**كتاب فضل الحج والعمره**

**مترجم الى الانجليزيه**

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The virtue of Hajj and Umrah

and the Two Holy Mosques

**An accepted Hajj has no reward but Paradise.**

1. On the authority of Abu Hurairaht He said: “The Messenger of God was asked:rWhich deed is best? He said: Belief in Allah and His Messenger. It was said: Then what? He said: Jihad in the cause of Allah. It was said: Then what? He said: An accepted Hajj. Narrated by Al-Bukhari and Muslim.
2. On his authoritytThat the Messenger of Godr He said: “Umrah to Umrah is expiation for what comes between them, and an accepted Hajj brings no less than Paradise as a reward.” Narrated by Al-Bukhari, Muslim, Malik, Al-Tirmidhi, Al-Nasa’i, and Ibn Majah. The meaning of “accepted” is that in which no sin is committed.
3. On his authoritytHe also said: I heard the Messenger of GodrHe said: “Whoever performs Hajj and does not utter obscenities or commit any evil returns from his sins as on the day his mother bore him.” Narrated by Al-Bukhari, Muslim, Al-Nasa’i, Al-Tirmidhi and Ibn Majah. According to Al-Tirmidhi: “His previous sins will be forgiven.” The meaning of rafth is: what is said to women, or it is a comprehensive word for everything a man wants from a woman. Al-Khattabi said: It is used to mean sexual intercourse, it is used to mean obscenity, and it is used to mean a man addressing a woman in connection with sexual intercourse.
4. On the authority of Omar ibn al-Aast He said: “When God put Islam in my heart, I came to the Prophetr...I said: O Messenger of Allah, extend your right hand so that I may pledge allegiance to you. He extended his hand, but I withdrew mine. He said: What is the matter with you, Amr? I said: I wanted to set a condition. He said: What are you stipulating? He said: That I be forgiven. He said: Do you not know, Amr, that Islam wipes out whatever came before it, that migration wipes out whatever came before it, and that Hajj wipes out whatever came before it? Narrated by Muslim and Ibn Khuzaymah in his Sahih.

Allah the Almighty is Merciful to His servants. He has prescribed for them a religion. Whoever follows it will meet Allah on the Day of Resurrection in a state of righteousness and purity, so that he will be with the prophets, the truthful, the martyrs, and the righteous, in the company of the Lord of the Worlds in Paradise, whose roof is the Throne of the Most Merciful. So He, the Almighty, made the reward of Hajj the forgiveness of sins before it, and the rights of Allah the Almighty towards His servants are based on the tolerance of the Generous, Forgiving, and Merciful. As for the rights of creation, they are related to the covenant until Allah gathers those who have rights so that each one can take his right. Scholars said: It is possible that Allah the Almighty will be generous and make the one who has the right satisfied with what He has prepared for him of bliss, so He forgives the debtor as a favor and generosity.

**The best jihad is an accepted Hajj.**

1. On the authority of Aisha (may Allah be pleased with her), she said: “I said: O Messenger of Allah, we consider jihad to be the best of deeds, so should we not engage in jihad? He said: But the best jihad is an accepted Hajj.” Narrated by Al-Bukhari and others. Abu Khuzaymah also narrated in his Sahih: “I said: O Messenger of Allah, is there jihad required of women? He said: There is jihad in which there is no fighting: Hajj and Umrah.”
2. On the authority of Abu HurairahtOn the authority of the Messenger of GodrHe said: “The jihad of the elderly, the weak, and women is Hajj and Umrah.” Narrated by Al-Nasa’i with a good chain of narration.
3. On the authority of Umm Salamah, may God be pleased with her, she said: The Messenger of God said:r“Hajj is the jihad of every weak person.” Narrated by Ibn Majah.

From the mercy of God Almighty to the nation of MuhammadrHe did not make it difficult for her in his religion, and from His grace and justice to creation is that He did not deprive anyone of the reward that He promised to His creation. God has prescribed jihad for the nation, and among it is fighting the enemy. So whoever is unable to do it due to his weakness, such as femininity, old age, sickness, or weakness, He will compensate him with the reward of work that he is able to do, so that people of high aspirations and wills will compete to obtain degrees. So glory be to Him, the Most High, for He is the Just and the Possessor of grace.

May God be pleased with the female companions, for their only concern was to attain virtues and good deeds and to compete with men in virtuous deeds, not to compete in acquiring money and being distracted by lawful pleasures. They heard the Messenger of Godr He says: "The wise man is he who judges himself and works for the afterlife."

1. On the authority of Al-Hasan bin Ali, may God be pleased with them both, he said: “A man came to the ProphetrHe said: I am a coward and I am weak. He said: Come to a jihad in which there is no thorn: Hajj. Narrated by Al-Tabarani in Al-Kabeer and Al-Awsat, and its narrators are trustworthy. It was also included by Abd Al-Razzaq in his Musannaf.

May God be pleased with the companions of the Messenger of GodrThey were honest in their simplicity, simple in their dignity, their weak were eager, and their strong were humble, and people are people in every time and place, among them are the cowardly, and among them are the weak, and Islam is the religion of all creation, it accommodates everyone, and the Messenger of the Lord of the Worldsr He teaches and guides everyone to what suits and improves them, without the slightest reproach to the weak for their weakness, or to the coward for his cowardice.)Does He not know who created, while He is the Subtle, the Acquainted?(.

**Two works are the best works**

1. On the authority of Amr ibn AbasatHe said: The Messenger of God saidr“Two deeds are the best of deeds, except for the one who does the same: an accepted Hajj or an accepted Umrah.” Narrated by Ahmad with a sound chain of narration, as well as by al-Tabarani and al-Bayhaqi.
2. About goatstAbout the ProphetrHe was asked, “Which deed is best?” He said, “Belief in God alone, then jihad, then a righteous Hajj, which is superior to all other deeds as the distance between the rising of the sun and its setting.” Narrated by Ahmad, and its narrators are the narrators of Sahih al-Bukhari and al-Tabarani.
3. On the authority of Abdullah ibn MasoudtHe said: The Messenger of God saidr“Perform Hajj and Umrah continuously, for they remove poverty and sins just as an old person removes the impurities from iron, gold, and silver. There is no less reward for an accepted Hajj than Paradise.” Narrated by Al-Tirmidhi, Ibn Khuzaymah, Ibn Hibban in their Sahihs, Ibn Majah, and Al-Bayhaqi. Al-Tirmidhi said: It is a hasan saheeh hadith. The meaning of “perform Hajj and then Umrah” is: perform Hajj, then Umrah. It is also said: alternate between performing Hajj and Umrah.

A Muslim may be slow to perform the Hajj and Umrah pilgrimages to save money or fear spending on Hajj. Therefore, every believer must believe in the Prophet.rGod Almighty compensates the one who spends Hajj and Umrah many times over, so that whoever performs Hajj or continues to perform Hajj will not be in need. He also guarantees forgiveness of sins, so he is freed from poverty and sins and remains rich and pure in his life, like pure gold.

**Hajj Ubadah's steps**

1. On the authority of Ibn Omar, may God be pleased with them both, he said: I heard the Messenger of GodrHe said: “The camels of the pilgrim do not raise a foot or place a hand down without Allah writing a good deed for him because of it, or erasing a bad deed from him, or raising him a degree because of it.” Narrated by Al-Bayhaqi and Ibn Hibban in his Sahih.
2. On the authority of Abu HurairahtHe said: I heard Abu al-Qasimr He said: “Whoever comes to the Sacred House and rides his camel, and the camel does not raise its hoof or put it down, Allah will write for him a good deed because of it, erase a sin because of it, and raise him a degree because of it, until when he reaches the House and performs the circumambulation and the circumambulation between Safa and Marwa, then shaves or cuts his hair, he will emerge from his sins as on the day his mother bore him. So come and start working again.” Narrated by Al-Bayhaqi.
3. About Zadant He said: “Ibn Abbas became seriously ill, so he called his sons and gathered them together and said: I heard the Messenger of GodrHe said: “Whoever performs Hajj on foot from Makkah until he returns to Makkah, Allah will write for him for every step seven hundred good deeds, each good deed like the good deeds of the Sacred Sanctuary.” He was asked: “What are the good deeds of the Sacred Sanctuary?” He said: “For every good deed one hundred thousand good deeds.” Narrated by Ibn Khuzaymah in his Sahih and by Al-Hakim, who said: Its chain of transmission is sound.

