

How To Perform Hajj And Umrah

This document is divided into four topics:

Importance of Hajj and Umrah.

Ihraam.

Rites of Hajj and Umrah.

Visiting Madeenah

Importance of Hajj and Umrah

1. Reward of Hajj and Umrah

Narrated Abu Hurairah (may Allaah be pleased with him) that Allaah's Messenger (peace be upon him) said, *"An Umrah to another Umrah is an expiation for what is (all minor sins) between them. And the reward of Hajj Mabroor (the one that is accepted by Allaah) is nothing except Paradise.* Agreed upon.

Narrated Abu Hurairah (may Allaah be pleased with him) that the Prophet (peace be upon him) said, *"Whoever performs Hajj for Allah's pleasure and does not have any conjugal relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."* Al Bukhari

Narrated Abu Hurairah (may Allaah be pleased with him) that the Prophet (peace be upon him) was asked, *"Which is the best deed?"* He said, *"To believe in Allaah and His Messenger."* He was then asked, *"Which is the next (in goodness)?"* He said, *"To participate in Jihad in Allaah's cause."* He was then asked, *"Which is the next?"* He said, *"To perform Hajj-Mabroor (an accepted Hajj)."* Al Bukhari

2. Hajj-Mabroor (accepted Hajj)

There are five conditions for a Hajj (or Umrah) to be accepted:

- a. That it be performed in accordance with the Sunnah of the Prophet (peace be upon him).
- b. There should be no showing off in it.
- c. It should be free of any obscenity, sin and quarrel or bad language.

So whosoever intends to perform Hajj therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. Al Baqarah

d. It must be performed with Halal earnings as Allaah says:
And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety). Al Baqarah

e. It should not be followed by any unlawful deeds of disobedience to Allah and His Messenger (peace be upon him).

Ihraam

Definition of Ihraam

Issues related to Ihraam

Ihraam - Definition

Many people think of Ihraam as the two white sheets worn by the pilgrim. This is a mistake.

The two white sheets worn by men are “the Ihraam garments for men” and not the actual Ihraam.

The word Ihraam in the Arabic language means entering into a state of prohibition.

In the Fiqh terminology, the ihraam of Hajj and Umrah is the intention of the Hajj and Umrah by which a person enters the state in which certain things become prohibited on him or her.

Issues related to Ihraam

Ruling of Ihraam

Types of Ihraam

Prescribed time and places of Ihraam

Manners and Sunnah of Ihraam

Prohibitions during Ihraam

Ruling of Ihraam

The Ihraam is a pillar of Hajj and Umrah, Hajj and Umrah is not considered valid without it.

Types of Ihraam

There are three types of Ihraam:

1. **IFRAAD** – A pilgrim enters Ihraam from the Meeqaat for Hajj only. When he reaches Makkah he performs an arrival tawaf (al-Qadoom). He can perform a Saa'i for his Hajj at this time or delay it for after the tawaf of Hajj (tawaf al-Ifadah or tawaf az-Ziyarah). He does not shave or cut his hair and stays in the state of Ihraam till he finishes stoning the Jamarat al-Aqabah on the tenth Dhul Hajjah.
2. **QIRAAN** – The pilgrim enters Ihraam for Umrah and Hajj both, together. There is no difference in the rights of Qiraan and Ifraad except that the one who is doing Qiraan has to offer a sacrifice (Hady).
3. **TAMATTU'** – A pilgrim enters Ihraam from the Meeqaat for Umrah only and performs a complete Umrah on reaching Makkah by doing a tawaf and Saa'i and shaving or cutting his hair. He then exits the Ihraam and remains so until the eighth day of Dhul Hajjah (day of Tarwiyah) when he enters Ihraam again for the Hajj only. Thus performing a complete Umrah and a complete Hajj with separate intentions.

Scholars are in agreement for the validity of any of the above three though their opinion differs regarding which one is most rewarding; majority considers Tamattu as being the best.

