

HOW TO PERFORM ZIYĀRAH

The rituals of visiting the Noble Prophet ﷺ's Masjid
and his rawdah explained in simple English



by
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BY SHAYKH MUHAMMAD SALEEM DHORAT

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INTRODUCTION

Through the Infinite Mercy and Grace of Allāh ﷻ, a book “How to Perform ‘Umrah”, written by this humble servant of Islam was published this month. Unfortunately, neither the *Hajj* nor the *Ziyārah* was discussed in the aforementioned book as I had intended to discuss these two topics separately.

While “How to Perform ‘Umrah” was undergoing publication, the ḥadīth related by Ibn ‘Adī; “Verily, he who performed *Hajj* and refrained from visiting me, has rendered me an injustice”, crossed my mind over and over again leaving me restless and leading me to make a firm resolution to commence the compilation of a book on *Ziyārah* in the holy month of Ramaḍān.

However, when the booklet “How to Perform ‘Umrah” finally reached me, I repeatedly asked myself this question, “How will you stand in front of the beloved Prophet ﷺ if v

you did not accomplish this work?” Thus today on the 26th Sha‘bān, the last Friday before Ramaḍān, after ‘Asr I have made a start in the name of Allāh ﷻ.

I will endeavour to bring forth all the necessary information concerning *Ziyārah* and explain its method in its proper sequence, in plain and simple English. May Allāh ﷻ through His Kindness cause it to reach completion and pardon me for any errors herein.

I will humbly request every reader to include this humble servant, his parents, teachers, family, friends and all those associated with the publication of this booklet in du‘ā and convey their *salām* at the holy graves.

Muhammad Saleem Dhorat
Sha‘bān 1410 / March 1990

IMPORTANT INSTRUCTIONS

1. It must be stressed at the very outset that there should be a sincere intention to perform Ziyārah, for all actions are judged by intentions. The Noble Prophet ﷺ said:

“The reward of deeds depends on the intentions”. (Al-Bukhārī)

The intention must be to please Allāh ﷻ exclusively, hopeful of earning rewards only from Allāh ﷻ the Creator, believing in what has been promised by Allāh ﷻ through our beloved Prophet ﷺ and performing the act according to the way shown by him. Hence this must always be borne in mind.

2. Do not let the thought enter your mind that you are going on a trip or a holiday. No! You are going to Madīnah Munawwarah, the blessed city of the Prophet ﷺ. This is the city which Allāh ﷻ had chosen for his Messenger and to which he was to flee for safety. This is the city where Allāh ﷻ revealed to him the obligatory duties of a Muslim. He set forth the *sunnah* for his Dīn and here is the place from where he had to fight against his enemies. Here is the place where his Dīn became victorious and here he strove until death overtook him. Here

he lies buried and also his two successors. Here at every step one finds the spots where his feet once trod.

3. As regarding your visit to the holy places it must be borne in mind that Allāh ﷻ does not grant such blessed opportunities to all, and for those whom He has blessed with the opportunity, it will be very unfortunate to have spent time and wealth and gain no benefit and reward. Generally, the loss and ruin is brought by Shayṭān and Nafs (base desires). Therefore, be conscious of their deception and wickedness.
4. It is advisable to study this book prior to your departure for *Ziyārah*, preferably with an ‘ālim (scholar) of your locality, seeking his explanations on what you do not understand. Thus you will be able to follow the instructions laid down in this book with ease.
5. If you have any query concerning religious matters or concerning the *Ziyārah*, consult an ‘ālim or a knowledgeable person and seek his advice.

ZIYĀRAH

What is Ziyārah ?

Ziyārah is to present one's self in the sacred court of Rasūlullāh ﷺ, (i.e. to visit the grave of the Noble Prophet ﷺ in Madīnah Munawwarah). It is indeed among the greatest blessings and fortunes. It is an important act of piety. It is also a very desirable form of 'ibādah (worship), a very successful way of attaining spiritual elevation and an encouraging reason for an acceptable intercession. In view of Rasūlullāh ﷺ's countless favours on the ummah and the hopes that are expected from the Noble Prophet ﷺ after death, it is indeed unfortunate if *Ziyārah* is not made in spite of having means. To miss the great honour of *Ziyārah* and to offer excuses is being neglectful and careless.

Virtues of Ziyārah

1. It has been reported by 'Abdullāh ibn 'Umar ؓ, he says: "The Messenger of Allāh ﷺ said: 'Whoever visits my grave, my intercession becomes obligatory for him.'"¹

¹ 'Allāmah An-Nawawī ؒ says, it has been reported by Al-Bazzār ؒ and Dār Qutnī ؒ. Ḥāfiẓ Ibn Al-Ḥajar ؒ says in

2. It has been reported by ‘Abdullah ibn ‘Umar رضي الله عنه, he says: “The Messenger of Allāh ﷺ said: ‘Whoever visits me and has no other motive, has a right over me that I intercede on his behalf.’”²
3. It has been reported by Ḥaṭīb رضي الله عنه, he says: “The Messenger of Allāh ﷺ said: ‘Whoever visits me after my death is like he who had visited me during my life. And whoever passes away in either of the two Ḥarams, will be resurrected from among the ones given safety on the Day of Resurrection.’”³

Sharḥ-al-Manāsik, it has been reported by Ibn Khuzaymah رحمته الله in his Ṣaḥīḥ. A group of muḥaddithīn the likes of Shaykh Abd-al-Ḥaq Al-Ishbīlī رحمته الله in his Al-Aḥkām and Shaykh Taqī-ad-Dīn As-Subkī رحمته الله have classified it as authentic. Mullā ‘Alī Qārī رحمته الله has also mentioned in his Sharḥ-ash-Shifā that a group from the a’immah ḥadīth have classified it as authentic.

