

Conduct of Pilgrimage - Hajj

God says:

And complete the Hajj or 'Umrah in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umrah on to the Hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the Hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. (2:196-197).

And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name of God, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. (22:27-38)

This section contains a summarized version of the Hajj/Umrah rites. The intent here behind this section is not to detail each aspect of the Hajj/'Umrah, but is to present the spiritual aspects of the niyyah and recitations at various point in the pilgrimage. However, to observe the Hajj correctly it is essential to follow the instructions and details that your Hajj guide directs you to do.

Obligations of Hajj According to the Four Schools			
ḤANAFĪ	SHAFĪ'Ī	MĀLIKĪ	ḤANBALĪ
Iḥrām.	Iḥrām.	Iḥrām.	Iḥrām.
Spending a day at 'Arafah	Spending a day at 'Arafah.	Spending a day at 'Arafah.	Spending a day at 'Arafah.
Sa'ī between Ṣafā and Marwah.	Sa'ī between Ṣafā and Marwah.	Sa'ī between Ṣafā and Marwah.	Sa'ī between Ṣafā and Marwah.
Circumambulation. Ṭawāf al-Ifāḍah which is done at the Yawm an-Nahr - the day of sacrifice - on returning from Minā. (Iḥrām is a prerequisite for the validity of Ṭawāf.)	Circumambulation. Ṭawāf al-Ifāḍah which involves seven rounds of the Ka'bah.	Circumambulation. Ṭawāf al-Ifāḍah which involves seven rounds of the Ka'bah.	Circumambulation. Ṭawāf al-Ifāḍah which involves seven rounds of the Ka'bah.
	Clipping some of the pilgrim's hair or shaving it all.		
	Close sequence of most rites of Ḥajj, e.g. Iḥrām must proceed all other rites and standing at 'Arafah must proceed Ṭawāf .		
Restrictions of Ihram			
Sexual intercourse and all matters leading to it such as kissing, caresses or talking with one's spouse about intercourse or related sexual matters.			
Violating the limits ordained by Allah and disobeying His orders.			
Disputing, arguing or fighting with servants, companions or others.			
Wearing any sewn clothes which fit the body			
It is forbidden for the Muḥrim to wear clothes dyed with a scented material that lingers with him wherever he goes. He is forbidden from using perfume on body,			

clothes or hair.
Abū Ḥanīfa and ath-Thawrī held that a Muḥrim may contract a marriage but he is forbidden to consummate it.
There is a consensus among the scholars that, in the state of Iḥrām, the Muḥrim is forbidden to clip his nails without any genuine excuse.
It is forbidden for a Muḥrim to cover his head with any normal headcover.
There is consensus among the scholars that hunting is forbidden to the Muḥrim even if he does not actually slaughter the animal
Summarized Steps of Hajj
On the pre-noon of the eighth Dhul-Ḥijjah enter into Iḥrām from your place and perform ghusl (total washing) if it is possible and put on the Iḥrām cloths and repeat the Talbīyah
Set out and stay at Minā to pray Ṣuḥr, ‘Aṣr, Maghrib, ‘Isha and Fajr prayers. Every prayer comprising of four rak’ats is to be shortened to two rak’ats only.
At ‘Arafah perform Ṣuḥr and ‘Aṣr obligatory prayers in combination for travelers; each prayer shortened to two rak’ats. Stay there until sunset and implore God frequently facing the Qiblah.
When the sun sets, march from ‘Arafah to Muzdalifah. Once at Muzdalifah you should pray Maghrib, Isha and Fajr prayers. Stay there to implore God until sunrise. If you are weak and are not able to walk and mingle with the crowd, you may go to Minā at late night. However the 49 stones must be collected by you or someone on your behalf.
When the sun is about to rise, walk from Muzdalifah to Minā; when you arrive at Minā, do the following:
A: Stone Jamarat al-‘Aqabah which is the Stoning Site located nearest to Makkah. You have to throw seven pebbles, one by one, pronouncing Takbīr (Allāhu Akbar!) at every throw and say:
raghman li ‘sh-Shaytan riḍān li ‘r- Raḥmān 3 times, bismillāh Allāhu akbar! رَغْمًا لِلشَّيْطَانِ رِضًا لِلرَّحْمَنِ ۳ مرات بسم الله الله أكبر.
In opposition to Satan, seeking God’s good pleasure and satisfaction; God is greater!
B: Slaughter a sacrificial animal, eat from its meat and distribute the rest to the poor. The slaughtering of a sacrificial animal is obligatory on the one doing Ḥajj Tamattu’ or Ḥajj Qirān (combined ‘Umrah and Ḥajj).
C: Shave or shorten the hair of your head. Shaving is recommended (women

<p>should shorten their hair equal to a fingertip length). The order of the three above-mentioned acts is: first, throwing the pebbles, second, slaughtering the sacrificial animal and third to shave or shorten the hair of the head. There is no harm if the order is interchanged. After completion of the above mentioned three acts, you can put on your normal clothes and do all the acts prohibited during the Ḥajj with the exception of sexual intercourse.</p>
<p>Then go to Makkah with the intention to perform Ṭawāf al-Ifāḍah (Ṭawāf al-Ḥajj) and to perform Sa'ī between Ṣafā and Marwah (Sa'ī al-Ḥajj).</p>
<p>When you reach Makkah, do circumambulation (Ṭawāf) of the Ka'bah seven times starting from the corner of Ḥajaru 'l-Aswad (the Black Stone) and finishing by it. One then prays two rak'ats behind Maqām Ibrahim, if possible.</p>
<p>After the performance of two rak'ats, go to the hillock of Ṣafā to perform Sa'ī seven times commencing from Ṣafā and ending at Marwah.</p>
<p>After completion of Ṭawāf and Sa'ī, go back to Minā in order to spend the two nights of 11th and 12th of Dhul-Ḥijjah. By completion of Ṭawāf al-Ifāḍah, every act prohibited for the pilgrim during the Ḥajj time now becomes lawful including sexual intercourse.</p>
<p>On the days of 11th and 12th of Dhul-Ḥijjah, after the sun declines, throw the pebbles at the three Stoning Sites (Jamarahs). Start with the furthest from Makkah and then the middle one and finally Jamarat al-'Aqabah. Throw seven pebbles at each Stoning Site and pronounce the Takbīr every time a stone is thrown. After throwing at the first and the middle Stoning Site, implore God facing the Qiblah; it is a must that throwing of the stones in these two days (i.e. 11th and 12th) be after zawāl (noon).</p>
<p>When you complete throwing the pebbles on the 12th of Dhul-Ḥijjah, you may go out of Minā before sunset. If you want to delay going out it is better to spend the night of the 13th of Dhul-Ḥijjah at Minā and repeat throwing pebbles at the three Stoning Sites after the sun reaches its noon peak (zawāl) as before.</p>
<p>If you want to go back home, you have to perform a Farewell Circumambulation (Ṭawāf al-Wida') (seven turns around the Ka'bah). There is no Ṭawāf al-Wida' enjoined on a woman in the post-partum state or one in her menses.</p>
<p>Umrah – Summary of Steps</p>
<p>'Umrah technically means paying a visit to Ka'bah, performing circumambulation (Ṭawāf) around it, walking between Ṣafā and Marwah seven times (Sā'ī). A performer of 'Umrah puts off his Iḥrām by having his hair shaved or cut.</p> <p>If you want to perform 'Umrah, make the intention (niyyah) for 'Umrah, first perform ghusl (shower). Next put on the Iḥrām clothes. Pray two rakats Sunnatu 'l-Iḥrām. Then pronounce the Talbīyah.</p>
<p>When you reach Makkah, do circumambulation (Ṭawāf) of the Ka'bah seven times for</p>

‘Umrah starting from the corner of Ḥajar al-Aswad (the Black Stone) and finishing by it. One then prays two rak’ats behind Maqām Ibrāhīm, if possible.

After the performance of two rak’ats, go to the hillock of Ṣafā to perform Sa’ī seven times commencing from Ṣafā and ending at Marwah.

After completion of Sa’ī you may shorten your hair. By this, your ‘Umrah is complete and you may disengage from Iḥrām clothes and put on normal clothes.

Hajj and *Umrah* - Detailed Steps

Here we present details of some but not all aspects of the rites of Ḥajj and ‘Umrah for which the shaykhs of the Naqshbandi Way have given particular recitations and or methodologies, to be observed in addition to all the normal steps performed by the pilgrim in following his or her particular madhhab and the guide assigned to his or her group.

PREPARATION FOR ḤAJJ

Imam Nawawī said according to the consensus of scholars it is from the adab of Ḥajj, that the essential intention of Ḥajj is to repent. Such repentance has the following conditions:

1. to leave all manner of sins;
2. to never return to these sins;
3. to regret the sins you have committed;
4. to ask forgiveness of anyone you have harmed, upset or made angry. If you owe someone money but you are unable pay them back at the time, you should inform them of your intention to make Ḥajj and give them a faithful promise to repay them in the future.
5. to write a will, since one does not know if he will return from Ḥajj alive;
6. to use only money from licit means (ḥalāl) to go for Ḥajj, as God said:

O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. (2:267)

Abu Hurayra reported God’s Messenger as saying:

O people, God is Good and He therefore, accepts only that which is good. And God commanded the believers as He commanded the Messengers by saying: “O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do.” (23:51). And He said, “O those who believe, eat of the good things that We gave you.” (2:172)

<p><i>He then made a mention of a person who travels far and wide, his hair dishevelled and covered with dust. He lifts his hand towards the sky (to makes supplication), "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How then can his supplication be accepted?</i></p>
<p>The meaning of this is that when going for Ḥajj, you must only use only licit means and leave all that is forbidden and repent from it, as God ordered: <i>"O ye who believe! Turn to God with sincere repentance."</i> (66: 8).</p>
<p>The pilgrim visits his family, neighbors and friends, informs them he is leaving and asks them to pray for him.</p>
<p>One states the intention to go for Ḥajj before the 8th of Dhul-Ḥijjah, or before arriving at the location (al-mīqāt) for dressing in the Iḥrām, whichever comes first. Intention should normally be made before starting one's trip, or at least one hour by plane from arrival at Jeddah. If coming by land from outside the Ḥijāz, it is recommended to make intention before setting out.</p>
<p>Before you enter into travel, take a shower and pray two rak'ats niyyatu 'l-Ḥajj, according to the Prophet ﷺ who said, "The best that a servant can put behind him when he travels to take care of his family, are two rak'ats that he prays before he sets forth on his travel; they which will be like his deputy during his absence [calipha]." ²⁸⁶</p>
<p>If more than two are travelling together should choose one among them as a leader, according to the hadith:</p> <p style="text-align: center;"><i>If three are travelling let them choose one as leader.</i> ²⁸⁷</p>
<p>Make intention to undertake a great deal of supplication (du'a) and to give generously in the way of God for the poor, for the Prophet ﷺ said:</p> <p style="text-align: center;"><i>Spending (on others) in Ḥajj is like giving in the way of God: one dirham is rewarded seven hundred-fold.</i> ²⁸⁸</p>
<p><i>Ihram</i></p>
<p style="text-align: center;">Types of Iḥrām</p>
<p>For men, Iḥrām consists of two pieces of white, un-sewn and plain cloth; for women no special form of dress is required.</p>
<p>There are three types of Iḥrām:</p>

²⁸⁶ Ibn Abi Shaybah from Miqdad (*mursal*).

