



HAJJ WORKSHOP

2026

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ



MĪQĀT / ميقات

- **The Mīqāt** ميقات is a principal boundary at which pilgrims intending to go to Makkah Mukarramah مكة المكرمة to perform Ḥajj or ‘Umrah must enter the state of Iḥrām.
- A woman not in the state of performing Ṣalāh is not excused from this.
- For every foreigner, it is compulsory to wear the **Iḥrām** before entering the **Mīqāt** . If anyone crosses the Mīqāt-e-Makānee without Iḥrām, **Dam** (animal sacrifice) would be become incumbent upon him.

Five prescribed entries:

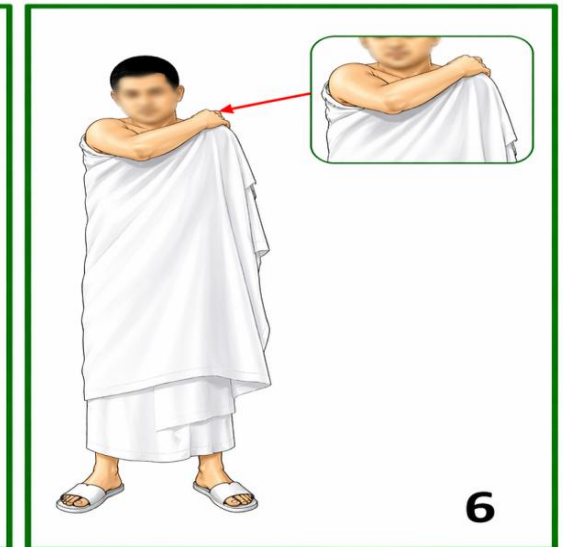
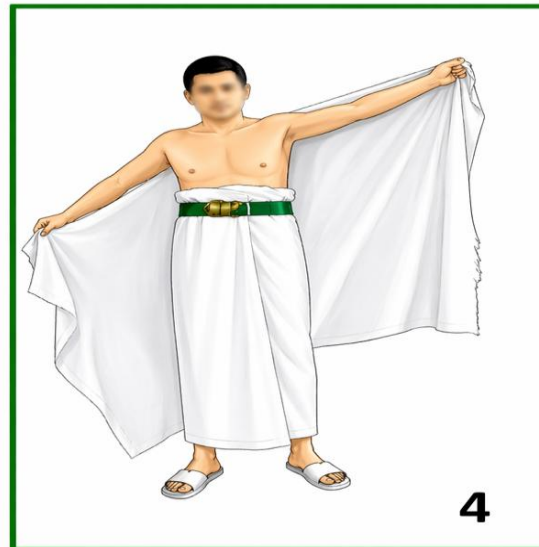
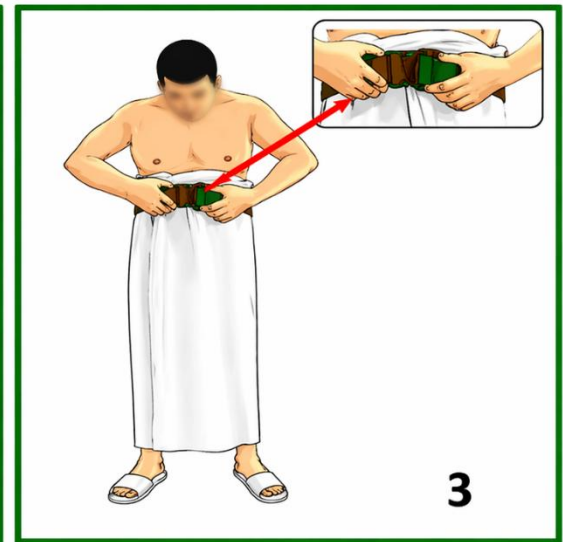
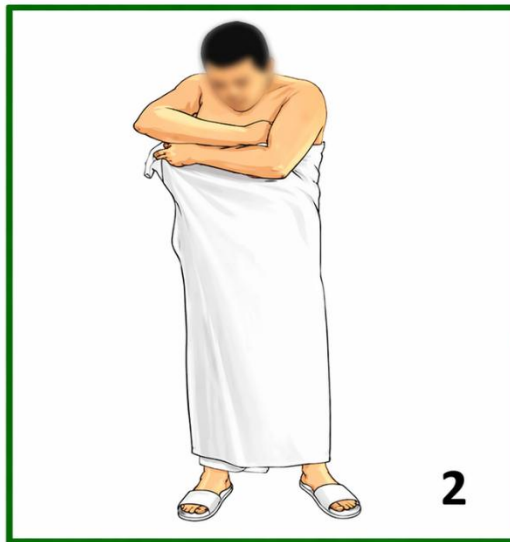
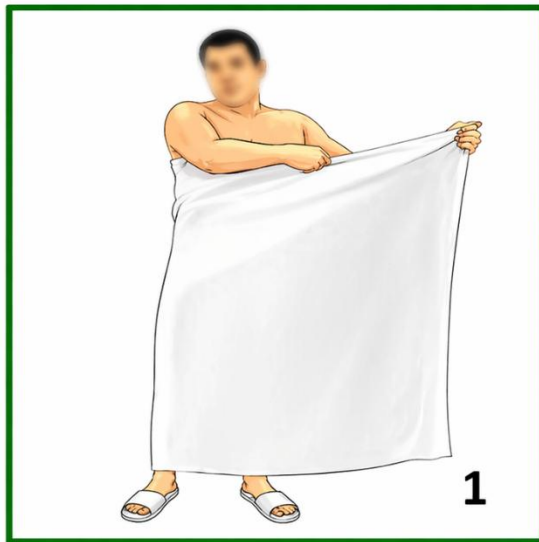
- 1) **DHUL-ḤULAYFAH:** This is the Mīqāt for people going to Makkah Mukarramah from Madīnah Munawwarah. It is six or seven miles from Madīnah Munawwarah, known as Bi'r 'Alī. This is the big mosque established nowadays.
- 2) **JUHFAH:** This is the Mīqāt for people going to Makkah Mukarramah from Syria.
- 3) **QARN AL-MANĀZIL:** This is the Mīqāt for people going to Makkah Mukarramah from Najd.
- 4) **DHĀT 'IRQ:** This is the Mīqāt for people going to Makkah Mukarramah from Iraq.
- 5) **YALAMLAM:** This is the Mīqāt for people coming from countries including: Yemen, India, Pakistan, Dubai and other eastern countries including Australia.

IHRĀM

- It is Sunnah to have a bath (غسل) before putting on the Ihṛām. If this is not possible, wuḍū' (وُضُوء) will suffice. It is Mustahabb to pare the nails, trim the hair and remove all unwanted hair before the Ghusl.
- The Ihṛām for men consists of two pieces of cloth: one for the lower portion of the body (waist up to above the ankles) and the other for the upper portion of the body. The head and face should be left uncovered. No other garments should be worn. The footwear should be such that the centre bones of the upper part of the feet (the area of the shoe-lace) must be left uncovered.
- Women will put on their normal clothes. However, their heads must be fully covered. Their faces and hands (up to the wrist) could be exposed. It becomes Wājib to cover their faces if they fear Fitnah. This should be done in such a manner that the covering does not touch the face.



HOW TO WEAR THE IHRĀM (MEN)



LADIES IHRĀM



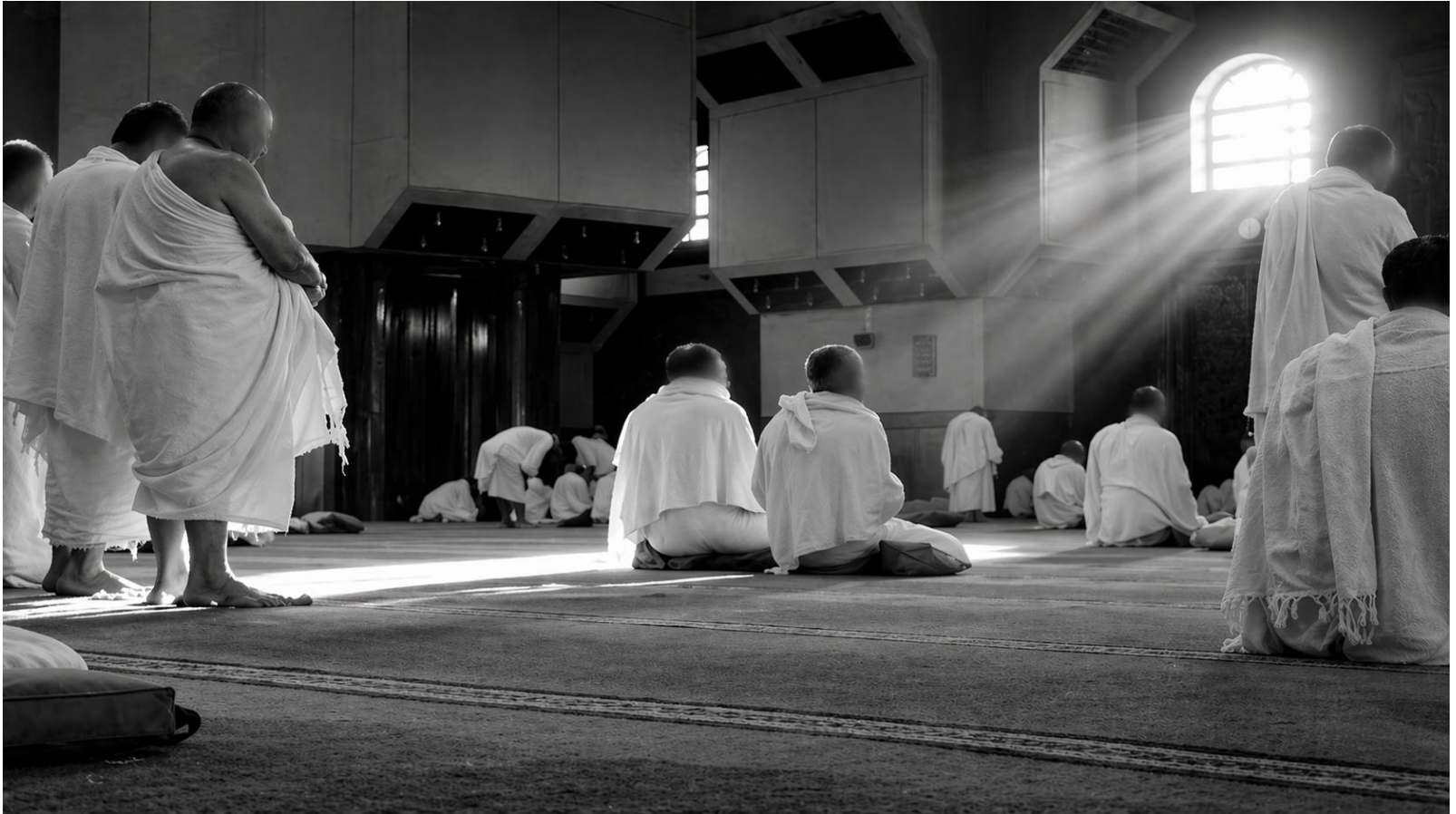
IHRĀM ITEMS FOR MEN



TWO RAK'ĀTS SUNNAH OF IHRĀM

- After putting on the Ihṛām, perform two Rak'ah Sunnah al-Ihṛām with the headgear. (A woman not in the state of performing Ṣalāh will not perform this Ṣalāh.)
- She will perform Ghusl.
- Put on her clothes (which will serve as her Ihṛām), make the Niyyah and recite the Talbiyah.
- After entering Makkah Mukarramah, she will take a bath when Ṣalāh becomes obligatory on her.
- Wear her clothes (which will serve as her Ihṛām and perform the 'Umrah.)