The scholar of the nation, Abdullah ibn Abbas, may God be pleased with him, did not find a better will to give to his children upon his death than to recommend that they perform Hajj on foot from Mecca and return to it on foot, as each step of that is equal to:700 x 100,000 = 70,000,000 good deeds, so be kind to the youth of Islam.

**The pilgrim and the one for whom the pilgrim asks forgiveness are forgiven.**

1. On the authority of Abu Hurairaht He said: The Messenger of God saidr“The pilgrims and the Umrah performers are the delegation of Allah. If they call upon Him, He answers them, and if they seek His forgiveness, He forgives them.” Narrated by Al-Nasa’i, Ibn Majah, Ibn Khuzaymah, and Ibn Hibban in their Sahihs.
2. On his authoritytHe said: The Messenger of God saidr“The pilgrim will be forgiven, and so will the one for whom the pilgrim seeks forgiveness.” Narrated by Al-Bazzar, Al-Tabarani, Ibn Khuzaymah in his Sahih, and Al-Hakim. Their wording is: “O God, forgive the pilgrim and the one for whom the pilgrim seeks forgiveness.” This supplication is from the Prophet.r.
3. On the authority of Abu Musa al-Ash'arit About the ProphetrHe said: “A pilgrim will intercede for four hundred people from the family, and he will be freed from his sins as on the day his mother bore him.” Narrated by Al-Bazzar.
4. On the authority of Ibn Omar, may God be pleased with them both, on the authority of the ProphetrHe said: “The fighter in the cause of Allah, the pilgrim and the one performing Umrah are Allah’s delegation. He called them and they responded, they asked Him and He gave them.” Narrated by Ibn Majah and Ibn Hibban in his Sahih, and by Al-Bazzar on the authority of Jabir.t.

The delegation of the Most Gracious gathered them and brought them from every deep valley, so He honored His delegation and gave them what they asked of Him, and purified them from sins, and purified for them what they interceded for and sought forgiveness for Him, so He did not send them back disappointed, but sent them back rewarded, and bestowed upon them the good deeds of the Sacred Sanctuary, and completed His favor upon them as they completed the obligations of Islam with Hajj and Umrah, and congratulations to he for whom the Prophet sought forgivenessrWhat a good reward he received.

**Enjoy this house**

1. On the authority of Ibn Omar, may God be pleased with them both, he said: The Messenger of God said:r“Enjoy this house, for it was destroyed twice and will be raised up the third time.” Narrated by Al-Bazzar and Al-Tabarani in Al-Kabeer, Ibn Khuzaymah and Ibn Hibban in their Sahihs, and Al-Hakim.
2. On the authority of Abdullah bin Amr, may God be pleased with them both, he said: “When God sent Adam downuFrom Paradise, he said: “I will descend with you to a House, or a home, which will be circumambulated as one circumambulates My Throne, and prayers will be performed at it as one prays at My Throne.” So when the time of the Flood came, it was removed, and the prophets used to make pilgrimage to it, but they did not know its location. So Abraham, peace be upon him, settled it and built it from five mountains: Hira, Thabir, Lebanon, Mount Tur, and Mount Al-Khair. So enjoy it as much as you can.” Narrated by Al-Tabarani in Al-Kabeer, with a chain of transmission ending with him, and the men in its chain of transmission are the men of Sahih.
3. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r“Hurry to perform Hajj, meaning the obligatory pilgrimage, because none of you knows what might happen to him.” Narrated by Al-Asbahani.
4. About AlitHe said: The Messenger of God saidr“There is no servant, male or female, who is miserly with an expenditure that he should spend in a way that pleases Allah, except that he will spend many times that amount in a way that displeases Allah. There is no servant who abandons Hajj for a worldly need, except that he will see those who stay behind before he fulfills that need,” meaning the obligatory Hajj. And there is no servant who abandons walking to fulfill a need of his Muslim brother, whether it is fulfilled or not, except that he will be afflicted with the help of someone for which he will be sinful, and for which he will not be rewarded.” Narrated by Al-Asbahani. The meaning of “miserly” is “stingy,” and the meaning of “stay behind” is that accidents befall him.

"Enjoy..." The Hajj pilgrimage and seeing the Kaaba are enjoyable. Everyone who has seen the Kaaba knows this, to the point that he reproaches himself for being late, and is not comforted by seeing it, so he repeats the visit afterward. God Almighty said: )So make people's hearts incline towards them.(On the authority of JabirtHe said: The Messenger of God saidrThe Kaaba has a tongue and two lips. It complained and said: O Lord, my visitors and my visitors are few. Then God Almighty revealed: I am creating humble, prostrating human beings who will flock to you as a dove yearns for its eggs. Narrated by Al-Tabarani in Al-Awsat.

**Who died during Hajj or Umrah**

1. On the authority of Ibn Abbas, may God be pleased with them both, he said: “While a man was standing with the Messenger of GodrIn Arafat, he fell from his camel and his neck was broken. The Messenger of God said:rWash him with water and lote tree leaves, and shroud him in his two garments. Do not cover his head or embalm him, for he will be resurrected on the Day of Resurrection reciting the Talbiyah. Narrated by Al-Bukhari, Muslim, and Ibn Khuzaymah.
2. On the authority of Aisha, may God be pleased with her, she said: The Messenger of God said:r“Whoever sets out on this path for Hajj or Umrah and dies during it will not be shown or held accountable, and it will be said to him: Enter Paradise.” She said: And the Messenger of God said:rAllah boasts about those who circumambulate. Narrated by Al-Tabarani, Abu Ya’la, Al-Darqutni, and Al-Bayhaqi.
3. On the authority of Abu HurairahtHe said: The Messenger of God saidr“Whoever goes out for Hajj and dies, the reward of a pilgrim will be written for him until the Day of Resurrection. Whoever goes out for jihad and dies, the reward of a jihad will be written for him until the Day of Resurrection.” Narrated by Abu Ya’la, and its narrators are trustworthy.
4. On the authority of JabirtThat the ProphetrHe said: “This House is one of the pillars of Islam. Whoever performs Hajj or Umrah to the House is guaranteed by Allah. If he dies, He will admit him into Paradise, and if he returns it to its people, He will return it with reward and spoils.” Narrated by Al-Tabarani in Al-Awsat. A pillar is a column of the House.

Dying for the sake of Allah is one of the loftiest aspirations, so why wouldn't dying during Hajj or Umrah be the same? Didn't he leave his home to pray to the Lord of the Worlds? Did he leave his family and this world, desiring reward from a Merciful and Generous Lord? Wouldn't that admit him to Paradise? Isn't Hajj the struggle of the weak?

