



My Umrah Companion

Journey to Makkah and Madinah
With Your Heart



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With Your Heart

1st Edition 1447/2026



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*My Umrah Companion:
Journey to Makkah and Madinah With Your Heart*

First Edition 1447/2026

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British Library Cataloguing in Publication Data
ISBN 978-1-917402-81-1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



“Complete the hajj and
the ‘umrah for Allah...”

2:196

Transliteration Key

إ / آ	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	z
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
ة	h / t
و	w / ū
ي	y / ī
ء	‘
أ	a
إ	i



May He be Glorified and Exalted.



May the blessings and peace
of Allah be upon him.



May Allah be pleased with him.



May Allah be pleased with her.



May Allah be pleased
with them both.



May Allah be pleased
with them all.



May peace be upon him.



May peace be upon them.



May Allah have mercy on him.



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Introduction

All praise is due to Allah, who called His servants to His Sacred House, and filled it with countless blessings and benefits. May His peace and blessings be upon His beloved servant and Messenger, Muḥammad ﷺ, who set the best example for us in performing the sacred rites and taught us how to draw closer to Allah.

‘Umrah is a great act of worship. It is a journey of transformation in which your soul is purified and your deeds multiplied. It is a journey of love during which you constantly remember Allah and engage in deep conversation with Him. It is a journey of obedience and an **expression of true servitude** to Him.

‘Umrah connects you to the wider global ummah and links you to the **legacy of the Prophets**, especially Ibrāhīm ﷺ and our beloved Messenger ﷺ. It is an invitation from your Lord, and through His permission, you have been chosen to respond to it.

Sadly, despite spending large sums, many pilgrims complete this sacred journey without experiencing true transformation. This is often due to an emphasis on outward rituals, with **little attention given to the inner purpose**. To gain the full benefit of ‘umrah, it is vital to understand not only its legal rulings but also its deeper spiritual meanings and higher objectives. Only then will the experience of ‘umrah truly transform you.

‘My Umrah Companion’ is a guide for every pilgrim seeking to deepen their connection with their Creator and undertake a **transformative**

journey. This book begins by exploring how to prepare for ‘umrah, and is followed by a step-by-step journey throughout ‘umrah, exploring the **deeper secrets and meanings** of each action in it.

The guide concludes with a journey to Madinah, exploring its sacred landmarks and reflecting on the sacrifices and lives of the Prophet ﷺ and his Companions, inspiring the reader to emulate their blessed example.

This book draws upon the works of esteemed scholars of our ummah, especially Imām al-Ghazālī, Ibn al-Qayyim, Shāh Waliyyullāh, Shaykh Abul Hasan Nadwī رض; and Dr Khālid Abū Shādī (may Allah hasten his release).

We look forward to your valuable feedback and suggestions to help us improve the book for future editions, *inshāAllah*.

We ask Allah ﷻ to forgive our mistakes and shortcomings in this publication. We pray He accepts our meagre efforts and makes this work a means of forgiveness and eternal success.

Life With Allah

Sha'bān 1447 / January 2026

Chapter 1

Prepare for ‘Umrah

The Journey of the Heart

‘Umrah is the journey of your heart to Allah. The goal of ‘umrah is not merely to check off a list of rituals or accumulate a number of good deeds. Rather, it’s about transforming your soul through sincere connection with Allah and a unique opportunity to renew your īmān.

Presence of the Heart

Acts of worship in Islam consist of:

1 An **outer form** — what the body does

2 An **inner reality** — what the heart feels

The secret to a transformational ‘umrah is the **presence of your heart**. Throughout ‘umrah, whilst you are physically engaged in acts of worship (ṭawāf, sa‘y, du‘ā’ etc), fill your heart with **humility, love, hope, and awe of Allah**.

Understand the Wisdom and Secrets of ‘Umrah

In order to perform ‘umrah with the presence of your heart, it is essential to understand the **wisdom and secrets** of the acts of ‘umrah. You may sometimes perform your worship in a state of heedlessness: mechanical acts of routine without soul or intention. This can lead to a

sense of boredom and seeing it as a chore, rather than recognising worship as one of the greatest gifts you have been bestowed. As a result, you may miss out on the real objectives that were intended, and thus your heart and life may not be transformed by performing regular acts of worship.

Focus on Quality over Quantity

In a world that measures success by numbers, Islam reminds us to focus on quality. Allah ﷺ says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَنْبُوْكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً

“He is the One who created death and life in order to test which of you is best in deeds...” (67:2).

Notice how the ayah mentions “best in deeds” and not “most in deeds”. The Prophet ﷺ said, “Indeed Allah loves that when one of you does something, he perfects it” (Tabarānī). Therefore, your focus should be on the quality of your ‘umrah: your sincerity, your presence of heart, your humility and utter dependence on Him.

“Actions surpass each other in proportion to the īmān and ikhlāṣ (sincerity) of the hearts. There may be two men in the same row of prayer, yet the difference between their prayers is like the distance between the heavens and the earth.

- Ibn Taymiyyah رحمه الله

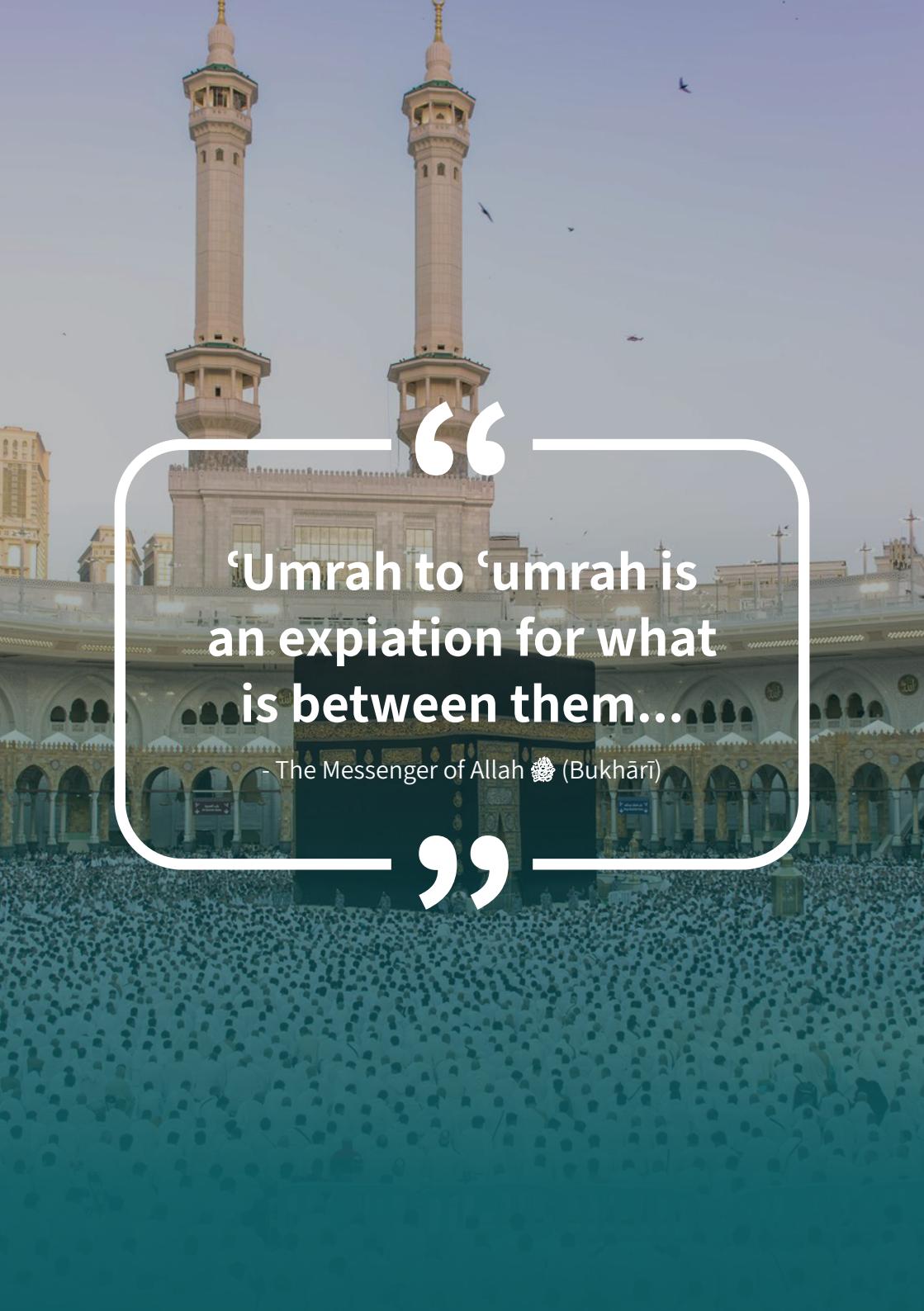
Enjoy Your ‘Umrah

When you understand the purpose behind each act and engage your heart in every moment, ‘umrah no longer feels like a burden. Instead, it becomes a source of deep joy and contentment.

During 'umrah, be mindful of **why** you are doing each act and for **whom**. You will then taste the sweetness of every step, every sacrifice, every stone thrown and every tear shed. Tasting the **sweetness of īmān** and acts of worship is a **game changer**. It allows you to live a life with Allah. The spiritual masters used to refer to such a state as the '**worldly paradise**'. Ibrāhīm b. Adham ﷺ said, "If the kings and the princes knew what we experience of spiritual bliss and happiness, they would fight us for it with their swords."

The best of people are those who follow the path of the Prophet ﷺ and his closest Companions: moderation in physical acts of worship and striving hard in matters of the heart. For the journey to the Hereafter is traversed by the heart, not the body.

- Ibn Rajab ﷺ



‘Umrah to ‘umrah is
an expiation for what
is between them...

- The Messenger of Allah ﷺ (Bukhārī)

The Virtues of 'Umrah

1 A Means of Forgiveness

The Messenger of Allah ﷺ said, “‘Umrah to ‘umrah is an expiation for what is between them, and the ḥajj mabrūr has no reward except Paradise.” (Bukhārī).

2 Erases Poverty and Sins

The Messenger of Allah ﷺ said, “Perform ḥajj and ‘umrah regularly. Performing them regularly removes poverty and sins just as the blacksmith’s furnace removes impurities from iron” (Aḥmad).

The Prophet ﷺ specifically mentioned **iron** because it is one of the hardest and most impure metals. This indicates that **no matter how intense one’s poverty or how serious one’s sins**, performing ḥajj and ‘umrah regularly can cleanse and remove them, just as fire purifies even the toughest of metals.

3 The Pilgrims Are the Guests of Allah

The Messenger of Allah ﷺ said, “The warrior in the path of Allah, the pilgrim, and the person performing ‘umrah are the delegation of Allah. He invited them so they responded to Him; they asked Him, so He gave them” (Nasā’i).

The pilgrims are the ‘delegation’ of Allah. A delegation refers to distinguished guests who travel to meet a king or ruler for a specific purpose. It is well known that human rulers receive such guests with honour, celebration and generous hospitality.

Can you even begin to imagine the honour and generosity shown by the Lord of all creation?

4 The Greater the Effort, the Greater the Reward

The Messenger of Allah ﷺ said to ‘Aishah رضي الله عنها about her ‘umrah, “Your reward is according to the effort you exert and the money you spend” (al-Targhib wa al-Tarhib).

Through this reassurance, it is as if the Prophet ﷺ is gently comforting every pilgrim’s heart by reminding us that every moment of fatigue, every hardship endured, and every penny spent is not lost. Rather, the rewards for every moment of difficulty are more precious than anything in this world, and will last for eternity.

5 ‘Umrah in Ramadan = Hajj With the Prophet ﷺ

The Prophet ﷺ said, “Performing ‘umrah in Ramadān is equivalent to performing hajj with me” (al-Targhib wa al-Tarhib).

The Goals of 'Umrah

'Umrah is among the greatest acts of worship, in which you visit the Sacred House of your Lord, seeking His forgiveness and striving for His pleasure.

Throughout the journey, keep the following goals of 'umrah in mind:

1 Renew Tawhid and Ikhlas

At its core, 'umrah is a journey of **tawhīd** (affirming Allah's Oneness) and **ikhlāṣ** (sincerity). Allah says:

وَأَقِمُوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ

“Complete the *hajj* and the 'umrah for Allah...” (2:196).

Throughout this journey, constantly affirm Allah's Oneness and strive to attain **ikhlāṣ** by doing everything to seek the pleasure of Allah Alone. Renew your intentions through every step of the journey. Even ordinary actions — walking, eating, or resting — can become acts of worship when done with sincere intention.

2 Deepen 'Ubudiyyah and Love of Allah

You are performing 'umrah as an act of submission to your Lord's command. Throughout your 'umrah, strive to embody 'ubūdiyyah (true servitude to Allah) by increasing your **humility**, **submission**, and **unwavering obedience**. Infuse every act of worship with **deep love and longing** for Him.

3 Honour the Sacred Symbols of Allah

One of the purposes of ‘umrah is to train your heart to honour, respect and be in awe of the sacred symbols and boundaries set by Allah.

Allah says:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ

“Indeed, Ṣafa and Marwah are among the symbols of Allah... (2:158).

Allah ﷺ has chosen certain visible signs: specific places and actions that serve as reminders of Him. These are His *sha‘ā’ir* (symbols), and when you honour them, it shows sincere īmān, deep love, and true taqwā in your heart. In Sūrah al-Hajj, Allah ﷺ says, “...And whoever honours the symbols of Allah — indeed, it is from the piety (taqwā) of hearts” (22:32). On the other hand, ignoring or disrespecting these symbols reflects a weakness in īmān and a lack of fear of Allah.

In essence, when you honour the symbols of Allah, **you are honouring and glorifying Allah ﷺ** Himself, and this is the very core of worship. Al-‘Izz b. ‘Abd al-Salām ﷺ writes, “The intended outcome of all acts of worship is to **magnify, venerate and be in awe of God.**”

Honour the ḥaramayn (two sacred sanctuaries in Makkah and Madinah) by obeying Allah and staying away from sins.

4 Develop Taqwa

Develop taqwā through your ‘umrah. Taqwā is to protect yourself from Allah’s wrath and punishment by **avoiding His prohibitions** and **implementing His commands.**

Just as fasting trains you to attain taqwā by temporarily making lawful things unlawful for yourself, entering iḥrām also makes certain lawful actions unlawful. This serves as a reminder to develop self-discipline.

Throughout your ‘umrah, exercise self-restraint and stay away from sins, especially of the tongue and eyes.

5 Establish Salah With Khushū‘

Among your foremost goals should be performing the **five fard** prayers to the best of your ability. Be punctual and aim to arrive **before the opening takbīr**. Alongside the fard prayers, give due attention to the **sunnah** prayers, performing them with calmness and full presence of heart.

While the outward actions of ḥalātah are important, its **essence** lies in **khushū‘** (humility and full focus). Being in the two sacred sanctuaries should help soften the heart and cultivate humility and attentiveness before Allah. Moreover, ḥalātah in the ḥaramayn carries **immense, multiplied reward**, so approach every prayer as a rare and precious opportunity to draw closer to Allah and strengthen your bond with Him.

6 Become Attached to the Qur’ān

Make the Qur’ān a central companion throughout your ‘umrah, and intend for this companionship to continue beyond the journey. The Qur’ān is not merely to be recited beautifully, but to be **understood, reflected upon, and lived by**. True recitation increases īmān and deepens **awe and love of Allah**, and this only occurs through **tadabbur** (reflection). Use your time in the sacred lands to establish a lasting relationship with the Qur’ān, turning what begins during ‘umrah into a lifelong habit.

7 Practise Mindful Dhikr

The Prophet ﷺ said, “Tawāf around the Ka’bah, walking between Ṣafā and Marwah, and the stoning of the Jamarāt were only prescribed to establish the remembrance of Allah” (Tirmidhī).

Being in sacred places softens the heart and makes it easier to remember Allah with **reflection**. Use this time to train yourself in mindful dhikr; not just with words, but with full **presence of heart**. Let it become a habit that stays with you long after your 'umrah ends.

Give particular attention to the **morning and evening adhkār**, and to remembrance in the last third of the night. The Prophet ﷺ said, “Journey to Allah in the morning, the evening, and a part of the night...” (Bukhārī).

8 Elevate Your Du‘a

Throughout 'umrah and during your stay in Makkah and Madinah, there are plenty of opportunities to make du‘a’.

Du‘ā’ is the essence of recognising who you are and who Allah is. You go to Him with your **desperate need**, and He responds with endless generosity. Use your 'umrah trip to develop a habit of *munājāh* (intimate conversation with Allah) and making heartfelt du‘ā’ for long periods of time.

