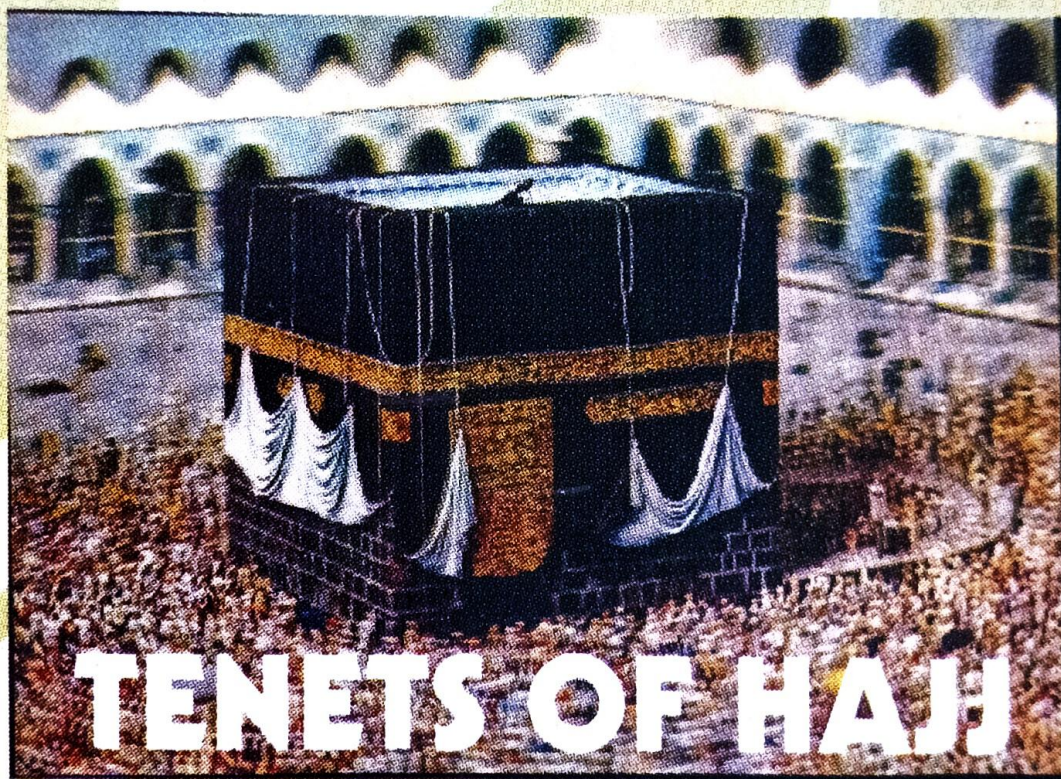


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

And For The Sake Of Allah Complete Hajj & Umrah



Mahdavia Community

Written by

AlHaj Faqeer Syed Yaqoob Saleem

Translated by

Faqeer Syed Yakoob Roshan Yadullahi



# **The Tenets of Hajj**

*(The Mahdavia Community)*

Written by- **AlHaj Hz. Syed Yaqoob Saleem**

Translated by- **Syed Yakoob Roshan Yedullahi**

## **First Published**

Urdu Edition-1999, English Edition-2004

## **Publishers & Printed by**

**MRCF (Mahdevia Research & Charitable  
Foundation)**

Type setting- MRCF

Title page: Syed Mubarak Jawad

## **Contact Address**

**MRCF**

16-3-447/B, Chanchalguda, Hyderabad-24

Tel# 2441 3584

**Mahdavia Children's Publications**

16-4-542/3 Omar Apartment

Chanchalguda, Hyderabad-24

Tel# 5518 9529

**Syed Naimatuallah**

16-8-244/9, Kaladera,

Hyderabad-24

Tel# 2450 0070



## تَلْبِيَه

- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
- لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
- إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
- وَالْمُلْكَ لَا شَرِيكَ لَكَ



## Publisher's Note

One of the basic objects of the foundation is to provide literature on the basic tenets of Islam and the Mahdevia. Hajj is the fifth important tenet of Islam which carries the involvement of the believer not only spiritually but also physically, financially and socially. No doubt due to modern means of communication this holy journey has become easier yet, it is neither cheaper nor convenient, and hence all the Muslims in spite of serious desires would not be able to perform this task. The lucky ones who were provided this opportunity by Allah *Subhana-o-Ta'la* would be anxious to perform this tenet in a perfect manner to have the full benefit of Hajj. Though there are several books available on the tenets of Hajj, yet there was a need to have a book which gives the full details of Hajj according to the Holy Quran, the practices of the Prophet<sup>PBUH</sup> and the holy group of Mahdevia. This need was addressed by Hz. AlHajj Syed Yakoob Saleem. He was able to write several books on different topics for



the benefit of the common people especially of Mahdevia community. My nephew Syed Fazal Mehdi expressed his desire to publish a book on Hajj in English.

In view of the utility of this book it was got translated into English and is now being published for the benefit of one and all.

*Syed Iqbal Mehdi*  
(Vice President, MRCF)



## Foreword

Hajj — one of the 5 compulsory acts of Islam and one of the most visible symbols of a vibrant Islamic society - is the most desired Islamic pilgrimage a faithful undertakes. A lot of planning goes underway in fulfilling this act, which has been performed for the last 1400 years by Muslims around the world. In this age, the transport revolution has made commuting long distances very easy whereas traveling for Hajj in the earlier centuries used to take months.

The most looked-forward journey, which majority of faithful are able to perform only once in their lifetime, should be done in accordance with all the rules and regulations pertaining to fulfilling it. This was the guiding reason behind the endeavor of Late Hz. Faqeer Syed Yakoob Saleem (elder brother of my father-in-law, Hz. Syed Naimatullah) to have a pocket book covering all the aspects of Hajj & Umrah, which the performer can carry with them during



the pilgrimage. He achieved his goal by the Grace of Almighty Allah and published this same book in the Urdu language in the year of 2001. It was hugely popular as it was comprehensive, handy and at the same time very easy to carry during pilgrimage.

Considering that many of our Muslim brethren are not very conversant with the Urdu language and majority of the new generation is more comfortable with the English language, we decided to publish this book in the English language for their benefit and for those living in America, Europe, Australia, etc. as well as for the salvation (*Isal-e-Sawab*) of the departed soul of my mother Afsar Bano Mehdi. We decided to pool our resources behind *The Mehdavia Research and Charitable Foundation (MRCF)*; Hz. Faqeer Syed Yakoob Roshan Yedullahi has ably translated this work with the help of Hz. Syed Naimatullah.

This work will be one more feather in the cap of the foundation and we wish that many more



books, which cover important aspects of our Islamic and Mehdavia faith, be translated in English, allowing the younger generation to take benefit of the wisdom of great scholars of our community.

We thank Allah for giving us the ability to perform this pious work. May Allah grant us more opportunities to accomplish more tasks of this nature. Ameen. Summameen. (**Ameen**)

Syed Fazal Mehdi  
(S/o Syed Mohammed &  
Afsar Bano Mehdi)



## Translator's Note

One of the basic tenets of Islam is *Hajj* of *Baitullah* (pilgrimage to the house of Allah *Subhana-o-Ta'la*). This holy deed occurs once in a year in specific days of the holy month of *Zilhajja*. Every Muslim who is capable financially, physically and domestically has to perform this duty once in his life time. The Muslims generally are performing this duty scrupulously since last 14 hundred years. They had undergone hardships of the journey while there were no facilities of modern transportation, they went on foot, on the horse's backs and carts and in waters; besides this the hardships of weather calamities and unsafe terrains were also deterrents. In spite of all these, the Muslims gather at *Kabatullah* like bees at the beehive.

They take care to be more perfect and accurate in performance of the tenets of *Hajj*. For this purpose several books were written in different languages all over the world explaining the method and duties of *Hajj*, but there was no book on *Hajj* written by a *Mahdevi* explaining

the method to be adopted by the Holy group in performing Hajj. Apparently there is no difference in the physical activities, yet the Hajj of a *Mehdavi* is a thing which is more spiritual in nature and a total submission to Allah *Subhana-o-Ta'la*. This is more important in view of the fact that Hz. Mahdi<sup>AS</sup> had made his first proclamation of being the *Mahdi-e-Maud* at *Kabatullah* in between *Rukn-o-Muqam*.

Late Hz. *Faqeer Syed Yakoob Saleem* had taken pains to write down a book explaining the method of Hajj with specific reference to the holy verses, the practices of the Prophet<sup>PBUH</sup> and the procedure adopted by the Holy group of the *Mahdavis*. The book was written in Urdu and is in use for some years. Keeping in view its utility the younger brother of the author *Mr. Syed Naimatullah Architect* requested me to translate it into English language. With his active help and able guidance; I could complete the translation in a very short period. The services provided by *Mr. Syed Mubarak Jawad*



in the proof reading and making suitable suggestions and the services provided by Syed Mubarak Atif in typesetting, editing the Arabic text etc are commendable. I Pray Allah to reward them suitably and also induce other capable young ones to involve themselves in such activities.

During the translation it was noticed that in one or two places there were omissions relating to basic faith and practices of Mahdevia which were (as offering collective prayer etc) supplied with the necessary information. However, no separate indication has been made for such insertions which are very merge and negligible.

The English version is being published by *Mr. Fazal Mehdi S/o Syed Mohammed Mehdi* under the banner of M.R.C.F (**The Mahdevia Research and Charitable Foundation**). I pray Allah *Subhana-o-Ta'la* to make the book useful for all the *Hajis* irrespective of their faith and belief. (*Ameen*)

-- Syed Yakoob Roshan Yedullahi

## Foreword as in Urdu Edition

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۗ وَ سَلٰمٌ  
عَلَى الْمُرْسَلِيْنَ ۗ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۗ

Thy Rub is pure and exalted as defined by these people.

