



**What to do
whilst visiting
Makkah**

What to do whilst visiting Makkah

Compiled & Translated

by

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Summary of What to do Whilst Visiting Makkah

- Praying in the Masjid al-Haraam
- Dua for going to the Masjid
- Dua for Entering & Exiting the Masjid
- Praying in the first rows
- Waiting for the next obligatory prayer
- Optional Tawwaf
- Reading Qur'aan
- Attending lectures and lessons
- Praying the funeral prayer

2 MAKKAH THE BEST PLACE ON EARTH

When Allaah gave the permission to His Messenger *-sallAllaahu alayhi wa sallam-* to migrate, the Messenger of Allaah stood on his ride near the Masjid al-Haraam and said:

وَاللَّهِ إِنَّكَ لَحَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ
إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

‘I swear by Allaah that you are the best of the earth of Allaah, the most beloved of Allaah’s earth to Allaah. If it was not that I was evicted from it, I would not have left.’

[Collected by Tirmidhi, Ibn Majah & authenticated by Al-Albaani]

From Ibn Abbas who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said to Makkah:

‘What a fine city you are from among the cities, and the most beloved to me, if it was not for my people evicting me, I would not live in any other place.’

مَا أَطْيَبَكَ مِنْ بَلَدٍ، وَأَحَبَّكَ إِلَيَّ،
وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ
مَا سَكَنْتُ غَيْرَكَ

[Collected by Tirmidhi, Ibn Majah & authenticated by Al-Albaani]

3 MAKKAH IS SACRED

From Abdullaah bin Abbas -radiAllaah anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said on the day of the conquest of Makkah:

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ؛ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ
الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي،
وَلَمْ يَجِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ
بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ،

وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقْطَتَهُ إِلَّا مَنْ
عَرَفَهَا، وَلَا يُحْتَلَى خَلَاهُ

‘Indeed, Allaah made this city sacred, the day



He created the
heavens and the
earth. It is sacred due

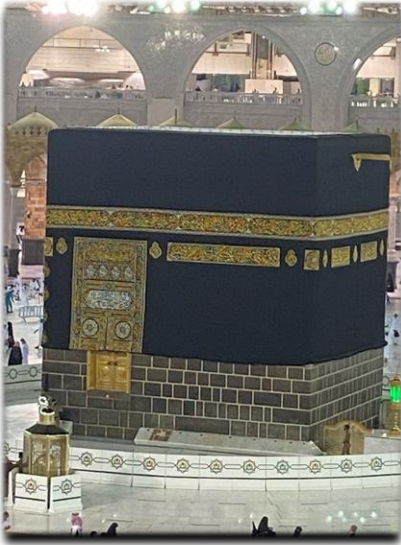
to Allaah making it sacred until the Day of
Judgement. It was not allowed for anyone to
fight/kill here before me, and it has been
allowed for me for only a portion of the day. It

is sacred due to Allaah making it sacred until the Day of Judgement. Do not cut down wild growing trees, do not hunt its animals, do not pick up lost things except for the one who can announce whose it is, and do not cut its vegetation'

[Collected by Bukhari & Muslim]

4 THE HONOUR OF A BELIEVER IS GREATER THAN THE KA'ABA

From Ibn Abbas who said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- looked at the Ka'aba and said:



مرحبًا بكِ من بيتِ، ما
أعظَمكِ، وأعظَمَ حرمتكِ!
وللمؤمنِ أعظَمُ حرمةً عند
اللهِ منكِ، إن اللهَ حرَّم منكِ

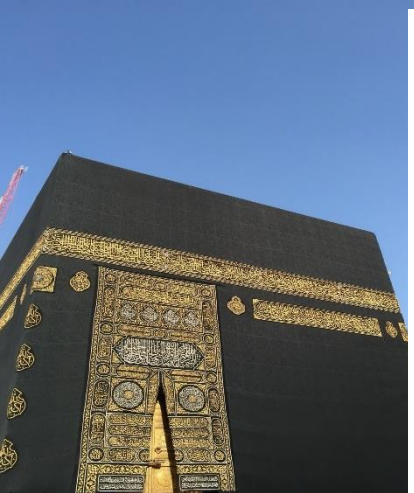
واحدةً، وحرَّم من المؤمنِ ثلاثًا: دمه، وماله،
وأن يُظنَّ به ظنُّ السُّوءِ

‘O Allaah's House welcome to you, how great
you are and how great is your being sacred! **The
believer has a greater sacredness to Allaah
than you.**

Indeed, Allaah made one matter sacred for you but Allaah made three matters sacred for the believer: his blood, his wealth and that a person should not have bad suspicions about him.'¹

5 THE MASJID AL-HARAAM

The First Masjid Placed on Earth



إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ
مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

¹ [Collected by al-Bayhaqi in 'Shu'ab al-Eemaan' & graded Hasan by Al-Albaani in Silsilah

Saheeh no. 3420]

Allaah Ta'ala said:

<< Verily, the first House (of worship)
appointed for mankind was that
at *Bakkah* (Makkah), full of blessing, and a
guidance for *Al-'Alameen* (mankind & jinn).

In it are manifest signs (for example),
the *Maqaam* (place) of Ibraheem; whosoever
enters it, he attains security. >>

[Ala-Imraan: 96-97]

From Abu Dharr -radiAllaah anhu- who said, I asked the Messenger of Allaah -sallAllaahu alayhi wa sallam- about the first Masjid placed upon the earth and he said: 'The Masjid al-Haraam.'



I asked, 'which one after that?'

The Messenger said:

'Masjid al-Aqsa.'

I said: 'What was the time period between them?'

The Messenger said:

'Forty years.'²



² [Collected by Bukhari & Muslim]

5.1 SETTING OUT ON A SPECIFIC RELIGIOUS JOURNEY TO THREE MASAJID TO PRAY THERE

The Excellence of the three Masajid is in relation to praying there.