Prescribed Times and Places of Ihraam

Time of Ihraam

Places of Ihraam (Meeqaat)

Time of Ihraam (for Hajj)

They ask you (O Muhammad) about the new moons. Say: these are signs to mark the time for mankind and for Hajj. (Al Baqarah 2:189)

The Hajj is in the well-known months (i.e. the tenth, eleventh and twelfth month of the Islamic calendar). (Al Baqarah 2:197)

Places of Ihraam (for Hajj and Umrah)

Ibn Abbas (May Allaah be pleased with him) reported that the Messenger of Allah (peace be upon him) allocated:

- Dhul Hulaifah (modern name: As-Sail Al-Kabeer) as the Meeqaat for the people of Madinah,
- Al Juhfah (Rabigh) for the people of Shaam and
- Qarn al Manazil for the people of Najadh and
- Yalamlam for the people of Yemen.
- Then he said, *these are Meeqaat for people living there and for anyone coming from other places with the intention of Hajj and Umrah.*
- *And for those other than the above two, their place of Meeqaat is their own residence so that the Meeqaat of the people of Makkah is from Makkah.* Agreed upon.

Narrated by A'aishah (May Allah be pleased with her) that Allah's Messenger (peace be upon him) fixed for the people of Madinah Dhul Hulaifa and for the people of Sham and Egypt Al Juhfa and for the people of Iraq Dhat-Irq and for the people of Yemen Yalamlam. An Nasa'i.

Manners and Sunan of the Ihraam

- Taking a bath before Ihraam
- Applying perfume
- Prayer before Ihraam
- Talbiyah

It is recommended that one takes a bath before entering Ihraam as was reported from the Messenger of Allaah (peace be upon him), but this is not obligatory. Ibn Umar (May Allaah be pleased with him) would sometime take a bath or he would just perform Wudoo.

It is a Sunnah to apply perfume before entering the state of Ihraam and there is no problem if any trace or smell remains after entering Ihraam.

There is no proof in the Sunnah of a specific prayer for the Ihraam as such. The Messenger of Allaah (peace be upon him) would usually enter Ihraam after an obligatory prayer, though this can also be done after praying two rakah of wudu or greeting of the masjid if it is in the time other than for the obligatory prayer.

Calling out Talbiyah loud is a Sunnah and has great reward in it.

Talbiyah

It is a Sunnah to start the talbiyah after one boards his transport as was reported by Anas and Ibn Umar (May Allah be pleased with both of them) that **the Prophet (Peace be upon him) would call out the talbiyah when he would start riding his mount and settle on it** (narrated by Al Bukhari).

As most people travel by air it is important that they **MUST** enter Ihraam (that is, making the intention in their hearts of performing either Umrah or Hajj) before the Meeqaat comes and call out the talbiyah on the Meeqaat.

- A pilgrim who is doing Ifraad Hajj should say: “*Labayk Allahumma Hajjan*” (Here I am, O Allah, for Hajj).
- The pilgrim who is doing Qiraan Hajj should say: “*Labayk Allahumma bi Hijjah wa Umrah*” (Here I am, O Allah, for Hajj and Umrah).
- The pilgrim who is going for Tamattu Hajj enters Ihraam on the Meeqaat for Umrah alone and should say: “*Labayk Allaahumma Umrah*” (Here I am, O Allah, for Umrah).

Narrated by Ibn Umar (May Allah be pleased with him) the talbiyah of the Messenger of Allah (Peace be upon him) was: “*Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, laa shareeka lak* (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” Agreed upon.

Narrated by Sahl Ibn Sa’ad (May Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said: *there is none of the Muslims who begin saying the talbiyah except everything from his right side including stones, trees, fur, says the talbiyah until the earth opens from here and here.* Ibn Maajah.

It is also narrated from Allah’s Messenger (Peace be upon him) that he said *Gabriel (Peace be upon him) came to him telling him to order his companions that they should raise their voices for the talbiyah.* An Nasaa’i, Abu Dawud and Tirmidhi.

