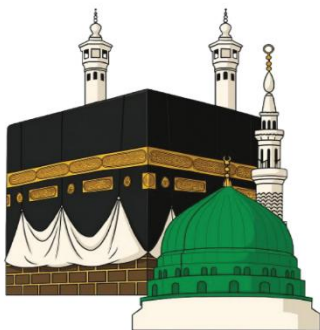


وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Performance 'Umrah, Hajj & Ziyārah



By

DR. SHABBIR AHMED

Performance

‘Umrah, Hajj & Ziyārah

Author: **Dr. Shabbir Ahmed**

Edition: 4th

Pages: 138

Year of Publication: 2025

AVAILABLE FROM:

AUSTRALIA

Dr Shabbir Ahmed

Mobile: +61414944831

Email: shabbir_ahmed61@hotmail.com



PAKISTAN

KHIZER TRAVEL (PVT) LTD

HAJJ / UMRAH TRAVEL & TOURS

16, Hotel Metropole Building, Ground Floor
Abdullah Haroon Road, Karachi – Pakistan

+92 345 8685875

+92 331 2333428

+92 321 9217567



PREFACE

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All praise is due to Allāh ﷻ, the Lord of the worlds, and may His peace and blessings be upon our beloved Prophet Muḥammad ﷺ, his family, and his companions.

This concise booklet has been prepared as a brief yet essential companion for those undertaking the blessed journey of ‘*Umrah*, *Hajj*, and *Ziyārah*. It contains selected supplications and important directions that a pilgrim should keep close at hand throughout these sacred moments from departure until return.

Its purpose is to serve as a quick reference and source of spiritual reflection during times of rest and contemplation. However,

it must be noted that this work is not intended to replace my comprehensive book *Manāsik Hajj & ‘Umrah*, which provides detailed explanations of every aspect of *Hajj*, its rulings, and related matters of jurisprudence. Rather, this is a simplified summary designed to assist the pilgrim in remembering key acts and supplications with ease.

May Allāh ﷻ accept your noble intention, bless your journey with safety and spiritual fulfilment, and grant you a *Hajj* and ‘*Umrah* that are *Mabrūr* and *Maqbūl* (accepted and rewarded).

Kindly remember me, my family, and my teachers in your humble supplications.

Dr. Shabbir Ahmed

Sydney, Australia

December 2025

Contents

PREFACE.....	iii
--------------	-----

CHAPTER 1 – GENERAL..... 1

1.1 Attributes of Ḥajj.....	1
1.2 The Mīqāt.....	8
1.3 Method of putting on <i>Ihrām</i>	9
1.4 Intentions.....	11
1.5 Categories of <i>Ḥajj</i> :	14

CHAPTER 2 - METHOD OF PERFORMING

‘*UMRAH*..... 17

2.1 Entry into the House of Allāh.....	17
2.2 The Niyyah of Ṭawāf	21
2.3 The Attribute of Ṭawāf.....	24
2.4 Method of Ṭawāf.....	26
2.5 Kinds of Ṭawāf.....	34
2.6 Method of <i>Sa‘ī</i>	37
2.7 Ḥalq and Qaṣr.....	42

Chapter 3 - The Period of *Ḥajj* (8–12/13 *Dhul-Ḥijjah*)..... 45

3.1 The First Day: 8 <i>Dhul-Hijjah</i>	46
3.2 The Second Day: 9 <i>Dhul-Hijjah</i>	54
3.3 The Third Day: 10 <i>Dhul Hijjah</i>	74
3.4 The Fourth Day: 11 th <i>Dhul Hijjah</i>	83
3.5 The Fifth Day: 12 th <i>Dhul Hijjah</i>	87
3.6 Stay at <i>Makkah Mukarramah</i> after the Hajj.....	89

CHAPTER 4 - ZIYĀRAH (VISIT) OF MADĪNAH ṬAYYIBAH..... 99

4.1 Etiquettes of <i>Ziyārah</i>	102
4.2 Method of Reciting <i>Ṣalāt</i> and <i>Salām</i>	104
4.3 <i>Riyāḍul Jannah</i>	108

CHAPTER 5 - RETURN FROM THE ḤAJJ121

Method of Performing <i>Salūt al-Janāzah</i> (Funeral Prayer).....	124
RESOURCES & REFERENCES.....	130

CHAPTER 1 - GENERAL

1.1 Attributes of Hajj

The respected *Hujjāj* who are preparing to journey towards the Sacred House of Allāh ﷻ for the performance of *Hajj* should always remain mindful of the true purpose behind this blessed act. They must reflect deeply on what they seek to attain through it, and realise the immense bounties and spiritual blessings that Allāh ﷻ has prepared for them by virtue of this *Hajj*.

After the declaration of the *Kalimah Shahādah*, faith is established upon the following four pillars of worship:

1. *Ṣalāh* (Prayer)
2. *Ṣaum* (Fasting)

3. *Zakāh* (Almsgiving)

4. *Hajj* (Pilgrimage)

The first two acts of worship are performed through the body, while the third relates to one's wealth.

A believer attains closeness to Allāh ﷻ through Prayer and Fasting. The daily observance of Prayer strengthens the believer's bond with Allāh ﷻ, while fasting in the month of *Ramaḍān* each year signifies the believer's willingness to dedicate his or her body in devotion to Allāh ﷻ. In short, bodily worship is fulfilled through Prayer and Fasting.

After engaging the body in worship, the believer is then commanded to spend from his or her wealth. The faithful servant complies, giving wealth for the

sake of Allāh ﷻ, thereby fulfilling the financial form of worship through *Zakāh*.

Finally, Allāh ﷻ commands his servants to perform a worship that combines both - bodily and financial - in their complete form. This comprehensive act of worship is the *Hajj*. It requires substantial financial expenditure as well as physical exertion.

For the other three pillars of Islam, there is no instruction to leave one's homeland; rather, these acts of worship are to be performed locally according to one's own time and place. However, in the case of *Hajj*, the command is distinct: "Prepare your provisions,

clothe yourself in simple garments resembling the shroud, abandon adornment and luxury, uncover your head, and set forth with the intention of visiting the House of Allāh - the Centre of Divine Light". This worship is to be performed only upon reaching that sacred destination - the Court of Allāh - where the *Hujjāj* are invited to present themselves before His Majesty.

How fortunate indeed are those *Hujjāj* who are called by the Exalted Sovereign to His Court to receive His grace and reward. These are the pilgrims of the House of Allāh ﷺ who illuminate their eyes with the sight of the *Ka'bah* and perform *Ṭawāf* around it. The Lord of all worlds, the Most Honourable Sustainer, loves this act of

heartfelt circumambulation.

When the servant completes the seven rounds, he or she is blessed with a share of the *Ka'bah's* divine bounties - each according to their inner capacity. Everyone receives, though not everyone perceives it; some realise it, while others remain unaware.

Below are a few *Aḥādīth* on the virtues and blessings of performing *Ḥajj*:

1. Abū Hurairah رضي الله عنه narrated:

“I heard the Prophet ﷺ say: “Whoever performs *Ḥajj* without indulging in vulgar speech or committing any sin will return as pure as the day his mother

gave birth to him.”¹

2. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said: “The duration between two consecutive *‘Umrahs* is the expiration for the sins committed in between and the reward of the *Hajj Mabrūr* is nothing except the Paradise.”²

3. Abū Hurairah رضي الله عنه narrated: The Prophet ﷺ said: “A *Hajj Mabrūr* wipes away the sins of an entire year.”³

¹ Bukhāri: 2/133

² Muslim: 4/107

³ Ibn Ḥibbān

4. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said: ‘Three types of people are the delegates of Allāh ﷻ:

- 1) The victorious one;
- 2) The *Ḥājī*; and
- 3) The ‘*Umrah* performer.”⁴

5. Abdullah bin ‘Umar رضي الله عنه narrated: The Prophet ﷺ said: ‘When you meet a *Ḥājī*, shake hands with him, greet him with *salām*, and request him to supplicate for your forgiveness before he enters his home - for indeed, all his sins have been forgiven.”⁵

⁴ al-Nasā’ī: 5/116

⁵ Musnad Ahmad : 2/69

1.2 The Mīqāt

For every foreigner, it is compulsory to wear *Ihrām*. Whoever crosses the *Mīqāt-e-Makānī* without donning *Ihrām* will be required to offer a dam (animal sacrifice) as a penalty.

Five prescribed entries:

- 1. Dhūl-Ḥulaifah:** This is the *Mīqāt* for those travelling to *Makka Mukarramah* from *Madīnah Munawwarah*. It is situated about six or seven miles from *Madīnah* and is known today as *Bi'r 'Alī*, where a large masjid has now been established.
- 2. Juhfah:** This is the *Mīqāt* for those coming from the direction of Syria.
- 3. Qarn al-Manāzil:** This is the *Mīqāt*

for those arriving from the region of Najd.

4. Dhāt ‘Irq: This is the *Mīqāt* for those coming from Iraq.

5. Yalamlam: This is the *Mīqāt* for those coming from Yemen, India, Pakistan, and other eastern countries.

1.3 Method of putting on *Iḥrām*

Following points should be observed when putting on *Iḥrām* for *Ḥajj* or *‘Umrah*:

- 1.** Prepare your hair, trim your beard, and remove any unwanted hair.
- 2.** Take a bath, as it is most preferable. If not possible, then at least make ablution.

3. It is recommended for women experiencing menstruation or postnatal bleeding to also take a bath.
4. After bathing, men should wear two unstitched white sheets - one wrapped around the lower part of the body (*izār*) and the other draped over the upper body (*ridā`*) to cover both shoulders. The right shoulder should only be left uncovered (for *idṭibā`*) during *Ṭawāf*. Women should wear their regular stitched clothing, ensuring their heads are covered.
5. The sheets for men should preferably be white, as agreed upon by all *Imāms*.

6. It is also preferable to wear new clothes for *Ihrām*, though clean washed clothes may also be used.
7. After putting on *Ihrām*, it is recommended to offer two *rak'āt* of prayer if the time permits. It is better for men to pray with their heads covered.
8. After the prayer, make *du'ā'* for whatever you wish, then make the *niyyah* (intention) for 'Umrah if you are performing 'Umrah, or for Hajj if you are performing Hajj.

1.4 Intentions

A- The *niyyah* of 'Umrah:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

Allāhumma innee ureedul ‘Umrata fayassirhaa lee wa taqabbalhaa minnee.

“O Allāh! I make *niyyah* of ‘Umrah. Please make it easy for me and accept it from me.”

B- The *niyyah* of *Hajj*

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

Allāhumma innee ureedul Hajja fayassirhu lee wa taqabbalhu minnee.

“O Allāh! I make *niyyah* of *Hajj*. Please make it easy for me and accept it from me.”

C- Recite the *Talbiyah* after the *niyyah*:

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

“Labbayka Allāhumma labbayk,
Labbayka lā shareeka laka labbayk,
Innal Hamda, wanne‘mata laka wal
mulk, lā shareeka lak.”

Recite the *Talbiyah* frequently

Nowadays, people recite the *Talbiyah* once or twice and then stop. However, the *Hujjāj* (pilgrims) should recite it as frequently as possible.

As narrated by Sahl ibn Sa‘d رضي الله عنه, the Prophet ﷺ said: “Whenever a believer recites the *Talbiyah*, the stones, the trees on his right and left, and even the ground around him join in reciting the *Talbiyah*.”

SubhānAllāh! Not only does the pilgrim recite the *Talbiyah*, but the trees

and stones around him also join in glorifying Allāh, accompanying him in this sacred chant.

1.5 Categories of *Hajj*:

I. *Qirān* (قران)

II. *Tamattu'* (تمتع)

III. *Ifrād* (افراد)

I. *Qirān*(قران): The *Ihrām* is commenced from the *Mīqāt* with the intention of performing both *Hajj* and 'Umrah together. One who intends to fulfil both acts of worship in a single *Ihrām* performs what is known as *Qirān*.

After completing the 'Umrah, the *Ihrām* is not to be removed; rather, it must be maintained until the completion of *Hajj*. The release from

Ihrām occurs only after the sacrifice and the shaving of the head. In *Qirān*, offering a sacrifice is compulsory.

II. **Tamattu‘ (تمتع) :**

1. *Ihrām* is commenced from the *Mīqāt* only for ‘*Umrah*.
2. After performing ‘*Umrah* during the
3. season of *Ḥajj*, the *Ihrām* should be released.
4. Then, in the same year, *Ḥajj* is to be performed by assuming a new *Ihrām* for *Ḥajj*.
5. In *Tamattu‘*, the *Ihrām* automatically ends after ‘*Umrah*, and the person remains in *Makkah Mukarramah* in a normal state until the time of *Ḥajj*.

6. Offering a sacrifice is compulsory in *Tamattu* ‘.

III. *Ifrād*(افراد) : The *Ihrām* is commenced from the *Mīqāt*. There is no ‘*Umrah* in this *Ihrām*. The sacrifice is appreciated but it is not obligatory.

Note: According to the *Aḥnāf*, the most virtuous category of *Ḥajj* is *Qirān*, followed by *Tamattu* ‘, and then *Ifrād*.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

CHAPTER 2 - METHOD OF PERFORMING 'UMRAH

2.1 Entry into the House of Allāh

Enter the House of Allāh ﷺ with humility and deep reverence, reciting the *Talbiyah* as you proceed. If possible, it is preferable to enter through *Bāb al-Salām*; otherwise, you may enter through any other gate.

Note: Nowadays, *Bāb al-Salām* remains closed, so you may enter through any available door.

Place your right foot first as you enter, and recite the following supplication:

بِسْمِ اللَّهِ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ،
رَبِّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah was salātu was salāmu‘alā Rasoolillāh, Rabbighfir lee dhunubi waftah lee abwāba rahmatika.

“I enter the Holy House of Allāh with the name of Allāh. Blessings and salām to the Prophet of Allāh.

O Allāh! Please forgive my sins and open the doors of Your Mercy and Benevolence for me.”

The Prophet ﷺ said:

“Whoever enters the *Ka‘bah* attains safety, peace, and mercy from Allāh. And when he comes out of it, his sins are forgiven.”⁶

Hence, one should keep his eyes down with reverence while entering the Great

⁶ Al-Hasan Al-Basri: *Hidāyatus Sālik*

House of Allāh. The moment when one sees the House of Allāh, one should supplicate because the sight of the Great House of Allāh is the worship by which the prayer is accepted. The Prophet ﷺ said:

النَّظَرُ إِلَى الْبَيْتِ الْحَرَامِ عِبَادَةٌ

“Looking at the Sacred House is an act of worship”.⁷

Therefore, one should make heartfelt supplications upon seeing the Holy *Ka'bah*. If you wish, you may recite the following *du'ā'*:

⁷ Ibn Jauzi, *Al ilalul Mutanahiyah*: 2/828-829.

Note: This Hadith is weak due to some narrators.

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
اَللّٰهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيْمًا وَ تَشْرِيفًا وَ تَكْرِيْمًا وَ مَهَابَةً
وَ زِدْ مَنْ حَجَّهٗ اَوْ اعْتَمَرَ تَشْرِيفًا وَ تَعْظِيْمًا وَ بِرًّا.

*Allāhumma 'antas salāmu wa minkas
salaamu, fahayyinā rabbanā bis
salāmi, 'Allāhumma zid baytaka hādhā
ta'zeeman wa tashreefan wa takreeman
wa mahābatan, wa zid man Ḥajjahoo
awi'ietamara, tashreefan wa takreeman
wa ta'zeeman wa birran.*

“O Allāh! You are Peace and peace emanates from You. O My Sustainer! Keep us alive with peace. O Allāh! Exceed this House of Yours in honour, in holiness, in sublimity and in grand awe. And exceed the one who performs Ḥajj and 'Umrah in honour, prestige, welcome and virtues.”

After completing the supplication, proceed towards the *Hajar al-Aswad* (Black Stone) performing *idtibā'* - that is, passing the upper sheet under the right armpit and placing it over the left shoulder, leaving the right shoulder uncovered. This *idtibā'* is Sunnah throughout all seven circuits of *Tawāf*.

2.2 The Niyyah of *Tawāf*

Stand facing the *Ka'bah* in front of the *Hajar al-Aswad* (Black Stone) so that it lies on your right side. Then, facing the *Ka'bah*, make the following intention without raising your hands:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ
وَ تَقَبَّلْهُ مِنِّىْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ عَزَّ وَ جَلَّ

Allāhumma innī urīdu Ṭawāfa baytikal-ḥarāmi fayassirhu lī wa taqabbalhu minnī sab‘ata ashwāṭin lillāhi ta‘ālā ‘azza wa jalla.

“O Allāh! I intend to circumambulate Your Sacred House. Make it easy for me and accept from me these seven circuits for the sake of Allāh, the Exalted and Majestic.”

Istilām (إِسْتِلَام) or Ishārah (إِشَارَة)

Kissing the *Ḥajar al-Aswad* is a noble act, and on the Day of Resurrection, it will testify in favour of those who kissed it. However, one must avoid causing harm or discomfort to others while attempting to do so. It is better to wait for a suitable opportunity rather than push through the crowd.

It is also important to note that a pilgrim in the state of *Iḥrām* should not touch any perfume. Since the *Ḥajar al-Aswad* is often perfumed, one should avoid direct contact while in *Iḥrām*.

When not in *Iḥrām* and given the chance, perform *istilām* by placing both palms upon the *Ḥajar al-Aswad* as one does in *sujūd* (prostration), placing the mouth between the palms, and gently kissing the Stone.

If it is not possible to reach the *Ḥajar al-Aswad*, then perform *ishārah*. Raise both hands such that the backs of the hands face your face and the palms face towards the *Ḥajar al-Aswad* as though you were touching it and recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

*Bismillāh, Allāhu Akbar, wa
lillāhil-ḥamd.*

“In the name of Allāh, Allāh is
the Greatest, and for Allāh is
all praise.”

2.3 The Attribute of *Ṭawāf*

1. The Prophet ﷺ said:

“Allāh announces the names of
those who perform *Ṭawāf* to the
angels with pride.”⁸

2. The Prophet ﷺ said:

“The one who circumambulates
the House of Allāh seven times
without engaging in idle talk or

⁸ Abu Nuaim fil Hulyah : 8/216

useless deeds will receive a reward equivalent to that of freeing a slave.”⁹

3. ‘Umar  reported that the Prophet  said:

“The one who comes to the House of Allāh solely to perform *Ṭawāf* will have his sins forgiven as though he were born anew that very day.”¹⁰

4. The Prophet  said: “The most honoured of the inhabitants of the heavens in the sight of Allāh are those

⁹ Musannaf Ibn Abī Shaibah : 4/80

¹⁰ Sa‘eed bin Mansoor from Hidāyat us Sālik:1/55

who circumambulate His Throne, and the most honoured of the people on earth are those who circumambulate His House.”¹¹

2.4 Method of *Ṭawāf*

Now begin the *Ṭawāf* with ramal during the first three circuits. The method of ramal is to walk briskly with short, energetic steps in an upright and confident manner, moving the shoulders slightly as a sign of vigour. Some people begin running or jumping, and seeing them, others imitate this behaviour, such actions must be avoided.

¹¹ Hidāyat us Sālik : 1/55

It should also be remembered that ramal should not be performed if it causes difficulty or disturbance to others. It can be done whenever there is sufficient space and convenience.

Many books mention specific supplications for each circuit. If you have memorised them or understand their meanings, you may recite them. Otherwise, make your own *du‘ā’* for your needs and wishes - that is even better.

Additionally, it is preferred to recite the following supplication in every circuit after passing the *Rukn Yamānī*:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَ الْعَافِیَةَ فِی الدُّنْیَا وَ الْاٰخِرَةِ رَبَّنَا اٰتِنَا
فِی الدُّنْیَا حَسَنَةً وَ فِی الْاٰخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.

*Allāhumma innī as ‘aluka al- ‘afwa wal-
‘āfiyata fī al-dunyā wal-ākhirah.
Rabbanā ātinā fī al-dunyā ḥasanatan
wa fī al-ākhirati ḥasanatan wa qinā
‘adhāban-nār.*

“O Allāh! I beg You to grant me forgiveness and well-being in this world and the Hereafter. Grant me goodness in this world and goodness in the Hereafter, and save me from the punishment of the Fire.”

A. Essential Warning

During *Ṭawāf*, one may touch the *Rukn Yamānī* with both hands or with the right hand only. However, the same care should be taken as with kissing the *Ḥajar al-Aswad* - do not cause inconvenience to others, and avoid

contact if perfume has been applied. A *Muḥrim* (person in *Iḥrām*) should not touch the *Rukn Yamānī* since perfume is often used there. A person not in *Iḥrām* may do so if possible.

When you reach the brown stripe on the floor, you have completed one circuit. Step on the stripe with your right foot and recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

*Bismillāh, Allāhu Akbar,
wa lillāhil-ḥamd.*

“In the name of Allāh, Allāh is the Greatest, and for Allāh is all praise.”

Then perform *istilām* (kissing the Black Stone) or *ishārah* (gesturing towards it) and begin the next circuit.

After completing all seven circuits in this manner, the *Ṭawāf* is complete. Then discontinue *idtibā'* and cover your right shoulder again, wearing your *Ihrām* normally.

B. *Multazam*

After completing *Ṭawāf*, proceed to the *Multazam*. It is a place where supplications are accepted. According to 'Abdullāh ibn 'Abbās رضي الله عنه, the *Multazam* is the area between the *Hajar al-Aswad* and the door of the *Ka'bah*. It is called *Multazam* because people cling to it, pressing their chests and cheeks upon it while supplicating.

'Abdullāh ibn 'Abbās رضي الله عنه said:

“I heard the Prophet ﷺ say:

‘The *Multazam* is a place where supplications are accepted. Whatever a servant asks Allāh for at this place, He grants it.’¹²

A *Muḥrim* should avoid clinging directly to the *Multazam*, as perfume is usually applied there. Instead, supplicate a little distance away. If the area is too crowded, postpone until you can pray calmly.

C. Ṣalāt Wājib al-Ṭawāf

After leaving the *Multazam*, proceed to *Maqām Ibrāhīm* and stand with it between yourself and the *Ka‘bah*.

If there is no crowd and you are not causing inconvenience to others,

¹² Hidāyat us Sālik : 1/69

perform two *rak'āt* of prayer here. Then make *du'ā'*, as this is a place where supplications are accepted. Al-Ḥasan al-Baṣrī and other scholars have said:

إِنَّ الدُّعَاءَ خَلْفَ الْمَقَامِ مُسْتَجَابٌ.

“Supplication behind the *Maqām* (Ibrāhīm) is accepted.”¹³

If it is difficult to offer prayer here, it may be performed anywhere else in the Ḥaram when space becomes available.

D. Zamzam

After performing the *Ṣalāt Wājib al-Tawāf*, go to the well of Zamzam. Nowadays, taps are provided for convenience. Drink as much of the blessed water as you can, sprinkle some

¹³ Risālatul Hasan Al-Basri: 3/291

on your body and clothes, and then face the *Qiblah* to make *du 'ā'*.

If possible, recite the following supplication that 'Abdullāh ibn 'Abbās  used to recite after drinking Zamzam:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا 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'.¹⁴*

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

The Prophet  said:

¹⁴ Al Mustadrak lil Hākim :1/473, Sunan Al-Dārquṭnī :2/288

مَاءٌ زَمْزَمَ لِمَا شُرِبَ لَهُ.

“The benefit of Zamzam water is according to the intention with which it is drunk.”¹⁵

2.5 Kinds of *Ṭawāf*

The following are the seven types of *Ṭawāf*:

1. *Ṭawāf al-Qudūm* (also called *Ṭawāf al-Liqā'* or *Ṭawāf al-Wurūd*):

This is a Sunnah act for those arriving from outside Makkah who are performing *Ifrād* or *Qirān Hajj*.

It is not Sunnah for those performing *Tamattu' Hajj* or for the performers of *'Umrah*.

¹⁵ Musnad Ahmad :3/357, Al-Baihaqi in his Sunan:5/145

2. *Ṭawāf al-Ziyārah* (also called *Ṭawāf al-Rukn* or *Ṭawāf al-Ifāḍah*):

This is one of the essential pillars of *Hajj* and must be performed after standing at *‘Arafah*.

3. *Ṭawāf al-Widā’* (also called *Ṭawāf al-Ṣadr*):

This is the farewell *Ṭawāf* performed before leaving *Makkah Mukarramah*.

4. *Ṭawāf al-’Umrah*:

This *Ṭawāf* is an obligatory component of *‘Umrah*. *Iḍtibā’* and ramal should be performed in it, followed by *Sa’ī* between *Ṣafā* and *Marwah*.

5. *Ṭawāf al-Nadhr*:

This becomes compulsory for a person who makes a nadhr (a vow) to Allāh - for example, pledging that if Allāh grants a certain favour, they will perform a specific *Ṭawāf*.

6. *Ṭawāf al-Taḥiyyah*:

This is mustahabb (recommended) for anyone entering the Sacred Mosque. Any other *Ṭawāf* performed upon entering takes its place.

7. *Ṭawāf al-Nafl*:

This is a voluntary *Ṭawāf* that may be performed at any time.¹⁶

¹⁶ Extract from Mu'allimul Hujjāj

2.6 Method of *Sa'ī*

After drinking Zamzam water, it is now time to perform *Sa'ī*. It is preferable to first come before the *Hajar al-Aswad* (Black Stone), stand on the brown stripe, and perform *istilām* or *ishārah* towards it. Then proceed to *Ṣafā*.

Climb on *Ṣafā* until you can see the *Ka'bah*.

Nowadays, due to pillars and surrounding buildings, the *Ka'bah* is not always clearly visible, but even a brief glimpse is sufficient. If you cannot see it, it is not obligatory. Stand facing the *Ka'bah* and make the following *niyyah* (intention) without raising your hands:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ اَشْوَاطٍ
لِلّٰهِ عَزَّ وَ جَلَّ ، فَيَسِّرْهُ لِيْ وَ تَقَبَّلْهُ مِنِّىْ

“O Allāh! I intend to make *Sa'ī* of seven rounds between *Ṣafā* and *Marwah* for the pleasure of Allāh. So O Allāh! make it easy for me and accept it.”

After making *niyyah*, raise both hands up to the shoulders for *du'ā* (supplication). Face the palms of your hands to the sky and say: اللَّهُ أَكْبَرُ (“Allāhu Akbar”) three times, then لَا إِلَهَ إِلَّا اللَّهُ (“Lā ilāha illallāh”) three times, followed by sending durood upon the Prophet ﷺ. Then make whatever *du'ā* you wish, for Allāh ﷻ accepts it.

Different books contain various *du'ā*'s; you may recite any that you remember. The following are some well-known

supplications that the Prophet ﷺ and the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ used to recite:

The Prophet ﷺ, when ascending Mount *Ṣafā*, used to recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ
وَعْدَهُ ، وَ نَصَرَ عَبْدَهُ ، وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ.

“There is no deity except Allāh. He is the One, without partner. The sovereignty belongs to Him, all praise is for Him, and He has power over all things. There is no deity but Allāh alone. He fulfilled His promise, helped His servant, and defeated the confederates alone.”

The Prophet ﷺ also used to recite:

لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ
وَ لَوْ كَرِهَ الْكَافِرُونَ

“There is no deity except Allāh. We worship none but Him, being sincere in our religion for His sake, even if the disbelievers dislike it.”

‘Abdullāh ibn ‘Umar رضي الله عنه used to recite:

اللَّهُمَّ إِنَّكَ قُلْتَ : " اُدْعُونِي أَسْتَجِبْ لَكُمْ "
وَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ، وَ إِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي
لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّائَنِي وَ أَنَا مُسْلِمٌ .

“O Allāh! You declared: ‘Call upon Me, I will respond to you,’ and You never break Your promise. I ask You, just as You guided me to Islam, not to take it away from me until You cause

me to die as a Muslim.”¹⁷

Meelain Akhḍarain

Between *Ṣafā* and *Marwah*, two green lights mark the area known as *Meelain Akhḍarain*. During *Sa‘ī*, men should run moderately between these two lights. If one has a valid excuse, there is no harm in walking instead. Women should not run.

During *Sa‘ī*, the following supplication should be recited according to the Sunnah:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

“O my Sustainer! Forgive me and have mercy upon me. Overlook my faults, for You are the Most Mighty, the Most Honourable.”

¹⁷ Muatta’ Mālik : 1/ 372-373

One round is completed when you reach *Marwah* from *Şafā*. Upon arriving at *Marwah*, stand slightly to the right facing the Qiblah and recite the same supplications as you did at *Şafā*. Then begin the second round by walking back towards *Şafā*.

Each journey from *Şafā* to *Marwah* and back counts as one round. Thus, the seventh and final round ends at *Marwah*. Men should ensure they run between the green lights in every round.

2.7 Ḥalq and Qaşr

After performing *Sa'ī*, it is essential to have *Ḥalq* or *Qaşr*. *Ḥalq* means shaving the head completely, while *Qaşr* means trimming the hair. *Ḥalq* is preferred over *Qaşr*, as Allāh ﷻ mentioned *Ḥalq*

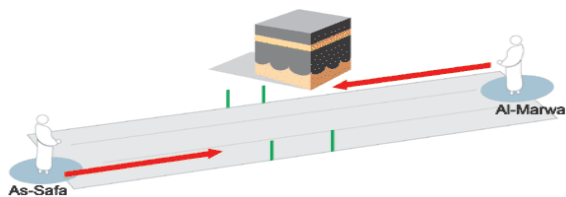
before *Qaṣr* in the Qur'ān, and in the *Aḥādīth*, *Halq* has also been given preference.

End of 'Umrah

After performing *Halq* or *Qaṣr*, your 'Umrah is complete. You may now wear your normal clothes, shoes, and apply perfume. All restrictions of *Iḥrām* are now lifted.

During your stay in *Makkah Mukarramah*, make every effort to perform all the *Fard* prayers in *Jamā'ah* (congregation). If possible, recite the entire Qur'ān. Shaykh Ibrāhīm al-Nakha'ī used to admire those who would come to *Makkah Mukarramah* and not leave until they had completed the recitation of the

Qur'ān.¹⁸



¹⁸ Hidāyatus Sālik : 2/954

Chapter 3 - The Period of *Hajj* (8–12/13 *Dhul-Hijjah*)

The appointed days of *Hajj* each year are from the 8th to the 12th of *Dhul-Hijjah*. Your entire journey was for the sake of these days. Now prepare yourself completely for the *Hajj*, as the true purpose of your travel is about to begin.

Keep firmly in mind that at this stage, the Devil strives with all his might to tempt you into actions that could spoil your *Hajj*. You must remain aware that he is your open enemy and perform your *Hajj* while avoiding all sinful or quarrelsome behaviour. If anyone passes a remark to you, respond with patience and dignity.

3.1 The First Day: 8 *Dhul-Hijjah*

If you are a *Qārin* or *Mufrid* and have already donned your *Ihrām*, that *Ihrām* remains valid for you. However, if you are performing a *Tamattu` Hajj* and had previously removed your *Ihrām* after completing your *‘Umrah*, you must now put on the *Ihrām* again for *Hajj*.

The detailed procedure for wearing *Ihrām* has already been mentioned earlier.

A. The *Niyyah* of *Hajj*

You must make your *niyyah* (intention) by specifying the type of *Hajj* you are performing - whether it is *Fard* (obligatory) or *nafl* (voluntary).

If you are performing *Hajj Badal* (on behalf of someone else), then mention

the full name and parentage of that person (for example, “on behalf of so and so, the son/daughter of so and so”).

The Niyyah:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فِیْسِرُهُ لِیْ وَ تَقَبَّلْهُ مِنِّیْ

“Allāhumma innī urīdul-Ḥajja fayassirhu lī wa taqabbalhu minnī.”

“O Allāh! I make the intention for Ḥajj. Please make it easy for me and accept it from me.”

B. Recite the Talbiyah Three Times:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ،

اِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ ، لَا شَرِيْكَ لَكَ

*“Labbayka Allāhumma labbayk,
labbayka lā sharīka laka labbayk,*

innal-ḥamda wan-ni‘mata laka wal-mulk, lā sharīka lak.”

After reciting the *Talbiyah*, send *durood* upon the Prophet ﷺ and make *du‘ā*’ (supplication) for yourself and for the entire Ummah.

C. Departure to Minā

It is preferable to leave for Minā on the 8th of *Dhul-Hijjah*, known as *Yawm al-Tarwiyah* or *Yawm al-Naqlah*, after sunrise. Continue reciting the *Talbiyah* throughout your journey.

Upon reaching Minā, ensure that you go to the same tent number assigned to you by your *Mu‘allim* (group guide). Do not occupy another person’s tent, as this often causes disputes. Unfortunately, it

is frequently observed that people quarrel over tents - how unfortunate it is to begin *Hajj* with arguments! Be alert and avoid becoming a cause of conflict.

Also, refrain from spreading your mats or luggage into others' space. Take up as little area as possible out of consideration for others.

You will offer the following prayers at Minā: *Zuhr*, *ʿAṣr*, *Maghrib*, *ʿIshā*, and the next morning's *Fajr*.

This night in Minā is of great importance. Understand its value - spend as much time as possible in prayer, remembrance, and supplication. By engaging yourself in worship, you spiritually prepare for the next day –

Yawm 'Arafah.

Illuminate your heart in the blessed night of Minā so that it may absorb the divine light of the Day of 'Arafah.

D. Issue Regarding the Prayers at Minā

The rule for prayers in Minā is as follows:

If you are a *musāfir* (traveller), you will pray *Qaşr* (shortened prayers).

If you are a *muqīm* (resident), you will pray the full prayers.

Explanation:

If a pilgrim arrives in *Makkah Mukarramah*, for example on the 8th of *Dhul-Hijjah*, and has been in Makkah for less than fifteen days, intending to stay for exactly fifteen days, his

intention of *Iqāmah* (residence) becomes void once he travels to Minā on the 8th and to ‘*Arafah* on the 9th. Hence, such a person remains a traveller and should perform *Qaṣr* prayers.¹⁹

Note: In recent times, this issue has become a matter of differing opinions among scholars because the Saudi authorities have declared that Makkah and Minā now fall within a single boundary. This has resulted in three scholarly views:

¹⁹ Mu’lim al-Ḥajjāj: 163, Hidāyat al-Sālik: 3/978

1. First view:

Some scholars maintain that despite this confinement, the ruling remains unchanged - a traveller must still shorten his prayers.

2. Second view:

Others argue that since the government has not officially confirmed the confinement, one should remain cautious and perform *Qaṣr* if he is a traveller.

3. Third view:

Some scholars state that the Saudi Government has officially approved the new perimeter; therefore, prayers should now be performed in full and not shortened.

It is advised that pilgrims consult a qualified scholar during *Hajj* regarding this matter, as no final consensus has yet been reached due to differing scholarly opinions.

E. Night Stay in Minā

Spending the night in Minā is *Sunnah*. Try your utmost to stay there the entire night. Consider this stay a valuable opportunity for worship, and spend the night engaged in *dhikr* (remembrance of Allāh) and *du‘ā’* as much as possible.



3.2 The Second Day: 9 *Dhul-Hijjah*

Offer *Fajr* prayer at Minā. The Prophet ﷺ departed from Minā towards ‘*Arafah* after sunrise.²⁰

Thus, you should perform *Fajr* in Minā on the 9th of *Dhul-Hijjah* and then proceed towards ‘*Arafah* after sunrise.

A. *Wuqūf* (Standing) at ‘*Arafah*

This is the principal component of *Hajj*. Whoever fails to stay at ‘*Arafah*, for whatever reason, has not performed *Hajj*.

The time of *wuqūf* at ‘*Arafah* extends from *ẓuhr* until sunset. One should remain fully engaged in worship,

²⁰ Muslim : 4/14

remembrance, and supplication throughout this period. Keep in mind that this may be a once-in-a-lifetime opportunity - a precious chance that may never come again. Many pilgrims return year after year, longing to relive the spiritual sweetness of these few sacred hours at '*Arafah*.

Truly, the stay at '*Arafah* is the very essence of *Hajj*. It is as though a great assembly is held at a fixed time, where all who attend are honoured guests.

The *Aḥādīth* declare that *Hajj* is, in essence, the *wuqūf* at '*Arafah*. All the arrangements and rites lead to this ultimate gathering - a divine convocation convened by Allāh ﷻ Himself, where the pilgrims stand as humble attendees before Him, awaiting

forgiveness and reward. Whoever is present at this sacred assembly, even for a short while, attains the blessing of *Hajj*. But whoever misses it completely is deprived of its entire reward.

During this day, pilgrims should engage constantly in *Talbiyah*, *tahlīl*, *dhikr*, *takbīr*, *tilāwah* of Qur'ān, and abundant *du'ā'*. Ask Allāh ﷻ for whatever you wish - *in shā' Allāh*, He will accept it.

The Prophet ﷺ said:

خَيْرُ الدُّعَاءِ دُعَاءُ عَرَفَةَ

“The best supplication is the supplication made on the Day of *‘Arafah*.”²¹

²¹ Tirmidhi: 5/572

The Prophet ﷺ frequently recited the following *du‘ā’* on *Yawm al-‘Arafah*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“There is no deity except Allāh. He is the One without partner. Sovereignty belongs to Him, all praise is for Him, and in His Hand is all goodness. He has power over everything.”²²

‘Alī رضي الله عنه narrated that the Prophet ﷺ often recited the following supplication:

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِّمَّا نَقُولُ، لَكَ صَلَاتِي وَ
نُسُكِي وَمَحْيَايَ وَمَمَاتِي ، وَإِلَيْكَ مَابِي ، لَكَ رَبِّ تَرَاتِي ، اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ وَسْوَةِ الصَّدْرِ، وَ شَتَاتِ الْأَمْرِ .
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ.

²² Musnad Ahmad: 2/210

“O Allāh! All praise is for You as You Yourself have praised, and better than what we can say. To You belongs my prayer, my sacrifice, my life, and my death. To You is my return, and Yours, my Lord, is all that I possess. O Allāh! I seek refuge in You from the punishment of the grave, the whisperings of the heart, the confusion of my affairs, and from the evil carried by the winds.”²³

‘Alī  also narrated that the Prophet  said:

“My supplication and that of the Prophets before me was mostly as follows:

²³ Tirmidhi : 5/537

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي
نُورًا وَ فِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي
وَ أَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدرِ وَ شَتَاتِ الْأَمْرِ وَ فِتْنَةِ الْقَبْرِ ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَ شَرِّ مَا يَلِجُ فِي
النَّهَارِ وَ شَرِّ مَا تَهْبُّ بِهِ الرِّيحُ وَ مِنْ شَرِّ بَوَائِقِ الدَّهْرِ.

“There is no deity except Allāh. He is the One without partner. The Kingdom and praise belong to Him, and He has power over all things. O Allāh! Place light in my heart, my hearing, and my sight. O Allāh! Open my chest and make my tasks easy. I seek refuge in You from the whispers of the heart, from confusion in my affairs, and from the trial of the grave. O Allāh! I seek refuge in You from the

evils that enter by night and by day, from the evil brought by the winds, and from the calamities of time.”²⁴

‘Abdullāh ibn ‘Umar رضي الله عنه used to recite aloud the following *du‘ā’* on the evening of *Yawm al-‘Arafah*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اَللّهُمَّ اهْدِنَا بِالتَّقْوَى وَ زَيْنًا
بِالتَّقْوَى وَ اغْفِرْ لَنَا فِي الْآخِرَةِ وَ الْأُولَى .

“There is no deity except Allāh. He is the One without partner.

Sovereignty belongs to Him, all praise is for Him, and He has power over all things. O Allāh! Guide us with righteousness, beautify us with *taqwā*, and forgive us in this world

²⁴ al-Bayhaqī: 5/117

and the Hereafter.”

Then Ibn ‘Umar رضي الله عنه would quietly recite:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ وَ عَطَاكَ رِزْقًا طَيِّبًا
مُبَارَكًا ، اَللّٰهُمَّ اِنَّكَ اَمَرْتَ بِالْذُّعَاءِ وَ قَضَيْتَ عَلٰی
نَفْسِكَ بِالْاِجَابَةِ وَ اِنَّكَ لَا تُخْلِفُ وَعْدَكَ وَ لَا تُكَذِّبُ
عَهْدَكَ ، اَللّٰهُمَّ مَا اَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ اِلَيْنَا وَ
یَسِّرْهُ لَنَا وَ مَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ اِلَيْنَا وَ جَنِّبْنَا
وَ لَا تَنَزِعْ مِنَّا الْاِسْلَامَ بَعْدَ اِذْ اُعْطِیْتَنَا.

“O Allāh! I ask You, from Your bounty and generosity, for pure and blessed sustenance. O Allāh! You commanded us to supplicate and promised to answer, and You never break Your promise nor fail in Your covenant. O Allāh! Whatever goodness You love,

make it beloved to us and easy for us to attain. Whatever evil You dislike, make it disliked to us and keep us away from it. And do not remove Islam from us after having blessed us with it.”²⁵

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

“Whoever recites this supplication on the evening of ‘*Arafah*, Allāh ﷻ will accept it, provided the person refrains from sin and does not wrong his family members.”

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ ، سُبْحَانَ الَّذِي فِي الْأَرْضِ
مَوْطِنُهُ ، سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ ، سُبْحَانَ الَّذِي فِي الْجَنَّةِ

²⁵ Al-Ṭabarānī, Du‘ā’: 878

رَحْمَتُهُ ، سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ ، سُبْحَانَ الَّذِي فِي
الْهَوَاءِ رُوحُهُ (رَحْمَتُهُ) ، سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ ، سُبْحَانَ
الَّذِي وَضَعَ الْأَرْضَ ، سُبْحَانَ الَّذِي لَا مَنَجَّ مِنْهُ إِلَّا إِلَيْهِ .

“Exalted is He whose Throne is in the heaven, exalted is He whose resting place is on the earth, exalted is He whose path is through the sea, exalted is He whose mercy is in Paradise, exalted is He whose authority is in Hell, exalted is He whose spirit (or mercy) is in the air, exalted is He who raised the heavens, exalted is He who spread out the earth, exalted is He from whom there is no refuge except in Him.”²⁶

²⁶ Al- Durrul Manthoor : 1/228

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

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (100 times)

Then the entire *Sūrah al-Ikhlāṣ*

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (100 times)

Then:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَ عَلَيْنَا مَعَهُمُ
(100 times).

Allāh ﷻ says to the angels:

“What is the reward for this servant of Mine who has glorified Me, recited *tahlīl* and *takbīr*, acknowledged My greatness, praised Me, and invoked blessings upon My Prophet? O My angels! Bear witness that I have forgiven this servant and accepted his intercession. If he prays for any pilgrim present at ‘*Arafah*, I will accept his intercession.”

Those who are praying are kindly requested to include in their *du‘ā*’ the author of this treatise, Shabbir Ahmed, and all those who assisted in its preparation.

B. The Prayers of *Zuhr* and '*Aṣr* in '*Arafah*

At '*Arafah*, following the principle of *Jam' Taqdīm*, the prayers of *Zuhr* and '*Aṣr* are combined by praying '*Aṣr* during the time of *Zuhr*. According to the *Aḥnāf*, the following conditions must all be met; otherwise, these two prayers should not be combined:

- 1.** '*Aṣr* must be offered immediately after *Zuhr*.
- 2.** Both prayers must be offered in *Jamā'ah*.
- 3.** Both must be offered behind the *Imām* of the time (Imam of *Ḥajj*).
- 4.** One must be in the *Iḥrām* of *Ḥajj* for these two prayers. (For example, if

someone offered *Zuhr* behind the *Imām* without *Ihrām*, he/she cannot offer '*Aṣr* in *Zuhr* time.)

5. One must be in '*Arafah*.
6. The day must be the 9th of *Dhul Hijjah*.

In view of the above, people following the *Aḥnāf* are requested to offer *Zuhr* and '*Aṣr* in their own times without combining, because they would need to go to Masjid Namirah to pray behind the *Imām* - this involves difficulties: losing the way, long walks, and most of the time being spent going and returning. When, then, will you make *du'ā*? This is a uniquely peaceful, focused time meant for seeking Allāh's blessings and bounties. If you pray *Zuhr*

and ‘*Aṣr* in your tent, do not combine them. You will see many people combining; do not imitate them and do not argue with them. This great moment is not for debating differences when the atmosphere before you is Paradise-like.

C. Qaṣr or Itmām

The same ruling applies here as in Minā: if you are a traveller (*Musāfir*), offer *Qaṣr* for *Zuḥr* and ‘*Aṣr*; if you are a resident (*Muqīm*), offer full prayers for *Zuḥr* and ‘*Aṣr*.

It is sometimes observed that *Muqīm* worshippers, while praying in Masjid Namirah, follow the *Imām* and perform only two *rak‘āt*. Such persons should stand up when the *Imām* turns his head for *salām* and complete their remaining

two *rak'āt*.

D. Going to *Muzdalifah*

Muzdalifah lies between *'Arafah* and *Minā*. It is called "*Muzdalifah*" because people come closer (*yazdalifūna*) to *Minā* here, and it is also called "*Jam*" because the people gather together.

Pilgrims should endeavour to leave *'Arafah* for *Muzdalifah* as soon as possible after sunset. The reason is that the time for the special blessings of *'Arafah* has ended, and those blessings now shift to *Muzdalifah*. Arrive there without delay to gain as much benefit as possible. After arriving and settling in, make proper ablution and then offer *Maghrib* and *'Ishā* at the time of *'Ishā*.

E. Combining *Maghrib* and ‘*Ishā* at *Muzdalifah*

Maghrib is prayed at ‘*Ishā* time according to *Jam‘ Ta’khīr*. When ‘*Ishā* time begins, give one *Adhān* and one *Iqāmah*, then pray *Maghrib* and ‘*Ishā* in sequence. There is no second *adhān* or *iqāmah* for ‘*Ishā*. Do not pray *sunnah* or *nafl* between *Maghrib Farḍ* and ‘*Ishā Farḍ*. The *sunnahs* of *Maghrib* and ‘*Ishā*, and the *witr* of ‘*Ishā*, should be prayed after the ‘*Ishā Farḍ*.

F. Night Stay in *Muzdalifah*

Staying the night in *Muzdalifah* is *Sunnah*; it is not *wājib*. *Wuqūf* is *wājib*, and its time on *Yawm an-Naḥr* (the Day of Sacrifice) is from dawn to sunrise.²⁷

²⁷ Badāi‘us Sanāi‘ :2/1362

According to *Imām Shāfi‘ī*, the night stay in *Muzdalifah* is an integral part of *Hajj*; there is no *Hajj* without it.²⁸ For the *Aḥnāf*, the night stay in *Muzdalifah* is Sunnah only. Therefore, if someone cannot arrive there at night for any reason, there is no dam (penalty). However, if a person does not stay in *Muzdalifah* during the time of *wuqūf* without a valid reason, then dam is required.

In any case, the pilgrim should make full use of the night in worship and supplication. Such nights are not easily attained. For some, the night of *Muzdalifah* is preferred even over *Laylat al-Qadr*. Spend the night in *nafl* prayer, recitation of the Qur’ān, *takbīr*,

²⁸ *Hidāyatus Sālik* : 3/1048

tahlīl, *istighfār*, and sending durood shareef.

G. *Wuqūf at Muzdalifah*

As mentioned, for the *Aḥnāf*, *wuqūf* at *Muzdalifah* is *wājib*, and its exact time is from *Fajr-e-Ṣādiq* (true dawn) to sunrise. The preferred practice is to pray Fajr immediately at dawn, and then commence *wuqūf*. During *wuqūf*, continue the same devotions you were engaged in during the night.

H. Return to Minā from *Muzdalifah* with Pebbles

Pilgrims should depart from *Muzdalifah* to Minā after *wuqūf*, shortly before full sunrise. They should collect 70 pebbles from *Muzdalifah*. Note

clearly that some people consider it necessary to collect pebbles only from *Muzdalifah*; this is not correct. The pebbles may be collected from anywhere.



3.3 The Third Day: 10 *Dhul Hijjah*

This day is *Yaum-un-Nahr* (the Day of Sacrifice). The pilgrims arrive in Minā having the blessings and rewards of Arafah and *Muzdalifah*.

The pilgrims have to perform the following functions:

1. *Ramī al-Jamrah al-‘Aqabah*
2. Sacrifice
3. Ḥalq or Qaşr
4. Ṭawāf al-Ziyārah

The pilgrims hit the devil with the Ramī (pebbles) and there is great reward for it.

The Prophet ﷺ said:

“For each pebble hitting the stone-devil, those *ithm-e-kabeer* (grave

sins) are pardoned, which are the cause of punishment and destruction.”²⁹

Another *Ḥadith* declares:

“No one knows what rewards are given to the person who performs the *Ramī*, but this is certain that Allāh ﷻ shall give the best and high reward on the Day of Resurrection.”³⁰

A- Ramī of Jamrah al-‘Aqabah

Today on the 10th of *Dhul Ḥijjah*, the *Ramī* of *Jamrah al-‘Aqabah* only will be performed. *Jamrah al-‘Aqabah* is also called *Jamrah Kubrā* and *Jamrah*

²⁹ Sa‘eed bin Mansoor, *Hidāyatus Sālik* : 1/97

³⁰ Ibn Ḥibbān: *Hidāyatus Sālik* : 1/97

Thālithah. This is the *Jamrah* on the side of *Makkah Mukarramah*. Other than this *Jamrah*, there are two more Jamarat: the middle one, *Jamrah Wustā* and the one which is on the side of Masjid Khaif, called *Jamrah Oulā*.

Today is prescribed only the *Ramī* of *Jamrah al-‘Aqabah*. *Ramī* of *Jamrah Oulā* and *Jamrah Wusta* are not allowed on this day. Some people do perform such *Ramī*, which is totally wrong.

B- Method of Ramī

You have to throw and hit the *Jamrah* seven times. You should stand about 8 to 10 feet away from the *Jamrah*. If you are a little further away, it does not matter as long as you are sure the pebbles will reach the *Jamrah*.

The best method is to stand in such a way that Minā is on your right side and the Ka ‘bah on your left, and then recite *takbeer* and supplication on throwing each pebble as given below:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ، رَغْمًا لِلشَّيْطَانِ وَ رِضًى لِلرَّحْمَنِ .
اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ ذَنْبًا مَغْفُورًا وَ سَعْيًا مَشْكُورًا .

*Bismillāhi Allāhu Akbar, Raghman
Lish-shaytāni wa Ridan Lirrahmāni.
Allāhummaj‘alhu Hajjam Mabrūran
wa Dhanban Maghfūran wa Sa ‘yam
Mashkooran.*

“In the name of *Allāh*, the Greatest of all. I am hitting these pebbles to the devil in order to insult him and to please *Allāh* ﷻ. O *Allāh*! Accept my *Hajj*, forgive my sins and make my efforts successful.”

If you cannot read all of the above, then just recite:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

“Bismillāhi Allāhu Akbar.”

Stop reciting the *Talbiyah* the moment when you hit the first pebble.

C- The timings for *Ramī* on 10th *Dhul Hijjah*

The timing for *Ramī* on the 10th of *Dhul Hijjah*, according to *Aḥnāf*, is from the dawn of the 10th to the dawn of the 11th of *Dhul Hijjah*.

Some people perform *Ramī* in the night. Please do not quarrel with them, because according to some scholars, one can perform *Ramī* after midnight on the 10th. Be very large-hearted during the days of the pilgrimage, and do not

criticise people of another *madhhab* or *maslak*. If you are Ḥanafī, then after asking a Ḥanafī scholar, act upon his verdicts. You will not be questioned about what others are doing.

Nowadays, many deaths occur because of the large crowds and rush. These incidents occur because everyone wants to perform *Ramī* at the best time. It is only an emotional wish. Please be patient. As the *Shari‘ah* has given flexibility, you should adopt the easier and safer time. In the present situation, no time is *Makrūh*. You can perform *Ramī* any time on the 10th, as the timing is from the dawn of the 10th to the dawn of the 11th.

D- Sacrifice

After performing *Ramī*, take care of the

next component of *Hajj*, the Sacrifice (*Qurbāni*). The sacrifice is *Wājib* on the *Mutamatti‘* and the *Qārin*, but not on the *Mufrid*. If the *Mufrid* performs the sacrifice, it is *mustahab*. It is best to slaughter the sacrificial animal oneself. If a person is not able to do so, then he should get it done through someone else.

Nowadays, different types of people come into the tents claiming they can perform the sacrifice cheaply. The pilgrims should not get trapped by them as they are not reliable. Many times, news has been published about people being arrested for committing fraud involving thousands or millions of riyals. Pilgrims should encourage the younger ones to go and perform the

slaughter themselves, or send trusted people with them. In this way, everything will remain safe and secure, *Inshā Allāh*.

E- *Ḥalq and Qaşr*

After performing the sacrifice, the third act of today's *Hajj* is to get the head shaved or the hair clipped. Shaving the head is preferred. After *Halaq* or *Qaşr Ihram* will be released. There is no need to repeat the details here as they have already been given under the title "Issues relating to 'Umrah.'" The pilgrims are requested to review those details again.

F- *Ṭawāf al-Ziyārah*

Now, today's last performance in the *Hajj* is the *Ṭawāf al-Ziyārah*. This

Ṭawāf is also known as *Ṭawāf-e-Ifādah*, *Ṭawāf-e-Rukn*, and *Ṭawāf-e-Fard*. Its time starts at the dawn of *Yaum-un-Naḥr* (the Day of Sacrifice) and continues until the sunset of the 12th of *Dhul Ḥijjah*. The *Ṭawāf* can be performed at any time during this period, though it is preferred to perform it on the 10th of *Dhul Ḥijjah*.

This *Ṭawāf* is the *Rukn* (main component) of *Ḥajj*. Those who could not perform it in the prescribed days (*Ayyām-un-Naḥr*) must do it later whenever they get the opportunity. But for those who do not perform the *Ṭawāf* during *Ayyām-un-Naḥr*, giving dam (penalty) is *Wājib*.

3.4 The Fourth Day: 11th *Dhul Hijjah*

Today is the fourth day of the *Hajj*. The only act to be performed today is *Ramī*. Its time begins after noon; it must never be done before that. The *Mustahab* (commended) time is until sunset. However, due to heavy crowds, it is permissible to perform *Ramī* after *Maghrib* or even at night. This concession especially applies to women and those accompanying them, who may perform *Ramī* until the dawn of the 12th of *Dhul Hijjah*.

Ramī of All Three Jamarāt:

Today, the *Ramī* of all three Jamarat is to be performed.

1. First, perform the *Ramī* of *Jamrah Oulā* by throwing seven pebbles.

With each pebble, recite the following:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ، رَغْمًا لِلشَّيْطَانِ وَ رِضًى لِلرَّحْمَنِ .
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ ذَنْبًا مَغْفُورًا وَ سَعْيًا مَشْكُورًا .

*Bismillāhi Allāhu Akbar, Ragħman
Lish-shayṭāni wa Riḍan Lir-
Raħmān. Allāhummaj‘alhu Ḥajjan
Mabrūran wa Dhanban Maghfūran
wa Sa‘yan Mashkūran.*

“In the name of Allāh, the Greatest of all. I am hitting these pebbles at the devil to disgrace him and to please Allāh. O Allāh! Accept my *Ḥajj*, forgive my sins, and make my efforts successful.”

2. After the *Ramī* of *Jamrah Oulā*, move a little ahead. Stand facing the Qiblah, raise your hands, and make

Tasbīḥ, *Tahlīl*, and *du‘ā*’ for yourself and for all Muslims. This is a place where *du‘ā*’s are accepted.

3. ‘Abdullāh ibn ‘Umar used to remain at both *al-Jamrah al-Ūlā* and *al-Jamrah al-Wuṣṭā* for so long that one could recite *Sūrah al-Baqarah* during that time.³¹ However, if the place is crowded, it is not necessary to stay that long - remain only as long as convenient.

Next, perform the *Ramī* of *Jamrah Wuṣṭā* in the same way as *Jamrah Ūlā*.

Then move a little forward, face the Qiblah, and make supplications.

³¹ Hidāyatus Sālik: 3/1201

Finally, perform the *Ramī* of *Jamrah al-‘Aqabah* (also called *Ukhrā*) in the same manner as the previous two. The only difference is that no *du‘ā* should be made after this last *Ramī*. All *Imāms* agree on this ruling.

After completing the three *Ramīs*, keep yourself engaged in the recitation of the *Qur‘ān*, *dhikr*, and supplications.

Do not waste your time. The nights of *Minā* are precious - make the best use of them.

3.5 The Fifth Day: 12th Dhul *Hijjah*

Today's task is the same as that of yesterday: to perform the *Ramī* of all three *Jamarāt*. According to the well-known opinion of the *Aḥnāf*, the time for *Ramī* starts after noon, just as it did on the previous day.

The Issue of *Ramī* on the 13th

If one remains in Minā after sunset on the 12th, it is better to perform *Ramī* on the 13th as well. If one leaves Minā on the 13th without performing *Ramī*, it is considered *Makrūh* (undesirable) at most.

However, if one stays in Minā until the dawn of the 13th, then performing *Ramī* becomes necessary. The time is the same as before - after noon - but if

someone performs it before noon, it is permissible though *Makrūh* according to *Imām* Abu Hanīfah.



3.6 Stay at *Makkah*

Mukarramah after the Ḥajj

Alḥamdulillāh, your *Ḥajj* has now been completed. During your stay in *Makkah Mukarramah*, engage yourself in as many virtuous deeds and acts of worship as you can. Consider this stay a rare and blessed opportunity. According to one tradition, a single good deed here equals one hundred thousand performed elsewhere. Therefore, perform as much *Ṭawāf* and ‘*Umrah* as possible, follow the Sunnah in every action, and perform all your Ṣalāh in the Sacred House of Allāh.

A- *Ṭawāf al-Widā'*

When you intend to leave *Makkah Mukarramah* after *Ḥajj*, you must perform *Ṭawāf al-Widā'*, also known as *Ṭawāf Sadr*. This *Ṭawāf* is *wājib*, as the Prophet ﷺ said:

“No one should leave Makkah unless his last pledge is with the House of Allāh.”³²

There is no *Ramal* or *Sa'ī* in this *Ṭawāf*. Different *Imāms* have mentioned various recommended acts to be performed after completing it.

According to the *Aḥnāf Fuqahā'*, after performing two *rak'āt* of this *Ṭawāf*, it is *mustahab* to go to the well of

³² Muslim: 4/93

Zamzam, drink its water while standing, and rub it over your head, face, and body. Then make heartfelt supplications for whatever you desire most. After this, go to the door of the *Ka‘bah*, kiss its frame, and then proceed to *Multazam*. Place your face, cheeks, and chest against *Multazam*, hold the curtain of the *Ka‘bah*, and pray with deep sincerity.³³

When leaving the *Ka‘bah*, step out with your left foot first. Face the *Ka‘bah* while departing, crying and weeping as a sign of sadness at parting from the Sacred House. *Imām* Rifa‘ī advised that one should keep his eyes fixed upon the *Ka‘bah* for as long as possible.

³³ *Hidāyatus Sālik*: 3/1240

B- The Prayers of *Tawāf al-Widā'*

Various supplications have been recommended by different scholars. You may pray in your own words with sincerity and focus. If you wish, memorise and recite the following *du'ā'* with understanding and devotion:

اَللّٰهُمَّ هَذَا بَيْتُكَ وَ اَنَا عَبْدُكَ وَابْنُ عَبْدِكَ ، حَمَلْتَنِيْ عَلٰى مَا
سَخَّرْتَ لِىْ مِنْ خَلْقِكَ وَ سَيَّرْتَنِيْ فِيْ بِلَادِكَ حَتّٰى بَلَغْتَنِيْ بِنِعْمَتِكَ
اِلَى بَيْتِكَ وَاعْنَتْنِيْ عَلٰى اَدَاءِ نُسُكِيْ ، فَاِنْ كُنْتَ رَضِيتَ عَنِّيْ
فَارْزُدْ عَنِّيْ رِضًا وَّ اِلَّا فَمَنْ الْاَنَ قَبْلَ اَنْ تَنَائِيْ عَنْ بَيْتِكَ دَارِيْ ،
فَهَذَا اَوْ اَنْ اَنْصِرَافِيْ ، اِنْ اَذْنْتَ لِىْ غَيْرَ مُسْتَبَدِّلٍ بِكَ وَ لَا
بِبَيْتِكَ وَ لَا رَاغِبٍ عَنكَ وَ لَا عَنْ بَيْتِكَ . اَللّٰهُمَّ فَاَصْحِبْنِيْ
الْعَافِيَةَ فِيْ بَدَنِيْ وَ الصِّحَّةَ فِيْ جِسْمِيْ ، وَ الْعِصْمَةَ فِيْ دِيْنِيْ وَ
اَحْسِنْ مُنْقَلَبِيْ ، وَ ارْزُقْنِيْ طَاعَتَكَ اَبَدًا مَا اَبْقَيْتَنِيْ وَ اجْمَعْ لِيْ
بَيْنَ خَيْرِيْ الدُّنْيَا وَ الْاٰخِرَةِ ، اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ .

*Allāhumma hādhā baytuka wa anā
‘abduka wabnu ‘abdika, ḥamaltanī ‘alā
mā sakhkharta lī min khalqika wa
sayyartanī fī bilādika ḥattā ballaghtanī
bini ‘matika ilā baytika wa a ‘antanī ‘alā
adā’i nusukī. Fa in kunta raḍīta ‘annī
fazdid ‘annī riḍan, wa illā famunna al-
āna qabla an tanāya ‘an baytika dārī.
Fahādhā awānu inṣirāfī, in adhinta lī
ghayra mustabdilin bika wa lā
bibaytika wa lā rāghibin ‘anka wa lā
‘an baytika. Allāhumma fa aṣhibnī al-
‘āfiyata fī badanī wa al-ṣiḥḥata fī jismī
wa al-‘iṣmata fī dīnī wa aḥsin
munqalabī, warzuqnī ṭā‘ataka abadan
mā abqaytanī, wajma’ lī bayna
khayrayi al-dunyā wa al-ākhirah.
Innaka ‘alā kulli shay’in qadīr.³⁴*

³⁴ Al-Fiqhul Islami : 3/151-152

“O Allāh! This is Your House, and I am Your slave and the son of Your slave. You enabled me to ride the conveyance You provided, and You made it possible for me to travel through Your lands until You brought me, by Your grace, to this Sacred House. You granted me the strength to perform all the rites of *Hajj*.

O Allāh! If You are pleased with me, increase Your pleasure; and if not, then forgive me before I depart from Your House. This is the moment of my departure - grant me permission to leave without turning away from You or from this House.

O Allāh! Bless me with health in my body, safety in my faith, and purity in my religion. Grant me a good return, keep me obedient to You for as long as I live, and gather for me the goodness

of this world and the Hereafter. Verily,
You are Powerful over all things.”

C- Issues Related to Ṭawāf al-Wadā‘ (Farewell Ṭawāf)

1. Obligation:

Every *āfāqī* (a person residing outside Makkah al-Mukarramah), whether performing *Ifrād*, *Qirān*, or *Tamattu‘*, is obligated to perform *Ṭawāf al-Wadā‘*.

2. Exempted Individuals:

Ṭawāf al-Wadā‘ is **not obligatory** upon a menstruating woman (*ḥā'id*), a woman in postnatal bleeding (*nufasā'*), an insane person (*majnūn*), or a minor (*nābāligh*).

3. If a Menstruating Woman Becomes Pure:

If a menstruating woman becomes pure (*ṭāhirah*) before leaving the populated area of Makkah al-Mukarramah, then *Ṭawāf al-Wadāʿ* becomes **obligatory** upon her, and she must return to perform it.

However, if she becomes pure **after** leaving the populated area, it will **not** be obligatory upon her — meaning she does not have to return to Makkah al-Mukarramah to perform the *Ṭawāf al-Wadāʿ*.

4. Timing of *Ṭawāf al-Wadāʿ*:

The time for *Ṭawāf al-Wadāʿ* begins **after completing *Ṭawāf al-Ziyārah***. Ideally, it should be performed **at the**

very end, just before departing. However, if someone plans to travel but is uncertain about the exact departure time, they may perform one *ṭawāf* in advance as a precaution. Similarly, if a woman suspects that she may begin menstruating soon and will have to travel during her menstrual period, she should perform one *ṭawāf* early as a precaution. If later she cannot perform another *ṭawāf*, the earlier one will be counted as *Ṭawāf al-Wadāʿ*.

5. If One Leaves Without Performing It:

If someone leaves Makkah al-Mukarramah without performing *Ṭawāf al-Wadāʿ* and remembers before crossing the *Mīqāt*, they must

return to Makkah and perform it. But if they have already crossed the *Mīqāt*, they must **offer a *dam*** (a sacrificial animal) as compensation.



CHAPTER 4 - *ZIYĀRAH* (VISIT) OF MADĪNAH ṬAYYIBAH

The pilgrims are requested to remember that one of the greatest blessings in this sacred journey is visiting the honourable resting place of the Prophet ﷺ. This *Ziyārah* is among the most virtuous acts that strengthen one's connection with Allāh and serve as a means of attaining His closeness and mercy.

Sheikh Qādī 'Iyād wrote that visiting the Prophet's grave is an agreed-upon Sunnah and among the most excellent deeds.³⁵ Some Mālikī scholars even

³⁵ Al-Shifā': 2/68

regard the *Ziyārah* of the blessed grave as *wājib*. Among the *Aḥnāf*, Abdullah bin Mahmood al-Mawsilī has described it as *afḍalul mandoobāt* - a *Mustahab* act close to the level of *wājib*.³⁶

In *Durr al-Mukhtār*, it is stated:

زِيَارَةُ قَبْرِهِ مَنُذُوبَةٌ ، بَلْ قِيلَ وَاجِبَةٌ لِمَنْ لَهُ سَعَةٌ

“The visitation of his blessed grave is recommended; in fact, some have said it is *wājib* for the one who has the means.”³⁷

Allāmah Ibn al-Hammām al-Ḥanafī also considered it *afḍalul mandoobāt* and mentioned, citing *Manāsik Fārsī* and *Sharḥ Mukhtār*, that it is *wājib* for

³⁶ Al-Ikhtayār: 1/236

³⁷ Durr-e-Mukhtar :2/626

one who is financially capable.³⁸

He further wrote that when a person travels to *Madinah Munawwarah*, his intention should be solely for *Ziyārah* of the Prophet, stating:

وَالْأَوَّلَىٰ فِيمَا يَقَعُ عِنْدَ الْعَبْدِ الضَّعِيفِ تَجَرُّدُ
النِّيَّةِ لِرِيَازَةِ قَبْرِ النَّبِيِّ ﷺ.

“It is preferable, according to this humble servant, to make one’s intention purely for the visitation of the Prophet’s grave.”³⁹

Therefore, after completing *Hajj*, one should proceed to *Madinah Munawwarah* and personally offer *salām* before the Prophet’s blessed

³⁸ Fathul-Qadīr: 3/94

³⁹ Fathul-Qadīr: 3/94

resting place.

4.1 Etiquettes of *Ziyārah*

- While travelling to *Madinah Munawwarah*, recite *ṣalāt* and *salām* upon the Prophet ﷺ frequently.
- Keep the greatness of the Prophet ﷺ deeply rooted in your heart. Remember that you are presenting yourself before the one through whom you came to know Allāh ﷻ, the one who brought you divine guidance, and the one who is the chief of all prophets and messengers.
- It is a great honour to stand before the Prophet's grave and renew your declaration of faith in his presence.

➤ It is also a moment to hope for his intercession on the Day of Judgement.

➤ Our teacher, Maulana Ashfāq رحمته الله, used to say: “The Qur’ānic verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ

(Whatever the Messenger gives you, take it) is as true today as it was then.”

➤ Present yourself with the utmost respect, humility, and silence. Do not raise your voice, push others, or behave carelessly.

➤ Upon entering Masjid al-Nabawī, step in with your right foot and recite:

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

Allāhumma ṣalli ‘alā Muḥammadin wa ṣaḥbihī wa sallim, Allāhummaghfir lī dhunūbī waftah lī abwāba raḥmatika.

- Thank Allāh ﷻ and perform two *rak‘āt* of *Taḥiyyatul Masjid* if it is not a *Makrūh* time.

4.2 Method of Reciting *Ṣalāt* and *Salām*

After completing your prayer, move towards the blessed grave. Stand about five feet away from the golden fence, facing it with your head lowered and heart filled with humility and love. Detach your heart from worldly distractions and focus solely on where you are standing.

Recite the following *Salām* with deep

reverence:⁴⁰

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ جَمِيعِ خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا
حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ وَلَدِ آدَمَ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، يَا رَسُولَ اللَّهِ! إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ يَا رَسُولَ
اللَّهِ! قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَكَشَفْتَ
الْغُمَّةَ، فَجَزَاكَ اللَّهُ عَنَّا خَيْرًا، جَاوَزَكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَاوَزَى نَبِيًّا
عَنْ أُمَّتِهِ. اَللّٰهُمَّ اَعْطِ سَيِّدَنَا عَبْدَكَ وَرَسُولَكَ مُحَمَّدًا نِالِ الْوَسِيْلَةِ
وَالْفَضِيْلَةِ، وَالدَّرَجَةَ الْعَالِيَةَ الرَّفِيعَةَ، وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ
الَّذِي وَعَدْتَهُ، وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ، إِنَّكَ سُبْحَانَكَ ذُو
الْفَضْلِ الْعَظِيمِ.

After reciting this, present your needs to
Allāh ﷺ, seeking His pleasure,
forgiveness, and a good end. Then, with

⁴⁰ Faṭḥul Qadīr: 3/169

the Prophet ﷺ as your means, recite:⁴¹

يَا رَسُولَ اللَّهِ! أَسْأَلُكَ الشَّفَاعَةَ وَ أَتَوَسَّلُ بِكَ إِلَى اللَّهِ
فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُنَّتِكَ

*Yā Rasūl Allāh! As'aluka ash-shafā'ata
wa atawassalu bika il Allāhi fī an
amūta musliman 'alā millatika wa
sunnatika.*

If someone has asked you to convey
salām on their behalf, say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ فُلَانٍ بْنِ فُلَانٍ،
يَسْتَشْفِعُ بِكَ إِلَى رَبِّكَ

And if several people have requested
salām, and you do not remember all
their names, then say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ جَمِيعِ مَنْ أَوْصَانِي بِالسَّلَامِ عَلَيْكَ

⁴¹ Faṭḥul Qadīr: 3/169

Salām on the Shaikhain (Abu Bakr and ‘Umar)

After offering *salām* to the Prophet ﷺ, move about 1.5 metres to the right and offer *salām* to Abu Bakr al-Ṣiddīq ﷺ.⁴²

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَصَفِيَّهُ وَثَانِيَهُ فِي
الْغَارِ، أَبَا بَكْرٍ الصِّدِّيقَ، جَزَاكَ اللَّهُ عَنْ أُمِّةٍ مُحَمَّدٍ خَيْرًا

Then move another 1.5 metres to the right and offer *salām* to ‘Umar al-Fārūq ﷺ:

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

Maulana Rashīd Ahmad Gangohī wrote:

“After this, move a little ahead and

⁴² Hidāyatus Sālik :3/1377

stand between the graves of Abu Bakr and ‘Umar. Then say:”

السَّلَامُ عَلَيْكُمَا يَا ضَجِيعَي رَسُولِ اللَّهِ وَوَزِيرَيْهِ، جَزَاكُمَا
اللَّهُ أَحْسَنَ الْجَزَاءِ، جِئْنَاكَمَا نَتَوَسَّلُ بِكُمَا إِلَى رَسُولِ اللَّهِ
لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا أَنْ يُخَيِّنَا عَلَى مِلَّتِهِ وَسُنَّتِهِ
وَيَحْشُرَنَا فِي زُمْرَتِهِ وَجَمِيعِ الْمُسْلِمِينَ.

Imām Mālik was asked about the closeness of the two companions to the Prophet in the grave, and he replied, “Their proximity to him after his death is the same as it was in his lifetime - in love, rank, and position.”⁴³

4.3 Riyāḍul Jannah

This sacred area lies between the Prophet’s grave and his pulpit. If

⁴³ Zubdatul Manāsik ‘an Tālīfāt-e-Rashidyah: 650-651

possible, perform prayer here, for the Prophet ﷺ said:

“The area between my house and my pulpit is a garden from the gardens of Paradise.”⁴⁴

This *Hadīth* can be understood in two ways:

1. Praying here will lead to Paradise.
2. This very piece of land will be transferred to Paradise itself.⁴⁵

Visitors should be mindful not to push or harm others while trying to pray in this area. If space is available, pray there; otherwise, pray wherever you find a place.

⁴⁴ Muslim : 4/123

⁴⁵ Hidāyatus Sālik : 2/112

A- Prayers under the pillars of Riyādul Jannah

There are seven pillars in *Riyādul Jannah* known as *Istawānāt ar-Raḥmah*.

1. ***Istawānah Ḥanānah***: the place of the palm-trunk that wept when the Prophet's ﷺ *minbar* was moved.

2. ***Istawānah Ḥaras***: where a guard stood watch when the Prophet ﷺ entered his house.

3. ***Istawānah Wufūd***: where the Prophet ﷺ would sit, leaning against it, when Arab delegations visited him; also called *Majlis Qalādah*. Companions also sat here with its support.

4. ***Istawānah Abī Lubābah:*** the pillar to which the Companion Abū Lubābah tied himself for missing *Ghazwah Tabūk*. His daughter would untie him for each prayer; after fifty days Allāh ﷻ accepted his repentance, and the Prophet ﷺ personally untied him.

5. ***Istawānah Sarīr:*** the place where the Prophet ﷺ performed *I'tikāf*; his bedding was spread here at rest times.

6. ***Istawānah Jibrīl:*** the special place where Jibrīl ﷺ would come.

7. ***Istawānah 'Āyeshah:*** also called *Istawānah al-Muhājirīn*, because the *Muhājirīn* held meetings here. The

Prophet's *musallā* was initially here; it is also called *Istawānah al-Qur'ah*.

B- Forty prayers in Masjid Nabawi

If able, try to pray forty prayers continuously in Masjid Nabawi without missing any. *Imām* Abū Ḥanīfah relates in his *Musnad*, from Anas ibn Mālik, that the Prophet ﷺ said:

“Whoever offers forty prayers in my mosque without missing one prayer is granted safety from the Fire, from punishment for sins, and from hypocrisy.”⁴⁶

⁴⁶ Musnad Ahmad : 3/155

Appreciate the greatness of this reward and strive to complete forty prayers at least once in a lifetime, in shā' Allāh.

C- Other Ziyārah places

1. *Maqbaratul Baqī'*:

The graveyard of *Madinah Munawwarah* where many *Ṣaḥābah* and *Awliyā'* are buried; visit if possible, especially on Friday. When entering, recite:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ ، فَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ الْغَرَقَدِ ،
اللَّهُمَّ اغْفِرْ لَنَا وَهُمْ.

Then offer salām to Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه:

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ، السَّلَامُ عَلَيْكَ يَا ثَالِثَ
 الْخُلَفَاءِ الرَّاشِدِينَ، السَّلَامُ عَلَيْكَ يَا ذَا التَّوْرَيْنِ، السَّلَامُ
 عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالنَّقْدِ وَالْعَيْنِ، السَّلَامُ عَلَيْكَ
 يَا صَاحِبَ الْهَجْرَتَيْنِ، السَّلَامُ عَلَيْكَ يَا جَامِعَ الْقُرْآنِ بَيْنَ
 الدَّفَتَيْنِ، السَّلَامُ عَلَيْكَ يَا صَبُورًا عَلَى الْأَكْدَارِ، السَّلَامُ
 عَلَيْكَ يَا شَهِيدَ الدَّارِ، السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

*Assalāmu ‘Alayka Yā Imāmal
 muslimeena, Assalāmu ‘Alayka Yā
 thālthal khulafā’ir rāshideena,
 Assalāmu ‘Alayka Yā dhann nooraini,
 Assalāmu ‘Alayka Yā mujahhiza jayshil
 ‘usrati bin-naqadi wal-‘aini, Assalāmu
 ‘Alayka Yā sāhibal hijratayni,
 Assalāmu ‘Alayka Yā jāmi‘al Qur’āni
 baynad-daffatayni, Assalāmu ‘Alayka
 Yā sabooran‘alal-’akdāri, Assalāmu
 ‘Alayka Yā shaheedad-dāri, Assalāmu*

‘Alayka wa rahmatullāhi wa barakātuhoo.

2. Masjid Qubā:

The Prophet ﷺ used to visit it on Saturdays, on foot or riding; ‘Abdullāh ibn ‘Umar also did so.⁴⁷

It is the first Mosque of Islam.

According to authentic reports, he stayed with Banī ‘Awf after *Hijrah* and founded this Mosque upon piety, praying in it.⁴⁸

Another narration mentions the reward of an *‘Umrah* for praying in Masjid Qubā.⁴⁹

⁴⁷ Al-Bukhāri :2/61, Muslim :4/127

⁴⁸ Al-Bukhāri :5/61

⁴⁹ Tirmidhi : 2/146

3. *Shuhadā' Uḥud:*

Mount Uḥud lies about 5 km north of Madinah. The famous battle occurred here.⁵⁰

The Prophet ﷺ said:

أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ.

“Mountain of Uhad loves us and we love it.”⁵¹

Sayyidunā Ḥamzah, ‘Abdullāh ibn Jaḥsh, Muṣ‘ab ibn ‘Umair and other martyrs are buried here; offer salām to them.

4. *Masjid Dhul-Qiblatain:*

The mosque where the Qiblah was changed; hence its name.

⁵⁰ Hidāyatus Sālik : 1/122

⁵¹ Al-Bukhāri : 4/35, Muslim : 4/123

Other historically important mosques mentioned by Shaykh ‘Abdul Ḥaqq Muḥaddith include:

- i. Masjid al-Jum‘ah** (also Masjid al-Wādī / Masjid ‘Ātikah) — site of the first Friday prayer.
- ii. Masjid al-Faḍīḥ** (now Masjid ash-Shams).
- iii. Masjid Banī Qurayzah.**
- iv. Masjid Mashrabah Ibrāhīm.**
- v. Masjid Banī Zafar** (now Masjid Baghlah).
- vi. Masjid al-Ijābah.**
- vii. Masjid Abī Dharr al-Ghifārī.**
- viii. Muṣallā al-‘Īd.**
- ix. Masjid al-Faṭḥ.**
- x. Masjid al-Zubāb** (now Masjid al-Rābah).
- xi. Masjid al-Fash.**
- xii. Masjid al-Suqyā.**

D- Duration at Madinah Munawwarah

- Remember that you are in the Prophet's ﷺ city. Do not speak disrespectfully or complain about anything in Madinah. If something displeases you, remain silent.
- Perform all prayers with *Jamā'at* in Masjid Nabawi.
- If possible, complete one full recitation of the Qur'ān.
- Visit the *Rawḍah* daily and offer *salām* to the three blessed personalities.
- Send durood shareef constantly, whether sitting, walking, or standing.

- Maintain other *nafl* devotions.
- Visit *al-Baqī'* daily if possible.

E- Salām Widā'

- When intending to depart from *Madinah Munawwarah*, perform two *rak'āt nafl* in the mosque and make whatever *du'ā* you wish.
- Then go to the *Rawḍah* and offer *salām* to the Prophet ﷺ and his companions.
- *Imām* Muḥammad, citing *Imām* Mālik, wrote that the departing pilgrim should come to the grave to offer a final pledge with this supplication:

اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِحَرَمِ رَسُولِكَ ، وَ يَسِّرْ لِي أَسْبَابَ
الْعُودِ إِلَى الْحَرَمَيْنِ سَهْلَةً ، وَ ارْزُقْنِي الْعَفْوَ وَ الْعَافِيَةَ فِي الدُّنْيَا
وَ الْآخِرَةِ ، وَ رُدَّنِي سَالِمًا مِّنْ بَلِيَّاتِ الدُّنْيَا وَ الْآخِرَةِ ، غَانِمًا
إِلَى سَالِمِينَ غَانِمِينَ ، بِفَضْلِكَ وَ كَرَمِكَ يَا رَبَّ الْعَالَمِينَ.

“O Allāh! Do not make the *haram* of Your Messenger ρ my last visit; make it easy for me to return many times. Grant me safety, peace, and well-being in this world and the Hereafter. Protect me from every trial of this world and the next, and return me safely to my family, successful among the successful, by Your grace and generosity, O Lord of the worlds.”

CHAPTER 5 - RETURN FROM THE *HAJJ*

My dear pilgrims! Think now that you have been cleansed from all evils and purified from sins. You have received countless bounties and blessings from every sacred place you visited during your *Hajj*.

- Now strive not to lose the blessings that you have gained.
- Bounties may be obtained but maintaining them requires great effort.
- Do not commit any act that may spoil or pollute the good you have achieved.

The Devil is our open enemy. He will now try to entangle you in sins and misdeeds to destroy the spiritual wealth you earned during *Hajj*. He strives to plant within your heart various spiritual diseases, such as:

- Backbiting
- Revenge
- Envy
- Hypocrisy
- Hatred
- Slander
- Enmity
- Carnal desires

These are the cardinal diseases that darken the heart and wipe away the blessings of *Hajj*.

- Strive now to live the rest of your life according to the Sunnah of the Prophet ﷺ.

Offer all your prayers wit *Jamā'at*.

- Distinguish clearly between *Halāl* and *Harām*.
- Resolve all disputes amicably, especially with your blood relatives. Remember that if you wrong them or usurp their rights, you will destroy the reward of your *Hajj*.

May Allāh accept the *Hajj* of each one of you and make all your efforts successful.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



Method of Performing *Salāt al-Janāzah* (Funeral Prayer)

During *Hajj*, the pilgrims in the blessed *Haramain* often experience frequent funeral prayers after the obligatory prayers. Many people do not know the correct method of performing the funeral prayer. Therefore, for people's convenience, the method of performing *Salāt al-Janāzah* is written below.

There will be 4 *Takbīrāt* with *Salām*.

STEP 1: *Niyyah* (Intention):

One should make the intention for *Salāt al-Janāzah* in this way:

“I intend to perform the funeral prayer for the sake of Allāh and to supplicate for the deceased while facing the Ka‘bah.”

It is not necessary to say these words verbally; making the intention in the heart is sufficient.

STEP 2: First *Takbīr*:

The Imām will say the first takbīr:

اللَّهُ أَكْبَرُ

The follower (muqtadī) raises both hands to the earlobes and says:

اللَّهُ أَكْبَرُ

Then he folds his hands below the navel and recites the thanā' (opening supplication) quietly, as in other prayers:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ،

وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

It is better to add after “وَتَعَالَى جَدُّكَ” :

وَجَلَّ ثَنَاؤُكَ

STEP 3: Second *Takbīr*:

When the Imām says the second *Takbīr*, without raising hands, the follower also says:

اللَّهُ أَكْبَرُ

Then one should recite *Ṣalāt* (*Durūd*) upon the Prophet ﷺ, as recited in the final sitting of regular prayers:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

STEP 4: Third *Takbīr*:

After the Imām says the third *takbīr*, the follower also says:

اللَّهُ أَكْبَرُ

but without raising the hands.

Then the follower prays for the deceased, for all believing men and women, and for oneself. It is best to recite one of the supplications found in the *Aḥādīth*.

The commonly recited supplication is:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا،
وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

If one does not know this supplication, it is sufficient to recite:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

If the deceased is a minor boy: Recite:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، اللَّهُمَّ اجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا

اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا.

If the deceased is a minor girl: The same dua with feminine pronouns is recited:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا، اللَّهُمَّ اجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
اللَّهُمَّ اجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً.

STEP 5: Fourth *Takbīr* and *Salām*:

After the Imām says the fourth *Takbīr*, the follower also says:

اللَّهُ أَكْبَرُ

Then, without raising the hands, the Imām ends the prayer with *Salām*, and the follower gives *Salām* with him first to the right, then to the left as in other prayers.

Important Notes:

In *Salāt al-Janāzah*, there is no Qur'ān recitation except for those who follow other schools.

There is no *rukū'*, no *sujūd*, and no *tashahhud*.

The above method is according to the **Ḥanafī school**.

For other schools (non-Ḥanafī):

After the first *Takbīr*, instead of *Thanā'*, they recite *Sūrah al-Fātiḥah*.



اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

RESOURCES & REFERENCES

No.	Title	Author
01	Al-Fiqhul Islāmī wa Adillatuhu	Dr Wahbah Zuhailī
02	Al-Ihsān Bitertīb Sahīh Ibn Habbān	Ibn Balbān Alfārsī
03	Al-Ikhtiyār	Abdullah bin Mahmood Al- Mousillī
04	Al-Shifā‘	Qāzi ‘Ayāz
05	Al-Sunan Al-Kubrā	Ahmad bin Husain Al- Baihaqī
06	Badāi‘us Sanāi‘	Allāmah Alā‘uddīn Kāsānī
07	Fatāwā Shāmiyah	Allāmah Ibn ‘Ābidīn
08	Fathul Qadīr	Muhammad bin Abdul

		Wāhid, Ibn Hammām
09	Fazl Mā' Zamzam	Bakdāsh
10	Hidāyatus Sālik	'Izzuddin bin Jamā'ah Al-Kināni
11	Historical Sites of Madinah	Khalid Mustafa
12	Hilyatul Awliyā'	Abu Na'im Ahmad Bin Abdullah Al-Asfahāni
13	Mu'atta' Mālik	Imām Mālik
14	Mu'allimul Hujjāj	Mufti Sa'eed Ahmad
15	Musannaf Ibn Abī Shaybah	Abu Bakr ibn Abī Shaybah
16	Musnad Abī Dawood Al-Tiyālisi	Abu Dawood Al-Tiyālisi
17	Musnad Ahmad	Imām Ahmad bin Hanbal

18	Sahīh Al-Bukhārī	Mahmood bin Ismā‘īl Al- Bukharī
19	Sahīh Ibn Habbān	Mahmood bin Habbān Al- Bastī
20	Sahīh Muslim	Muslim bin <i>Ḥajjaj</i> Al- Qishyari
21	Sunan Al-Dārquṭnī	Ali bin Umar Al-Dārquṭnī
22	Sunan Al-Nisā’ī	Ahmad bin Shu‘aib An- Nisā’ī
23	Sunan Al-Tirmidhī	Abu ‘Isā Tirmidhī
24	Sunan Sa‘eed bin Mansoor	Sa‘eed bin Mansoor Al- Khurāsānī
25	Zubdatul Manāsik	Maulana Rashīd Ahmad Gangohī