**The concise words on the reward of Hajj and Umrah**

1. On the authority of Ibn Omar, may God be pleased with them both, he said: “I was sitting with the Prophetr In the mosque of Mina, a man from the Ansar and a man from Thaqeef came to him, greeted them, and said: O Messenger of Allah, we have come to ask you. He said: If you wish, I will tell you what you came to ask me about, I will do so. And if you wish, I will refrain and you can ask me, I will do so. They said: Tell us, O Messenger of Allah. The Thaqafi said to the Ansari, Ask. He said: Tell me, O Messenger of Allah. He said: You have come to ask me about your exit from your house to head towards the Sacred House, and what you have in it, and about the two rak'ahs after the Tawaf and what you have in them, and about your Tawaf between Safa and Marwah and what you have in it, and about your standing on the eve of Arafah and what you have in it, and about your stoning of the Jamarat and what you have in it, and about your slaughtering and what you have in it after the Ifadah. He said: By the One Who sent you with the truth, He has cursed this about which I have come to ask you. He said: When you leave your house heading to the Sacred House, do not lower your camel’s hoof or raise it, except that Allah will write for you a good deed and erase a sin from you. As for your two rak’ahs after the Tawaf, it is like freeing a slave from the children of Ishmael, peace be upon him. As for your Tawaf of Safa and Marwa, it is like freeing seventy slaves. As for your standing on the eve of Arafah, Allah descends to the lowest heaven and boasts about you to the angels, saying: My servants have come to Me disheveled from every deep valley, hoping for My Paradise. If your sins were as numerous as the sands, or as drops of rain, or as the foam of the sea, I would forgive them. Come forth, My servants, and you and those for whom you intercede will be forgiven. As for your stoning of the Jamarat, for every pebble you throw, it will be an expiation for a great sin. As for your slaughter, it is stored up for you with your Lord. As for your shaving your head, for every hair you shave, it is a good deed and a sin will be erased from you. As for your Tawaf of the House after that, you will circumambulate and you will not… A sin of yours, an angel will come and place his hands between your shoulders and say: Do good deeds in the future, for your past has been forgiven. Narrated by Al-Tabarani in Al-Kabeer, Al-Bazzar, and Ibn Hibban in his Sahih. Al-Mundhiri said: All of its narrators are trustworthy. Al-Tabarani narrated it from the hadith of Ubadah.tIt was narrated by Abu Naim and Al-Asbahani on the authority of Anas.

**Spending on Hajj is like spending in the way of Allah.**

1. On the authority of Buraydaht He said: The Messenger of God saidr“Spending on Hajj is like spending in the way of God, seven hundred times.” Narrated by Ahmad, Al-Tabarani in Al-Awsat, and Al-Bayhaqi, and its chain of transmission is good. Al-Tabarani also narrated it on the authority of Anas.t.
2. On the authority of Anas ibn MaliktHe said: The Messenger of God saidr“The pilgrims and Umrah performers are the guests of Allah, the Almighty, who gives them what they ask for, answers their supplications, and replaces what they spend, a dirham for a million.” Narrated by Al-Bayhaqi. The reward for spending is something other than what the spender receives in this world. Therefore, Jabir ibn Abdullah, may Allah be pleased with him, narrated on the authority of the ProphetrHe said: “No pilgrim has ever been in need.” Jabir was asked: “What is need?” He said: “What is poverty.” Narrated by Al-Tabarani in Al-Awsat, and by Al-Bazzar and his chain of transmission is that of the Sahih.
3. On the authority of Abdullah bin Amr, may God be pleased with them both, that the Messenger of Godr He said: "The pilgrims and those performing Umrah are the guests of Allah: if they ask, they are given, if they pray, they are answered, and if they spend, they are compensated. By the One in Whose Hand is the soul of Abu al-Qasim, no one who recites the Takbir on a place of worship, or who enters the state of Ihram on a high place, except that the one before him recites the Takbir and continues to do so until the dust falls away." Narrated by al-Bayhaqi. An-Nashr is a high place, and so is a high place.
4. On the authority of Aisha, may God be pleased with her, she said: The Messenger of God said:r For her in her Umrah: “Your reward is according to your effort and expenditure.” In another narration: “Your reward for your Umrah is according to your expenditure.” Narrated by Al-Hakim, who said it is authentic according to the conditions of Al-Bukhari and Muslim. And the effort is the fatigue.

The reward for performing Hajj and Umrah is different from the reward for spending on Hajj and Umrah. Other than the fatigue and hardship involved, there is another reward, other than the repayment of what the person who spent it will receive many times what he spent. Someone may spend from his own money on a pilgrim or a pilgrim performing Umrah, so the reward for Hajj and Umrah goes to the one who performed it, and the reward for spending goes to the one who spent it and assisted in it. He will receive the reward for spending and the reward for assisting in a righteous deed.

It is obligatory for the servants of God to believe in God’s promises to them. God Almighty has promised that whoever performs Hajj and spends will not become poor. He has made this a protection from poverty. He has also promised that He will replace what he has spent, and His promise is true.

1. On the authority of Abu HurairahtHe said: The Messenger of God saidr“If a pilgrim sets out on Hajj with good money, and places his foot in the stirrup – the stirrup of his mount – and calls out: ‘Labbaik, O Allah, here I am,’ a caller from the heavens calls out to him: ‘Labbaik and Sa’dayk, your provisions are lawful, your mount is lawful, and your Hajj is accepted and not sinful.’ But if he sets out with bad money, and places his foot in the stirrup and calls out: ‘Labbaik,’ a caller from the heavens calls out: ‘Neither here nor Sa’dayk, your provisions are unlawful, your provisions are unlawful, and your Hajj is sinful and not accepted.’” Narrated by al-Tabarani in al-Awsat and al-Asbahani.

**Whoever is able to perform Hajj but does not perform it**

1. About Alit He said: The Messenger of God saidr“Whoever has provisions and a mount to take him to the Sacred House of God and does not do so, then it does not matter if he dies as a Jew or a Christian, because God says: ‘By God, pilgrimage to the House is a duty owed to mankind, whoever can afford the journey.’” Narrated by al-Tirmidhi and al-Bayhaqi. Al-Bayhaqi narrated it on the authority of Abu Umamah.tAbout the Prophetr He said: “Whoever is not prevented by an obvious need, a deterrent illness, or an unjust ruler, and does not perform Hajj, let him die as a Jew if he wishes, or as a Christian if he wishes.”

This is a common Arabic expression for emphasis, used to highlight the ugliness of the act. Of course, someone who does not perform Hajj even though he is able to does not become a Jew or a Christian simply by abandoning it, even if his behaviour resembles those who do not perform Hajj or worship Allah through this religious obligation. It is shameful for a servant whom Allah has generously provided for, given good health, and enjoined Hajj on, to abandon Hajj even though he is able to do so.

1. On the authority of Abu Saeed Al-KhudritThat the Messenger of GodrHe said: “God Almighty says: If I make a servant’s body healthy and provide for him abundantly, and five years pass without him coming to Me, he is deprived.” Narrated by Ibn Hibban in his Sahih and Al-Bayhaqi.

This person is deprived of the great reward promised by his Lord, not because he did not perform the obligatory Hajj. Rather, after performing the obligatory Hajj, he did not perform the voluntary Hajj out of gratitude to Allah for His blessings. Imam Al-Mundhiri said: Some scholars said: It is recommended for a wealthy, healthy man not to miss Hajj for five years.