- A lady should not raise her voice for the talbiyah.
- It is a Sunnah to say the talbiyah a lot and continuously.
- Narrated Jabir (May Allah be pleased with him) that *the Messenger of Allah (Peace be upon him) would say the talbiyah during his Hajj when he would ride, when he would rise to a high place or go down in a valley, after the obligatory prayers and towards the end of the night.*
- A pilgrim who enters Ihraam with the intention of performing Umrah discontinues his talbiyah only when he enters Masjid al-Haram and starts the tawaf.

And the one who enters Ihraam with the intention of Hajj should continue his talbiyah until he begins the stoning of Jamarat al-Aqabah on the tenth of Dhul Hajjah.

Prohibitions During Ihraam:

- **Prohibitions Applicable to both Men and Women**
- **Prohibitions for Men Only**
- **Prohibitions for Women Only**

Prohibitions Applicable to Both Men and Women

1. *“Then one should not have sexual relations, nor commit sin, nor dispute unjustly during the Hajj”.* al-Baqarah
2. They should not remove any hair from their head or body.
3. They should not cut any of their nails except for what breaks off itself.

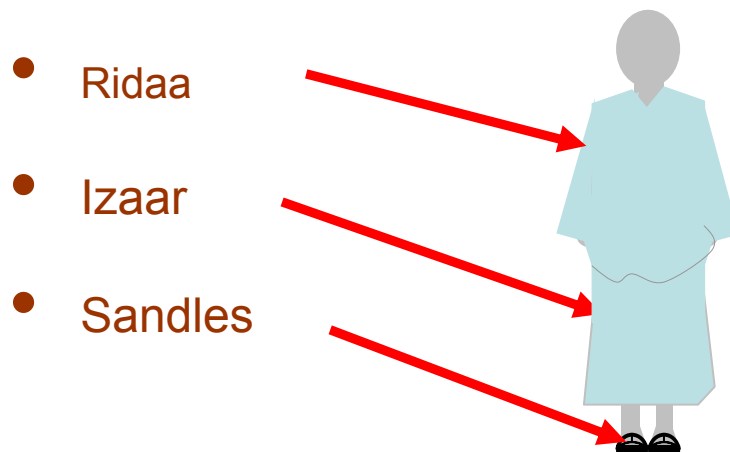
4. They should not apply perfume after entering the state of Ihraam, either to their body, or clothes, or food and drink. They should not wash with perfumed soap either. But if any traces of perfume remain from that which they put on before entering ihraam that does not matter.
5. They should not hunt or assist in hunting in any way.
6. They should not enter into a marriage contract for themselves or arrange a marriage for anyone else, or propose marriage for themselves or on behalf of someone else.
7. They should not wear gloves, but wrapping one's hands with a piece of cloth if necessary does not matter.

Prohibitions for Men Only

1. Men should not cover their heads with something that stays on the head. Shading one's head with umbrella, car roof and tent, or carrying something on one's head, when necessary does not matter.
2. They should not wear any clothes sown in the shape of the body or a body part such as shirts, turbans, trousers, shorts, t-shirts, cloaks etc.

There is nothing wrong in wearing sandals, rings, eyeglasses and hearing aids, or to wear wristwatches, or to put a watch or sunglasses on strings around their necks, or to wear money belts.

Ihraam Garment for Men



Prohibitions for Women only

Women should not wear niqaab, which is what they use to cover their faces with holes cut for the eyes.

The Sunnah is for them to uncover their faces unless non-mahram men can see them, in which case they should lower their headcover on their faces as proven by the Hadith of A'aishah (May Allah be pleased with her) who said: "We used to go out with the Messenger of Allaah (peace and blessings of Allaah be upon him) when we were in ihraam. If we met the riders we would lower our garments over our faces".(Narrated by Abu Dawood, 1833; Ibn Maajah, 2935)

Rites of Hajj and Umrah.