*Allah's Blessings be on all the Prophets. All praise is to Allah, who is the Sustainer of the universe.*

So far several books have been written on the performance of *Hajj*. Every author had tried to be very simple in expression so that everyone could get guidance. Yet, I have not seen a book, which explains different *manasik* (tenets) of *Hajj* through the Quranic Verses. Therefore, I have first collected and presented the relevant Quranic Verses in which *Allah Subhana-o-Ta'la* covers the different tenets of *Hajj*. Due to this it has become evident that, whether you are in *Mina* or in the ground of *Arafat*, in *Muzdalifa* or performing the *Tawaf* of *Kaba* or



in *Say'ee*, you have to be in a state of *Zikrullah* (remembrance of *Allah*). Since we have been blessed with the honour of accepting *H.z. Mehdi Mawood<sup>AS</sup>* as the Promised Mehdi, we know the method of *Zikr - Lailaha IllAllah* — (performed through our breath), and are aware that it is *Farz* (compulsory) on us. Thus when we perform *Hajj* by accomplishing our duty of doing constant *Zikr*, only then have we performed the *Hajj* in the true sense. Especially consider the Verse no. 198 of *Surah Baqr* in which *Allah Subhana-o-Ta'la* says, "When you start returning from *Arafat* then in *Muzdalifa* perform the *Zikr* of *Allah* as has been taught to you. Before this you were not aware (with its method)". The time for stay (*Waqoof*) in *Muzdalifa* is from the dawn till the rising of sun. *H.z. Mehdi Mawood<sup>AS</sup>* has defined this time as the *Sultan-ul-Nahar* (king of day) and had emphasized to perform *Zikr* through breathing after offering the *Salat-e-Fajr* (Dawn Prayer). The *Zikr* has to be performed while sitting on the prayer mat (*Saff*) till the rising of the sun. The method of *Zikr* is - while

inhaling we have to say 'Illalah Tu hai' and while exhaling we have to say 'la Ilaha hu nahin'. The Prophet<sup>PBUH</sup> has kept this method of *Zikr* as a trust with *Hz. Khizar<sup>AS</sup>*. *Hz. Khizar<sup>AS</sup>* was instructed that on the advent of *Hz. Mehdi Mawood<sup>AS</sup>* this method of *Zikr* should be conveyed to him, with a request to convey the same to the *Ummah*. This is *Zikr-e-Khafi* and it is proved through the following two Quranic Verses:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ  
الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝

1)

**Translation:** "And remember your Lord within your heart with humility and low voice, morning and evening. Beware do not be among the unmindful."

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝

2)

(۱) واذكر اسمه ربك



**Translation:** "Remember your Lord's Name; be attentive to Him; divert attention from all sides"

Hz. Mehdi<sup>AS</sup> has stated "whom so ever had any doubt about my being the Promised Mehdi he should sit in remembrance of *Allah Subhana-o-Ta'la* who would reveal the truth of my being Mehdi." *Allah Subhana-o-Ta'la* in Verse no. 198 of *Surah Baqr* had clearly indicated — 'earlier (i.e., before the advent of Hz. Mehdi Mawood<sup>AS</sup>) the method of *Zikr* was not known to you. After the Advent of the Hz. Mehdi<sup>AS</sup> the method of *Zikr* is revealed to you, Therefore, perform the *Zikr* as has been taught to you.' Therefore, all the Mahdavis, according to the orders of *Imamana Hz. Mehdi<sup>AS</sup>* should sit on the prayer mat in *Zikrullah* - during the *Sultan-ul-Nahr* (Dawn) i.e., after *Fajr* prayer till the rising of sun, and *Sultan-ul-Lail* (Dusk) i.e., after *Asr* prayer till the *Isha* prayer. Especially those who intend to perform *Hajj* pilgrimage should invariably do it

till the completion of *Hajj*. By doing this, their breathe would be under the grip of *Zikrullah* i.e., while sitting, standing or lying down their breathe would always be wet with *Zikrullah*. This would be performing the *Hajj* in true sense, as per the orders of *Allah Subhana-o-Ta'la*. Moreover, after returning from *Hajj*, morning and evening *Zikr* should be continued so that the *Kalma Lailaha IllAllah* should be with their breathe. The Prophet<sup>PBUH</sup> had stated that one who breathes his last breath with *Lailaha IllAllah* will straightaway enter into the heaven. For the benefit of the readers of this book, the supplications (*Dua*), which are offered during the *Sajda-e-Munajat*, are given.

واخر دعوانا ان الحمد لله رب العلمين

**Al Hajj Faqir Syed Yakub Saleem**



## Contents

Orders of Allah <i>Subhana-o-Ta'la</i>	
Hajj and Zikrullah	1
Spiritual Preparation for Hajj	19
Physical Preparation for Hajj	23
Types of Hajj	25
Etiquettes of Ahram	28
Tenets of Hajj	31
Hajj-e-Tamatt'a	33
Compulsory & Mandatory Deeds of Umrah	42
Tawaf (1st to 7 <sup>th</sup> circle)	44
Say'ee	54
General	62
The Places where the Invocations would be Granted	64
Days of Hajj	67
Arafat	70
Jabl-e-Rahmat	72
<i>Mash'ar-ul-Haram</i> (Muzdalifa)	73
The Excellence of the Night of Muzdalifa	74

Collecting of Pebbles	77
Proceeding from Muzdalifa to Mina	77
<i>Rummy Jamarat</i> in Mina	80
Engagements of 10 <sup>th</sup> Zilhajja	82
Sacrifice	84
11 <sup>th</sup> & 12 <sup>th</sup> Zilhajja	87
The Holy Places of Makkah	89
Specific Mountains of Makkah	96
The Invocations made after the Tahtul-Wadu & Shab-e-Qadr <i>Salat</i>	97
Visit to Madina Munawwara	102
The Holy Mosque of Prophet <sup>PBUH</sup>	104
Riyaz-ul-Jannah	107
The Holy Rooms & Holy Sufa	116
The Lead Wall	119
Visit to the Holy Tomb	122
Jannat-ul-Baqi	128
Ziyarat of Uhad & Martyrs of Uhad	130
Ziyarat of Other Holy Places in Madina Munawwara •	134



**In the Name of Allah the Most  
Beneficent and the Merciful**

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

**Translation:** (Do perform and complete *Hajj* and *Umrah* for Allah)

*Allah Subhana-o-Tala* in *Surah Baqra* in the Holy Verses from serial no. 196 to 203 has stated in detail as to how *Umrah* and *Hajj* are to be performed. Those Holy Verses and their translation are given here under so that the people who have intended to perform *Umrah* and *Hajj* may know the matters properly as stated in the Holy Quran by *Allah Subhana-o-Tala*.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ، فَإِنْ أُخْصِرْتُمْ فَمَا  
اسْتَيْسَّرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ  
يَبْلُغَ الْهَدْيُ مَحِلَّهُ، فَمَنْ كَانَ مِنْكُمْ مَرِيضًا  
أَوْ بَلَ أَذًى مِنْ رَأْسِهِ، فَعِدْيَةٌ مِنْ صِيَامِهِ أَوْ  
صَدَقَةٌ أَوْ تَسْلِيٌ فَإِذَا أَتَيْتُمُوهَا فَتَمَسَّ بِالْعُمْرَةِ

إِلَى الْحَجَّةِ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ . فَمَنْ لَمْ  
 يَجِدْ قِصْيَامَ ثَلَاثَةِ أَيَّامٍ فِي الْحَجَّةِ وَسَبْعَةٍ إِذَا  
 رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ  
 أَهْلَهُ حَاضِرِينَ الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ  
 وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ الْحَجُّ أَشْهُرٌ  
 مَعْلُومَةٌ . فَمَنْ قَرَعَهَا فِيهَا فَلَا رَفْعَ  
 وَلَا تَسْوِيقَ وَلَا حِلَّالٍ فِي الْحَجَّةِ وَمَا تَفَعَّلُوا مِنْ  
 خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ  
 التَّقْوَى ، وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ۝ لَيْسَ عَلَيْكُمْ  
 جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ، فَإِذَا أَقَضْتُمْ  
 مِنْ شَيْءٍ فَذَكَرُوا اللَّهَ بِحَدِّ الْمَشْعَرِ الْحَرَامِ  
 وَادَّكَّرُوا كَمَا هَدَيْتُمْ ، وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَيْسَ  
 الضَّالِّينَ ۝ ثُمَّ أَقْبَضُوا مِنْ حَيْثُ أَقْبَضَ  
 النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝  
 فَإِذَا أَقَضْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ  
 آبَاءَكُمْ أَوْ أَشْدَّ ذِكْرًا فَبَيْنَ النَّاسِ مَنْ يَقُولُ  
 رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ



خَلَّاقٍ ۝ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً ۝ وَفِي الْآخِرَةِ حَسَنَةً ۝ وَقَبَلْنَا عَذَابَ  
النَّارِ ۝ أُولَٰئِكَ لَهُمْ لَصِيبٌ مِمَّا كَسَبُوا ۝  
وَاللَّهُ سَرِيعُ الْحِسَابِ ۝ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ  
مُعَدَّةٍ ۝ لَعَلَّكُمْ تَعْبَلُونَ ۝ فَلَآ إِثْمَ  
عَلَيْكُمْ ۝ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْكُمْ ۝ لِمَنْ أَلْغَىٰ  
وَأَنقَرَا اللَّهُ وَأَعْمَرُوا ۝ أَنْ كُمْ إِلَيْكُمْ تُخْشَرُونَ ۝

**Translation:** And complete the *Hajj* or *Umrah* in the service of *Allah*. But if you are prevented (from completing it) send an offering, whatever is available, for sacrifice; and do not shave your head until the offering reaches its place. And if any one of you is ill or has an ailment in his scalp (necessitating shaving and had shaved his head) (he should) in compensation either fast or feed the poor or offer sacrifice; and when you are at peaceful conditions then those (among you) who wants to benefit from *Umrah* till the time of *Hajj*, he should

offer the sacrifice as is available and those who do not get the *Qurbani*, they should observe fast for three days during the *Hajj* and for seven days after return, making ten days in all. This is for those, whose household are not in Makkah Mukarrama, and fear *Allah*; and know that *Allah* gives strict punishment (2-196).