2 RAK'AT ŞALĀT AL-IHRĀM



تلبية - NIYYAH (INTENTION) AND TALBIYAH

- After having performed the two Rak‘āt Sunnah of Ihrām, remove the headgear (men only) and say the Niyyah and Talbiyah which are Wājib. (Without this, the Ihrām will not be accepted.)
- If one goes beyond the Mīqāt without the Niyyah (with Ihrām), a ‘Dum’ will have to be given.
- **The Niyyah (intention) is as follows:**

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّيْ

“O Allāh, I intend performing ‘Umrah, render it easy for me, and accept it from me.”

- The Talbiyah is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

- “Here I am at Your service, O Allāh, I am present, I am present. You have no partner, I am present. Indeed, all praise, blessings and sovereignty belong to You. You have no partner.”*
- NB: When in Ihrām, repeat the Talbiyah as often as possible. It is Mustahabb to repeat it thrice whenever recited.
 - After the Niyyah and Talbiyah, one becomes a Muḥrim.

WHEN IN IHRĀM, ABSTAIN FROM THE FOLLOWING:



- Quarrelling and using vulgar languages.
- Clipping the nails.
- Hunting of wildlife, chasing game or aiding hunter in anyway.
- Killing lice, indicating it to others and removing it from the body or hair.
- To use perfume, scent and every other thing that has a fragrance, e.g. Fragrant soap, etc.
- To trim, shave or clip the hair off the body.
- Intercourse and everything relating or leading to it.
- Men must not wear sewn garments, gloves or socks. Their heads and faces must not be covered at any time.
- To comb or groom the hair.
- It is Makrūh to wash one's head and beard with soap. It is also Makrūh to remove dirt from one's body by using soap or any other cleansing agent.

THE FOLLOWING THINGS ARE PERMITTED FOR A MUHRIM:

- To take a bath, be it Wājib or to cool the body.
- Killing of wild dogs, crows, scorpions, flies, bugs, mosquitoes, cockroaches and wild animals that are harmful.
- To use a Miswāk.
- To slaughter cattle, poultry, sheep and goats
- To rub the body gently, taking note that no hair falls off the body.
- To use odourless Surma.

LANDING IN JEDDAH



JEDDAH AIRPORT IMMIGRATION



COLLECTING LUGGAGE AT JEDDAH AIRPORT



OUTER VIEW OF JEDDAH AIRPORT



GOING TO MAKKAH/ AZIZIYAH

You can get a private taxi, bus or train



PROCEDURE OF ‘UMRAH



- It is Sunnah Mu’akkadah to perform ‘Umrah once in a lifetime. ‘Umrah may be performed practically throughout the year. However, an ‘Umrah during Ramaḍān is superior to an ‘Umrah performed on other days.
- Rasūlullāh ﷺ has mentioned:
“An ‘Umrah performed during Ramaḍān is equal (in reward) to performing Ḥajj with me.”
- It is Makrūh Taḥrīmī to perform ‘Umrah on the 9th, 10th, 11th, 12th and 13th of Dhul-Ḥijjah.

THE FARĀ'ID AND WĀJIBĀT OF 'UMRAH:

There are Two Farḍ in 'umrah:

- 1- To wear the Ihrām.
- 2- To complete at least four circuits of Ṭawāf.

There are Three Wājibāt in 'umrah:

- 1- Completion of all seven circuits of Ṭawāf.
- 2- Sa'ī (سَعْي) between Ṣafā (صَفَا) and Marwah (مَرْوَة).
- 3- Shaving of the hair or trimming it (equally) on all sides.

ENTRY INTO THE HOUSE OF ALLĀH

- Enter with the right foot, with utmost humbleness and respect and recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ سَهِّلْ لِي أَبْوَابَ رِزْقِكَ.

“O Allāh, open for me the doors of Your mercies, and make easy for me the means of livelihood”

- On Sighting the Ka‘bah Shareef, Recite:

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ فَحِينَا رَبَّنَا بِالسَّلَامِ
اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيمًا وَ تَشْرِيفًا وَ تَكْرِيمًا وَ مَهَابَةً
وَ زِدْ مَنْ حَجَّهٖ أَوْ عَتَمَرَ تَشْرِيفًا وَ تَكْرِيمًا وَ تَعْظِيمًا وَ بَرًّا.

“O Allāh, You are Peace, and from you is peace, therefore keep us alive with peace. O Allāh, increase this house of Yours with reverence, dignity, honour and respect; and increase those who perform Hajj or 'Umrah towards it in dignity, honour, reverence, obedience and righteousness”.

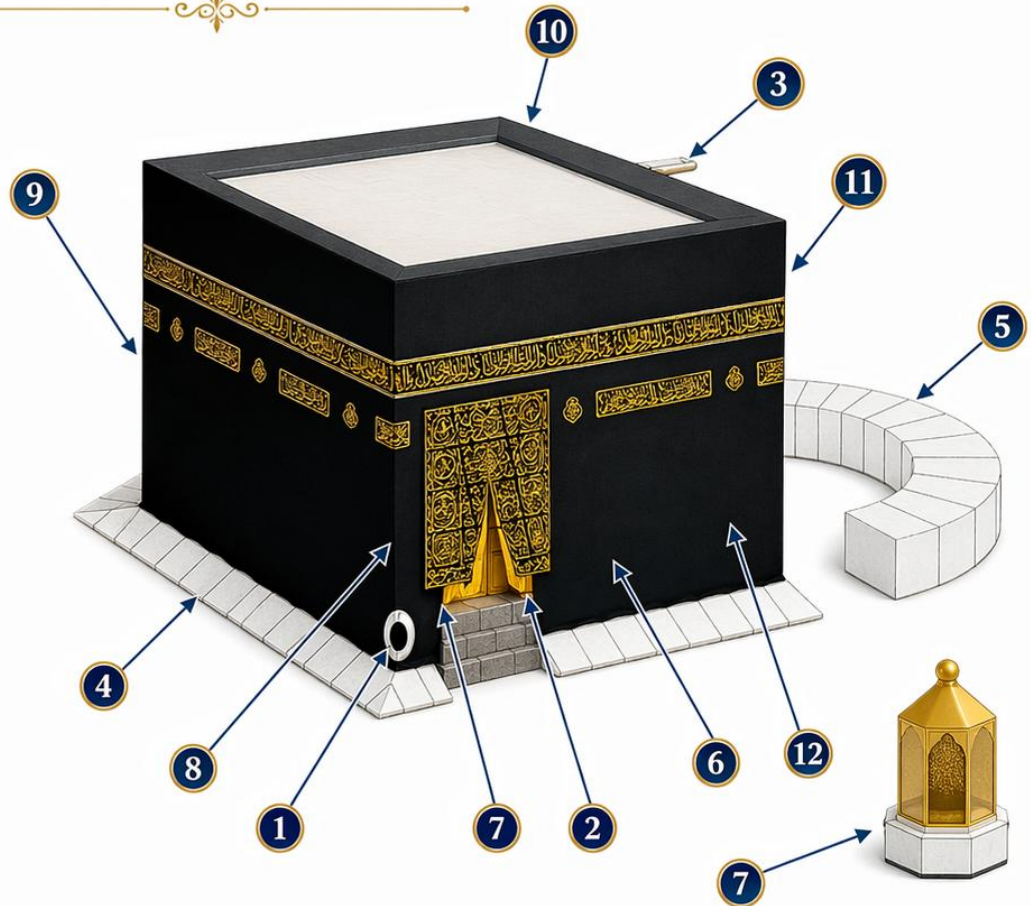
ENTERING THE HOUSE OF ALLĀH



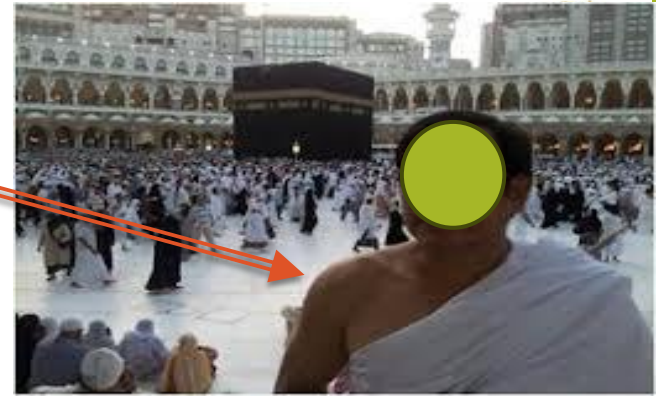
The Ka'bah

(The Qiblah of Muslims)

- 1 The Black Stone
- 2 The Door of the Ka'bah
- 3 The Gutter (Mizāb al-Raḥmah)
- 4 Al-Shadhrawān
- 5 Ḥijr Ismā'īl (Al-Ḥuṭṭaym)
- 6 Al-Multazam
- 7 The Station of Ibrahim
- 8 The Black Stone Corner
- 9 The Yemeni Corner
- 10 The Syrian Corner
- 11 The Iraqi Corner
- 12 The Covering of the Ka'bah