Entering Makkah and Performing Umrah.

It is Sunnah to take a bath before entering Makkah.

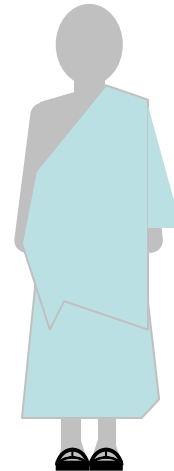
When entering al-Masjid al-Haraam one should do so with his right foot first, and say, *"Bismillaah wa'l-salaatu wa'l-salaam 'ala Rasool-Allaah. Allaahumma ighfir li dhunoobi waftah li abwaab rahmatika. A'oodhu Billaah il-'Azeem wa bi wajhah il-kareem wa bi sultaanah il-'qadeem min al-Shaytaan il-rajeem"* (In the name of Allaah, and blessings and peace be upon the Messenger of Allaah. O Allaah, forgive me my sins and open to me the gates of Your mercy. I seek refuge with Allaah the Almighty and in His noble Countenance and His eternal power from the accursed Satan)."

Arrival Tawaaf

This is the first tawaaf that the pilgrim performs on arrival to Makkah. The pilgrim who enters Ihraam for Ifraad or Qiraan Hajj, this would be just an arrival tawaaf and it is a Sunnah to perform it. However, for the one who made the intention of Tammatu Hajj, this will be the tawaaf of the Umrah and therefore, an obligatory tawaaf.

Two things are specific to the first tawaaf that is performed on entering Makkah whether this is tawaaf of Umrah or just an arrival tawaaf.

- **Al Idhtiba'a** - which is the uncovering of the right shoulder.



- **Ramal** - Ramal means to walk fast taking short steps, but without running. This is done in the first three rounds only.

Tawaaf

When a pilgrim enters the Holy Mosque he should not sit down or pray (unless it's an obligatory prayer or a funeral prayer). He approaches the Black Stone, touches it with his right hand and kisses it. If this isn't possible, he should face the Black Stone and point to it. It is best not to push and shove, causing harm and being harmed by other people.

When touching the Stone, a pilgrim should say the following: *"In the name of Allah, Allah is the greatest. Oh, Allah, with faith in you, belief in Your book, loyalty to you, compliance to the way of your Prophet Muhammad--may the peace and blessings of Allah be upon him."*

A pilgrim must walk, keeping the Ka'bah on his left. When he reaches the Rukn Al Yamani he should touch, but not kiss it, and say: "*Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hell-fire. Oh Allah, I beg of You for forgiveness and health in this life and in the Hereafter.*" Each time he passes the Black Stone he should say: "*Allah is the Greatest.*"

During the remainder of his Tawaaf he may say what he pleases of the supplications, mentioning Allah, and reciting the Qur'an and in this way he should complete 7 circuits round the Ka'bah, doing the Ramal in the first 3 and walking at a normal pace in the last 4. After completing the Tawaaf, one should finish the Idhtiba'a by covering his right shoulder and then pray 2 raka'at at Maqaam Ibraheem (or anywhere in the Masjid).

It is a Sunnah to drink Zamzam after praying the 2 raka'at, before the Sa'ee.

Sa'ee between Safa and Marwa

Jabir (May Allah be pleased with him) reported regarding the Hajj of the Prophet (Peace be upon him): "after praying the two rakah he returned to the black stone, touched it, then went out to As-Safa. When he approached As-Safa, he recited: "*Indeed As-Safa and Al-Marwa are from the symbols of Allah*". He said: "we begin from where Allah began".

He then went to As-Safa and ascended on it, until he saw the Kaa'ba, then he faced the Qiblah stating the oneness and greatness of Allah, he said: "*There is no God, but Allah alone, with no partner or associate, His is the dominion, all praise is due to Him, and He is able to do all things, there is no God, but Allah alone, He keeps His promise, fortifies His soldiers, the only One to defeat the armies*".