²‘Allāmah ‘Irāqī رحمته الله says in his Sharḥ-al-Iḥyā, ‘At-Ṭabrānī رحمته الله has narrated this and Ibn-as-Sakan رحمته الله has authenticated it’. The author of Itḥāf says, ‘Shaykh Abd-al-Ḥaq رحمته الله has done the same together with Shaykh Taqī-ad-Dīn As-Subkī رحمته الله according to overall chain of narrations’.

³Reported by Dār Qutnī رحمته الله and ‘Allāmah Adh-Dhahabī رحمته الله in

4. It has been reported by ‘Abdullāh ibn ‘Umar رضي الله عنه: “The person who performs Ḥajj then visits my grave after my death, is like he who visited me during my lifetime.”⁴
5. It is related by a person from the family of Khaṭṭāb that the Messenger of Allāh ﷺ said: “Whoever undertakes a journey specially to visit me, will be my neighbour on the Day of Judgement.”⁵
6. It has been reported by Ibn ‘Abbās رضي الله عنه, he says: “The Messenger of Allāh ﷺ said: ‘Whoever performs his Ḥajj in Makkah, then he comes to Madīnah with the sole aim of visiting me in my Masjid, for him shall be written (the rewards of) two accepted Ḥajj.’”⁶

Al-Wafā. Al-Wafā has taken its chain to be good.

⁴ Reported by Dār Qutnī رحمته الله, Aṭ-Ṭabrānī رحمته الله and Al-Bayhaqī رحمته الله.

⁵ Reported by Al-Bayhaqī رحمته الله and it is a mursal ḥadīth. However, Shaykh Taqī-ad-Dīn As-Subkī رحمته الله after elaborating on its different chains of narration has classified it as a good mursal.

⁶ Reported by Ad-Daylamī رحمته الله as mentioned in Ithāf.

When to perform Ziyārah

It is permissible to perform the *Ziyārah* before or after *Hajj*. However, the following course is best:

- (a) If the *Hajj* is farḍ (compulsory) then the *Ziyārah* should be performed after completing the *Hajj*.
- (b) If it is a nafl (supererogatory) *Hajj* then it is optional to perform *Ziyārah* before or after *Hajj*.
- (c) If Madīnah Munawwarah is on the route to Makkah then the *Ziyārah* should be performed before going to Makkah.
- (d) In the case of ‘Umrah, it is again optional to perform *Ziyārah* before or after ‘Umrah.

Niyyah (intention)

When about to set out for the journey to Madīnah Munawwarah, the intention should be the visiting of the sacred grave as well as Masjid-an-Nabawī.

EN ROUTE TO MADĪNAH MUNAWWARAH

1. One should take special precautions on this journey not to neglect any *sunnah*, even though *sunnah* actions are normally considered of lesser importance while on a journey.
2. A special effort must be made to recite *durūd sharīf* (salutations upon the Prophet ﷺ) abundantly, and with complete sincerity and faith. The more *durūd sharīf* is recited, the better. Besides the compulsory duties and necessities of life, most time should be spent in reciting *durūd sharīf*. The most virtuous act on this journey is the abundant recitation of *durūd sharīf*.
3. Travel with great enthusiasm and excitement and increase the yearning as Madīnah comes nearer. In order to intensify that enthusiasm, one should recite poems in praise of the Prophet ﷺ. If a biography of the Prophet ﷺ is available, read it or have it read for others to listen to, so that in the circle of travellers the life of Rasūlullāh ﷺ is discussed and all thoughts are focused on him, so much so, that when the time of entering Madīnah is near, the longing should be the greatest.

4. When nearing Madīnah, enthusiasm and excitement should be at its climax. *Durūd sharīf* should be repeatedly recited.
5. Finally, the eye will fall on the trees and buildings of Madīnah. It is best, if possible to descend from your vehicle and to proceed barefoot towards the city while tears flow in unrestrained manner from the eyes, and *durūd sharīf* comes from the lips.
6. When finally entrance to Madīnah is imminent, then together with *durūd sharīf* this du‘ā should be recited:

اَللّٰهُمَّ هٰذَا حَرَمٌ نَّبِيِّكَ فَاجْعَلْهُ لِيْ وِقَايَةً مِّنَ النَّارِ وَ اَمَانًا
مِّنَ الْعَذَابِ وَ سُوءِ الْحِسَابِ ۝

*allāhumma hādhā ḥaramu nabīyyika,
faj‘alhu lī wiqāyatam minannāri, wa
amānam minal adhābi wasū il ḥisāb.*