To learn more about the deeper meanings of various adhkār and their virtues, refer to '*My Dhikr Companion*' and '*My Du'a Companion*' or the free *Dhikr&Dua* app by Life With Allah.

9 Live a Hereafter-Centric Life

'Umrah is a reminder of the hereafter. As you enter *ihrām*, you strip of worldly comforts, dress in simple garments, resembling the death shroud. As you become indistinguishable from the rest of the crowds, you are reminded of the Day of Judgement.

'Umrah reminds us that just as this journey will end, so too will life itself, and we will all **return to stand before Allah**. Let these constant

reminders motivate you to **detach** yourself from this temporary world and live with a laser focus on Jannah.

10 Serve the Ummah

‘Umrah is a powerful and inspiring reminder that the Muslim ummah is a vast and powerful force capable of setting a model for global success. Each believer has a role to play in this revival.



Reflect

Look around you and reflect on the state of the pilgrims and the sacred lands. Upon your return, how can you fulfil your duty to the ummah?

‘Umrah is not merely a trip. It is a powerful chance to renew your covenant with Allah ﷺ. A vow to live and die upon Islam, to **devote your life to Him** wholeheartedly and serve the ummah of His beloved ﷺ, and to never return to the traps of Shayṭān and his allies.

Maximise Your Intentions for 'Umrah

As you embark on the greatest journey of your life, pause and reflect on your intentions.

Why are you performing 'umrah? Is it because it is socially expected of you? Is it just an item in your life to-do list to tick off?

The pious of the past would perform one deed with multiple intentions to multiply their reward. Follow their example by reflecting deeply and setting sincere intentions before you begin your journey. Throughout your 'umrah, **constantly renew** and purify these intentions to draw closer to Allah and gain the most from every moment. Your intentions can include the following:



To seek Allah's pleasure Alone



To draw close to Allah



To sincerely repent and be forgiven



To seek His mercy and protection from Hellfire



To strive for Paradise



To remember the Hereafter



To express Allah's Oneness and attain ikhlāṣ and taqwā



To respond to the call of Ibrāhīm ﷺ



To follow the example of the Prophet ﷺ



To earn the reward of 100,000 prayers in al-Masjid al-Harām and 1,000 in al-Masjid al-Nabawī



To honour sacred places and let their history move your heart toward good

“

There is no act of obedience except that it can carry many intentions. What settles in the heart of the believing servant depends on the level of his eagerness for good, his striving for it, and his reflection upon it. Through this, deeds become purified and rewards are multiplied.

- Imām al-Ghazālī ﷺ

”

—“
The warrior in the path
of Allah, the pilgrim, and
the person performing
‘umrah are the guests of
Allah. He invited them
so they responded to
Him; they asked Him, so
He gave them.

- The Messenger of Allah ﷺ (Nasā'ī)

”

Protect Your 'Umrah: What Not to Do

Many people fall into the trap of treating 'umrah as a holiday. They arrive with a tourist mindset, focused on comforts, taking pictures and sightseeing, rather than internalising the awe, sanctity and spiritual intensity of 'umrah. This shift in perspective can erode the essence of 'umrah, turning sacred rites into mere rituals devoid of meaning.

The section below contains practical guidance on how to protect the spirit of your 'umrah and avoid common mistakes that can spoil your 'umrah.

1 Don't Let Social Media Ruin Your 'Umrah

Try to delete all unnecessary social media apps before you embark on your journey. Don't assume that you won't be tempted. Shayṭān will lure you in with the promise of doing a good deed, but before you know it, you'll be scrolling mindlessly, comparing your experience to others, or seeking validation for your worship. Without realising it, your sincerity may begin to slip. It's simply not worth the risk.

2 Don't Treat 'Umrah as a Photoshoot

'Umrah is a journey that is meant to be experienced, not photographed. Every step, every du'a' and every moment of worship is designed to transform your heart and draw you closer to Allah.

Don't trade that for selfies or live streams. They distract from the essence of 'umrah: **humility, presence, and connection** with your Lord, and can lead to self-admiration or doing deeds for others.

Capture each moment in your heart, not on your phone or feed.

When you feel tempted (and you will, as others around you take snaps), ask yourself: Does the posing, flashing, videoing, and snapping really reflect the heart of a someone who fears his sins and is coming desperately to Allah, begging for a clean slate?

You may feel pressured to ‘share’ everything on social media, including your good deeds. This may lead you to doing good for others instead of Allah. It can also lead to **self-admiration** and **pride**, because the constant validation and attention received through likes and comments, results in an inflated sense of self-importance and a sense of superiority over others.

3 **Don't Sin in the Blessed Lands**

Allah ﷺ says, “... And whoever **intends** to deviate by doing wrong in it, We will cause them to taste a painful punishment” (22:25). In this āyah, Allah ﷺ warns of a severe punishment even for merely **intending** to commit wrongdoing in the sacred places.

Ibn ‘Abbās ﷺ said, “Committing seventy sins in Rukiyah (a place between Makkah and Tā’if) is better than committing a single sin in Makkah.”

Therefore, to protect yourself from sins, ensure you:

1



Lower your gaze.

2



Don't harm another believer.

3



Stay constantly engaged in dhikr, even while walking or waiting. Keep a tasbīh in your hand as a reminder.

4 Don't Waste Time

Every moment is **precious**. Every minute is an opportunity to become closer to Allah and seek His forgiveness. Don't waste your time **wandering through malls** or chilling in cafes. Even during moments of waiting, whether in a queue or a lift, resist the urge to scroll through your phone or engage in idle talk. Instead, fill those moments with dhikr or Qur'ān recitation. Keep a tasbīh or muṣḥaf with you at all times, so there's no excuse not to stay connected to the remembrance of Allah.

Shaykh Abūl Ḥasan Nadwī ✉ warned that Makkah was meant to be a place of simplicity, where pilgrims leave worldly comforts behind and allow their hearts to soften and renew. He cautioned that if the area around the Ka'bah became filled with luxury and excess, the spiritual effect of hajj and 'umrah would fade.

So don't come to Makkah as a tourist, but come as a humble servant seeking Allah's mercy and determined to return home with a heart renewed.

— “ ...Take provisions (for the journey) — surely the best provision is taqwā (mindfulness of Allah and piety).

(2:197)

” —

Chapter 2

A Journey Through ‘Umrah

‘Umrah is filled with countless moments and opportunities to increase your **īmān** and **connection to Allah**. It is a practical training in self-discipline, striving against the soul in pursuit of higher ideals and ultimately nurturing **taqwā**.

‘Umrah is a unique act of worship involving every part of your body. Every requirement and component of ‘umrah has its own impact and experience. Every action and statement has its own form of **servitude** (*ubūdiyyah*) to Allah ﷺ. The journey through ‘umrah is remarkable. Each part is a unique milestone, bringing its own **sweetness** (*halāwah*) and joy.

The **greater objectives** of ‘umrah can only be achieved if you internalise the wisdom and inner secrets of each step of the journey. Take time to pause, **reflect**, and extract the lessons from each ritual. These lessons can transform your life upon return and inspire you to live a **life with Allah**.

This chapter will take you on a journey through ‘umrah, exploring the secrets and significance of each ritual.



The Journey Begins

1 Make Du‘ā’

- a) Begin your journey by reciting the du‘ā’ for travel.
- b) Turn to Allah ﷺ with humility and **beg Him to grant you the ability** to perform this great act of worship with **excellence**. Remember: you cannot take a single step in ‘umrah, or in life, without His help. Keep asking and turning to Him throughout the entire journey. Let your du‘ā’ be constant, because success only comes through His permission and mercy.
- c) Continue to make du‘ā’ throughout your journey, as the du‘ā’ of a traveller is more likely to be accepted (Ahmad).

2 Yearn for the Destination

You have left your family and hometown, and are now on your way to the House of Allah. As you travel towards your destination, focus on your heart’s longing to reach His House and seek His eternal pleasure and acceptance.

There was once a woman who went for hajj, and throughout the journey, she kept asking, “Where is the House of my Lord?” Those with her told her to be patient until she could see it. When they reached al-Masjid al-Ḥarām and saw the Ka‘bah, they told her, “This is the House of Allah.” She ran towards it, shouting, **“The House of my Lord, the House of my Lord!”** She pressed her cheek against the Ka‘bah and in that very moment, her soul returned to Allah. They found her lifeless, having passed away in the place she longed for most.

3 Thank Allah

Use these moments to thank Allah for facilitating your journey. In the past, pilgrims would travel for **months across dangerous terrains**, enduring hardship and uncertainty just to reach these sacred lands. What once took months now takes only a few hours.

4 Remind Yourself That You Are Journeying to Allah

In a ḥadīth qudsī, Allah ﷺ says, “Whoever comes to Me walking, I will come to him **running**” (Muslim).



Reflect

Knowing that Allah owns the heavens and earth and is in no need of us, how does the ḥadīth above make you feel?

5 Don't Waste These Precious Moments

You may be tempted to scroll through social media, watch a movie, or pass time aimlessly. These are sacred moments. Use these moments to recite the Qur’ān, remember Allah, offer voluntary prayers whilst seated using indications, read an īmān-boosting book, or rest with the intention of being energised to perform your rituals upon reaching Makkah.

6 Leave the World Behind for Allah

The true **migrant** (muhājir) is the one who abandons what Allah has prohibited. In ‘umrah, **you are migrating to Allah. You leave behind your sins, your disobedience, and your heedlessness.** You leave your family, your worldly concerns, and everything else. You come to your Lord with nothing from this world, to worship Him alongside His righteous servants in the purest place on Earth.



Act

What sins and habits are you migrating from? Include them in your du‘ā’ list and ask Allah to help you leave them behind, completely and forever.

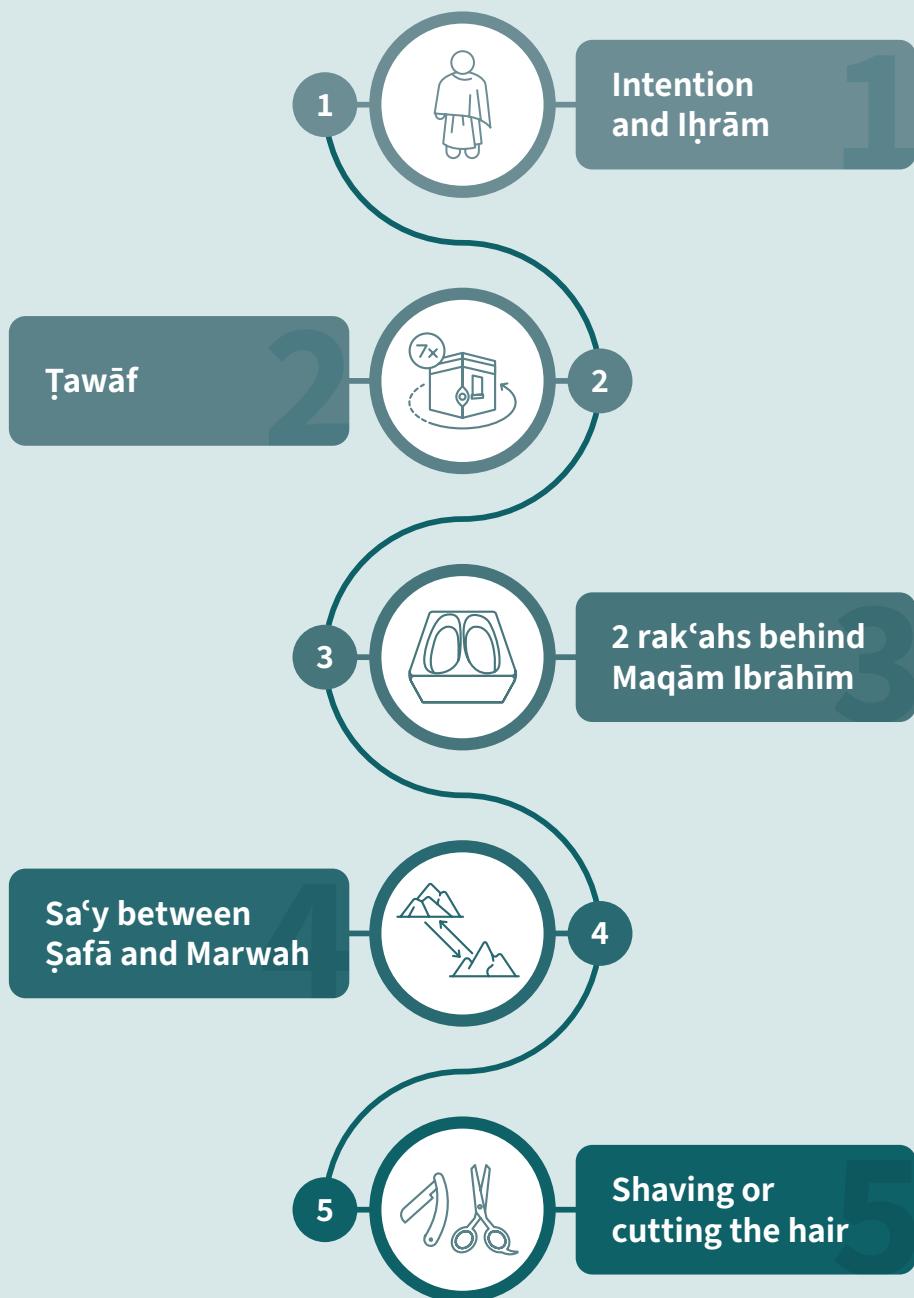
7

Reflect on Allah’s Signs

A practical way to deepen tawhīd in your heart is to reflect on the signs of Allah in His creation. This helps you to cultivate **awe of Allah** and to **remember Him with the presence of heart**. Whilst on the aeroplane, reflect on the incredible signs around you: the flawless sky, the layered clouds, and the majestic sunset or sunrise. Look down and observe how the earth and its people shrink into insignificance. Let this remind you of your own smallness in the vastness of Allah’s creation, and feel humbled before Him.

Think of the sky full of angels, as the Prophet ﷺ said, “Indeed I see what you do not see. The sky is creaking, and it has every right to creak: there is not even the space of four fingers (in the sky), except that there is an angel who has lowered his head in prostration to Allah” (Tirmidhī).

How to Perform 'Umrah



Ihram

Miqat

The mīqāt is a geographical **boundary** marking the entry point before which you must enter the state of iḥrām and make an intention to perform ‘umrah. The mīqāt awakens a **new awareness** in you, a spiritual consciousness that lets you know you are **entering a protected and sacred domain**.

Shāh Waliyyullāh  explains the wisdom behind the various mīqāts: “The essence of setting mīqāts is that since coming to Makkah is an act of humility and self-restraint, it would be overly **burdensome** to require people to enter iḥrām from their homelands, especially when some live a distance of a month or more away. Therefore, specific and well-known locations around Makkah were appointed, so no one would delay iḥrām beyond them. These locations are known and frequently passed by travellers. For the people of Madinah, the **furthest** mīqāt was chosen because **their city was the cradle of revelation**, the refuge of īmān, and the place of migration. It was the first city to believe in Allah and His Messenger, and its people deserve to go above and beyond in honouring Allah’s word and being distinct in acts of worship.”

Entering the State of Ihram

Before entering the state of iḥrām, purify your body. Remember to also purify and **clean your heart**. Cleanse it from turning to anyone besides Allah. Free your heart from both the obvious forms of shirk and the more subtle form: the idea that others have control over your provision or yourself.



Reflect

Who do you turn to when you need help? If it is not Allah, why don't you turn to Him? Is it because subconsciously you believe others can help you better?

After having cleansed your body of any impurities, wear the two pieces of cloth (for men), perform two rak'ahs, make an intention to perform 'umrah, and enter into the state of *ihrām*.

The Secrets of Entering the State of Ihram

As you enter the state of *ihrām*, keep the following in mind:

- 1 *Ihrām* means to **disengage**. You are disengaging from all worldly distractions and are focusing purely on Allah.
- 2 *Ihrām* is the perfect **training ground** for upholding the boundaries of Allah. While in the state of *ihrām*, certain actions that are normally permissible become prohibited. This trains you to honour Allah's commands and avoid His prohibitions, not just during 'umrah, but also in your everyday life.
- 3 *Ihrām* is a **reminder of death**. When wearing the *ihrām*, remember the **shroud** (*kafn*) that you will be wrapped in when you will die. Neither the *ihrām* nor the shroud has stitching, and both signify a stripping away of worldly attachments.



Reflect

How is the moment you wear your *ihrām* similar to the day you will die?

4 Allah looks at what lies within. Think of the difference between what you wear when you visit a king in this world versus what you wear when going to the House of the King of all kings. Worldly kings look at physical appearances, but Allah looks at what lies within: **your sincerity, intentions and your heart**. Allah ﷺ says,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَلَّبُكُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ

“...Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (49:13).

