قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي ".

Al-Bukhārī and Muslim narrate from Abū Hurayrah (RA) that the Prophet ﷺ said:

"What lies between my house and my minbar is a garden from the gardens of Paradise, and my minbar is upon my Ḥawḍ (the Pond)."[195]

This raises the question: Which "house" is referred to? Since the Prophet ﷺ had multiple apartments.

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[195] Bukhari 1995. Muslim 1391

Between the Houses and the Minbar

Hadith 2 — Musnad Aḥmad

روى أحمد عن عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ، رضى الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ " :مَا بَيْنَ هَذِهِ الْبُيُوتِ . يَعْنِي: بُيُوتَهُ . إِلَى مِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَالْمِنْبَرُ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ"

Imam Aḥmad narrates from ʿAbdullāh ibn Zayd al-Anṣārī (RA) that the Prophet ﷺ said: "What lies between these houses — meaning: his houses — and my minbar is a garden from the gardens of Paradise, and my minbar is upon a channel from the channels of Paradise."

This narration clarifies that all of the Prophet's apartments form the boundary of the Rawdah. [196]

[196] Musnad Ahmad 16458

Between the House / Mosque and the Musallā

Imam al-Bukhārī narrates in *al-Tārīkh al-Kabīr* from ʿĀ'isha bint Saʿd (RA), from her father, that the Prophet ﷺ said:

مَا بَيْنَ بَيْتِي - أَوْ قَالَ مَسْجِدِي - وَبَيْنَ مُصَلاَيَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

"What lies between my house — or he said: my mosque — and my musallā (Eid-ground) is a garden from the gardens of Paradise."

(This shows that the Rawdah's blessing extends beyond the immediate space inside the current mosque.)[197]

[197] Tarikhul Kabir 2341

Al-Gharas is a Well of Paradise

Imām al-Samhūdī narrates that the Messenger of Allah ﷺ said:

إِنِّي رَأَيْتُ اللَّيْلَةَ أَنِّي أَصْبَحْتُ عَلَى بِئْرٍ مِنَ الْجَنَّةِ، فَأَصْبَحَ عَلَى بِئْرِ غَرْسٍ، فَتَوَضَّأَ مِنْهَا، وَبَزَقَ فِيهَا، وَأُهْدِيَ لَهُ عَسَلٌ فَصُبَّ فِيهَا، وَغُسِّلَ مِنْهَا حِينَ تُوُفِّيَ.

"Last night I saw in a dream that my morning was at a well from the wells of Paradise. And (indeed) my morning came at the Well of Gharas.

He performed wuḍū' with its water, and he spat into it (as a blessing). Honey was gifted to him, and he poured it into the well. And when he passed away, he was washed with its water." (Mursal)

Ibn al-Najjār narrated this ḥadīth from Ibn Jabalāh but did not mention the part about honey.

A similar narration is also reported from Ibn ʿUmar (RA). [198]

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[198] Wafaul wafa 3/144

Buthḥān and ʿAqīq – Blessed Valleys Linked to Jannah

Buthḥān is a valley from the valleys of Paradise.

Narrated by Imām al-Bukhārī in *al-Tārīkh*, from ʿĀ'ishah (RA). The Prophet ﷺ said:

بُطْحَانُ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ

"Buthḥān lies upon a channel from the channels of Paradise." [199]

عَنِ ابْنِ عَبَّاسٍ، رضي الله عنهما أَنَّ عُمَرَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ حَدَّثَنِي النَّبِيُّ ﷺ قَالَ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وَهْوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ وَحَجَّةٌ ".

ʿUmar (RA) said: The Prophet ﷺ told me: "Last night a messenger from my Lord came to me while I was in al-ʿAqīq, and he said: *Pray in this blessed valley and say:* 'I intend for ʿUmrah and Hajj.'"

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[199] Tarikhul Kabir 2/51 H1652 Silsilah Sahihah 769

Harūn ibn Ismāʿīl said that ʿAlī (RA) narrated:
"Intend ʿUmrah along with Hajj." [200]

Narrated from **Sālim (rahimahullāh)**, from his father:

أَنَّ النَّبِيَّ ﷺ أُتِيَ وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي فَقِيلَ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ .

While the Prophet ﷺ was staying overnight at Dhul-Ḥulayfah, in the middle of the valley, a heavenly visitor (an angel) came to him and said: "You are in a blessed stony plain." [201]

[200] Bukhari 7343
[201] Muslim 1346

Uhud — A Mountain of Paradise

Uhud Loves the Prophet ﷺ

Narrated from Anas ibn Mālik (RA):

عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا

When Mount Uhud appeared before the Prophet ﷺ, he said: “This is a mountain that loves us, and we love it. O Allah! Ibrāhīm made Makkah sacred, and I declare sacred the area between Madinah’s two black lava fields.” [202]

Uhud on a Channel of Paradise

Narrated by Ibn Mājah from ʿAbdullāh ibn Miknaf, from Anas ibn Malik that the Prophet ﷺ said

إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ وَهُوَ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ وَعَيْرٌ عَلَى تُرْعَةٍ مِنْ تُرَعِ النَّارِ " . ضعيف

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[202] Bukhari 7333. Muslim 1361

"Uhud is a mountain that loves us and we love it. It stands upon a channel from the channels of Paradise. And Mount ʿAyr stands upon a channel from the channels of Hell." [203]

Four Mountains, Four Rivers, Four Battles of Paradise

Narrated by al-Ṭabarānī (with a weak narrator Kathīr ibn ʿAbdullāh):

The Prophet ﷺ is reported to have said:

أَرْبَعَةُ أَجْبَالٍ مِنْ أَجْبَالِ الْجَنَّةِ، وَأَرْبَعَةُ أَنْهَارٍ مِنْ أَنْهَارِ الْجَنَّةِ، وَأَرْبَعَةُ مَلَاحِمَ مِنْ مَلَاحِمِ الْجَنَّةِ ، قِيلَ :فَمَا الْأَجْبَالُ؟ قَالَ ": أُحُدٌ يُحِبُّنَا وَنُحِبُّهُ، جَبَلٌ مِنْ جِبَالِ الْجَنَّةِ، وَالطُّورُ جَبَلٌ مِنْ جِبَالِ الْجَنَّةِ، ولُبْنَانِ جَبَلٌ مِنْ جِبَالِ الْجَنَّةِ، وَالْأَنْهَارُ الْأَرْبَعَةُ :النِّيلُ وَالْفُرَاتُ وَسَيْحَانُ وَجَيْحَانُ، وَالْمَلَاحِمُ بَدْرٌ، وَأُحُدٌ، وَالْخَنْدَقُ، وحُنَيْنٌ"

Four mountains are from the mountains of Paradise, four rivers are from the rivers of Paradise, and four battles are from the battles of Paradise.

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[203] Ibn Majah 3115

When he was asked which mountains, he replied:

- Uhud — a mountain that loves us and we love it
- The Mountain of Ṭūr
- Lebanon
- (Another mentioned)

The rivers:

- Nile
- Euphrates
- Sayḥān
- Jayḥān

The battles:

- Badr
- Uhud
- Khandaq
- Ḥunayn

But this narration is weak because of Kathir ibn Abdullah. [204]

[204] Al-Mujamul Kabir V7, H19

The Real Extent of the Rawḍah — According to al-Sakhāwī

From *al-Tuhfah al-Laṭīfah*: Al-Sakhāwī quotes al-Zayn al-Murāghī saying:

وَيَنْبَغِي اعْتِقَادُ كَوْنِهَا لَا تَخْتَصُّ بِمَا العُرْفُ عَلَيْهِ، بَلْ تَتَّسِعُ إِلَى حَدِّ بُيُوتِهِ ﷺ مِنْ نَاحِيَةِ الشَّامِ، وَهُوَ آخِرُ الْمَسْجِدِ فِي زَمَنِهِ ﷺ، فَيَكُونُ كُلُّهُ رَوْضَةً. وَيَشْهَدُ لَهُ رِوَايَةٌ لَفْظُهَا: "مَا بَيْنَ هَذِهِ الْبُيُوتِ إِلَى مِنبَرِي رَوْضَةٌ"، وَالْمِنْبَرُ دَاخِلٌ فِيهَا، وَالْقَبْرُ الشَّرِيفُ هُوَ الرَّوْضَةُ العُظْمَى.

It should be believed that the Rawḍah (garden of Paradise) is not restricted to the small area commonly known today. Rather, it extends all the way to the Prophet's houses on the Shām side, which was the last boundary of the Masjid during his life. Therefore, the entire area is a Rawḍah.

He supports this with the narration: *"What lies between these houses and my minbar is a garden from the gardens of Paradise."*

He adds: The Noble Grave itself is the Greatest Rawḍah. [205]

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[205] Sakhawi, at-Tuhfatul Latifia 1/81-82

Some Historical Places

Masjid Qubā'

Rasūlullāh ﷺ said:

الصَّلاَةُ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ

"Prayer in Masjid Qubā' is equal to (the reward of) an 'Umrah." [206] The ḥadīth is *ḥasan*.

عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ .رضى الله عنهما .كَانَ لاَ يُصَلِّي مِنَ الضُّحَى إِلاَّ فِي يَوْمَيْنِ يَوْمَ يَقْدَمُ بِمَكَّةَ، فَإِنَّهُ كَانَ يَقْدَمُهَا ضُحًى، فَيَطُوفُ بِالْبَيْتِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَاءٍ، فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ. قَالَ وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. قَالَ وَكَانَ يَقُولُ إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ أَصْحَابِي يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَدًا أَنْ يُصَلِّيَ فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

Narrated by Nāfi' (رحمه الله): Ibn 'Umar (RA) would not normally pray Salāt al-Ḍuḥā (forenoon prayer) except on two occasions:

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[206] Tirmizi 324. Ibn Majah 1411

1. The day he arrived in Makkah – He would arrive in Makkah in the forenoon, perform ṭawāf of the Ka‘bah, then pray two rak‘āt behind Maqām Ibrāhīm.
2. The day he visited Masjid Qubā’ – He would visit it every Saturday, and once entering the masjid he disliked leaving it without praying inside.