²⁸⁷ Ibn Majah from Abu Hurayra.

²⁸⁸ Narrated by Ahmad from Ibn Burayda.

<p>1. Ifrād (single) One intends only the Ḥajj and maintains Iḥrām up to the Day of Sacrifice. No offering is required from the mufrid.</p>	
<p>2. Qirān (combined) One intends the Ḥajj and ‘Umrah combined. ‘Umrah is done and Ḥajj is followed immediately in the same Iḥrām. Only after pelting the Jamrah of al-‘Aqabah, and shaving the hair for men or trimming the hair (men and women) can the pilgrim take off Iḥrām. The condition is to slaughter an animal, or if one is unable, to fast three days during Ḥajj and seven upon returning home.</p>	
<p>3. Tamattu’ (interrupted) One intends ‘Umrah and Ḥajj separately. One performs ‘Umrah in Iḥrām, then return to a normal state and dress and remains like that until the Yawm al-tarwīyya, which is the 8th of Dhul-Ḥijjah, when he again dresses in Iḥrām from the mīqāt with the intention of Ḥajj and performs the Ḥajj. After fulfilling the Ḥajj rituals, one should offer a sacrificial animal.</p>	
<p>INTENTION</p>	
<p>Correct intention is crucial when putting on Iḥrām for Ḥajj or ‘Umrah. The intention is made based on the type of Ḥajj/‘Umrah being performed.</p>	
<p>1. Ḥajj Ifrād One says: Allāhuma innī nawaytu al-Ḥajja, fa-yassirhu lī wa taqabalhu minnī.</p>	<p>نية الحج: اللهم إني نويتُ الحج فيسره لي وتقبله مني</p>
<p>O God I intend to make the pilgrimage so make it easy for me and accept it from me.</p>	
<p>2. ‘Umrah For ‘Umrah alone one says: Allāhuma innī nawaytu al-‘Umrata, fa-yassirhā lī wa taqabalhā minnī.</p>	<p>نية العمرة: اللهم إني نويتُ العمرة فيسرها لي وتقبلها مني</p>
<p>O God I intend to make the lesser pilgrimage so make it easy for me and accept it from me.</p>	
<p>3. Qirān For Ḥajj and ‘Umrah combined one says: Allāhuma innī nawaytu al-‘umrata wal-Ḥajja, fa-yassirhumā lī wa taqabalthumā minnī.</p>	<p>نية الحج والعمرة: اللهم إني نويتُ الحج والعمرة فيسرهما لي وتقبلهما مني</p>

<p>O God I intend to make both the lesser pilgrimage and the greater pilgrimage so make them both easy for me and accept them both from me.</p>	
<p>One then says: Nawaytu 'l-<i>arbā'in</i>, nawaytu 'l-<i>'itikāf</i>, nawaytu 'l-<i>khalwah</i>, nawaytu 'l-<i>'uzlah</i>, nawaytu 'r-<i>riyāda</i>, nawaytu 's-<i>sulūk</i>, lillāhi ta'alā al-'<i>Adhīm</i>.</p>	<p>نَوَيْتُ الْأَرْبَعِينَ، نَوَيْتُ الْأَعْتِكَافَ نَوَيْتُ الْخَلْوَةَ نَوَيْتُ الْعَزْلَةَ، نَوَيْتُ الرِّيَاضَةَ نَوَيْتُ السُّلُوكَ، اللَّهُ تَعَالَى</p>
<p>For the sake of blessing (barakah) I intend the forty (days of seclusion); I intend isolation; I intend discipline (of the ego); I intend to travel in God's Path; for the sake of God, the Exalted. I am intending to perform Hajj on behalf of myself and my family and on behalf of the entire Nation of the Prophet ﷺ. If God with His Favor, honors me by accepting my Hajj, I gift the rewards of this worship (faḍīlat), to the Prophet ﷺ, to all 124,000 prophets and messengers, to the Sahabah, to the saints, to Imam Mahdi and to my Shaykh. I am sharing all the rewards that He is granting me in His Mercy with the entire Nation of the Prophet ﷺ, without leaving one person behind.</p>	
<p>TALBĪYAH Recite three times: Labaik allāhumma labaik, labaikā lā sharīka laka labaik. Then: Inna al-ḥamda w'an-ni'mata laka wal-mulk, lā sharīka laka labaik.</p>	<p>التلبية لبيك اللهم لبيك لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك</p>
<p>At Your service O my God, at your service. At Your service, there is no partner to You, at Your service. Verily all praise, and all bounty belongs to You, as does the Kingdom. There is no partner to You, at Your service.</p>	
<p>Then sit and recite the Naqshbandi Adab up to the first Ihdā. (see page 165)</p>	
<p>ABANDONING ANGER AND SMOKING</p>	
<p>Then from that time onwards, do not speak unnecessarily. Two things must be avoided at all costs during Hajj: anger and smoking. Anger must be abandoned completely. Know that that there will be a lot of testing to see if you have truly eliminated anger. Know that God, His Angels, the Prophet ﷺ and the inheritors of the Prophet ﷺ the awliya and the Abdāl are observing you. Even on the last moment of your pilgrimage, you might face a disliked situation that incites your anger, so you must be careful. If your anger emerges; if you complain or fight, your Hajj will be</p>	

brought to nought, so beware of anger.	
Anger in Ḥajj is utterly unacceptable. If you sense that you are likely to get angry, do not go for Ḥajj, but rather work to eliminate this bad characteristic from yourself.	
Avoid smoking.	
<p>CONDUCT OF TRAVEL</p> <p>As soon as you enter the vehicle of travel recite:</p> <p>100x Bismillāhi 'r-Raḥmāni 'r-Raḥīm.</p> <p>Dhālika taqdīru 'l-'Azīzi 'l-'Alīm (36:38)</p>	<p>ادب السفر</p> <p>(١٠٠ مرة) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ</p>
In the name of God the Beneficent, the Merciful. That is the decree of (Him), the Exalted in Might, the All-Knowing.	
<p>From that time on, occupy the time on your journey with whatever comes to your heart of dhikr, praise of the Prophet ﷺ, reading Quran, reading Dalā'il al-Khayrāt or making any kind of glorification (tasbīh) until you reach your destination.</p> <p>When one approaches Madīnah (if flying, this is about an hour and a half before arriving at Jeddah), you pay respect towards the Prophet ﷺ by praising and seeking his intercession to accept you to be from his Ummah, and to facilitate your Ḥajj and your Visitation (ziyārah) to him. Then call upon the Men of God (rijālullāh) of Makkah and Madīnah to support you in that intention, as mentioned in the hadith that the Prophet said:</p> <p>If one of you loses something or seeks help or a helper (ghawth), and he is in a land where there is no-one to befriend, let him say: "O servants of God, help me! (yā 'ibād Allāh, aghithūnī), for verily God has servants whom he does not see."²⁸⁹</p>	
Praise the Prophet ﷺ excessively one hour before landing, five hundred or one thousand times continuously until you reach your first entry point or destination in Ḥijāz.	
When you reach the entry point (the airport at Jeddah or the border, if coming by land), you will go through some formalities after which your guide will take you to either Makkah or Madīnah depending on your date of arrival.	
CONDUCT OF ARRIVAL IN MAKKAH	
When you arrive in Makkah, proceed directly to the accommodations assigned to	

²⁸⁹ Abu Yala, Ibn al-Sani, and Tabarani in *al-Mujam al-kabir*. Al-Haythami said in *Majma al-zawaid* (10:132): "The men in its chain of transmission have been declared reliable despite weakness in one of them."

you, whether it be a hotel room, a room in a house or any other form of lodging. Do not fight with other members of your Hajj group by demanding special treatment or accommodations, but rather go directly to whatever accommodations have been assigned to you or is available.

If you are tired rest. Then shower (ghusl), pray two rak'ats, then proceed to Masjid al-Ḥarām for making 'Umrah, if you are doing Hajj tamattu'. Intend to make your 'Umrah immediately after you enter Masjid al-Ḥarām.