From Abu Sa'eed al-Khudri -

radiAllaah anhu- who said that the Messenger of

Allaah -*sallAllaahu alayhi wa sallam-* said:



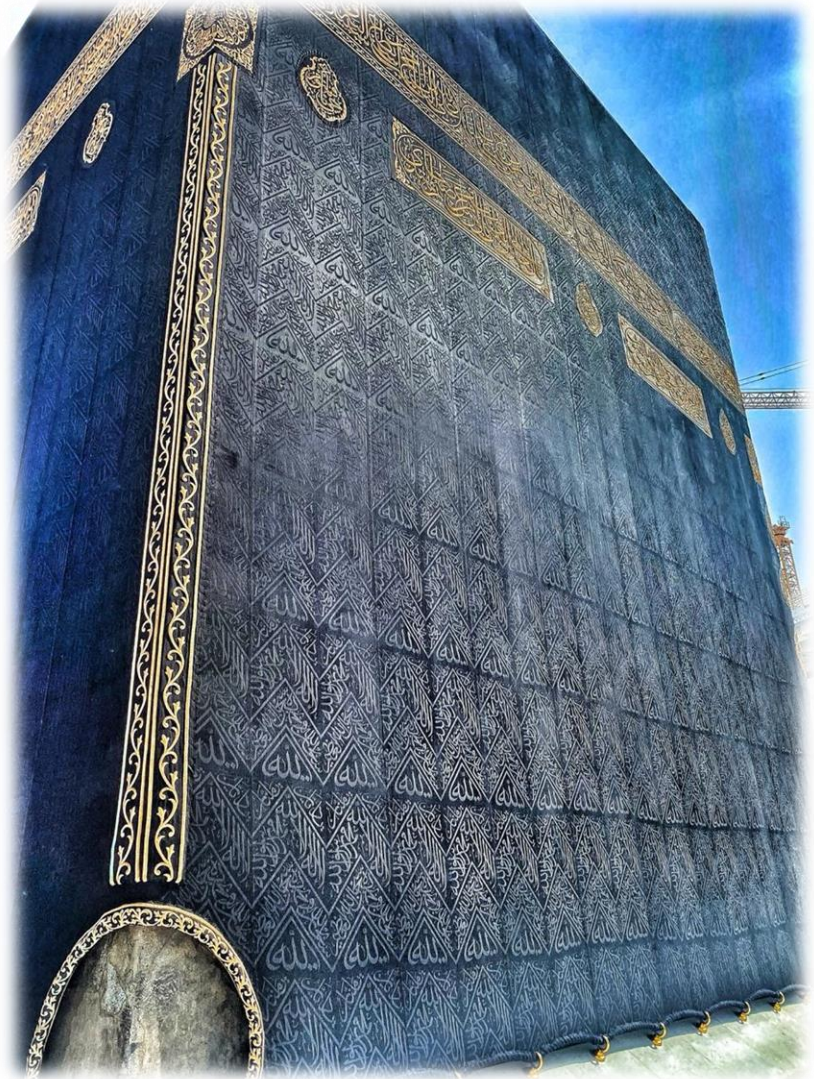
لا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ،

المسجد الحرام، ومسجدي هذا،

والمسجد الأقصى



Do not take out a specific religious journey³ except to three Masajid, the Masjid al-Haram, my Masjid and Masjid al-Aqsa.'⁴



³ TN: Here the meaning is to take a specific religious journey to perform an unlegislated act of worship. However, to go to a specific Masjid to attend an Islamic seminar or meet Muslims etc, then this is permissible.

⁴ [Collected by Bukhari & Muslim]

6 THE MULTIPLYING OF RIGHTEOUS ACTIONS IN MAKKAH

Question:

I usually fast Ramadan in Makkah al-

Mukaramah every year, is there a specific virtue for those outside of Makkah?

Shaykh Abdul Azeez Bin Baz *-Rahimahullaah-* (d. 1420 A.H.) said:

‘There is no doubt that Makkah al-Mukaramah is the best area to Allaah, prayer in the Masjid al-Haram is better than **hundred thousand prayers** than any other Masjid.

Likewise, there is no doubt that righteous deeds in the two noble Harams are multiplied so much that only Allaah knows the amount, except for the prayer since its amount has been mentioned.



Fasting of Ramadan in Makkah al-Mukaramah combines the virtue of

the time and the place. Whoever is given success for fasting Ramadan in Makkah al-Mukarramah, but also as long as this does not result in cancelling an obligation which a person has been

tasked with, or abandoning a responsibility with which a person has been assigned. Fasting with a righteous intention has great goodness.

If a Muslim staying outside of the Haram area was more beneficial to himself or the Muslims for their religion, and resulted in great advantages and many benefits, then it is better for the Muslim to stay in the place in which there

is an increase of his benefit for the Muslims and he has a lot of good deeds for that.’⁵

7 REWARD OF PRAYING IN THE MASJID AL-HARAAM

From Abdullah bin az-Zubayr *-radiAllaah anhum-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ
صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ

⁵ [Majmoo’ Fatawa wa Maqalat Shaykh Ibn Baz 15/448]

الْحَرَامِ وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ
مِائَةِ صَلَاةٍ فِي هَذَا

'Prayer in my Masjid is better than a thousand prayers in any other Masjid except Masjid al-Haram and prayer in the Masjid al-Haram is one hundred times better than this Masjid.'⁶

⁶ [Collected by Ahmad, Ibn Hibban and authenticated by Albaani in Saheeh al-Jama no. 3841]

8 DUA FOR GOING TO THE MASJID

From Ibn Abbas -RadhiAllaahu anhumma- that he slept at the Messenger's home -sallAllaahu alayhi wa sallam- and when the Muadhin called the Adhan, the Messenger of Allaah -sallAllaahu alayhi wa sallam- went out for the prayer and said:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي

لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا،

وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي

نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ

يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا،

وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي

نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا،
وَأَعْظِمْ لِي نُورًا.

'O Allaah place light (Noor) in my heart, Noor on my tongue, Noor in my hearing, Noor in my sight, Noor above me, light below me, Noor on the right of me, Noor on the left of me, Noor in

front of me, Noor behind me, Noor in my myself
and make my light great.⁷

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا،

وَفِي سَمْعِي نُورًا،

Allaahumma ijaal fee qalbee Noorun, Wa fee
lisannee Noorun, Wa fee sama'ae Noorun,

⁷ [Collected by Bukhari and Muslim]

وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ

تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا،

Wa fee basaree Noorun, Wa min fowqqee

Noorun, Wa min Tahatee Noorun, wa un

yameen Noorun,

وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ

خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ

لِي نُورًا.

Wa un sheemaali Noorun, wa min amamee
Noorun, Wa min khalfi Noorun, waja'al fee
nafsee Noorun, Wa A'athm Lee Noorun.