For *Hajj* the months are well known and if any one undertakes that duty therein, let there be no obstinacy nor wickedness nor do any wrong thing or quarrel fight anyone in the *Hajj* and whatever good you do (be sure) that *Allah* knows it. And take provisions (with you) for the journey, but the best of the provisions is the piety (Taqua). So fear Me, O, you wise men (197).

It is no crime on you, if you seek of the bounty of your Lord (during pilgrimage). Then when you begin returning from



(Mount) *Arafat* remember *Allah* (*Zikrullah*) at the sacred monument (*Mash'arul Haram*) i.e., *Muzdalifa* and do remember *Allah* as has been taught to you. Even though you people were earlier (simply) not aware of (these methods) (198). Then return from the place from where people return usually and ask for *Allah's* forgiveness. For *Allah* is often forgiving, Most Merciful (199).

So when you have accomplished all the Holy rites, remember *Allah* (in *Mina*) as you used to remember your forefathers; rather remember even more excessively. There are men who say 'O' Lord! give us (what You wanted to give) in this world; for such people there is no share in the Hereafter (*Aakhirat*). (200)

And there are those who say 'O' Lord! give us Good in this world and Good in the

Hereafter too and protect us from the punishment of the hell. (201)

These are the people for whom there is reward for their deeds and *Allah* is quick in taking account (202).

And during the days (of stay in *Mina*) (which are) remember *Allah* (*Zikrullah*); but if anyone showing haste (and leaves) within two days, there is also no blame on him. And even on those who further stay on there is no blame on him. Then keep fearing *Allah* and be aware that you all will gather before Him. (203)

Those orders which *Allah Subhana-o-Tala* has revealed relating to *Tawaf* (circumambulation) of *Ka'bah* and *Qurbani* (sacrifice) in *Surah Hajj* are narrated here under:



اللَّهُ غَيْرَ مُشْرِكِينَ بِهِ، وَمَنْ يُشْرِكْ بِاللَّهِ  
 فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَلَّفَهُ الطُّيُورُ أَوْ  
 تَهَوَّى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيبٍ ۗ ذَٰلِكَ  
 وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۗ  
 لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا  
 إِلَىٰ الْبَيْتِ الْعَتِيقِ ۗ وَلكلِّ أُمَّةٍ جَعَلْنَا مُنْشَأً  
 لِّذِكْرِهِمْ وَأَسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَيْمَاتِهِ  
 الْأَنْعَامِ وَاللِّهْمِ إِلَّا وَاحِدًا فَكَلِّمُوا  
 رُسُلَ الْغَافِلِينَ ۗ الَّذِينَ إِذَا ذُكِرَ اللَّهُ  
 وَجِلَّت قُلُوبُهُمْ وَالصُّبْرِينَ عَلَىٰ مَا أَصَابَهُمْ  
 وَالْبُقِيْعِي الصَّلَاةِ، وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ  
 وَالْبَدَانَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ  
 فِيهَا حَيْرَةٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۗ

فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا  
 الْقَائِمَ وَالْمُعْتَصِمَ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ  
 لَعَلَّكُمْ تَشْكُرُونَ ۝ لَنْ نَبْنِيَ اللَّهُ لِحُومِهَا  
 وَلَا بِمَاؤُهَا وَلَكِنْ بِنَالِهِ الثَّقَلَيْنِ مِنْكُمْ  
 كَذَلِكَ نَخْرُجُهَا لَكُمْ لِيُكْبِتُوا اللَّهَ عَلَى مَا  
 هَدَيْتُمْ وَأَشِيرَ الْمُحْسِنِينَ ۝

**Translation:** When We have fixed the Sacred House (*Khan-e-Ka'bah*) as the place of worship for *Ibrahim*<sup>AS</sup> and (told him) not to associate (in worship) anything with Me and keep it clean for those who perform *Tawaf* (circles) or those who stand up, or bow, or prostrate themselves. (Therein for prayer) (26)

And proclaim for the pilgrimage among the people those who come from far and distant routes on foot and on lean camels, that they



(mount) and come. (27) So that they may witness the benefits provided for them during the known days of sacrifice. And sacrifice the cattle which have been provided by *Allah*, by taking name of *Allah* (at the time of sacrifice). Then you eat there from and feed the distressed ones and those in need (28)

Then let them cleanse themselves and fulfill their vows and (again) go around (*Tawaf*) the ancient house (*Ka'bah*) (29).

This is (our order) whoever honours the sacred rites of *Allah*, for him there is good in the sight of his Lord. Lawful to you (for food during the pilgrimage) are cattle, except those mentioned to you. Shun the worship of idols and shun the falsehood (30).

Be True in Faith in only for one *Allah* and never associate partners to Him. If anyone associates partners to *Allah* then he will be

as if he had fallen from the skies and been snatched away by the birds or wind had swept (like a bird) and thrown him in far distant place (31).

This (is My order) and those who honour, respectable the things which are, established by *Allah*, surely is for the piety of their hearts (32).

In them you have benefits until an appointed time, then they have to reach (and get slaughtered) the ancient house (*Ka'bah*) (33).

We have ordained (prescribed) a ritual for *Qurbani* (*Sacrifice*) for every *Ummah* (nation) so that they pronounce the name of *Allah* over the animals which He has given them. So your *Allah* is one God thus surrender yourselves to Him and give good tidings (news) to the humble ones (34).



(those people) Whose hearts are filled with awe (fear) at the mention of their Lord who endure their misfortune with fortitude and attend to their prayers in proper manner; and they spend from that which We have given them (on charity or good works) (35).

And we have established the sacrificial camels as part of *Allah's* rites. There are benefits for you (at the time of sacrifice), making a queue, pronounce *Allah's* name over them and when they have fallen down on their sides eat of their flesh and feed with it the contented and also those who ask for it (beggars). Thus, we have subjected them to you so that you may be thankful (36).

Neither their flesh nor their blood reaches *Allah* but what reaches Him is piety. Thus, We have subjected them (animal) to you, so that you may glorify Him for guiding you

and (Ye Prophets) give good news to the righteous.(37)

وَإِذْ جَعَلْنَا

الْبَيْتَ مَشَابَهَ لِمَا بَيْنَ يَدَيْهِ وَأَمْنًا وَابْتِغَاءَ وَجْهِ رَبِّهِمْ

مَقَامًا يُزَيَّرُ فِيهِ وَيُصَلَّى فِيهِ وَعَلَّمْنَاهُ آيَاتِنَا أَنْ يَسْجُدَ لِلرُّسُلِ وَ

أَسْمِعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ

وَالرُّكُوعِ السُّجُودِ •

**Translation:** In Verse No 125 of *Surah Baqra* (Allah says) : And when We have established *Ka'batullah* as a place for people to come together and to attain peace (We have ordered) that at the place where *Ibrahim<sup>AS</sup>* stood make that place a house of worship (*Salat*), and We ordered *Ibrahim<sup>AS</sup>* and *Ismail<sup>AS</sup>* to cleanse and keep our House clean for those who walk around it (*Tawaf*), for those who meditate in it (*Aetekaf*) and for those who kneel (*ruku*) and for those who prostrate (*sajda*) themselves. (125)



Considering this Holy Verse, the pilgrims (*Hajis*), after completing the *Tawaf*, offer two rakat *Salat* at *Muqam-e-Ibrahim* (the place where *Ibrahim*<sup>AS</sup> stood).

In the Holy Verse no. 158 of *Surah Baqra* Allah says,

إِنَّ الصَّفَا وَ  
 الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
 فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا، وَمَنْ تَطَاءَنَّا خَيْرًا،  
 فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Translation: ■ *Safa* and *Marwah* (the two hills in Makkah) are the signs of *Allah* thus it is no offence for those pilgrims who perform *Hajj* or *Umrah* of *Ka'bah* to do *Tawaf* of both (*Safa* and *Marwah*); one who does it on his own and those who do good things, *Allah* is rewarding and knowing (158).

According to the above Quranic Verses, it is clearly evident that *Hajj* is the second

name of *Zikrullah* i.e., whether you stay in *Mina* or in *Arafat*, or in *Muzdalifa* or doing *Tawaf* (walking round) of *Baitullah* (*Ka'bah*) or offering sacrifice (*Qurbani*) you have to do *Zikrullah*. Consider closely the Holy Verse No. 198 of *Surah Baqra*, wherein it is indicated that you should do *Zikrullah* in *Mash'ar-ul-Haram* (*Muzdalifa*) and should do it in such a manner as has been taught to you, and that before this, you people were (simply) not aware (of these methods).

In the above said Verse there is an indication about the advent of the Promised Mehdi<sup>AS</sup>. *Hz. Mehdi Mawood*<sup>AS</sup> has stated that the basic and main reason for His invitation is 'Zikrullah' and '*Taleb-e-Deedar-e-Khuda*' (desire for the vision of Allah)

Once *Hz. Bibi Ayesha*<sup>RZ</sup> asked the Prophet<sup>PBUH</sup> as to which *Zikrullah* (remembrance of Allah) is superior. The



Prophet<sup>PBUH</sup> said '*Lailaha Illallah*'. The entire Ummah is having complete agreement on this issue that the most superior *Zikr* is *Lailaha Illallah*, Further Hz. Bibi Ayesha<sup>RZ</sup> asked as to how we have to say *Lailaha Illallah*? Then Prophet<sup>PBUH</sup> said that you have to say *Lailaha Illallah* in the manner that the *Kiram-ul-Katebeen* (the angels who are deputed for writing the account of our deeds) also should not know about it.' This is *Zikr-e-Khafi* (Remembrance within). This is a true tradition because *Allah Subhana-o-Tala* has mentioned about it in Verse no. 205 of *Surah Aeraf*.