5 Ihram evokes a sense of **humility and submission**. You are standing in front of your Lord as you were born: stripped of wealth and clothed in simple garments. It is a reminder that you own nothing for yourself and are in **need of everything** from your Creator.

6 Everyone is equal in front of Allah. The ihram is an equaliser. When people are wearing the ihram, you are unable to differentiate a king from a beggar. The only difference that matters is our piety.

Even though we appear equal on the outside, Allah knows the secrets of our hearts. It may be that a poor man living hand-to-mouth is more beloved to Allah than a wealthy man who possesses the riches of the world. It may be that an **unknown pilgrim, dishevelled and dusty, whom people overlook, is the most beloved to Allah**. No one has superiority over another, except through their *taqwā* (piety).

7 Just as the ihram (white garment) represents physical purity, remember to also **purify your heart**. Many people focus on cleaning their garments, but forget to clean the stains on their hearts.

8 **Feel the unity.** The *ihrām* is a marker of unity. It is the triumph of Islamic identity over divisions of nationality, race, and language. By wearing the same simple clothing (*ihrām*) and reciting the same chant (*talbiyah*), Muslims from all backgrounds unite in a shared expression of their identity, leaving behind regional customs and distinctions.

9 **Focus on the remembrance of Allah.** Anas b. Mālik رض entered into the state of *ihrām* and his companions said, “We did not hear him say anything except the remembrance of Allah until the end of his pilgrimage. Then he said: ‘My nephew, this is how one behaves when in *ihrām*.’” Whenever Shurayh رض would enter into the state of *ihrām*, it was as if he was a mute snake.

10 ***Ihrām* is like the *takbīr* at the start of *ṣalāh*.** It is a physical act that marks your entry into a sacred state. By leaving behind comfort and luxury, you enter a new **zone of humility before Allah**. Just as *ṣalāh* ends with the *taslīm*, *ihrām* concludes with a tangible action (shaving or trimming your hair) that formally marks your exit from this sacred state. This physical framing keeps your heart connected to Allah and makes you more mindful of Him throughout your *ihrām*.

Talbiyah

After entering the state of iḥrām, start reciting the talbiyah. The talbiyah is as follows:

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

“I am here at Your service, O Allah; I am here at Your service, I am here at Your service; You have no partner whatsoever; I am here at Your service. Truly all praise, favour and sovereignty is Yours; You have no partner whatsoever”
(Bukhārī).

The Prophet ﷺ encouraged the men to raise their voices and recite it frequently. When asked about the best type of ḥajj, he said, “The one with **loud talbiyah** and abundant sacrifice” (Tirmidhī). He ﷺ also said, “Jibrīl came to me and commanded me to order my Companions ﷺ to raise their voices in uttering the talbiyah” (Abū Dāwūd).



Act

Recite the talbiyah frequently.

What Does the Talbiyah Mean?

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

I am here at Your service, O Allah; I am here at Your service

The word ‘Labbayk’ encompasses a variety of meanings: *my focus, my submission, my goal, my love, my sincerity are for you, my Lord!*

- 1 The repetition of the word *labbayk* is your personal pledge to your Lord: “I am here to respond to You, again and again.” The word labbayk itself is also in the dual form, which expresses repetition and continuity. It means: “I am for You: now and in the future.” This pledge is not just for ‘umrah, but also for your life after ‘umrah; for both your inner and outward actions.
- 2 Submission and obedience (from *labab*: the collar of the animal, which is held tightly and used to subjugate). It is as if you are saying: I have submitted to you Allah, and I am humbling my soul in full obedience and submission to You.
- 3 Commitment and staying firm (*labba bil makān*: staying somewhere): I am residing and staying firm in Your obedience, indicating commitment to the continuous act of servitude.
- 4 Love and longing (from *imr'ah labbah*: a loving woman): I love You, my Lord, and yearn for You.
- 5 Sincerity (from *lubb al-shay'*: core of something, essence): This points to the purest part of a person (their heart and intellect) aligning completely with the will of Allah.

All these meanings reflect the essence of *tawhīd*, making the entire phrase a powerful expression of *Kalimat al-Tawhīd*: ﷺ لِّلٰهِ لَا إِلٰهَ إِلٰهُ لَّهُ.

Labbayk = I respond to Your call and I submit to Your command.

لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ

I am here at Your service; You have no partner whatsoever;

You are emphasising the absolute Oneness of Allah and disassociating yourself from *shirk* (associating partners with Allah).

You are saying: **my focus is You, and You Alone.** I will not get distracted. When you are reciting these words in moments of difficulty, you will stay focused on Allah. You will forget about demanding your rights as you are only there for His sake.

إِنَّ الْحَمْدَ وَالْبَلْعَمَةَ لَكَ وَالْمُلْكَ

Truly all praise, favour and sovereignty is Yours;

You are praising Allah by His permission. The definite article 'al' implies completeness i.e. ALL thanks and praise belong to Allah **Alone**, and ALL blessings are from Him **Alone**; the blessings you are aware of and those you are not cognisant of. You are praising Him for His perfection, beauty and grandeur.

You also realise and acknowledge who is truly in power and control. Only Allah has complete and utter sovereignty over all existence; He is the **true King** who has ownership over everything.



As you say 'ḥamد' (praise), reflect on the Names of Allah, and all the blessings He has given you.

لَا شَرِيكَ لَكَ

You have no partner whatsoever

Once again, you reiterate that Allah has no partner in any way. He is the Only One.

After praising Allah for being the King, you negate any partners from Him, as this is the most complete form of kingship. **He is the only True Creator and King**, who has no partners and no need for any.

The Secrets of Talbiyah

As you recite the talbiyah in a raised voice, think of the following:

- 1 You are making a **commitment to Allah**: You are declaring that you are focused on your Lord, and you are there to respond to His call. If you leave 'umrah having internalised this statement, this understanding will change your life and allow you to **dedicate your heart, mind, soul and body to Allah**.
- 2 Fear the possibility that it may be said to you: your response is not accepted, nor is your arrival welcomed (لَا تَبْيَكَ وَلَا سَعْدِيَكَ).



Act

Ask Allah to make you sincere in your commitment to Him and allow you to respond to His call with **complete love and submission**.

When 'Ali b. al-Husayn  entered iḥrām and mounted his camel, **his face turned pale, his body trembled**, and he was overcome with fear. He could not bring himself to say the talbiyah. People asked him, “Why don’t you say the talbiyah?” He replied, “I fear that I might say it and be told: no *labbayk* and no *sa’dayk* for you.” And when he finally did say the talbiyah, he fainted and fell from his mount. This continued to happen to him throughout the journey.

- 3 Reciting the talbiyah will fill you with energy, dispel the whispers of **Shayṭān**, and push away any distractions. It is a plea and a du‘ā’ of longing. You are begging Allah to awaken and soften your heart until your tears start to flow and your limbs are subservient to Him.
- 4 The talbiyah connects you to nature. All of nature is responding to your talbiyah and is a witness for you. The Prophet ﷺ said, “There is no one who recites the talbiyah except that **everything to their right and left** — stones, trees, and even clumps of earth — recite the talbiyah, until the **whole earth joins in from this side to that**” (Tirmidhī).



Reflect

How does it make you feel to know that every tree, every stone, and every speck of earth you pass is **echoing** your talbiyah and will stand as a witness for you on the Day of Judgement?

- 5 Every time you say the talbiyah, remind yourself of how close you are to reaching the Ka‘bah and allow **your yearning and longing for Allah** to increase.
- 6 The talbiyah is a **reminder of the Hereafter**. As you respond to this call, remember the greater call: the **blowing of the trumpet**, the resurrection from the graves, and the throngs of people gathered on the Day of Judgement, all **responding to Allah’s call**.
- 7 The talbiyah is a reason to be **blessed with entering Jannah**. The Prophet ﷺ said, “A pilgrim never raises their voice answering the call to Allah but that they are given glad tidings, and a pilgrim never raises their voice in glorifying Allah but that they are given

glad tidings.” It was said, “O Messenger of Allah, [glad tidings] of Paradise?” The Prophet said, “Yes” (Tabarānī).

“ I used to train my soul to be fully present with the meaning of the talbiyah. I would think of the commands of the Shari‘ah, and that Allah is calling us to follow them. I would envision Him calling us to abandon what He has forbidden. And so I would say, ‘Labbayk Allāhummā labbayk’: Here I am, O Allah, willingly and obediently, with a firm resolve to follow Your commands and to stay away from all that You have prohibited.

I imagined myself leaving the world behind: its friendships and enmities, its temptations and fears. I saw myself coming to Allah, placing no hope in any friend and fearing no foe. I was overcome by a breeze of divine elevation, a feeling which only visits a person once in many long years. I was swept away by the joy of deep reflection and the sweetness of īmān. It was truly a feeling which cannot be described in words.

- Shaykh ‘Alī al-Ṭantāwī ﷺ

“
There is no one who recites the talbiyah except that everything to his right and left — stones, trees, and even clumps of earth — recite the talbiyah, until the whole earth joins in from this side to that.
”

- The Messenger of Allah ﷺ (Tirmidhī)

Entering Makkah and Seeing the Ka'bah

Entering Makkah

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي بِيَكْهَةٍ مُبَارَّكًا وَهُدًى لِلْعَالَمِينَ

“Surely the first House established for humanity is the one at Bakkah — a blessed sanctuary and a guide for people” (3:96).

Upon entering Makkah, remember that you have reached the Sanctuary of Allah in safety. Have hope that this entry will be a **means of protection from Allah's punishment**, and fear that you may not be worthy of nearness.

Have hope in all moments, for Allah's generosity is vast and His mercy is all encompassing.

Take a moment to internalise the deep importance of this blessed place. Makkah is the place where revelation descended, and it is the land of safety and security. Makkah is the place where the best of creation was born, the miraculous water of Zamzam flows and where the House of Allah was established. The Dajjāl will be barred from entering it. Makkah is the **most beloved land** to Allah and His Messenger ﷺ.

Just as it is a place where every good deed is multiplied, sins are also multiplied; so preserve the sanctity of this area and remember the following:

وَمَنْ يُرِدُ فِيهِ بِالْحَادِ بِظُلْمٍ نُذْقُهُ مِنْ عَذَابِ أَلِيمٍ

“...Whoever intends to deviate by doing wrong in it (al-Masjid al-Harām), We will cause them to taste a painful punishment” (22:25).

“The severity of sins in virtuous times and places increases, and their punishment is proportionate to the virtue of the time and place.

- Ibn Taymiyyah



Reflect

What sins do you think you may be susceptible to falling into in Makkah? What can you do now to prepare yourself not to commit these?



Act

Create a plan on how to actively avoid committing sins you’re likely to fall into. Make a plan for how to perform as many good deeds as possible in Makkah.

Seeing the Ka‘bah

The moment of witnessing the Ka‘bah, especially if it’s your first time doing so, is a moment to treasure. As you get ready to approach the Ka‘bah, think of the following:

- 1 Imagine yourself standing before Allah, in His very presence, inside His Holy Sanctuary. Let your heart be filled with divine awe and reverence. Let your heart overflow with love; the love of

meeting Allah, and of finally fulfilling your longing of being honoured to see His house with your own eyes.



Act

Thank Allah for granting you this immense privilege and ask Him to grant you the blessing of seeing Him in Jannah.

“

When their eyes beheld His Sacred House,
The very House for which hearts of creation burn with longing;

It was as if they had never suffered toil before,
For all their hardship seemed to melt away.

How many tears for Allah were shed in that moment,
And how many more followed in their tracks, unrestrained.

The lover's eyes were choked with tears,
Gazing through them as they fell, overwhelmed in awe.

When the eye finally beheld it, its darkness vanished,
And the aching of the sorrowful heart was healed.

Yet the eye that sees it cannot grasp its full beauty,
Until it looks again, with greater longing than before.

No wonder, then, for when the Most Merciful
Attributed it to Himself, it became truly exalted.

He clothed it in the finest robe of majesty,
Embroidered with a mark of divine grace and beauty.

And for this reason, all hearts are drawn to love it,
They humble themselves in awe, and magnify it.

- Ibn al-Qayyim ﷺ

2 The feeling you're experiencing of immense awe and longing for this blessed House is a direct response to the du'a' of your grandfather Ibrāhīm ﷺ:

رَبَّنَا إِلَيْكَ أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي رَزْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ، رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعُلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّمَرَاتِ
لَعَلَّهُمْ يَشْكُرُونَ

“Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people yearn towards them, and provide them with fruits, so that they may be grateful” (14:37).

The one chosen to build this blessed House was none other than Ibrāhīm and his son Ismā'il ﷺ:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

“And (remember) when Ibrāhīm raised the foundation of the House with Ismā'il, (supplicating), ‘Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing” (2:127).



Reflect

Pause for a moment and take in what surrounds you as you are drawing close to the ḥaram. The scenes you are witnessing around you are signs that Allah accepted their **sincere** efforts. You are here, along with millions of other people today, and billions of people throughout history, all because of a sincere prayer. You are the answer to the du'a' of your grandfather Ibrāhīm ﷺ.

Allow your heart to internalise this truth: every sincere action or prayer, no matter how small, is **never lost**. Allah is as-Samī', al-‘Alīm: The All-Hearing, The All-Knowing.



Act

During every step of your journey, beg Allah constantly to grant you sincerity and to accept your meagre efforts. Make du‘ā’ for your future generations just like Ibrāhīm ﷺ did.

3 Prophet Ibrāhīm ﷺ was ordered to purify the Ka‘bah from all forms of filth and cleanse it, so that it may be a place of pure worship for Allah Alone:

وَإِذْ بَوَأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِنِ شَيْئًا وَّظَهِيرَةً بَيْتِيَ لِلظَّاهِيفِينَ
وَالْقَابِيْمِينَ وَالرُّكُعَ السُّجُودُ

“And (remember) when We designated for Ibrāhīm the site of the House, (saying,) “Do not associate anything with Me as My partner, and purify My House for those who do ̄awāf, stand (in ̄alāh), and bow and prostrate themselves” (22:26).

Similarly, after the conquest of Makkah, the Prophet ﷺ was commanded to destroy the idols around the Ka‘bah to cleanse the space from anything besides Allah being worshipped and loved. The destruction of the idols wasn’t simply a physical act; rather it serves as a powerful reminder to **destroy the idols in your heart** — meaning, anything you place on par with Allah in love, fear or reliance.



Reflect

What or who have you placed on par with Allah in your heart?
What do you love so deeply, fear losing, or rely on so heavily that it competes with your devotion to Him?



Act

Ask Allah to make Him **the most important focus in your life**, and to remove any attachment from your heart that distracts you from Him.

- 4 Looking at the Ka'bah is an act of worship. Everyone has a unique experience in seeing and looking at the Ka'bah, especially the first time. Imām Ahmad b. Ḥanbal ﷺ said, “How easy is worship in Makkah! **Just looking at the Ka'bah is an act of worship.**”
- 5 Think of the struggles of the Prophet ﷺ in Makkah when the disbelievers dumped the filthy remains of a slaughtered camel on his blessed back as he prayed by the Ka'bah; and the only one to rush to his aid was his young daughter, Fāṭimah ؓ, wiping the filth from him with her small hands.

Recall the moment when the Prophet ﷺ was being strangled and it was his closest friend, Abū Bakr ؓ, who rushed to his defense, crying out: “Will you kill a man because he says, ‘My Lord is Allah?’”

Now, fast forward 10 years, where the Messenger of Allah ﷺ returned to Makkah after being expelled from his hometown. Imagine his feelings as he stood in the same place seeing the Ka'bah, in victory and honour, surrounded by thousands of believers. In this moment, it was clear that Allah had fulfilled His promise to His Messenger ﷺ.



Reflect

Allah ؓ **never wastes the efforts of His servants.** *Ṣabr* (steadfastness and self-control) is vital for the **victory** of Allah to arrive.



Reflect

What ‘openings’ from Allah have you experienced in your life after exercising şabr? What struggles are you going through now? How are you striving for His sake?



Act

Write your struggles down in your du‘ā’ list and ask Allah to help you overcome them with patience and commitment.

6 You have been honoured with an invitation to the Blessed House, yet the Prophet ﷺ reminds us of something even more sacred in the sight of Allah: **the lives of believers**.

‘Abdullah b. ‘Umar رضي الله عنهما said: “I saw the Messenger of Allah ﷺ doing ٰtawāf of the Ka‘bah and saying, “How pure you are, and how pure is your fragrance! How great you are, and how great is your sanctity! By the One in whose Hand is the soul of Muhammad, **the sanctity of the believer is greater to Allah than your sanctity**, in his wealth, his life, and to assume nothing of him but good” (Ibn Mājah).