اِضْطِبَّاع / IDṬIBĀʿ

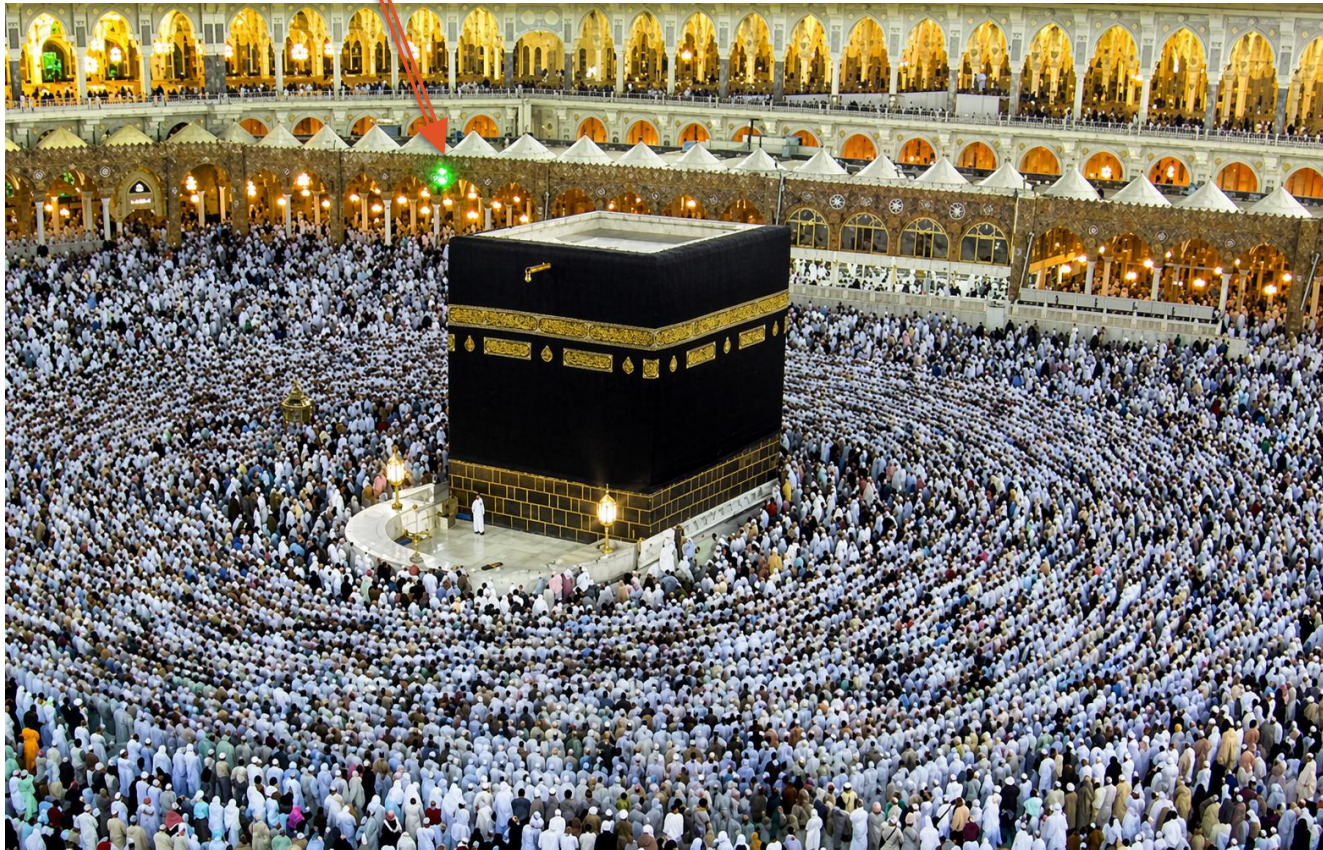


- Before commencing the Ṭawāf, make Idṭibāʿ, (i.e. the covering of the body in such a manner that the left shoulder, left arm and back are covered and the right shoulder is left exposed).
- Discontinue the Idṭibāʿ after the Ṭawāf has been completed.
- The two Rakʿāt Wājib Ṣalāh should not be performed with the shoulder exposed (i.e. with Idṭibāʿ).

THE ṬAWĀF

- After Idṭibāʿ, face the Kaʿbah in such a manner that the entire Ḥajar al-Aswad remains on your right, and your left shoulder is towards al-Rukn al-Yamānī.
- Stand as close as possible to the Ḥajar al-Aswad, then say the Niyyah.
- **NB:** It is now difficult to get close to the Ḥajar al-Aswad. Therefore, you may follow the green light at your back which indicates its position. Start your Ṭawāf from there.

Green light Indicating Hajar al-Aswad



THE NIYYAH IS AS FOLLOWS:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ وَ تَقَبَّلْهُ مِنِّىْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ
تَعَالٰى عَزَّ وَجَلَّ.

“O Allāh, I intend performing Ṭawāf around Your Sacred House, seven circuits for Allāh, who is Mighty and dignified, so render it easy for me and accept it from me.”

- Move sideways to your right, towards the Ḥajar al-Aswad with the face and chest towards the Ka‘bah until you come to the Ḥajar al-Aswad. This is Mustahabb. If this is difficult, say the Niyyah while standing there.
- When standing opposite the Ḥajar al-Aswad, raise both hands to the ears (as one does when beginning Ṣalāh) and recite:

بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

- After lowering the hands, make Istilām of the Ḥajar al-Aswad. A Mu‘tamir (one performing ‘Umrah) will discontinue the Talbiyah after the first Istilām.

ISTILĀM

- Istilām is to place both hands on the Ḥajar al-Aswad and to kiss it gently thrice, between the two palms. (Be careful not to harass, push or hurt anyone in the process). Hands should not be placed on the silver ring when kissing the Ḥajar al-Aswad.
- If Istilām is not possible, merely place the hands on the Ḥajar al-Aswad.
- If this is also not possible, then one should stand diametrically opposite the Ḥajar al-Aswad and stretch both hands, with the palms facing the Ḥajar al-Aswad (as if one were placing them on it). Thereafter, kiss the hands and commence the Ṭawāf. If this is also not possible, then merely say the Takbīr when raising the hands to the ears and commence the Ṭawāf.
- It is Sunnah to make Istilām of the Ḥajar al-Aswad in all seven circuits.

RAMAL

- In the first three circuits of Ṭawāf it is Sunnah to make Ramal (for men only).
- Ramal means to walk hastily, taking shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders instantaneously.
- One should walk normally in the four remaining circuits. It is Sunnah to recite the following Du‘ā’s during Ṭawāf:

اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَ بَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِّيْ بِخَيْرٍ
لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

“O Allah, give me contentment in that which You have provided for me, and bestow me with Barakah therein, and be a successor of all whom I have left behind. There is no deity except Allah, He is alone, He has no partner, the universe belongs solely to Him, and all praise is solely for him, He alone gives life and death, in His hands lies all the good. And He has infinite power over everything”.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .
سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

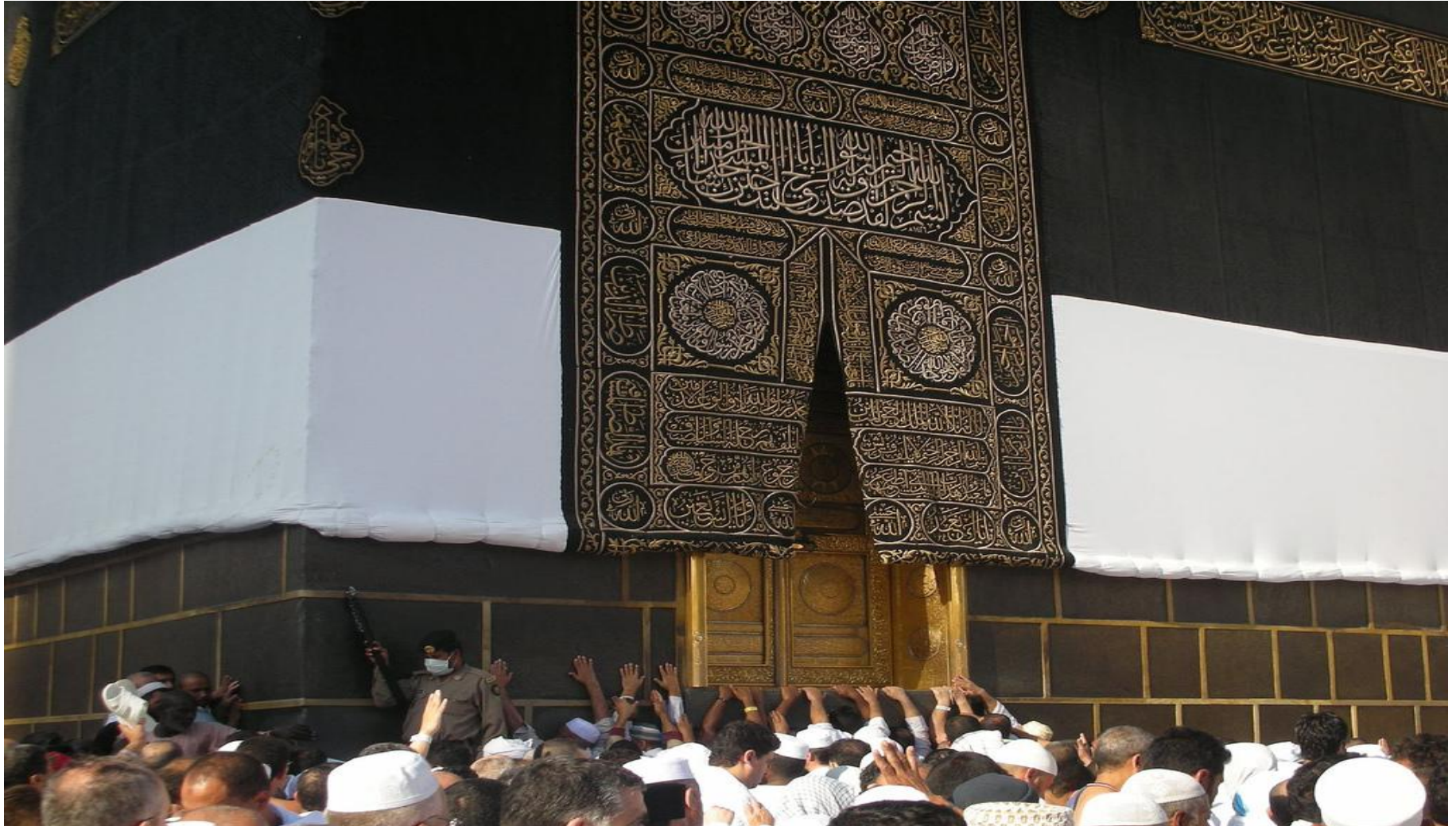
- **Two Rak'āt Wājib Ṣalāh after Ṭawāf:**
- After completing the Ṭawāf, perform two Rak'āt Wājib Ṣalāh behind Maqām Ibrāhīm. If this is difficult, one may perform it at any other place in al-Masjid al-Harām, preferably close to the Ka'bah.
- These two Rak'āt should not be performed during the forbidden and Makrūh times (i.e. at sunrise, Zawāl, sunset or after 'Aṣr Ṣalāh).

- For a Ṭawāf performed after ‘Aṣr, the two Wājib Rak‘āt will be performed immediately after the three Farḍ of Maghrib Ṣalāh, not after the Sunnah of Maghrib Ṣalāh.
- It is Mustahabb to recite Sūrah al-Kāfirūn in the first Rak‘ah and Sūrah al-Ikhlāṣ in the second Rak‘ah.
- **Note:** The two Rak‘āt Wājib must be performed for every complete Ṭawāf (i.e. seven circuits).