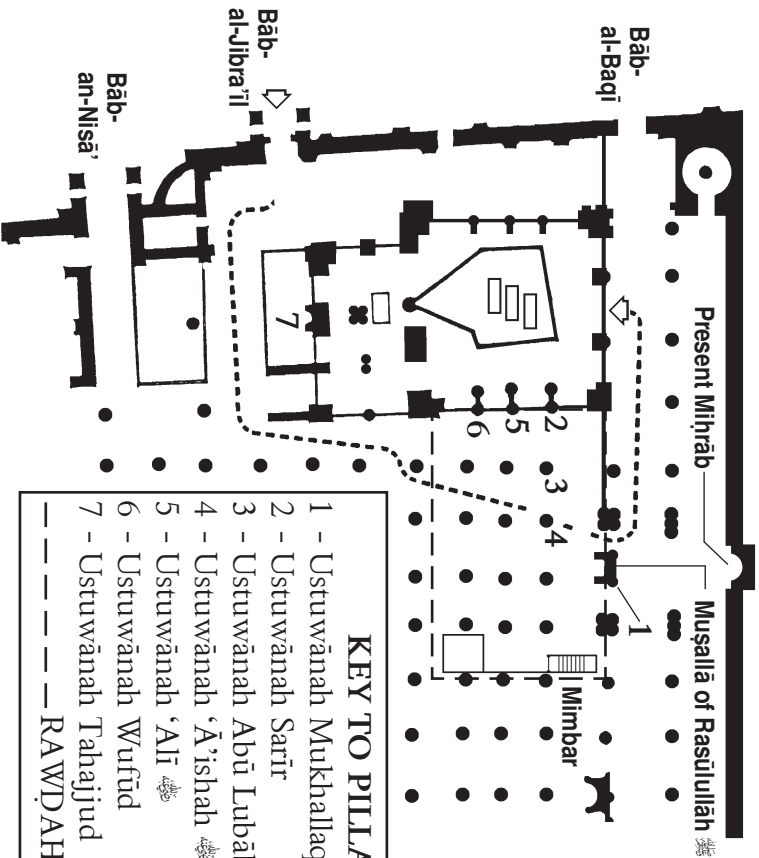
*“O Allāh, verily this is the sanctuary of
Your Nabī ﷺ. Make it a protection for me
from the fire (of Hell) and a safety from
punishment and an evil reckoning.”*

7. Enter Madīnah with humbleness and humility.
When the green dome of the Masjid comes into

sight, let the mind remember that underneath that dome lies buried he who is more exalted than any other being; he who is even more exalted than the angels. His grave is more exalted than any part of the earth and the portion adjacent to his holy body is even more exalted than any other place in heaven and on earth.

IN MADĪNAH MUNAWWARAH

1. After your entry into the sacred city of Madīnah, attend to the arrangement of your lodging and endeavour to proceed straight to the Masjid.
2. Before proceeding to the Masjid, clean yourself by means of a ghusl (bath). If ghusl cannot be performed, then at least wuḍū (ablution) should be performed.
3. Thereafter wear the best clothes you have. Men should also apply sweet-smelling attar/perfume. Bear in mind that you do not wear clothing that are un-Islamic.
4. With great humility and utmost humbleness, but in full dignified manner, proceed to the Masjid-an-Nabawī.
5. On your way, recite *durūd sharīf* abundantly and give something in charity to the poor.



ENTERING MASJID-AN-NABAWĪ

1. Enter the Masjid with utmost humility, reverence and a sense of the sacredness of the place.
2. Enter from any door you wish. However it is best and more virtuous to enter the door called Bāb Jibra'il.
3. When entering, put your right foot in the Masjid and say:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ ۝ اللَّهُمَّ افْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ ۝

*bismillāhi waṣṣalātu wassalaamu ‘alā
rasūlillāh, allāhummaftaḥ lī abwāba
raḥmatik.*

*In the name of Allāh. May peace and
salutations (of Allāh) be upon the
Messenger of Allāh. O Allāh, open for me
the doors of Your Mercy.*

4. Proceed straight to that part of the Masjid-an-Nabawī which lies between the holy grave and the *mimbar*. It is called *rawḍah* because the Prophet ﷺ said: “Between my grave and my *mimbar* lies one of the gardens (*rawḍah*) of Paradise.”

Perform two *raka'āt taḥiyyah-al-masjid* (ṣalāh performed upon entry into masjid), reciting ***Qul yā ayyuhal kāfirūn*** in the first *rak'at* and ***Qul huwallāhu aḥad*** in the second *rak'at*.

NOTE: The women folk will not be able to go to the *rawḍah*. They should go into the section of the masjid allocated for them and perform these acts there. It is not obligatory even for men to perform them in the *rawḍah*. However, it is more virtuous.

NOTE: The women will not be allowed to present themselves at the holy grave but at certain fixed times. They normally run wildly screaming towards the holy grave, pushing one another and causing harm. This is against the dignity and honour of the sacred place. Walk with humility and a sense of sacredness of the place. Wherever you get place, from there send your salutations upon Rasūlullāh ﷺ and his Companions (see page 17). Engage in 'ibādah, *dhikr*, recitation of the Qur'ān, *durūd sharīf* and du'ā. Allāh ﷻ will grant you acceptance and bless you with His pleasure more than those who reach the front after disrespecting the holy place.

5. Having performed the two *raka'āt*, thank Allāh ﷻ for the great favour which he has bestowed upon you by bringing you to this sacred city and ask Him to accept your *Hajj*/*Umrah* and *Ziyārah*. Also humbly ask Him for all your other needs.
6. Now you may perform another two *raka'āt* of *ṣalāh-as-shukr* (ṣalāh performed in gratitude to Allāh ﷻ) or merely perform *sajdah-as-shukr* (prostrating in gratitude to Allāh ﷻ). This is performed in gratitude to Allāh ﷻ for having blessed you with the great favour of *Ziyārah*.