As our Muslim brothers and sisters are being brutally slaughtered in Palestine and other parts of the world, these words should stir fear in our hearts. This ḥadīth should awaken our sense of responsibility and motivate us to defend and aid them through every means possible.



Reflect

You have been invited to the Sacred House. However, what is more sacred than this House is the sanctity of a believer. What are YOU doing to maintain the sanctity of believers, not just locally but around the world? **How are you defending the rights of Muslims who are being massacred around the world?**



Act

Commit to one action that you will take to protect the sanctity of a believer or a group of believers. This could be a protest, joining a Muslim advocacy group, fundraising, or engaging in more hands-on forms of activism.

7

Feel united with the ummah. The Ka'bah is the one and only qiblah for all believers.

All Muslims, regardless of their nationality, tribe or language, come together in unity to face this Blessed House in prayer and visit it on pilgrimage. The Ka'bah symbolises unity, devotion, and the highest spiritual aspiration across the entire ummah. It is a reminder that the ummah should not be divided by nationalism, classism, or race, but united for the sake of Allah.

“

When the Prophet ﷺ
was forced to leave
Makkah, he said, “By
Allah, I am leaving you,
and I know that you are
the most beloved land
to Allah, and the most
honoured in His sight.
Had your people not
driven me out, I would
never have left you.”

- (Tirmidhī)

”

Tawaf

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا، وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَعَهَدْنَا إِلَيْهِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ ظَهِيرًا بَيْتِي لِلظَّاهِيفِينَ وَالْعَكَفِينَ وَالرُّكْعَ السُّجُودِ

*“And (remember) when We made the House a centre and a sanctuary for the people (saying), ‘Take the standing-place of Ibrāhīm as a site of prayer.’ And We entrusted Ibrāhīm and Ismā’īl to purify My House for those who circle it, who stay in *i’tikāf*, and who bow and prostrate themselves (in prayer)” (2:125).*

Ṭawāf is a very special act of worship. It is one of the most beloved ways to draw near to Allah in His House. The Prophet ﷺ said, “Whoever circles the Ka’bah seven times and prays two rak’ahs will be rewarded as if he had freed a slave. A man does not raise his foot, nor bring it back down, except that **ten good deeds** will be written for him, ten bad deeds will be **erased**, and he will be **raised** by ten degrees” (Ahmad).

The Secrets of Tawaf

Whilst you are performing ṭawāf, bear the following in mind:

- 1 **Express your servitude to Allah.** Ṭawāf is a display of the Oneness of Allah and a constant reminder of your servitude to Him.
- 2 **Appreciate the honour but be humble.** Being a guest in His house should create a feeling of both honour and humility. Nāfi’ (the freed slave of Ibn ‘Umar ﷺ) said: “I have witnessed people who would perform ṭawāf of this House as if there were birds on their heads, so still and humble.” They did not treat the Sacred House as though it were a tourist site, but demonstrated the appropriate reverence and awe.

3 Place Allah at the centre of your heart. The aim of ṭawāf isn't merely to move your body around the Ka'bah, but to revolve your heart around the remembrance of the Lord of the Ka'bah. The Prophet ﷺ said, “Ṭawāf around the Ka'bah, walking between Ṣafā and Marwah, and the stoning of the Jamarāt were only prescribed to establish the remembrance of Allah” (Tirmidhī).

4 Express your love for Allah. Experience the joy of ṭawāf as you lose yourself in circulating Allah's House, not mindlessly, but out of love. You move round and round, not counting steps, but chasing nearness to the One you love. Let your heart be immersed in His remembrance, your soul overwhelmed by His mercy, and your entire being filled with longing and love.

5 Remember that above you in the heavens, angels are circling al-Bayt al-Ma'mūr, just as you are circling His House on earth. They move in the same pattern, around the same centre, in the same direction. You are all seeking His mercy and yearning for His acceptance.

6 Strive to draw close to Allah. Circling the Ka'bah seven times mirrors the cycles of your life: waking, working and resting. In ṭawāf, each turn is a step closer to Allah. It reminds you that in your daily routines, you too should strive to draw nearer to Him.

7 Stay focused. Ignore the pushing and shoving, and don't fight or argue with people.

Don't push, elbow others, or rush to finish ṭawāf. It is not a race. Rather, become absorbed in remembering and conversing with Allah and savour every moment.

8 **Don't be afraid of the crowd.** You never know where the mercy will land. Among the thousands of pilgrims, there may be someone whose sincerity brings down Allah's mercy, and you might be standing right next to that person. 'Alī b. Abī Ṭālib رض once saw a man making ṭawāf while carrying his elderly mother on his back. Inspired, 'Alī رض joined the ṭawāf just to be part of that moment. Later, he said: "I didn't even have the intention to make ṭawāf, but when I saw this man with his mother, I thought perhaps mercy would descend upon him, and I wanted some of that mercy to reach me too."

9 **Feel the unity.** You will see all types of people from different parts of the world circulating the Ka'bah for the same reason. The greatest scholars, sages, leaders, the wealthy, and the poor, are all united in awe, love and devotion to Allah.

TIP



Assign a specific purpose for each round of ṭawāf so that you're not wandering aimlessly. Some choose to recite the Qur'ān during ṭawāf, whereas others choose to do dhikr, make du'ā' and some a mix of all three. An example of a plan could include:

1st Round	Praising Allah
2nd Round	Ṣalawāt
3rd Round	Seeking forgiveness
4th Round	Supplicating for your Hereafter
5th Round	Supplicating for your worldly needs
6th Round	Supplicating for your parents, family and friends
7th Round	Supplicating for the ummah

Istilām

Istilām is to touch or kiss the Black Stone. It is done at the beginning of each round of ḥawāf.

Your ḥawāf should start at the Black Stone (or in parallel with it), just as our beloved Prophet did. He ﷺ approached the Black Stone, put his hands on it, glorified Allah ﷺ and kissed it, **in a state of tears**.

You can do istilām by kissing the Black Stone; reaching towards it with a stick or something similar and then kissing the stick; or raising your hands towards it and saying ‘Allāhu Akbar’ or ‘Bismillāhi Allāhu Akbar [In the Name of Allah; Allah is the Greatest]’. (N.B. *You are most likely to use this last method due to the large crowds*).

The Messenger of Allah ﷺ said about the Black Stone, “By Allah, Allah will resurrect it on the Day of Judgement with two eyes by which it will see and a tongue by which it will speak, **testifying for the one who did istilām of it sincerely**” (Tirmidhī).

Although the reward for kissing the Black Stone is immense, remember that **kissing it is a sunnah, but harming another believer is a sin**.

Thus, if you would like to kiss the Black Stone, be very cautious as pushing other people results in more harm than the reward of kissing the Black Stone. You will inshāAllah be rewarded for your intention.

A woman once told ‘Ā’ishah ﷺ, “O Mother of the Believers, I walked around the Ka’bah seven times and kissed the Black Stone twice or thrice.” ‘Ā’ishah ﷺ replied, “May Allah not reward you for that! **Why did you push and shove past the men?** Why didn’t you just say takbīr and pass by?”

The Secrets of Istilam

- 1 **Pledge allegiance to Allah.** When you approach the Black Stone, think that you are pledging allegiance to Allah, the Exalted, in obedience to Him. Firmly resolve in your heart to honour this pledge.
- 2 **Submit to Allah.** The Black Stone is a **symbol of submission**. 'Umar b. al-Khaṭṭāb ﷺ said, "I know that you are a stone that does not harm nor benefit. Had I not seen the Messenger of Allah ﷺ kiss you, I would not have kissed you." This teaches you to submit wholeheartedly and follow the sunnah, even in matters your intellect cannot comprehend.
- 3 **Focus your heart on Allah.** When you make istilām of the Black Stone, you are once again affirming the Oneness of Allah (tawhīd). This serves as a reminder of where the **true focus of your heart** should be.
- 4 **Remind yourself of Allah's greatness.** The crowd, the noise, or the pushing and shoving may have distracted you during your ḥajj, but this moment is your chance to refocus. By saying, "Allāhu Akbar" you are reminding yourself that **Allah is greater than the chaos around you**, greater than the discomfort you're feeling, and greater than anything that competes for your attention.
- 5 **Long for Paradise.** You are kissing or gesturing towards a stone that has come from Paradise. The Messenger of Allah ﷺ said, "The Black Stone descended from Paradise and it was whiter than milk, but the sins of the children of Adam turned it black" (Tirmidhī).



Act

Close your eyes and imagine you are in Paradise for that moment. Beg Allah to make you from amongst the inhabitants of Jannah.

- 6 **Feel the honour.** If you have the opportunity to kiss the Black Stone, perhaps your lips may touch the very spot where the lips of the Prophet ﷺ once touched!

Ramal

In the first three rounds of ṭawāf, men will walk briskly. This is known as **ramal**. Additionally, men will also keep their right shoulders uncovered during ṭawāf. This is known as **idṭibā'**.

Ibn ‘Umar ﷺ said, “The Messenger of Allah ﷺ performed ramal from the Black Stone to the Black Stone for three rounds, and walked normally for four” (Muslim).

Whilst you are doing ramal, remember the following:

- 1 **Show your strength.** When the Prophet ﷺ came to Makkah with his Companions ﷺ, the disbelievers claimed that the Muslims had been weakened by the fever of Yathrib (Madinah). To counter this perception and display strength, the Prophet ﷺ instructed his Companions ﷺ to perform ramal during the first three rounds of ṭawāf.



Reflect

The strong believer is more beloved to Allah than the weak believer. How can you develop and use your strength for the correct causes?

2 Run from your sins. As you do ramal, intend in your heart that you are fleeing from your sins and running from the weight of your past. Then, as you walk the remaining rounds, have hope that Allah will forgive you and have mercy on you.

The Rukn Yamani

The Prophet ﷺ only touched the **Rukn Yamānī** (the corner before the corner with the Black Stone); he didn't kiss it. He ﷺ said, "Indeed, touching the Black Stone and the Yemeni corner (al-Rukn al-Yamānī) removes sins completely" (Tirmidhī).

Recite the following du'a in between the Rukn Yamānī and the Black Stone, just as the Prophet ﷺ did:

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَّفِي الْآخِرَةِ حَسَنَةٌ وَّقَنَا عَذَابَ النَّارِ

"...Our Lord! Grant us good in this world and good in the Hereafter, and protect us from the torment of the Fire" (2:201).

Two Rak'ahs of Tawaf and Maqam Ibrahim

After finishing ṭawāf, the Prophet ﷺ went to Maqām Ibrāhīm, reciting:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

"...Take the standing-place of Ibrāhīm as a site of prayer..." (2:125).

The stone, which is the **مقام إبراهيم** (standing-place of Ibrāhīm), is the same stone upon which Ibrāhīm ﷺ stood when he built the foundations of the Ka'bah.

When you see the Maqām Ibrāhīm, think of the following:

1 Feel the connection between yourself and Ibrāhīm ﷺ. Just as you left your homeland to answer Allah's call and go to His

Blessed House, Ibrāhīm ﷺ also left Shām, responding to the command of Allah and making his way to Makkah. Here, Allah blessed him with building the Ka'bah.

2 Reflect on the honour Allah bestows on His special slaves when they strive for His sake **to reform society** according to His guidance.



Reflect

How will you continue the legacy of Ibrāhīm ﷺ in laying the foundations for the continuation of īmān and the reform of society through Divine guidance? What will your legacy be?

Thereafter, the Prophet ﷺ performed two rak'ahs behind Maqām Ibrāhīm. He recited Sūrah al-Kāfirūn in the first rak'ah and Sūrah al-Ikhlāṣ in the second rak'ah. Through these two sūrāhs, you emphasise *tawhīd* (oneness of Allah) and disassociate yourself from shirk.



Reflect

Which of your actions, ideas and beliefs contradict *tawhīd*? Which jāhilī (anti-Islamic) practice are you and your family clinging on to?



Act

Renew your commitment to Allah to remove these from your life, and beg Him to remove these from your heart.

Zamzam

After the two rak'ahs of ṭawāf, the Prophet ﷺ drank Zamzam and poured it over his head.

Zamzam is not just any kind of water; it is blessed by Allah and was sent as a gift to Hājar ﷺ, Ismā'il ﷺ, and all believers after them. When drinking the water, spend a few moments to think of the following:

- 1 **Never lose hope in Allah's mercy**, no matter how severe your trials or calamities are. Your relief will come too. Just as Hājar's ﷺ baby was on the verge of dying from thirst, her relief came in a manner which she had never dreamt of: an angel hitting the earth causing the blessed Zamzam water to flow from the ground.
- 2 **Zamzam was used to purify the heart of the Prophet ﷺ**. Jibrīl ﷺ miraculously opened his chest, extracted his heart, and cleansed it in a vessel of Zamzam when he was only four years old, and on the Night of Mi'rāj. This blessed water plays a significant role in purifying our hearts and strengthening our souls.
- 3 **Zamzam is a means of the fulfilment of du'ās**. The Prophet ﷺ said, "The water of Zamzam is for whatever it is drunk for" i.e. it is a means of your du'ā being answered (Ibn Mājah).
 - a) Imām al-Shāfi'ī ﷺ would drink Zamzam with a special intention, saying, "We drank from Zamzam to gain knowledge, and indeed, we attained it. If we had drunk it for piety, it would have been even better for us."
 - b) 'Abdullah b. al-Mubārak ﷺ said, "I am drinking this (so that Allah quenches my) thirst on the Day of Judgement."
- 4 **Drink the water of Zamzam with the intention of curing both your physical and spiritual illnesses.**

—“
Tawāf around the Ka‘bah,
walking between Ṣafā
and Marwah, and the
stoning of the Jamarāt
were only prescribed
to establish the
remembrance of Allah.
”—

- The Messenger of Allah ﷺ (Tirmidhī)

Sa'y Between Safa and Marwah

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْهِمْ

“Indeed Ṣafā and Marwah are among the symbols of Allah. So whoever comes to the House for hajj or performs ‘umrah, there is no sin for him if he walks between them. And whoever does good willingly, Allah is truly Appreciative, All-Knowing” (2:158).

The Prophet ﷺ approached Mount Ṣafā and recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ أَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ

*“Indeed, Ṣafa and Marwah are among the symbols of Allah... (2:158).
I begin with what Allah began with.”*

He climbed Ṣafā until he could see the Ka‘bah. He then faced the qiblah, proclaimed the Oneness of Allah and magnified Him, and then said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

“There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no god worthy of worship except Allah. He fulfilled His promise, granted victory to His servant, and He Alone defeated the coalition forces” (Muslim).

The Prophet ﷺ then made du‘ā’ in between each utterance of the above. He did this three times.

He then came down from Mount Ṣafā, walking at a measured pace. At the bottom of the valley, he started running at a medium pace* and after passing the middle of the valley (this area is now marked with green lights), he resumed walking towards Marwah.

The Prophet ﷺ walked up Marwah and when he could see the Ka‘bah, he repeated the same process as he had done in Ṣafā. He would recite the dhikr and make du‘ā’. He continued doing this for each round of the sa‘y.

**This is specific to men. Women will walk as usual.*

Sa‘y is not a race against time, nor a competition to see who is the fastest. It is meant to take time. Savour every moment as you feel your heart connect to Allah and internalise the secrets of sa‘y.



Act

At the beginning of each round, at each mountain:

1

Say the above dhikr,
then make a du‘ā’

2

Say it a second time,
and make a du‘ā’

3

Say it a third time,
and make a du‘ā’

Then continue with your next round.

The Secrets of Sa‘y

- 1 Think of Hājar ﷺ and the effort she exerted as she ran between the mountains, searching for water. A woman whose dedication

and efforts were seen, appreciated and loved by Allah that her actions are now honoured and emulated by millions.

Hājar ﷺ ran desperately between Ṣafā and Marwah, hoping for nothing more than a container of water. Yet, what Allah gave her was the eternal spring of Zamzam which flows to this very day. Allah's help when it arrives is far greater than you could ever imagine.

2) Sa'y means to struggle and to strive. It teaches you that while your reliance (tawakkul) on Allah should never waver, you must also do your part, just as Hājar ﷺ did. If you help the dīn of Allah, He will help you and provide for you in ways beyond your imagination. Allah ﷺ says:

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ وَيُتْبِعَ أَقْدَامَكُمْ

“Believers! If you help (the dīn of) Allah, He will help you and make you stand firm...” (47:7).



Reflect

As you see the state of the ummah and the situation in the Blessed Land, do you resign yourself to helplessness, or are you putting in the maximum effort you can for the ummah's revival?