9 DUA FOR ENTERING & EXITING THE MASJID



Shaykh Muhammad Nasiruddeen Al-Albaani

said:

‘Enter the Masjid with the right foot, since indeed that is from the Sunnah, as Anas bin

Malik -RadhiAllaahu anhu said:

‘It is from the Sunnah when you enter the Masjid that you begin with your right foot and

when you exit that you begin with your left foot.’⁸

Also, it is recommended to say while entering the Masjid, as when the Messenger of Allaah - sallAllaahu alayhi wa sallam- would enter the Masjid he would say:

⁸ [Collected by al-Hakim and from his chain al-Bayhaqi and graded

Hasan by Al-Albaani]

أَعُوذُ بِاللَّهِ الْعَظِيمِ

وَبِوَجْهِهِ الْكَرِيمِ

وَسُلْطَانِهِ الْقَدِيمِ

مِنَ الشَّيْطَانِ الرَّجِيمِ

– I seek refuge with Allaah The Supreme and
with His Noble Face, and His eternal authority
from the accursed shaytaan –

A'outhu bil-lahil 'atheem, wa bi-wajhihil-kareem,
wa sultanihil-qadeem min 'ash-shayanir-rajeemi

Then he said: if he says this supplication then
the shaytaan says: this person has been
protected from me for the rest of the day.⁹

⁹ [Collected by Abu Dawood and Al-Albaani said it's Isnaad is Saheeh]

A person also says what the Messenger -Alayhi
as-Salat wa Sallam- used to say:

بِسْمِ اللَّهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَسَلِّمْ

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ

رَحْمَتِكَ

‘In the name of Allaah,

O Allaah send praise upon Muhammad and

security,

O Allaah open for us the doors to Your Mercy.’

‘Bismillaah Allaahahumma Salli ala Muhammad
wa Salaam Allaahumma Iftah Lee Abwaab
Rahmatika’

This Isnaad is Hasan.

This Dua is obligatory to say due to the
Messenger commanding to say it, when he
said:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ
فَلْيُسَلِّمْ عَلَى النَّبِيِّ، وَلْيُحْمَلْ:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ

رَحْمَتِكَ،

وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ

وَلْيَقُلْ:

اللَّهُمَّ أَجِرْنِي مِنَ الشَّيْطَانِ

الرَّجِيمِ.

When one of you enters the Masjid then he should send Salam upon the Prophet and then say:

Allaahumma Iftah Lee Abwaab Rahmatika'

O Allaah open for us the doors to Your Mercy.'

And when he exits, he should send Salam upon the Prophet and then he should say, O Allaah protect me from the accursed Shaytaan.'¹⁰

¹⁰ [Collected by Ibn Khuzaimah, Ibn Hibban and Al-Albaani graded the Isnaad as Jayyid upon the conditions of Muslim]

10 ENTERING THE MASJID WITH THE RIGHT FOOT

Imam al-Bukhari said:

'The Chapter Entering the Masjid and other places beginning with the Right foot first

Ibn Umar used to start with his right foot first and if he exited the Masjid, he would start with the left.

Aeysha said:

[Summarised from 'Thammarat al-Mustatab' by Al-Albaani]

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيْمَنَ
مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ: فِي طَهْوَرِهِ وَتَرَجَلِهِ
وَتَنَعَلِهِ

'The Prophet -sallAllaahu alayhi wa Salam-would like to begin with his right hand as much as he could in all his matters, while purifying himself, combing his hair and putting on his shoes.¹¹

¹¹ [Collected by Bukhari & Muslim]



Shaykh al-Albaani

said:

'Indeed, the Sunnah

is to enter the Masjid beginning with the right

foot as Anas bin Malik -RadiAllaahu anhu- said:

'It is from the Sunnah, if you enter the Masjid to

begin with the right foot and if you exit from it,

begin with the left foot.'¹²

¹² [Collected by al-Hakim and al-Bayhaqi and al-Hakim said it was authentic upon the conditions of Muslim and Dhahabi agreed with him, Albaani declared the hadeeth to be Hasan]

[Thamarat al-Mustatab 2/602]

11 DUA FOR AFTER HEARING THE ADHAN

From Abdullaah bin ‘Amr that he heard the Prophet -sallAllaahu alayhi wa Salam- saying:

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا كَمَا يَقُولُ وَصَلُّوا عَلَيَّ فَإِنَّهُ لَيْسَ
أَحَدٌ يُصَلِّي عَلَيَّ صَلَاةً إِلَّا صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَسَلُّوا لِي
الْوَسِيلَةَ فَإِنَّ الْوَسِيلَةَ مَنْزِلَةٌ فِي الْجَنَّةِ وَلَا تَنْبَغِي أَنْ تَكُونَ إِلَّا
لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَهَا لِي
حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

‘If you hear the Muadhni (the caller to the prayer), then say the like of what he says and send Salat upon me. Whoever sends Salat upon

me once, Allaah sends Salat upon that person ten-fold. Then ask Allaah to give me Waseelah (the intercession), which is a place in Paradise, which is only deserving for a slave from the slaves of Allaah, and I hope that I am that slave. So whoever asks Allaah for my intercession then the intercession will be made permissible for him.’¹³

¹³ [Collected in the main books of hadeeth except Bukhari & Ibn Majah]

12 THE SUPPLICATION AFTER THE ADHAN:

Bukhari collected in his ‘Saheeh’ from Jabir bin Abdullaah -RadiAllaahu anhuma- who said the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘Whoever says, when he hears the call to the prayer:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ

وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا

الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ

مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

‘Allaahumma Rabbi Hadihee ad-Dawat

Tuttaamah, wa Salat al-Qa’eema, ‘Aatee

Muhammad al-Waseelatta wal Fadeelatta,

wab’athhu Maqaaman Mahmoodan aladhi wa

‘addtahu’

then my intercession becomes allowed for him
on the Day of Judgement.'