وَإِذْ لَمْ يَلِدْكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنْ  
الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝

**Translation:** Remember your Lord with humility and fear, within heart and in low voice, morning and evening; beware don't be among the unmindful.

The Prophet<sup>PBUH</sup> has taught (this method of *Zikrullah*) to the Promised Mehdi<sup>AS</sup> through Hz. *Khwaja Khizer<sup>AS</sup> with a message that 'teach this method to the one who has a desire to see *Allah Subhana-o-Tala* in this world.' Therefore, *Allah* has made compulsory the acceptance of the *Mehdi<sup>AS</sup> because the essence of all types of prayers (*Ibadaat*) is *Zikrullah* and '*Taleb-e-Deedar-e-Khuda*' (desire for the vision of *Allah*). Therefore, those who accept Mehdi<sup>AS</sup> are taught the method of *Zikr-e-Khafi* as shown by the Prophet<sup>PBUH</sup>. Hence, the *Musaddiq* of Mehdi<sup>AS</sup> (one who accepts Mehdi<sup>AS</sup>) completes all the tenets of *Hajj* while in the state of *Zikrullah* and thus fulfills the orders of *Allah Subhana-o-Tala* completely and perfectly. We are giving here under for the Muslim world the method of remembrance of *Allah* and it is requested that first they should have the desire for the Vision of *Allah* in this world and remember with every breathe *Allah***



*Subhana-o-Tala* with the *Kalima La ilaha Illallah*. This method of remembrance of *Allah* is in accordance with the Holy Verse No. 8 of *Surah Muzammil*; moreover, if *Allah Subhana-o-Tala* so desires then you can even benefit from the acceptance of *Mehdi<sup>AS</sup>*.

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۞

### **Translation**

(A): *Wazkurisma Rabbika*

'Do Zikr of your Lord's Name'

Therefore, when the breath is inhaled we have to say *Illallah*.

(B): *Wa Tabattal Ilaihi*

'Divert attention towards Allah'

Therefore, while breathing add (Tu hai) with *Illallah* which is the *Kalima* for keeping one's attention only towards *Allah Subhana-o-Tala*.

(C): *Tabteela*

'Detaching from all sides'

Therefore, while exhaling out say *La ilaha hoon nahin* (add *hoon nahin*). This will indicate that there is no one except *Allah*. Since the *Zakir* (the person who is doing *Zikr*) is aware of his own presence (existence), therefore, saying '*hoon nahin*', meaning "I am not" (existing), will be a negation of his *self*.

The Prophet<sup>PBUH</sup> had said, "one whose last breath is '*La ilaha Illallah*' would definitely enter heaven" (This tradition has been reported by *Ma'az-bin-Jabal*<sup>RZ</sup> in *Mishkaat-e-Shareef*).

A person when he is about to breathe his last breath (i.e., just before death) would be in a state coma (i.e. not in a position to do anything, he would not be able to utter anything moving his tongue). However only breath will be running. If he had protected his breath during his life time with the *Kalima* of *La ilaha Illallah*, then evidently, during his last moment, his last breath will



also pass out with '*La ilaha Illallah*' and as per the Hadith of the Prophet<sup>PBUH</sup> he will straightaway enter into the heaven.

### **How to Prepare For *The Hajj of Baitullah***

Preparation for the *Hajj of Baitullah* is carried out on two platforms (in a twin manner). The first is the spiritual preparation and the second is the physical preparation. We will first discuss the spiritual preparation and then the physical preparation.

### **The Spiritual Preparation for *The Hajj of Baitullah***

Now when we are aware that the soul of all the prayers is *Zikrullah* and that soul of performing all the tenets of *Hajj* is also *Zikrullah*, then the *Haji* should, as per the method shown by *Allah Subhana-o-Tala*, the Prophet<sup>PBUH</sup> and the *Mehdi*<sup>AS</sup> be in the remembrance of *Allah* in the morning and evening. Wherever *Allah Subhana-o-Tala*

has mentioned about the *Zikrullah*, the words 'morning and evening' have invariably been used.

**The Holy Verses and Their Translations**  
In *Surah Taha* (20) Ayat No. 130, *Allah Subhana-o-Tala* has described in detail as to what is the time of morning and evening.

فَاَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاةِ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ  
تَرْفِي

**Translation:** Therefore, have patience and bear with what they say. Glorifying your Lord, do *Tazbih* (i.e. *Zikrullah*) before sunrise and sunset; and praise Him in the early hours of the night and also at the early and last hour of the day, so that you may be happy.

The secret of happiness is within the *Zikrullah*. In *Surah Al Rad* (13) Ayat No. 28, *Allah* says,



الَّذِينَ آمَنُوا وَتَطْمَئِنُّ  
 قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٥

**Translation:** 'O' believers thy hearts would get comfort in remembrance of *Allah Subhana-o-Tala* (i.e., the peace of heart is within *Zikrullah*); know that through the remembrance of *Allah Subhana-o-Tala* all the hearts are comforted.

The Prophet<sup>PBUH</sup> said, that 'Say'ee' in between *Safa* and *Marwah* and *Rummy Jamarat* are only for the remembrance of *Allah Subhana-o-Tala* (*Abu Dawood, Tirmizi*). Hence, in obedience to the orders of *Allah Subhana-o-Tala* and sayings of the Prophet<sup>PBUH</sup> and the *Mehdi<sup>AS</sup>* every Muslim, particularly every *Haji*, should, after the *Fajr* prayer (as per the instructions of the Prophet<sup>PBUH</sup> which we have received through *Mehdi<sup>AS</sup>*), sit on the prayer carpet in *Zikrullah* till the time of *Ishraq* (i.e., 15 to 20 min after sunrise). Moreover, if he

(Zakir) gets up after offering two *Rakat Salat of Ishraq*, then according to the verdict of the Prophet<sup>PBUH</sup>, he would be blessed with the blessing (*Sawab*) of one *Hajj and Umrah*. If in the evening, after the *Asr* prayer, he is in the remembrance of *Allah Subhana-o-Tala* till *Isha* prayer or at least till the *Maghrib* prayer, then according to the *Hadith-e-Qudsi*, *Allah Subhana-o-Tala* has said that if any servant of *Allah* remembers Him one *Sa'at* in the morning and one *Sa'at* in the evening, then *Allah Subhana-o-Tala* would treat the remaining time as also the time spent in *Zikrullah*. It means that it would be equivalent to that person performing *Zikr* of *Allah*, sitting on the prayer carpet, for all the 24 hours of the day. When a person sits in *Zikrullah* from *Asr* to *Isha* prayer, then the whole night his breathe would be running with the *Kalima* of *La ilaha Illallah*. In this way his *Zikr-e-Khafi* would become (or transform into) *Zikr-e-Dawam* (constant *Zikr*).



Therefore, every *Haji* when he decides to go on *Hajj* pilgrimage should be regular in performance of morning and evening *Zikr*. By doing so, during the days of *Hajj*, whether he is in *Mina* or in *Arafat* or in *Muzdalifa* or in *Tawaf* (circling the Holy House i.e., *Ka'bah*) his breathe would always be running with the *Kalima* of *La ilaha Illallah*. In this way he will be fulfilling the orders of *Allah Subhana-o-Tala* as mentioned in the Holy Verses 198-200 of *Surah Baqra* (regularly). Then only his *Hajj* would be known in real terms as 'the *Hajj*' and he will truly be a *Haji*. It is prayed to *Allah Subhana-o-Tala* that every Muslim, especially every *Haji*, may be blessed with the divine guidance for doing this. (*Aameen Summa Ameen*)

### **Physical Preparation For *The Hajj of Baitullah***

**Q1. What is the difference between *Hajj* and *Umrah*?**

a) The days are fixed for the *Hajj* i.e., from the evening of 7<sup>th</sup> *Zilhajja*, 8<sup>th</sup> *Zilhajja* starts (according to the *Islamic* calendar the day starts with the sunset i.e., *Maghrib* prayers). The days of *Hajj* are 8<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> & 12<sup>th</sup> of *Zilhajja*. Whereas the *Umrah* can be performed at any time during the year but during the days of *Hajj* i.e., from 9<sup>th</sup> *ZilHajj* to 13<sup>th</sup> *Zilhajja* the performance of *Umrah* is undesirable (*Makruh*).

b) If anyone is financially and physically capable to perform the activities of *Hajj*, then *Hajj* would become compulsory (*Farz*) on him, where as *Umrah* is not compulsory.

c) The performance of initial *Tawaf* (*Tawaf-e-Qudoom*) and farewell *Tawaf* (*Tawaf-e-Vida*) are compulsory tenets of *Hajj*, whereas this is not so in *Umrah*.



a) The days are fixed for the *Hajj* i.e., from the evening of 7<sup>th</sup> *Zilhajja*, 8<sup>th</sup> *Zilhajja* starts (according to the *Islamic* calendar the day starts with the sunset i.e., *Maghrib* prayers). The days of *Hajj* are 8<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> & 12<sup>th</sup> of *Zilhajja*. Whereas the *Umrah* can be performed at any time during the year but during the days of *Hajj* i.e., from 9<sup>th</sup> *ZilHajj* to 13<sup>th</sup> *Zilhajja* the performance of *Umrah* is undesirable (*Makruh*).

b) If anyone is financially and physically capable to perform the activities of *Hajj*, then *Hajj* would become compulsory (*Farz*) on him, where as *Umrah* is not compulsory.

c) The performance of initial *Tawaf* (*Tawaf-e-Qudoom*) and farewell *Tawaf* (*Tawaf-e-Vida*) are compulsory tenets of *Hajj*, whereas this is not so in *Umrah*.

d) During *Hajj*, the stay (*Waqoof*) at *Arafat* during the day of 9<sup>th</sup> *Zilhajja* and at *Muzdalifa* during the night, falling between 9<sup>th</sup> and 10<sup>th</sup> *Zilhajja*, is compulsory. Pelting pebbles at Satan, which is known as *Rammi Jamarat* and offering sacrifice are also compulsory, whereas in *Umrah* these activities are not necessary (required).