THE MULTAZAM

- One should now proceed to al-Multazam (the area between the elevated door of the Ka‘bah and the Ḥajar al-Aswad). Embrace this place by stretching both hands above the head and clinging to the wall of the Ka‘bah.
- One should make abundant Du‘ā’, shed as many tears as possible and make Du‘ā’ most humbly and sincerely.

MULTAZAM



ZAM ZAM WELL

- After performing the Ṣalāt Wājib al-Ṭawāf, go to the well of Zamzam.
- Nowadays, taps are provided for convenience. Drink as much of the blessed water as you can, sprinkle some on your body and clothes, and then face the Qiblah to make du‘ā’.
- If possible, recite the following supplication that ‘Abdullāh ibn ‘Abbās رضي الله عنه used to recite after drinking Zamzam:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِّنْ كُلِّ دَاءٍ.

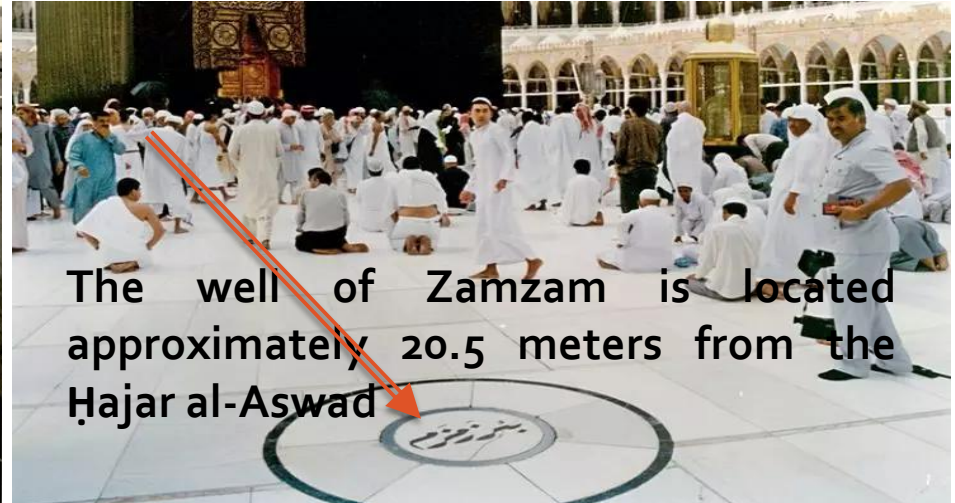
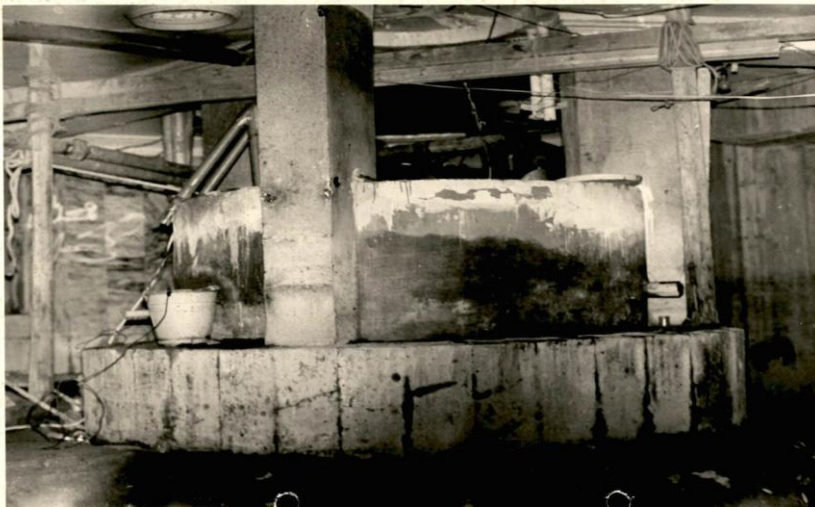
Allāhumma innī as‘aluka ‘ilman nāfi‘an wa rizqan wāsi‘an wa shifā’an min kulli dā’.

“O Allāh! I ask You for beneficial knowledge, abundant sustenance, and healing from every illness.”

- The Prophet ﷺ said: مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

“The benefit of Zamzam water is according to the intention with which it is drunk.”

ZAMZAM



SA'Ī BETWEEN ṢAFĀ AND MARWAH



- After this, proceed to Ṣafā (preferably through Bāb al-Ṣafā). On reaching Ṣafā, climb onto the rock whilst facing the Ka'bah and recite the Niyyah:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ عَزَّ وَجَلَّ فَيَسِّرْهُ لِيْ
وَتَقَبَّلْهُ مِنِّيْ

“O Allāh, I intend performing Sa'ī between Ṣafā and Marwah, seven circuits for Allāh, therefore make it easy for me and accept it from me.”

- After reciting the Niyyah, raise the hands parallel to the shoulders, the palms facing the heavens (as they are raised during Du'ā'), then say the Takbīr (Allāhu Akbar) and Tahlīl (Lā ilāha illā Allāh) aloud, and recite Durūd Sharīf silently.

MOUNTAIN OF ŞAFĀ



MAS'Ā



MOUNTAIN OF MARWAH



WHAT TO RECITE DURING SA'Ī



- Recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

- Make abundant Du‘ā’ here, for this is also a place where Du‘ā’s are accepted. After the Du‘ā’s, commence the Sa‘ī (seven rounds between Ṣafā and Marwah) by moving towards Marwah in the right lane. Walk at a normal pace and engage in Du‘ā’ and Dhikr. Also recite the following Du‘ā’ repeatedly:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

“ O My Sustainer, forgive and have mercy. You are Most Powerful and Most Generous. ”

- On reaching Baṭn al-Wādī (the area between the two green columns and fluorescent lights), perform Sa'ī (slow running). Thereafter, walk at a normal pace again. Females will not perform the slow run between the two green columns.
- On reaching Marwah, do exactly the same as was done at Ṣafā. Marwah is also a place where Du'ā's are certainly accepted.
- One Shawṭ (شَوَّط) circuit/round is now complete. Coming from Ṣafā to Marwah is considered one Shawṭ, and returning to Ṣafā is considered another. Complete all seven Shawṭs in this manner, beginning the first Shawṭ at Ṣafā and completing the seventh Shawṭ at Marwah, not forgetting to perform Sa'ī at Baṭn al-Wādī in each Shawṭ. Engage in Du'ā' between Ṣafā and Marwah, as they are accepted by Allāh. After completing the seven Shawṭs (circuits), perform two Rak'āt Nafl Ṣalāh.
- NOTE: To perform the Sa'ī immediately after the Ṭawāf is Sunnah. It is permissible to delay the Sa'ī due to tiredness or other circumstances. However, delaying without any valid Shar'ī reason will render the Sa'ī Makrūh.

TWO RAK'ĀT NAFL ṢALĀH

- Perform two Rak'āt Nafl Ṣalāh on the boundary of the Maṭāf (the area where Ṭawāf is performed). If these two Rak'āt are omitted, there will be no harm.
- After completing the Ṣalāh, or the seven Shawṭs, it becomes Wājib to shave or trim the hair of the head (if one wishes to release his Iḥrām).

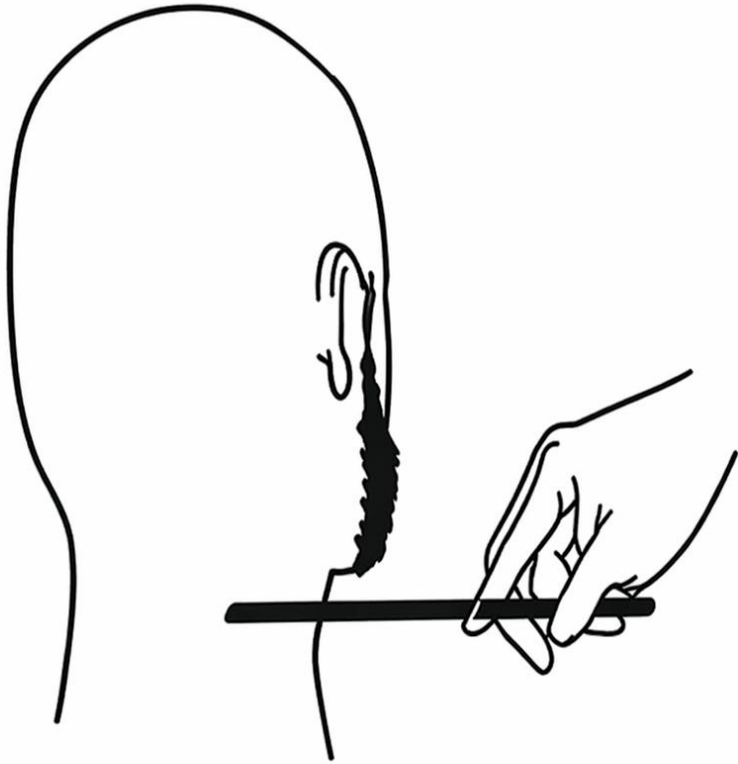
TRIMMING OR SHAVING OF THE HEAD

Great care must be taken regarding this Mas'alah (issue), for at times some hair remain shorter than the other.

- After the Sa'ī, in order to release the Ihrām, it is Wājib to shave or trim the hair of the entire head to the length of the first joint of the forefinger. The hair should be trimmed more than this as some hair remains longer than the other. Thus, by trimming more, the shorter hair will also be trimmed as much as the length of a forefinger.
- It is Wājib for a bald person or a person who has wounds on his head to simply pass the razor over the head.

- **The females will not shave their heads.**
- In order to release herself from the Ihṛām, a woman is only permitted to have her hair trimmed. The best method is that her hair be divided into three parts, keeping one section on her right, another to her left and one to her back. Thereafter hold each section separately and trim as much as the first joint of the forefinger (a little more than an inch) from each section. The women must have their hair trimmed in privacy, and not on the streets, or the hairdresser. A Non-Maḥram is not permitted to trim, touch or even look at their hair.
- The shaving or trimming of the hair is the last of the actions of ‘Umrah. All the restrictions Imposed because of the Ihṛām, will now be lifted. The ‘Umrah is complete.