13 PRAYING IN THE FIRST ROWS

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

خَيْرُ صَفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا

'The best rows for the men are the front rows
and the worst are the last ones.'¹⁴

¹⁴ [Collected by Muslim]

14 WAITING FOR THE NEXT OBLIGATORY PRAYER

From Abu Hurairah *-RadhiAllaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

لا يزال أحدكم في صلاة ما دامت الصلاة تجسده لا يمنعه
أن ينقلب إلى أهله إلا الصلاة

'One of you continues to be in prayer as long as the prayer withholds him from going to his



family, and nothing withholds him except the prayer.¹⁵

From Abu Hurairah *-RadhiAllaahu anhu-* that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

الملائكة تصلي على أحدكم ما دام في مصلاه ما لم يحدث
اللهم اغفر له اللهم ارحمه لا يزال أحدكم في صلاة ما
دامت الصلاة تجسه لا يمنعه أن ينقلب إلى أهله إلا
الصلاة

¹⁵ [Collected by Muslim]

'The Angels send Salat upon one of you as long as you remain in your place of prayer as long as he does not invalidate his Wudu. O Allaah forgive him, O Allaah have mercy upon him. 'One of you continues to be in prayer as long as the prayer withholds him from going to his family, and nothing withholds him except the prayer.'¹⁶

Ibn Hajr -Rahimahullah- (d. 852 A.H.) said:

¹⁶ [Collected by Bukhari]

'Meaning: that he is in the place where he performed a prayer in the Masjid and this wording is a general wording, since, if a person stood up and went to another area in the Masjid and he continued to be upon his intention of waiting for the next prayer, therefore, he is still regarded as being in prayer.'

[Fath al-Bari 3/647/p.126]

15 OPTIONAL TAWWAF



16 THE TAHYEEYAH OF THE KA'ABA IS MAKING TAWWAF FOR UMRAH

Tawwaf is the first action

of Umrah a Muslim does when he reaches Makkah. It is narrated by Bukhari and Muslim from 'Ayesha -*radiAllaah anha* - who said:

'Indeed, the first action the Prophet -*sallAllaahu alayhi wa sallam*- performed when he reached

Makkah [for Umrah] was that he made *Wudu*, then he made the *Tawwaf*.¹⁷

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -

Rahimullaah- mentions:

‘The Sunnah for the person in Ihraam is that he should begin with Tawaaf and then two Rakahs after it.’¹⁸

¹⁷ [Saheeh al-Bukhari and Saheeh Muslim]

¹⁸ [Taken from ‘Silsilah Da’eefah No. 1012 by Shaykh al-Albaani]

17 VIRTUE OF PERFORMING TAWWAF

Shaykh ul Islaam Ibn Taymeeyah Rahimahullaah said: 'The Tawwaf of the Ka'aba is from the best acts of worship and means of getting closer to Allaah which Allaah the Most High has legislated in His Book and upon the tongue of his Prophet sallAllaahu alayhi wa sallam.

It is from the greatest of acts of worship for the people of Makkah. Likewise, for someone who is resident in Makkah or who came from outside of Makkah.

It is also from the acts of worship which are continuous and optional by which is a distinction above all the other places.

The people of Makkah continue from the time of the Messenger of Allaah sallAllaahu alayhi wa sallam and his Khulafa and his Companions - may Allaah be pleased with them- that they perform Tawwaf of the house at all times and they would do this a lot.

[Majmoo al-Fatawa 26/249]

18 TAWWAF IS LIKE THE PRAYER

From Ibn Abbas -radiAllaah anhu- that the Prophet -

sallAllaahu alayhi wa sallam- said:

الطَّوَّافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ، إِلَّا أَنَّكُمْ تَتَكَلَّمُونَ فِيهِ، فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ

‘The Tawwaf around the House (Ka’aba) is like the prayer, except that you can speak during it.

Whoever speaks in the Tawwaf then he should only speak with goodness.’

[Collected by Tirmidhi, Darmi, Ibn Hibban and authenticated

by Al-Albaani]

A Description of the Tawwaf

‘A description of the Tawwaf of the House (Ka’aba) is that a person begins his Tawwaf from the corner which has the black stone, so one faces it, or points to it, or kisses it as long as people are not harmed if it is crowded. A person equals all his body with the whole of the black stone. Then a person begins Tawwaf, placing the left side towards the Ka’aba, walking towards the Yemeni corner then the circuit ends back at the black stone, which is where he began the

Tawwaf. This is the completion of one circuit, he continues until he completes seven circuits.’¹⁹

Shaykh Muhammad Nasirudeen al-Albaani said:

‘Go to the black
stone and turn your
body until you face it
directly, then say
Bismillaah Allaahu



¹⁹ [Summarised from Adwaa al-Bayan 4/388 by Imam Muhammad Ameen al-Shinqiti]

Akbar, which is what Ibn Umar said.

Then touch the black stone with his hand and kiss the black stone with his lips and also to do a Sajda upon it, since indeed the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* did so, as did Umar and Ibn Abbas.

If a person cannot kiss the black stone, then he can touch it with his hand and kiss his hand.

If he cannot touch it, he points to it.

He does this in every circuit.

He should not crowd the people, and this is due to the saying of the Messenger -*sallAllaahu alayhi wa sallam*:

‘O Umar indeed you are a strong man, so do not harm the weak people and if you wanted to touch the black stone and there was space then touch it, otherwise face it and say Allaahu Akbar.’

يا عمر إنك رجل قوي فلا تؤذ

الضعيف وإذا أردت

استلام الحجر فإن خلا

لك فاستلمه وإلا فاستقبله وكبر

There is a great virtue in touching the stone,
due to the saying of the Messenger -*sallAllaahu*
alayhi wa sallam:

ليبعثن الله الحجر يوم القيامة وله عينان
يصر بهما، ولسان ينطق به ويشهد على
من استلمه بحق.

‘Allaah will bring the black stone on the Day of
Judgement and it will have two eyes with which
it will see, a tongue with which it will speak and
will testify for the one who touched it truthfully.’

The Messenger said:

مسح الحجر الأسود والركن اليماني يحطان

الخطايا حطا

‘Touching the black stone and the Yemeni corner makes sins fall away a lot.’

The Messenger also said:

الحجر الأسود من الجنة وكان أشد بياضا

من الثلج حتى سودته خطايا أهل الشرك

‘The black stone is from Paradise and it was whiter than snow and it became black due to the sins of the people of Shirk.’

Then he begins with the Tawwaf around the Ka’aba, with it being on a person’s left and he makes Tawwaf seven circuits, and a circuit is from the stone until he reaches it again.

He touches the Yemeni corner with his hand in every circuit of Tawwaf but does not kiss his hand, if he cannot touch it then he does not point to it with his hand.