Mas'alah: If at the time of entry into the Masjid, *farḍ* ṣalāh is about to be performed or has already begun or there is fear of your ṣalāh becoming *qaḍā* then do not perform *tahīyyah-al-masjid*. Perform the *farḍ* and *tahīyyah-al-masjid* will be incorporated into the *farḍ* ṣalāh.

Mas'alah: When you enter at a time when it is *makrūh* (detestable) to perform any *nafl* ṣalāh, (as for example after 'Aṣr) then again no *tahīyyah-al-masjid* will be performed.

Mas'alah: Whenever you enter the Masjid or for that matter any other masjid, make the intention of *i'tikāf*

(seclusion in a masjid for the purpose of worshipping Allāh ﷻ only).

Mas’alah: When inside the Masjid, exercise all humility and humbleness. Keep the attention away from all the internal decorations of the Masjid.

Mas’alah: When inside the Masjid, do not touch or kiss the *mimbar*, walls, doors and the pillars of the Masjid. Do not circumambulate (i.e. make *ṭawāf* of / walk right around) any object in the Masjid. Do not bend down before the grave of the Prophet ﷺ. Do not face the grave from any direction for the sake of making ṣalāh with the intention that the grave is there.

AT THE HOLY GRAVE

1. After completing prayers in the *rawḍah*, walk towards the holy grave with all thoughts centred on the exalted personage of the Noble Prophet ﷺ. The mind should realise that entrance is about to be made to the dignified presence of a very great personality. His high position, his honour, his exalted eminence should at all times be borne in mind with *durūd sharīf* flowing from the lips.

NOTE: Here, a point to note is that when facing the grave of Rasūlullāh ﷺ, there are three gold wire-mesh enclosures. There are round holes in all these three enclosures. Most people are under the wrong impression that Rasūlullāh ﷺ is resting inside the first enclosure, Abū Bakr ؓ is in the second and ‘Umar ؓ is in the third one. This is not so. They are all resting inside the middle enclosure.

There are three round holes in the middle enclosure, while only two in the enclosure on your left and two in the enclosure on your right. The first hole in the middle enclosure (which is the largest of all) directly faces the holy face of Rasūlullāh ﷺ. Moving slightly to the right is the second hole (of the middle enclosure) which faces the face of Abū Bakr ؓ. Likewise, a third hole on this same enclosure marks the spot where the face of ‘Umar ؓ rests.

2. Stand three or four paces away from the golden wire-mesh enclosure facing the holy grave with your back towards the qiblah and turn slightly to the left so that you directly face the holiest of faces. Do not look around from side to side. Do not stand very close to the holy grave. Do not touch the wire-mesh enclosure. Do not kiss it nor make prostration. Stand still, bearing in mind that now you stand facing the blessed Prophet of Allāh ﷺ and that he is aware of your presence; looking at you; and will listen to whatever you are going to say.
3. Now recite *salām* (to invoke peace upon the Prophet ﷺ) in a moderate tone, not too softly nor too loudly:

الصلوة والسلام عليك يا رسول الله ۞
الصلوة والسلام عليك يا نبي الله ۞
الصلوة والسلام عليك يا حبيب الله ۞
الصلوة والسلام عليك يا خاتم الأنبياء ۞
السلام عليك أيها النبي ورحمة الله وبركاته ۞ أشهد أن لا إله
إلا الله وأنت عبده ورَسُولُهُ ۞

*aṣṣalātu wassalāmu ‘alayka yā rasūlallāh
aṣṣalātu wassalāmu ‘alayka yā nabiyyallāh
aṣṣalātu wassalāmu ‘alayka yā ḥabīballāh
aṣṣalātu wassalāmu ‘alayka yā khātamal
ambiyā*

*assalāmu ‘alayka ayyuhan nabīyyu
waraḥmatullāhi wa barakātuh*

*ash hadu allā ilāha illal lāhu wa annaka
abduhū warasūluh.*

*Peace and salutation be upon you
O Messenger of Allāh.*

*Peace and salutation be upon you O
Prophet of Allāh.*

*Peace and salutation be upon you O
Beloved of Allāh.*

*Peace and salutation be upon you O Final
Prophet.*

*Peace be upon you O Prophet and Mercy of
Allāh and His Blessings. I bear witness that
there is none worthy of worship besides
Allāh and I bear witness that you are His
servant and Messenger.*

NOTE: It is not compulsory to recite the above words of *salām*. You may recite in any other words you wish or you may add as much as you desire to these words, as long as the words convey respect and honour. However, the minimum requirement is to say *assalāmu ‘alayka yā rasūlallāh*, “Peace be upon you O Messenger of Allāh”.