3) Hājar ﷺ showed immense **patience** and resilience in the face of great difficulty. She did not complain or question the will of Allah.



Reflect

What challenges are you currently facing in life? What is causing you stress and worry? How can you respond with patience like Hājar ﷺ?

4 Sa'y is a powerful embodiment of complete 'ubūdiyyah (true servitude to Allah) and wholehearted adherence to the sunnah of the Prophet ﷺ. In every step, you follow Allah's command and the Prophet's example, even when you may not fully grasp the wisdom behind it.

This is the essence of **submission**: trusting the One who is All-Knowing, All-Wise.



Reflect

Are there areas in your life where you hesitate to follow a command of Allah or a sunnah of the Prophet ﷺ simply because you can't understand its full purpose or wisdom? What would it look like to surrender fully, trusting that He knows what you do not?

5 Just as Hājar ﷺ searched for a source of life and mercy, know that you are searching for something that is incredibly dear to you: **the mercy of Allah**. Perhaps, just as Allah blessed both Hājar ﷺ and Ismā'il ﷺ with the water of Zamzam, He will also bless you with His everflowing mercy.

6 Sa'y symbolises the servant's movement back and forth in the courtyard of the king's palace, coming and going repeatedly, showing devotion and hoping for the king's **merciful gaze**. It's like someone returning again and again, hoping for mercy if not in the first encounter, then in the next.

7 As you walk between Ṣafā and Marwah, think of the back-and-forth on **the Day of Judgement**. Visualise the scene when people will be in great distress, desperately running from one Prophet to another, pleading with them to intercede with Allah to at least start the Judgement. The situation will be so dire that even the

noble Messengers will be gripped with fear, and the mighty angels will tremble.

8

Imagine the Prophet ﷺ at the start of his mission, when he climbed the same mountain (Mount Șafā) and called his people to the worship of the One True God. The disbelievers of Makkah ridiculed him and said to him: “Woe to you! Is this why you gathered us?!” Yet 23 years later, during the farewell ḥajj, that very same mountain echoed with “Allāhu Akbar” and “Lā ilāha illa Allāh.” This served as a powerful reminder that the **truth will always prevail against falsehood**.



Reflect

What truth are you afraid of standing up for? What are you hesitating to say or do due to fear of ridicule, rejection or loss of wealth, status or career?

9

لَا إِلَهَ إِلَّا اللَّهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْرَابَ وَحْدَهُ:
[There is no god worthy of worship except Allah. He fulfilled His promise, granted victory to His servant, and He Alone defeated the coalition forces,] remember that **victory is from Allah Alone**. He is in control of everything: no country, army, or empire holds even an ounce of might compared to His.



Reflect

Feel the unity of the believers as you all recite this same dhikr, and let it motivate you to take action for the benefit of the ummah.

Shaving the Head

Upon completion of the sa'y, men should either shave or trim their heads, and women should trim their hair. This marks the end of the state of iḥrām.

The Prophet ﷺ prayed three times for the men who shaved their heads, saying: “Allah, bestow your **mercy** on those who shaved!” As for those who trimmed their hair, he made this supplication for them once. (Bukhārī)



Act

Don't prevent yourself from the maximum reward and **shave** your head instead of simply trimming it (for men only). There is a much greater reward in shaving and you have the honour of the Prophet ﷺ **praying for you three times!**

As your hair is being shaved or trimmed, think of the following:

- 1 For every hair that gets shaved, you gain a **reward** and a **sin is wiped away**. The Prophet ﷺ said, “...For every single hair you shave, you will receive a good deed, and a sin will be erased from you” (Bazzār).
- 2 **Submission** to Allah. Shaving the hair may be difficult for some, but through this act, you demonstrate complete submission to Allah, showing your willingness to do whatever pleases Him.

As your 'umrah comes to an end, ask Allah to accept it, thank Him for inviting you to His sacred House, and seek forgiveness for your shortcomings. Leave with a heart full of hope that He will accept your worship, yet humble with the fear that it may fall short.

**May Allah, al-Karīm, accept your 'umrah,
return you safely purified, and grant you
a home in Paradise among the righteous.**

Actions for After 'Umrah

Tawaf

Perform as many ṭawāf as you can because it is one of the most beloved acts to Allah. The Prophet ﷺ said that for each ṭawāf, a person is rewarded as if they had freed a slave. With every step taken, **ten sins are erased, ten good deeds are recorded**, and the person is **raised by ten levels**. (Ahmad)

Salah

Don't miss out on the immense rewards of praying in the ḥaram. Praying in the ḥaram earns you the reward of 100,000 prayers, and praying in al-Masjid al-Nabawī grants you the reward of 1,000 prayers (Ibn Mājah).

Prioritise performing **the five fard prayers in congregation** along with all the additional sunnah prayers. Perform them with full concentration, calmness and tranquillity (i.e. with full *khushū'*). Use this opportunity to also perform the voluntary prayers e.g. *ṣalāh al-ḍuḥā* and *tahajjud*.

Janazah Salah

After nearly every *ṣalāh* in Makkah and Madinah, you will have the opportunity to perform the *janāzah* prayer. Take advantage of this, especially if you are normally unable to attend the *janāzah* *ṣalāh*. The reward is immense. The Prophet ﷺ said, "Whoever attends a funeral until the *ṣalāh* is offered will have (the reward of) **one *qīrāṭ***. And whoever stays until the burial will have **two *qīrāṭs***." It was asked, "What are the two *qīrāṭs*?" He replied, "**Like two great mountains**" (Bukhārī).

Let each janāzah be a reminder of death and of the fleeting nature of this life.

TIP



Use this opportunity to memorise additional du‘ās for the janāzah ḥalāh, as you will find that there is ample time for du‘ā’ after the third takbīr. Refer to the Dhikr&Dua App by Life With Allah for the du‘ās.



Reflect

Imagine yourself alone in the darkness of the grave: stripped of your clothing and wealth, with no family to comfort you and no friends to help you.



Act

During your journey, take some out to think about death. Reflect on the changes you need to make in your life so that you are prepared for the inevitable reality: death.

Holding onto the Multazam

The Multazam is the area between the Black Stone and the door of the Ka‘bah. The Prophet ﷺ would lean forward against the Multazam, pressing his face and chest against it. Ibn ‘Abbās رضي الله عنه used to say, “No one clings to this place and asks Allah for anything, except that Allah grants it to them” (Bayhaqī).

As you hold on to the Multazam, think of the following:

1

You are seeking **nearness to Allah**, out of love and longing for the House and the Lord of the House.

2 Clinging to the covering of the Ka'bah should be an **urgent request for forgiveness** and a plea for safety, just as a sinner clings to the garments of the one to whom he has sinned. You are desperate for His mercy, knowing that you will only be released when He forgives and pardons you. When al-Hasan al-Baṣrī رض saw someone clinging to the Multazam, he would say to those with him, “Move aside, so I can confess my sins to my Lord.”

— “

Even if the Ka‘bah had no other honour besides the fact that Allah attributed it to Himself — saying, “Purify My House” — that alone would have been enough to grant it immense nobility and status. It is this very attribution that draws the hearts of the entire world towards it, capturing their hearts with love and longing to see it. It is the sanctuary for the lovers; they return to it again and again, never feeling satisfied.

The more they visit it, the more their love grows and their yearning deepens. Neither proximity nor distance from it soothes their longing.

— ”

- Ibn al-Qayyim 

Chapter 3

Visiting the City of the Prophet ﷺ

On the Way to Madinah

As you travel to Madinah, let your imagination go back in time to more than 1400 years ago. The Prophet ﷺ had endured some of the most difficult years of his life: thirteen years of endless ridicule from his own tribe, the harsh torture of his Companions and a gruelling boycott. Shortly after, he suffered the heart-wrenching loss of his closest confidant and most devoted supporter: his wife Khadījah.

Then came the command for **hijrah**. The blessed Companion was chosen: his best friend, Abū Bakr. Though the journey was for two, it was a family affair; his daughter Asmā', son 'Abdullah, and servant 'Āmir all put their lives on the line for this noble mission.

Yet this was a painful parting. Standing at the edge of Makkah, with a heavy heart, the Prophet ﷺ remarked: “**You are the most beloved of all lands to me**, and had it not been for your people forcing me to leave, I would never have left.”

The hijrah was a dangerous journey as they crossed difficult terrain while being relentlessly pursued by the Quraysh. The enemy closed in, standing right at the mouth of Cave Thawr. One downward glance, and they would have been discovered. It was at this moment that the most comforting words in history were uttered: “**O Abū Bakr, what do you think of two, with Allah as their third?**”

It was a journey marked by **miracles**. A spider spun its web across the cave’s entrance, shielding the noble Messenger ﷺ and his Companion from their pursuers. The horse of the expert tracker, Surāqah, sunk into the ground and stumbled over three times: something that had never

happened before. Umm Ma'bad's barren goat, against all odds, gave enough milk to quench the traveller's thirst, and still have more for its owner and her husband. Umm Ma'bad's vivid, awe-struck **description of the Prophet ﷺ** would go on to become one of the most detailed accounts of his appearance.

The moment of arrival in Madinah had finally come. And what a moment it was! “Allah is the Greatest! **Muhammad, the Messenger of Allah has arrived!**” The joyous shouts of Madinan children filled the air. Men rushed ahead to pay their respects to him. Women hurried to the rooftops, eager to catch a glimpse of him ﷺ.



Madinah

“On the day the Messenger of Allah ﷺ entered Madinah, everything therein became illuminated. Then on the day he passed away, everything therein became dark.”

(Tirmidhī)

Madinah is no ordinary place. It is a city filled with **serenity, tranquillity and peace**. Its air is gentle and fresh; soothing for the soul. Its entrances are guarded by angels, making it a sanctuary for everyone who enters it: neither plague nor Dajjāl can enter it. It is the sieve through which evil is filtered. **It is the lighthouse of īmān.**

Madinah is the city where the Prophet ﷺ walked its streets, consoled its trees and prayed on its blessed soil. It is the city that soothed him after the storms of Makkah. It is the safe haven he had longed for. When he ﷺ returned from the battle of Tabuk, he said:

“I am hastening to Madinah. So whoever among you wishes to hasten with me, let him do so.” And when Madinah came into view, he ﷺ said: “This is Tābah [wholesome and pure]” (Bukhārī).

Madinah is the city where Muslim took refuge, and where the early chapters of Islamic history were written. **Its soil is soaked with the tears and blood of the Companions** of the Prophet ﷺ. Madinah is the city home to the blessed masjid where every prayer is worth a thousand prayers. It is the city from which the light of guidance and power of Islam began to spread across the world.

Madinah is a city whose inhabitants are truly blessed. They are the **descendants of the Anṣār**: a people like no other. The Anṣār embraced the Prophet ﷺ when others turned him away; they welcomed him and his followers with open hearts and homes; they sacrificed their lives and wealth for the sake of Allah and His Messenger. They were a people whose generosity continues to shine to this day.

Madinah is the city where our beloved Prophet ﷺ rests. He was the one who **guided** humanity from the depths of darkness to light, from the worship of creation to the worship of the Creator, from the constrictions of this world to its vast expanses. He was the one who sacrificed his life for his ummah, enduring endless hardship and pain so that we could receive the noble message. He is the one who will **intercede** for us on the Day of Judgment, when no other Prophet or Messenger will stand in intercession for their people, and every soul will be consumed with worry for itself. On that day, when everyone will be lost in their own fears, that the Prophet ﷺ will raise his head and, on behalf of his ummah, he will cry out, “**My ummah, my ummah!**”

The heart of every believer **yearns** to stand before him, to whisper salām at his grave; to feel close, if only for a moment, to the one who brought us out of darkness and into light. Every believer longs to live near him, **die** near him, and to rise with him.

Madinah is the city of light: the city of the Prophet ﷺ.



Entering the Masjid of the Prophet



As you approach the Masjid of the beloved Prophet ﷺ, let your heart be overwhelmed with **gratitude, humility and awe**. This place was chosen by Allah for His Messenger and the best generations. Upon entering the blessed Masjid, recite the du‘ā’ for entering and perform two rak‘ahs of tahiyyat al-masjid.

“When one of you enters the masjid, he should not sit until he has prayed two rak‘ahs.

- The Messenger of Allah ﷺ (Bukhārī)

The towering minarets leave you in awe; the marble floors are cool against your feet. Pause for a moment. Cast your mind back more than 1,400 years, to when, in this very place, there stood a simple and **humble structure**. No grandeur, no ornament, just walls of mud and a roof of palm branches. Yet it carried a magnificence that no palace or monument on earth could ever match. This was the Masjid of the beloved Prophet ﷺ.

Here, the Prophet ﷺ **nurtured** his beloved Companions ﷺ, standing shoulder to shoulder in prayer, united in servitude to Allah. As foreheads touched the ground, there was no difference between the rich and poor, between Arab and non-Arab. It was a place **visited by Jibril** ﷺ time and again, where Allah was constantly praised and glorified.

The Masjid was more than just a place of prayer. It was a university, where the **greatest teacher** ﷺ guided his students with words of revelation. It was a court of justice, where disputes were settled with fairness. It was the **headquarters** of the Muslim government, a place in which strategies were drawn and delegations were welcomed. It was a **command centre**, from which armies marched, treaties were forged, and the map of history was redrawn.

It was a place of **compassion** and belonging. The poor and homeless found shelter, the sick were tended to, and the needy were never turned away. Children played freely, women were welcomed, and men discovered brotherhood. It was a place of prayer, of learning, of community; a place where everyone found peace and belonging.

Imagine the Prophet ﷺ pausing mid-sermon to lift his grandchildren. Picture the Bedouin who urinated in the Masjid, yet was met not with anger but gentle instruction on proper etiquette. Imagine the beloved ﷺ hearing an infant cry during congregational prayer, shortening it rather than asking the mother to remain at home.

His mercy was not limited to humans. It was felt by the entire universe. Visualise the palm tree that sobbed when he ﷺ began using a pulpit instead of leaning on the tree. He did not ignore it; he descended and **embraced the tree, comforting it** as one comforts a child.

The Masjid was a place of camaraderie and conversation. Picture the post-fajr discussions he ﷺ had with his Companions where they would discuss their dreams. Imagine the Companions reciting poetry and recounting amusing stories from their days in Jahiliyyah, making the Prophet ﷺ smile.

The day came when the atmosphere in the Masjid changed. The Prophet ﷺ grew too weak to stand, and the Companions gathered as

always, waiting for him to lead them in prayer. He ﷺ instructed Abu Bakr to lead the prayer, yet the masjid was shadowed by his absence.

On that final day, he ﷺ lifted the curtain of his room. Imagine how the Companions must have felt as they saw his ﷺ face, **shining** with a light that no worldly beauty could match, smiling as he looked upon the rows of faithful standing in prayer. He ﷺ signalled to Abu Bakr ﷺ to lead once more and gently lowered the curtain. That was the **last time** they would see him alive.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



SULTAN
ABDUL MAJED
GATE
DOOR NO. 12

عَلَيْهِ السَّلَامُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Visiting the Grave: In the Company of the Prophet ﷺ

As you make your way to the grave of the Prophet ﷺ, realise that you are standing before the one whom Allah chose as a mercy to all the worlds. You are in the presence of the one chosen to spread divine guidance to every corner of the earth, spanning time and space, until it reached you.

You are standing in front of the one who sacrificed his life, his comfort, his wealth, and his safety, just so you could internalise the message of *lā ilāha illā Allah*.

As you stand there, know that you can never repay or fully acknowledge his efforts and sacrifices. Send your prayers and peace upon him and bear witness that he ﷺ did indeed convey the message and fulfil the trust until death came to him.

The One Who Endured Unimaginable Suffering for Your Sake

You stand before the one who was tortured and watched his Companions, such as Khabbāb and Bilāl ﷺ, being dragged across burning sand, their voices crying “Ahad, Ahad” through unbearable pain. He faced the brutality of the disbelievers with unwavering resolve.

In Tā'if, children hurled stones at him, wounding his **blessed body** until blood flowed from his feet. Yet he walked back to Makkah, praying for the guidance of those who had wronged him. When given the chance to see them crushed between two mountains, he **chose mercy** instead.

You stand before the one who endured hunger and hardship for days at a time. He organised armies and led his Companions in battle, standing closest to the enemy and never retreating. During the digging of the trench before the Battle of Khandaq, when his Companions tied stones to their stomachs to ease their hunger, he lifted his garment to reveal that he had bound **two stones** to his own.

The One Who Was the Best of Servants

You stand before the one who spent **long hours in worship** and intimate conversation with his Lord. He wept so intensely that the ground beneath him became wet with his tears. Even on the night before the Battle of Badr, while his Companions rested, he prayed beneath a tree and wept until dawn.