He should say [whilst going] between the Yemeni corner and the black stone:

a lot:

اللَّهُمَّ رَبَّنَا، آتِنَا فِي

الدُّنْيَا حَسَنَةً، وَفِي

الْآخِرَةِ حَسَنَةً، وَقِنَا

عَذَابَ النَّارِ

'O Allaah our Lord give us goodness in this world and goodness in the Hereafter and save us from the punishment of The Fire.'

‘Allaahumma Rabbanaa aatina
fid-Dunyaa hasanah wa fil aakhira(ti) hasanah
wa qinaa adhaab an-Naar’

[Collected in al-Adab Al-Mufrad and Albaani said its
Isnaad is Saheeh. No. 682]

He does not touch the two other corners in
following the Prophet *-sallAllaahu alayhi wa sallam.*

[Shaykh ul Islaam Ibn Taymeeyah said:



‘Touching the black stone is with the hand.

As for the rest

of the sides of the Ka’aba and the Maqam Ibraheem, also the rest of what is on the earth of Masajid and their walls, graves of the Prophets and the righteous like the house of our Prophet -*sallAllaahu alayhi wa sallam*, the cave of Ibraheem and the place where our Prophet -

sallAllaahu alayhi wa sallam- used to pray, and other places like graves of the Prophet and the righteous, the rock of the Bait al-Maqdas [Jerusalem]; these are not touched nor kissed and this is in agreement of the Imams. As for Tawwaf of those places then that is from the worst of prohibited Bida’.

How excellent is what has been narrated by AbdurRazzaq, Ahmad and al-Bayhaqi from Ya’alla bin Ummayyah who said: I made Tawwaf with Umar bin al-Khattab, (in a narration: with

Uthmaan), may Allaah be pleased with him, so when I reached the corner which is after the door, which is also the corner after the black stone, I was about to touch that corner with my hand and Umar said: ‘Have you not made Tawwaf with the Messenger of Allaah?’

I said: ‘Of course.’

He said: ‘Did you see him touch this corner?’

I said: ‘No.’

He said: ‘So do not do so, since indeed you have a good example in the Messenger of Allaah - *sallAllaahu alayhi wa sallam.*’]

[Standing close to the Ka’aba between the Black stone and door]

19 THE PERMISSIBILITY OF STANDING & CLINGING BETWEEN THE DOOR AND THE BLACK STONE WHILST MAKING TAWAAF

From Amr bin Shu'aib from his father who said:

I made Tawaaf with Abdullaah, when we reached to the back of the Ka’aba I said to him, 'Will you not seek refuge?' So, he said, 'I seek

refuge with Allaah from the fire.' Then he continued in Tawaaf until he touched the black stone, then he stood between the corner of the black stone and the door and he placed his chest his face his forearms and his palms between the area of the black stone and the door, meaning in Tawaaf, then he said this is what I saw the Messenger of Allaah sallAllaahu alayhi wa sallam do.'²⁰

²⁰ [Collected by Abu Dawood and Ibn Majah al-Bayhaqi & authenticated by Al-Albaani in Silsilah Saheehah 2138]

It is allowed to stand close to the Ka'aba between the



Black stone and the door and to place one's chest and face and forearms upon the Ka'aba.

There is no specific Dhikr in Tawwaf. A person can read Qur'aan or any Dhikr he wants, due to the saying of the Messenger *-sallAllaahu alayhi wa sallam*:

الطواف بالبيت صلاة ولكن الله أحل فيه

النطق فمن

نطق فلا ينطق إلا بخير

‘Making Tawwaf of the Ka’aba is like the prayer, however Allaah allowed speaking in it, so whoever speaks then he should only speak good.’

In another narration:

‘So, speak less in the Tawwaf.’

[Shaykh ul Islaam said: ‘There is no mention of the amount of speech from the Prophet - *sallAllaahu alayhi wa sallam*- not from his commands, not from his statement, nor with his teaching. In



fact, he makes Dua in the Tawwaf with all the

Duas according to the Sharia, as for what a lot of people mention of specific Dua under the spout on the roof of the Ka’aba etc, then this has no foundation.’

It is not allowed to perform Tawwaf of the Ka'aba naked, nor should a woman who is menstruating due to the saying of the Prophet -
sallAllaahu alayhi wa sallam:

لا يطوف بالبیت عريان

‘Do not perform Tawwaf naked.’²¹

Also, the statement of the Messenger -*sallAllaahu alayhi wa sallam* to Aeysha when she came to perform Umrah in the farewell Hajj:

²¹ In pre-Islaamic times the people used to perform a Tawwaf naked.

افعلي كما يفعل الحاج غير أن لا تطوفي

بالبیت

ولا تصلي حتى تطهري

‘Do what the one performing Hajj does except that do not make Tawwaf of the Ka’aba, nor should you pray until you are clean.’

Once you finish from the seventh circuit.... Go to the Maqam Ibraheem [the station of Ibraheem] and the Prophet said:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

<< And take you people the *Maqam* (place) of
Ibraheem as a place of prayer >>

[Surah al-Baqarah: 125]

**Pray two Rakat with the *Maqam* between you
& the Ka'aba**



The Messenger recited
in the two Rakat [the
whole of two Surahs]:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

<< Say to these O Al-Kafiroon disbelievers >>

[Surah al-Kafiroon]

Also,

قُلْ هُوَ اللَّهُ أَحَدٌ

<< Say: He is Allaah, the One. >>

[Surah al-Ikhlaas]

It is not allowed to walk in front of the one praying there, nor allow anyone to walk in front

of you while you pray due to the general Ahadeeth which prohibit that and the absence of proof of there being an exception in the Masjid al-Haram or even for the whole of Makkah!’

[Adapted from ‘Manasik al-Hajj wal Umrah’]

20 WHAT TO SAY IN THE TAWWAF

When beginning the Tawaf at the Hajr al-Aswad

[The Black Stone]

Shaykh Muhammad Nasiruddeen Al-Albaani
said:

‘It is the Sunnah to say Takbeer [Say: Allaahu Akbar (Allaah is the greatest)] at the Hajr al-Aswad on every circuit



due to the hadeeth of Ibn Abbas -Radi Allaahu anhu- who said: the Prophet -sallAllaahu alayhi wa sallam- made Tawaf of the House upon his camel, and every time he came to the Hajr al-Aswad corner, he would indicate to it with what he had with him in his hand and say Takbeer.

As for saying ‘Bismillaah’ (In the Name of Allaah), then it is authentic from Ibn Umar that he would point to the stone and say;

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

‘Bismillaah wa Allaahu Akbar’.²²

The Dua’ between the Yemeni Corner & the Black Stone

²² [‘Hajjatul Nabi’ p.57]

From Abdullaah bin as-Saib -Radi Allaahu anhu-who

said: I heard the Messenger of

Allaah -sallAllaahu alayhi wa sallam-

say: between the two corners



[the Yemeni corner & the black stone]:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا

عَذَابَ النَّارِ

<<Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!>>^{23 24}

²³ [Saheeh Sunnan Abu Dawood 1892]

²⁴ **Adding Extra Wording to a Dua**

Shaykh Muhammad AbdulWahhab al-Banna -*Rahimahullaah*- (d. 1430 A.H.):

‘It is a Bida to add more wording to this Dua of different wordings like, ‘Enter us into paradise along with the righteous Ya Aziz Ya Ghafar O Lord of all that exists....’etc.’

The wordings for Athkaar and Dua which have been narrated are limited to those wordings.

From Nafa’ that a man sneezed while he was next to Ibn Umar, and he said: ‘Alhamdulillah wa Salat ala Rasool Allaah -*sallAllaahu alayhi wa Salam*’. So, Ibn Umar - *Radi Allaahu anhu* – said to that man: ‘And I say: Alhamdulillah and Salam upon the Messenger of Allaah -*sallAllaahu alayhi wa Salam*-, but this is not how the Messenger of Allaah -*sallAllaahu alayhi wa Salam*- taught us. So if one of us were to sneeze he would say: ‘Alhamdulillah ‘ala kulli haal’ (Praise be to Allaah in all circumstances).’

Collected by Tirmidhi, al-Albaani said Its Isnaad is good and it was collected by al-Hakim and others. [Mishkat al-Mas’abih 3/4744]

21 TWO RAKAT AFTER EACH TAWWAF

From Abdullaah bin Umar who said I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

‘Whoever makes seven circuits around the House (*Ka’ba*) and prays two *Rakats*, it is the same as freeing a slave.’²⁵

For a detailed biography go to:

http://www.markazmuaadh.com/th_gallery/the-updated-biography-of-sheikh-muhammad-abdulwahhab-marzooq-al-banna/

²⁵ [Silsilah Saheehah No. 2725]

22 WHAT IS BETTER PRAYER OR TAWWAF?

Shaykh Abdul Azeez Bin Baz – May Allaah have mercy upon him- (d. 1420 A.H.) was asked:

‘Is it better to perform many Tawwaf or to perform optional prayers?’

The answer:

‘There is a difference of opinion about which is better. However, it is foremost to combine between the matters, so pray a lot and perform Tawwaaf a lot, to combine between two good matters.’

Some of the scholars favoured Tawwaaf for the person who is from abroad, since the Kaba does not exist in their countries, so it is recommended to perform Tawwaf a lot as long as they are in Makkah.

There are those who preferred the prayer because it is better than Tawwaf. Therefore, what is better and foremost, from my opinion, is to do both, even if a person is from abroad, so a person does not miss out of the excellence of either of them, participating in both.'

[Majmoo Fatawa Ibn Baz]

23 TAWWAF OF THE HOUSE OF ALLAAH *AL-HARAAM*²⁶

‘AbdurRazzaq bin ‘Abdul-Muhsin al-Badr said:

‘Indeed, from the great lessons which benefit the pilgrim is when he reaches the Ancient House and carries out that great act of worship which is: *Tawwaf* of the House of Allaah *al-Haraam*. He sees all those pilgrims performing

²⁶ From ‘<https://followingthesunnah.com/2021/06/27/lessons-of-creed-acquired-from-the-hajj/>’ this highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah’s blessings in 1423 A.H. in the Prophetic City of al-Madina.

Tawwaf in obedience to Allaah and fulfilling His command.

What benefits him in this situation is that which is well-known; the important state and noble value of this worship and the great intensity with which it enters the hearts of the believers. This is especially so, when the large masses of believers are all dressed in one type of clothing and are of uniform appearance, circling the House of Allaah, saying: ‘SubhanAllaah, La illaah ill Allaah and Allaahu Akbar’ (Far is Allaah from

imperfection, there is none worthy of worship in truth except Allaah and Allaah is the Greatest), supplicating to their Noble Lord, beseeching Him for success, asking of Him and turning to Him in prayer.

Every single person is making seven circuits for a Tawwaf, all of them beginning at the black stone and ending at it and this is what the *Tawwaf* is: going around the *Ka'ba* seven times with the intention of *Tawwaf*, in worship of Allaah, starting with the black stone and ending at it,

with the *Ka'ba* on their left-hand side. The Muslims do this in obedience to Allaah and in imitation of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*, and, for each person, the level of perfection for this act of worship is the equivalent to how much he followed the Noble Messenger- *sallAllaahu alayhi wa sallam*.

The evidences in the Book and the Sunnah showing the legislation of *Tawwaf* of the House of Allaah *al-Haraam* are numerous, and there are multiple narrations from the Messenger of

Allaah -*sallAllaahu alayhi wa sallam*. This is proof that this action brings one closer to Allaah, and it is obedience from Allaah's slaves that He loves. He has legislated it and commanded them with it, urged them to carry it out and made it a rite from the rites whereby His House *al-Haraam* is intended, as He said:

وَأَذِنَ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

<<And proclaim to mankind the *Hajj*. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform *Hajj*). That they may witness things that are of benefit to them and mention the Name of Allaah on the appointed days, over the livestock animals that He has provided for them. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed

duties and perform their vows, and
circumambulate the Ancient House.>>

[al-Hajj: 27-29]

Indeed, Allaah appointed His Prophet and friend, Ibraheem, along with his son Ismaeel, the Prophet of Allaah –*alayhis Sallat wa Sallam*, to sanctify the House, build its foundations and prepare it for those who would perform *Tawwaf*, stand up for prayer, make *Rukoo* and make *Sujood*, Allaah says:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

<<and We commanded Ibraheem and Isma'eel that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, staying (in it i.e. in *l'tikâf*), bowing or prostrating themselves (there, in prayer) >> [al-Baqarah: 125]

In addition, He says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

<< And (remember) when We showed Ibraheem the site of the (Sacred) House (the

Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, those who stand up for prayer, and those who bow and prostrate (in prayer)">>[Hajj: 26]

It becomes clear from what has preceded that *Tawwaf* of the Ancient House is a noble act of worship and a great act of obedience that Allaah loves from His slaves. He has legislated and ordained it for them. He has prepared a great

reward and many gains for those performing the *Tawwaf*.

Tawwaf of the House is a pillar from the pillars of



Hajj, just as it is also a pillar from the pillars of *Umrah*. This shows the great

importance and high status of the *Tawwaf* with Allaah; since neither the *Hajj* nor the *Umrah* can be complete without it.

Indeed, in this great act, the Muslim learns great lessons and attains significant benefits, which is that this significant act of worship – by which I mean the *Tawwaf* – was legislated for this place alone, around the House of Allaah *al-Haraam*, as preceding texts from the Book and Sunnah have shown, and there are many other texts as well.

Due to this, the Muslim comes to know that making *Tawwaf* in any place of the world, other than this place, is not legislated and there is nothing that proves its legislation. Rather it is

misguidance and false to make the houses of the creation equal with the House of the Creator; that place that He *-Subhanahu-* commanded to be established for His remembrance, obedience and to be faced in His *-Subhanahu-* worship. There is no difference amongst the people of knowledge regarding the futility of making *Tawwaf* in any area or location other than the House of Allaah *al-Haraam*.



So it is not permissible to make *Tawwaf* around domed shrines or graves, nor around tombs, trees, stones or anything else,

and there are many, many narrations from the people of knowledge regarding this. Perhaps, if time allows, I will mention some of their statements.

Imaam an-Nawawi *-Rahimullaah-* said in his book ‘al-Majmoo Sharh al-Muhadhab’: ‘and it is not

permissible to make *Tawwaf* of his grave -
sallAllaahu alayhi wa sallam.'

He continues after mentioning some points: 'A person should not be deceived by many of the common people performing this *Tawwaf* because following the Sunnah and performing an action is only done by following the *Ahaadeeth* and the sayings of the scholars; no attention is paid to the innovations and ignorance of the common people or other than them. It is affirmed in the two authentic books

From 'Ayesha -RadiAllaah anha: that the Messenger of Allaah --sallAllaahu alayhi wa sallam- said:

'Whoever innovates in this matter of ours that which is not from it then it is rejected.'²⁷

Also, in the narration of Muslim:

²⁷ Saheeh al-Bukhari and Saheeh Muslim

**‘Whoever does an action
that we have not
commanded then it will be
rejected.’²⁸**

From Abu Huraira - *radiAllaah anhu* - who said that
the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-
said:

²⁸ Saheeh Muslim

‘Do not frequent my grave, but do send prayers upon me, as your prayers reach me from wherever you are.’

Narrated by Aboo Dawood with an authentic chain,²⁹

Fudayl bin ‘Ayaad -*Rahimullaah*- said the meaning of which is: ‘Follow the paths of guidance and you will not be harmed due to being a small number of followers. Beware of the paths of

²⁹ Sunan Abee Dawood

misguidance and do not be deceived by the large number of ruined ones.’

Whosoever thinks that wiping his hands on graves and shrines, and other things similar to this, is more effective for receipt of blessings then this is from his ignorance and negligence; because receiving blessings can only be by way of that which is in accordance with the *Sharia*’, and how can good be achieved by opposing that which is correct.’³⁰

³⁰ Al-Majmoo’Sharh al-Muhadhab

Shaykh ul-Islaam Ibn Taymeeyah -Rahimullaah-
said:

‘Indeed, the Muslims are agreed that it is not



legislated to
make the

Tawwaf

except of *Bait-ul-Mamoor*.³¹ It is not allowed to
make *Tawwaf* of the rock of Bait ul-Maqdis,³² nor
of the Prophet’s house -sallAllaahu alayhi wa sallam, nor

³¹ The House which is above the Ka’aba in the heavens

³² Jerusalem

of the dome which is in the mountain of ‘Arafat, nor in any other place.’³³

He also said: ‘There is no place on earth like the *Ka’ba* where you can make *Tawwaf*. Whoever believes that making *Tawwaf* of other than the *Ka’ba* is legislated, then that is a worse evil than the one who believes that it is permissible to pray facing other than the *Ka’ba*.

³³ Al-Fatawa

This is because the Prophet *-sallAllaahu alayhi wa sallam-* and the Muslims prayed facing Bait ul- Maqdis for eighteen months when he first migrated from



Makkah to Madina. That was the *Qiblah* of the Muslims for that period, then Allaah changed the *Qiblah* to the *Ka'ba* and revealed this in the Qur'aan as is mentioned in Sooratul Baqaraah. The Prophet *-sallAllaahu alayhi wa sallam-* and the Muslims prayed towards the *Ka'ba*, and so it

became a *Qiblah*. It is the *Qiblah* of Ibraheem and other than him, from the Prophets.

So whoever today takes the rock as a *Qiblah* and prays facing it then he is a disbeliever, an apostate and he is made to repent- so he either repents or he is killed [only by the authorities].

This is even though it used to be a *Qiblah* but has since been abrogated. So what is the condition of one who takes it as a place for *Tawaaf*, just as one would make *Tawaaf* of the *Ka'ba*? Making *Tawaaf* of other than the *Ka'ba* has not been

legislated by Allaah in any way whatsoever.....³⁴

Therefore, with this research mentioned by Imaam an-Nawawi, Shaykh-ul- Islaam Ibn Taymeeyah and other than them from amongst the people of knowledge, the severe evil and danger of making *Tawaaf* of any place other than the House of Allaah *al-Haraam*- which Allaah gave permission to make *Tawaaf* around- becomes clear.

³⁴ Al-Fatawa

As far as what some of the ignorant people do



where they make

Tawaaf around

graves, domes,

shrines or anything else like this, then none of

this is from the *Deen* of Allaah; rather it is from

the whisperings of the Shaytaan and the

legislation of Iblees; if it is not, then where is it

to be found in the Book and the Sunnah: ‘make

Tawaaf of the grave of so-and-so’ or of the tomb

of so-and-so’, or things of this nature? Allaah -

the Most High is above what they describe and He is far from the imperfection of what they associate with Him.’