Note: These words should be repeated three times making supplications in between. The same is done on Al-Marwa.

Sa'ee

Walking from Safa to Marwa is counted as one Sa'ee and then between Marwa to Safa is another Sa'ee. Seven trips are made between Safa and Marwa in this manner, starting from Safa and ending finally at Marwa. During each trip, one should do Ramal (walking faster) between the 2 green posts. The Ramal is a Sunnah and is not obligatory; not doing Ramal does not have any affect on the Umrah or Hajj.

Having finished the Sa'ee, one goes out of the Sa'ee corridor through the outer gate, near Marwa and has his hair shaved or trimmed. Women are not permitted to shave their heads, they only need to gather all their hair together and cut a finger-tip length of hair from the end.

Note: Hair from all the area of the head should be cut and not taking the hair from some parts and leaving some from other parts, as many people do.

Having performed the tawaf, Sa'ee and shaving of the head or trimming of the hair, the Umrah is complete for a person who is performing a Tammatu Hajj. He now exits the Ihraam and waits for the day of Tarwiyah, which is the eighth of Zhul-hijjah.

Jabir (May Allah be pleased with him) said, "When the day of Tarwiyah came they faced towards Mina and started the talbiyah and Allah's Messenger (Peace be upon him) rode out...." Muslim

Performing the Hajj.

8th Zhul-hijjah - Day of Tarwiyah

On the morning of the 8th of Zhul-hijjah, the pilgrim should do everything for entering Ihraam as he did before the Ihraam of his Umrah, i.e. taking a bath, perfuming himself and changing into the Ihraam garments, etc. Then he should enter Ihraam making the niyyah of Hajj. Once he boards his transport, he should call out 'Allahumma Laybayka bi Hajjah' (Here I am, O Allah for the Hajj). He should then start the talbiyah and **go to Mina**.

- It is a Sunnah to reach Mina and pray Dhuhr prayer. However if for any reason one gets delayed in departing from where he is staying, especially if he is near Masjid al-Haram, he must pray there and not delay his prayer for until reaching Mina. On arriving in Mina, it is Sunnah that one **stays overnight and complete five prayers**, until praying Fajr the next day.
- The prayer should be shortened in Mina, but not combined.
- One should spend the time in praying, making du'aa, reciting the Quraan and talbiyah and remembering Allah, and not just eating, drinking and gossiping.

9th Zhul-hijjah – Day of Arafah

- After the sun has risen the pilgrim should leave Mina and **go to Arafah**.
- He should continue calling the talbiyah on the way and he should avoid pushing people when boarding the buses and getting off them.
- Having arrived in Arafah, one should wait until the sun passes its zenith after which, the Imam gives a **khuthbah**, then Dhuhr and Asr prayers should be prayed, shortening both and combining them together.
- It is a Sunnah to keep the khuthbah short and do the prayers early so that one spends more time in waqoof.
- One then begins the **Wuqoof**, i.e. standing, praising and praying to Allah. It is Sunnah to stand facing the Qiblah, raising the hands and making du'a. If one gets tired, he can sit down or take a break, though he should spend making du'a as much as possible, especially towards the end of the day.
- All of Arafah is the place of Wuqoof and it is not necessary to stand near or climb on to Mount Arafah.
- Masjid Namirah is partly in the Waqoof area and partly outside so one should be careful if he is doing the Wuqoof inside the Masjid.

The Wuqoof of Arafah is a pillar of Hajj and Hajj is invalid without it.

- The supplication of the day of Arafah is "No one is worthy of worship, except Allah alone, he has no partner, for Him is the kingdom and for Him are all the praises. He gives life and death and He has the control over all things"
- The pilgrim should repeat these words as many times as possible, making other supplications, whichever he wishes as well.
- It is necessary to continue the Waqoof until the sun sets, after which one can leave Arafah for **going to Muzdalifah**.