When 'Āishah once asked him, “Why do you do this, O Messenger of Allah, when Allah has forgiven your past and future sins?” he replied simply, “Should I not be a **grateful servant?**”

You stand before the one whom Allah offered a choice: to be a Prophet-King or a Prophet-Servant. He chose **servitude**. He lived simply, served his family, ate on the ground, mended his own clothes, and slept on a mat of palm fibres that left marks on his blessed back. Through his life, he taught his ummah what it truly means to **live for Allah**, not for the world.

The One Whose Love Was Felt by All

You stand before the one whose love was so deeply felt that each person around him believed themselves to be the most beloved to him. When asked whom he loved most, he replied without hesitation, “Āishah.” In a society where men scorned speaking openly of love for their wives, he broke the norms of ignorance and taught his Companions how to love for the sake of Allah.

Years after Khadijah passed away, he would weep at the sight of her necklace and say, “I was blessed with her love.”

He was the greatest father humanity has known, though he grew up without a father himself. When his daughter Fātimah entered his home, he would rise, take her hand, kiss her, and seat her in his own place. When his grandchildren climbed onto his back during prayer, he prolonged his prostration, allowing them to play undisturbed. This was the Messenger of Allah ﷺ.

The One Whose Compassion Knew No Bounds

You stand before the one whose compassion extended far beyond his family. He asked after Companions he had not seen for days, visited the sick in their homes, and comforted the broken-hearted. When a young servant girl asked him to walk with her through Madinah, he did so willingly, attending to her needs without hesitation. He recognised the worth of every human being.

When society shunned Julaybīb for his poverty and appearance, the Prophet himself found him a wife and declared, “He is from me, and I am from him.”

When a child lost his pet bird, he noticed and asked gently, “O ‘Umayr, what happened to your Nughayr?” His teaching was always wrapped

in love. He said to Mu‘ādh, “**By Allah, I love you.** By Allah, I love you. Never forget to say at the end of every prayer: O Allah, help me to remember You, thank You, and worship You in the best way.”

The One Who Loved You Before You Were Born

His love was not limited to those who lived in his time. He spoke of you with longing, saying to his Companions, “**How I wish I could meet my brothers and sisters**, those who believed in me without seeing me.” You are the ones he yearned to meet.

You stand before the one who prayed for you in the depths of the night until his feet swelled with pain. On the Day of Judgement, he will stand before Allah and say, “**Ummatī, ummatī**.” He will intercede for you when no one else will.

You stand before Muḥammad ﷺ: the one who gave everything so that you might have everything.

Be a Respectful Visitor

The Prophet ﷺ once noticed that his Companion, Thābit ibn Qays ﷺ, was missing from the gathering. He turned to Sa‘d ibn Mu‘ādh ﷺ and asked, “O Abū ‘Amr, what’s the matter with Thābit? Is he ill?” Sa‘d replied, “He is my neighbor, but I haven’t heard of any illness.” So Sa‘d went to Thābit’s house and said: “The Prophet ﷺ noticed your absence.”

Thābit replied sadly, “When the verse was revealed ‘O you who believe, **do not raise your voices above the voice of the Prophet...**’ (49:2), I thought it was about me. My voice is louder than all of yours in his presence. Surely I must be one of the people of the Fire!” Sa‘d returned and told the Prophet ﷺ what Thābit had said. The Prophet ﷺ replied: “No. Rather, **he is among the people of Paradise.**”

Such was the adab of the Companions; they feared disrespecting him even in the volume of their voices. Lower your voice in this sacred space. **Do not harm** a fellow believer by pushing or getting angry. **Put away your phone.** Be present. Be respectful. Follow the Sunnah and avoid innovations in acts of worship, no matter how beautiful or beneficial they may appear.

“ **Know that he is aware of your presence and your visit.** Your greetings and prayers are conveyed to him. **Picture his noble form in your imagination, as though he is lying in his grave before you, and hold his great status in your heart.**

It has been narrated that the Prophet ﷺ said: “Allah has appointed an angel at his grave who conveys the greetings of peace to him from anyone who greets him from his ummah.” This applies to those who are not present at his grave, so how much more so for those **who have traveled from distant lands, crossing deserts, in longing to meet him, even though they could not witness his radiant face.**

The Prophet ﷺ also said: “Whoever sends blessings upon me once, Allah will send blessings upon him ten times.” This is the reward for praying for him with your tongue, so imagine the reward for visiting him with your body. Then, go to the Prophet’s pulpit and **imagine the Prophet ﷺ ascending it, surrounded by the Muhājirūn (emigrants) and Anṣār (helpers)** as he delivered his sermon, urging them to obey Allah. Ask Allah not to separate you from him on the Day of Judgment.

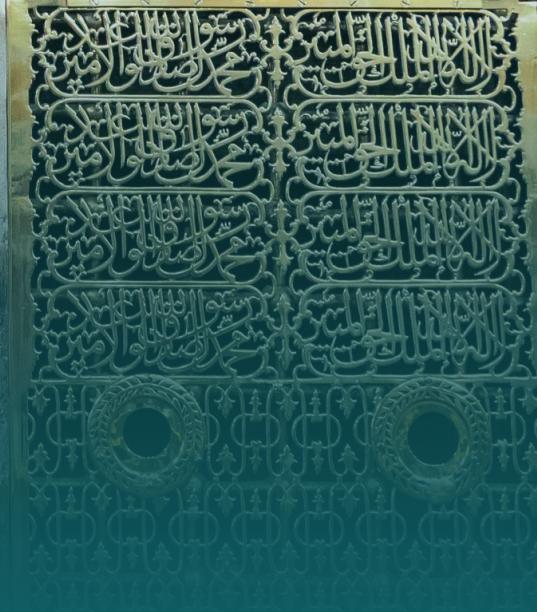
- Imām al-Ghazālī ﷺ

أَوْتَكَمْ فَوْقَ صَوْرَ الْبَنِي خَضَرَ نَجْطَ الْعَلِيَّ وَأَنْتَ الْمُشْرِقُ

هذا
شَرَامُ عَلَى

A close-up, high-angle view of a decorative Islamic wall panel featuring intricate calligraphy in a black, possibly gold-inlaid, style. The panel is composed of four horizontal bands of text. A circular vent or hole is visible in the bottom right corner.

يَا هَا الَّذِينَ أَمْنَوْا لَرْفَهُوا
وَلَا يَجْتَهِدُونَ لِمَا أَنْقَلَهُمْ
عَنْ أَنفُسِهِمْ إِنَّمَا يَعْصِي
رَبَّهُمْ الْجَاهِلُونَ



The Closest Companion: Abu Bakr al-Siddiq



As you turn and see the grave of Abū Bakr ﷺ, feel honoured to be standing in front of the **best friend** of the Prophet ﷺ: the one whose **loyalty** to the Messenger ﷺ knew no bounds, the one whose faith in the Messenger ﷺ never wavered.

“Did you hear that your friend claims he was taken by night to the Sacred House?” the Quraysh mockingly asked Abū Bakr. Abū Bakr replied simply, “Did he say that?” When they confirmed, he said, “If he said it, **then it is the truth.**” They pressed further, “Do you believe he went by night to the Sacred House and returned before morning?” Abū Bakr answered, “Yes. But know this; I believe something far more astonishing: that he **received revelations from heaven.**”

Abū Bakr was not a Prophet, yet he was not like other men. He held a rank just beneath the Prophets, yet higher than the rest of mankind. No Messenger was ever granted a Companion like Abū Bakr.

He believed, and his belief was **unique**; he defended the Prophet ﷺ, and his defense was **persistent**. He freed slaves, equipped armies, and prepared for battles. No one could even surpass his generosity. ‘Umar ﷺ, eager to surpass him, once brought half of his wealth in charity. Yet when Abū Bakr ﷺ arrived, he laid down everything he owned, leaving nothing for his household but Allah and His Messenger ﷺ.

Abū Bakr ﷺ was always the **first in doing good**. On one morning, the Prophet ﷺ questioned his Companions, asking who among them had

fasted, who had followed a funeral, who had fed the poor, and who had visited the sick. Each time, the same voice responded: Abū Bakr. The Prophet ﷺ then said: “These deeds are not **combined** in one man except that he will enter Paradise.”

This was Abū Bakr ﷺ. He was always first, always ahead, always striving for excellence.

Abū Bakr was **soft-hearted** and wept when he recited the Qur’ān. He ruled with justice, fought with courage, and served with sincerity and *taqwā*. He was **firm** when truth demanded firmness, yet gentle when compassion was called for.

His defining characteristic was unwavering obedience and submission. Abū Bakr is the only person among the Companions who never disagreed with the Prophet ﷺ in any matter. He never questioned, never resisted, never argued. Where the Prophet ﷺ led, he followed. Where the Prophet ﷺ guided, he obeyed. His heart aligned perfectly with the path of truth.

This was **as-Šiddīq**: a man who embodied the highest level of *īmān* and unwavering truthfulness.

The Beacon of Justice: ‘Umar b. al-Khattab



“O Allah, strengthen Islām with the dearest of two men to You, Umar b. al-Khattāb or ‘Amr b. Hishām!”

This was the **du‘ā’** of the Prophet ﷺ. Allah chose ‘Umar ﷺ, and you are now standing before him.

From the very moment he embraced Islām, ‘Umar ﷺ refused to hide. Whilst others concealed their faith, ‘Umar went first to his uncle — Islam’s staunchest enemy, Abū Jahl — announcing his Islam at his doorstep. When the door was slammed in his face, he sought out the person who would spread gossip the fastest in Makkah and announced his conversion.

When ‘Umar ﷺ migrated, he did not leave under cover of darkness. He strapped on his sword, slung his bow over his shoulder, performed ḥawāḍid around the Ka‘bah, then called out to the leaders of Quraysh: “Whoever wishes to leave his mother childless, orphan his child, or widow his wife, let him follow me across this valley, for I am migrating!” No one dared follow him.

‘Umar ﷺ was al-Fārūq, the one who **distinguished truth from falsehood** with absolute clarity. His firmness was legendary, yet always in service of justice. When young slaves belonging to Hātib were brought before him for stealing a camel, he looked closely at their faces, thin and frail, and realised hunger had driven them to theft. He turned to their master: “It is you who starve them! The punishment falls upon

you!” This was his justice: addressing the root cause rather than punishing the symptom.

Beneath his legendary strength lay extraordinary **tenderness and humility**. One night, whilst guarding a caravan of goods, he heard a child crying. He found a woman trying to wean her baby early because ‘Umar’s policy granted stipends only to weaned children. When he realised his ruling was causing this distress, he wept. At Fajr, the people could barely make out his recitation because of his **sobbing**. He cried out: “Woe to ‘Umar! How many children of the Muslims has he caused to perish!” He immediately changed the policy.

This was ‘Umar, the one who **conquered** Rome and defeated Persia. Once, he arrived late to Friday prayer wearing a cloak **patched in twenty-one places**, explaining: “What kept me was this shirt of mine. I was waiting for it to dry, for I have no other.” When his governor sent him sweets from Azerbaijan, he asked: “Do all the people eat this?” When told it was food for the elite, he commanded: “Take your gift back and tell your sender: ‘Umar commands you not to be filled with food until **every Muslim** before you has been fed and satisfied!”

When **news** of victory reached him from Nahāwand, the messenger listed the names of the martyrs whom ‘Umar was familiar with, then added: “And others, from amongst the common people, whom the Commander of the Faithful does not know.” ‘Umar **wept** and said: “**What harm is it to them that ‘Umar does not know them?** Indeed, Allah knows them!”

It was this same **humility** that marked his entry into al-Quds, when the Christian Patriarch refused to surrender the blessed city to anyone but the Caliph himself. ‘Umar set out from Madinah with a single servant, sharing one camel between them, taking turns to ride across the scorching desert. When they neared Jerusalem’s gates, it was the

servant's turn to ride, and the Muslim generals rushed forward in alarm: "O Commander of the Faithful! You are about to enter before the Romans, and you are walking whilst your servant rides!" 'Umar looked at them and replied: "**We are a people whom Allah has honoured through Islām. If we seek honour through anything else, Allah will humiliate us.**" He entered the city, victorious, on foot.

At a gathering, someone asked him: "And who are you?"

"Umar b. al-Khaṭṭāb!" he replied.

"Umar? The one who crushed the Romans, the knight who shattered empires?"

"No. 'Umar, the Companion of the Messenger of Allah. No lineage is dearer to me than that."

You stand before 'Umar: **the man the Shayṭān feared**, the man who wept for orphans he never knew, the man who lived like a beggar whilst ruling an empire. United with the Prophet ﷺ and Abū Bakr رضي الله عنهما in life, he is united with them in death, his grave beside theirs forever.

The House of the Beloved: ‘A’ishah b. Abi Bakr

When ‘Umar ﷺ was on his deathbed, he sent his son to ask ‘A’ishah ﷺ for permission to be buried in her house, beside the Prophet ﷺ and Abū Bakr ﷺ. She said: “I had wanted it for myself, but today I will give preference to ‘Umar over myself.” This was her selflessness: giving up her place beside the one she loved most.

It was in this house where ‘A’ishah felt the warmth and deep love of the Prophet ﷺ. When Abyssinian performers came to the Masjid, the Prophet ﷺ called to her: “Would you like to watch?” She stood behind him as he stood at the door, his cloak shielding her, her cheek against his. He remained standing until she had seen enough. **This was his love:** patient, playful and tender.

Although ‘A’ishah was the wife of the greatest person to have ever walked on earth, she was also human. One day, when another wife sent the Prophet ﷺ a dish of food whilst he sat in ‘A’ishah’s home, jealousy overwhelmed her and she struck it, shattering it. The Prophet ﷺ calmly gathered the pieces and said: “Your mother has become jealous.” He did not rebuke her and nor did he shame her.

This was the house in which **revelation** was received directly from the heavens and ‘A’ishah’s strong faith in Allah was built. When the hypocrites spread lies about her honour, she wept until there were no tears left. When verses were revealed declaring her innocence and her mother urged her to thank the Prophet ﷺ, ‘A’ishah’s reply was one of firm faith: “By Allah, I praise none but Allah.” She knew her honour

came from Allah alone. Her unwavering faith in Him carried her through this extremely difficult trial and it was to Him she turned in gratitude.

It was in this house where ‘Āishah was **nurtured** to become an outstanding scholar. After the passing of the Prophet ﷺ, her home became a centre of learning, where the next generation of leading scholars were trained. When the senior Companions had questions, they came to her door. ‘Āishah transmitted over **two thousand ahādīth**, corrected understandings, clarified rulings, and became one of the greatest jurists of Islam.

It was also in this house that one of the saddest moments in the history of Islam occurred. Here, the Prophet ﷺ lay during his final illness, his voice growing faint as he whispered again and again: “**Al-Rafīq al-Ālā... the Highest Companion.**” Here, cradled in her lap, his blessed soul departed. Allah granted her what no other was granted: to be the last person the Prophet ﷺ saw, the last person to hold him, the one in whose arms the Mercy to Mankind returned to his Lord.

**I have not seen
anything more
beautiful than the
Messenger of Allah. It
was as though the sun
shone from his face.**

- Abū Hurayrah (رضي الله عنه) (Tirmidhī)

Wavy thick black hair.

Taller than average.

Perfectly proportioned body.

Broad shoulders.

Sturdy hands and feet.

Long and well proportioned fingers.

Slightly round face.

Large eyes with jet black irises.

Long eyelashes.

Full and dense beard.

Perfect posture.

Soft and fragrant skin.

Glowing face.

Radiant smile.

Majestic.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



The Rawdah: A Piece of Jannah

As you sit in the blessed Rawdah (the space between the Prophet's pulpit and house), close your eyes and **imagine** that the Messenger of Allah ﷺ is ascending his pulpit before you. He looks at you; not past you, but directly at you. He **smiles** his blessed smile, an expression that fills the room with light and uplifts the heart: he is overjoyed to see you. Then he begins to speak, and for the first time, you hear these words from his own blessed lips:

“**What lies between my house and my pulpit is a garden from the gardens of Paradise.**

- The Messenger of Allah ﷺ (Bukhārī)

Let yourself feel, as you hear this ḥadīth in this very place, that you are hearing it for the first time. Let the awe of this place and this moment move you to offer your best prayers and your most heartfelt supplications. Let this be a **turning point** in the way you live your life; choose to **sacrifice** for this dīn as he ﷺ did, to carry his legacy forward, so that when he meets you on the Day of Judgement, he recognises you. Live your life in such a way that he ﷺ is proud of you, and one day bestows upon you the same radiant smile he showered upon his Companions.