Shaykh-al-Ḥadīth Mawlānā Zakariyyā ﷺ writes in Virtues of Ḥajj: “I personally feel that a visitor to the holy grave should at every visit recite seventy times with complete humility:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ﷺ

aṣṣalātu wassalāmu ‘alayka yā rasūlallāh,

*Peace and salutation be upon you
O Messenger of Allāh*

This is best and better than to continue reciting in parrot-fashion without understanding anything as is the custom. “

4. After reciting *salām*, supplicate to Allāh ﷻ through the *wasīlah* (medium) of the Noble Prophet ﷺ i.e. make *du‘ā* to Allāh ﷻ, asking Him to forgive you

and to grant your wishes through the blessings of the Noble Prophet ﷺ. Also ask for the shafā'at (intercession) of the Prophet ﷺ. Say: O Allāh, Your word is the truth and you did say: 'And (O Muḥammad ﷺ) when they having been unjust to their own selves, come to you and seek Allāh's forgiveness, and the Rasūl begs forgiveness for them, then surely they will find Allāh Forgiving, Merciful'. And now I have come to you (O Rasūl) seeking forgiveness (from Allāh) for my sins, seeking your intercession on my behalf in the presence of Allāh, and I ask you O Allāh to grant me these, and to grant me forgiveness in a similar manner as you had granted to them who came to the Rasūl in his lifetime.

O Messenger of Allāh, I ask you for intercession and I request Allāh through your wasīlah (medium) that I die as a Muslim (steadfast) upon your religion and way.

Mas'alah: Do not raise your hands whilst making the aforementioned *du'ā* facing the holy grave.

5. Now, having recited the *salām*, convey the *salām* of those who have asked you to convey their greetings

to the Prophet ﷺ. Hence convey the message thus:

Peace be upon you O Messenger of Allāh from.... He requests you to intercede to your Lord on his behalf.

Mas’alah: If several people have asked you to convey their *salām* and you cannot remember their names, say:

Peace be upon you O Messenger of Allāh, from all those who had asked me to convey salām to you. They request you to intercede to your Lord on their behalf.

Mas’alah: If it becomes difficult to convey the *salām* of an individual or a group in Arabic, then do so in your own language.

NOTE: The writer humbly requests and begs of you to remember (at the holy grave) to say *salām* on his behalf: “Peace be upon you O Messenger of Allāh, from Muhammad Saleem Ibrāhīm Dhorat. He requests you to intercede to your Lord on his behalf”.

6. Now move two steps to the right and recite greetings to Abū Bakr ﷺ saying:

اَلْسَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُوْلِ اللّٰهِ ط
جَزَاكَ اللّٰهُ عَنْ اُمَّةٍ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ط

*assalāmu ‘alayka yā khalīfata rasūlillāh.
jazākallāhu ‘an ummati muḥammad
ṣallallāhu ‘alayhi wasallam*

*Peace be upon you O Caliph of Rasūlullāh.
May Allāh reward you well on behalf of
the ummah of Muḥammad ṣallallāhu
‘alayhi wasallam.*

7. Thereafter take one more step to the right and recite greetings to ‘Umar ﷺ saying:

اَلْسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ ط جَزَاكَ اللّٰهُ عَنْ اُمَّةٍ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ط

*assalāmu ‘alayka yā amīral mu’minīn
jazākallāhu ‘an ummatī muḥammad
ṣallallāhu ‘alayhi wasallam*

*Peace be upon you O Leader of the
Believers. May Allāh reward you well*

*on behalf of the ummah of Muḥammad
ṣallallāhu ‘alayhi wasallam.*

Mas’alah: You are at liberty to recite lengthier or shorter formulae of *salām*.

8. Now face the qiblah and make du‘ā silently for yourself, your parents, family, relatives, friends, well-wishers, teachers, and the entire ummah of the Prophet ﷺ. If you remember, do include this humble writer in your prayer.

Mas’alah: Du‘ā is made to Allāh ﷻ only. No prophet, saint, or holy man can grant our wishes.

AFTER SALĀM

1. On completion of the du‘ā, proceed to the Ustuwānah Abū Lubābah. Perform two *raka‘āt* nafl and make du‘ā.
2. Then perform nafl ṣalāh in the rawḍah in any quantity you wish (providing the time is not makrūh). Recite *durūd sharīf* in abundance and make du‘ā.
3. Now go to the *mimbar* and if possible, place the hands on that part of the *mimbar* which is known as the rummānah and make du‘ā. This is the spot where the Prophet ﷺ used to place his hands.
4. Thereafter proceed to the Ustuwānah Ḥannānah and perform nafl ṣalāh and make du‘ā there. Do the same at all the other pillars which are of special significance (see page 25). After this, return to your place of residence.

Mas’alah: These are *mustaḥab* (desirable) acts, while safeguarding the dignity of Muslims is *fard*. A *fard* cannot be sacrificed for an act which is merely *mustaḥab*. Some ignore this fact when they harm others in their zeal to perform these acts. It is *ḥarām* to harm a Muslim to perform a *mustaḥab* act, therefore if the area is crowded do not be rude or harmful to anyone but wait with patience or perform these acts at another time when the area is not crowded.

THE PILLARS

There are certain pillars in Masjid-an-Nabawī which have a special significance.

Mulla ‘Alī Qārī ؒ writes: “Those pillars of the Masjid, which are of special virtue and blessed should be visited by the visitor of Madīnah. There he should keep himself busy with nafl salāh and du‘ā. This applies to that portion of the Masjid which used to be the Masjid during the time of Rasūlullāh ؐ (before its enlargement). According to Imām Bukhārī ؒ, the Companions of Rasūlullāh ؐ used to offer many prayers at these pillars. They are eight in number.”