**How to get an argument with the Messenger of God in our time**

1. On the authority of Ibn Abbas, may God be pleased with them both, he said: “The Messenger of God wantedr Hajj, a woman said to her husband: Take me on Hajj with the Messenger of God.rHe said: I have nothing to argue with you on. She said: Argue with me on your camel, so-and-so? He said: That one is imprisoned in the path of God Almighty. So he came to the Messenger of GodrHe said: My wife sends you her greetings and the mercy of Allah, and she asked me to perform Hajj with you. I said to her: I do not have anything to make you perform Hajj on. She said: Make me perform Hajj on your camel. I said: That one is imprisoned in the path of Allah, the Almighty and Majestic. He said: If you made her perform Hajj on it, it would be in the path of Allah. He said: She ordered me to ask you for something that would be equivalent to performing Hajj with you? The Messenger of Allah said:r“Give her my greetings, mercy, and blessings of Allah, and tell her that it is equivalent to performing Hajj with me and performing Umrah in Ramadan.” Narrated by Abu Dawud and Ibn Khuzaymah in his Sahih. Al-Bukhari, al-Nasa’i, and Ibn Majah narrated it in an abridged form: “Umrah in Ramadan is equivalent to performing Hajj.” Narrated by Muslim, and its wording is: “The Messenger of Allah said:rTo a woman from the Ansar called Umm Sinan: What prevented you from performing Hajj with us? She said: We only had two camels, so her son's father and her son performed Hajj on one camel, and left us another camel to water our animals on. He said: When Ramadan comes, perform Umrah, for an Umrah in Ramadan is equal to a Hajj with me. "A camel is a camel that carries water, and a camel dedicated to fighting in the way of Allah" means one dedicated to fighting in the way of Allah.
2. On the authority of Ibn Abbas, may God be pleased with them both, he said: “Umm Sulaym came to the Messenger of GodrShe said: Abu Talha and his son performed Hajj and left me? He said: O Umm Sulaym, an Umrah in Ramadan is equal to a Hajj with me. Narrated by Ibn Hibban in his Sahih.
3. On the authority of Umm Maqil, may God be pleased with her, she said: “When the Messenger of God performed HajjrThe Farewell Pilgrimage, and we had a camel, so Abu Maqil dedicated it to the cause of Allah. She said: We were struck by illness, and Abu Maqil died. She said: When the Messenger of Allah returnedrFrom his Hajj, he said: O Umm Ma'qil, what prevented you from going out with us? She said: O Messenger of Allah, we had prepared, but Abu Ma'qil died and we had a camel which we used to perform Hajj, so Abu Ma'qil left it in his will for the sake of Allah. He said: Why didn't you go out and ride it? Hajj is for the sake of Allah. But if you missed this Hajj, then perform Umrah in Ramadan, for it is like a Hajj. Narrated by Abu Dawud, At-Tirmidhi who said: A good hadith, and Ibn Khuzaymah. In a narration by Abu Dawud and An-Nasa'i, she said: O Messenger of Allah, I am an old and ill woman. Is there any deed that will suffice for my Hajj? He said: An Umrah in Ramadan is equal to a Hajj. Narrated by Al-Bazzar and At-Tabarani in Al-Kabeer.

The nation of Muhammadr May God have mercy on her, goodness is at its end as it is at its beginning. How happy and proud everyone is to be among those who performed the Farewell Pilgrimage with the Prophet.rIf he misses his company in time and body, he will not miss his company in reward and recompense in Paradise. And if he misses the blessing of his breath in this world, he will not be deprived of his company in the Hereafter.

The Messenger of Godr He was concerned about the believers, compassionate and merciful. Tens of thousands of people performed Hajj with him. He checked on his companions, found out who had not performed Hajj with him, and met with them and asked them questions. He even told the women how they could make up for the good deeds they had missed.

**Humility in Hajj**

1. On the authority of Anas ibn MaliktHe said: "The Prophet performed HajjrOn a shabby saddle and worn-out velvet, worth four dirhams, or not worth it. Then he said: O God, a Hajj in which there is no showing off or seeking fame. Narrated by Al-Tirmidhi in Al-Shama’il, Ibn Majah, and Al-Tabarani in Al-Awsat.
2. On the authority of ThumamatHe said: “Anas went out on a camel and he was not stingy and he narrated that the Prophetr He performed Hajj on a camel, and his luggage was on it. Narrated by Al-Bukhari. A camel is a camel on which food and provisions are carried. That is, he performed Hajj on a camel, and his provisions were on it, just like any other person.

The Prophetr He performed the Farewell Pilgrimage in the tenth year of his Hijra, after the entire Arabian Peninsula had submitted to him and he had warned the kings of the earth and called them to Islam. He performed the pilgrimage with tens of thousands of his followers, reciting the Talbiyah and saying: “O God, a pilgrimage in which there is no hypocrisy or reputation.”

The Prophetr May my father and mother be sacrificed for him. He fears hypocrisy and reputation for himself, and he rides his camel and loads his belongings onto it, being generous, humble, and hoping for the truth.

1. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r“Seventy prophets prayed in the Khayf Mosque - the Mina Mosque - among them Moses, peace be upon him. I can see him wearing two cotton cloaks, in a state of ihram riding a Shanu’ah camel, with a bridle made of palm fibre and two braids.” Narrated by al-Tabarani in al-Awsat, and its chain of transmission is good. On the authority of Abu Musa al-Ash’aritHe said: The Messenger of God saidrSeventy prophets passed through the soul, including the Prophet of God, Moses.uBarefoot and wearing cloaks, they head to the Ancient House of God. Narrated by Abu Ya’la and Al-Tabarani.
2. On the authority of Abu HurairahtOn the authority of the Messenger of GodrHe said: “Allah boasts about the people of Arafat to the angels of heaven, saying: ‘Look at these servants of Mine. They have come to Me disheveled and covered in dust.’” Narrated by Ahmad, Ibn Hibban in his Sahih, and Al-Hakim.

**Stone and tree meet the pilgrim**

1. On the authority of Sahl ibn Sa`dtOn the authority of the Messenger of GodrHe said: “There is no one who recites the Talbiyah except that he recites the Talbiyah of whatever is to his right and left of stones, trees, or mud, until the earth ends here and there to his right and left.” Narrated by Al-Tirmidhi, Ibn Majah, Al-Bayhaqi, Ibn Khuzaymah in his Sahih, and Al-Hakim, who said: It is authentic according to the conditions of Al-Bukhari and Muslim.
2. On the authority of Khallad bin Al-Sa’ib, on the authority of his fathertHe said: The Messenger of God saidrGabriel came to me and commanded me to order my companions to raise their voices in the declaration of Ihram and the Talbiyah. Narrated by Malik, Abu Dawud, al-Nasa'i, and al-Tirmidhi, who said: A saheeh hasan hadith. It was narrated by Ibn Abbas, who added: “For it is the symbol of Hajj.” Ihram is the utterance of the declaration of Hajj or Umrah, and the Talbiyah is the pilgrim saying, “Here I am, O God, here I am.” Ihram is also said to mean raising the voice in the Talbiyah.
3. On the authority of Abu HurairahtAbout the Prophetr He said: “No one has ever entered the state of Muhal, nor has anyone ever said Allahu Akbar, without being given glad tidings of Paradise.” It was said: “O Messenger of Allah, of Paradise?” He said: “Yes.” Narrated by al-Tabarani in al-Awsat, and its chain of narrators is that of Sahih. It was narrated by al-Bayhaqi, and he has: “No one has ever entered the state of Muhal, without the sun turning away because of his sins.”
4. On the authority of Abu Bakr al-SiddiqtThat the Messenger of GodrHe said: “The Messenger of Allah was asked: Which deeds are best? He said: ‘Al-‘Aj and Al-Thajj.’” Narrated by Ibn Majah, Al-Tirmidhi, and Ibn Khuzaymah in his Sahih. Imam Wakee’ said: Al-‘Ajj means raising the voice in the Talbiyah, meaning raising the voice. And Al-Thajj means slaughtering sacrificial animals.

God Almighty says:)Except that he glorifies Him with praise, but you do not understand their glorification.(It is not strange that the universe responds to the pilgrim who answers his call, and the stones, trees, and supplies answer with him. Rather, what is strange is that man is unaware of that.