Nāfi‘ (رحمه الله) said: Ibn ‘Umar (RA) narrated that Rasūlullāh ﷺ used to visit Masjid Qubā’, sometimes riding and sometimes walking. [207] Masjid Qubā’ is also the place where the *ṣaḥābah* prayed the same prayer while facing **both qiblahs** (Bayt al-Maqdis then the Ka‘bah) as soon as they heard the news — as recorded in Bukhārī and Muslim:

Narrated Ibn ‘Umar (RA):

قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ

[207] Bukhari 1191

فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

While the people were praying Fajr in Masjid Qubā', an announcer came saying: "Qur'ān has been revealed to the Prophet ﷺ this night, and he has been commanded to face the Ka'bah, so face it!"

Their faces were towards Shām (Jerusalem), so they immediately turned towards the Ka'bah while still in prayer. [208]

Concerning this masjid, Allah says (according to the tafsīr of Ibn 'Abbās RA):

لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ

"The mosque founded upon piety from the very first day has greater right that you stand in it. In it are men who love to purify themselves, and Allah loves those who purify themselves."[209]

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[208] Bukhari 4491, 4493, 4494, 7251, 403, 4490. Muslim 526

[209] Sura Tawbah 108. Tafsir e Tabari

Bi'r al-Khatam
(The Well of the Ring)



In the time of 'Uthmān (RA), the noble ring of the Messenger of Allah ﷺ was lost in this well, and for that reason it became famous as "the Well of the Ring." Its earlier name was Bi'r Arīs (the Well of Arīs), named after a man called Arīs.

This well is located on the western side of Masjid Qubā', at a distance of about 38 meters from its courtyard.

The Prophet ﷺ drank from this well, and while sitting with his blessed feet dangling inside it, he gave glad tidings of Jannah to several Companions at this very spot.

أَبُو مُوسَى الأَشْعَرِيُّ، رضي الله عنه أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ لأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا. قَالَ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي

الْبِئْرِ، كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا . يُرِيدُ أَخَاهُ .يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَجِئْتُ فَقُلْتُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ. فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ " فَجِئْتُهُ فَقُلْتُ لَهُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ. فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشِّقِّ الآخَرِ. قَالَ شَرِيكٌ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوَّلْتُهَا قُبُورَهُمْ.

Abū Mūsā al-Ash‘arī (RA) once performed wuḍū’ in his house and came out, saying to himself: *“Today I will stay with the Messenger of Allah ﷺ and will not separate from him the whole day.”*

He went to the masjid and asked about the Prophet ﷺ. The Companions said, “He has left and gone this way.” So Abū Mūsā followed his trail, asking about him, until the Prophet ﷺ entered Bi’r Arīs.

Abū Mūsā sat at the door of the garden, whose gate was made of palm branches. When the Messenger of Allah ﷺ had finished relieving himself, he performed wuḍū’. Abū Mūsā says: I then stood up and went to him, and saw him sitting on the edge of Bi’r Arīs, in the middle of its stone ledge, with his shins uncovered and his legs dangling inside the well. I greeted him with salām, then returned and sat at the door, saying to myself: *“Today I will act as the doorkeeper of the Messenger of Allah ﷺ.”*

Then Abū Bakr (RA) came and pushed the door. I asked, “Who is it?” He replied, “Abū Bakr.” I said, “Wait,” then went to the Prophet ﷺ and said, “O Messenger of Allah, Abū Bakr seeks permission to enter.” He

said:
"Let him in and give him glad tidings of Paradise."
I returned and said to Abū Bakr, "Enter, and the Messenger of Allah ﷺ gives you the glad tidings of Paradise." So Abū Bakr entered and sat on the Prophet's right side on the ledge, uncovered his shins and let his legs dangle into the well, just as the Prophet ﷺ was sitting.
Abū Mūsā continues: I then went back and sat down. I had left my brother making wuḍū', intending to join me, so I was saying (to myself), *"If Allah wills good for so-and-so (meaning his brother), He will bring him here."*
Then a man came and moved the door. I asked, "Who is it?" He replied, "'Umar ibn al-Khaṭṭāb." I said, "Wait," then went to the Prophet ﷺ and greeted him, saying, "'Umar ibn al-Khaṭṭāb seeks permission." He said:

"Let him in and give him glad tidings of Paradise."

I went back and said, "Enter, and the Messenger of Allah ﷺ gives you the glad tidings of Paradise." So ʿUmar entered and sat with the Messenger of Allah ﷺ on the ledge on his left side, uncovered his shins and let his legs dangle in the well.

I went back again and sat, saying, *"If Allah wills good for so-and-so, He will bring him."* Then another man came and moved the door. I asked, "Who is it?" He said, "ʿUthmān ibn ʿAffān." I said, "Wait," and went to the Messenger of Allah ﷺ and informed him. He said:

"Let him in and give him glad tidings of Paradise, along with a coming trial that will befall him."

I went to him and said, "Enter, for the Messenger of Allah ﷺ gives you the glad tidings of Paradise, along with a trial that will befall you." So he entered and found that the

ledge around the well had already been filled (by the Prophet ﷺ, Abū Bakr and ʿUmar). So he sat opposite them on the other side facing them.

Shurayk said: Sa'īd ibn al-Musayyib (RA) commented,

"I interpreted this (scene) as referring to their graves."[210]

عَنْ أَنَسٍ، قَالَ كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي يَدِهِ، وَفِي يَدِ أَبِي بَكْرٍ بَعْدَهُ، وَفِي يَدِ عُمَرَ بَعْدَ أَبِي بَكْرٍ، فَلَمَّا كَانَ عُثْمَانُ جَلَسَ عَلَى بِئْرِ أَرِيسَ . قَالَ . فَأَخْرَجَ الْخَاتَمَ، فَجَعَلَ يَعْبَثُ بِهِ فَسَقَطَ قَالَ فَاخْتَلَفْنَا ثَلاَثَةَ أَيَّامٍ مَعَ عُثْمَانَ فَنَنْزَحُ الْبِئْرَ فَلَمْ نَجِدْهُ.

Anas (RA) additionally narrated: The ring of the Prophet ﷺ was in his hand (during his lifetime), then after him it was in the hand of Abū Bakr (RA), then in the hand of ʿUmar (RA) after Abū Bakr. When the period of ʿUthmān (RA) came, he once sat on the edge

[210] Bukhari 3674

of Bi'r Arīs, took out the ring and began to play with it, and it fell (into the well).
Anas (RA) says: We spent three days along with ʿUthmān drawing out the water of the well, but we could not find it.[211]

عَنِ ابْنِ عُمَرَ، رضي الله عنهما قَالَ اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرِقٍ فَكَانَ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ فِي يَدِ عُمَرَ ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى وَقَعَ مِنْهُ فِي بِئْرِ أَرِيسٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ . قَالَ ابْنُ نُمَيْرٍ حَتَّى وَقَعَ فِي بِئْرٍ . وَلَمْ يَقُلْ مِنْهُ .

Ibn ʻUmar (RA) narrated: The Messenger of Allah ﷺ had a ring made of silver. It remained in his hand, then in the hand of Abū Bakr, then in the hand of ʿUmar, then in the hand of ʿUthmān, until it fell into Bi'r Arīs. On it was engraved: "Muḥammad Rasūl Allāh."
Ibn Numayr (RA) adds: "Until it fell into the well," but he did not say "from his hand."[212]

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[211] Bukhari 5879
[212] Muslim 2091

بئر عذق
Bir Ajque

Bi'r ʿAdhq is a well located not far to the west of Masjid Qubā', inside a date orchard known as Bustān al-Mustazill (بُسْتَانُ الْمُسْتَظِلّ).

When the Messenger of Allah ﷺ first arrived in Madinah, the very first water he drank was from this well. At that time he was presented with delicious dates called ʿAdhq (عذق).

When the Prophet ﷺ asked where these dates came from, he was told that they were from the orchard of Umm Jarhān. Hearing this, the Prophet ﷺ made duʿā':

اللَّهُمَّ بَارِكْ فِي أُمِّ جَرْذَانَ

"O Allah, place blessing in Umm Jarjān." [213]

Ibn Bukhārī narrates:

وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ، حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ،

[213] Samhudi, Wafaul wafa, 1/192

فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ. فَثَارَ الْمُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاِثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ ﷺ يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللَّهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ،

Meanwhile, the Muslims of Madinah had heard that the Messenger of Allah ﷺ had departed from Makkah on his way to Madinah. So each morning they would go out to the lava-plain (al-Ḥarrah) and wait for him until the intense heat of midday forced them to return to their homes.

One day, after waiting longer than usual, they went back to their houses. At that moment, a Jewish man climbed up on one of their towers, looking around for something, when he suddenly saw the Messenger of Allah ﷺ and his Companions — dressed in white — approaching, shimmering through the desert mirage.

The Jewish man could not restrain himself and cried out at the top of his voice:

"O Arabs! Your long-awaited fortune has arrived!"

The Muslims immediately grabbed their weapons and rushed out until they met the Messenger of Allah ﷺ at the edge of the lava-plain. He then turned with them to the right and descended among the tribe of Banū ʿAmr ibn ʿAwf.

This was Monday, in the month of Rabīʿ al-Awwal.

Abū Bakr (RA) stood up and addressed the people, while the Messenger of Allah ﷺ

remained seated in silence. Many of the Anṣār who had never seen the Prophet ﷺ before began greeting Abū Bakr, thinking he was the Prophet.