- Again, he should be patient and not push others for boarding the transport and continue the talbiyah during the travel.
- On reaching Muzdalifah, Maghrib and Isha prayers should be combined with shortening the prayer.

10th Zhul-hijjah – Day of Nahr (Eid Day)

- The pilgrim **stays the night of 10th Zhul-hijjah in Muzdalifah.**
- This is the busiest day for the pilgrim.
- He prays Fajr at its early time.
- He starts the **Wuqoof of Muzdalifah**, which again can be done in any part of Muzdalifah, facing the Qiblah, raising the hands, praising Allah and making du'a.
- One should finish the Waqoof when the day becomes bright and leave Muzdalifah before the sun rises (the idol worshippers of Makkah used to leave Muzdalifah after the sun had risen).
- He then **goes to Mina for the Rami**, i.e. throwing of pebbles (**on Jamarat al-Aqabah only**).
- The preferred time for this Rami is soon after the sunrise on the Day of Sacrifice (10th Zhul-hijjah).
- The time permitted however, is from the mid of the night before the Day of Sacrifice (10th Zhul-hijjah) till the sunset.
- Abdullah ibn Umar (May Allah be pleased with him) said, whoever misses the Rami on this day until sunset then he should not do it until the Zawaal (when sun shifts from the meridian) on the next day.
- One stops saying the Talbiyah when starting this Rami

Rami of Jamrat al-Aqabah on the 10th Zhul-hijjah

Imam Bukhari reported from Abdullah ibn Mas'ood (May Allah be pleased with him) that he did the Rami of the large Jamrah with seven stones, taking the Ka'bah on his left and Mina on his right and then said "this is the place of the one on whom Surah Al Baqarah was revealed".

- The Messenger of Allah (Peace be upon him) used the pebbles of the size of beans, he said "O! people, beware of exaggeration in religion, indeed those before you were destroyed because of exaggeration in the religion" Ibn Majah.
- Rami should be done throwing seven pebbles, one after the other and saying 'Allahu Akbar' on each throw, the pebble must fall in the basin around the pillar. The pilgrim should not stay after doing the Rami, he should leave straight away.
- After the Rami, one should do the **slaughter** of the animal of sacrifice and then the **shaving of the head**.
- Once one has done the Rami, the slaughter and the shaving of the head, the pilgrim makes the first exit of Ihraam. Everything that was prohibited during Ihraam becomes permitted now except sexual relation with ones spouse.
- One should take a bath, change into normal clothes and put perfume on and then go for **tawaf al-Ifadah (az-Zyaarah), and Sa'ee for Hajj.**
- Tawaf al-Ifadah is like the tawaf of Umrah described earlier, except neither uncovering of the right shoulder nor ramal is done in this tawaf.

Tawaf al-Ifadah and the Sa'ee are pillars of Hajj; the Hajj is invalid without either of these.

- Having done the tawaf al-Ifadah and Sa'ee, the pilgrim makes the final exit from the state of Ihraam. Everything is now permissible as was before entering Ihraam.
- One then **returns back to Mina** to spend the nights of Tashreeq and to do the Rami of Jamarat.

11th and 12th Zhul-hijjah – 1st and 2nd Day of Tashreeq

- **Spending two nights of Tashreeq in Mina** is obligatory.
- On both these days **Rami of all three Jamarat** is done.
- **It is a MUST that the Rami is done starting from the smallest Jamarah and ending at the large one.**
- **It is also a MUST that this Rami is done after the sun declines from its zenith.**
- After throwing the pebbles on the first Jamarah (Jamrat al-Ula) the pilgrim should walk a little further and then stand and face the Qiblah and make du'a raising his hands, for as long as possible. He should repeat the same after the Rami of the middle Jamarah (Jamrat ul-Wusta), but not after the last Jamarah (Jamarat al-Aqabah).