ḤALQ OR QAṢR (TRIMMING OR SHAVING)



Halq - Removing/Shaving

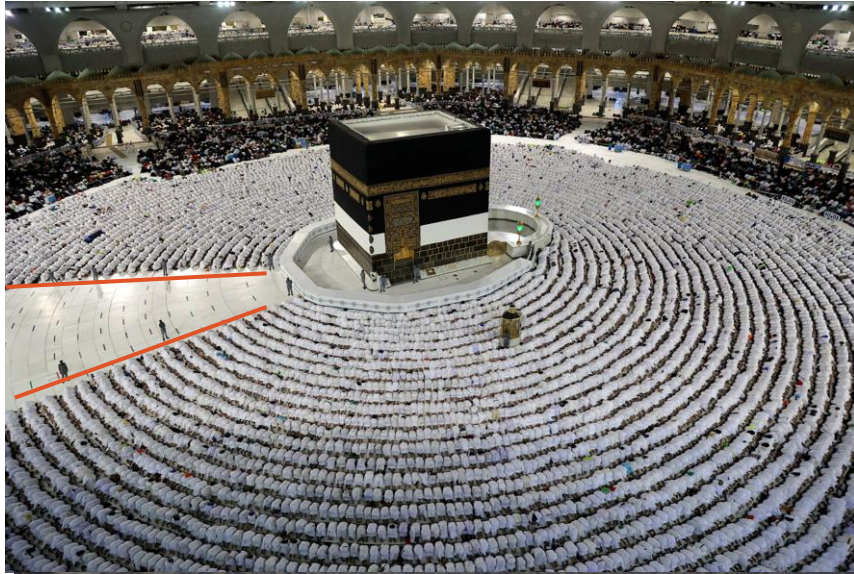


Qasr-cutting of 1/4 of Hair

SUMMARY OF ‘UMRAH

- Put on the Ihṛām before entering the Mīqāt (boundary).
- Perform two Rak‘āt Sunnah al-Ihṛām.
- Say the Niyyah and Talbiyah. Recite the Talbiyah constantly.
- Proceed to Makkah Mukarramah. Perform a Ṭawāf with Idṭibā‘ and Ramal.
- Perform two Rak‘āt Wājib Ṣalāh (after the Ṭawāf) behind Maqām Ibrāhīm if possible; otherwise, these two Rak‘āt may be performed anywhere in al-Ḥaram.
- Drink Zamzam water.
- Perform Sa‘ī between Ṣafā and Marwah.
- Shave or trim the hair of the head.

THE PILGRIMAGE (HAJJ)



VIRTUES OF ḤAJJ

- Ḥajj, being the fifth pillar of Islām, must be performed by every Muslim once in a lifetime so that they may preserve their religion. The virtues of Ḥajj are many, and those who have performed it are indeed aware of the spiritual contentment and uplifting experience of such an act that remains in the hearts of mankind forever.
- Rasūlullāh ﷺ has spoken extensively on the virtues of Ḥajj throughout his lifetime. Allāh ﷻ says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“The first House established for mankind is that at Bakkah, blessed and a guidance for all people. In it are clear signs, the station of Ibrāhīm. Whoever enters it shall be safe. And for Allāh upon the people is the pilgrimage to the House, for whoever is able to find a way to it. And whoever disbelieves, then indeed Allāh is free of need of the worlds.” (Sūrah Āl ‘Imrān: 96–97)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفَثْ وَ لَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

Abū Hurayrah (RA) narrated: I heard the Prophet ﷺ saying: ‘Whoever performs Hajj and does not engage in vulgar speech nor commit sin returns like the day his mother gave birth to him.’ (al-Bukhārī)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا ، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

Abū Hurayrah (RA) narrated: “The Prophet ﷺ said: ‘The period between two consecutive ‘Umrahs is an expiation for the sins committed between them, and the reward of Hajj Mabrūr is nothing but Paradise.’”

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ : وَفْدُ اللَّهِ ثَلَاثَةٌ : الْغَازِيُ وَالْحَاجُّ وَالْمُعْتَمِرُ

Abū Hurayrah (RA) reported that the Prophet ﷺ said: “Three types of people are the delegates of Allāh: the ghāzī, the ḥāj and the mu‘tamir.”

TYPES OF ḤAJJ

- **QIRĀN (قِرَان):** Ḥajj Qirān is the type of Ḥajj in which a person combines both ‘Umrah and Ḥajj in one single ihrām. He makes the intention for both together and remains in ihrām until the rites of Ḥajj are completed.
- **TAMATTU’ (تَمَتُّع):** To perform ‘Umrah during the months of Ḥajj and release the Ihrām. Thereafter, to perform Ḥajj in the same year without leaving the Mīqāt.
- **IFRĀD (إِفْرَاد):** To perform Ḥajj only during the days of Ḥajj.

THE 5 DAYS OF ḤAJJ

1st DAY: 8th DHUL-ḤIJJAH

(YAWM AL-TARWIYAH) يومُ التروية

After putting on their Iḥrāms for Ḥajj, the Ḥujjāj proceed to Minā after sunrise and perform five Ṣalāh there, i.e. Ṣalāt al-Ṣubḥ, 'Aṣr, Maghrib, 'Ishā' and Fajr of the next day (9th Dhul-Ḥijjah).

OUTER VIEW OF MINĀ



INSIDE VIEW OF THE TENT



2nd DAY: 9th DHUL-HIJJAH

(YAWM 'ARAFAH – يَوْمُ عَرَفَةَ)

- After sunrise, the Ḥujjāj proceed to 'Arafāt and make Wuqūf after Zawāl. Ṣuḥr and 'Aṣr Ṣalāh are performed here. Pilgrims remain engaged in Du'ā', Dhikr, Tilāwah and other acts of worship until sunset.
- Note: If you are performing your Ṣuḥr and 'Aṣr in your tent, then perform Ṣuḥr at its appointed time and 'Aṣr at its appointed time. Do not combine the two Ṣalāhs (this is according to the Ḥanafī school of thought). If you are performing your Ṣuḥr and 'Aṣr in Masjid Namirah behind the Imām of Ḥajj, then follow the Imām and perform both Ṣalāhs together, as he will combine them.

OUTER VIEW OF 'ARAFĀT

Mountant of 'Arafah - جبل عرفة



MASJID NAMIRAH IN 'ARAFĀT

مسجد نمره



‘ARAFAH TENTS



OUTER VIEW OF 'ARAFĀT TENTS



DU‘Ā’ AND ADHKĀR IN ‘ARAFAH

- The pilgrims must continue reciting the Talbiyah, Tahlīl (لَا إِلَهَ إِلَّا اللَّهُ), Dhikr, Takbīr (اللَّهُ أَكْبَرُ), Tilāwah and supplications as much as possible, and then ask Allāh ﷻ whatever they wish. In shā’ Allāh, He will grant their prayers.
- The Prophet ﷺ said:

خَيْرُ الدُّعَاءِ دُعَاءُ عَرَفَةَ

“The best supplications are those of Yawm ‘Arafah.”

(Jāmi‘ al-Tirmidhī: 3585)

- The Prophet ﷺ used to recite the following supplication many times on Yawm ‘Arafah:

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

Lā ilāha illā Allāhu waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu, biyadihi al-khayr, wa huwa ‘alā kulli shay’in qadīr.”

DU‘Ā’ AND ADHKĀR IN ‘ARAFĀH

- ‘Alī (رضي الله عنه) narrated that the Prophet ﷺ used to recite the following supplication many times:

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ، لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَآبِي، لَكَ رَبِّ
تُرَاثِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَاسَةِ الصَّدْرِ، وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ
مَا تَجِيءُ بِهِ الرِّيحُ

Allāhumma laka al-ḥamdu kalladhī taqūlu wa khayran mimmā naqūl; laka ṣalātī wa nusukī wa maḥyāya wa mamātī; wa ilayka ma‘ābī, laka rabbī turāthī. Allāhumma innī a‘ūdhu bika min ‘adhābi al-qabr, wa waswasati al-ṣadr, wa shattāti al-amr. Allāhumma innī a‘ūdhu bika min sharri mā tajī’u bihi al-rīḥ.”

“O Allāh, to You belongs all praise, as You say, and better than what we say. To You is my prayer, my sacrifice, my life and my death. To You is my return, and to You, my Lord, is my inheritance. O Allāh, I seek refuge in You from the punishment of the grave, from the whisperings of the heart, and from the confusion of affairs. O Allāh, I seek refuge in You from the evil of that which the wind brings.”

‘Alī (عليه السلام) narrated that the Prophet ﷺ said:

My supplication and those of the Prophets before me was mostly the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي، وَأَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدرِ، وَشَتَاتِ الْأَمْرِ، وَفِتْنَةِ الْقَبْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلْجُ فِي اللَّيْلِ، وَشَرِّ مَا يَلْجُ فِي النَّهَارِ، وَشَرِّ مَا تَهْبُّ بِهِ الرِّيَّاحُ، وَمِنْ شَرِّ بَوَائِقِ الدَّهْرِ

Lā ilāha illā Allāhu waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu wa huwa ‘alā kulli shay’ in qadīr. Allāhumma ij‘al fī qalbī nūran, wa fī sam‘ī nūran, wa fī baṣarī nūran, Allāhumma ishrah lī ṣadrī wa yassir lī amrī, wa a‘ūdhu bika min waswāsi al-ṣadr, wa shatāti al-amr, wa fītnati al-qabr. Allāhumma innī a‘ūdhu bika min sharri mā yaliju fī al-layl, wa sharri mā yaliju fī al-nahār, wa sharri mā tahubbu bihi al-riyāḥ, wa min sharri bawā’iqi al-dahr.

“None has the right to be worshipped except Allāh alone, without partner. To Him belongs the dominion and to Him belongs all praise, and He has power over all things. O Allāh, place light in my heart, light in my hearing, and light in my sight. O Allāh, expand my chest for me and make my affairs easy for me. I seek refuge in You from the whisperings of the heart, from confusion in matters, and from the trial of the grave. O Allāh, I seek refuge in You from the evil of what enters the night, from the evil of what enters the day, from the evil of what the winds bring, and from the evil calamities of time.”

Then ‘Abdullāh ibn ‘Umar (رضي الله عنه) used to recite the following supplication in a low voice:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَعَطَائِكَ رِزْقًا طَيِّبًا مُبَارَكًا، اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالدُّعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ بِالْإِجَابَةِ، وَإِنَّكَ لَا تُخْلِفُ وَعْدَكَ وَلَا تُكَذِّبُ عَهْدَكَ، اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا، وَمَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ إِلَيْنَا وَجَنِّبْنَا، وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ بَعْدَ إِذْ أَعْطَيْتَنَاهُ

Allāhumma innī as’aluka min faḍlika wa ‘aṭā’ika rizqan ṭayyiban mubārakan. Allāhumma innaka amarta bi al-du‘ā’i wa qaḍayta ‘alā nafsika bi al-ijābah, wa innaka lā tukhlifu wa‘daka wa lā tukadhibu ‘ahdaka. Allāhumma mā aḥbabta min khayrin faḥabbibhu ilaynā wa yassirhu lanā, wa mā karihta min sharrin fakarrihu ilaynā wa jannibnāhu, wa lā tanzi‘ minnā al-Islāma ba‘da idh a‘ṭaytanāhu.

“O Allāh, I ask You from Your Fadl and Your bounty for pure and blessed provision. O Allāh, You have commanded supplication and have taken upon Yourself to answer, and indeed You do not break Your promise nor do You go against Your covenant. O Allāh, whatever good You love, make it beloved to us and make it easy for us; and whatever evil You dislike, make it disliked to us and keep us away from it. And do not take Islām away from us after You have granted it to us.”