**The Black Stone is one of the sapphires of Paradise**

1. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r: “The Black Stone descended from Paradise, and it was whiter than milk, but the sins of the children of Adam turned it black.” Narrated by At-Tirmidhi, who said: A good and authentic hadith. It was also narrated by Ibn Khuzaymah in his Sahih, except that he said: “Whiter than snow.” It was also narrated by At-Tabarani in Al-Awsat and Al-Kabeer with a good chain of narration, and its wording is: “The Black Stone is from the stones of Paradise, and there is no other part of Paradise on earth except it. It was white like a crystal, but if any of the filth of the Age of Ignorance touched it, no one with a defect would touch it except that he was healed.” And Al-Maha means crystal. Abu Khuzaymah narrated in one narration, he said: “The Black Stone is a white ruby ​​from the rubies of Paradise, and the sins of the polytheists turned it black. It will be raised on the Day of Resurrection like Uhud, testifying for whoever touched and kissed it from the people of this world.”
2. On the authority of Abdullah bin Amr, may God be pleased with them both, he said: “I heard the Messenger of GodrWhile he was leaning his back against the Kaaba, he said: The Corner and the Station are two rubies from the rubies of Paradise. Had Allah not extinguished their light, they would have illuminated what is between the East and the West. Narrated by Al-Tirmidhi, Ibn Hibban in his Sahih, Al-Hakim, and Al-Bayhaqi. In Al-Bayhaqi’s narration: “The Corner and the Station are two rubies from Paradise. Had the sins of the children of Adam not touched them, they would have illuminated what is between the East and the West. No ailing or disabled person would have touched them until he was cured.”
3. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r: “In the Black Stone: ‘By God, God will resurrect it on the Day of Resurrection. It will have two eyes with which he sees, and a tongue with which he speaks, and it will testify for whoever touched it in truth.’” Narrated by Al-Tirmidhi, who said: A good hadith. It was also narrated by Ibn Khuzaymah and Ibn Hibban in their Sahihs. It was also narrated by Al-Tabarani in Al-Kabir, and its wording is: “God will resurrect the Black Stone and the Yemeni Corner on the Day of Resurrection. It will have two eyes, two tongues, and two lips that will testify for whoever touched them with loyalty.”
4. On the authority of Abdullah bin Amr, may God be pleased with them both, he said: The Messenger of God said:r“The Yemeni Corner will come on the Day of Resurrection larger than Abu Qubays (a mountain). It will have two tongues and two lips.” Narrated by Ahmad with a good chain of narration, and by al-Tabarani in al-Awsat, who added: “It will testify for whoever touches it in truth, and it is the right hand of Allah, the Almighty, with which He shakes hands with His creation.” Narrated by Ibn Khuzaymah in his Sahih, who added: “It speaks on behalf of whoever touches it with good intention, and it is the right hand of Allah with which He shakes hands with His creation.”
5. On the authority of Aisha, may God be pleased with her, she said: The Messenger of God said:r“Bear witness to this stone, for on the Day of Resurrection it will be an intercessor whose intercession will be accepted. It has two tongues and two lips, and it will bear witness for whoever touches it.” Narrated by Al-Tabarani in Al-Awsat, and its narrators are trustworthy.
6. On the authority of Abdullah ibn UbaydtHe heard his father say to Ibn Omar, may God be pleased with them both: Why do I only see you touching these two corners: the Black Stone and the Yemeni Corner? Ibn Omar said: If I do, I have heard the Messenger of GodrHe said: Touching them removes sins. He said: I heard him say: Whoever circumambulates the Kaaba for a week - meaning seven - counting them, and prays two rak'ahs, it will be as if he were to worship his Lord. He said: I heard him say: No man raises his foot or puts it down except that ten good deeds are written for him, ten bad deeds are erased from him, and he is raised ten degrees. Narrated by Ahmad, Al-Tirmidhi, Al-Hakim, Ibn Khuzaymah in his Sahih, and Ibn Hibban in his Sahih in an abbreviated form.
7. On the authority of Abu HurairahtThat the Prophetr He said: “Allah has appointed seventy angels to guard the Yemeni Corner. Whoever says: ‘O Allah, I ask You for forgiveness and well-being in this world and the Hereafter. Our Lord, give us good in this world and good in the Hereafter and protect us from the punishment of the Fire,’ they say: ‘Amen.’” Narrated by Ibn Majah.
8. On the authority of Abu HurairahtHe heard the ProphetrHe said: “Whoever negotiates with the Black Corner is negotiating with the Hand of the Most Merciful.” Narrated by Ibn Majah.

**Here tears are shed**

1. On the authority of JabirtHe said: “We entered Mecca at noon, and the Prophet camer“The door of the mosque was opened, so he dismounted his camel, then he entered the mosque and started with the Black Stone, touching it, and his eyes overflowed with tears. Then he placed his lips on it and wept for a long time. Then he turned around and saw Umar ibn al-Khattab weeping, so he said: ‘O Umar, this is where tears are shed.’” Narrated by Ibn Khuzaymah in his Sahih, and by al-Hakim, who said: It is authentic according to the conditions of Muslim. It was narrated from Ibn Umar by Ibn Majah, Ibn Khuzaymah in his Sahih, al-Hakim, and al-Bayhaqi.

It is a great secret, a grave danger, and a serious matter that has been entrusted to this Black Stone so that the Prophet may weep at it.rAll this crying makes the companions around him cry, and the matter becomes more terrifying when he tells...rHe says: "Here tears are shed" and he says:r"The sins of the children of Adam have blackened it." Yes, with Him, missteps are forgiven, mistakes are pardoned, and requests are granted.

**One hundred and twenty mercies**

1. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r“Every day, God bestows one hundred and twenty mercies upon the pilgrims to His Sacred House: sixty for those who circumambulate, forty for those who pray, and twenty for those who look on.” Narrated by Al-Bayhaqi with a good chain of transmission.
2. On the authority of Abu HurairahtHe heard the ProphetrHe said: “Whoever circumambulates the House seven times, and does not speak except by saying: ‘Glory be to God,’ ‘Praise be to God,’ ‘There is no god but God,’ ‘God is Greatest,’ ‘There is no power or strength except with God,’ ten bad deeds will be erased from him, ten good deeds will be recorded for him, and he will be raised ten degrees because of them. And whoever circumambulates and speaks while in that state, his feet will wade into mercy like one wading through water with his feet.” Narrated by Ibn Majah.
3. On the authority of Ibn Abbas, may God be pleased with them both, that the ProphetrHe said: “Circumambulating the House is a prayer, except that you speak during it. So whoever speaks during it should only speak good.” Narrated by Al-Tirmidhi and Ibn Hibban in his Sahih.
4. On the authority of Muharrir ibn al-Munkadir, on the authority of his fathertHe said: The Messenger of God saidr“Whoever circumambulates the Kaaba for a week - seven - without engaging in idle talk, it is as if he has freed a slave.” Narrated by Al-Tabarani in Al-Kabeer, and its narrators are trustworthy.