Rami of Jamarat on the days of Tashreeq

- The Hajj is complete with the Rami on the 12th Zhul-hijjah i.e. the 2nd day of Tashreeq, the pilgrim however has the choice either to leave before sunset or to stay another night and do the Rami on the 3rd day of Tashreeq (13th day of Zhul-hijjah as well).
- It is essential that the pilgrim returns to Masjid al-Haram and the last thing he does before leaving Makkah is the **Farewell Tawaaf**.
- The farewell tawaaf is the same as any tawaf without the Idhtibah (uncovering of the right shoulder) and ramal.
- Farewell tawaaf is waved off on women in their menstruation or post child birth bleeding.

Visiting Madeenah

Reason for visiting Madeenah

When a pilgrim performs the Farewell Tawaaf and leaves Makkah then he completes his Hajj and Umrah. Visiting Madeenah is not a part of Hajj and Umrah though; it has great reward if one is able to do this because:

Abu Hurairah narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: *“Do not travel to visit any mosques except three: al-Masjid al-Haraam, this Mosque of mine and al-Masjid al-Aqsa.”* al-Bukhaari, 1189; Muslim, 1397.

Jaabir (may Allaah be pleased with him) reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: *“The best places to which a person may travel are this Mosque of mine, and the Ancient House (i.e., the Ka’bah).”* Narrated by Ahmad, 3/350

Abu Hurairah (may Allaah be pleased with him) reported that The Prophet (peace and blessings of Allaah be upon him) said: *“One prayer in this Mosque of mine is better than one thousand prayers offered anywhere else, except al-Masjid al-Haraam.”* Narrated by al-Bukhaari, 1190; Muslim, 1394.

Some people insist that they should stay there for eight days, completing forty prayers. This is not a proven Sunnah.

From Anas ibn Maalik from the Prophet (peace and blessings of Allaah be upon him), who is reported to have said, *“Whoever prays forty prayers in my Mosque, missing no prayer, it will be recorded that he is safe from the Fire, is saved from punishment and is free of hypocrisy.”* narrated by Ahmad (12173) **THIS IS A WEAK HADEETH**

Manners of visiting Madeenah

From Abu Hurairah (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him) who said: *“Madeenah is a Haram (sanctuary), so whoever commits evil therein or gives protection to an evildoer, the curse of Allaah, the angels and all of mankind may be upon him. Allaah will not accept any obligatory or naafil deed from him on the Day of Resurrection.”* Narrated by Muslim, 2434 ; al-Bukhaari, 1867.

Visiting the grave of the Prophet (peace and blessings of Allaah be upon him): one should say facing the grave,

• السَّلَامُ عَلَيْكُمْ يَا رَسُولَ اللَّهِ

Then face the grave of Abu Bakar and say,

• السَّلَامُ عَلَيْكُمْ يَا أَبُوبَكْرٍ

Then face the grave of Umar and say,

• السَّلَامُ عَلَيْكُمْ يَا عُمَرَ

Praying in Al-Rawdhah has great reward because:

Abu Hurairah narrated that the Prophet (peace and blessings of Allaah be upon him) said: "The area between my house and my minbar is one of the gardens (*riyaad*, sing. *rawdah*) of Paradise, and my minbar is on my cistern (*hawd*)" Narrated by al-Bukhaari, 1196; Muslim, 1391.

However pushing and harming people is not permissible for praying there.

Visiting Masjid-e-Qubaa has great reward in it because:

Narrated Sahl ibn Haneef: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "*Whoever goes out until he comes to this mosque – meaning the Mosque of Qubaa – and prays there, that will be equivalent to 'Umrah.*" Narrated by Ahmad, and al-Nasaa'i.

Visiting the graveyard of Madeenah; one should say,

Peace be upon you O dwellers of these abodes, believers and Muslims. We will, when Allaah wills, join you. We ask Allaah to grant salvation to us and you.

All the Supplications mentioned in this document are compiled, both in Arabic and English in the following document: