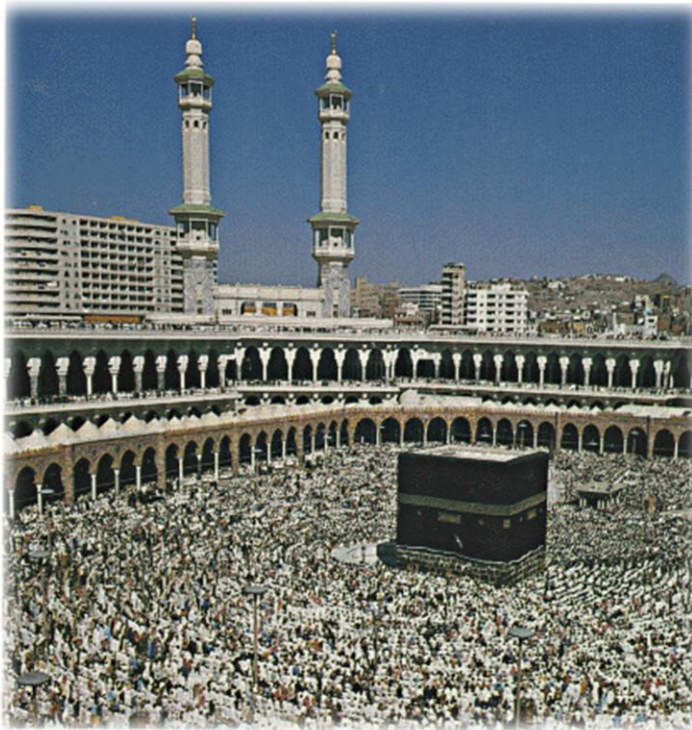


KITAABUL HAJ

THE BOOK ON HAJ

ACCORDING TO THE SHAAFI'EE MADHAB



By: Moulana Yusuf Laher

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INTRODUCTION

Alhamdulillah, the books on Tahaarah, Salaah, Saum and Zakaah have been studied by you. Now Kitaabul Haj is being presented to you. Salaah and Saum are physical forms of Ibaadah and Zakaah is a monetary Ibaadah. Haj is a combination of both; physical and monetary. Every Muslim yearns to fulfil this unique Ibaadah of Haj. As we know, Haj is fulfilled at a specific time and in specific places. The basic laws of Haj are recorded in this book. Study and understand it and prepare yourself for this spiritual journey to the sacred lands of Makkah Mukarramah and also to the Holy city of Madinah Munawwarah.
May Allah Ta'aala accept, Aameen.

VIRTUES AND BENEFITS OF HAJ

Nabi (Sallallaahu Alayhi wa Sallam) said:

***THERE IS NO REWARD FOR AN ACCEPTED HAJ EXCEPT JANNAH. (Tabraani Fil Kabeer)**

This Hadeeth promises Jannah for a person who performed Haj, fulfilling all the laws and etiquettes of Haj.

***A PERSON WHO PERFORMED HAJ FOR ALLAH AND WAS NOT OBSCENE AND DID NOT COMMIT EVIL, RETURNS (free from sin) LIKE THE DAY HIS MOTHER GAVE BIRTH TO HIM. (Bukhaari)**

A person must refrain from any type of wrong during Haj. Committing wrong during Haj decreases the spiritual value of that Haj.

***PERFORM HAJ, FOR INDEED HAJ WASHES AWAY SINS JUST LIKE WATER WASHES AWAY DIRT. (Tabraani Fil Awsat)**

WARNING FOR THOSE WHO NEGLECT HAJ

***HE WHO IS NOT PREVENTED BY AN ILLNESS, A RESTRAINING NEED OR AN OPPRESSIVE RULER AND**

DOES NOT PERFORM HAJ, MAY DIE AS A JEW OR A CHRISTIAN (Shu'abul Imaan)

This is a severe warning in Hadeeth to that person who although could perform Haj, did not do so. Rasulullah (Sallallaahu Alayhi wa Sallam) is saying that he does not care whether such a person dies as a Jew or Christian. May Allah save us, Aameen.

A pressing need: loss of transport or unable to secure transport, loss of provisions for the journey, etc.

ON WHOM IS HAJ COMPULSORY

A person has to be a Muslim, sane, reached the age of puberty (Mukallaf) and has to have the ability to perform Haj.

Under the condition of ability, there are five conditions which are common for both males and females and two which are especially for women:

1. Having sufficient provisions and money for the journey. It is Makrooh (disliked, abhorred) for a person to beg and depend on others for the Haj trip. He should also leave behind enough money and provisions for his family at home to support themselves in his absence.
2. Transport. In our situation it is the affordability of flights.
3. The route must be safe.
4. Be healthy enough to undertake the journey.
5. The ability to go for Haj and allowing enough time to complete the rituals of Haj. .

The two extra conditions for females:

1. A woman must be accompanied by a Mahram or a group of trustworthy and reliable women. Here a Mahram means a male whom she is never allowed to marry. He must be able to take care of her. Travelling with a group of reliable women only applies only to the Fardh Haj and not a Nafil Haj or Umrah.
2. She should not be in the state of Iddah (the period of mourning after the death of the husband or after divorce).

THE THREE TYPES OF IHRAAM FOR HAJ

1. Ifraad: Haj before Umrah.
2. Qiraan: Umrah and Haj with the same Ihraam.
3. Qiraan: Umrah first then Haj with a separate Ihraam.

1. Ifraad. This is to wear Ihraam for Haj and perform Haj. After performing Haj, to again wear Ihraam and perform Umrah. The person has to go to the Meeqaat to tie the Ihraam for Umrah.

2. Qiraan. This means entering Ihraam with the intention of performing both Haj and Umrah with the same Ihraam.

3. Tamattu'. This means entering Ihraam, performing Umrah and releasing oneself from Ihraam and when Haj commences, to tie Ihraam again for the purpose of performing Haj.

Although Ifraad is the most superior of the three, the most common one is Tamattu'. So Tamattu' will be discussed in detail. Details of Ifraad and Qiraan can be found in other books.

THE PILLARS (ARKAAN) OF HAJ

IHRAAM

Ihraam means intending to enter into the performance of the rites of Haj or Umrah or both. Here it means making the intention and once the intention is made, certain things are forbidden on the person until he is released from Ihraam. A person has to be in the state of Ihraam when entering Makkah. He is not permitted to enter Makkah without Ihraam. When a female intends Ihraam, she will wear her normal clothing.

A male will remove all sewn and stitched garments and wear two sheets of unstitched material; one to cover from the waist down and one for the upper body.

WUQOOF AT ARAFAH

Another Rukn of Haj is to spend some time at Arafah during the prescribed time of Wuqoof.

The time of Wuqoof begins just after Zawaal on the 9th of Thul Hijjah and ends at Subuh Saadiq (dawn) of the next day. For Haj to be valid, a person must be present at Arafah during this time,

even if for a moment. The preferred time to remain at Arafah is from Zawaal till sunset.

TAWAAF

The Tawaafuz Ziyaarah, also called Tawaaful Ifaadhah. This is done after the person returns to Mina from Muzdalifah and has already completed the stoning of the Jamaraat, shaved the head or trimmed the hair and sacrificed an animal. It is best to do it on Yaumyn Nahr and Makrooh to delay it further.

SA'EE

This is walking between Safa and Marwa after a Tawaaf has been done.

SHAVING OR CUTTING THE HAIR

Shaving the head is better. Cutting the hair, although lesser in reward than shaving, nevertheless is permissible. At least three hairs have to be cut. Shaving is called Halq and cutting is called Taqseer.

Women will do Taqseer.

THE METHOD OF PERFORMING HAJ TAMATTU'

DAY ONE 8th THUL HIJJAH

Wear the Ihraam in Makkah and perform two Rakaahs Salaah, make the intention of Haj.

Headgear (Kufiyyah, Topi) can be worn while making the Salaah, but must be removed immediately after the Salaah and then the intention made.

The intention can be made in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ الْجَحَنَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ،

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

Recite the Talbiyah:

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

The first Talbiyah should be read silently. Thereafter the voice should be raised whenever reciting Talbiyah and this applies to males. Females will always recite softly, without raising their voices.

Whenever reciting the Talbiyah, recite it thrice and recite Salawaat thrice after reciting the Talbiyah. Continuously recite the Talbiyah until the stoning of Jamaratul Aqabah. Recite the following Du'aa after the Salawaat:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ ، وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ ،

Proceed to Mina after Fajr Salaah. The entire day will be spent in Mina and there are no special rituals for this day. The Salaahs of Thuhr, Asr, Maghrib and Eshaa will be performed here. Stay the night here in Mina.

DAY TWO 9th THUL HIJJAH

Perform Fajr Salaah here in Mina and proceed to Arafah after sunrise.

The time of Wuqoof starts after Zawaal. Here the Haji will spend the time in Tasbeeh, Du'aa, Istighfaar, etc. This time is most valuable and sacred, so as much time as possible should be spent in Ibaadah.

Perform Thuhr and Asr Salaahs here in Arafah.

Proceed to Muzdalifah at sunset.

Do not perform Maghrib Salaah here or on the way to Muzdalifah.

Maghrib and Eshaa will be performed at Muzdalifah, regardless of the time one reached Muzdalifah.

When reaching Muzdalifah, perform Maghrib and Eshaa together, one after the other.

Collect pebbles here for the stoning of the Jamaraat. Collect at least 49 pebbles.

The Wuqoof at Muzdalifah begins in the second half of the night. If a person left Muzdalifah before the second half of the night commenced then he will have to give a Dum (penalty) of a sacrifice.

It is Sunnah to send the women and the weak to Mina AFTER the second half of the night has commenced and not before. The healthy males will remain till after Fajr.

Half of the night is the mid-point between sunset and Subh Saadiq. Example: Sunset takes place at 6.30pm and Subh Saadiq (Fajr commences) at 6pm. so half the night commences at 12.15am. They should not be sent before 12.15am.

Those who remained in Muzdalifah will perform Fajr here at its earliest time and after Salaah, proceed to Mina.

DAY THREE 10th THUL HIJJAH

You have now come to Mina from Muzdalifah. On this day you will do the following:

1. Stone the Jamaratul Aqabah (big Shaytaan) with seven pebbles. When stoning, with each throw recite:

اللَّهُ أَكْبَرُ

If a person is sick or weak and unable to throw himself then he can delegate someone to throw on his behalf. The person delegated must first throw his own stones before throwing for

someone else. One stone must be thrown at a time. Seven stones for each pelting will be used.

2. Slaughter the animal for Tamattu'. This can be a sheep, goat or a seventh part in a camel or cow.

3. Shave the head (Halq) or trim the hair (Qasr). Females will cut a bit of hair only.

4. Proceed to Makkah and make Tawaafuz Ziyaarah.

5. Also perform Sa'ee.

Thereafter return to Mina. The nights will be spent in Mina.

DAY FOUR 11th THUL HIJJAH

All three Jamaraat will be pelted on this day.

The time for stoning begins after Zawaal. First pelt the Jamaratul Oolaa, then Jamaratul Wustaa and then Jamaratul Aqabah.

Each one will be pelted with seven stones, one stone at a time.

After pelting the first and the second, stand aside facing Qiblah and make Du'aa.

Do not do this after pelting the third Jamarah.

DAY FIVE 12th THUL HIJJAH

This day will be the same like day four. One can now either stay another day (13th) or leave.

If one decides to leave then he must depart from Mina before sunset. If he decides to stay then he will pelt in the same manner on the 13th.

THE HAJ IS NOW COMPLETE.

TAWAAFUL WIDAA (FAREWELL TAWAAF)

This Tawaaf will be performed before departing from Makkah.

TAWAAF

Tawaaf means to go around (circumambulation) the Ka'bah seven times.

Seven rounds are one Tawaaf.

The conditions for the validity of Tawaaf are the same as for Salaah; for the Aurah to be covered, to be in the state of Wudhu and for the clothes and body to be free from Najaasah.

The only difference is that talking while making Tawaaf does not nullify the Tawaaf.

An added condition for the validity of Tawaaf is that the Ka'bah must be on the left of the person throughout the entire Tawaaf.

If a person faces his back towards the Ka'bah or faces the Ka'bah by turning the chest towards the Ka'bah during Tawaaf, the Tawaaf will not be valid.

Tawaaf must begin at the Hajarul Aswad (The Black Stone).

Every round begins and ends at the Hajarul Aswad.

METHOD OF TAWAAF

Make the intention of Tawaaf. It can be said in the following words:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ،

O ALLAH! I INTEND MAKING TAWAAF OF YOUR SACRED HOUSE, SO MAKE IT EASY FOR ME AND ACCEPT IT FROM ME.

Face the Hajarul Aswad and make the Niyah.

If possible, place the hands on the Hajarul Aswad, touch the forehead thrice to it and, kiss it (between the hands). This is called Istilaam.

This will be done at the beginning of each round and it is also recommended to do it after performing the two Rakaahs Salaatut Tawaaf (this will be explained later).

If reaching and touching the Hajarul Aswad is not possible (and this is usually the case due to the large crowd), then face your palms towards it and kiss your palms.

At the beginning of every round when making Istilaam and especially when beginning the first round, to say the following is Sunnah:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ، اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ
وَإِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،

Now turn so that your left shoulder is facing the Ka'bah and begin the first round of Tawaaf.

When reaching the door of the Ka'bah, say the following Du'aa:

اللَّهُمَّ الْبَيْتُ بَيْتُكَ وَالْحَرَمُ حَرَمُكَ وَالْأَمْنُ أَمْنُكَ ، وَهَذَا مَقَامُ الْعَائِدِ
بِكَ مِنَ النَّارِ ،

When reaching the Iraqi corner, say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشُّكِّ وَالشَّرِكِ وَالنَّفَاقِ وَالشَّقَاقِ وَسُوءِ
الْأَخْلَاقِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ ،

When reaching the Mizaabur Rahmah, say:

اللَّهُمَّ أَظْلَنِي فِي ظِلِّكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ ، وَاسْقِنِي بِكَأْسِ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرَابًا هَنِيئًا لَا أَظْمَأُ بَعْدَهُ أَبَدًا يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ ،

Between the Shaami and Yamaani corners say:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا ، وَ ذَنْبًا مَغْفُورًا ، وَسَعْيًا مَشْكُورًا ، وَعَمَلًا
مَقْبُولًا ، وَتِجَارَةً لَنْ تَبُورَ ، يَا عَزِيزُ يَا غَفُورُ ،

Between the two Yamaani corners:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ،

Make a lot of Du'aa whilst making Tawaaf. It is best to make the Masnoon Du'aas, but any other Du'aa in any language is permitted.

Make the Du'aas silently.

Avoid talking during Tawaaf, unless necessary.

It is Sunnah for males to make Ramal in a Tawaaf that is followed by a Sa'ee. Ramal means to trot or walk hastily and firmly. This will be done in only the first three rounds. Walk normally in the last four rounds.

It is Sunnah for males to make Idhtibaa in a Tawaaf wherein Ramal is done. Idhtibaa means to wear the top shawl in such a manner that the right shoulder is bare. This will be done by wearing the shawl on the right side under the armpit and not over the shoulder.

Ramal is done in the first three rounds only whereas Idhtibaa is observed in all the rounds.

When performing the two Rakaahs after Tawaaf, close the shoulder with the shawl.

Ramal and Idhtibaa do not apply in Nafil Tawaaf. They only apply in a Tawaaf which is followed by a Sa'ee.

Females will not make Ramal or Idhtibaa.

TWO RAKAAHS AFTER TAWAAF

It is Sunnah to perform two Rakaahs Salaah after completing a Tawaaf.

The best place to perform it is behind the Muqaam Ibrahim or otherwise anywhere in the Haram, wherever convenient.

It is best to recite Suratul Kaafiroon in the first Rakaah and Suratul Ikhlaas in the second Rakaah.

SA'EE

This is also a Rukn of Haj. Sa'ee means to walk between Mount Safa and Mount Marwa. Sa'ee commences at Safa and ends at Marwa, consisting of seven rounds. From Safa to Marwa is one round, then from Marwa to Safa is the second round, and so forth.

When approaching Safa for the first round of Sa'ee, recite:

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ ، إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللهِ ،

رَبِّ اغْفِرْ وَاَرْحَمْ وَتَجَاوَزْ عَمَّا تَعَلَّمْ ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ،
اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَالْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ،

THE FORBIDDEN FACTORS WHILE IN THE STATE OF IHRAAM

1. Sewn or knitted clothing, Topi (Kufiyah), shoes, socks, gloves, this applies to males.
2. Women are not allowed to cover their faces while in Ihraam and are not allowed to wear gloves. If a lady wishes to wear Niquaab then it will be worn in such a manner that the cloth (of the Niquaab) does not touch the face.
3. Oiling the hair or beard. Combing should also be avoided.
4. Cutting, plucking or trimming the hair or beard.
5. Trimming the nails or any hair from the body.
6. Applying scent or perfume. Scented soap, lotions, creams, toothpaste are also forbidden.
7. Hunting an animal (game).
8. Marriage, whether getting oneself married or getting someone else married, or being a Wali or witness to a Nikah, all are forbidden. Such a marriage is not valid.
9. Sexual intercourse or anything related to it.
10. To uproot or damage the trees and plants of the Haram area.

PENALTIES

If a person commits a prohibited act knowingly, intentionally and voluntarily while in Ihraam, then he is obliged to pay a penalty. Depending on the type of error committed, the penance can either be some Sadaqah or the sacrifice of an animal, referred to as a 'Dum', or fasting.

If a male wears sewn clothes, wears headgear or covers the head with a shawl, etc, a female wears a veil that it touches the face, if someone removes hair from anywhere on the body, trims nails, uses perfume, a male uses hair oil on the head or beard, hunts wild game, gets involved in romantic acts then a Dum will be compulsory. The Dum is slaughtering a sheep or a goat, or fasting for three days, or distributing grain to the weight of 9.336 kilograms (just under ten kilos). This grain will be divided into six parts and given to six needy people within the Haram precincts, or the value of the amount of grain can be distributed.

Sexual intercourse and marriage will invalidate the Haj or Umrah. The person will complete the Haj or Umrah and it will be necessary to repeat it.

A Dum of a five year old camel will be sacrificed as penalty and if not available then a two year old ox and if an ox is not available then seven sheep or goats will be slaughtered.

If this is not possible then he may distribute food or cash to the poor within the precincts of Makkah equivalent to the price of a camel in Makkah.

For further details on the issue of penalties, inquire from the Ulama.

UMRAH

There are four Faraa'idh in Umrah:

1. Ihraam. The Niyyah must be made and Ihraam (for males) be worn before crossing a Meeqaat. If a person is in Makkah and wishes to perform Umrah, then he will go to a Meeqaat, make the intention and return to Makkah for Umrah.
2. Perform a Tawaaf.
3. Perform Sa'ee.
4. Cut the hair.

TAWAAFUL WIDAA

Before departing from Makkah a Tawaaf will be made. This Tawaaf is called Tawaaful Widaa. This Tawaaf should be made just prior to departure and there should not be a long delay between Tawaaful Widaa and departure. A menstruating woman is excused from Tawaaful Widaa.

MISCELLANEOUS SUNNAHS

1. To take a Ghusl before wearing Ihraam.
2. To perfume the body before making the Niyyah and not the clothes.
3. For females to apply henna on the hands up to the wrists before making the Niyyah.
4. To excessively recite the Talbiyah.
5. To excessively recite the Talbiyah.
6. Excessive Du'aa at Arafah.
7. To stand and make Du'aa at Arafah.
8. To make Du'aa between Safa and Marwah.
9. For men to shave the entire head.
10. To collect the pebbles for stoning at Muzdalifah.
11. To leave Muzdalifah after performing Fajr Salaah.

ADVICE

Allah says in the Qur'aan (Surah Baqarah verse 197):

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ، فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا
فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ، وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ ،
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ، وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ،

THE HAJ IS IN THE WELL-KNOWN MONTHS. SO WHOEVER UNDERTAKES HAJ THEREIN THEN THERE IS NO OBSCENITY, NO SIN, NO ARGUMENT IN HAJ. AND WHATEVER GOOD YOU DO, ALLAH SHALL KNOW IT.

A pilgrim must keep in mind where he is and not forget the sacredness of Makkah and that he has travelled a great distance and spent a lot of money to visit the House of Allah. There are etiquette, manners and behaviour to be considered. The verse above instructs us regarding these issues.

1. A pilgrim must adopt the best behaviour and not fight, argue and quarrel with anyone.
2. If difficult circumstances develop, he must keep control over his emotions and bear it with patience (Sabr).
3. He must be courteous, not push, fight and behave rudely. He must not be aggressive.
4. He must assist others.
5. He must control his tongue, not speak out of turn and completely avoid useless and futile talk.
6. He must focus on his own Ibaadah and not interfere/involve himself in the affairs of others.
7. He must bear the difficulties of Haj without complaining. The crowds are huge and things are bound to get out of control but he must bear the difficulties.
8. He must keep himself busy in the various types of Ibaadah.

9. He must avoid loitering around the shopping areas and should only go to the market place when necessary.

10. In short, he must avoid all futility. Many pilgrims decrease the reward of Haj by involving themselves in futility, frequenting the market places, fighting, swearing, gossip, spending time watching TV, etc. For most people Haj is a once in a lifetime opportunity, so use the time to its maximum in pleasing Allah Ta'aala.

11. Males must ensure that they perform all their Salaahs in the Harams and not in the hotels.

12. Respect of the sacred places obliges one not to take photos, especially selfies. Avoid photos of oneself and of others completely.

MADINAH MUNAWWARAH

En-route to Madinah Munawwarah, recite Salawaat as much as possible.

There are no special acts of worship to be performed in Madinah. The purpose of the journey to Madinah is to visit the holy grave of Nabi Mohammed (Sallallaahu Alayhi wa Sallam) and Masjidun Nabawi. During the stay in Madinah, present yourself at the holy grave and recite Salawaat. Sayyidina

Abdullah ibni Umar (Radhiyallaahu Anhu) narrates from Rasulullah Sallallaahu Alayhi wa Sallam:

MY INTERCESSION IS COMPULSORY FOR A PERSON WHO VISITS MY GRAVE. (Ad Daaru Qutni).

Sayyidina Abu Bakr (Radhiyallaahu Anhu) and Sayyidina Umar (Radhiyallaahu Anhu) are also buried besides Rasulullah Sallallaahu Alayhi wa Sallam. They will also be greeted.

Ensure that all the Salaahs are performed in Jamaa'ah in the Masjidun Nabawi. It is narrated from Sayyidina Abu Hurayrah (Radhiyallaahu Anhu) that Rasulullah (Sallallaahu Alayhi wa Sallam) said:

A SALAAH IN MY MASJID IS A THOUSAND TIMES SUPERIOR TO A SALAAH IN ANY OTHER MASJID, EXCEPT AL MASJIDUL HARAAM (Makkah). (Muslim).

May Allah Ta'aala grant every Muslim the opportunity to perform Haj and Umrah and to visit Madinah Munawwarah many times, Aameen.