**God boasts about some of his creation, the angels**

1. On the authority of JabirtHe said: The Messenger of God saidr“There are no days better in the sight of Allah than the first ten days of Dhul-Hijjah. A man said: O Messenger of Allah, are they better or those who have completed their number in jihad in the cause of Allah? He said: They are better than those who have completed their number in jihad in the cause of Allah. And there is no day better in the sight of Allah than the Day of Arafah. Allah, the Blessed and Exalted, descends to the lowest heaven and boasts about the people of the earth to the people of the heavens, saying: Look at My servants who have come to Me disheveled and dusty, laughing from every deep valley, hoping for My mercy but they have not seen My punishment. And no day has seen more people freed from the Fire than the Day of Arafah.” Narrated by Abu Ya`la, Al-Bazzar, Ibn Khuzaymah and Ibn Hibban in their Sahihs, and Al-Bayhaqi. Its wording is: “When it is the Day of Arafah, Allah, the Blessed and Exalted, boasts about them to the angels, saying: ‘Look at My servants. They have come to Me disheveled and dusty, laughing from every deep valley. I bear witness that I have forgiven them.’ The angels say: ‘Among them is so-and-so who is exhausted and so-and-so.’ Allah, the Exalted, says: ‘I have forgiven them.’ The Messenger of Allah, may Allah bless him and grant him peace, said:rThere is no day on which more people are freed from the Fire than the Day of Arafah. Al-Murhaq is the one who commits sins and transgresses. The meaning of Dhaheen is: prominent like the sun.
2. On the authority of Talha ibn Ubayd AllahtThat the Messenger of GodrHe said: “Satan has never been seen on a day more insignificant, more defeated, more contemptible, or more angry than on the Day of Arafah. This is only because of the descent of mercy and the forgiveness of major sins that he sees on it, except for what he was seen on the Day of Badr, when he saw Gabriel, peace be upon him, driving the angels away.” Narrated by Malik and Al-Bayhaqi. The meaning of “drive away” is to harm and keep away, and the meaning of “drive away” is to push away, organize, and arrange.
3. On the authority of Ubadah ibn al-Samitt He said: The Messenger of God saidr The Day of Arafah: “O people, Allah the Almighty has been generous to you on this day, and has forgiven you except for the sins committed by you. He has granted your wrongdoers to your good-doers, and given to your good-doers what they asked for, so pay in the name of Allah. Then when he was at Muzdalifah, he said: Allah has forgiven your righteous ones, and has allowed your righteous ones to intercede for your wicked ones. Mercy will descend and encompass them, then forgiveness will be distributed throughout the earth and fall upon every repentant person who has controlled his tongue and his hand. Satan and his soldiers will be on the mountains of Arafah watching what Allah will do to them. Then when mercy descends, Satan and his soldiers will call for woe and destruction.” It was narrated by Al-Tabarani in Al-Kabeer, and its narrators are cited as evidence in Sahih Al-Bukhari. It was narrated by Abu Ya’la on the authority of Anas, and he said: “So when the people have departed to a gathering, and they stopped and returned in longing and supplication to Allah the Most High, He says: O My angels, My servants, they stopped and returned in longing and supplication, so I bear witness that I have answered their supplication, granted their desire, granted their wrongdoer to their good-doer, and given their good-doer everything they asked of Me, and I have taken care of the consequences that are between them.” The meaning of consequences is: the hearts of human beings closed by the covenant.
4. On the authority of Abbas ibn MirdastHe said that the Messenger of GodrHe supplicated for his nation on the eve of Arafah for forgiveness and mercy, and he supplicated a lot. Then God revealed to him, “I have done nothing except wrong some of them to others, but as for their sins between me and them, I have forgiven them.” So he said, “O Lord, You are able to reward this oppressed person with something better than his wrongdoing, and forgive this oppressor.” But He did not answer him that evening. When morning came in Muzdalifah, he repeated it, and his request was answered. He said, “The Messenger of God laughed.”rAbu Bakr and Umar (may Allah be pleased with them) said to him: “My father and mother be sacrificed for you, this is not a time when you usually laugh. What made me laugh? May Allah make your teeth laugh.” He said: “When the enemy of Allah, Iblis, knew that Allah had answered my prayer and forgiven my nation, he took dirt and began throwing it on his head, calling for woe and destruction. What I saw of his grief made me laugh.” Narrated by Ibn Majah and Al-Bayhaqi.

**May God's goodness be abundant and good**

1. On the authority of Anast He said: "The Prophet stoodrIn Arafat, the sun was about to set, so he said: O Bilal, listen to me, people. Bilal stood up and said: Listen to the Messenger of God.r The people listened and he said: O people, Gabriel, peace be upon him, came to me just now and conveyed to me the greetings of my Lord and said: God Almighty has forgiven the people of Arafat and the people of the Mash’ar and has exempted them from their sins. Then Omar ibn al-Khattab stood up.tHe said: O Messenger of God, is this for us specifically? He said: This is for you and for those who come after you until the Day of Resurrection. Omar ibn al-Khattab said:tMay God’s goodness be abundant and good. Narrated by Ibn Al-Mubarak and Al-Mundhiri.
2. On the authority of Aisha, may God be pleased with her, that the Messenger of GodrHe said: “There is no day on which Allah frees more slaves from the Fire than on the Day of Arafah. He draws near, reveals Himself to Himself, and then boasts about them to the angels, saying: ‘What do these people want?’” Narrated by Muslim, al-Nasa’i, and Ibn Majah.
3. On the authority of Ibn Abbas, may God be pleased with them both, she said: I heard the Messenger of GodrHe said: “If the people of Muzdalifah knew who had left the place, they would rejoice at the bounty after forgiveness.” Narrated by Al-Tabarani and Al-Bayhaqi.
4. On the authority of Jabirt He said: The Messenger of God saidr“There is no Muslim who stands on the eve of Arafah in the place of standing, facing the Qiblah, then says: ‘There is no god but Allah alone, without partner. His is the dominion and His is the praise. He gives life and causes death, and He has power over all things’ one hundred times, then recites: ‘Say, He is Allah, the One’ one hundred times, then says: ‘O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious, and upon us with them’ one hundred times, except that Allah the Most High says: ‘O My angels, what is the reward of this servant of Mine? He glorified Me, extolled Me, magnified Me, recognized Me, extolled Me, and sent blessings upon a Prophet. Bear witness, O My angels, that I have forgiven him and accepted his intercession for himself. If this servant of Mine were to ask Me, I would accept his intercession for the people of the place of standing’.” Narrated by Al-Bayhaqi.

This is the supplication for the Day of Arafah. How beautiful it is for the servant to have good thoughts about his Lord and the breadth of His mercy. He said in the sacred hadith, “I am as My servant thinks I am, so let him think of Me as he wishes.” So do not doubt the Rich, Merciful One, who has sent you to Him to give to you.

**Satan is your translator**

1. On the authority of Ibn Abbas, may God be pleased with them both, on the authority of the ProphetrHe said: “When Abraham, the friend of God, may God’s prayers and peace be upon him, came to perform the rituals, Satan appeared to him at Jamrat al-Aqabah, so he threw seven pebbles at him until he sank into the ground. Then he appeared to him at the second Jamrat, so he threw seven pebbles at him until he sank into the ground. Then he appeared to him at the third Jamrat, so he threw seven pebbles at him until he sank into the ground. Ibn Abbas, may God be pleased with him, said: You stone Satan, but you follow the religion of your father Abraham.” Sink means sank into the ground. Jamrat is a wall into which pebbles are thrown. Narrated by Ibn Khuzaymah in his Sahih, and by al-Hakim, who said: It is sahih according to their criteria.
2. On the authority of Ibn Omar, may God be pleased with them both: “A man asked the ProphetrRegarding throwing pebbles, what is there for us in it? I heard him say: You will find that with your Lord when you are most in need of it. Narrated by Al-Tabarani in Al-Awsat and Al-Kabeer. It was narrated by Al-Bazzar, Ibn Hibban in his Sahih, and Al-Tabarani on the authority of Anas bin Malik.tIts wording is: “And when he throws the pebbles, no one knows what will happen to him until God takes him on the Day of Resurrection.” And according to Al-Bazzar: “As for your throwing the pebbles, for every pebble you throw, you will have an expiation for a major sin.”
3. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:r“If you throw stones at the Jamarat, it will be a light for you on the Day of Resurrection.” Narrated by Al-Bazzar.

The Messenger of God saidrIn the Farewell Pilgrimage: “Learn from me your rituals.” The actions and rituals of Hajj were received by Muslims through revelation, and they perform them to draw closer to God through the religion that He has prescribed for them. They must comply with and submit to the commands of God Almighty, and follow the example of His Messenger.rThe mind has no role in rituals and worship. God Almighty says:But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.The rituals of Hajj are like that, as they come from every deep valley to stand together in Arafat on a specific day, and leave it at a specific time, and they stand together in Muzdalifah at a specific time, then they leave it for Mina at a specific time, then they leave Mina at a specific time. There is nothing about these places other than that they are places chosen by Allah for that, and they have to throw the pebbles in specific places and at specific times, and there is no difference between one pebble and another except that Allah commanded it, and the same applies to circumambulation, touching the Black Stone, and walking between Safa and Marwa. The believer performs all the actions of Hajj while he is happy and pleased with the worship of his Lord, the Most High, and he is certain of all of that, hoping for reward from his Lord.