Before entering the Sanctuary (ḥaram), recite a greeting for the Ka'bah:

GREETING KA'BAH	تَحِيَّةُ الْكَعْبَةِ
<p>Allāhumma anta 's-Salām wa minka 's-salām wa ilayka yā'ūdu 's-salām, fa ḥayyinā Rabbanā bi 's-salām, wa adkhilnā 'l-Jannata bi luṭfika wa karamika wa jūdika dāraka, dār as-salām. Tabārakta Rabbanā wa tā'alayta, yā Dhal-Jalāli wa 'l-Jamāli wal-Baqā'i wa 'l-'Azamati wa 'l-Ikrām. Kullunā laka 'abdun. Wa aḥaqqu mā yaqūl al-'abd Allāhumma lā māni'a limā āa'ṭayta, wa lā mu'ṭiya limā man'ata wa lā rādḍa limā qaḍayta, wa lā yanfa'u dhāl-jaddi minka al-jaddu. Rabbī lā ḥawla wa lā quwwata illa billāhi 'l-'Alīyyi 'l-'Aẓīm.</p>	<p>اللهم أنت السلام ومنك السلام واليك يعود السلام فحينما ربنا بالسلام وادخلنا الجنة بطفلك وكرمك وجودك دارك دار السلام. تباركت ربنا وتعاليت يا ذا الجلال والجمال والبقاء والعظمة الإكرام. كلنا لك عبد. واحق ما يقول العبد اللهم لا مانع لما أعطيت ولا مُعطي لما منعت ولا راد لما قضيت ولا ينفع ذا الجد منك الجد ربّي لا حول ولا قوة إلا بالله العلي العظيم.</p>

O God! You are Peace and from You comes Peace. Blessed and lofty are You, O Lord of Majesty and Bounty. There is no god but God, He is One, no partner has He. His is the Kingdom and His is all praise, and He is over all things Powerful. We have heard and obeyed. Your forgiveness, O our Lord! And to Thee is the end of all journeys. All of us are servants to You, and the most true of what a servant may say is: O God! No one can disallow the one to whom You are giving, and there is no giver, to the one whom You have denied. And there is no refusing Your decree. Riches and good fortune will not profit the possessor thereof with You (for nothing will profit him but acting in obedience to You). My Lord, there is no power and no strength save in God, All-High and Almighty.

That is greeting for Makkah and the Ka'bah. You ask the spiritual servants of God, His angels and the inheritors of the Prophet ﷺ to direct you as you perform your ḥajj/

<p>'Umrah. When you enter, it is recommended to enter from the Bāb us-salām – the Gate of Peace. Bāb us-salām is below where adhān is called, as you enter the Ḥaram, there is a line of sight direct to the Ka'bah where you recite greetings to the Ka'bah, raising your two hands towards the Ḥajar al-Aswad or if it is possible to approach it without scuffling, one should do so and kiss it, otherwise raise both hands towards it and say:</p>	
<p>Face the Ḥajar al-Aswad and say: Bismillāh Allāhu Akbar (3 times) As-salāmu 'alayki yā Ka'batallāh</p>	<p>بِسْمِ اللَّهِ أَكْبَرُ (٣ مرات) السلام عليك يا كعبة الله</p>
<p>Peace be upon you, O Ka'bah of God.</p>	
<p>As-salāmu 'alayka yā Baytallāh</p>	<p>السلام عليك يا بيت الله</p>
<p>Peace be upon you, O House of God.</p>	
<p>If God wants, you will hear the Ka'bah return the greeting to you, as many saints hear. If you have not yet reached that level, the Ka'bah will return your greeting but you will not hear anything.</p>	
<p><i>Tawaf al-Qudum</i></p>	
<p>Before 'Umrah or Ḥajj, the Ṭawāf al-quḍūm is required (wājib). First make intention, depending on whether doing Ḥajj or 'Umrah:</p>	
<p>Intention (Ḥajj) Nawaitu Ṭawāf al quḍūm.</p>	<p>نَوَيْتُ طُوفَ الْقُدُومِ</p>
<p>I intend the preliminary circumambulation.</p>	
<p>Intention ('Umrah) Nawaitu Ṭawāf al 'umrāh.</p>	<p>نَوَيْتُ طُوفَ الْعِمْرَةِ</p>
<p>I intend the circumambulation of the lesser pilgrimage.</p>	
<p>Raise hands towards the Black Stone and say: Bismillāh, Allāhu Akbar three times.</p>	<p>بِسْمِ اللَّهِ أَكْبَرُ (٣ مرات)</p>
<p>During circumambulation talbiyah is not done, until after complete sā'ī.</p>	
<p>When in front of the door of the Ka'bah say: Allāhumma innal bayta baytuk, wal-ḥaramu ḥaramuk, wal-amnu amnuk wa hadhā maqāmu 'l-'ā'idha bika min an-nār.</p>	<p>امام باب الكعبة: اللهم إن البيت بيتك والحرم حرمك والأمن أمنك وهذا مقام العائذ بك من النار</p>

<p>O God, this house is Thy house, this sacred territory is Thy sacred territory, this security is Thy security, and this is the place for one who seeks protection with Thee against the hell fire.</p>	
<p>(ii) At the corner of the second wall by the opening of the ḥijr (semi-circular wall): Allāhumma innī ‘aūdhu bika min ash-shakki wa ‘sh-shirki wa ‘sh-shiqāqi wa ‘n-nifāqi wa sū ‘il-akhlāqi wa sū ‘il-munqalabi fil āhli wal-māli wal-walad.</p>	<p>(ب) امام باقي الجدار من باب الكعبة: اللهم أعوذ بك من الشك والشرك والشقاق والنفاق وسوء الأخلاق وسوء المنقلب في الأهل والمال والولد .</p>
<p>O God I ask Thy protection against doubt, polytheism, schism, hypocrisy, bad morality, and ill-return in the family, property and children.</p>	
<p>(iii) While passing the second wall, in front of the drainspout of Mercy (mīzāb ar-rahmah): Allāhumma aẓillanī fee ẓillika yauma lā ẓilla illā ẓilla ‘arshik. Wasqinī bi-kā’si sayyidinā Muḥammadin sallallāhu ‘alaihi wa sallam, sharbatan hanī’atan ma-rī’atan lā azmā’u b’adahā abadan yā dhal jalāli wal-ikrām.</p>	<p>(ج) عند الجدار الثاني: اللهم أظلني في ظلك يوم لا ظل إلا ظل عرشك واسقني بكأس سيدنا محمد صلى الله عليه وسلم شرية هنيئة مريئة لا أظمأ بعدها أبدا، يا ذا الجلال والإكرام.</p>
<p>O God, put me under Thy shadow on the day when there will be no shadow except the shadow of Thy Throne and give me to drink from the cup of our master Muhammad a delicious and satiating drink after which I shall never get thirsty, O Thou full of Majesty and Bounty.</p>	
<p>(iv) When crossing the third wall between the third corner and the Yamānī corner (and according to whether it is during the Ḥajj or the ‘Umrah): Allāhum ‘aj’alhu Ḥajjan mabrūrā/ (aj’alhā ‘umratam-mabrūra) wa dhanban maghfūran wa sā’īyan mashkūrān wa tijāratan lan tabūra yā ‘Azīzu yā Ghafūr.</p>	<p>(د) عند الجدار الثالث حسب الحج أو العمرة: اللهم اجعله حجاً مبروراً (أو عمرة مبرورة) وذنباً مغفوراً وسعيًا مشكوراً وتجارة لن تبور يا عزيز يا غفور</p>
<p>O God, make that this be a Ḥajj/‘Umrah which is accepted, with (my) sin which is pardoned, an accepted work, a commerce which is not lost, O Thou the Powerful, the Forgiving. When one reaches the Yamānī corner do not kiss it, but touch it if possible and then</p>	

kiss one's hand.	
(v) While crossing the fourth wall: Rabbanā ātinā fid-dunyā ḥasanatan wa fi 'l-ākhirati ḥasanatan wa qinā 'adhāb an- nār.	(هـ) عند الجدار الرابع: ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.
O our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the hell fire.	
Once one reaches the Black Stone a single round (ṭawāf) has been completed. It is Sunnah for men to trot in the first three rounds and to bare their right shoulders, except in the Farewell Ṭawāf. However if this means leaving any women without menfolk to accompany, this should not be done, or some men should remain with the women.	
After completing the circumambulation until you finish seven turns (ṭawāf), reciting what you are able of the above invocations then you go to Bāb al-Multazam and make du'a there. If it is difficult due to crowds, do not fight, but step back and go to Maqām Ibrāhīm and from far away make the invocation. Then pray two raka'at at Maqām Ibrāhīm. It is often not possible for ladies to pray there, so they should pray two raka'ats in the ladies section.	
Sai	
Then you go to do Sa'ī. At this portion of 'Umrah/Hajj one should keep in mind the struggle of Lady Hajar, searching desperately for water for her baby, the Prophet Isma'īl.	
CONDUCT OF SA'Ī	ادب السعي
Begin saying: Bismillāhi 'r-Raḥmāni 'r-Raḥīm In the name of God the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Then invoke God (du'a): Ya Rabbī, Ya Allāh, I am making Sa'ī I am seeking the means of support through the Prophet ﷺ and the inheritors of his spiritual states, the saints. O God, if You favor me by accepting my 'Umrah/Hajj, all the rewards that I receive I will share with all your servants on this earth.	
After completing Sa'ī, present your 'Umrah, or Hajj to the Presence of the Prophet ﷺ, by saying, "Ya Rasulullāh, I performed that 'Umrah/Hajj by trying to follow your	

footsteps, I am requesting that it be accepted and be changed from imitational to real worship and that you O Prophet of God, present it to the Presence of God.”
You then ask from God whatever you want for this life and the hereafter.

You return to your lodging if you are making ‘Umrah.
In the case of Ḥajj at-Tamattu’, after completing the ‘Umrah, the pilgrim trims his or her hair, showers, and changes into everyday clothes.
These steps complete the ‘Umrah portion of the Ḥajj at-Tamattu’. All restrictions of the Iḥrām are temporarily lifted. The pilgrim waits until the 8th of Dhul-Ḥijjah to start the rites of Ḥajj and return to Iḥrām.

INTENTION AND IḤRĀM FOR ḤAJJ TAMATTU’

If doing Ḥajj at-Tamattu’, on the 8th of Dhul-Ḥijjah, the pilgrim pronounces a new intention (niyyah) at the place to perform Ḥajj. There is no need to go to the miqāt for this. The pilgrim changes into Iḥrām in the prescribed manner and proceeds to Minā soon after the Fajr Prayers.
Then perform the rites of Ḥajj, by going to ‘Arafah, Minā and Muzdalifa and Minā and observing all the details following one’s Ḥajj guide.

Standing at Arafah

It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafah, celebrate the praises of God at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray. (2:198).

There is consensus among Muslim scholars that spending the Day of ‘Arafah is the most important part of Ḥajj.

‘Abd ar-Raḥmān bin Ya’mur reported:

The Prophet ﷺ ordered an announcer to proclaim, “Ḥajj is ‘Arafah....”

Standing as much as possible is very much recommended, especially around the plains of Jabal ar-Raḥmah (Mount of Mercy) where the Prophet ﷺ delivered his last sermon.