1. Ustuwānah Mukhallaq

This is also called the Ustuwānah Ḥannānah (the weeping pillar). This is the most blessed of the pillars for this was Rasūlullāh ؐ’s place of ṣalāh. On this spot there once used to grow a date palm. Before the advent of the *mimbar*, Rasūlullāh ؐ used to lean on it while delivering the *khutbah* (sermon). When the *mimbar* was made Rasūlullāh ؐ used it for the *khutbah*. It so happened when the change took place, such a bitter sound of weeping was heard from the tree that the whole Masjid echoed; and those in the Masjid started weeping. Rasūlullāh ؐ

then went to the tree, placed his hand on it and the crying stopped. Rasūlullāh ﷺ then said: “The tree cries because the *dhikr* of Allāh was near it, and now that the *mimbar* is built it has been deprived of this *dhikr* in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyāmah.”

Afterwards the tree dried up and was buried.

According to another ḥadīth it is said that when the *mimbar* was prepared and Rasūlullāh ﷺ went to it for the first time, the tree cried so loudly that it almost split open. Rasūlullāh ﷺ descended from the *mimbar* and went to put his hand on the tree and its crying subsided gradually as a child quietens when he is being consoled after crying bitterly. (Al-Bukhārī)

This is the reason for it being called Ustuwānah Ḥannānah. The word ḥannānah is used to describe a crying camel. Mukhallaq means the pillar which has a blended fragrance put onto it.

2. Ustuwānah ‘Ā’ishah ﷺ

This is also called the Ustuwānah Muhājirīn, because originally the Muhājirīn used to sit near this spot. Rasūlullāh ﷺ used to say his prayers here and afterwards moved to the place at Ustuwānah Mukhallaq. It is also

called the Ustuwānah Qur‘ah. The reason for this is that ‘Ā’ishah ؓ reports that Rasūlullāh ﷺ said: “In this Masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur‘ah).”

People asked her to point out the exact spot which she refused to do. Later on, at the persistence of ‘Abdullāh Ibn Zubayr ؓ she pointed to this spot. Hence it is called Ustuwānah ‘Ā’ishah, because the ḥadīth is reported by her and the exact spot was shown by her. It is a fact that Abū Bakr ؓ and ‘Umar ؓ very often used to pray here.

3. Ustuwānah Tawbah

Also known as Ustuwānah Abū Lubābah. Abu Lubābah ؓ was one of the famous Ṣaḥābah. During the battle against the Banū Qurayzah, while the Muslims were surrounding them, he became impatient and as a result of which he wanted to throw down his arms. Before Islam, he had much dealings with the Jews of Banū Qurayzah. Now after the Jews acted treacherously against the Muslims, the Jews called on him during the siege in order to find out from him what Rasūlullāh ﷺ intended to do against them for their treachery. When he reached them they all

began wailing and crying. He was affected by this and he indicated towards his throat suggesting they would be killed. Thereafter having done that he became so grieved at this indiscretion that he could not rest.

He thereupon came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying: “As long as my repentance is not accepted by Allāh, I shall not untie myself from here. And Rasūlullāh ﷺ himself must undo my bonds.” When Rasūlullāh ﷺ heard this he said: “If he had come to me I would have begged forgiveness on his behalf. Now he had acted on his own initiative, so how can I untie him until such a time that his repentance has been accepted.”

For many days he remained tied there, except for ṣalāh and the call of nature. At such times his wife and daughter used to untie him and then again tied him to the tree. He remained without food and drink as a result of which his sight and hearing were affected. Then after a few days one morning while Rasūlullāh ﷺ was in *tahajjud* prayer in the house of Umm Salamah ؓ, he received the good news that his tawbah had been accepted. The Ṣaḥābah ؓ conveyed the news to him, and wanted to untie him but he refused, saying: “As long as the Nabī ﷺ does not untie me with his blessed hands, I shall not allow anyone

else to do so.” When Rasūlullāh ﷺ entered for Fajr Ṣalāh he untied him.

4. Ustuwānah Sarīr

‘Sarīr’ means sleeping place. It is reported that Rasūlullāh ﷺ used to make *i’tikāf* here also, and used to sleep here while in *i’tikāf*. A platform of wood used to be put here for him to sleep on.

5. Ustuwānah ‘Alī ﷺ

Also known as Ustuwānah Maḥ’ras or Ḥars. ‘Ḥars’ means to watch or protect. This used to be the place where some of the Ṣaḥābah ﷺ used to sit when keeping watch or acting as gatekeepers. ‘Alī ﷺ used to be the one who mostly acted as such, for which it is often called Ustuwānah ‘Alī ﷺ. When Rasūlullāh ﷺ entered the Masjid from the door of ‘Āishah ﷺ’s room, he passed this spot.

6. Ustuwānah Wufūd

‘Wufūd’ means delegations. Whenever deputations arrived to meet Rasūlullah ﷺ on behalf of their tribes, they were seated here and here he used to meet them, conversed with them and taught them Dīn.

7. Ustuwānah Tahajjud

It is reported that this was the spot where late at night a carpet was spread for Rasūlullāh ﷺ to perform *tahajjud* prayer, after all the people had left.

8. Ustuwānah Jibra'il

This was the usual place where Jibra'il ﷺ used to enter to visit Rasūlullāh ﷺ. Today it cannot be seen as it lies inside the sacred room of Rasūlullāh ﷺ.