Then, when the sun's heat fell upon the Messenger of Allah ﷺ, Abū Bakr stepped forward and shaded him with his cloak. At that moment the people recognized who the Messenger of Allah ﷺ was.

The Prophet ﷺ then remained with Banū ʿAmr ibn ʿAwf for more than ten days, and during that time he laid the foundation of the mosque whose foundation was set upon taqwā (Masjid Qubā'). The Messenger of Allah ﷺ prayed in it. [214]

[214] Bukhari 3906

ʿAbdullāh ibn Salām — the Jewish Scholar Who Recognized the Prophet ﷺ

1. “This face is not the face of a liar”

Hadith 1 — Narrated by Zurārah ibn Awfā → ʿAbdullāh ibn Salām (RA):

قَالَ لَمَّا قَدِمَ النَّبِيُّ ﷺ . الْمَدِينَةَ انْجَفَلَ النَّاسُ قِبَلَهُ وَقِيلَ قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ . قَدْ قَدِمَ رَسُولُ اللَّهِ قَدْ قَدِمَ رَسُولُ اللَّهِ . ثَلاَثًا فَجِئْتُ فِي النَّاسِ لأَنْظُرَ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلَ شَىْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ " يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ وَأَطْعِمُوا الطَّعَامَ وَصِلُوا الأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ " .

When the Prophet ﷺ arrived in Madinah, the people hurried toward him, saying repeatedly:

“The Messenger of Allah has arrived! The Messenger of Allah has arrived! The Messenger of Allah has arrived!”

I also went out among the people to see him. When I looked carefully at his blessed face, I knew immediately:

“This face is not the face of a liar.”

The first words I heard him say were:

“O people! Spread salām, Give food, Maintain family ties, And pray at night when others are asleep — you will enter Paradise in peace.” [215]

ʿAbdullāh ibn Salām tests the Prophet ﷺ with three questions

H: 2 Narrated by Anas ibn Mālik (RA):

أَنَسٌ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلاَمٍ، ـ بَلَغَهُ مَقْدَمُ النَّبِيِّ ﷺ الْمَدِينَةَ، فَأَتَاهُ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَقَالَ إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمَا بَالُ الْوَلَدِ يَنْزِعُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ قَالَ " أَخْبَرَنِي بِهِ جِبْرِيلُ آنِفًا ". قَالَ ابْنُ سَلاَمٍ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلاَئِكَةِ. قَالَ " أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ، فَزِيَادَةُ كَبِدِ

[215] Ibn Majah 3251, Tirmizi 2485

الْحُوتِ، وَأَمَّا الْوَلَدُ، فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتِ الْوَلَدَ ". قَالَ أَشْهَدُ أَنَّ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ. قَالَ يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلاَمِي، فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ " أَىُّ رَجُلٍ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فِيكُمْ ". قَالُوا خَيْرُنَا وَابْنُ خَيْرِنَا وَأَفْضَلُنَا وَابْنُ أَفْضَلِنَا. فَقَالَ النَّبِيُّ ﷺ " أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ". قَالُوا أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ. فَأَعَادَ عَلَيْهِمْ، فَقَالُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. قَالُوا شَرُّنَا وَابْنُ شَرِّنَا. وَتَنَقَّصُوهُ. قَالَ هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ.

When the news of the Prophet's arrival reached ʿAbdullāh ibn Salām (RA), he came to him and said:

"I am going to ask you three questions which only a Prophet can answer:

1. What is the first sign of the Final Hour?
2. What will be the first food the people of Paradise will eat?
3. Why does a child sometimes resemble the father and sometimes the mother?"

The Prophet ﷺ replied:

"Just now Jibrīl (AS) informed me."
Hearing this, ʿAbdullāh ibn Salām said:
"That is the same angel the Jews call the enemy of the Jews."
Then the Prophet ﷺ answered:

1 First sign of the Hour:
A fire that will gather people from the East to the West.

2 First food of the people of Paradise:
The extra portion from the liver of the fish (the whale).

3 Why children resemble either parent:
If the man's fluid prevails, the child will resemble the father. If the woman's fluid prevails, the child will resemble the mother.

Upon hearing this, ʿAbdullāh ibn Salām (RA) said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

"I testify that there is no god but Allah, and you are the Messenger of Allah."
ʿAbdullāh ibn Salām then said:

"O Messenger of Allah, the Jews are a people of slander and false accusations. Before they know of my acceptance of Islam, ask them about me."

So the Prophet ﷺ sent for the Jewish leaders. When they arrived, he asked:

"What do you say about ʿAbdullāh ibn Salām?"

They replied:

"He is the best of us, the son of the best of us, the most virtuous among us, and the son of the most virtuous."

The Prophet ﷺ said:

"What would you say if he accepts Islam?"

They said:

"May Allah protect him from that! That can never happen."

The Prophet ﷺ repeated the question, and they repeated the same answer.

Then ʿAbdullāh ibn Salām came out and declared openly:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

‘I testify there is no god but Allah, and you are the Messenger of Allah.’
Immediately the Jews said:
“He is the worst of us, the son of the worst of us!”
And they continued to utter insults and slander.
ʿAbdullāh ibn Salām (RA) said:
“O Messenger of Allah, this is exactly what I feared.” [216]

Masjid al-Qiblatayn — The Mosque of Two Qiblahs

Narrated al-Barrā’ ibn ʿĀzib (RA):

كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ . وَهُمُ الْيَهُودُ . مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ فَصَلَّى مَعَ النَّبِيِّ

[216] Bukhari 3938

ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فِي صَلاَةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ، وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ. فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

The Messenger of Allah ﷺprayed facing Bayt al-Maqdis (Jerusalem) for sixteen or seventeen months, but he loved that his Qiblah be directed toward the Kaʿbah.

So Allah revealed:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ﴾

“We have certainly seen the turning of your face toward the sky...” — Surah al-Baqarah 2:144

Then the Prophet ﷺ turned his face toward the Kaʿbah.

The foolish among the people — meaning the Jews — said:

“What has turned them away from the Qiblah they used to face?”

Allah replied:

﴿ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

"Say: To Allah belong the East and the West; He guides whom He wills to the straight path." — Surah al-Baqarah 2:142

A man had performed prayer with the Prophet ﷺ, and after completing it he went out. As he passed by a group of the Ansār, he found them praying ʿAsr facing Bayt al-Maqdis.

He said to them:

"I bear witness that I prayed with the Messenger of Allah ﷺ,

and he has now turned toward the Kaʿbah."

So the people immediately turned in prayer until they were facing the Kaʿbah. [217]

[217] Bukhari 399

Masjid al-Jumuʿah — The Mosque of the First Friday Prayer

Ibn Kathīr writes in *al-Bidāyah wa'n-Nihāyah*:

قَالَ ابْنُ إِسْحَاقَ : فَأَدْرَكَتْ رَسُولَ اللَّهِ ﷺ الْجُمُعَةُ فِي بَنِي سَالِمِ بْنِ عَوْفٍ، فَصَلَّاهَا فِي الْمَسْجِدِ الَّذِي فِي بَطْنِ الْوَادِي; وَادِي رَانُونَاءَ، فَكَانَتْ أَوَّلَ جُمُعَةٍ صَلَّاهَا بِالْمَدِينَة

Ibn Isḥāq said:

"When the Messenger of Allah ﷺ reached the area of Banū Sālim ibn ʿAwf, the time for Jumuʿah came. So he performed the Jumuʿah prayer there — in the mosque located in the valley of Rānūnā' — and this was the first Jumuʿah he prayed in Madinah."

This mosque lies a short distance from Masjid Qubā, in the direction of Masjid an-Nabawi.

Some narrations indicate that Jumuʿah became obligatory while the Prophet ﷺ was still in Makkah, but he was unable to perform

it there due to the circumstances.[218] Before the Prophet ﷺ arrived in Madinah after Hijrah, it is reported that:

Musʿab ibn ʿUmayr (RA) performed Jumuʿah with the Muslims by instruction of the Prophet ﷺ.

Another narration states that: Abū Umāmah Asʿad ibn Zurārah (RA) was the *first* to organize a Jumuʿah prayer in Madinah.

Abū Dāwūd narrates:

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[218] Imam as-Suhaylī (d. 581 AH) in *ar-Rawḍul Unuf* (vol. 4, pp. 101–102) mentions that:
ad-Dāraqutnī narrated this report from Ibn ʻAbbās (RA).

عَنْ ابْنِ عَبَّاسٍ، قَالَ :أَذِنَ النَّبِيّ ﷺ بِالْجُمُعَةِ قَبْلَ أَنْ يُهَاجِرَ، وَلَمْ يَسْتَطِعْ :رَسُولُ- اللهِ صَلَّى اللَّهُ عليه سلم- أَنْ يُجَمِّعَ بِمَكَّةَ، وَلَا يُبْدِيَ لَهُمْ، فَكَتَبَ إِلَى مُصْعَبِ بْنِ عُمَيْرٍ:
أَمَّا بَعْدُ :فَانْظُرْ الْيَوْمَ الَّذِي تَجْهَرُ فِيهِ الْيَهُودُ بِالزَّبُورِ لِسَبْتِهِمْ، فَاجْمَعُوا نِسَاءَكُمْ وَأَبْنَاءَكُمْ، فَإِذَا مَالَ النَّهَارُ عَنْ شَطْرِهِ عِنْدَ الزَّوَالِ مِنْ يَوْمِ الْجُمُعَةِ، فَتَقَرَّبُوا إِلَى اللهِ بِرَكْعَتَيْنِ قَالَ :فَأَوَّلُ مَنْ جَمَّعَ: مُصْعَبُ بْنُ عُمَيْرٍ، حَتَّى قَدِمَ رَسُولُ اللهِ ﷺ- الْمَدِينَةَ، فَجَمَّعَ عِنْدَ الزَّوَالِ مِنْ الظَّهْرِ، وَأَظْهَرَ ذَلِكَ،

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، ـ وَكَانَ قَائِدَ أَبِيهِ بَعْدَ مَا ذَهَبَ بَصَرُهُ عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ إِذَا سَمِعَ النِّدَاءَ، يَوْمَ الْجُمُعَةِ تَرَحَّمَ لأَسْعَدَ بْنِ زُرَارَةَ . فَقُلْتُ لَهُ إِذَا سَمِعْتَ النِّدَاءَ، تَرَحَّمْتَ لأَسْعَدَ بْنِ زُرَارَةَ قَالَ لأَنَّهُ أَوَّلُ مَنْ جَمَّعَ بِنَا فِي هَزْمِ النَّبِيتِ مِنْ حَرَّةِ بَنِي بَيَاضَةَ فِي نَقِيعٍ يُقَالُ لَهُ نَقِيعُ الْخَضِمَاتِ . قُلْتُ كَمْ أَنْتُمْ يَوْمَئِذٍ قَالَ أَرْبَعُونَ .