‘Abdullāh ibn Mas‘ūd (رضي الله عنه) narrated that the Prophet ﷺ said:



“Whoever recites this supplication on the evening of ‘Arafah, Allāh ﷻ shall accept it, provided he or she does not commit sin or usurp the rights of family members. The supplication is as follows:

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ، سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ، سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ، سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ، سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ، سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ (رَحْمَتُهُ)، سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ، سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ، سُبْحَانَ الَّذِي لَا مَنَجًا مِنْهُ إِلَّا إِلَيْهِ

Subhān alladhī fī al-samā'i 'arshuhu, subhān alladhī fī al-arḍi mawṭi'uhu, subhān alladhī fī al-baḥri sabīluhu, subhān alladhī fī al-jannati raḥmatuhu, subhān alladhī fī al-nāri sulṭānuhu, subhān alladhī fī al-hawā'i rūḥuhu (raḥmatuhu), subhān alladhī rafa'a al-samā', subhān alladhī wada'a al-arḍ, subhān alladhī lā manja'a minhu illā ilayh.

“Glory be to the One whose Throne is in the heavens. Glory be to the One whose foothold is on the earth. Glory be to the One whose path is in the sea. Glory be to the One whose mercy is in Paradise. Glory be to the One whose authority is in the Fire. Glory be to the One whose spirit (or mercy) is in the air. Glory be to the One who raised the heavens. Glory be to the One who placed the earth. Glory be to the One from whom there is no refuge except with Him.”⁸⁴

- Jābir ibn ‘Abdullāh (رضي الله عنه) narrated that the Prophet ﷺ said:

“Whoever recites the following supplications in ‘Arafah, facing the Qiblah in the evening of ‘Arafah:

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

Lā ilāha illā Allāhu waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu, biyadihi al-khayr wa huwa ‘alā kulli shay’in qadīr (100 times).

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qul huwa Allāhu aḥad ... up to the end (100 times).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَعَلَيْنَا مَعَهُم

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm, innaka ḥamīdun majīd, wa ‘alaynā ma‘ahum (100 times).

Then Allāh ﷻ says to the angels: ‘What is the reward for this servant of Mine? He has recited My tasbīh, tahlīl and takbīr, declared My greatness, praised Me, and then sent ṣalāh upon My Prophet. O angels, bear witness: I have forgiven him or her and have accepted his or her intercession. If this servant of Mine asks Me regarding any pilgrim present in ‘Arafah, I will accept his or her intercession.”

Those who are reading are requested to make Du‘ā’ for the writer of this treatise, Shabbir Ahmad and his family, and for those who assisted in this work.

NIGHT AT MUZDALIFAH



Immediately after sunset, they proceed to Muzdalifah. Here they will perform Maghrib and 'Ishā' at the time of 'Ishā'. The night will be spent at Muzdalifah.

NB: Fajr Ṣalāh must be performed at Muzdalifah. Without a valid reason, one cannot leave Muzdalifah before Fajr Ṣalāh.

Wuqūf at Muzdalifah: Wuqūf at Muzdalifah is Wājib, and its exact time is from dawn (Fajr al-Ṣādiq) until sunrise.

The preferred practice is to perform Fajr Ṣalāh immediately at dawn and then commence Wuqūf. During Wuqūf, continue the same actions that were performed during the night stay at Muzdalifah.

One may also collect approximately seventy pebbles from Muzdalifah.

NIGHT AT MUZDALIFAH



3rd DAY: 10th DHUL-HIJJAH (YAWM AL-NAHR) **يَوْمُ النحر**

- After performing Fajr Ṣalāh at Muzdalifah, the Ḥujjāj proceed to Minā.
- **On this day, four important rites are to be performed:**
 - 1) **Ramy (رَمِي)** of Jamarat al-‘Aqabah (stoning the big Shayṭān).
 - 2) **Dhabḥ (قُذْبَان)** to sacrifice an animal.
 - 3) **Ḥalq or Qaṣr (حَلَق، قَصْر)** shaving or trimming the hair of the head. After Ḥalq or Qaṣr, release the Iḥrām.
 - 4) **To perform Ṭawāf al-Ziyārah.**

NOTE: Those who have not yet performed the Sa‘ī of Ḥajj will perform Sa‘ī with Ṭawāf al-Ziyārah. **Details of this Sa‘ī will be explained during the lecture.**

TOP FLOOR OF JAMARĀT



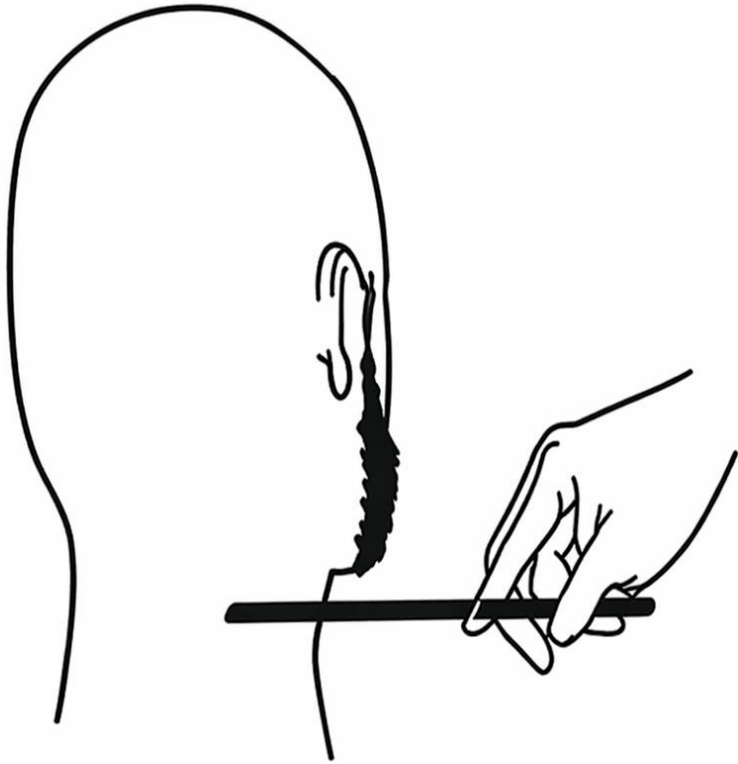
INSIDE VIEW OF JAMARĀT



DHABH (SACRIFICING AN ANIMAL)



ḤALQ OR QAṢR (TRIMMING OR SHAVING)



Halq - Removing/Shaving



Qasr-cutting of 1/4 of Hair

ṬAWĀF AL-ZIYĀRAH / ṬAWĀF AL-IFĀDAH (طَوَافُ الزِّيَارَةِ / طَوَافُ الْإِفَادَةِ)



Issue: Ruling of Ṭawāf al-Ziyārah (Ifāḍah) for women

Ṭawāf al-Ziyārah is farḍ (obligatory) and must be performed after returning from Minā (10th–12th Dhul-Ḥijjah).

If a menstruating woman is returning without performing Ṭawāf al-Ziyārah (which is the most essential pillar of Ḥajj), and it is not possible for her to stay in Makkah, then the following Sharʿī rulings apply:

Try to stay if possible: She should make every effort to delay her return journey and wait until she becomes pure. After purification, performing Ṭawāf al-Ziyārah is obligatory.

If returning is unavoidable (case of necessity):

If the flight cannot be changed and it is not possible to remain in Makkah until she becomes pure, this is considered a case of extreme necessity.

Issue: Ruling of Ṭawāf al-Ziyārah (Ifāḍah) for women

In such a situation:

She should take precautionary measures (such as using sanitary protection), perform ghusl, and carry out Ṭawāf al-Ziyārah even in the state of menstruation.

By doing so, her Ḥajj will be valid.

However, due to performing ṭawāf in the state of menstruation, it will be necessary for her to offer a badanah **بدنة** (a camel or a cow) as dam, to be sacrificed within the boundaries of the Ḥaram.

If she returns without performing Ṭawāf al-Ziyārah:

If someone returns to her home country without performing Ṭawāf al-Ziyārah, her Ḥajj is not complete.

It is obligatory upon her to:

Return to the Ḥaram and perform Ṭawāf al-Ziyārah.

Until she performs Ṭawāf al-Ziyārah, marital relations with her husband remain Prohibited.

4th DAY: 11th DHUL-HIJJAH

All three Shayāṭīn are to be pelted on this day, and the night will be spent at Minā.

RAMY: (رَمِي)

The time for pelting begins after Zawāl and ends before sunset.

NB: The above time is preferred. However, in present circumstances, it is permissible to pelt all three Shayāṭīn even after sunset, up until before dawn.

5th DAY: 12th DHUL-ḤIJJAH

- Perform Ramy (رَمْي) i.e. pelt all three Shayāṭīn after Zawāl.
- Thereafter, the Ḥujjāj proceed to Makkah Mukarramah.
- Those who wish to remain in Minā on the 13th Dhul-Ḥijjah should also pelt the three Shayāṭīn before proceeding to Makkah Mukarramah.
- The pelting on this day (13th Dhul-Ḥijjah)is permissible throughout the day, including before Zawāl.

ṬAWĀF AL-WIDĀ‘ (طَوَافُ الْوِدَاعِ)

- Upon departing Makkah, the Ḥujjāj must perform Ṭawāf al-Widā‘ (Farewell Ṭawāf).
- It is Wājib to perform this Ṭawāf.
- If a person misses this Ṭawāf, he or she will have to offer a ‘Dum’ (i.e. sacrifice an animal such as a lamb, goat or sheep).
- A woman who is menstruating and has no option but to leave Makkah is exempt from performing this Ṭawāf, and no Dum is required from her.

VISITING MADINAH MUNAWWARH



- The pilgrims are reminded to keep firmly in mind that among the greatest virtues of this journey is presenting oneself at the noble grave of the Prophet ﷺ.
- It is one of the most blessed means of drawing near to Allāh ﷻ and attaining elevated ranks. Shaykh Qāḍī ‘Iyāḍ (RA) has written that visiting the honoured grave is an agreed-upon Sunnah and among the most virtuous of deeds (al-Shifā’: 2/68).
- Some Mālikī scholars have considered the ziyārah of the noble grave to be wājib.
- Among the Ḥanafī fuqahā’, ‘Abdullāh ibn Maḥmūd al-Mawṣilī (RA) described it as ‘afḍal al-mandūbāt’ and mustaḥabb to the extent of being near wājib (al-Ikhtiyār: 1/236).
- A similar view is mentioned in al-Durr al-Mukhtār:

زِيَارَةُ قَبْرِهِ مَنْدُوبَةٌ، بَلْ قِيلَ وَاجِبَةٌ لِمَنْ لَهُ سَعَةٌ

“The visitation of his noble grave is mandūb. Rather, it has been said that it is wājib for the one who has the means.” (al-Durr al-Mukhtār: 2/626)⁸⁰

- ‘Allāmah Ibn al-Humām al-Ḥanafī (RA) has also described the ziyārah as ‘afḍal al-mandūbāt’ and has cited, with reference to Manāsik Fārsī and Sharḥ al-Mukhtār, that it is wājib upon the one who has the means (Fath al-Qadīr: 3/94).
- He further writes that when one intends to visit the noble grave, the intention should be made purely for the ziyārah itself. Thus, he states:

وَالأَوَّلَىٰ فِيمَا يَقَعُ عِنْدَ الْعَبْدِ الضَّعِيفِ تَجْرِيدُ النِّيَّةِ لَزِيَارَةِ قَبْرِ النَّبِيِّ ﷺ

“It is preferable, according to this humble servant, that one makes a pure intention solely for visiting the grave of the Prophet ﷺ”.