These are eight special spots mentioned by the 'ulamā. However, what part of the Masjid is there where the holy feet of Rasūlullāh ﷺ did not touch or where he and the Ṣaḥābah ﷺ did not say their prayers? In fact what part of Madīnah is there where these saintly souls did not tread?

Every step taken in Madīnah is a “step on holy ground”.

WHILE IN MADĪNAH MUNAWWARAH

1. Perform each and every farḍ ṣalāh with congregation in Masjid-an-Nabawī and remain busy in *du ā*, *dhikr* and recitation of the Glorious Qur’ān. Complete the recitation of the Glorious Qur’ān at least once and endeavour to complete it in the Masjid.
2. Avoid all prohibited execrable acts and things.
3. Spend as much time as possible inside the Masjid. When in the Masjid, make niyyah for *i’tikāf*. Nafl *i’tikāf* is of any duration. Even one minute nafl *i’tikāf* is valid.
4. Present yourself at the holy grave as often as possible and recite *salām* in the manner prescribed earlier.
5. Give as much ṣadaqah (charity) as possible to the people of Madīnah and keep as many fasts as possible.
6. Read *durūd sharīf* abundantly with complete sincerity and love and do not neglect any *sunnah* action.
7. Try to spend at least eight days in Madīnah Munawwarah so that you are able to perform forty ṣalāh in Masjid-an-Nabawī. The Noble Prophet ﷺ said, “He who performs forty ṣalāh in my Masjid, in

such a way that he does not miss a single ṣalāh, Allāh prescribes for him freedom from the fire, freedom from punishment and freedom from hypocrisy”. (Musnad Al-Imām Aḥmad)

8. Sincerely repent from all sins. Make a firm intention not to go near any sin in future and stay steadfast on it. Bear in mind that you have made this promise in the house of Allāh ﷻ and in the presence of the Prophet ﷺ.
9. Visit the blessed places of Madīnah Munawwarah, especially:-
 - a. **Jannah-al-Baqī** – This is the graveyard of Madīnah Munawwarah where lie many great Companions of the Prophet ﷺ. Imām Mālik puts their number at ten thousand from whom the most prominent is ‘Uthmān ؓ.

How fortunate are those who are buried here. O Allāh ﷻ, bless me with martyrdom and death in the sacred city of your Beloved Rasūl ﷺ. Āmīn

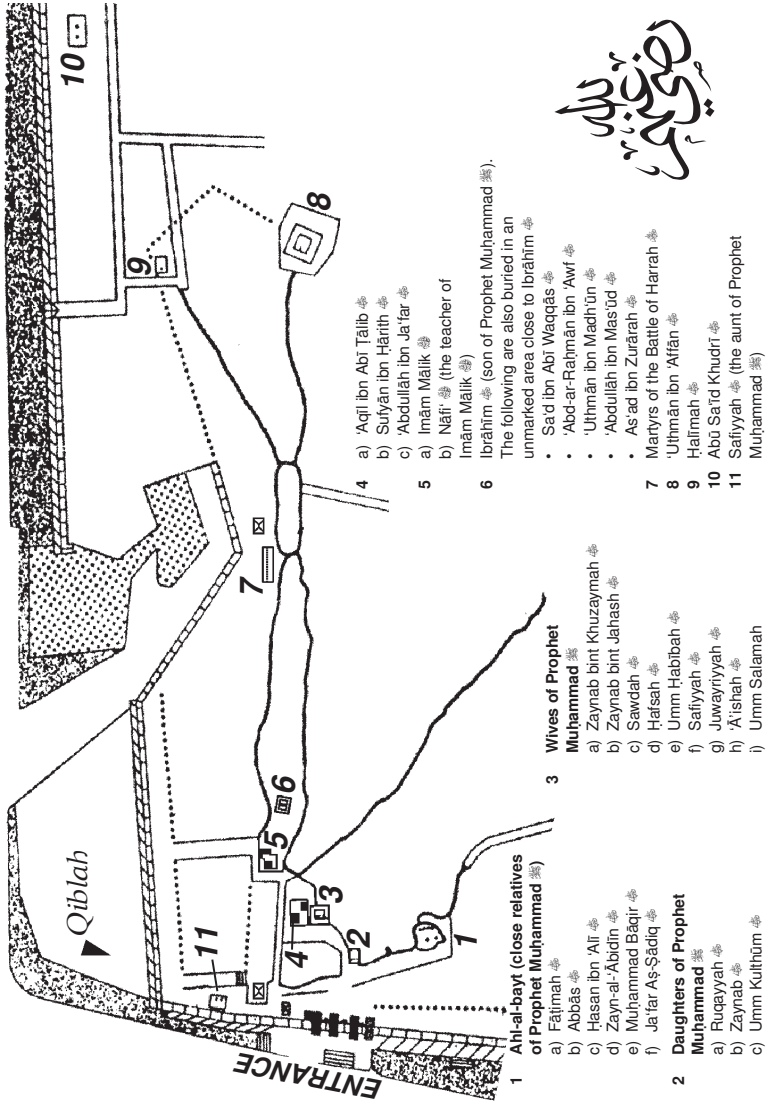
Endeavour to visit the graves in this graveyard daily or at least every Friday. Du‘ā and iṣāl-ath-thawāb should be made for all.

- b. **The Mount Uḥud** - The Prophet ﷺ said, “Uḥud is a mountain that loves us, and we love it.”