## **Types Of Hajj**

### **There are Three Types of Hajj**

- *Hajj-e-Ifrad*
- *Hajj-e-Qiran*
- *Hajj-e-Tamatt'a*

### **Hajj-e-Ifrad**

At the time of wearing the *Ahram* if *Haji* makes the intention (*neeyat*) of only *Hajj* and not of *Umrah* then it is known as *Hajj-e-Ifrad*. In this type of *Hajj* the sacrifice (of animal) is not necessary. After completion



of *Hajj* the *Haji* goes to *Meeqat*<sup>1</sup> i.e., the mosque of Tan'eem and with the intention (*neeyat*) of *Umrah* wears the *Ahram* afresh and performs *Umrah*.

### **Hajj-e-Qiran**

At the time of wearing the *Ahram* if *Haji* intends (*neeyat*) to perform both, *Hajj* & *Umrah*, then it is known as *Hajj-e-Qiran* and the *Haji* can perform both *Umrah* & *Hajj* in one *Ahram* itself. In *Hajj-e-Qiran*, the sacrifice (of animal) is *Wajib* (mandatory). *Hajj-e-Qiran* cannot be performed by the people who are residing within the boundaries of *Meeqat*

### **Hajj-e-Tamatt'a**

With this intention if *Haji* wears the *Ahram* and then after performing *Umrah* the

---

<sup>1</sup> *Meeqat* is the place from where a person has to wear the *Ahram* to proceed further for *Hajj* or *Umrah*. The *Meeqat* is different for each direction used to enter the area of *Hajj* or *Umrah*.

*Ahram* is removed, then *Haji* becomes *Halal* (normal) and enjoys all the benefits which are prohibited for the *Mehram* (the one who wears the *Ahram*). Then on 8<sup>th</sup> *Zilhajja* he wears the *Ahram* afresh and performs the *Arkan* (Tenets) of *Hajj* as is to be done in *Hajj-e-Ifrad*, then it is known as *Hajj-e-Tamatt'a*. In this type of *Hajj* sacrifice is *Wajib* (mandatory).

The *Neeyat* (intent) for all the above three types of *Hajj* are given herebelow:

### *Hajj-e-Ifrad*

اللهم انى اريد الاحرام بالحج

**Translation:** That is 'O' Allah, I am wearing the *Ahram* for *Hajj*

### *Hajj-e-Qiran*

اللهم انى اريد الا حرم بالعمرة والحج-

**Translation:** 'O' Allah I am wearing the *Ahram* for *Hajj* and *Umrah*.



***Hajj-e-Tamatt'a***

اللهم انى اريد الاحرام بالعمرممتمعا بها الى الحج  
فيسرها لى، وتقبلها منى

'O' Allah I am wearing the *Ahram* for *Umrah* with the intention of *Hajj-e-Tamatt'a*; make it easy for me and accept the same.

Since the journey for *Hajj* is performed now-a-days by air and the plane flies over the *Meeqat*, therefore, the *Haji* has to wear the *Ahram* before boarding the plane, at the airport or before going to the airport.

**Ahram**

It consists of two bath towels or two white sheets of cloth - one is wrapped around the waist (*like lungi*) and is not knotted. The other one is wrapped over the upper body.

**Etiquettes of Ahram**

The following activities are prohibited while in *Ahram*:

- Wearing of stitched clothes
- Covering of the head
- Applying scent and washing the face with scented soap
- Wearing colored clothes
- Covering the head and face.
- Applying oil
- Shaving any hair either of the head, beard or secret parts or any other part of the body. Shaving includes cutting, plugging or burning of the hair.
- Hunting, quarrelling, back biting, unnecessary talk, abusing and doing any deeds which amount to disobedience of *Allah Subhana-o-Tala*
- Mating with wife.

### **The Etiquettes of Ahram for Women**

- Women can wear the stitched cloths; for men keeping the head open is essential but for women it is



compulsory to cover the head; women shall keep the face open.

- Men would recite *Talbiah* loudly where as women has to recite it slowly.
- Women can wear the socks, where as men can wear chappal and keep the ankles open.
- For every man, woman, child or even for the women who are in the periods, it is Sunnah to take bath with the intention of *Ahram* before wearing the *Ahram*.
- For the women who are in periods (menses) it is desirable to wait for some time and wear the *Ahram* in a state of purity. The women in periods can perform all the tenets (*Arkan*) of *Hajj* excepting the *Tawaf* of *Kaba* (or entering the Holy mosque) and also cannot perform two rakats of *Wajib Salat* of *Tawaf*.

If the women at the time of crossing the *Meeqat* i.e. are in the periods while wearing the *Ahram for Hajj*, then she would wear the *Ahram* as done by a normal women but she would not offer the *Salat of Ahram*. Further, if the menses starts after wearing the *Ahram* then till she gets pure she would remain in *Ahram*. After purifying herself she would perform the *Umrah* and remove the *Ahram*.

### **The Arkans (Tenets) of Hajj**

The tenets of *Hajj* without performance of which the *Hajj* is not proper are five in numbers.

1. *Ahram*
2. *Tawaf*
3. *Say'ee* between *Safa & Marwah*
4. Stay at *Arafat (Waqoof-e-Arafat)*  
and
5. Shaving the head.



The mandatory deeds, omission of which would not nullify the *Hajj* but to sacrifice a goat becomes compulsory, are six in numbers:

1. Wearing *Ahram* at *Meeqat* i.e., if one passes the *Meeqat* without wearing the *Ahram* then it is *Wajib* (mandatory) to offer a Goat in sacrifice.
2. Pelting stones at Satan. (If he fails to do it, then it is mandatory to offer a sacrifice)
3. Stay at *Arafat* till the Sunset (If he fails to do it, then it is necessary to offer a sacrifice)
4. Stay at *Muzdalifa* during the night falling between 9<sup>th</sup> & 10<sup>th</sup> *Zilhajja* (If he fails to do it, then it is necessary to offer a sacrifice)
5. Stay at *Mina* (If he fails to do it, then it is necessary to offer a sacrifice)

6. *Tawaf-e-Vida* (parting *Tawaf*) (If he fails to do it, then it is necessary to offer a sacrifice)

The omission of the tenets 3-6 given above will entail sacrifice of a goat, which is *Sunnah* and not mandatory.

### ***Hajj-e-Tamatt'a***

Before making a decision to proceed on *Hajj* pilgrimage, it is necessary to repent (*Taubah*) for the sins as well as ask the people to forgive the excesses or omissions & commissions, committed knowingly or unknowingly. The dues if any should be cleared. The necessary expenses for the maintenance of the dependents i.e., elderly father & mother, wife, children etc, should be provided for the period of the absence during the *Hajj*. Draft a will for the lawful earnings. After these arrangements, the preparations for the journey may be made. If there is any doubt about the money earned then that money should not be used for the



purpose of *Hajj*. Before proceeding for *Hajj* give something as *sadqa* (charity) to get protection during the journey. Take leave of friends and relatives requesting them for well wishes and tell them "I am leaving everything to *Allah Subhana-o-Ta'la* - your *Deen* (Faith), your *Amanat* (Trust) and your *Anjam* (Performance)".

Those who are traveling from India should take bath and wear *Ahram* either before proceeding to Airport or at the Airport. Since *Wazu* is also a part of Bath, two *Rakat Salat-Tahtul-Wazu* may be offered. During the *Hajj* whenever *Wazu* (Abulation) is done, two *Rakat Salat* may be offered invariably. Only the Mehdavia community offers two *Rakat* thanksgivings *Salat* as *Tahtul-Wazu* for the countless blessings of *Allah*. For this Mehdi<sup>AS</sup> has told that one who makes *Wazu* (Ablution) properly but does not offer two *Rakat Salat*,

with the intention of Thanksgiving, is a miser of the *Deen* (Faith).

After offering *Tahtul-Wazu Salat*, the dress, which is used commonly, should be removed and the *Ahram* may be worn. A male should tie one sheet with an unstitched belt as lower garment and the other sheet may be used for covering the upper body (the head, face and the right shoulder should not be covered). The women can use the stitched cloth commonly used by them with the intention of *Ahram*. They should cover their heads fully with a white cloth (Scarf), but should not cover their faces. After this two *Rakat nafil Salat* may be offered. The men can offer (only) this *Salat* by covering their heads. In the first *Rakat* (After) *Surah Fatheha*, *Surah Kaferoon* may be recited. *Surah* no. 109 and in the second *Rakat* the *Surah Iklas* (no. 112) may be recited after *Surah*



*Fatheha*. After offering the *Salat* the intent for *Hajj-e-Tamatt'a* may be made as under.

اللهم انى اريد الا حرام بالعمرة متمعا بها الى  
الحج فيسرها الى و تقبلها منى.

**Translation:** 'O' Allah *Subhana-o-Ta'la*, I am wearing the *Ahram* for *Umrah* with the intention of (performing) the *Hajj-e-Tamatt'a*. Please make it easy for me and accept the same.

Then after this intent (*niyyat*) a little loudly the following *Talbiyah* may be recited.