In another hadith, Jābir reported that the Prophet ﷺ said:

....And there is no day better in the sight of Allah than the Day of ‘Arafah. On this day Allah, the Almighty and the Exalted, descends to the nearest heaven, and He is proud of His slaves on the earth, and says to those in Heaven, “Look at My servants. They have come from far and near, with hair dishevelled and faces covered with dust, to seek My

mercy, even though they have not seen My chastisement." Far more people are freed from the Hell-fire on the Day of 'Arafah than on any other day.

On that day the pilgrims should spend most of their time reading the Qur'an, making remembrance of God (dhikr), supplication (du'a), praising the Prophet (ṣalawāt) ﷺ, and most importantly asking Allah for forgiveness.

Stoning the Jamarat

One pelts the Stoning Sites on the four days of Eid. On the first day you throw seven stones at the Jamarat al-'Aqabah only. On the remaining three days you must throw 21 stones altogether each day, seven at each Jamarah, one-by-one pronouncing the formula below. Some people take the stones and throw them altogether - this is not accepted. Similarly, it is unacceptable to use your slippers or other objects to stone the sites.

Ladies can appoint someone to throw stones for them if the Stoning Sites are very crowded.

CONDUCT OF STONING

Take one pebble at a time and with each one say:

Raghman li 'sh-shaiṭān, riḍān li 'r-Rahman, 3 times, Bismillāh, Allāhu Akbar. And then throw it at the Jamarah.

ادب الرجم

رغماً للشيطان رضاء للرحمن ٣ مرات. بسم الله، الله أكبر.

In opposition to Satan, seeking God's good pleasure and satisfaction; In opposition to Satan, seeking God's good pleasure and satisfaction; God is greater!

Stay at Mina

During one's stay at Minā, the pilgrim should engage in much remembrance (dhikr, tasbīḥ), praise of the Prophet ﷺ (ṣalawāt), recitation of Qur'an, invocation (du'a) and supererogatory prayers, for God said:

Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. (2:199-200)

And:

Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on

him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him. (2:203)

And:

O you who believe! Remember Allah with much remembrance. And glorify His praises morning and evening. (33:41-42).

ṬAWĀF AL-WADA‘

This is the Ṭawāf of farewell, which is unrelated to either the ‘Umrah or Ḥajj. One makes this before leaving with the intention not to return.

This concludes the essential conduct of Ḥajj. Keep in mind this contains only a summarized version of the Ḥajj rites. The main intent here is to present the spiritual aspects of the intention and recitations at various point in the pilgrimage. However, to observe the Ḥajj correctly it is essential to follow the instructions and details that your Ḥajj guide directs you to do.

Zamzam

It is recommended to do much of drinking the water of the well of Zamzam for whatever intention one wishes, religious or other-worldly, as the Prophet ﷺ said, *“The water of Zamzam is for whatever it is drunk for.”*²⁹⁰

It is Sunnah to face the Ka’bah standing while drinking, to breathe three times and say, “Bismillāh” each time one drinks and “alḥamdulillāh,” drinking one’s fill of it. People often take bottles of Zamzam water home from pilgrimage to share as a blessing (barakah) with family and friends. The same adab is observed when drinking it.

The Prophet ﷺ is reported to have said that the Earthly Ka’bah is the diametrically opposite of the mosque of the angels underneath the Throne of God, (and so exactly so that if one were to throw a stone from there, it would fall on the top of the Ka’bah on earth).²⁹¹ The scholar Ibn Kathīr reports that there is a particular Ka’bah at each of the seven heavens, each for the use of the inhabitants of that heaven.²⁹² He adds the name of the Ka’bah at the seventh heaven is Bait al-Ma’mūr, the Celebrated House, and that the earthly Ka’bah is at exactly the point below this heavenly Ka’bah²⁹³

²⁹⁰ Keller, *Reliance of the Traveler*, j11.6 (3), p. 349.

²⁹¹ Bukhari.

²⁹² Ibn Kathir, *Al-Bidayah wa al-nihayah*, 1, 163.

²⁹³ Ibn Kathir, *Tafsir*, on surah 52, verse 4.

The Bait al-Ma'mūr was originally in the place where the Ka'bah stands today, sent down from Paradise by God, and built as the first house by Adam with the help of angels.²⁹⁴ God ordered Adam to circumambulate it, as the angels turn about the Throne of the Merciful. At the time of Noah's flood, the House was raised up to the heavens, and the Prophet ﷺ saw the angels circumambulating it when he was taken to the heavens on the Night of Ascension²⁹⁵

The Prophet Abraham was ordered by God to rebuild the Ka'bah with the help of his son, Prophet Ismail, and the archangel Gabriel brought out the only remaining stone from the original Ka'bah, the Black Stone, which had been ensconced within Mount Abu Qubais above Makkah since the time of the flood²⁹⁶

It is recommended to look at the Ka'bah, for it is the locus of the Divine Gaze, and it is said that God sends down one hundred and twenty mercies day and night upon the House of God: sixty for those circumambulating; forty for those praying there and twenty for those looking at it.²⁹⁷

Significance of the Black Stone

The Black Stone - Ḥajaru 'l-Aswad - was sent down from heaven and the angels put it in the Ka'bah in the time of Adam, before he made the first circumambulation.²⁹⁸ On the Day of Judgement it will bear witness for all those who have performed Ḥajj or 'Umrah.

When you say Allāhu Akbar 3x, each time you make Ṭawāf, remember that the maqām of the Black Stone (Ḥajaru 'l-aswad) is a sacred place. That stone has life and it greets those visiting it, so greet it with full reverence. For that reason the Prophet ﷺ kissed the Black Stone.

It is reported that when 'Umar ibn al-Khaṭṭāb ؓ performed pilgrimage and embraced the (Black) Stone, he said, "I know by God that you are a stone which neither harms nor benefits, and had I not seen God's Messenger embrace you, I would not have embraced you."

However, 'Alī ibn Abī Ṭālib ؓ said to him, "Abū Hafs, do not say this, for God's Messenger ﷺ did not embrace it (the Black Stone) save for wisdom he knew: It has

²⁹⁴ Al-Kisai, Muhammad ibn Abdullah, *Qisas al-anbiya: Tales of the Prophets* (Kazi, 1997) p. 62.

²⁹⁵ Adil, Hajjah Amina, *Lore of Light*, volume 1, p. 167.

²⁹⁶ Adil, Hajjah Amina, *Lore of Light*, volume 1, p. 22, 23.

²⁹⁷ Keller, *Reliance of the Traveler*, j11.6 (2), p. 349.

²⁹⁸ Adil, Hajjah Amina, *Lore of Light*, volume 1, p. 22.

two eyes and two lips and possesses a keen tongue that testifies for those who fulfill their obligations to it.”²⁹⁹

An authentic narration states that the Black Stone shall appear with two eyes and a tongue on the Day of Resurrection.³⁰⁰

Significance of *Sai*

The story is related in Qiṣas al-Anbīyā that Prophet Abraham ﷺ took Lady Hagar (Hājar) and the baby Ishmael to the Sacred valley at Bakkah (now Makkah), near the Ka’bah of Adam ﷺ, which had been destroyed by the Flood of Noah ﷺ. Prophet Abraham told Lady Hagar, “Remain here with my child, for thus I have been commanded.” “Upon whom shall I rely?” asked Lady Hagar. “Upon your Lord,” answered Prophet Abraham, who then turned to the right and the left, but seeing no one called upon God:

O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (14:37)

When the heat became unbearable, Lady Hagar saw a tree where the Well of Zamzam was destined to be, over which she suspended a robe to shade them from the heat of the sun. as they had finished the water in the jug they had with them and were thirsty, Hagar did not know what to do. First she ran in the direction of the hillock Ṣafā in search of water, and then towards the hillock Marwāh, crying, “Our God, do not destroy us by thirst!”

Then [archangel] Gabriel ﷺ descended to them bearing tidings of relief, whereupon she went to Ishmael, who was scratching the earth with his finger; there the well of Zamzam sprang up, and she fell down prostrate in thanks to God. Lady Hagar said, “It is abundant water [Zamzam in her language],” from which the well took its name. Then she gathered stones around the spring lest it the water flow away. Prophet Muhammad ﷺ explained that had she not done that, the water would have flowed across the face of the earth from east to west.

Later a caravan approached from Yemen headed for Syria. When they saw birds

²⁹⁹ Reported by Imam Ghazali, *Ihya ulum ad-din*, and, Hajjah Amina Adil, *Lore of Light*, volume 1, p.24, with additional wording.

³⁰⁰ Narrated by Tirmidhi, Ibn Majah, Ahmad, al-Darimi, Ibn Hibban (#3711-3712), and others.

hovering above Lady Hagar and the child, they were perplexed and said, "Birds hover only over water and inhabited places." Drawing near, they found Hagar and baby Isma'īl beside a well of sweet water. After some discussion, Lady Hagar gave them permission to draw water and they came with their flocks and people and settled there, and eventually Isma'īl married a noble woman from their tribe. Lady Hagar died and it is said she was buried by the Ka'bah, in the semi-circular area known as Hijr - Isma'īl, where the Prophet Ishmael ﷺ was later buried as well.³⁰¹

In one narration Lady Hagar, when she was running in search of water between Şafā and Marwāh, heard a voice and called out: "O you whose voice you have made me hear! If there is a ghawth (help/helper) with you (then help me)!" and an angel appeared at the spot of the spring of Zamzam."³⁰²

DAILY ṬAWĀF

When you enter the Sacred Mosque, it is preferred to make a Ṭawāf as it is the greeting for the Ka'bah (Taḥīyyatul Ka'bah). Use the same steps mentioned above, leaving out the wording "al-quḍūm" from the intention. If it is not possible to do the Ṭawāf, pray first, and when it is less crowded make Ṭawāf if you are able.

When you leave the Sacred Mosque, it is not necessary to make Ṭawāf.

SHOPPING AND DAILY ACTIVITY

During pilgrimage it is permitted to shop, but one should not spend excessive time doing so. Similarly, excessive time should not be spent in restaurants and coffee shops. Rather, keep oneself busy in praying, remembrance (dhikr) and praise of the Prophet (ṣalawāt) ﷺ.