- One should strive to come to Madīnah Munawwarah after performing Ḥajj and present salām by personally attending at the noble grave (Fath al-Qadīr: 3/94).

VISIT TO MADINAH MUNAWWARAH

- This Du‘ā’ should be recited when entering the city gates:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ، رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ، وَارْزُقْنِي مِنْ زِيَارَةِ
رَسُولِكَ مَا رَزَقْتَ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ، وَأَنْقِذْنِي مِنَ النَّارِ، وَاغْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ، اللَّهُمَّ اجْعَلْ لَنَا
فِيهَا قَرَارًا وَرِزْقًا حَسَنًا

Bismi Allāh, mā shā’a Allāh, lā quwwata illā bi Allāh. Rabbī adkhilnī mudkhala ṣidq wa akhrijnī mukhraja ṣidq, warzuqnī min ziyārati rasūlika mā razaqta awliyā’aka wa ahla ṭā’atika, wa anqidhni min al-nār, waghfir lī warḥamnī yā khayra mas’ūl. Allāhumma ij’al lanā fihā qarāran wa rizqan ḥasanā.

“In the name of Allāh, as Allāh wills, there is no power except with Allāh. O my Lord, grant me a truthful entrance and a truthful exit, and grant me from the visitation of Your Messenger what You grant Your close servants and the people of Your obedience. Save me from the Fire, forgive me and have mercy upon me, O Best of those who are asked. O Allāh, make for us in it a place of settlement and a good provision.”

VISIT TO MADINAH MUNAWWARAH

- Enter the Masjid with the right foot, with utmost humility and reverence. This Du‘ā’ should be recited when entering:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَصَحْبِهِ وَسَلِّمْ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allāhumma ṣalli ‘alā Muḥammad wa ṣaḥbihī wa sallim.
Allāhumma ighfir lī dhunūbī wa iftaḥ lī abwāba
raḥmatik.

“O Allāh, send blessings upon Muḥammad and his companions and grant them peace. O Allāh, forgive my sins and open for me the doors of Your mercy.”

TAḤIYYAT AL-MASJID

- One may enter al-Masjid al-Nabawī from any entrance one desires. Inside the Masjid, perform two Rakʿāt Taḥiyyat al-Masjid. In the first Rakʿah, recite Sūrah al-Fātiḥah and Sūrah al-Kāfirūn. In the second Rakʿah, after Sūrah al-Fātiḥah, recite Sūrah al-Ikhlāṣ.
- If, at the time of entering the Masjid, the Jamāʿah of Farḍ Ṣalāh has begun or there is fear of one's Ṣalāh becoming Qaḍā', then perform the Farḍ Ṣalāh first. In this case, do not engage in Taḥiyyat al-Masjid. One's Taḥiyyat al-Masjid will be incorporated into the Farḍ Ṣalāh; by joining the Farḍ Ṣalāh, Taḥiyyat al-Masjid will also be fulfilled.

RIYĀD AL-JANNAH AND MIHRĀB AL-NABĪ ﷺ



رياض الجنة – RIYĀḌ AL-JANNAH

- Rasūlullāh ﷺ said:

“Between my house and my Minbar is a garden from the gardens of Jannah.”

- It is best, and of greater virtue, to perform the two Rak‘āt Tahīyyat al-Masjid in the Mihrāb al-Nabī ﷺ or anywhere in Riyāḍ al-Jannah, wherever one finds space. After this Ṣalāh, engage in ḥamd, thanā’ and shukr. Thereafter, make Du‘ā’ for the acceptance of the visit. Then perform two Rak‘āt Ṣalāt al-Shukr, which is the prayer offered in gratitude to Allāh ﷻ for being blessed with this great favour of visiting.
- NB: Due to the large number of visitors, entry is regulated by the Saudi authorities. One must download the Nusuk App and obtain approval to enter Riyāḍ al-Jannah.

THE METHOD OF RECITING SALĀM AT THE NOBLE RAUDĀH (GRAVE) OF THE PROPHET ﷺ

- After Taḥiyyat al-Masjid, proceed to the noble grave of Rasūlullāh ﷺ with utmost reverence, humility, eagerness and respect.
- Remove all worldly thoughts from the heart and mind, and prepare yourself for your presence in the court of the Leader of Mankind, our beloved ﷺ.
- Stand approximately one metre from the pillar located at the corner of the wall on the head-side of the noble grave.
- Stand with your back towards the Qiblah and move slightly to the left so that you directly face the most blessed of faces.
- Do not cast your gaze around.
- Do not raise your voice.

- Adopt an attitude of utmost respect and awe.
- It is not befitting to cast the gaze around.
- Refrain from anything that is disrespectful.
- Do not touch the wire-mesh enclosure.
- Do not kiss it or perform sajdah.
- While standing there, bring to mind that Rasūlullāh ﷺ is resting within the blessed grave, facing the Qiblah, and that he hears the salāms being conveyed.
- Recite the salām in a moderate tone, neither too softly nor too loudly.

NB: Do not use your mobile phone or take photos in this area.

GRAVE OF PROPHET ﷺ, ABU BAKR & UMAR (RA)



RECITE THE SALĀM IN THE FOLLOWING WAY:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَيْرَ اللَّهِ مِنْ جَمِيعِ خَلْقِ اللَّهِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ وُلْدِ آدَمَ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ يَا رَسُولَ اللَّهِ ! إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ يَا رَسُولَ اللَّهِ ! قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ
وَنَصَحْتَ الْأُمَّةَ وَكَشَفْتَ الْغُمَّةَ ، فَجَزَاكَ اللَّهُ عَنَّا خَيْرًا ، جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ وَ أَكْمَلَ مَا
جَزَا بِهِ نَبِيًّا عَنِ أُمَّتِهِ أَللَّهُمَّ آتِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ
الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ إِنَّكَ سُبْحَانَكَ ذُو الْفَضْلِ
الْعَظِيمِ.

After the Salām, one should make Du‘ā’, invoking the Wasīlah of Rasūlullāh ﷺ i.e. one should make Du‘ā’ to Allāh ﷻ asking Him to accept the Du‘ā’ through the Wasīlah of Rasūlullāh ﷺ.

Make a request for the Shafā‘ah of Rasūlullāh ﷺ in the following manner:

يَا رَسُولَ اللَّهِ ! أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى
اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُنَّتِكَ.

“O Rasūlullāh ﷺ ! I ask you for Shafā‘ah, and I supplicate to Allāh through your Wasīlah that I die as a Muslim, steadfast upon your Millah and your Sunnah.”

- It is not compulsory to recite the above Ṣalām formula. One may recite any other form of Ṣalām one wishes. If one cannot remember a longer form of Ṣalām, one may recite whatever one is able to recall. The minimum requirement for Ṣalām is to say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

‘Salām upon you, O Rasulullah’

- If several people have requested that their Ṣalām be conveyed to Rasūlullāh ﷺ, one should do so in the following manner:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعِ مَنْ أَوْصَانِي بِالسَّلَامِ عَلَيْكَ.

SALĀM ON SHAIKHAIN (ABU BAKR & ‘UMAR) ﷺ

After offering Ṣalām upon the Prophet ﷺ, move approximately 150 cm to the right, then offer Ṣalām upon Abū Bakr al-Ṣiddīq (RA) as given below:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَ صَفِيَّهُ وَثَانِيَهُ فِي الْغَارِ، أَبَا بَكْرٍ الصِّدِّيقِ، جَزَاكَ اللَّهُ عَنْ
أُمَّةٍ مُحَمَّدٍ ﷺ خَيْرًا، وَ لَقَاكَ فِي الْقِيَامَةِ أَمْنَا وَ بَرًّا .

Then, moving a further 150 cm to the right, offer Ṣalām upon ‘Umar al-Fārūq (RA) as given below:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقَ ، الَّذِي أَعَزَّ اللَّهُ بِهِ الْإِسْلَامَ ، جَزَاكَ اللَّهُ عَنْ
الْإِسْلَامِ وَالْأُمَّةِ خَيْرًا

Maulānā Rashīd Aḥmad Gangohī (RA) writes: “Now move a little forward, standing between the graves of Abū Bakr (RA) and ‘Umar (RA), and offer Ṣalām as given below:

السَّلَامُ عَلَيْكُمَا يَا ضَجِيعَي رَسُولِ اللَّهِ وَ وَزِيرَيْهِ ، جَزَاكُمَا اللَّهُ أَحْسَنَ الْجَزَاءِ جُنَّاكُمَا نَتَوَسَّلُ بِكُمَا إِلَى
رَسُولِ اللَّهِ ﷺ لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا أَنْ يُحْيِيَنَا عَلَى مِلَّتِهِ وَسُنَّتِهِ وَ يَحْشُرَنَا فِي زُمْرَتِهِ وَجَمِيعِ الْمُسْلِمِينَ