ليك اللهم ليك ليك لا شريك لك ليك آن  
الحمد والنعمة لك والملك لا شريك لك .

**Translation:** 'O' Allah, I am present in your attendance, I am present, I am present, non-joins you (*Shareek*). I am present. All praise for you. All the blessings (*Naimateen*) are yours, the country and the kingdom is yours. None joins you.

With this recitation the *Hajj* pilgrimage starts.

Always the *Haji* has to recite the *Talbiyah*. But at the time of *Tawaf* (circles of *Kabatullah*) and *Say'ee*, the *Talbiyah* is not to be recited. The male *Haji* shall recite loudly and the female *Haji* recites it slowly. It is undesirable (*Makrooh*) for a woman to recite the *Talbiyah* loudly.

**While boarding the plane the following invocations may be recited:**

بِسْمِ اللّٰهِ مَجْرَهَا وَ مَرَسَهَا اِنْ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ

**Translation:** In the name of *Allah Subhana-o-Ta'la* it's running (flight) and halt (Grounding) (is with *Allah*) no doubt my Rub is Kind and forgiver.

When the plane starts moving, the following *Dua* may be recited.



لحمد لله سبحان الذى سخر لنا هذا وما كنا له

مقرنين وانا الى ربنا لمنقلبون .

**Translation:** All praise for *Allah Subhana-o-Ta'la*. He is pure who has subjected this (plane) to us. We were not capable of taking control of it. No doubt we have to go back to our Rub.

During the journey unnecessary talking should be avoided. This may be kept in view during the entire *Hajj* pilgrimage. All the time the *Talbiyah* may be recited with the tongue and *Zikrullah* within the heart (Breath) as has been explained earlier. When the plane reaches Jeddah, thanks may be offered to *Allah Subhana-o-Ta'la*, that He had made you to reach there safely. Then the *Haji* has to join the line of immigration and get the pilgrimage pass stamped. Then he has to go to custom hall and get his belonging checked and cleared. Then the necessary papers and a small bag

may be kept by the *Haji* and the remaining articles any be left there. The porter would carry the articles to the spot where the concerned *Moallim* would be sitting, that spot is called *Maktab-ul-Ukla*. At that place the flags of concerned countries (India, US etc) would be hoisted. Then the *Haji* has to reach the counter of the concerned council (Indian/US) where the *Moallim* would give the details of coach, which will be carrying to the place of stay. This building is *Hajj* terminal here there is a bank where the *Haji* can convert the currency, dollar, rupee or drafts into Saudi Riyals. After offering the first prayer and thanksgiving prayer, then the *Haji* has to board the bus, which would carry him to *Makkah Moazzama*. The helpers of the *Moallim* would assist the *Haji* in boarding the bus. After reaching *Makkah Mukarrama* the *Haji* may retain some money with him and hand over the remaining amount to the *Moallim* and



obtain a receipt. Whenever there is a need the *Haji* may obtain the required money from the *Moallim* and get entry into the receipt. Necessary papers excess money, Passport ticket etc, shall not be carried to *Haram-e-Shareef (Kabatullah)*. Whenever the *Haji* goes out he should carry *Rumal* (A large kerchief) and umbrella (*chatri*) with him. In *Mina* and *Arafat* prayer carpet, a mat and some thing to eat may be kept with the *Haji* and the remaining articles should be kept at the lodge only. The identity card provided by the *Moallim* shall always be worn in the left hand (*kalai*).

After keeping the articles and taking bath and *Wazu* immediately the *Haji* should go to *Baitullah* for *Tawaf*. If during the *Tawaf* the companions are separated, they may be asked to wait at the black line earmarked for starting the *Tawaf* (circles).

This is the most suitable place for the lost people to wait for rejoining the companions.

**When the *Haji* enters the *Haram* (first time) it is desirable that he enters from the *Bab-ul-Islam*. When the first sight falls on *Baitullah* he has to pray to *Allah Subhana-o-Ta'la*:**

بِسْمِ اللَّهِ وَلِصَلَاةٍ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ - اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي

وافتح لي ابواب رحمتك

Apart from this he may pray, as under:  
 “O’ Allah with the blessings of the Concluders (Khatemein, Prophet<sup>PBUH</sup> and Mehdi<sup>AS</sup>) bless me with your vision in this world, and also Hereafter. Simultaneously he (*Haji*) should recite “

” اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ”

**The Specialty of the *Tawaf* (circles) of the *Haji* who is in *Ahram*:**

The people who have left their place with the intention of *Hajj-e-Tamatt'a* or *Umrah*



should perform the *Tawaf* (circles) with the intention of *Umrah*. The *Haji* who have had the intention of *Hajj-e-Ifrad* should perform the *Tawaf-e-Qudoom* and those who had the intention of *Hajj-e-Qiram* should first perform the *Tawaf Umrah* and *Say'ee* and after that the *Tawaf-e-Qudoom* of *Hajj* should be done.

### **The Compulsory (*Farz*) Deeds of *Umrah***

- Wearing of *Ahram*
- The *Tawaf* of *Baitullah* (circles)

After wearing *Ahram* two things would become compulsory:

- *Niyyat* (intent) &
- *Talbiyah*

### **The Mandatory (*Wajib*) Deeds of *Umrah***

Which are also two in number:

- *Say'ee* in between *Safa* and *Marwah*
- Shaving the Head or cutting a few hair after *Tawaf* and *Say'ee*.

### The Intention of *Umrah*:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ  
فَقَبَّلْهَا مِنِّي وَيَسِّرْهَا لِي ۝

**Translation:** 'O' Allah I am intending to perform *Umrah*, the same be accepted and its performance may be made easy for me.

After this the recitation of *Talbiyah* may be started. Now for performing circles (*Tawaf*) of *Kaba*, the performer of *Umrah* shall come to the spot where the *Hajr-e-Aswad* (black stone) is fixed.

He should stand in the manner that his left shoulder should be in line with the right corner of *Hajr-e-Aswad*.



While standing like this recite the following intentions of *Tawaf*:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ  
الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ۝

**Translation:** ‘O’ Allah I am intending to take *Tawaf* of your Holy house. It may be made easy for me and the same may be accepted.

After this intention he may come in front of *Hajr-e-Aswad* and by raising hands up to the ears keeping palms towards *Hajr-e-Aswad* as is done during the *Salat*, the following invocation (*Dua*) may be recited.

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ . لَا إِلَهَ إِلَّا اللَّهُ . وَلِلَّهِ الْحَمْدُ

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ .

If the full text of the invocation could not be recited then at least “*Bismillah Allah Ho Akbar Wa Lillah hil Hamd*” may be recited and the raised hands may be dropped and with humility and respect

should reach to *Hajr-e-Aswad* and kiss it. If it is not possible to kiss it then either the hands or the right hand may be raised and gesture may be made towards the *Hajr-e-Aswad* and the hand may be kissed. Then start taking rounds from the right side of *Baitullah* and stop reciting *Talbiyah*. Before starting the *Tawaf*, the right shoulder may be kept open by taking the upper cloth beneath the right hand and should be kept on the left shoulder. This is called '*Ijtebah*.' In the first three circles *Ramal* is performed i.e., in the first three circles. The Haji has to walk raising his head widening the chest and moving the shoulders like wrestlers with small steps. (The ramal is to be performed in between the second corner for *Hajr-e-Aswad* till the *Rukne-Yemeni*) but the woman should not do this.

There are no specific innovations (*Dua*) for *Tawaf*. Therefore, any invocation, which is in memory, may be recited. If no invocation



(*Dua*) is in the memory then there is nothing to worry and the *Tawaf* can be performed remembering *Allah* (*Zikrullah*) in the manner as has been shown earlier. If the invocations, which are recited during the *Tarveh* prayer, are in memory then the same may be recited in the following manner.

When the *Haji* of *Umrah* or the person performing *Umrah* takes the full circle of the Holy House (*Ka'bah*) and reaches to the line where *Hajr-e-Aswad* is fixed then he completes one circle. It is called a *Shoth*. In this way he has to perform seven circles, then his *Tawaf* is completed. The details of invocations for each of the seven circles are given as under:

### Invocation for First Circle

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
إِنَّ الْمَهْدِيَّ الْمَوْعُودَ قَدْ جَاءَ وَمَضَى

Reciting this he (*Haji*) has to reach the spot of *Rukn-e-Yemeni*; it is the spot of the corner of *Kabatullah*, which is on the left side of *Hajr-e-Aswad*. When he reaches that place he has to recite the following invocation,

رَبِّنا اِنِّنا في الدُّنْيا حَسَنَةٌ وَفِي الْآخِرَةِ  
حَسَنَةٌ وَقِنَا عَذابَ النَّارِ وَاَدْخِلْنَا  
الْجَنَّةَ مَعَ الْاَبْرارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ

. As many times, till he reaches *Hajr-e-Aswad*. On reaching *Hajr-e-Aswad* one circle is completed. The touching of *Rukn-e-Yemeni* results in the absolving of the sins. If it is not possible to touch due to the rush it is sufficient to make gesture. The *Rukn-e-Yemeni* is not to be kissed.

### Invocation for the Second Circle

Before starting the second circle if possible kiss the *Hajr-e-Aswad*. If it is not possible then it is sufficient to make a gesture of kissing. It is not necessary to raise the hands



till the ears as has been done while starting up the first circle. The second circle may be started reciting *Bismillahi Allah hu Akbar wa Lilla hil Hamd*. And the following invocation may be recited.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدَيْنِ وَعَلَى آلِ مُحَمَّدَيْنِ  
وَبَارِكْ وَسَلِّمْ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ  
وَالْمُرْسَلِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى  
عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَى كُلِّ مَلِكٍ بِرَقْمَتِهِ  
يَا أَرْحَمَ الرَّاحِمِينَ

this may be recited till he reaches *Rukn-e-Yemeni*, from *Rukn-e-Yemeni* the invocation, which was recited during the first

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ

circle i.e., ... , may be repeated. While reciting this he has to reach *Hajr-e-Aswad* and kiss it if possible or make the gesture. Repeating *Bismillahi*

*Allah hu Akbar wa Lilla hil Hamd* the third circle may be started.