Abd ar-Raḥmān ibn Kaʿb ibn Mālik narrated from his father Kaʿb ibn Mālik (RA) — who became blind, so his son assisted him — that whenever he heard the Jumuʿah adhān, he would ask mercy for *Asʿad ibn Zurārah (RA)*.

ʿAbd ar-Raḥmān asked him: “Whenever you hear the Jumuʿah call, you pray for Asʿad ibn Zurārah — why?”

He replied: “Because he was the first person to gather us for Jumuʿah in *Hizm an-Nabīt*, in the lava-land of Banū Bayāḍah, in a place called *Naqīʿ al-Khaḍamāt*.”

ʿAbd ar-Raḥmān asked: “How many of you were there that day?”

He replied: “Forty.” [219] The hadith is ḥasan (sound).

Scholars harmonize the narrations as follows:

- Musʿab ibn ʿUmayr (RA) led the prayer (he was the Imam).
- Asʿad ibn Zurārah (RA) arranged, organized, and hosted the Jumuʿah (he was the leader of the tribe and responsible for hospitality).

Thus:

Musʿab led the prayer; Asʿad hosted and organized it.

This way, both narrations are correct and consistent.

[219] Abu Dawud 1069

Naming of Jumu‘ah (Friday)

As-Suhaylī wrote:

وَكَعْبُ بْنُ لُؤَيّ هَذَا أَوَّلُ مَنْ جَمَعَ يَوْمَ الْعَرُوبَةِ وَلَمْ تُسَمّ الْعَرُوبَةُ الْجُمُعَةَ إلّا مُنْذُ جَاءَ الْإِسْلَامُ فِي قَوْلِ بَعْضِهِمْ وَقِيلَ هُوَ أَوَّلُ مَنْ سَمّاهَا الْجُمُعَةَ فَكَانَتْ قُرَيْشٌ تَجْتَمِعُ إلَيْهِ فِي هَذَا الْيَوْمِ فَيَخْطُبُهُمْ وَيُذَكّرُهُمْ بِمَبْعَثِ النّبِيّ ﷺ وَيُعْلِمُهُمْ أَنّهُ مِنْ وَلَدِهِ وَيَأْمُرُهُمْ بِاتّبَاعِهِ وَالْإِيمَانِ بِهِ

“Kaʿb ibn Lu’ayy (an ancestor of the Prophet ﷺ) was the first person to gather the people on the day known as *Yawm al-ʿArūbah*. At that time the day was not yet called *al-Jumuʿah*.

Some say that the name *Jumuʿah* was introduced after the coming of Islam. Others say that Kaʿb ibn Lu’ayy himself named it *Yawm al-Jumuʿah*.

The Quraysh used to gather around him on this day, and he would address them, remind them of the coming of the Prophet ﷺ, and inform them that the awaited Prophet would

be from his offspring. He used to command them to believe in him and follow him. [220]

Saqīfah of Banū Sāʿidah (سقيفة بني ساعدة)

Saqīfat Banī Sāʿidah is a historically significant location just outside the northwest boundary of Masjid an-Nabawi.

After the passing of the Messenger of Allah ﷺ, it was here that the Companions pledged allegiance (bayʿah) to Sayyidunā Abū Bakr as-Ṣiddīq (RA).

Masjid al-Ijābah (مسجد الإجابة)

This mosque lies northeast of al-Baqīʿ cemetery, near the Al-Ansār Hospital, by the main highway. It was built during the lifetime of the Prophet ﷺ. Originally, it was known as:

- Masjid Banī Muʿāwiyah (of the Banū Muʿāwiyah ibn Mālik ibn ʿAwf branch of the Aws tribe),

[220] Ar-Raudul unf 1/29

- and it is also called Masjid al-Mubāhalah, because the Prophet ﷺ conducted the Mubāhalah with the Christians of Najrān at this very location.

Why is it called Masjid al-Ijābah (The Mosque of Response)?
Because two out of three supplications of the Prophet ﷺ were accepted here.
Imām Muslim narrates:

عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ وَدَعَا رَبَّهُ طَوِيلاً ثُمَّ انْصَرَفَ إِلَيْنَا فَقَالَ ﷺ " سَأَلْتُ رَبِّي ثَلاَثًا فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً سَأَلْتُ رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا " .

ʿĀmir ibn Saʿd, from his father (Saʿd ibn Abī Waqqāṣ):
"The Messenger of Allah ﷺ came one day from al-ʿĀliyah. When he passed by the

Masjid of Banī Muʿāwiyah, he entered it and prayed two rakʿahs. We prayed with him.
He then supplicated to his Lord for a long time. When he finished, he turned to us and said:
'I asked my Lord for three things. He granted me two and withheld one.
I asked Him: not to destroy my Ummah through a widespread famine → He granted it.
– not to destroy my Ummah by drowning → He granted it.
– not to allow internal fighting to occur among my Ummah → He did not grant it. [221]

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ

[221] Muslim 2890

وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا – أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا – حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا

Thawbān (RA) narrated that the Prophet ﷺ said:

"Allah folded the earth for me, and I saw its east and west. The dominion of my Ummah will reach what was folded for me.

I was given the two treasures — the red (gold) and the white (silver).

I asked my Lord for my Ummah: – that they not be destroyed by a general famine → granted – that no external enemy overpower them entirely → granted

But Allah said: *'O Muhammad, when I decree a matter, it cannot be reversed. I have granted you that your Ummah will not be destroyed by a universal famine, and that no outside enemy will annihilate them—even if the nations unite against them.*

But their destruction will come from among themselves:
they will fight one another, and they will take one another captive.'" [222]

Masjid as-Sajdah (Mosque of Prostration)
(Also known today as Masjid Abū Dharr)

Masjid as-Sajdah is located about 900 meters northeast of Masjid an-Nabawi, beside the Airport Road. The modern name is Masjid Abū Dharr.

This location is historically significant because Jibrīl (AS) came here and gave the Messenger of Allah ﷺ a glad tiding. Out of joy and gratitude to Allah, the Prophet ﷺ performed a long sujūd (prostration). For this reason the mosque became known as:

- Masjid as-Sajdah (the Mosque of Prostration)
- Masjid ash-Shukr (the Mosque of Thankfulness)

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[222] Muslim 2889

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، ﷺ قَالَ :خَرَجَ رَسُولُ اللهِ ﷺ، فَاتَّبَعْتُهُ حَتَّى دَخَلَ نَخْلًا فَسَجَدَ، فَأَطَالَ السُّجُودَ حَتَّى خِفْتُ – أَوْ خَشِيتُ – أَنْ يَكُونَ اللهُ قَدْ تَوَفَّاهُ – أَوْ قَبَضَهُ – قَالَ :فَجِئْتُ أَنْظُرُ فَرَفَعَ رَأْسَهُ، فَقَالَ ":مَا لَكَ يَا عَبْدَ الرَّحْمَنِ" قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، قال :فَقَالَ" :إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ قَالَ لِي: أَلا أُبَشِّرُكَ إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ "

Abdur-Rahman ibn ‘Awf (RA) said: *The Messenger of Allah ﷺ once went out, so I followed him until he entered a date grove. Then he went into prostration and remained in sujūd for such a long time that I became afraid—or I feared—that Allah might have taken his soul or seized him. So I came close to check on him. He then raised his head and said, “O Abdur-Rahman, what is the matter with you?” I told him what I feared.*
He replied: “Indeed, Jibrīl (AS) came to me and said: *Shall I not give you glad tidings?* Allah, the Mighty and Majestic, says to you:

– Whoever sends ṣalāh (durūd) upon you, I will send ṣalāh upon him. – Whoever sends salām upon you, I will send salām upon him.'[223]

Al-Baqī' Cemetery

Al-Baqī' cemetery contains the graves of countless Companions (Ṣaḥābah), Successors (Tābi'īn), and many Imāms and Mujtahid scholars. It also contains the graves of many noble members of the Ahl al-Bayt.

Allah commanded His Beloved Prophet ﷺ to seek forgiveness for the residents of al-Baqī'.