Holy Places of Visitation in Makkah

JANNAT AL-MU'ALLA

Also known as al-Hājūn, this is a general cemetery in existence from before the time of the Prophet ﷺ and in which his first wife, the Mother of the Believers (Umm al-mu'minīn) Sayyida Khadījat al-Kubrā ؓ is buried. Buried there too are many member of the Family of the Prophet ﷺ, his Companions, Successors, Successors of the Successors, saints and scholars. The Prophet ﷺ used to visit it frequently. It is the second holiest graveyard after al-Baqī' in Madīnah.

Those buried here include:

³⁰¹ Al-Kisai, Muhammad ibn Abdullah, *Qisas al-anbiya: Tales of the Prophets*, (Kazi, 1997) p. 152.

³⁰² Bukhari.

Grave of ‘Abd Manāf: Great, great-grandfather of the Holy Prophet ﷺ

Grave of Hāshim: Great-grandfather of the Holy Prophet ﷺ

Grave of ‘Abd al-Muṭṭalib: Grandfather of the Holy Prophet ﷺ, who raised him in his early childhood.

Grave of Sayyidah Āmina bint Wahb: Mother of the Holy Prophet ﷺ who died when he was only 5 years old. According to another source, Sayyidah Āmina is buried in Abwā (between Makkah and Madīna)

Grave of Sayyidinā ‘Abd Allāh ibn ‘Abd al-Muṭṭalib: The blessed father of our Holy Prophet ﷺ, who died and was buried in Madīna. Later his body was disinterred and found to be intact. It was transferred to Makkah and buried in Jannat al-Mu’alla.

Grave of Abū Ṭālib: The uncle of the Prophet ﷺ who raised him after the passing of his grandfather ‘Abd al-Muṭṭalib. He was father of ‘Alī ibn Abī Ṭālib, Ja’far and ‘Aqīl.

Grave of Khadija: First wife of the Holy Prophet ﷺ and mother of his daughters.

Grave of Qāsim: son of the Holy Prophet ﷺ who died in his infancy.

MASJID AL-JINN

A group of Jinn were passing by, when they heard the Prophet ﷺ reciting the Holy Quran. They were so moved that they came to the Prophet ﷺ, repented and accepted Islam. A masjid was later built at the location and named Masjid al-Jinn.

CAVE OF THAWR

During the Hijrah the Prophet ﷺ stayed here for three days during the Migration from Makkah. The miraculous incident took place here, in which a spider spun a web and a pigeon laid eggs at the mouth of this cave causing the trackers sparing the Prophet ﷺ and his companion Abū Bakr aṣ-Ṣiddīq from being found and harmed by the pursuing Makkans.

CAVE OF HIRĀ

The cave in which the Prophet ﷺ used to seclude himself before the first revelation, and in which the first revelation, the Surah “The Clot” was revealed to him by the archangel Gabriel.

MOUNT OF MERCY (JABAL RAḤMAH)

This is a mountain in the plain of ‘Arafah. It is highly recommended to pray two rak’at Prayer of Need (ḥājah) here.

MUZDALIFAH

Pilgrims on Ḥajj are required to spend the night here. It is here they collect 70 pebbles for lapidating the pillars representing Satan in Minā.

MINĀ

This is a city that comes to existence for three days during the year. All pilgrims are required to spend the night in Minā, to stone the three pillars representing Satan each day and to sacrifice an animal for the sake of God, whose meat is distributed to the indigent. Men must shave their heads or cut their hair, while women are required only to cut the hair.

MASJID KHAYF

It is highly recommended to pray six rak'at of prayer in this Masjid in Minā and that has great reward as it is said that many prophets of God prayed here.

MASJID HUDAYBĪYYAH

This is the location where the Prophet ﷺ gave a special initiation (baya') to the Companions that were with him seeking to make pilgrimage, after Quraysh captured our master 'Uthmān ibn 'Affān and held him.

Visiting Madinat al-Munawwarah

The merits of Madīnah, of prayer in Madīnah, of visiting the Masjid al-Nabawī, of living in Madīnah, of not cutting trees there, etc. are all based on the fact that the Prophet ﷺ is there.

Thus in Madīnah, you must keep even more respect than in Makkah, because there you are in the presence of the Prophet ﷺ. Make continuous ṣalawāt in your heart, in unison with fellow pilgrims if you are on a bus, until you reach Madīnah. Whether you enter Madīnah by bus or by plane, after you clear the checkpoints, you will travel four or five miles before you begin to see the Sanctuary of the Prophet's Holy Mosque (ḥaram) in the distance. When you do, ask permission from the Prophet ﷺ to enter into his territory.

Significance of the Prophet's Mosque and Grave

In Islam, the Prophet's Mosque is second in rank with regard to merit and status in God's sight. The same applies to the reward for the worshipers and those heading there.

The Prophet ﷺ said:

*Do not undertake a journey, but to one of the three Mosques: the Sacred Mosque, this Mosque of mine, and Al-Aqsā Mosque.*³⁰³

It has been narrated that performing prayers in the Prophet's Mosque is of great merit and reward when the Prophet ﷺ said, "A prayer in this Mosque of mine is a thousand times more excellent than a prayer in any other mosque except the Sacred Mosque (in Mecca)."³⁰⁴

The Prophet ﷺ said:

*Between my Grave and my Pulpit lies a grove from the groves of Paradise.*³⁰⁵

The Blessed Grove of Paradise, known as Rawḍatu 'sh-Sharīfah, is the space in the mosque which lies between the pulpit and the Room in which the Prophet ﷺ is buried.

Ibn 'Umar ؓ related that the Prophet ﷺ said:

Whoever comes to me as a visitor, with nothing in his heart except the

³⁰³ Bukhari, Muslim, Tirmidhi, al-Nasai, Abu Dawud, Ibn Majah, Ahmad, al-Darimi.

³⁰⁴ al-Bazzar authentic (*sahih*).

³⁰⁵ Bukhari and Muslim.

*intention to visit me, it is an obligation on me to be his intercessor on Judgment Day.*³⁰⁶

Anas رضي الله عنه narrates: God's Messenger صلى الله عليه وسلم said:

*He who visits me in Madīna counting on his visit to me (muḥtasiban), I will be his witness and intercessor on the Day of Judgment.*³⁰⁷

It is written in large script on the Rawḍah the famous hadith:

*Whoever visits my grave, my intercession is obligatory for him.*³⁰⁸

The Prophet صلى الله عليه وسلم said:

*Whoever invokes blessings on me at my grave, I hear him, and whoever invokes blessings on me from afar, I am informed about it.*³⁰⁹

Abū Hurayra رضي الله عنه said, "I heard the Prophet صلى الله عليه وسلم say:

Jesus عليه السلام will descend as an arbitrator and just judge and sincere Imam and he will follow the pilgrimage or the one with 'Umrah, or with intention to do both, and he will come to my grave, reciting greetings on me and I will respond to him."³¹⁰

³⁰⁶ Tabarani in *al-Awsat* and *al-Kabir* with a chain containing Maslama ibn Salim, and by al-Daraqutni in his *Amali* and by Ibn al-Sakan in his *Sunan al-Sihah* as stated by al-Shirbini in *Mughni al-Muhtaj* (1:512).

³⁰⁷ Mentioned by Ibn al-Jawzi in *Muthir Al-Gharam Al-Sakin Ila Ashraf Al-Amakin*.

³⁰⁸ Arabic: *man zāra qabrī wajabat labu shafaatī*. Narrated from Ibn Umar by al-Daraqutni in his *Sunan* (2:278 #194), Abu Dawud al-Tayalisi in his *Musnad* (2:12), al-Dulabi in *al-Kuna wa al-Asma* (2:64), al-Khatib in *Talkhis al-Mutashabih fi al-Rasm* (1:581), Ibn al-Dubaythi in *al-Dhayl ala al-Tarikh* (2:170), Ibn Abi al-Dunya in *Kitab al-Qubur*, al-Bayhaqi in *Shuab al-Iman* (3:490), al-Hakim al-Tirmidhi in *Nawadir al-Usul* (p. 148), al-Haythami (4:2), al-Subki in *Shifa al-Siqam* (p. 12-14), Abu al-Shaykh, Ibn Adi in *al-Kamil* (6:235, 6:351), al-Uqayli in *al-Duafa* (4:170), and Ibn Hajar who indicated its grade of *hasan* in *Talkhis al-Habir* (2:266) as it is strengthened by other hadiths which both he and al-Haythami mention.

³⁰⁹ Abu al-Shaykh cites it in *Kitab al-Salat ala al-nabi* (Jala al-afham p. 22), and Ibn Hajar says in *Fath al-Bari* (6:379): "Abu al-Shaykh cites it with a good chain (*sanad jayyid*)."
Bayhaqi mentions it in *Hayat al-anbiya* and *Shuab al-iman* (2:218 #1583) with ublightuhu in the end.

³¹⁰ Al-Hakim narrated it and graded it authentic (595/2), and al-Dhahabi concurred.

³¹¹ Abu Hurayra in Abu Dawud (Manasik #2039) with a sound chain; Ibn Asakir, *Mukhtasar Tarikh Dimashq* 2:407; Ahmad, *Musnad* 2:527; Abu Nuaym, *Akhbar Asbahan* 2:353; Ibn al-Najjar, *Akhbar al-Madina* p. 145; Bayhaqi, *Shuab al-iman* #4161; Haythami, *Majma al-zawaid* 10:162; Ibn Kathir, *Tafsir* 6:464; al-Mundhiri, *al-Tarhib wa al-tarhib* 2:499; *Talkhis al-habir* 2:267.

³¹² in *Anba al-adhkiya bi hayat al-anbiya*

So it is very important to stand before the door of the grave of the Prophet ﷺ with utmost reverence, feeling the greatness of the Seal of Messengers, invoking God with whatever words come to the heart, keeping in mind the verse:

We sent not a messenger, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful. (4:64)

One must keep in mind the hadith from Abū Hurayra ؓ where the Prophet ﷺ said:

No one greets me except God has returned my soul to me so that I can return his greetings.³¹¹

And 'Abd Allāh ibn Mas'ud ؓ said: God's Messenger ﷺ said, "God has angels that roam the earth bringing me the greetings of my nation."

The eminent scholar Imām as-Suyūti said that what is meant here by returned my soul is permanently, and not temporarily.³¹² In other words, God does not return the Prophet's ﷺ soul and take it back, then return it again and then take it back again, but He has returned it to him permanently. Thus the Prophet ﷺ is alive permanently without interruption or lapse. Consider this, at every moment there is someone sending him greetings to the Prophet ﷺ so there is no time in which his soul is absent.