[From Lessons of Creed Acquired from the Hajj]

24 DRINKING ZAMZAM

1 - From Jabir bin Abdullaah who said that the Messenger of Allaah



sallAllaahu

alayhi wa

sallam said:

ماء زمزم لما شرب له

'ZamZam water is for what it is drank
for.'

[Collected by Ibn Majah and Ahmad and
authenticated by Al-Albaani in Irwaa no.1123
& Saheehah no. 883]

2 - From Ibn Abbas from the Prophet
sallAllaahu alayhi wa sallam:

خير ماء على وجه الأرض ماء زمزم، فيه طعام
من الطعم وشفاء من السقم، وشر ماء على وجه
الأرض ماء بوادي برهوت بقية حرم موت كرجل
الجراد من الهوام، يصبح يتدفق، ويمسي لا بلال
بها

'The best water on the face of the earth is ZamZam water, it contains sustenance of food and cure for illness. The worst water on the face of the earth is from an extremely deep well in the valley of Barahut in Hadramawt (in Yemen), in that it has many vermin like locusts in it. In the morning the water gushes forth and it is dried out by the evening.'

[Collected by Tabraani, & Al-Albaani
researched it in Saheehah no. 1056 and
graded its Isnaad Hasan]

3 - From Saeed bin Jubair who said
that Ibn Abbas said that the Prophet
sallAllaahu alayhi wa sallam said:

يرحم الله أم إسماعيل، لو تركت زمزم - أو قال: لو

لم تغرف من الماء - لكانت عينا معينا



'May Allaah have mercy upon Umm
Ismaeel, had she left the Zamzam, it
would have been a flowing spring.'

[Collected by Bukhari]

5 - Taking ZamZam back to your
country

From Hisham bin Urwa from his
father from Aeysha that she used to
carry Zamzam water and she said:

أنها كانت تحمل من ماء زمزم وتخبر أن رسول الله ﷺ كان
يحمل ماء زمزم في الأداوى والقرب وكان يصب على
المرضى ويسقيهم

that the Messenger of Allaah
sallAllaahu alayhi wa sallam used to
carry ZamZam water in water



containers,
water skins
and he would
pour it on sick

people and give it to them to drink.’

[Collected by Tirmidhi, Bukhari in ‘at-Tarikh al-Kabeer’, al-Bayhaqi & graded Hasan by Al-Albaani in Saheehah no. 883 & he graded it Saheeh in Saheeh al-Jami no. 4931]

**Reading Qur'aan, listening to an Islamic lecture
etc.**

- **Reading Qur'aan**

Abdullaah ibn Mas'ood -Radi

Allaahu anhu- said:



‘Indeed, these hearts are
vessels, so busy them with the Qur'aan, and do
not busy them with other things.

[al-Musanaf]

Advice for the one who has no blessings in his
time

One of the Salaf said:

'Every time I increased in reading a portion of
the Qur'aan, blessings increased in my time, and
I continued increasing in reading until I reached
reading ten Ajzaa (parts) of my portion of
reading.'

Ibraheem bin AbdulWahid al-Maqdasi advised ad-Deeya al-Maqdasi when he wanted to travel for knowledge:

'Read the Qur'aan a lot and do not leave it; indeed it will make it easy for you for that what you seek (i.e. knowledge) due to the amount that you read.'

ad-Deeya said: 'I saw that this was true and I experienced it a lot, so I found if I had read a lot, I would find it easy to hear Hadeeth being narrated a lot, and also writing them down. If I

did not read the Qur'aan, it would not be easy for me.'

[From: 'Thayl Tabaqaat al-Hanabila by Ibn Rajab 3/205]

The saying of the Messenger -*sallAllaahu alayhi wa sallam*:

إِقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا
لِأَصْحَابِهِ

'Read the Qu'raan since indeed it will come on the Day of Judgement interceding for its companions'.

[Collected by Muslim]

From Ibn Mas'ood who said that the Messenger

of Allaah -sallAllaahu alayhi wa
sallam- said:



من قرأ حرفاً من كتاب الله فله

به حسنة والحسنة بعشر أمثالها

لا أقول: { ألم } حرف ولكن:

ألف حرف ولام حرف وميم حرف'

Whoever read a letter from the Book of Allaah then he will receive a reward for it and **every good reward is multiplied by ten the like of it, I**

do not say that 'Alif, Laam, Meem' is a letter but Alif is a letter, and Laam is a letter and Meem is a letter'.

[Collected by Bukhari in 'Tareekh', Tirmidhi, Hakim & authenticated by Albaani in Saheehah no. 3327, 'Saheeh al-Jamia' no. 11415 & Saheeh Targheeb no. 1416]

25 • ATTENDING A GATHERING OF KNOWLEDGE

From Abu Hurairah *-Radi Allaahu anhu-* that he heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying:

"من جاء مسجدي هذا، لم يأتِه إلا لخيرٍ
يتعلَّمُه، أو يُعلِّمُه فهو بمنزلةِ المجاهدين في
سبيل الله، ومن جاء لغير ذلك، فهو بمنزلةِ
الرجلِ ينظر إلى متاعٍ غيره".

'Whoever enters this Masjid of ours, he did not
come to it except to learn goodness or teach it,

then he is like the Mujahid

in the path of Allaah.

Whoever entered it for



other than that then he is of the status of a man who looks on that which is not his.³⁵

26 PRAY THE FUNERAL PRAYER & FOLLOW THE BODY TO THE GRAVE YARD UNTIL THE BURIAL

The Messenger of Allaah -*sallAllaahu*



alayhi wa Salam- said:

((من شهد الجنازة
حتى صلى عليها

³⁵ [Collected by Ibn Majah, al-Bayhaqi and authenticated byAlbaani in Saheeh Targheeb no. 87]

فلة قيراط ومن شهدها حتى تدفن فلة
قيراطان قيل وما القيراطان؟ قال مثل الجبلين
العظيمين))

'Whoever attends a funeral prayer until he
prayed for the deceased then he will have a
Qiraat (mountain of gold) of reward and



whoever attends the funeral until the burial will have two *Qiraat* of reward.'

It was asked what are two *Qiraat*? The Prophet said: 'The like of two great mountains.'³⁶

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.

³⁶ [Collected by Bukhari and Muslim]