### The Invocation for the Third Circle

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاسْمُهُ  
 الْكَبِيرُ وَالْحَوْلُ وَالْقُوَّةُ إِلَّا بِاللَّهِ الْعَلِيِّ  
 الْعَظِيمِ.

It may be recited till reaching the *Rukn-e-Yemeni* where this invocation may be stopped and

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
 حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
 الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
 يَا رَبَّ الْعَالَمِينَ

may be repeated till reaching the *Hajr-e-Aswad*. Here again if possible the *Hajr-e-Aswad* may be kissed, otherwise indicate gesture from the distance (*Istelam*) then again starts the fourth circle with *Bismillahi Allah hu Akbar wa Lillah hil Hamd*.



### The Invocation for the Fourth Circle

سُبْحَانَ اللَّهِ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَلِيِّ  
الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي  
مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ

Reciting this invocation the *Haji* or the performer of *Umrah* should reach *Rukn-e-Yemeni* where he has to stop it and recite

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ  
حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ

till he reaches *Hajr-e-Aswad* which he should kiss if possible otherwise make the gesture and start the fifth circle by reciting *Bismillah Allah hu Akbar wa Lilla hil Hamd*.

### The Invocation for the Fifth Circle

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَفَّارُ الذُّنُوبِ سِتَّارُ  
الْعِيُوبِ عَلَّامُ الْغُيُوبِ كَشَّافُ الْكُرُوبِ  
يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ وَأَتُوبُ إِلَيْهِ

This should be recited till *Rukn-e-Yemeni*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ ۝

then may be recited till he reaches *Hajr-e-Aswad* and if possible kiss it or make the gesture of *Estelam* and proceed for the sixth circle reciting *Bismillahi Allah hu Akbar wa Lilla hil Hamd.*

### The Invocation for the Sixth Circle

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي  
الْعِزَّةِ وَالْعَظَمَةِ وَالْمُهَيْبَةِ وَالْمُتَدَرِّجَةِ وَالْكَبِيرِ  
وَالْجَبْرُوتِ سُبْحَانَ الْمَلِكِ الْحَمِيِّ الَّذِي  
لَا يَنَامُ وَلَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ  
وَالْإِكْرَامِ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ  
الْمَلَائِكَةِ وَالرُّوحِ.

During the Sixth circle the invocation may be recited up till *Rukn-e-Yemeni* as usual and then from *Rukn-e-Yemeni*,



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ ۝

may be recited to reach *Hajr-e-Aswad*. If possible kiss it or make the gesture of *Estelam* and start the seventh circle by reciting *Bismillahi Allah hu Akbar wa Lilla hil Hamd*.

### The Invocation for the Seventh Circle

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَالتَّوْبَةَ وَنَعُوذُ  
بِكَ مِنَ النَّارِ يَا خَالِقَ الْجَنَّةِ وَالتَّارِ بِرَحْمَتِكَ  
يَا عَزِيزُ يَا غَفَّارُ يَا كَرِيمُ يَا مَسَّارُ يَا رَحِيمُ  
يَا بَارُ اللَّهُمَّ آجِرْنَا مِنَ النَّارِ يَا مُجِيرُ  
يَا مُجِيرُ يَا مُجِيرُ اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ  
تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا بِكَرَمِكَ يَا أَكْرَمَ  
الْكَرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

As usual this may be recited up till *Rukn-e-Yemeni* form

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا  
الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ  
يَا رَبَّ الْعَالَمِينَ ۝

where is to be recited till he reaches *Hajr-e-Aswad* and if possible

kiss it or make a gesture. After this reciting *Bismillahi Allah hu Akbar wa Lilla hil Hamd* reach the spot of *Multazim* (in between the *Hajr-e-Aswad* and the door of *Baitullah*. This is the spot where one has to clinch to the wall of the *Baitullah* and pray for the blessing. The acceptance of invocations at this spot is a common belief). Here recite the invocation, which are generally recited during the prayer of *Dugana Tahtal Wazu*. After completing this he has to reach the *Maqam-e-Ibrahim* and offer two rakat *Wajib-ut-Tawaf Salat*. If it is not possible to offer prayer there due to the rush then it may be offered some where nearby. In *Sajda* recite the invocation, which are recited in *Dugana Tahe-etil Waz* and *Dugana-e-Shab-e-Qadr*. After this he has to go to *Zam Zam* and while standing facing towards the *Kaba* and drink *Zam Zam* in three Breath as much as possible and say *Alhamd-o-Lillah* and pray for vision of *Allah* (*Deedar-e-*



*Khuda*) with the blessing of the *Concluders* (the Prophet<sup>PBUH</sup> and the *Mehdi*<sup>AS</sup>).

**Say'ee:**

إِنَّ الصَّفَا وَ  
 الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
 فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا، وَمَنْ تَطَوَّعَ خَيْرًا  
 فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٥﴾

**Translation:** No doubt *Safa* and *Marwah* are the signs of *Allah Subhana-o-Ta'la*. Then a person who performs *Hajj* of *Kaba* on him there is no sin to perform circles (*Tawaf*) of these mountains. Whatever virtuous deeds are performed by anyone then *Allah* is admirer and wise. After drinking the *Zam Zam* he has to go back to *Hajr-e-Aswad* and kiss it. Then he has to come out of *Kaba* from *Bab-e-Safa* and reach *Safa* for *Say'ee*. *Say'ee* is one of the mandatory deeds (*Wajib*) of *Umrah*. Literally *Say'ee* means running and according to the *Shari'a* walking in between

*Safa* and *Marwah* seven times in a specific manner.

For *Say'ee* there are certain compulsory and mandatory deeds, Sunnah and desirable acts. The compulsory deeds (Rukun) which are to be made in *Say'ee* are in between *Safa* and *Marwah*. If it is not done there and one walks here and there then it would not be a *Say'ee*. The following are the important conditions of *Say'ee*:

- i. If the performer is not sick, handicapped or disable then, he has to do it on feet. (Due to compulsions one may do it mounted). Without valid reason if one does *Say'ee* mounted, then he has to offer sacrifice as a penalty.
- ii. After completing the *Tawaf* fully or doing more circles, then *Say'ee* has to be done.



and submission make prayer (*Dua*) as this is the spot for acceptance of prayers.

It may be noted that there are no specific invocations (*Duayein*) for *Tawaf* and *Say'ee*. Apart from whatever invocations are written in this book, other invocations can also be recited. The invocations can be made in the mother tongue of the performer as well.

After Takbir and Praise, come down from the heights of *Safa* and walk towards *Marwah* in a normal way. On reaching the green pillars give up the normal walk and walk briskly but should not run till he crosses the other green pillar. Then he should again walk in the normal way and reach *Marwah*. Here also facing the *Ka'bah* he should make invocations (*Dua*) because it is also the spot for acceptance of *Dua*. On reaching *Marwah* one round is completed. Now from there he has to walk towards *Safa* in the same manner; this way,

seven rounds have to be completed. If he forgets the number of rounds then he has to take in consideration the lesser number and complete the balance. For instance, if he has the doubt that, whether he had completed three rounds or four rounds, then he has to take three rounds as completed and complete the remaining four rounds.

The spot in between the Green pillars is also the spot for acceptance of *Dua*. Hence, here also heart felt invocations might be made.

Certain scholars have written long invocations for *Say'ee*. For some reasons we have not noted them here. Firstly, there was no space in this small booklet for such lengthy invocations. Secondly, except the people whose mother tongue is Arabic, others cannot keep the value, submission and humility intact while reading those invocations. They would be more concerned in proper pronunciation of the words. Since



majority would be illiterate or insufficiently educated, for them it would be difficult to read these invocations or to pronounce them correctly. In my view the reason for non-specification of invocations at such places is the same. Everyman according to his desire and needs would be able to submit before his Sustainer freely and with passion. Therefore, the binding of language and words is not made compulsory. It is desirable that one may recite the invocation that he had recited during the *Tawaf* i.e., the invocation recited during the *Taraveeh* prayer.

The *Haji* may ask his Sustainer whatever he desires. He is the Listener and the One Who Sees. He has not placed any curtain in between the heart of the seeker and Himself.

يَا كَرِيمَ الْمَعْرُوفِ يَا قَدِيمَ الْإِسْمَاءِ  
 إِلَيْنَا يَا مَنْ أَنْكَرَ الْقَدِيمَ وَبَفَضْلِكَ الْعَظِيمِ  
 يَا كَرِيمَ يَا رَحِيمَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

**Translation:** 'O' *Allah* the Famously Gracious, 'O' the Ancient Favourer, with Your Ancient quality of Beneficence and Great *Favour*, have favour on us 'O' the Great Giver of Blessing 'O' the Merciful 'O' *Allah*, 'O' *Allah*, 'O' *Allah*.

After *Say'ee* the tenets (*Arkan*) of *Umrah* are completed. Now to become normal from the *Ahram* of *Umrah*, the head is to be shaved or cut the hairs with a scissor. After cutting the hair remove the sheets of *Ahram*, take bath and wear the normal dress. The *Umrah* is completed. May *Allah* accept it and may it's bless remain with *Haji* and be evident in his external and internal life. Ameen Summameen.