Visiting al-Baqī'

“Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge (with their lives), others are waiting (their turn). They have never changed (their commitment) in the least.

(33:23)

You stand before a small plot of earth that holds the greatest treasures of sincerity, purity, sacrifice, and loyalty. Here lie men and women who chose the Hereafter over this world, who preferred exile and migration for the sake of faith over the comfort of their homeland. These were the people who chose nearness to the Messenger ﷺ over the company of loved ones, never wishing to part from him.

This is Baqī' al-Gharqad: the cemetery chosen by divine command. When the Prophet ﷺ searched for a place to bury his companions, he walked around the areas surrounding Madinah until he arrived at this specific place and declared: “I have been commanded (to select) this place.”

The first person to be buried here was 'Uthmān b. Maz'ūn رضي الله عنه. The Prophet ﷺ placed a stone at his head and said: “This is our landmark.” From that day forward, whenever someone died, people would ask: “O Messenger of Allah, where shall we bury him?” And he would say: “By our landmark, 'Uthmān b. Maz'ūn.”

The Prophet ﷺ would come here often, especially in the late hours of the night. 'Āishah once noticed him slipping out quietly when it was her turn to be with him. He would walk to al-Baqī' and stand among the graves, speaking to them as one speaks to the living:

“Peace be upon you, O abode of believing people. What you were promised has come to you. And indeed, God willing, we shall join you. O Allah, forgive the people of Baqī' al-Gharqad.”

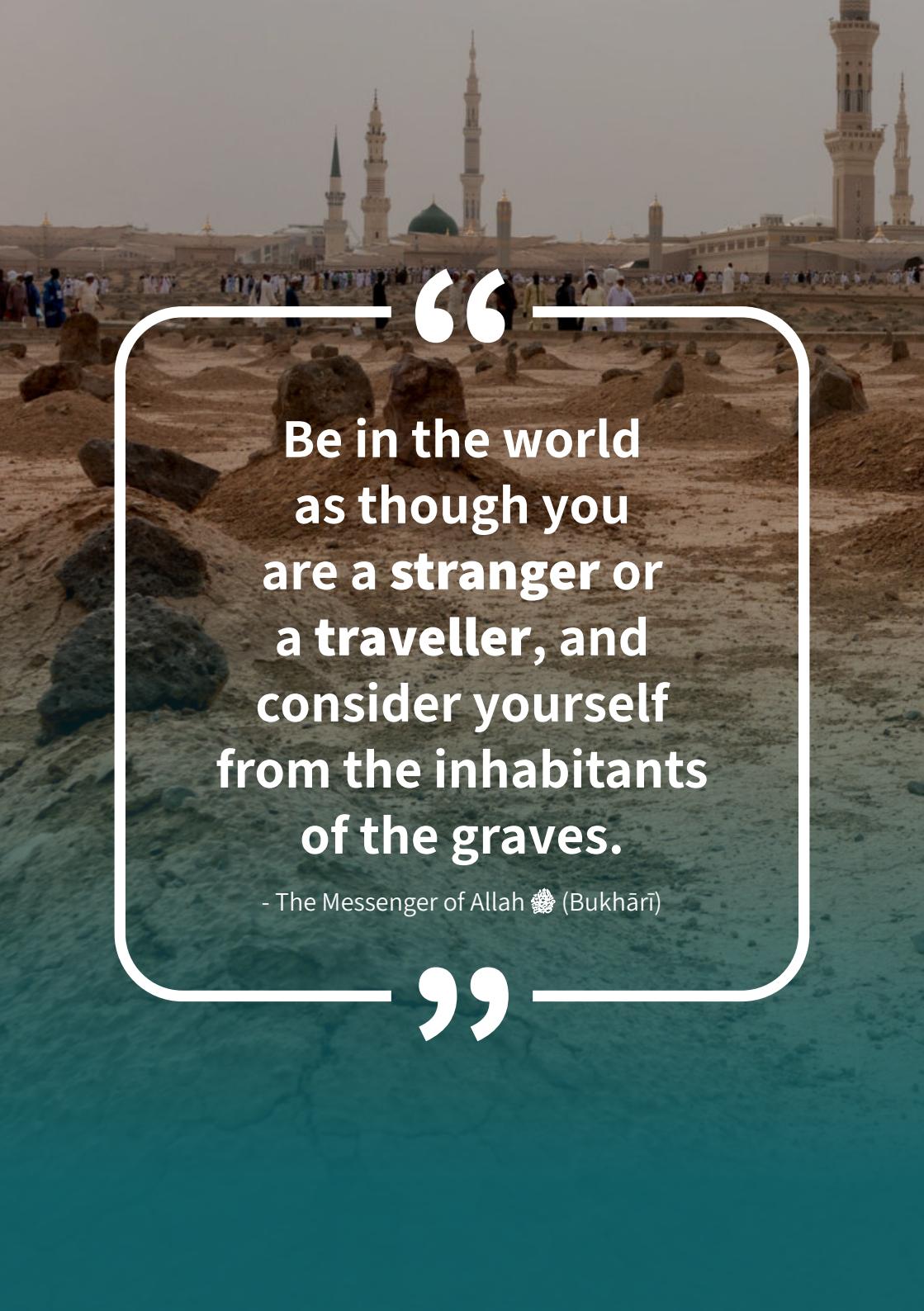
Imagine him ﷺ standing here in the stillness of night, praying for those who had gone ahead. What an honour for those who rest here: to be visited by him, to be remembered by him, to have him pray for them.

Here lie the Mothers of the Believers. Here lie his daughters. Here lies his infant son Ibrāhīm. Here lie the companions who stood with him in every trial, who migrated with him, who fought beside him, who wept when he wept and rejoiced when he rejoiced.

As you stand in al-Baqī', make du'ā' for those who rest here. Greet them with salām. Remember that you too are promised what they were promised: that **death is certain**, and we are all heading to the same destination.

“Whoever is able to die in Madinah, let him die there, for I will be a witness for him on the Day of Resurrection.

- The Messenger of Allah ﷺ (Tirmidhī)



— “ —

**Be in the world
as though you
are a stranger or
a traveller, and
consider yourself
from the inhabitants
of the graves.**

— ” —

- The Messenger of Allah ﷺ (Bukhārī)

The Streets of Madinah

As you walk through the streets of Madinah, feel a sense of privilege and gratitude. You are standing beneath the same sky he ﷺ once looked up at, walking upon the same earth that carried his **blessed feet** ﷺ. The cool breeze that you feel is the same breeze that once touched his face ﷺ.

Jâbir b. Samurah ﷺ said: “I saw the Prophet ﷺ on a clear night, wearing a red cloak. I looked at him, then at the moon, and he was **more beautiful** than the moon.”

Look up and imagine that night: the full moon glowing softly, perfect in its light, and yet his **face shone brighter** ﷺ.

The Prophet ﷺ said: “You will see your Lord on the Day of Resurrection as you see this full moon.” So when you look at the mesmerising moon, remember that seeing Allah will be clearer, greater, and beyond anything the heart can imagine.

As you walk through Madinah, picture a young girl taking the hand of the Prophet ﷺ, leading him through the narrow alleys. He did not pull away or say he was too busy. Instead, the Messenger of Allah ﷺ walked with her, hand in hand, until she had taken him where she wished.

As you walk through the bustling markets of Madinah, recall the **story of Zâhir** ﷺ, a Bedouin Companion. He was considered unattractive and of low social status. One day he was standing among the crowd when suddenly the Prophet ﷺ seized him from behind. When Zâhir realised who it was, he **leaned back** into the embrace, **pressing himself** closer to the Prophet’s ﷺ chest, seeking the blessing of his touch. The

Prophet ﷺ began playfully calling out, “Who will buy this slave from me?” Zāhir, knowing how the world saw him, replied that he was of little value. The Prophet ﷺ reassured him: **“But in the sight of Allah, you are precious!”**

As the adhān rises from his masjid, ‘Allahu Akbar, Allahu Akbar’, close your eyes and listen. **Imagine Bilāl** ﷺ standing on the roof of the masjid, his voice echoing through the city every day, in the presence of the Prophet ﷺ. Listen to the powerful, melodious call announcing the time for prayer, summoning the believers to success and gathering the Companions to stand behind the Messenger of Allah ﷺ.

Imagine Bilāl’s ﷺ heartbreak after the passing of the Prophet ﷺ as he tried to give the adhān once more. When he reached the words “Ashhadu anna Muḥammadan Rasūlullāh” — I testify that Muḥammad is the Messenger of Allah — **his voice broke**. Tears overwhelmed him, and he could not continue. How could he testify to the Messengership of the one who was no longer there to answer his call? Each attempt to repeat this phrase ended with weeping. Madinah itself was too difficult to bear: every street reminded him of his beloved. With Abū Bakr ؓ’s permission, Bilāl left for Ash-Shām.

Years passed. When ‘Umar ؓ entered al-Quds after its conquest, the Companions gathered around Bilāl and pleaded: “Call the adhān for us, O Bilāl, just once more.”

“Allahu Akbar, Allahu Akbar...”

The moment his voice rose, every Companion present **broke down weeping**. They were no longer in al-Quds; at that moment, they were transported back to Madinah, back to the blessed days when Bilāl’s voice would fill the air and the Prophet ﷺ would rise to lead them in prayer.

The Ansar: People of Faith and Selflessness

The Prophet ﷺ was suffering immensely in Makkah. His own people, the Quraysh, rejected him. They mocked and persecuted him, driving him out of his own home.

In the midst of this adversity, Allah, in His infinite kindness, sent the Prophet ﷺ a ray of light and hope: a group of young people.

This band of youth came from the city of Yathrib, later renamed Madinah. They risked everything for the powerful message they had just heard. Together, they pledged their lives to Allah and His Messenger ﷺ. When his own tribe rejected him, these youth believed in him; they offered the exhausted Muslims of Makkah safety and security after years of torture. They welcomed the Messenger ﷺ and his Companions into their own homes, as one of their own. They were courageous fighters, righteous servants, mindful of Allah, selfless givers, and generous benefactors.

These people were the Anṣār.

The Anṣār continued to sacrifice their lives for the Prophet ﷺ. Before the Battle of Badr, their leader, Sa'd b. Mu'ādh رضي الله عنه reassured the Prophet ﷺ: “If you were to command us to plunge into the sea, we would do so. And if you were to command us to drive our horses to Bark al-Ghimād, we would do that too!”

Even in moments of tribulation, the Anṣār remained at the Prophet's

side. At the Battle of Uhud, when the enemies were overpowering the believers, Sa'd b. al-Rabi' was struck with seventy blows, yet still warned the rest of the Anṣār that they would “have no excuse before Allah if the Messenger of Allah is killed while even one of them remains alive!”

The Anṣār were human too, but they were from amongst the best of people. Years later, when the Prophet distributed the war spoils at the Battle of Hunayn, he did not give anything to the Anṣār, leaving some of them upset. He gathered them and asked, “Are you not pleased that others return home with sheep and camels, while you return home with the Messenger of Allah among you?” He then continued, “Were it not for the hijrah, I would have been one of the Anṣār. O Allah, have mercy on the Anṣār, and on the children of the Anṣār, and on the grandchildren of the Anṣār.”

The women of the Anṣār were also exemplary. Two women made the arduous journey to the first Pledge of 'Aqabah and accepted Islam alongside the men. The Anṣārī women became known for their deep love of learning and their eagerness to gain understanding in religion. 'Āishah said: “How excellent are the women of the Anṣār! Their modesty did not prevent them from seeking understanding in religion.”

In the final days of the Prophet 's life, the Anṣār wept out of longing to meet with him. Abū Bakr told the Prophet , who emerged despite the excruciating pain he was in, and ascended the minbar. This was the last moment he would ever stand upon the minbar. His voice filled the masjid as he called upon the believers: “I advise you to take care of the Anṣār, for they are my close Companions and the keepers of my secrets.”

Such was the love of the Prophet for the Anṣār. If the Prophet were among us today, would our actions merit such love?

“
Whoever purifies
himself in his house,
then comes to Masjid
Qubā’ and prays in
it, he will have the
reward of an ‘umrah.
”

- The Messenger of Allah ﷺ (Ibn Mājah)

Masjid Quba'

When you visit Masjid Qubā', remember that this is the place where the Prophet ﷺ made a final stop during his hijrah before reaching Madinah.

In Qubā', he ﷺ laid, with his **blessed hands**, the first stone of the first ever Masjid to be built. Abū Bakr ؓ followed suit. Then, the Anṣār worked together to build it to completion. Masjid Qubā' was not extravagant or made to display grandeur; rather, it was a masjid that was **founded on righteousness**.

Qubā' was also the place where the first Muhājir child was born. Shortly after the Prophet ﷺ migrated to Madinah, Asmā' b. Abī Bakr set out to migrate to Madinah. Although she was heavily pregnant, she did not let that deter her. After reaching Qubā', she gave birth to a son named 'Abdullāh. The Muslims were overcome with joy, and they exclaimed "Allahu Akbar" and "Lā ilāha illā Allah" in gratitude to the Almighty.

The Prophet ﷺ never forgot his honourable hosts. He would visit Qubā' **every Saturday**, sometimes riding his camel and sometimes going by foot. He would attend to the needs of the people and would perform prayer in the Masjid. He ﷺ said, "Prayer in Masjid Qubā' is **equivalent to an 'umrah**." The Companions eagerly continued this practice. 'Umar b. al-Khaṭṭāb ؓ once told his companions, "If Masjid Qubā' were in distant lands, we would drive our camels there."

When you visit Masjid Qubā', come with **ablution**. Try to visit on a Saturday, as he ﷺ did, and seek the reward of 'Umrah. Visit Masjid Qubā' remembering the sacrifices of both the Muhājirīn and the Anṣār, and their commitment to Allah and His Messenger ﷺ.



“
**This [Uhud] is a
mountain that loves us
and that is loved by us.**

- The Messenger of Allah ﷺ (Bukhārī)

”

Uhud

As you visit the great mountain of Uhud, recall that this was a mountain deeply beloved to the Messenger ﷺ. It is the very mountain where the Muslims experienced one of their most challenging days. After the glorious victory at Badr, the Quraysh had come seeking revenge, and the Prophet ﷺ and his Companions met them in battle, armed with strong faith, personnel, and strategy.

The battle began, but just as the Muslims were gaining victory, several archers rushed down from their posts on a hilltop, out of eagerness for the spoils of war. The enemy used this moment to strike from behind, gaining the element of surprise. It was at this moment that everything changed. The believers were shaken, seized with panic; rumours spread of the martyrdom of the Prophet ﷺ.

The Prophet ﷺ was struck. A rock hit his blessed face, an arrow broke his front teeth, and a slashing sword drew blood from his face. Through his pain, the Prophet ﷺ cried out: “How can a people prosper who strike their Prophet on the head and break his teeth?”

Mount Uhud was where Talhah رضي الله عنه offered his body as a stepstool for the Prophet ﷺ, and the Prophet ﷺ declared “Paradise is obligatory for Talhah!” It was by this mountain that Muṣab b. ‘Umayr رضي الله عنه was struck down; where once he had been dressed in finery, on that day they could find nothing to shroud him in except a cloth that could not cover his whole body.

It was on this mountain that Abū Dujānah رضي الله عنه fought and shielded the Prophet ﷺ with his own back, the arrows striking him instead. It was

here where the Prophet ﷺ asked, “Who is the man who will sell us his soul?” Ziyād b. al-Sakan ﷺ leapt forward and fought until his wounds overwhelmed him. The Prophet ﷺ summoned him, “Come closer to me!” He drew near, and the Prophet ﷺ drew him to lay on his lap until he died there.

This was the mountain that witnessed miracles. Anas b. al-Nadr ﷺ stood there and said: “Indeed, I can smell the fragrance of Paradise from the direction of Uhud.” And then there was Ḥanẓalah ﷺ, a man who got married the night before the Battle; when he heard the call of jihād, he left his bride and rushed to the battlefield, without even taking time to bathe. He fought with courage until he was martyred. After the battle, the Messenger of Allah ﷺ said about Ḥanẓalah, “I saw the angels bathing him between heaven and earth, with the water of the clouds, in silver vessels!”

This was also the mountain that witnessed one of the most heinous crimes: the brutal murder of Ḥamzah ﷺ, the uncle of the Prophet ﷺ. Ḥamzah was more than just the Prophet’s uncle; they had shared a wet nurse as children, and as an adult, Ḥamzah was known as a fierce warrior who had defeated every opponent he faced at Badr. In revenge, Quraysh had promised Wahshī b. Ḥarb, a slave, his freedom in exchange for killing Ḥamzah. The disbelievers mutilated his body and the bodies of other Companions, celebrating their victory as Hind chewed his liver.

It was on that day that the mountain heard the cry of the Prophet ﷺ, weeping over his uncle’s body with a grief none had ever seen before.

Take the time to visit the graveyard at Uhud and read the names of the Companions listed there. Imagine the pain of the Prophet ﷺ as he prayed over his beloved friends and buried them, knowing that they had sacrificed everything for their Lord and His Messenger.

They sacrificed so that the religion of Islam could reach you. They sacrificed so that you could taste the sweetness of *īmān* and stand at Uhud today.

Their sacrifice was honoured by the Almighty:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَ لَهُمْ جَنَّتٍ تَجْرِي تَحْتَهَا الْأَنْهَرُ
خَلِدِينَ فِيهَا أَبَدًا ذُلِكَ الْفَوْزُ الْعَظِيمُ

“...Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph” (9:100).

Now, you must ask yourself:

What will you sacrifice for the sake of Allah?

How will you carry their legacy forward?

**The Prophet ﷺ was pelted
with stones in Tā'if.**

**He was boycotted and besieged by his
own people in the valley of Abu Ṭālib.**

**The innards of a camel were
thrown upon his noble head.**

He was called a sorcerer and a liar.

**His blessed blood flowed
on the day of Uhud.**

**He was surrounded in Madinah
by enemies on all sides.**

**The hypocrites and Jews
plotted against him.**

**And in the end, he left this world
after eating poisoned meat.**

**This dīn came to you through
hardship and sacrifice.**

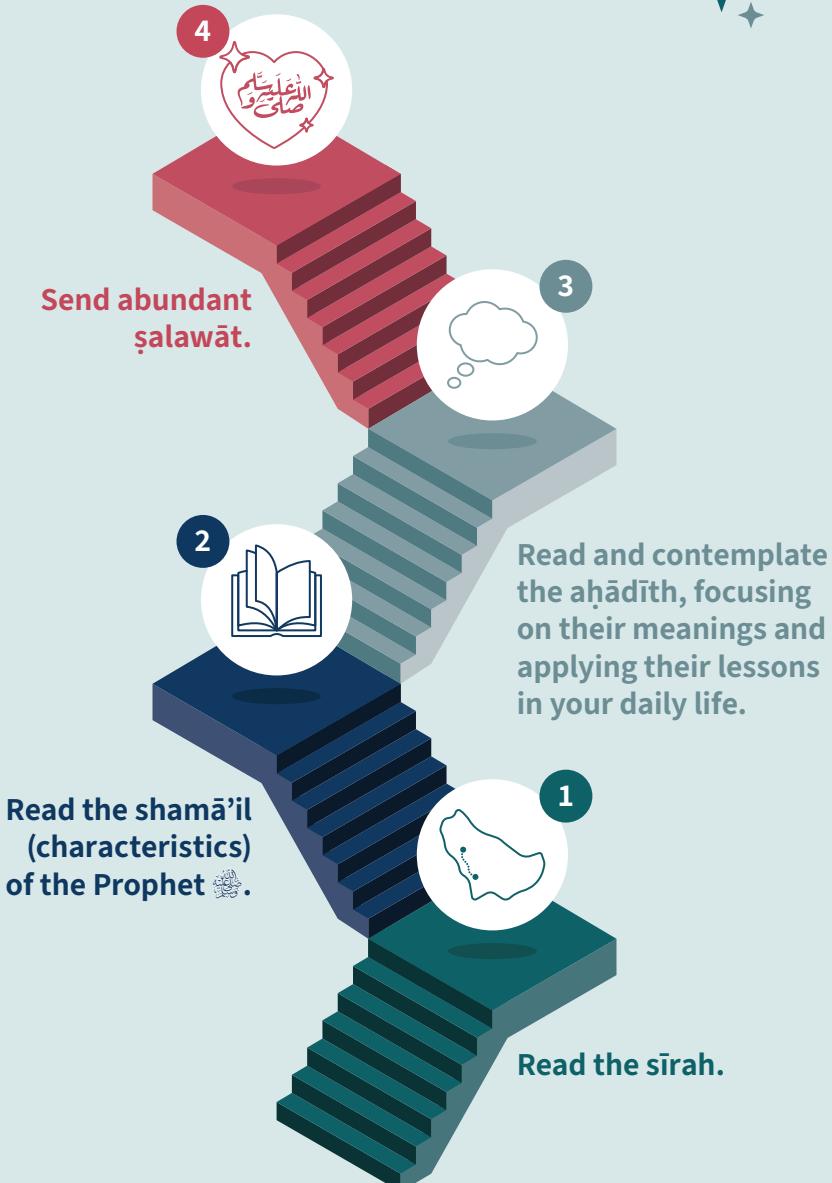
**So do not take it lightly.
Do not let it slip away.**



Reflect

- 1 Which story of the Prophet ﷺ deeply resonates with you? Why?
- 2 How would you live your life differently if the Prophet ﷺ was alive?
- 3 What will you do to carry forward the legacy of the Prophet ﷺ and his Companions ؓ?
- 4 How will you follow his Sunnah and live in a way that would make him proud of you when you meet him?
- 5 If you were granted the honour of meeting the Prophet ﷺ in Jannah, what would you say to him?

Steps to Loving and Following the Prophet ﷺ



Following the Footsteps of Ibrahim



One of the main purposes of 'umrah is to renew your connection with the leader and founder of the Abrahamic monotheistic path: **Ibrāhīm, the close friend (khalīl) of Allah**. It is to be inspired by his spirit, preserve his legacy, and **align your practices with his example**. Through this, you are able to reflect on the current conditions around the world, correct the corruptions that may have crept into your life, and restore everything to its original source and foundation.

Ibrahim ﷺ: The Khalil of Allah

Ibrāhīm was born into a household of idol custodians. His father was one of the greatest caretakers of idols in the land. He carved them, sold them, and served at the grand temple, tying his life to idolatry both in belief and profession. What a serious dilemma it is, when **faith is bound to livelihood, when religious emotions are intertwined with material interests**.

Nothing in this spiritually dark environment would normally ignite faith or inspire compassion or rebellion against the pagan superstitions, **except a pure heart**; a heart that is prepared for Prophethood and destined to shape a new world. “And indeed, We had granted Ibrāhīm sound judgement early on, for We knew him well (to be worthy of it)” (21:51).

Ibrāhīm’s journey began with a revolution that many revolutions never even reach. **He began at home**, within the house he was born into and

compelled to reside in. The Qur'ān narrates how Ibrāhīm **destroyed the idols**, how their worshippers were enraged and confused, and how they **took revenge by casting him into fire**, only for Allah to make it **cool and safe** for him. Then came his bold and eloquent debate with the tyrant king.

Ultimately, Ibrāhīm's revolution led to **alienation in his own homeland**. Society rejected him, the regime hunted him, but he did not flinch. He had expected the persecution all along. He left his land at peace with himself, having safeguarded his true treasure: **belief in Allah**.

Prophet Ibrāhīm set off, wandering through a world saturated in idolatry, falsehood, and self-worship, until he arrived in Egypt, only to face another trial. There, he became the target of humiliation when the king lusted after his wife Sārah ﷺ, but they both escaped unharmed. They settled in the land of al-Shām (Greater Syria). There, he resumed his call to reject idols and to worship Allah Alone.

Ibrāhīm found peace in living in al-Shām: a land rich in fertility, abundant in provision, and overflowing with natural beauty. Yet soon after, he was commanded to head toward a land that was completely different to al-Shām.

Ibrāhīm was selfless. He never considered himself **entitled to a particular land** or attached to any specific homeland. He was entirely at **the disposal of Divine command**, viewing the world as his country and the human race as his family.

Ibrāhīm was ordered to travel with his wife Hājar and their infant son. They arrived in a narrow valley surrounded by barren mountains on all sides, where the heat beat down ceaselessly and no water was to be found. The land was empty, devoid of all other humans. It was in this desolate place that Ibrāhīm was commanded to leave his wife and

infant child; left to rely solely on Allah, submitting to His command, and surrendering to His will.

There was no overprotectiveness or hesitation, no fatigue or despair, no weakness in resolve, and no doubt in the promise. Ibrāhīm's submission was a rebellion against worldly logic, defiance of nature and abandonment of material means. He had faith in the unseen, and trust in Allah when every certainty crumbled.

The Miracle

Soon, the infant and mother suffered from thirst. There was no spring of water from which Hājar could quench their burning thirst. She ran back and forth between two mountains in frantic, tearful search of water, or of someone who might have it.

Hājar returned to check on her baby to assure herself that he was alive, driven by her fear for his life. She rushed again, in search of water or a sign of human life, caught between the **agitation stirred by nature and the calmness inspired by īmān**. Being the wife of a Prophet and the mother of a Prophet to-be, she knew that seeking the means does not contradict reliance on Allah. She was agitated but not despondent, firm in her belief, yet neither inactive nor lazy.

A scene never before witnessed by the heavens unfolded. Divine mercy was stirred, and miraculously, the water of Zamzam gushed forth. It became a **blessed, eternal spring** that never runs dry: a source of nourishment and healing, a fountain of blessing and reward. It quenched generations past and will continue to quench generations to come.

Allah immortalised this desperate act, born of a faithful and sincere woman, and turned it into a rite required of the greatest minds, philosophers, and rulers in every age and generation. No pilgrimage is

complete without walking between those same two mountains: **Şafā** and **Marwah**.

Sa'y is the best representation of a Muslim's stance in the world. It blends **reason and emotion, sense and belief**. The Muslim uses reason to pursue their worldly needs, but sometimes follows the heart, which often runs deeper than reason.

The Muslim lives in a world surrounded by temptations, adorned with superficial beauty, but they pass through it like the one walking between **Şafā** and **Marwah**; **not becoming attached to anything, not bound by anything**.

The believer's goal and focus lie ahead. Life is seen as a limited number of laps, traversed in obedience to Allah and in imitation of their righteous predecessors. Their faith does not prevent them from striving and seeking, nor does their striving diminish their trust and reliance on Allah. It is a movement powered and defined by 'love' and 'obedience'.

Love and Sacrifice

Young **Ismā'il** grew up, reaching the age when the bond between fathers and sons become strongest. He began to accompany his father and work with him. The great father, filled with deep human affection and love, felt an intense attachment to his son, the very apple of his eye. Herein lay the test, for his heart was no ordinary heart. His was the sound heart specially chosen for Divine love. It was the heart of the **Friend of the Most Merciful** (*Khalīl ar-Raḥmān*). Love does not tolerate a partner nor a rival. What then of Divine love?

Then came the command: **Ibrāhīm received a vision to sacrifice his beloved son**. The visions of Prophets are revelations; the vision came again, and he realised this was a firm command, not a mere dream. He

decided to consult his son, as such an act could not be fulfilled without his acceptance and willingness. What did he find? He found in him the **peak of righteousness, intelligence, sacrifice, and surrender to God's will**. After all, he was a Prophet, son of a Prophet, and great-grandfather of a Prophet:

“...O my dear son! I have seen in a dream that I am sacrificing you. So tell me what you think.” He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast” (37:102).

Then something unimaginable occurred. The father set out with his noble, beloved son; the father to sacrifice his son, and the son to obey his Lord and his father. Both submitted completely to Allah's command. **Shayṭān**, who is sworn to lead astray and prevent human happiness, tried to turn them from obedience, tempting them with the love of life, but both rejected him. They were determined to fulfill the command of Allah.

The moment arrived. The son lay down for slaughter. The father placed the knife on his son's throat and exerted himself to make the cut... and **Allah willed it, and so it happened**.

The goal was not the sacrifice of Ismā‘īl, rather, it was the sacrifice of any love that competes with Divine love. That competition was wiped out by placing the knife on the throat. Ismā‘īl was born so he could live, thrive, and have descendants, among them the final Prophet and Master ﷺ. **How could he be sacrificed before this destiny was realised?**

So Allah ransomed Ismā‘īl with a ram from Paradise, and made it a lasting tradition for his descendants and followers: to offer sacrifices during the days of Eid, commemorating that great act of devotion.

“Then when they submitted (to Allah's Will), and Ibrāhīm laid him on the side

of his forehead (for sacrifice), We called out to him, ‘O Ibrāhīm! You have already fulfilled the vision.’ Indeed, this is how We reward the good-doers. That was truly a revealing test. And We ransomed his son with a great sacrifice, and blessed Ibrāhīm (with honourable mention) among later generations: Peace be upon Ibrāhīm (37:103-9).

Allah immortalised **the story of Shayṭān’s attempt** to mislead Ibrāhīm by commanding **the stoning ritual** at the very spots where the devil had tried to deter him. This symbolic act, repeated annually during the best days of the year, stirs **the believers to reject Shayṭān**, to demonstrate defiance against him, and reflects a **believer’s constant struggle against evil**. It is a moment of spiritual joy and emotion, if the faith is genuine, the understanding deep, and the surrender complete. It reminds the believer of their eternal battle with Shayṭān and his allies, as Shayṭān is left humiliated.

Building the House of Allah

Time passed. Ismā’īl, once a small child, was now a strong young man, honoured by Allah with prophethood and leadership. Ibrāhīm’s call had borne fruit, spreading wide and far. Yet this call needed a centre and sanctuary for people to gather around. There were plenty of palaces for kings and many temples for tyrants, where desires were obeyed and Shayṭān was worshipped; **yet there was no House purely dedicated to Allah on His Earth**, purified for His worshippers.

Now that the foundations of faith were established and the Muslim nation had begun to form, **Ibrāhīm was commanded to build the House of Allah**, a sanctuary of safety and monotheistic worship.

Father and son worked together to build this humble yet majestic structure. They carried stones to raise the foundation, all the while praying:

“And (remember) when Ibrāhīm raised the foundation of the House with Ismā‘il, (supplicating), ‘Our Lord! Accept (this) from us. You are indeed the All-Hearing, All-Knowing. Our Lord! Make us both submit to You, and from our descendants a nation that will submit to You. Show us our rituals, and accept our repentance. You are truly the Acceptor of Repentance, Most Merciful” (2:127-8).

Thus the House was built, founded on **unparalleled īmān** and **sincerity**. Allah accepted this effort and decreed its preservation. He adorned it with majesty and grace, turned hearts toward it, and made it the **object of love and longing, the magnet of hearts**. People yearn to reach the Ka‘bah and offer their very souls to be near it, despite its location in a barren land, away from natural beauty.

Then came the command:

“Proclaim the pilgrimage to all people. They will come to you on foot and on every lean camel, travelling through every deep mountain pass; so they may obtain the benefits (in store) for them, and remember the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from them and feed the distressed, the poor. Then, they must remove their dirt, and fulfill their vows, and make ḥuḍūr of the Ancient House” (22:27-9).

The Adhkar of 'Umrah

1 Talbiyah

To be read at the time of coming into iħrām and then in abundance until starting ḥawārah.

لَبَيْكَ اللَّهُمَّ لَبَيْكَ ، لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ ، إِنَّ الْحَمْدَ وَالْتَّعْمَةَ لَكَ
وَالْمُلْكُ ، لَا شَرِيكَ لَكَ (Bukhārī)

2 When starting each round of Ḥajj

بِسْمِ اللَّهِ الَّلَّهِ أَكْبَرُ | اللَّهُ أَكْبَرُ

(Muṣannaf 'Abd al-Razzāq) (Bukhārī)

3 Between al-Rukn al-Yamānī & al-Ḥajar al-Aswad in Ḥajj

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ
حَسَنَةً وَّقَنَا عَذَابَ النَّارِ (Abū Dāwūd)

4 At Maqām Ibrāhīm

Before performing the two rak'ahs of ḥajj.

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

(Nasā'ī)

5 When Approaching Ṣafā to Begin Sa'y

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ
أَبْدِأْ بِمَا بَدَأَ اللَّهُ بِهِ (Muslim)

6 Each Time on Ṣafā & Marwah

This should be read 3x. Du'a should be made after each utterance.

لَا إِلَهَ إِلَّا اللَّهُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ ، أَنْجِزْ
وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

(Muslim)

7 Between Ṣafā & Marwah

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ
أَنْتَ الْأَعَزُّ الْأَكْرَمُ
(Tabarānī)

In addition to these adhkar, one should engage in any form of dhikr and du'a throughout the 'Umrah.

My Companion Series



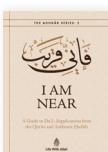
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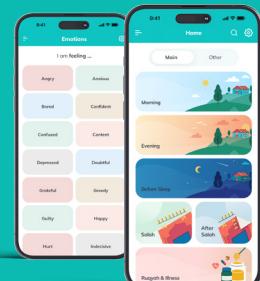
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