**For the negligent**

1. On the authority of Abu HurairahtThat the Messenger of GodrHe said: “O Allah, forgive those who shave their heads.” They said: “O Messenger of Allah, and those who cut their hair short.” He said: “O Allah, forgive those who shave their heads.” They said: “O Messenger of Allah, and those who cut their hair short.” He said: “O Allah, forgive those who shave their heads.” They said: “O Messenger of Allah, and those who cut their hair short.” He said: “And those who cut their hair short.” Narrated by Al-Bukhari, Muslim, and others.
2. On the authority of Umm al-Husayn, may God be pleased with her, that she heard the ProphetrIn the Farewell Pilgrimage: “He prayed for those who shaved their heads three times, and for those who cut their hair once.” Narrated by Muslim.
3. On the authority of Malik ibn Rabi'ahtHe heard the Messenger of GodrAnd he said: O God, forgive those who shave their heads. O God, forgive those who shave their heads. He said: A man from the people said: And for those who cut their hair. So the Messenger of God said:rOn the third or fourth: And for those who cut their hair short. Then he said: And on that day my head was shaved, so I would not be pleased with shaving the head of red camels.” Narrated by Ahmad and al-Tabarani in al-Awsat with a good chain of transmission. It was mentioned previously in the hadith of Ibn Umar, may God be pleased with them both, and it is authentic: That the ProphetrHe said to the Ansari: “As for shaving your head, for every hair you shave you will receive a good deed, and a sin will be erased from you.” This was also mentioned in the hadith of Ubadah ibn al-Samit.t“As for shaving your head, there is not a single hair of your hair that falls to the ground but that it will be a light for you on the Day of Resurrection.”

**We used to call it Shaba'a.**

1. On the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God said:rZamzam water is for whatever purpose it is drunk. If you drink it to be healed, God will heal you. If you drink it to be satiated, God will satiate you. If you drink it to quench your thirst, God will quench it. It is the defeat of Gabriel.May God give Ismail drink". Defeat: It is to poke a spot with your hand or foot, causing a hole to form in it. Narrated by Al-Daraqutni and Al-Hakim.
2. On the authority of Ibn Abbas, may God be pleased with him, who said: “We used to call it Shiba’ah, meaning Zamzam, and we used to find it to be a great help to our families.” Narrated by Al-Tabarani in Al-Kabeer.
3. And on his authority alsotHe said: The Messenger of God saidr“The best water on the face of the earth is Zamzam water. In it is nourishing food and a cure for illness.” The meaning of “food” is “satisfaction”: food that satisfies. It was narrated by Al-Tabarani in Al-Kabeer, and its narrators are trustworthy. It was also narrated by Ibn Hibban in his Sahih, and it was narrated by Al-Bazzar with a sound chain of transmission on the authority of Abu Dharr Al-Ghifari.t Its wording is: “Zamzam is a food and a cure for illness.”
4. On the authority of Jabirt That the Messenger of Godr He said: “Zamzam water is for what it is drunk for, and this one drank it to quench his thirst on the Day of Resurrection, then he drank.” Narrated by Ahmad, and its chain of transmission is authentic. It was also narrated by Al-Bayhaqi and Ibn Majah, and its chain of transmission is good.
5. Al-Hakim narrated on the authority of Ibn Abbas, may God be pleased with them both: “When he comes to Zamzam and drinks from it, he says: O God, I ask You for beneficial knowledge, abundant provision, and a cure for every illness.” Al-Mundhiri said: Its chain of transmission is authentic.
6. About Al-SaebtHe used to say: “Drink from the watering place of Abbas - Zamzam - for it is part of the Sunnah.” Narrated by Al-Tabarani in Al-Kabeer.

**One day's prayer is better than twenty thousand days' prayer.**

1. On the authority of Jabir ibn Abdullah, may God be pleased with them both, that the Messenger of GodrHe said: “A prayer in my mosque is better than a thousand prayers in any other mosque except the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred thousand prayers in any other mosque.” Narrated by Ahmad and Ibn Majah with two authentic chains of narration.
2. On the authority of Abu Hurairaht That the Messenger of Godr He said: “A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Sacred Mosque.” Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa’i and Ibn Majah.
3. On the authority of Ibn Omar, may God be pleased with them both, that the Messenger of Godr He said: “A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Sacred Mosque.” Narrated by Muslim, Al-Nasa’i, and Ibn Majah.
4. On the authority of Abdullah bin Al-Zubayr, may God be pleased with them both, he said: The Messenger of God said:r“A prayer in this mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque. And a prayer in the Sacred Mosque is better than a hundred prayers in this mosque.” Narrated by Ahmad, Ibn Khuzaymah in his Sahih, Ibn Hibban in his Sahih, and al-Bazzar.
5. On the authority of Aisha, may God be pleased with her, she said: The Messenger of God said:r“I am the Seal of the Prophets, and my mosque is the seal of the mosques of the prophets. The mosques most deserving of being visited and of being mounts being set out to are the Sacred Mosque and my mosque. A prayer in my mosque is better than a thousand prayers in any other mosque except the Sacred Mosque.” Narrated by Al-Bazzar.

The Grand Mosque is the mosque of Mecca, which contains the Kaaba, and the mosque of the Messenger of God.r The mosque of Medina, which contains the grave of the Messenger of GodrAnd the Noble Rawdah. Imam al-Nawawi said: The view of al-Shafi’i and the majority of scholars is that Makkah is better than Madinah and that the mosque of Makkah is better than the mosque of Madinah, and the opposite is the view of Malik and a group. According to al-Shafi’i and the majority, it means “except for the Sacred Mosque,” ​​for prayer in it is better than prayer in my mosque. According to Malik and those who agree with him, it means “except for the Sacred Mosque,” ​​for prayer in my mosque is better. Qadi ‘Iyad said: They agreed that the location of his graver The best places on earth, and that Mecca and Medina are the best places on earth, and they differed on which of them is better except for the location of his graverUmar, some of the Companions, and Malik said that Medina is better. The people of Mecca, Kufa, and al-Shafi’i said that Mecca is better. This preference applies to both obligatory and voluntary prayers. The scholars said: This is with regard to reward. End quote from al-Nawawi.

Scholars said: This preference for the two mosques is due to the reward and does not count as a substitute for missed prayers. Whoever misses prayers must make them up. If he prays them or others in the two Sacred Mosques, this reward will be recorded for him. However, it does not count as a substitute for the remaining missed prayers, whether obligatory or voluntary. Whoever has the opportunity to stay in either of the two mosques, this is a great bounty, so let him seize it. A day’s prayer in the Sacred Mosque is rewarded as much as two hundred thousand days’ prayer elsewhere, except for the Mosque of Madinah. A prayer in the Mosque of the Messenger of Allah…rIts reward is better than praying two hundred days in any other place except the Sacred Mosque, and no one knows the ultimate reward except God Almighty.

**Do you want to be acquitted from fire, torment and hypocrisy?**

1. On the authority of AnastAbout the ProphetrHe said: “Whoever prays forty prayers in my mosque, without missing a single prayer, will be granted freedom from Hellfire, freedom from punishment, and freedom from hypocrisy.” Narrated by Ahmad, and its narrators are the narrators of Sahih. It was also narrated by al-Tabarani in al-Awsat, but it is also narrated by al-Tirmidhi with a different wording.

:Whoever's heart is attached to Allah, the Most Generous, the Most Merciful, and hopes in the treasuries of mercy and forgiveness that He has, and believes in His Messenger and what he informed us about from the Lord of Glory, and seeks reward for that, Allah will give him what he hoped for and what he sought. It was reported in the hadith: "The intention of the believer is better than his action." So whoever stays in Madinah with faith and seeking reward for it for eight days, and is keen to perform all the prayers in the Prophet's Mosque, then he will be absolved of hypocrisy and will be written among the people of Paradise, and will be saved from the Fire and torment. This is another wonderful bounty.