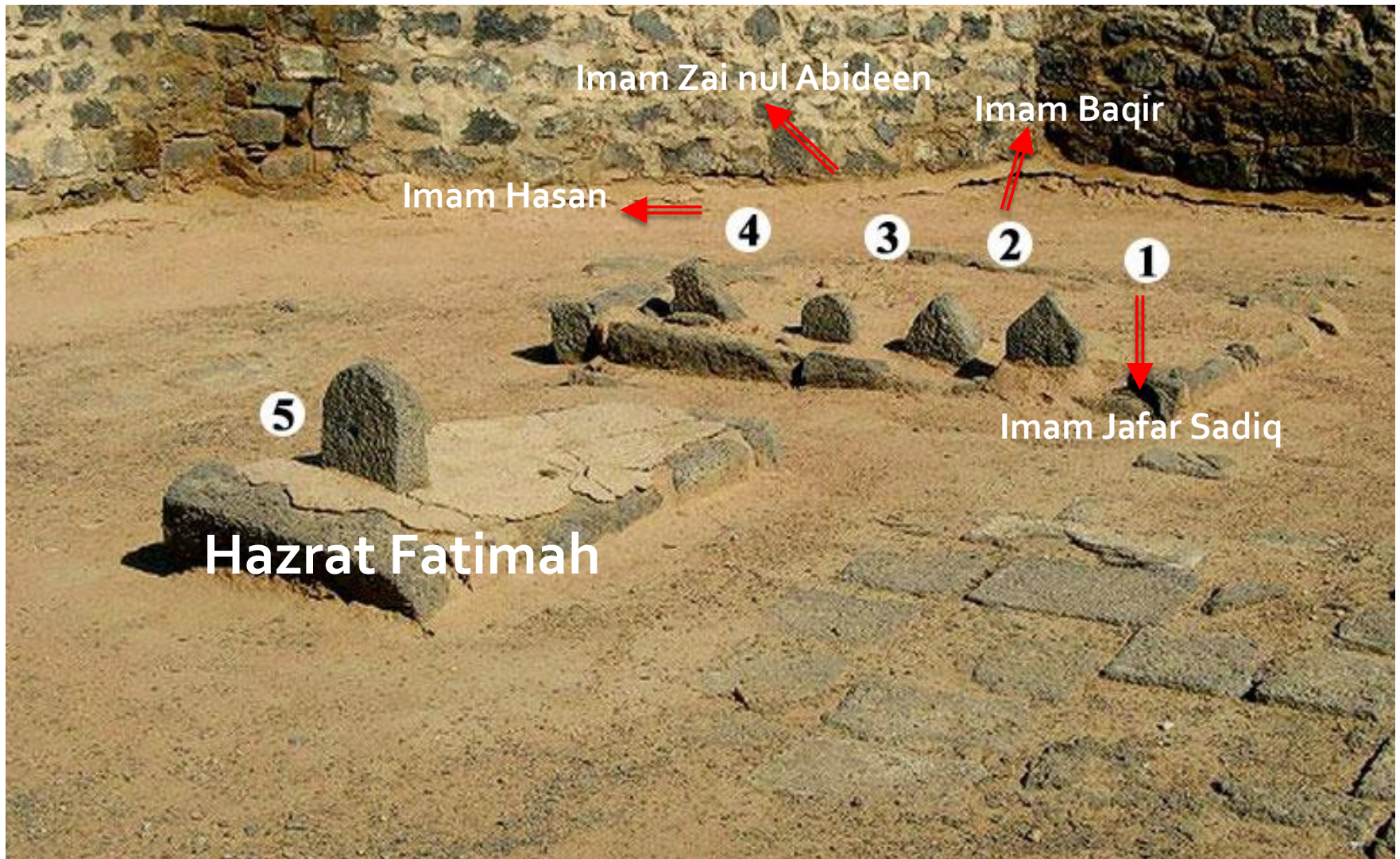
VISITING AL-BAQĪ' GRAVE OF 'UTHMĀN IBN 'AFFĀN (RA)



GRAVE OF IBRAHIM (SON OF PROPHET (ﷺ))



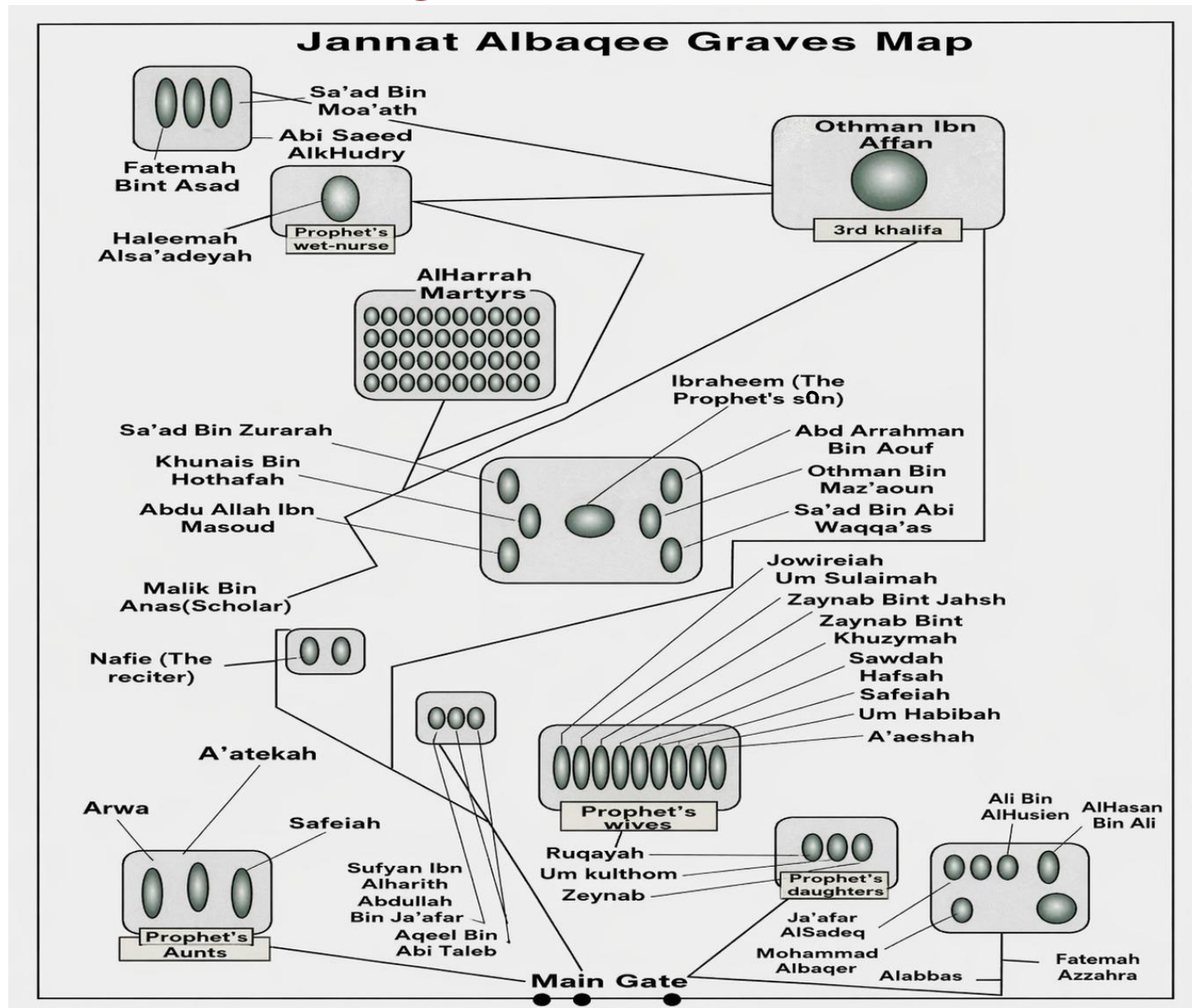
GRAVES OF AHLUL BAIT



GRAVES OF THE WIVES OF THE PROPHET ﷺ



BAQĪ' GRAVE MAP



MASJID QUBA



INSIDE VIEW OF MASJID QUBA



MASJID QIBLATAIN



INSIDE VIEW OF MASJID QIBLATAIN



FIRST QIBLAH SIGN

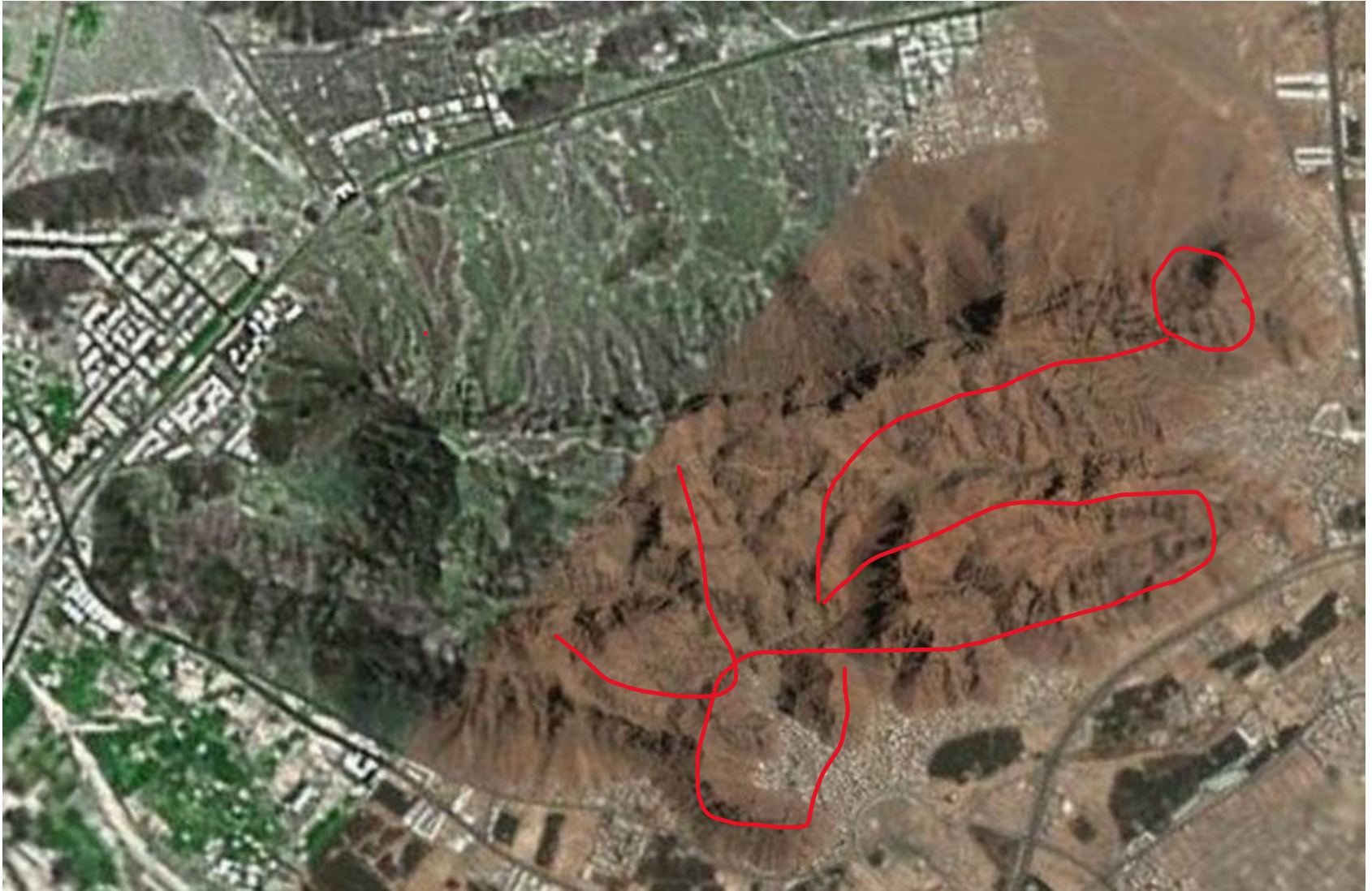


PLACE OF UHUD



GRAVE OF ḤADṢRAT ḤAMZAH (RA)





جبل رماة