Imām Muslim narrates:

قَالَتْ عَائِشَةُ □ أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ . قُلْنَا بَلَى . قَالَ قَالَتْ لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِدَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا ظَنَّ أَنْ قَدْ رَقَدْتُ فَأَخَذَ رِدَاءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْدًا فَجَعَلْتُ دِرْعِي فِي

[223] Musnad Imam Ahmad 1662

رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ انْحَرَفَ فَانْحَرَفْتُ فَأَسْرَعَ فَأَسْرَعْتُ فَهَرْوَلَ فَهَرْوَلْتُ فَأَحْضَرَ فَأَحْضَرْتُ فَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ " مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً " . قَالَتْ قُلْتُ لاَ شَىْءَ . قَالَ " لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ " . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي . فَأَخْبَرْتُهُ قَالَ " فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي " . قُلْتُ نَعَمْ . فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي ثُمَّ قَالَ " أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ " . قَالَتْ مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللَّهُ نَعَمْ . قَالَ " فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ فَنَادَانِي فَأَخْفَاهُ مِنْكِ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ فَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ " . قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ " قُولِي السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلاَحِقُونَ " .

‘Ā’ishah (RA) said: “Shall I not tell you about myself and the Messenger of Allah ﷺ?” They said, “Yes, of course.” She said: *On the night when the Prophet ﷺ was with me, he*

placed his cloak down, removed his sandals and placed them near his feet. He spread one end of his lower garment on the bed and lay down. He remained only for a short while, until he thought I had fallen asleep. Then he quietly took his cloak, slowly put on his sandals, opened the door, stepped out, and gently closed it behind him. I placed my garment on my head, wrapped my scarf tightly, and followed him. He reached al-Baqī‘ and stood there for a long time. Then he raised his hands three times (making du‘ā). Afterwards he turned back, so I also turned back. He walked faster, so I walked faster. He hurried, so I hurried. He began to run, so I also ran and reached home before him and lay down.

Soon after, he entered the house and said: "O ‘Ā’ish! Why are you breathing so heavily?"

I said, "Nothing." He said, "You will tell me, or the Subtle and All-Aware will inform me." She said:

So I told him the entire matter.
He said, "So you were the dark shape I saw in front of me!"
I said, "Yes." *He gave me a slight push on my chest which caused me some pain, and said:*
"Did you think that Allah and His Messenger would wrong you?" I said, "Whatever people hide, Allah knows it."
He ﷺ said: *"Jibrīl came to me when you saw me leave. He called me but concealed his presence from you. I answered him, but I hid that from you. He would not enter upon you because you had removed your garments. I thought you were asleep, and I disliked waking you. And I feared that you might feel frightened.*
Jibrīl said: 'Your Lord commands you to go to the people of al-Baqī' and seek forgiveness for them.' She said: I asked, "O Messenger of Allah, how should I pray for them?"
He said: "Say: *Peace be upon the inhabitants of these dwellings from among the believers*

and Muslims. May Allah have mercy upon those who have gone ahead of us and those who come later. And indeed, we shall — if Allah wills — join you as well." [224]

Masjid al-Ghamāmah

This mosque is located very close to Masjid an-Nabawi, just outside its southwestern boundary.

It was originally built by Caliph ‘Umar ibn ‘Abd al-‘Azīz (86–93 AH). This is the place where:

✓ The Messenger of Allah ﷺ performed the ‘Eid prayer.

✓ Here he led the last ‘Eid prayer in 631 CE.

✓ He offered the funeral prayer of King Najāshī (rahimahullah).

✓ During Salāt al-Istisqā’ (prayer for rain), a cloud shaded him—hence the name “al-Ghamāmah” (the cloud).

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[224] Bukhari 974

Ibn Shabbāh (d. 262 AH) narrates with his chain:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، " أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى لِيَسْتَسْقِيَ، فَبَدَأَ بِالْخُطْبَةِ، ثُمَّ صَلَّى وَكَبَّرَ وَاحِدَةً افْتَتَحَ بِهَا الصَّلَاةَ فَقَالَ : هَذَا مَجْمَعُنَا وَمُسْتَمْطَرُنَا وَمَدْعَانَا لِعِيدِنَا وَلِفِطْرِنَا وَأَضْحَانَا، فَلَا يُبْنَى فِيهِ لَبِنَةٌ عَلَى لَبِنَةٍ، وَلَا خَيْمَةٌ[225]

Anas ibn Mālik (RA) said:

"The Messenger of Allah ﷺ went out to the open prayer area to perform Istisqā'. He began with the sermon, then prayed and made takbīr once to start the prayer. Then he said:

'This is our gathering place, the place where we seek rain, and the place of our 'Eid (al-Fiṭr and al-Aḍḥā). Therefore, no brick should be placed upon another here, and no tent should be erected.'

[225] Tarikhul Madina 1/135

Masjid Abū Bakr, Masjid ‘Umar & Masjid ‘Alī

Near Masjid al-Ghamāmah are three small historic mosques known as:

- Masjid Abū Bakr
- Masjid ‘Umar
- Masjid ‘Alī

These were places where:

✓ The Prophet ﷺ offered ‘Eid prayers.

✓ Later, different caliphs offered ‘Eid prayers at different nearby spots.

For this reason, the mosques were named after them.

Uhud and the Visitation of the Martyrs of Uhud

The Mountain that Loves and is Loved

From Anas ibn Mālik (RA):

عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا

narrates that once, when the mountain of Uhud came into view, the Messenger of Allah ﷺ said:

“This is a mountain that loves us, and we love it. O Allah, indeed Ibrāhīm declared Makkah to be sacred, and I declare the area between these two stony lava tracts of Madinah to be sacred.” [226]

The Trembling of Uhud under the Greatest of Creation

From Qatādah, from Anas (RA):

صَعِدَ النَّبِيُّ ﷺ أُحُدًا، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ وَقَالَ " اسْكُنْ أُحُدُ . أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ . فَلَيْسَ عَلَيْكَ إِلاَّ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

[226] Bukhari 7333 Muslim 1361

The Prophet ﷺ climbed Mount Uhud, and with him were Abū Bakr, ‘Umar, and ‘Uthmān (RA). The mountain began to shake beneath them. The Messenger of Allah ﷺ said:

“Be firm, O Uhud!” (The narrator says: I think he struck it with his foot.) “For there is upon you only a Prophet, a Ṣiddīq, and two martyrs.” [227]

Sayyid al-Shuhadā’ Ḥamzah and the Other Noble Martyrs

From Anas ibn Mālik (RA):

أَتَى رَسُولُ اللَّهِ ﷺ عَلَى حَمْزَةَ يَوْمَ أُحُدٍ فَوَقَفَ عَلَيْهِ فَرَآهُ قَدْ مُثِّلَ بِهِ فَقَالَ " لَوْلاَ أَنْ تَجِدَ صَفِيَّةُ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ يَوْمَ الْقِيَامَةِ مِنْ بُطُونِهَا " . قَالَ ثُمَّ دَعَا بِنَمِرَةٍ فَكَفَّنَهُ فِيهَا فَكَانَتْ إِذَا مُدَّتْ عَلَى رَأْسِهِ بَدَتْ رِجْلاَهُ وَإِذَا مُدَّتْ عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ . قَالَ فَكَثُرَ الْقَتْلَى وَقَلَّتِ الثِّيَابُ . قَالَ فَكُفِّنَ الرَّجُلُ وَالرَّجُلاَنِ وَالثَّلاَثَةُ فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يُدْفَنُونَ فِي قَبْرٍ وَاحِدٍ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ

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[227] Bukhari 3697

عَنْهُمْ " أَيُّهُمْ أَكْثَرُ قُرْآنًا " . فَيُقَدِّمُهُ إِلَى الْقِبْلَةِ . قَالَ فَدَفَنَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُصَلِّ عَلَيْهِمْ .

On the day of Uhud, the Messenger of Allah ﷺ came to the body of Ḥamzah (RA), stood over him, and saw that his body had been mutilated.

He said: “Were it not that Ṣafiyyah (his sister) might be deeply hurt by it in her heart, I would have left him as he is so that the wild animals would consume him, and he would be resurrected on the Day of Judgment from their stomachs.”

Then he called for a striped cloak (namirah), and used it as a shroud for him. When it was pulled up over his head, his feet became uncovered; when pulled down over his feet, his head became uncovered.

The number of martyrs was great and the amount of cloth was small, so one shroud was used for one man, or two, or three together, and they were buried in a single grave.

The Messenger of Allah ﷺ would ask:
"Which of them knew more Qur'an?"
That one would be placed nearest the qibla in the grave.
The Prophet ﷺ buried them, and he did not perform the funeral prayer over them. [228]

The Virtue of the Martyrs and Their Burial

طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، □ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ . قَالَ قُلْتُ وَمَا هُوَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يُرِيدُ قُبُورَ الشُّهَدَاءِ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةٍ وَاقِمٍ فَلَمَّا تَدَلَّيْنَا مِنْهَا وَإِذَا قُبُورٌ بِمَحْنِيَّةٍ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَقُبُورُ إِخْوَانِنَا هَذِهِ قَالَ " قُبُورُ أَصْحَابِنَا " . فَلَمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قَالَ " هَذِهِ قُبُورُ إِخْوَانِنَا " .

Rabīʿah ibn Hudayr (RA) narrates:
He said: *I never heard Ṭalḥah ibn ʿUbaydillāh (RA) narrate any hadith from the Messenger of Allah ﷺ except one.*
I asked him, "What is that hadith?"

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[228] Tirmizi 1016 Abu Dawud 3136

He said:
“We set out with the Messenger of Allah ﷺ intending to visit the graves of the martyrs. When we reached the high ground of Ḥarrat Wāqim and descended from it, we saw some graves in the valley bend.
We said, ‘O Messenger of Allah, are these the graves of our brothers?’
He replied:
‘These are the graves of our companions.’
Then when we reached the graves of the martyrs, he said:
‘These are the graves of our brothers.’ [229]

The Martyrs’ Wounds on the Day of Resurrection

لَمَّا أَشْرَفَ رَسُولُ اللهِ ﷺ عَلَى قَتْلَى أُحُدٍ، قَالَ ": أَشْهَدُ عَلَى هَؤُلَاءِ مَا مِنْ مَجْرُوحٍ جُرِحَ فِي اللهِ، إِلَّا بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَدْمَى، اللَّوْنُ لَوْنُ الدَّمِ وَالرِّيحُ رِيحُ الْمِسْكِ، انْظُرُوا أَكْثَرَهُمْ جَمْعًا لِلْقُرْآنِ فَقَدِّمُوهُ أَمَامَهُمْ فِي الْقَبْرِ

[229] Abu Dawud 2043

When the Messenger of Allah ﷺ came to the martyrs of Uhud, he said:
“I bear witness over these people. No one who was wounded in the path of Allah will be resurrected except with his wound still flowing with blood—its color the color of blood, but its fragrance the fragrance of musk. Look for the one among them who had gathered (memorized) more Qur’an, and place him foremost in the grave.” [230]

Burial Method of the Martyrs of Uhud

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ . رضى الله عنهما . قَالَ كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ " أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ ". وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ.

Jābir ibn ʿAbdillāh (RA) narrates:

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[230] Musnad Imam Ahmad 23658

The Prophet ﷺ used to place two of the martyrs of Uhud in one cloth. Then he would ask:
"Which of them had taken more of the Qur'an?"
When one of them was pointed out, he placed him first in the laḥd (side niche of the grave).
He then said:
"I am a witness over these people on the Day of Judgment."
He ordered that they be buried in their blood, without being washed, and without funeral prayer.[231]

The Prophet's Farewell Visit to the Martyrs

عَنْ عُقْبَةَ بْنِ عَامِرٍ، □ قَالَ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ " إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنِّي

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[231] Bukhari 1343

أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا ". قَالَ فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ.

ʿUqbah ibn ʿĀmir (RA) narrates:
Eight years after (the battle of) Uhud, the Messenger of Allah ﷺ offered supplication for the martyrs as one who bids farewell to the living and the dead.
Then he ascended the pulpit and said:
“I am your forerunner (who goes ahead of you),
and I am a witness over you. Your meeting place with me is at the Ḥawḍ (The Pond of Kawthar).
I can see it from this very place. I do not fear that you will commit shirk after me; but I fear that you will compete with one another over worldly life.”
The narrator says:
“That was the last look I ever had of the Messenger of Allah ﷺ.” [232]

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[232] Bukhari 4042 Muslim 2296

The Garden of Salmān al-Fārisī (RA)

ʿAbdullāh ibn ʿAbbās (RA) narrates:
He said: *Salman al-Fārisī (RA) himself narrated his story as follows:*
"I was a Persian. My birthplace was a village called *Jayy*, which belonged to Isfahān. My father was the chief of the village, and I was, to him, the most beloved of all Allah's creation. His love for me was such that he constantly kept me confined at home. He made me responsible for tending the (sacred) fire, as its caretaker—just like a slave girl is kept confined—so that I became totally immersed in fire-worship. At one point, I became such a servant of the fire that I would not allow it to be extinguished even for a moment. At the same time, my father possessed vast lands and property.
One day he was busy constructing a house on one of his estates. He said to me, 'My son, I am now building a house on my farm. Go and

oversee it.' He instructed me what he wanted done there. So I set out towards his farm.

On the way, I passed by a church belonging to the Christians, where they were engaged in their prayer. I heard their voices. Because my father used to keep me locked up at home, I had little knowledge of how people lived and what they did. So when I heard their voices, I went to them to see what they were doing. When I saw their prayer, it pleased me greatly. I became attracted to their way. I said, 'By Allah, this religion is better than our religion. By Allah, I shall remain with them here until sunset and will not go to my father's estate.'

I asked them, 'Where did this religion originate?' They replied, 'In Syria (al-Shām).'

Then I returned to my father. In the meantime, he had sent people in search of me and, because of me, he had left all his work. As soon as I arrived, he said, 'My son, where

were you? Did I not assign you a task to do?'
I replied, 'Father, on the way I passed by some people who were praying in a church. Their religious practice greatly impressed me. By Allah, I stayed with them until sunset.'
He said, 'My son, there is no good in that religion. Your religion and the religion of your forefathers is better than it.'
I said, 'No, by Allah, never! Their religion is better than ours.'
Then he became afraid for me, and he put fetters on my feet and imprisoned me in the house.
I sent a message to the Christians saying: "When a caravan of Christian merchants from Syria comes to you, then inform me."
(Some time later) a Christian commercial caravan from Syria arrived to them, and they informed me. I said to them, 'When they have finished their affairs and intend to return to their homeland, let me know.'

When they finally decided to return, they informed me. So I removed the chains from my feet and went out with them, travelling towards Syria.

When we arrived in Syria, I asked them, 'Who, among you, is the most knowledgeable about this religion?' They said, 'The bishop of the church.'

I went to him and said, 'I have become inclined towards this religion. I want to stay with you in the church, serve you, learn from you, and pray with you.'

He allowed me to stay with him in the church. But he was a corrupt man. He would instruct people to give charity and strongly encourage them to do so. But when they brought charity to him, he would not give anything to the poor; instead, he hoarded it for himself. In this way, he filled seven jars with gold and silver.

When I saw this, I became extremely angry with him.

After some time, he died. The Christians gathered to bury him. I said to them, 'This man was evil. He used to command you to give charity and encourage you strongly, but when you brought wealth to him, he kept it for himself and gave nothing to the poor.'
They said, 'How do you know this?'
I replied, 'I will show you his treasure.'
I showed them the place where he kept his wealth. They brought out seven jars filled with gold and silver. When they saw it, they said, 'By Allah, we will never bury him.' So they crucified him and pelted him with stones. Then they appointed another man in his place as bishop.
I never saw anyone more devoted to the five daily prayers than that man. I have never seen a person more detached from the world, more desirous of the Hereafter, and more devoted to worship day and night than him. I loved him more deeply than I had ever loved

anyone before him. I remained with him for a long time.

When his death approached, I said to him, 'O teacher! I have been in your company, and I have loved you as I have never loved anyone before. Now you see the decree of Allah that is about to reach you. To whom do you commend me, and what do you instruct me to do?'

He said, 'My son, by Allah, I do not know of anyone who is still following the path I am upon. People have been destroyed and have changed their religion. Most of what they used to follow of this true way they have abandoned. But there is a man in *Mawsil* (Mosul in Iraq). He is So-and-so. He is on the same path as I am. Go to him.'

When he died and was buried, I went to the man in Mosul. I said to him, 'O Sir, So-and-so advised me at the time of his death to come to you and said that you are upon his way.'

He said, 'Stay with me.'

I remained with him and found him to be upon the way of his friend: a noble man. However, he too did not live long before death approached him.

When his time drew near, I said to him, 'O teacher! So-and-so advised me to come to So-and-so; then So-and-so advised me to come to you. Now you see what has come to you from Allah. To whom do you commend me, and what do you command me to do?'

He said, 'My son, by Allah, I know of only one man who adheres to what we adhere to. He is in *Nusaybin*. He is So-and-so. Go to him.'

When he died and was buried, I went to the man in Nusaybin and told him about my situation and what my companion had instructed me to do. He said, 'Stay with me.'

I stayed with him and found him to be like his two companions—upon the same path, a righteous man. I lived with a very pious

person. But by Allah, it was not long before his death approached as well.

When his time came, I said, 'O teacher! So-and-so advised me to go to So-and-so, and So-and-so advised me to come to you. Now who do you advise me to go to, and what do you command me to do?'

He said, 'My son, by Allah, I do not know of anyone left who remains upon our way, such that I could order you to go to him—except for one man in *ʿAmmūriyyah* (Amorium). He is exactly upon our path. If you wish, go to him.'

When he died and was buried, I went to the man in ʿAmmūriyyah and informed him of my story. He said, 'Stay with me.'

I stayed with him. He was upon the way and religion of his companions. I also earned some wealth until I eventually owned some cows and sheep.

Then the decree of Allah came to him as well (i.e. his death approached). When his last

moments came, I said to him, 'O teacher! First I was with So-and-so, and he advised me to go to So-and-so. Then So-and-so advised me to go to So-and-so. Then So-and-so advised me to come to you. Now who do you advise me to go to, and what do you command me to do?'

He said, 'My son! By Allah, now I know of no one left on the earth who remains upon our religion such that I could instruct you to go to him. But the time of the final Prophet has drawn near. He will be sent upon the religion of Ibrāhīm (AS). He will appear in the land of the Arabs. He will migrate to a land which is rocky and has date palms. He will have clear signs: he will accept gifts, but he will not eat charity. Between his shoulders there will be the Seal of Prophethood. If you are able to go to that land, then do so.'

Soon after this, he died and was buried.

I remained in ʿAmmūriyyah as long as Allah willed. Then a trading caravan from the tribe

of Kalb passed by me. I said to them, “Take me to the land of the Arabs and I will give you my cows and sheep in return.” They said, “Agreed.” So I gave them my animals and they took me with them. But when we reached Wādī al-Qurā, they wronged me and sold me as a slave to a Jewish man. Thus I became his slave and began working in his date palm grove. I saw the date trees and thought, “This might be the place my teacher described.”

While I was staying with him, a cousin of his from Banū Qurayẓah came from Madīnah. He bought me from my master and took me to Madīnah. By Allah, as soon as I saw Madīnah, I recognized it as the land described by my companion.

I stayed there as his slave. Then Allah sent His Messenger ﷺ and he remained in Makkah for as long as Allah willed. I had no knowledge of him during that period because

I was preoccupied with slavery. Then he migrated to Madīnah.

By Allah, I was working at the top of a date palm belonging to my master, and he was sitting beneath it, when his cousin came and stood beside him. He said, 'May Allah destroy Banū Qaylah (i.e. the Aws and Khazraj)! By Allah, they have gathered in Qubā around a man who has arrived today from Makkah. They think he is a Prophet.'

When I heard that, a tremor overtook me so much that I feared I would fall upon my master.

I came down quickly from the tree and said to his cousin, 'What did you say? What did you say?' My master became angry, struck me violently and said, 'What have you to do with this matter? Get back to your work!'

I said, 'Nothing… I just wanted to be sure of what he said.'

I had something saved with me. When night fell, I took it and went to the Messenger of

Allah ﷺ, who was then in Qubā. I said to him, 'News has reached me that you are a righteous man and that you have with you some companions who are poor and in need. This is some food I have set aside as charity. I consider you and your companions more deserving of it than others.'

I presented it to him. The Messenger of Allah ﷺ said to his companions, 'Eat,' but he himself did not eat from it.

I said to myself, 'This is the first sign.'

Then I returned and collected some more food. The Messenger of Allah ﷺ later came to Madīnah. I went to him and said, 'Last time I saw you, I noticed that you would not eat from charity. Today, this is a gift for you.' He ﷺ ate from it, and ordered his companions to eat as well.

I said to myself, 'This is the second sign.'

Then I went to him at Baqīʿ al-Gharqad. At that time he was following the funeral of one of his companions. He was wearing two

garments and was sitting among his companions. I greeted him, then moved behind him trying to see his back, hoping to find the Seal (of Prophethood), as my teacher had described.

When the Messenger of Allah ﷺ saw me moving behind him, he realized that I wanted to verify something that had been described to me.

He removed his cloak from his back, and I saw the Seal between his shoulders.

I recognized him (as the Prophet foretold). I fell upon him, kissing (the Seal), and wept.

Then the Messenger of Allah ﷺ said to me, 'Come round (to the front).'

I came and sat before him and told him my entire story, just as I have told it to you, O Ibn ʿAbbās."

Ibn ʿAbbās (RA) continues: "The Prophet ﷺ liked that the companions should also hear Salmān's story, so he ﷺ had it narrated to them as well.

(Salmān RA further said:) Because I was busy with slavery, I could not participate in the Battles of Badr and Uhud.

Later, the Messenger of Allah ﷺ said to me, 'O Salmān, contract with your master for your freedom (mukātaba).'

So I made a contract with my master to plant and care for three hundred young date palms until they bore fruit, and to pay him forty *uqiyyah* of gold.

Then the Messenger of Allah ﷺ said to his companions, 'Help your brother.'

They helped me by giving me date saplings: one man gave thirty, another twenty, another fifteen, another ten—each according to his means—until I had collected three hundred saplings.

The Messenger of Allah ﷺ said, 'O Salmān, go dig the pits for them. When you are finished, come to me so that I may plant them with my own hand.'

I dug the pits, and the companions helped me in the work. When I finished, I went to him and informed him.

The Messenger of Allah ﷺ went with me to the garden. We began handing him the saplings and he planted each one with his own noble hand.

By the One in whose hand is the soul of Salmān, not a single one of those saplings failed to survive. (All took root and grew.) Thus the condition of the trees was fulfilled. Only the payment of the forty *uqiyyah* of gold remained.

Then some spoils of war were brought to the Prophet ﷺ, among which was a piece of gold the size of a hen's egg. He ﷺ said, 'What has Salmān done with his mukātaba (contract with his master)?'

I was called, and he said, 'O Salmān, take this and pay off what you owe.'

I said, 'O Messenger of Allah! How will this be enough to pay what I owe?'

He ﷺ replied, ‘Take it, for Allah will fulfil your debt with it.’ I took it and weighed it for them. By the One in whose hand is the soul of Salmān, it came to exactly forty *uqiyyah*. Thus I paid their due in full and was freed. Thereafter, I participated in the Battle of the Trench (al-Khandaq) with the Messenger of Allah ﷺ, and after that I was never absent from any battle of his.” [233]

Another narration states:

فَغَرَسَ رَسُولُ اللهِ ﷺ النَّخْلَ إِلَّا نَخْلَةً وَاحِدَةً غَرَسَهَا عُمَرُ، فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا وَلَمْ تَحْمِلِ النَّخْلَةُ .فَقَالَ رَسُولُ اللهِ ﷺ "مَا شَأْنُ هَذِهِ؟ "قَالَ عُمَرُ :أَنَا غَرَسْتُهَا يَا رَسُولَ اللهِ .قَالَ :فَنَزَعَهَا رَسُولُ اللهِ ﷺ، ثُمَّ غَرَسَهَا فَحَمَلَتْ مِنْ عَامِهَا

The Messenger of Allah ﷺ planted all of the date-palm saplings except for one, which was planted by ʿUmar (RA). All the saplings bore fruit that same year except for the one planted by ʿUmar. The Messenger of Allah ﷺ asked,

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[233] Musnad Imam Ahmad 23737

"What is the matter with this one?" ʿUmar replied, "I planted it, O Messenger of Allah." So the Messenger of Allah ﷺ uprooted it and replanted it with his own blessed hands — and it too bore fruit in that very year. [234]

Wādī al-ʿAqīq (The Blessed Valley)

عَنِ ابْنِ عَبَّاسٍ، ـ أَنَّ عُمَرَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ حَدَّثَنِي النَّبِيُّ ﷺ قَالَ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وَهْوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ وَحَجَّةٌ ".

Ibn ʿAbbās (RA) narrates that ʿUmar (RA) told him: The Prophet ﷺ said, *"Last night, while I was in al-ʿAqīq, a messenger (angel) came to me from my Lord and said: Pray in this blessed valley, and say: 'I intend ʿUmrah and Hajj.'"*

Hārūn ibn Ismāʿīl said: ʿAlī (RA) narrated to me that the Prophet ﷺ said: "Make the intention of both Hajj and ʿUmrah." [235]

Bukhārī narrates from ʿĀʾishah (RA):

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[234] Musnad Imam Ahmad 22997
[235] Bukhari 7343

بُطْحَانُ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ

"Buṭḥān (Wādī al-ʿAqīq) lies upon one of the channels of Paradise." [236]

The Well of ar-Rauḥā'

Ar-Rauḥā' is a historically significant well located about 80 km from Madinah on the route to Badr. The valley of ar-Rauḥā' is approximately 25 km long. The well is known as Bi'r ash-Shifā' or Bi'r ar-Rauḥā'.

The Messenger of Allah ﷺ performed wuḍū' and ghusl using water from this well and prayed beside it. There is now a masjid at this location.

It is also narrated that on his Farewell Hajj—both during his departure and his return—the Prophet ﷺ stopped and stayed at this well.

The water of this well is known to be full of blessing, and according to many accounts,

[236] Tareekhul Kabir 2/51 H1652. Silsila Sahiha 769

people suffering from kidney issues have benefited by drinking its water.

The Walīmah of the Messenger of Allah ﷺ

عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .قَالَ قَدِمَ النَّبِيُّ ﷺ خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا، وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا، حَتَّى بَلَغْنَا سَدَّ الرَّوْحَاءِ حَلَّتْ، فَبَنَى بِهَا، ثُمَّ صَنَعَ حَيْسًا فِي نِطَعٍ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ " آذِنْ مَنْ حَوْلَكَ ". فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ، حَتَّى تَرْكَبَ.

Narrated Anas ibn Mālik (RA): The Prophet ﷺ arrived at Khaybar. When Allah granted him victory over the fortress, the beauty of Ṣafiyyah bint Huyayy ibn Akhtab was mentioned to him. Her husband had been killed, and she was a newly married bride at that time.

The Messenger of Allah ﷺ chose her for himself and departed with her. When we

reached a place called Sadd ar-Rawḥā', she had completed her purification, so the Prophet ﷺ consummated the marriage with her. Then the Messenger of Allah ﷺ prepared ḥays (a dish of dates mixed with clarified butter and flour) on a small leather mat. After that he said: "Invite those around you." That was the Walīmah (wedding feast) of the Messenger of Allah ﷺ for Ṣafiyyah (RA).

Afterwards, we set out toward Madinah. Anas (RA) said: "I saw the Messenger of Allah ﷺ spreading his cloak behind him for her. Then he sat beside his camel and placed his knee so that Ṣafiyyah (RA) could place her foot upon his knee and mount."

This showed the Prophet's ﷺ extraordinary humility, gentleness, and honor toward his wife. [237]

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[237] Bukhari 2235

Salawat upon our beloved Prophet ﷺ

1. اللهمُ صَلِّ وَ سَلِّمْ عَلى الحَبِيْبِ سَيِّدِ الكَائِنَاتِ، وَآلِه وَصَحْبِه أهْلِ الفَضْلِ وَالعِنَايَاتِ، وَرَضِيَ اللهُ عَنْ أَئِمَّتِنَا وَمَشَائِخِنَا مَصَابِيْحِ العِلْمِ وَالهِدَايَاتِ.
2. اللهمُ صَلِّ وَ سَلِّمْ عَلى طِبِّ القُلُوْبِ وَ حِبِّ الرَّحْمنِ، وَعَلى آلِه وَصَحْبِه أهْلِ العِلْمِ والعِرْفَانِ
3. اللهمُ صَلِّ وَ سَلِّمْ عَلى صَاحِبِ السُّنَّةِ وَقَامِعِ البِدْعَةِ، نَاصِحِ الأُمَّةِ وَكَاشِفِ الغُمَّةِ، وَعَلى آلِه وَ صَحْبِهِ أئِمَّةِ الهُدَى وَمَصَابِيْحِ الظُّلْمَةِ
4. اللهمُ صَلِّ وَ سَلِّمْ عَلى البَشِيْرِ النَّذِيْرِ، وَالسِّرَاجِ المُنِيْرِ، وَعَلى آلِه وَصَحْبِه مَصَابِيْحِ الدُّجى وَمَعَالِمِ الفَوْزِ الكَبِيْرِ
5. اللهمُ صَلِّ وَ سَلِّمْ عَلى الصَّادِقِ المَصْدُوْقِ الحَاشِرِ العَاقِبِ المُصْطَفى، وَآلِه الأطْهَارِ، وَصَحْبِه الأخْيَارِ

6. اللهمُ صَلِّ وَ سَلِّمْ عَلى صَاحِبِ الفُرْقَانِ الْبُرْهَانِ، وَآلِه وَصَحْبِه أهْلِ العِنَايَةِ وَالعِرْفَانِ
7. اللهمُ صَلِّ وَ سَلِّمْ عَلى حَبِيْبِه مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ، وَعَلى آله الطَّيِّبِيْنَ وَصَحْبِه الغُرِّ المُحَجَّلِيْنَ
8. اللهمُ صَلِّ وَ سَلِّمْ عَلى البَشِيْرِ النَّذِيْرِ، وَالسِّرَاجِ المُنِيْرِ، الحَامِدِ المَحْمُوْدِ، رَحْمَةٍ للعَالَمِيْنَ المَوْجُودِ مِنْهُم وَغَيْرِ المَوْجُوْدِ، وَعَلى آلِه الطَّيِّبِيْنَ وَأصْحَابِه الغُرِّ المُحَجَّلِيْنَ.
9. الصَّلَاةُ وَالسَّلَامُ الأتَمَّانِ عَلى الحَبِيْبِ المُصْطَفى، وَعَلى آلِه وَصَحْبِه أهْلِ العِرْفَانِ وَمَصَابِيْحِ الدُّجَى
10. اللهمُ صَلِّ وَ سَلِّمْ عَلى سَيِّدِنَا مُحَمَّدٍ وَّآلِ مُحَمَّدٍ وَهُوَ السِّرَاجُ المُنِيْرُ، وَ البَشِيْرُ النَّذِيْرُ
11. اللهمُ صَلِّ وَ سَلِّمْ عَلى البَشِيْرِ النَّذِيْرِ، وَالسِّرَاجِ المُنِيْرِ، وَالطُّهْرِ الطَّاهِرِ، وَالعَلَمِ الزَّاهِرِ، الحَبِيْبِ الشَّافِعِ، وَالنُّوْرِ اللاَّمِعِ، سَيِّدِنَا الرَّسُوْلِ الْأمِيْنِ، وَالبُرْهَانِ الْمُبِيْنِ، نَبِيِّنَا مُحَمَّدٍ صلى الله عليه وآله وَصَحْبِه وَسَلَّمَ أجْمَعِيْنَ.

12. اللهُمَّ صَلِّ وَسَلِّمْ عَلى عَبْدِكَ وَرَسُوْلِكَ مُحَمَّدٍ ، صَاحِبِ الوَجْهِ الأَنْوَرِ ، وَالجَبِيْنِ الأَزْهَرِ ، وَصَاحِبِ الحَوْضِ الكَوْثَرِ ، وَالمَقَامِ الأَطْهَرِ، صلَّى اللهُ عَلَيْهِ وَعَلى آلِه وَصَحَابَتِه وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا.

13. اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الرُّسُلِ وَإِمَامِ الأَبْرَارِ، وَّعَلى آلِه وَأَصْحَابِه الْأَطْهَارِ.

14. اللهمُ صَلِّ وَ سَلِّمْ عَلى إِمَامِ السَّالِكِيْنَ وَقُدْوَةِ المُخْلِصِيْنَ، وَعَلى آلِه الطَّيِّبِيْنَ وَصَحْبِه الغُرِّ المُحَجَّلِيْنَ، وَرَضِيَ اللهُ عَنْ أَئِمَّةِ الهُدَى مُحِبِّيْ المَسَاكِيْنَ.

15. اللهمُ صَلِّ وَ سَلِّمْ عَلى مَوْلَى المُؤْمِنِيْنَ المَبْعُوْثِ رَحْمَةً للعَالَمِيْنَ، وَآلِه الطَّيِّبِيْنَ وَصَحْبِه الغُرِّ المُحَجَّلِيْنَ

16. اللهمُ صَلِّ وَ سَلِّمْ عَلى رَسُوْلِه النَّبِيِّ الأَمِيْنِ، وَعَلى آلِه وَأَصْحَابِه الطَّيِّبِيْنَ الطَّاهِرِيْنَ

17. اللهمُ صَلِّ وَ سَلِّمْ عَلى عَبْدِكَ وَرَسُوْلِكَ مُحَمَّدٍ، صَاحِبِ الوَجْهِ الأَنْوَرِ، وَالجَبِيْنِ الأَزْهَرِ، وَصَاحِبِ

الحَوْضِ الكَوْثَرِ، وَعَلى آله الأطْهَارِ، وَصَحَابَتِه الأخْيَار، وَتَابِعِيْهِمْ بِإحْسَانٍ الأبْرَارِ

18. اللهمُ صَلِّ وَ سَلِّمْ عَلى إمَامِ الأنْبِيَاءِ وَسَيِّدِ المُرْسَلِيْنَ، وَعَلى آله وَصَحْبِهِ أجْمَعِيْنَ

19. اللهمُ صَلِّ وَ سَلِّمْ عَلى رَسُوْلِه الْحَبِيْبِ الْأَمْجَدِ، نَبِيِّنَا وَرَسُوْلِنَا الْمُصْطَفى مُحَمَّدٍ، وَآلِه الْأَطْهَارِ، وَصَحْبِه الْأَخْيَارِ ، وَرَضِيَ اللهُ عَنْ أَعْلاَمِ الْأُمَّةِ المَرْحُوْمَةِ الأبْرَارِ، وَدَفَعَ عَنَّا وَعَنْهُمْ كَيْدَ الْأَشْرَارِ، وَفِتَنَ الأَدْبَارِ، وَمِحَنَ الأَطْوَارِ.

20. اللهمُ صَلِّ وَ سَلِّمْ عَلى رَسُوْلِ اللهِ مَوْلى المُؤْمِنِيْنَ ، وَعَلى آلِه وَصَحْبِه الطَّاهِرِيْنَ الطَّيِّبِيْنَ.

English Translation of All the Ṣalawāt

1. O Allah, send blessings and peace upon the Beloved, the Master of all creation, and upon his family and companions — the people of excellence and divine care. And may Allah be pleased with our

Imams and our Mashāyikh, the lamps of knowledge and guidance.

2. O Allah, send blessings and peace upon the medicine of hearts and the Beloved of the Most Merciful, and upon his family and companions — the people of knowledge and gnosis.
3. O Allah, send blessings and peace upon the possessor of the Sunnah, the destroyer of innovations, the sincere advisor to the Ummah, the remover of distress, and upon his family and companions — the Imams of guidance and lamps in darkness.
4. O Allah, send blessings and peace upon the bearer of glad tidings and the warner, the shining lamp, and upon his family and companions — the lamps of the night's darkness and the signs of great success.
5. O Allah, send blessings and peace upon the truthful and trusted one, the gatherer

(of the people), the last of the Prophets, the chosen one, and upon his pure family and noble companions.

6. O Allah, send blessings and peace upon the possessor of the Criterion and the clear proof, and upon his family and companions — the people of divine care and gnosis.
7. O Allah, send blessings and peace upon His beloved Muhammad — the Seal of the Prophets — and upon his pure family and his radiant, distinguished companions.
8. O Allah, send blessings and peace upon the bearer of glad tidings and the warner, the shining lamp, the praiser and the praised,
   a mercy to the worlds — upon both the existent and those yet to exist — and upon his pure family and his radiant, distinguished companions.

9. Perfect blessings and perfect peace be upon the beloved, the chosen one, and upon his family and his companions — the people of gnosis and the lamps of darkness.
10. O Allah, send blessings and peace upon our master Muhammad and upon the family of Muhammad, for he is the shining lamp,
the bearer of glad tidings and the warner.

11. O Allah, send blessings and peace upon the bearer of glad tidings and the warner, the shining lamp, the pure and purified one,
the radiant banner, the beloved intercessor,
the shining light, our trustworthy Messenger,
the clear proof, our Prophet Muhammad ﷺ,

and upon his family and companions — all of them.

12. O Allah, send blessings and peace upon Your servant and Messenger Muhammad,
the owner of the radiant face, the bright forehead, the possessor of the Kawthar Pond,
and the pure station. May Allah send blessings upon him, his family, and his companions abundantly.
13. O Allah, send blessings and peace upon our master Muhammad, the leader of the Messengers and the Imam of the righteous,
and upon his pure family and companions.
14. O Allah, send blessings and peace upon the Imam of the travelers (to Allah), the example of the sincere ones, and upon his pure family and his radiant, distinguished companions. And may

Allah be pleased with the Imams of guidance,
those who love the poor.

15. O Allah, send blessings and peace upon the Master of the Believers, the one sent as a mercy to the worlds, and upon his pure family and his radiant, distinguished companions.
16. O Allah, send blessings and peace upon His Messenger, the trustworthy Prophet, and upon his pure and purified family and companions.
17. O Allah, send blessings and peace upon Your servant and Messenger Muhammad, the owner of the radiant face and bright forehead, the possessor of the Kawthar Pond, and upon his pure family, his noble companions,
and those who follow them in goodness — the righteous.

18. O Allah, send blessings and peace upon the Imam of the Prophets and the Master of the Messengers, and upon his family and companions — all of them.
19. O Allah, send blessings and peace upon His noble, honored Messenger — our Prophet and chosen Messenger Muhammad, and upon his pure family and noble companions.
And may Allah be pleased with the great leaders of this blessed Ummah, and protect us and them from the plots of the wicked,
the trials of the times, and the hardships of life.
20. O Allah, send blessings and peace upon the Messenger of Allah, the Master of the Believers, and upon his pure and noble family and companions.