**And another: a third spoil**

1. On the authority of Sahl ibn HunayftHe said: The Messenger of God saidr“Whoever purifies himself in his house, then comes to the Quba Mosque and prays there, he will have a reward like that of an ‘Umrah.” Narrated by Ahmad, al-Nasa’i, Ibn Majah, and al-Hakim, who said its chain of transmission is sound. Also narrated by al-Bayhaqi.
2. On the authority of Usayd ibn ZuhairtAbout the ProphetrHe said: “Prayer in the Quba Mosque is like Umrah.” Narrated by Al-Tirmidhi, who said: It is a good hadith. It was also narrated by Ibn Majah and Al-Bayhaqi.
3. On the authority of Ka'b ibn UjrahtThat the Messenger of Godr He said: “Whoever performs ablution and does it thoroughly, then heads to the Quba Mosque, intending no other place, and nothing motivates him to go out in the morning except to pray in the Quba Mosque, and prays four rak’ahs there, reciting the Opening Chapter of the Qur’an in each rak’ah, will have a reward like that of one who performs ‘umrah to the House of Allah Almighty.” Narrated by al-Tabarani in al-Kabir.
4. On the authority of Ibn Umar, may God be pleased with them both: “He attended a funeral in Al-Awsat in the house of Sa`d ibn `Ubadah, so he walked to Banu `Amr ibn `Awf in the courtyard of Al-Harith ibn Al-Khazraj. He was asked: Where do you lead the funeral prayer, O Abu `Abd Al-Rahman? He said: Do I lead the funeral prayer in this mosque in Banu `Amr ibn `Awf - the Quba Mosque - for I heard the Messenger of Godr He said: “Whoever prays in it, it is as if he performed an Umrah.” Narrated by Ibn Hibban in his Sahih.
5. On the authority of Ibn Omar, may God be pleased with them both, he said: “The ProphetrHe visits Quba, or he comes to Quba riding or walking and prays two rak’ahs there.” Narrated by Al-Bukhari and Muslim. Al-Bukhari and Al-Nasa’i narrated that the Messenger of Godr He used to come to the Quba Mosque every Saturday, riding and walking, and Abdullah used to do the same.
6. On the authority of Sa`d ibn Abi WaqqastHe said: “Praying in the Mosque of Quba is more beloved to me than praying in the Mosque of Jerusalem.” Narrated by Al-Hakim, who said: Its chain of transmission is authentic according to their criteria.

Whoever is in Mecca, it is easy for him to perform Umrah. He goes to Ta’im, enters into Ihram and performs Umrah, with the blessing of the Prophet.rGod Almighty did not deprive any place in the city of the Messenger of GodrFrom the reward of Umrah, the resident of Madinah only has to purify himself and go to the Quba Mosque and pray there, and he will gain the reward of someone who has performed Umrah.

**Another: Fourth spoils**

1. On the authority of Bilal ibn al-Haritht He said: The Messenger of God saidr“Ramadan in Medina is better than a thousand Ramadans in any other country, and one Friday prayer in Medina is better than a thousand Fridays in any other country.” Narrated by Al-Tabaran in Al-Kabeer.

[Ramadan in Medina] and he did not sayrIn the mosque, attending Ramadan in Medina increases the reward of good deeds a thousand times. If the reward in Ramadan is increased seventy times over what it is in other times, then the reward of one who stays in Medina during Ramadan is increased seventy thousand times. So what about the Night of Decree?! What about praying the obligatory and voluntary prayers and night prayers in congregation in the Prophet’s Mosque?!

**Al-Aqsa Mosque is the third mosque**

1. On the authority of Abu DardatHe said: The Messenger of God saidr: “A prayer in the Sacred Mosque is equal to one hundred thousand prayers, a prayer in my mosque is equal to one thousand prayers, and a prayer in Jerusalem is equal to five hundred prayers.” Narrated by al-Tabarani in al-Kabeer and Ibn Khuzaymah in his Sahih. The wording is: “A prayer in the mosque of Madinah is better than one thousand prayers in any other mosque, and a prayer in the mosque of Jerusalem is better than any other mosque by five hundred prayers.” Narrated by al-Bazzar. The wording is: “The superiority of a prayer in the Sacred Mosque over any other mosque is one hundred thousand prayers, a prayer in my mosque is equal to one thousand prayers, and in the mosque of Jerusalem is five hundred prayers.” Al-Bazzar said: Its chain of transmission is hasan.

These three mosques are visited by people for their virtues. As for the rest, all the mosques on earth are equal in reward, and the reward is better for each one over the other. The entire earth has been made a mosque for Muslims, except for those mosques for which virtues have been mentioned, and those for which only these mosques have been mentioned.

**And another one, may God not deprive us of it**

1. On the authority of Ibn Omar, may God be pleased with them both, that the Messenger of GodrHe said: “Whoever is able to die in Medina, let him die there, for I will intercede for whoever dies there.” Narrated by Al-Tirmidhi, Ibn Majah, Ibn Hibban in his Sahih, and Al-Bayhaqi.
2. On the authority of As-Sumaitah, a woman from Banu Laith, may God be pleased with her, that she heard the Messenger of GodrHe said: “Whoever among you can afford to die only in Madinah, let him die there, for whoever dies there, we will intercede for him or bear witness for him.” Narrated by Ibn Hibban in his Sahih and Al-Bayhaqi.
3. On the authority of Subai’ah al-Aslamiyyah, may God be pleased with her, that the Messenger of GodrHe said: “Whoever among you is able to die in Medina, let him die, for no one dies there except that I will be an intercessor for him or a witness on the Day of Resurrection.” Narrated by al-Tabarani in al-Kabir, and its narrators are the narrators of Sahih al-Bukhari.

**And another one is withheld in this time**

1. On the authority of Anast That the Messenger of Godr He said: “O God, make Medina twice as blessed as Mecca.” Narrated by Al-Bukhari and Muslim.
2. On the authority of Abu Saeed Al-KhudritThat the Messenger of Godr He said: “O Allah, bless our city for us. O Allah, add two more blessings to this blessing. By the One in Whose Hand is my soul, there is nothing in the city, not a valley or a pass, but two angels guard it.” Narrated by Muslim.
3. On the authority of Abu Hurairahr He said: “When people saw the first fruit, they would bring it to the Messenger of God.”r Then the Messenger of God took itr He said: O Allah, bless our fruits for us, bless our city for us, and bless our sa' and mudd for us. O Allah, Abraham was Your servant, Your friend, and Your prophet, and I am Your servant and Your prophet. He supplicated to You for Mecca, and I supplicate to You for Medina with the same as he supplicated to You for Mecca, and the same with it. He said: Then he would call for the smallest child he saw and give him that fruit. Narrated by Muslim and others.
4. On the authority of AnastHe said: “I was serving the Messenger of God.”r Whenever he descended, he said: Then he advanced until he saw Uhud. He said: This is a mountain that loves us and we love it. When he looked down upon Madinah, he said: O God, I sanctify what is between its two mountains just as Abraham sanctified Makkah. Then he said: O God, bless them in their mudd and their sa’.” Narrated by Al-Bukhari and Muslim.
5. On the authority of Aisha, may God be pleased with her, that the ProphetrHe said: “Someone came to me while I was in Al-Aqiq and said: ‘You are in a blessed valley.’” Al-Aqiq is a valley in the north of Medina. Narrated by Al-Bazzar with a good, strong chain of transmission, and narrated by Ibn Khuzaymah in his Sahih on the authority of Umar ibn Al-Khattab.tHe said: “The Messenger of God told merHe said: “A messenger from my Lord came to me tonight while I was in Al-Aqiq and said: ‘Pray in this blessed valley.’”

Praise be to God, Lord of the Worlds, and prayers and peace be upon the trustworthy Prophet

And his righteous family

Mohammed Hussein