HOW THE OTTOMAN SULTAN WOULD CLEAN THE RAWḌAH

Our master Shaykh Nazim relates that in the time of the Ottomans, the Sultan would come from Anatolia himself during the time of Hajj. Approaching the Blessed Hujratu 'sh-Sharifah crawling he would await the sign of his acceptance: the doors of the Hujrah would open of themselves. Still crawling, he would enter with perfect manners and proceed to dust and clean the room. Then, with fresh rose oil from roses grown especially for this purpose in Isparta, he would wash the surface of the grave and its floor. For the Ottoman sultans, this was the highest honor, and for their honoring the God's Messenger, God honored them with steadfast rule, respect and dignity before the world for over 500 years. Today the Blessed Rawḍah has not been cleaned in many years and the dust has been left to accumulate inside the maqām.

Etiquette in the Rawdah

A visitor should not raise his voice in the Mosque as a sign of politeness with the Messenger of God's ﷺ. Lowering one's voice is also a sign of obedience to the words of the Almighty God:

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. Of those who lower their voices in the presence of God's Messenger, their hearts has God tested for piety: for them is forgiveness and a great reward. (49:2-3)

This is a warning to those who raise their voices in the presence of God's Messenger, that God will render their deeds vain and void and will not reward them.

It has been narrated that Abū Bakr aṣ-Ṣiddīq ؓ used to say, "There should be no raising of voices in the presence of a prophet, whether dead or alive."

Hearing the sound of a tent peg or a nail being hammered in the neighboring houses, 'A'ishah ؓ dispatched them a messenger saying, "Do not hurt God's Messenger ؓ."

'Umar bin al-Khaṭṭāb ؓ heard two men raising their voices in the Mosque of the Prophet ؓ. At this he asked them, "Where do you come from?" They answered, "From Ṭāif." Thereupon he said, "Had you been from Madīnah, I would have punished you. No voice should be raised in this Mosque of ours."

Qāḍī 'Iyād expresses the consensus of Muslims that the site of the Prophet's grave is the holiest site on earth.³¹³ Thus the visitation to the Prophet ؓ (ziyārah) is of crucial importance to every believer, and to pray in the masjid of the Prophet ؓ is also very important. The Prophet ؓ said, "Between my grave and my pulpit lies a grove from the groves of Paradise."³¹⁴

CONDUCT OF ENTERING THE MOSQUE OF THE HOLY PROPHET ؓ

When you enter al-Ḥaram ash-Sharīf, take your miswāk and make Sunnat al-istiyāk saying, Allāhumma ṭāhir qalbī min ash-shirki wa 'n-nifāq (O God, purify my heart from the lesser association with You and from hypocrisy). For men it is preferred to enter from Bāb ar-Rahmah (Door of Mercy), the door of Sayyidinā Abū Bakr ؓ, Bāb as-Salām (Door of Peace), Bāb Jibrīl ؑ (Door of Archangel Gabriel), Bāb Fāṭimata 'z-Zahrah ؓ (Door of Fāṭima, daughter of the Prophet ؓ). For women there is no choice, they have to enter through one special door. Before entering stand still and recite greetings on the Prophet ؓ and his caliphs, his children, the Sahaba of the Prophet ؓ and on awliyāullāh, especially your shaykh, in the following manner:

Aṣ-ṣālatu was-salāmu 'alayka yā Sayyidī yā Rasūlullāh	الصلوة والسلام عليك يا رسول الله
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Blessings and peace be upon you, O Prophet of God.

³¹³ in *al-Shifa*, in the chapter on visiting the Prophet.

³¹⁴ Bukhari and Muslim.

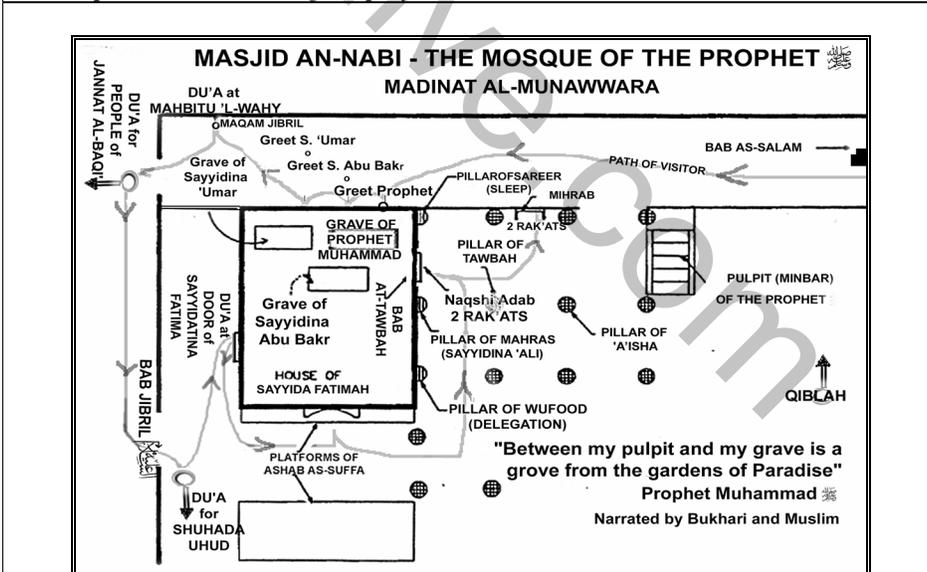
Aṣ-ṣālatu was-salāmu ‘alayka yā Ḥabīballāh	الصلوة والسلام عليك يا حبيب الله
Blessings and peace be upon you, O Beloved of God.	
As-salāmu ‘alayka yā Sayyidinā Abā Bakr aṣ-Ṣiddīq	السلام عليك يا سيدنا أبا بكر الصديق
Peace be upon you, O our master Abū Bakr aṣ-Ṣiddīq.	
As-salāmu ‘alayka yā Sayyidinā ‘Umar al-Fārūq	السلام عليك يا سيدنا عمر الفاروق
Peace be upon you, O our master ‘Umar al-Fārūq.	
As-salāmu ‘alayka yā Sayyidinā ‘Uthman wa yā Sayyidinā ‘Alī	السلام عليك يا سيدنا عثمان وسيدنا علي
Peace be upon you, O our master ‘Uthman and our master ‘Alī.	
As-salāmu ‘alayki yā Sayyidatinā Fāṭimat az-Zahrah	السلام عليك يا سيدتنا فاطمة الزهراء
Peace be upon you, O our Lady Fāṭimat az-Zahrah.	
As-salāmu ‘alaykum yā Āhla-Jannati ‘l-Baq’i	السلام عليكم يا أهل جنة البقيع
Peace be upon you, O inhabitants of the Garden of Baq’i.	
As-salāmu ‘alayka yā Sayyidinā Ḥamzah	السلام عليك يا سيدنا حمزة
Peace be upon you, O our master Ḥamzah.	
As-salāmu ‘alaykum yā Shuhadā Uḥud.	السلام عليكم يا شهداء أحد
Peace be upon you, O martyrs of Uḥud.	
<p>You then enter the Prophet’s Mosque with your right foot saying:</p> <p>A’udhū billāhi ‘l-‘Azīm wa wajhihi ‘l-karīm wa sulṭānahu ‘l-qadīm min ash-shayṭāni ‘r-raḥīm. Allāhuma ‘ftaḥ abwāba raḥmatik.</p> <p>I seek refuge with the Mighty God. I seek protection in His Generous Countenance and His Everlasting Authority against the cursed Devil. In the Name of God. O God! Bless Muhammad and his family. O God! Forgive my sins, and open the gates of Your mercy to me.³¹⁵</p>	<p>إذا وصلت إلى المسجد النبوي فقدم رجلك اليمن عند دخوله وقل أعوذ بالله العظيم ووجهه الكريم وسلطانه القديم من الشيطان الرحيم اللهم افتح لي أبواب رحمتك.</p>

³¹⁵ Ibn Majah, Tirmidhi, Ahmad.

<p>One then says: Nawaitu 'l-<i>arbā'in</i>, nawaytu 'l-<i>itikāf</i>, nawaytu 'l-<i>khalwah</i>, nawaytu 'l-<i>uzlah</i>, nawaytu 'r-<i>riyāda</i>, nawaytu 's-<i>sulūk</i>, <i>lillāhi ta'alā al-'Adhīm fī ḥarami 'n-Nabi</i> ﷺ. Then enter the Mosque.</p>	<p>نَوَيْتُ الْأَرْبَعِينَ، نَوَيْتُ الْأَعْتِكَافَ، نَوَيْتُ الْخَلْوَةَ نَوَيْتُ الْعَزْلَةَ، نَوَيْتُ الرِّيَاضَةَ نَوَيْتُ السُّلُوكَ لِلَّهِ تَعَالَى فِي حَرَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</p>
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For the sake of blessings (*barakah*) I intend the forty (days of seclusion); I intend isolation; I intend discipline (of the ego); I intend to travel in God's Path; for the sake of God, the Exalted in the Holy Place of the Prophet ﷺ.

If it is not possible to visit the Prophet ﷺ immediately because it is crowded, or it is time for congregational prayer, then pray two rak'at greeting the Mosque (*taḥiyyat al-masjid*). However, if you are able to do so, go directly to make your visit. When you visit the Prophet ﷺ, try to enter from the door of Sayyidinā Abū Bakr ﷺ or Bāb as-Salām, opposite the grave. Move all the way across the space to arrive at the Prophet's ﷺ Muwājihatū 'sh-Sharīfah. If you are coming at the time of prayer, enter the Mosque from any door, pray first with the congregation, then make your visit to the Prophet ﷺ after finishing the prayers.



CONDUCT OF ZIYĀRAH

At the Muwājihatū 'sh-Sharīfah face the holy grave of the Prophet ﷺ. Be careful, as

many people mistakenly think that the first door with a hole is the door of the Prophet ﷺ. The first two doors, with two small holes, contain nothing. The one in the middle which has a large hole and two small holes is the grave of Sayyidinā Muhammad ﷺ and directly behind his grave, at his feet is the grave of Sayyidinā Abu Bakr ؓ; Sayyidinā Umar ؓ is buried at the feet of Sayyidinā Abu Bakr ؓ.

Greeting the Prophet ﷺ

Stand in front of the middle door a bit far away behind where there are two pillars, and say:

O Prophet of God, I came to your presence, please accept me.

Aṣ-ṣālatu was-salāmu ‘alayka yā Sayyidī yā Rasūlullāh

السلام عليك يا سيدنا أبا بكر الصديق

Blessings and Peace be upon you, O Prophet of God.

Aṣ-ṣālatu was-salāmu ‘alayka yā Ḥabīballāh

السلام عليك يا سيدنا عمر الفاروق

Blessings and Peace be upon you, O Beloved of God.

Aṣ-ṣālatu was-salāmu ‘alayka yā Shāfi’an li ‘l-muslimīn

الصلوة والسلام عليك يا شافعاً للمسلمين

Blessings and Peace be upon you, O Intercessor of the Muslims.

Aṣ-ṣālatu was-salāmu ‘alayka yā Rasūla rabbi’ l-‘alamin

الصلوة والسلام عليك يا رسول رب العالمين

Blessings and Peace be upon you, O Messenger of the Lord of the Worlds.

Then add to that whatever comes to your heart of greetings to the Prophet ﷺ.

Testification of Faith (Shahāda)
3 times: ash-hadu an lā ilāha illa-Allāh wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh;

كَلِمَةُ الشَّهَادَتَيْنِ (٣ مَرَاتٍ)
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

I testify that there is no god but God and I testify that Muḥammad is His Servant and Messenger.

The first Testification of Faith (Shahādah) is for one’s self, bringing to mind the Presence of the Prophet ﷺ and saying in one’s heart, “Yā Sayyidī Yā Rasūlullāh, you are my witness; Allah is my witness; all angels are my witness; all Ṣaḥābah are my witness; all Prophets are my witness; everyone in creation is my witness; and my

Shaykh is my witness,” then pronounce the Shahādah, for you are renewing your Islam. Then pronounce the second Shahādah on behalf of yourself, your parents, your children, your family, your brothers and sisters, your relations, friends and neighbors and all Muslim people. The third Shahādah is on behalf of unbelievers with the intention that they become believers.

Istighfār: 3x Istighfārullāh

أستغفر الله (٣ مرات)

I ask forgiveness of God.

The first **Istighfār** is for yourself; the second is for your family and for whoever asked you to pray (make **du‘ā**) for them and the third is for the Community of the Prophet ﷺ.

Yā Rabbī, yā Allāh, kam ḡahara minnī min adh-dhunūbi wa ‘l-ma‘āṣiyi ḡāhīran wa bāṭinan wa sirran min ḡuhūrī fī ‘ālamī ‘d-dunyā ilā yawminā hādha, raj‘atu ‘ani ‘l-jamī‘i bi ‘t-tawbati wa ‘l-istighfār wa as‘aluka an taghfira lī bi-jāhi Nabīyyika Muḡammad.

يا ربي يا الله، كم ظهر مني من الذنوب والمعاصي ظاهرا وباطنا وسرا من عهد ابجاد ذرتي وروحي ودخول روحي إلى جسمي وظهوري من العدم إلى الوجود وظهوري في عالم الدنيا إلى يومنا هذا، رجعت عن الجميع اليك بالتوبة والإستغفار وأسألك ان تغفر لي يا الله بجاه نبيك

O My Lord, O God, from the day of my appearance in creation until our day, how much of disobedience has appeared from me spiritually or physically - I am regretting them all coming and asking forgiveness and repentance, and I am asking you to forgive me for the sake of the Prophet.

Kamā qāl Allāhu ta‘ala fīl-Qur‘ān:

wa mā arsalnā min rasūlin illā liyuṡā‘a bi-idhnillāhi wa law annahum idh dhalamū anfusahum jā‘ūka fastaghfarū‘llāha wastaghfara lahumu ‘r-rasūlu la-wajadū‘llāha tawwāban rahīmān.

كما قال الله تعالى في القرآن:
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

As God said in the Holy Quran:

We sent not a messenger, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and asked God’s forgiveness, and the Messenger had asked forgiveness for them, they would have found

<i>God indeed Oft-returning, Most Merciful. (4:64)</i>		
Then you invoke God, asking for whatever you need or desire, seeking a good life for yourself, your family and for your Shaykh, for the Muslims in general, and mercy and peace for all mankind.		
Then you move on (it is not necessary to move physically) to give greetings to Sayyidinā Abu Bakr as-Siddiq ﷺ. Follow the same adab as with the Prophet ﷺ. Then move on to give greetings to Sayyidinā 'Umar ﷺ, again following the same adab. Then, before leaving, give greetings in your heart to Sayyidinā 'Uthman ﷺ, Sayyidinā 'Alī ﷺ, all the Companions, all 124,000 prophets and messengers, all 124,000 saints because their souls too, have a spiritual presence in that holy place. Finally, send greetings to Sayyidinā al-Ḥasan ﷺ and Sayyidinā al-Ḥusain ﷺ.		
As-salāmu 'alayka yā Sayyidinā Abā Bakr aṣ-Ṣiddīq		السلام عليك يا سيدنا أبا بكر الصديق
Peace be upon you, O our master Abā Bakr aṣ-Ṣiddīq.		
As-salāmu 'alayka yā Sayyidinā 'Umar al-Fārūq		السلام عليك يا سيدنا عمر الفاروق
Peace be upon you, O our master 'Umar al-Fārūq.		
As-salāmu 'alayka yā Sayyidinā 'Uthmān wa yā Sayyidinā 'Alī		السلام عليك يا سيدنا عثمان وسيدنا علي
Peace be upon you, O our master 'Uthmān and our master 'Alī.		
As-salāmu 'alaykum yā aṣḥāb an-Nabī		السلام عليكم يا اصحاب النبي
Peace be upon you, O Companions of the Prophet.		
As-salāmu 'alaykum yā awliyā'ullāh.		السلام عليكم يا أولياء الله
Peace be upon you, O saints of God.		
Then, on the right side before the exit door is a large wall covered with ceramic ornamentation/calligraphy. There is the Maḥbitu 'l-waḥī, where Gabriel ﷺ used to come to bring revelation to the Prophet. In the past, one could make a turn inside, but it is now blocked with a fence, so you have to go outside. But before you go outside, make du'ā at the Maḥbitu 'l-waḥī. From this station, you face Qiblah and say:		
Ya Rabbi' l-'izzati wa l-'aẓamati wa l-jabarūt.		يا رب العزة والعظمة الجبروت
O Lord of Honor and Greatness, Imposer of Thy Will.		
As-salāmu 'alayka yā Sayyidinā Jibrīl.		السلام عليك يا سيدنا جبريل

Peace be upon you, O our master Gabriel.		
As-salāmu ‘alayka yā Sayyidinā Mikā’īl.		السلام عليك يا سيدنا ميكايل
Peace be upon you, O our master Michael.		
As-salāmu ‘alayka yā Sayyidinā Izrā’īl.		السلام عليك يا سيدنا عزرائيل
Peace be upon you, O our master Izra’īl.		
As-salāmu ‘alayka yā Sayyidinā Isrāfīl.		السلام عليك يا سيدنا اسرافيل
Peace be upon you, O our master Isrāfīl.		
As-salāmu ‘alayka yā Sayyidinā Riḍwān.		السلام عليك يا سيدنا رضوان
Peace be upon you, O our master Riḍwān.		
As-salāmu ‘alayka yā Sayyidina Mālik.		السلام عليك يا سيدنا مالك
Peace be upon you, O our master Mālik.		
As-salāmu ‘alaykum yā Malā’ikati ‘s-samāwati al-‘aẓīm.		السلام عليكم يا ملائكة السموات والأرض
Peace be upon you, O Angels of the Tremendous Heavens.		
As-salāmu ‘alaykum yā Malā’ikati ‘l-karībiyyūn.		السلام عليكم يا ملائكة الكربينون
Peace be upon you, O Cherubim.		
As-salāmu ‘alaykum yā Ḥamalāt ul-‘Arsh.		السلام عليكم يا حملة العرش
Peace be upon you, O our master O Bearers of the Throne.		
As-salāmu ‘alaykum yā Malā’ikati Anwārillāh		السلام عليكم يا ملائكة انوار الله
Peace be upon you, O Angels of God’s Light.		
<p>You beseech God there saying: ‘Yā Rabbī for the sake of the Prophet ﷺ, for the sake of his Sahaba and his caliphs; for the sake of Mahdī and for the sake of all saints, Yā Rabbī Yā Allāh!’”, and then invoke God in du’a for whatever you like.</p> <p>And then after reciting these greetings to the angels you make whatever du’a you like, and then pray two rak’at. You exit from that door, at which point you will be facing Jannat al-Baq’i. You make a Fātiha for all who are buried there. You go left and go down, then enter the door of Sayyidatina Fāṭimatu ‘z-Zahrā ﷺ and go left in there to an empty area, just before reaching the Platforms of Aṣḥāb aṣ-Ṣuffah. It is reported historically that the angels have transferred Sayyidatina Fāṭimat az-Zahra ﷺ from</p>		

Jannat al-Baq'ī to this grave. So you approach the grave and say:	
As-salāmu 'alaykī ya Sayyidatanā Fāṭimata 'z-zahrā.	السلام عليك يا سيدتنا فاطمة الزهراء
Peace be upon you, O our Lady ā Fāṭimata 'z-zahrā.	
As-salāmu 'alaykī yā Umi 'l-Ḥasani wa 'l-Ḥusain	السلام عليك يا سيدتنا أم الحسن والحسين
Peace be upon you, O mother of al-Ḥasan and al-Ḥusain.	
As-salāmu 'alaykī yā Sayyidata nisā'ī āhli 'l-jannah.	السلام عليك يا سيدة نساء أهل الجنة
Peace be upon you, O Noble Chief of the ladies of the People of Paradise.	
You then go around and come to the Blessed Garden (Rawḍat ash-Sharīfah) if you are able. If you are not able to, you come anywhere adjacent to Rawḍat ash-Sharīfah. There is Bāb at-Tawbah which is the last closet of Quran's, near the Rawḍah. Try to reach there, but if you cannot stand at a distance, face the Qiblah and say:	
Law kāna laka yā Rabbī bābaynī āḥadahumā mukhaṣṣun lit-tā'ibīna min 'ibādika al-mu'minīn wal-ākharu lit-tā'ibīna min 'ibādika al-mudhinibīn. Jī'tuka yā Allāh naḥwu bābik alladhī yaḥtāju an yadkhula minhu 'ibādika al-mudhinibīn. Wa innanī uqirru wa āa'tarif annahu yajibu an ujaddida islāmī wa īmānī min hādha 'l-bāb izhāran li 'l-'ajzi.	لو كان لك يا ربي بابين احدهما مخصص للتائبين من عبادك المؤمنين والآخر للتائبين من عبادك المذنبين، جئتك يا الله نحو بابك الذي يحتاج ان يدخل منه عبادك المذنبين وانني اقر واعترف انه يجب ان اجدد اسلامي وایماني من هذا الباب اظهاراً للعجز.
O my Lord, O God, I am coming to your door, the door of repentance. Yā Rabbī, if you had two doors for Your servant to enter through; one for the believers from Your servants and one for the sinner from Your servants, I am coming to You from the door that the sinner needs to come through and I am declaring that believing that this is the only door for me to come through. I am saying to you that I have to renew my faith from this door to show humility and helplessness.	
Recite Shahādah three times and the remainder of the adab of the Naqshbandi Order, leaving out the dhikr. This will take from ten minutes. Following the adab pray two rak'at, and then to invoke God seeking whatever you like.	

DAILY CONDUCT

It was the custom of Mawlana Shaykh Nazim to perform these devotions a half-hour after Fajr prayer, when it would be less crowded. During the Ḥajj season, however, it is always crowded. Still, there are some times that are better than others. One of these is the period after Duḥā (mid-day), until the time of Zuh̄r prayer (9 a.m. to noon). The other is the period between Zuh̄r and ‘Aṣr prayers, because people then go to eat and take an afternoon nap. During that time, ladies—but not men—can enter the Rawḍah, so this is the best time for them to perform these devotions.

It is recommended to visit the Prophet ﷺ every day as long as you are staying in Madīnah. For those with a higher level of aspiration, it is strongly advised to make one ziyārah of Prophet ﷺ in the morning and one in the evening.

The murīd should try to hold fast to as much as of the above aspects of adab as possible, but should not worry if some parts of it are missed. Finally keep in mind you must control your ego as much as possible. If you get angry quickly take a shower and ask forgiveness from God and seek the Prophet’s ﷺ asking forgiveness on your behalf.

FAREWELL VISITATION

When the time comes for you to leave Madīnah, on your last day in the city, you make ziyārah and you ask permission from the Prophet ﷺ to travel. Perform the Farewell Visitation of the Prophet ﷺ (ziyāratu ‘l-wada’) and then you set forth.

Holy Places of Visitation in MadinahSEEKING BLESSINGS BY MEANS OF PLACES THE PROPHET ﷺ VISITED
(TABARRUK)

Abū Burdā ؓ narrated:

When I came to Madīnah, I met ‘Abd Allāh bin Salām. He said, “Will you come to me so that I may serve you with sawīq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?..”

Thus to visit any location where the Prophet’s ﷺ blessed feet touched the earth, was touched by his holy hand or his breath entered is to take blessings. For that reason, the entire earth of Madīnah, its air and its water are blessed.

The Prophet of God ﷺ, invoked:

*O God! Make us love Madīnah as much as we love Mecca or even more. Make it sound and bless us in its sa' and its mudd (units of measure used in Madīnah). . .*³¹⁶

As the Prophet ﷺ asked God's Blessings on the city and its fruits, then Madīnah must be full of blessing, as his supplication is an or answered prayer (du'a mustajāb). Therefore, it is common practice for pilgrims to purchase dates from Madīnah for the blessings, and to bring them back home to share among those who could not make the pilgrimage. It is said that there remain living some of the date palms planted by the Holy Prophet ﷺ himself.

THE GRAVEYARD BAQI' AL-GHARQAD

The term Baqi' signifies soft land void of stones. This is the sort of land in which graves are commonly dug. Madīnah has several places of that sort, such as: Baqi' of al-Zubair, Baqi' of al-Khail, and others.

God's Messenger went out frequently at night to visit Baqi' al-Gharqad and to pray for its dwellers. He used to say, "Peace be upon you, O abode of Believers" or "Peace be upon the believing men and women dwelling here. May Allah grant mercy to those from among us who passed away and those who are to come after us. Certainly, Allah willing, we will join you."³¹⁷

It has been narrated that the Prophet ﷺ said:

*I am the first person for whom the earth will split asunder on the Day of Judgment. This means that I am the first to be resurrected. Then, I, Abū Bakr and 'Umar will head for the people of Baqi' who will be resurrected and followed by the people of Mecca. Thereupon, I will be resurrected between the Two Mosques.*³¹⁸

About ten thousand Companions have been buried in Madīnah ﷺ.

It is desirable that one go daily to the cemetery of Baqi', but particularly on Friday; before the visit, one should first pronounce greetings on the Prophet ﷺ.

When one arrives at Baqi', say:

as-Salāmu 'alaykum dāra qawmin

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا لِنْ شَاءِ اللَّهِ بِكُمْ

³¹⁶ Muwatta, Book 45, Number 45.4.14.

³¹⁷ Muslim, An-Nasai, Ahmad, Ibn Majah.

³¹⁸ Tirmidhi.

<p>mu'minīna wa innā inshā-Allāhu bikum lāhiqūn, Allāhumma ighfir li āhli Baqī' al-gharqad, Allāhumma ighfir lanā wa lahum.</p>	<p>لَا أَحْتَوْنَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَيْتِ الْغُرَقَدِ اللَّهُمَّ اغْفِرْ لَنَا وَهُمْ</p>
<p>Peace be upon ye, abode of the believing folk. And indeed we will soon be meeting with ye. O God forgive the people of Baqī' al-gharqad, O God forgive us and them.</p>	
<p>Then he visits the visible graves there, such as that of Ībrahīm, 'Uthmān, al-'Abbās, al-Ḥasan the son of 'Alī, 'Alī the son of al-Ḥusayn, Muḥammad ibn 'Alī, Ja'far ibn Muḥammad, and others ﷺ. The last stop would be the grave of Safīyya ؓ, the Aunt of God's Messenger ﷺ. It has been established in numerous sound hadiths that there is merit in the graves of the Baqī' and in visiting them.</p>	
<p style="text-align: center;">THE QUBĀ MOSQUE</p> <p>It was the first mosque to be built in Madīnah. God praised this Mosque and those who maintained it:</p> <p style="text-align: center;"><i>There is a Mosque whose foundation was laid from the first day on Piety; it is more worthy of thy standing forth [for Prayer] therein. In it are men who love to be purified, and God loveth those who make themselves pure. (9:108)</i></p>	
<p><i>Thereupon, the Prophet ﷺ said to them, "What is the good thing you are performing in this Mosque that Allah has so highly praised you?" They said, "We use both stone and water for purification."³¹⁹</i></p> <p><i>It has been narrated that the Prophet ﷺ used to ride his camel and visit Qubā every Saturday and Monday. The Prophet ﷺ said, "Whoever performs ablution at home, then comes to Qubā Mosque to perform Prayer therein, will get the reward as for 'Umrah."³²⁰</i></p> <p><i>It has also been reported that the Prophet ﷺ said, "Whoever prays in Qubā Mosque on Monday and Thursday is given the reward as for 'Umrah."³²¹</i></p> <p>It is recommended to visit the well of Ārīs, which is located by the mosque of Qubā, and drink from its water and perform ablution with it.</p> <p>It is desirable that one visit all the sites of significance in Islam. There are approximately thirty such places, and they are known to the inhabitants of Madīnah. The pilgrim should visit as many as he can.</p>	

³¹⁹ Tirmidhi, Abu Dawud, Ibn Majah, Ahmad.

³²⁰ Bukhari and Muslim.

³²¹ Tirmidhi, Ibn Majah, Ahmad.

SEVEN MOSQUES

Masjid Qiblatain: In this mosque, God directed Prophet Muhammad ﷺ, who was in the middle of prayers along with his Companions, to turn his face from Islam's first Qiblah (Baitu 'l-Maqdis) towards the Ka'bah in Masjid al-Ḥarām in the verse:

"Verily! We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of al-Masjid al-Ḥarām...." (2:144).

That is why this mosque is known as a mosque with two Qiblas.

Masjid Jum'ah: This mosque was built at a place where the Prophet offered his first Jum'ah prayer in Madīnah.

Masjid Ghamāmah: This mosque is not far from Masjid an-Nabī. The Prophet ﷺ used to offer his the prayers of the two Eids here. Once the Prophet ﷺ led prayer for rain (istasqā) in it and suddenly clouds appeared and it started raining, hence the name ghamāma (clouds).

Masjid Fatima, Masjid Abū Bakr, Masjid Umar Farūq and Masjid 'Alī: These four mosques are near Masjid Ghamāmah.

BADR

The plain and dune of Badr is 32 kilometers southwest of Madīnah where the first battle between 313 Muslims and 1,000 Quraish of Makkah took place in 624 A.D. The Muslims had 70 camels and two horses whereas the Quraish had a cavalry of 200 horses and 700 camels. They were superior in weapons as well, but Muslims were victorious because they were strong in morale and strategy due to the presence of the Holy Prophet's ﷺ leadership.

UḤUD MOUNTAIN

About seven kilometers to the north of Madīnah, the famous battle of Uḥud was fought here. Sayyidina Hamza ؓ, the Holy Prophet's uncle and other companions are buried at the foot of the mountain.

It is reported that the Prophet ﷺ said, "Uḥud is a mountain which loves us and we love it."³²²

³²² Muslim.

SALA'A MOUNTAIN

This is the site for the battle of the Trench was fought in 5 A.H. Now there are six mosques at this location.

WATER-WELLS OF THE PROPHET ﷺ

It is a blessing to visit the wells where the Prophet ﷺ used to perform ablution and wash. There are seven such wells.

Additionally the visitor can ask the muṭawaf to assist you in Madīnah to visit the seven mosques, the many cemeteries, wells and other locations of historical significance.

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