The visitor should also pay a visit to the graves of the martyrs of Uḥud. The most prominent of them is Ḥamzah ؓ, the uncle of the Prophet ﷺ.

Mas’alah: It is *mustaḥab* to visit these graves on Thursday.

- c. **Masjid Qubā** - It is best to pay a visit on a Saturday with the intention of both visiting the Masjid as well as performing ṣalāh in it. According to an authentic ḥadīth of At-Tirmidhī, “Performing ṣalāh in Masjid Qubā is equal to performing ‘Umrah”. Another ḥadīth states that the Prophet ﷺ used to visit Masjid Qubā every Saturday. (Al-Bukhārī)
10. Appreciate and value every second of your stay in Madīnah Munawwarah. Remember! You may not get this opportunity again.



1 Ahl-al-bayt (close relatives of Prophet Muhammad)

- Fatimah
- Abbās
- Hasan ibn 'Alī
- Zayn-al-'Abidin
- Muhammad Bāqir
- Ja'far Aṣ-Ṣādiq

2 Daughters of Prophet Muhammad

- Ruqayyah
- Zaynab
- Umm Kulthūm

3 Wives of Prophet Muhammad

- Zaynab bint Khuzaymah
- Zaynab bint Jahash
- Sawdah
- Hafsa
- Umm Habibah
- Safiyyah
- Juwayriyyah
- A'ishah
- Umm Salamah

4

- 'Aqīl ibn Abī Tālib
- Sufyān ibn Hārith
- 'Abdullāh ibn Ja'far
- Imām Mālik
- Nāfi' (the teacher of Imām Mālik)

6 Ibrahim (son of Prophet Muhammad)

The following are also buried in an unmarked area close to Ibrahim

- Sa'd ibn Abī Waqqās
- 'Abd-ar-Rahmān ibn 'Awf
- 'Uthmān ibn Madh'un
- 'Abdullāh ibn Mas'ūd
- As'ad ibn Zurārah

7 Martyrs of the Battle of Harrah

- 'Uthmān ibn 'Affān
- Halimah
- Abū Sa'd Khudrī
- Safiyyah (the aunt of Prophet Muhammad)

FAREWELL SALĀM AND DEPARTURE FROM MADĪNAH MUNAWWARAH

1. Perform two *raka'āt* in Masjid-an-Nabawī, preferably in the *rawḍah*.
2. Offer the farewell *salām* to Rasūlullāh ﷺ and his two Companions. (In the manner prescribed on Page 17.)
3. Facing qiblah, pray for your needs and for acceptance of your *Hajj* (or *'Umrah*) and *Ziyārah*. Pray also for a safe return to your home and that this should not be your last journey to Makkah or Madīnah. This *du'ā* should cover all *Dīnī* as well as worldly needs. Remember your family, friends, relatives and all Muslims. Do remember this humble writer too. Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry.
4. With a heart, struck with grief of separation, depart in the *sunnah* manner with *durūd sharīf* flowing from your lips.

May Allāh ﷻ accept your Ziyārah and bless us with opportunities to visit the sacred places again and again. Āmīn

SOME ĀDĀB

1. One should not turn his back towards the grave, not even in ṣalāh nor out of it. In ṣalāh, try at all times to stand in such a position where neither one's front, nor back is towards the grave. Apart from ṣalāh there cannot be any possible reason why the back should be turned towards the grave.
2. When at any time one has to pass in front of the grave, stand quietly for a while and say salām before proceeding. Some 'ulamā have said that should one even pass the Masjid on the outside one should even read the *salām* from there.
3. Whilst inside the Masjid, one's eyes should be fixed on the sacred room wherein lies the Prophet ﷺ. When outside the Masjid then one should time and again gaze at the Green Dome. Inshā'allāh this will be a rewarded act.
4. Be very careful of your behaviour. Do not raise your voice. Refrain from worldly talks in the Masjid. Do not be rude or harmful to others.
5. Bear all hardships and difficulties with a smile. Do not complain.

6. Honour and respect all inhabitants of Madīnah Munawwarah. Deal with them with love and kindness. Even if they are perhaps unjust or unkind to you, bear it with patience. Do not quarrel or dispute.
7. Whenever you purchase anything in Madīnah Munawwarah, do so with the intention of assisting the merchants in their trade. Such an intention will bring reward.

CONCLUSION

I had intended to complete this booklet in the Holy month of Ramaḍān 1410AH. However, during my three weeks stay in Barbados during Ramaḍān, I did not find time to even look at the manuscript due to an extremely busy schedule. Finally, I managed to complete it, through the sheer Grace of Allāh ﷻ, after returning to England, after ‘Aṣr on Friday 22nd Shawwāl 1410AH (May 1990).

Despite the desire and longing for its early publication, I was unable to do so. For everything, Allāh ﷻ has an appointed time; thus it is now complete and ready for publication.

I am very grateful to all those brothers who have assisted in making this publication possible, especially Mawlānā Muḥammad ‘Uthmān Ghani. May Allāh ﷻ reward them abundantly in this world and the Hereafter. Āmīn.

I conclude with du‘ā — May Allāh ﷻ accept this humble effort and through His Kindness shower us with His Bounties, Blessings and Pleasure. May He instil in our hearts the true love of Rasūlullāh ﷺ. Āmīn

Muhammad Saleem Dhorat

Leicester, England

Sha‘bān 1415 / January 1995