The *Haji* may get few days in between *Umrah* and *Hajj*, and if he has the courage then he may perform as many *Umrah* as possible. After performing his own *Umrah*, *Umrah* and *Tawaf* can performed on behalf of parents, relatives, friends etc. (Every



Mahdevi shall perform *Umrah* for the Prophet<sup>PBUH</sup> and *Mehdi*<sup>AS</sup> and for his priest (*Murshid*) separately).

The Prophet<sup>PBUH</sup> had said, " Daily 120 blessings would descend especially for *Baitullah* - 60 would be for those who perform *Umrah*, 40 would be for those who offer *Salat* in *Baitullah* and 20 would be for those who would simply sit and watch the *Baitullah*'.

*Hateem* is originally a part of *Baitullah*. Those who offer *Salat* here would be blessed with 40 blessings.

### **General**

1. Generally the acts and deeds of *Umrah* are common for male and female. In certain items there are differences which are listed herebelow:

- a) The women to wear the stitched clothes in *Ahram*. It is only allowed to keep her face open (visible) but not the head.
- b) Women should not recite the *Talbiyah* or other invocations loudly; she has to recite them slowly.
- c) While doing *Say'ee*, in between the green pillars, she, like males, should not walk briskly. She should walk in her normal way.
- d) After completion of *Say'ee*, she should cut one inch of her hair (*choti*) either by her *Mehram* (permitted male relative - such as father, brother, husband or father in law) or herself or by some other women.
- e) The women should not go for *Umrah* or *Hajj* without *Mehram*.
- f) Women should not perform *Tawaf* during their menstruation period. If the



menstruation starts after she has performed the *Tawaf* in conditions of purity, then it is permissible for her to perform *Say'ee* in that condition.

2. As it is not possible to give details of acts and deeds of *Umrah* in this small booklet, it is desirable that, before proceeding for *Umrah*, one should read thoroughly the detailed books written on the issues relating to *Hajj* and *Umrah*.

As during *Hajj*, omission of any deeds or acts would result in a penalty or sacrifice (*Qurbani*), similarly for omissions of some of the acts and deeds of *Umrah*, a penalty or sacrifice (*Qurbani*) is mandatory (*Wajib*).

### **The Places where the Invocations (*Dua*) would be Granted**

Though in *Makkah Mukarrama* everywhere the invocations (*Dua*) would be accepted, yet there are certain specific and particular

places where the invocations are specially granted. We are giving the details of such places hereunder. Several traditions are available in respect of these places. Regarding some of them, there are sayings and personal experiences of the Great saints and Holy people. Some of the pious people have also indicated the timing of the acceptance of the invocations at these places. We have left out the details of those times of acceptance because people would wait for that particular time for making the invocations at those particular places, whereas, the fact is that the importance of time is less than the importance of place. And as we are making invocations to *Allah Subhana-o-Tala*, who is our Sustainer and who is Omnipresent, therefore, one may ask any time and He would listen and accept it.

In one of the narration it is mentioned that when the *Haji's* first sight falls on the *Holy Kaba*, whatever the invocations he make at



that time would be accepted. About this somebody asked '*Imam-e-Azam Abu Hanifa<sup>RH</sup>* as to what shall be asked (invocation) at that time, he replied that at that time you ask for you becoming a person whose invocations are accepted so that in future whatever invocations you make may be granted.

The list of the places where the invocations are specially granted is:

### **Mutaf**

The circular area around *Baitullah* where *Tawaf* is done is called *Mutaf*.

### **Multazim Shareef**

It is the wall between the door of *Baitullah* and *Hajr-e-Aswad*.

### **Meezab-e-Rahmat**

Under the rain water spout (*parnala*) of *Baitullah*.

## **Hateem**

Apart from the place of *Meezab-e-Rahmat* any place in the entire *Hateem* inside the *Baitullah*, near the well of *Zam Zam*; behind the *Muqam-e-Ibrahim*; on the *Safa*; on the *Marwah*; in the *Say'ee* (the place of *Say'ee*), especially in between the green pillars; in *Muzdalifa* especially in *Mash'ar-e-Ikram*; in *Mina*; near *Jamarat*; in between *Hajr-e-Aswad* and *Rukn-e-Yemeni*; near *Hajr-e-Aswad* and at the time of entering the *Haram* from *Bab-ul-Islam*.

## **The Days of Hajj**

Generally the days of *Hajj* are from 8<sup>th</sup> *Zilhajja* to 12<sup>th</sup> *Zilhajja*. Since some *Moallimeen* (Guide)<sup>2</sup> would shift the *Hajis*

---

<sup>2</sup> *Guide*: These are the persons authorized by the Saudi Government for taking care of the *Hajis* of the different areas; their name and number would be inscribed on the ring/ card worn by every *Haji* in his/ her left hand or hanged around the neck. This is a very important article which helps in locating the place of stay and other details in the event the *Haji* misses his location.



to *Mina* on the night of 7<sup>th</sup> & 8<sup>th</sup> *Zilhajja* hence, after the Maghrib prayer of 7<sup>th</sup> *Zilhajja* (technically it is 8<sup>th</sup> *Zilhajja* after the Maghrib prayer) *Ihram for the Hajj* is put on by the *Hajjis* performing *Hajj-e-Tamatt'a*.

### ***I. 8<sup>th</sup> Zilhajja***

*Proceeding to Mina after the Fajr prayer:*

In *Mina* the prayer of *Zohar*, *Asr*, *Maghrib* and *Isha* would be offered. The *Haji* should avoid unnecessary talk, as far as possible, be silent and repeat the *Talbiyah* and should always be in *Zikrullah*. Especially from *Asr* to *Isha* prayers be in *Zikrullah* sitting on the prayer carpet by adopting the method of *Zikr* as explained earlier.

### ***II. 9<sup>th</sup> Zilhajja***

Offer the *Fajr* prayer of 9<sup>th</sup> *Zilhajja* at *Mina* and sit in *Zikrullah* till the dawn, sitting on the prayer carpet. After the

Dawn board the bus of the concerned *Moallim* and proceed to *Arafat* (every bus would be marked with the number of concerned *Moallim*). If it is not possible to take the bus of the concerned *Moallim*, then the *Haji* may proceed to *Arafat* in a taxi. He should show the taxi driver his *BataqaTa'areef* (Identity Card) which carries the number of the concerned *Moallim* and the address of the concerned tent in *Arafat*. The taxi driver will take the *Haji* to his concerned tent. The distance from *Mina* to *Arafat* is 6 miles (above 9 km).

**Note: Now-a-days small private vehicles or taxis are not permitted to proceed to Mina. Hence, the Haji has to use the concerned buses only.**



### *III. Arafat*

After reaching *Arafat*, *Haji* may take bath or make Ablution (*Wazu*). Take some rest after taking the food. The time for stay at *Arafat* (*Waqoof-e-Arafat*) is from decline of sun (*Zawal*) to sunset. If possible to reach *Masjid-e-Nimrah*, which was established by *Hz. Ibrahim<sup>AS</sup>*, offer the prayer there; if not possible then the collective prayer may be offered in the tent. If the prayer is being offered at *Masjid-e-Nimrah* then it should be offered at the same time with one *Azan* and two *Takbir* simultaneously for *Zuhar* and *Asr* payers. If the prayer is being offered in the tent, then perform collectively [if possible to get a group (*Jamaat*)], otherwise perform individually. It may be noted that, unlike *Masjid-e-Nimrah* the *Haji* has to offer their *Zohar* and *Asr* prayer at their respective times. The prayer offered is *Qasr* i.e., (reduced prayer for travelers). During the entire journey of *Hajj* or *Umrah*, the

Mahdevis should ensure to offer the 5 times farz prayer in congregation under the leadership of a Mahdavi Imam.

The *Haji* should recite *Labbaik* abundantly and also try and see that no breathe should go without Zikr, thus protecting his every breath. In *Tirmizi* it is mentioned that the Prophet<sup>PBUH</sup> said, "The best invocation (*Dua*) is the invocation on the day of *Arfa*. Whatever invocations I and the Prophets earlier to me have made, the best invocation among them is this invocation:

” لا اله الا الله وحده لا شريك له ، له الملك و له  
الحمد و هو على كل شئ قدير “

**Translation:** There is no god (worth prayer) other than *Allah Subhana-o-Tal'a*. He is alone; there is no companion to Him. The Kingship is for Him and the Praise is for Him and He is Competent of every thing.



Besides this the following invocation may also be made “‘O’ Allah through the source of the Concluders (*Khatim-e-Nabuwa* Prophet<sup>PBUH</sup> and the *Khatim-e-Vilayat* Hz. *Mehdi Maud<sup>AS</sup>*) with Thy Mercy on me and my dependants and Bless us with Thy vision in this world and Hereafter’.

**Note:**

**For the Hajjis there is no fasting on the day of Arfa.**

**The Hajjis would be at Arafat from decline of Sun (afternoon) till the sunset.**

#### ***IV. Jabl-e-Rahmat***

*Jabl-e-Rahmat* is the hillock in *Arafat* where Prophet<sup>PBUH</sup> during the departing Hajj (*Hajja-tul-Vida*) had stayed (*Waqoof*) and delivered the sermon (*Qutba*). At this place too the Hajjis should recite the invocations which are recited after the *Tahtul Vadu* and *Shab-e-Qadr* prayers.

It may be noted that the stay at *Arafat* (*Waqoof -e-Arafat*) is the greatest tenet of *Hajj* (*Rukn-e-'Azam*). Hence, as far as possible, the *Hajis* should protect their breath and be in *Zikrullah*, seeing that no single breathe goes without Allah's *Zikr*.

#### ***V. Muzdalifa (Mash'ar-ul-Haram)***

The scene of proceeding from *Arafat* to *Muzdalifa* cannot be forgotten. All the vehicles and the people, who are proceeding to *Arafat* on foot, would be standing and ready to proceed soon after the sunset. No sooner the sun sets, all the vehicles and pedestrians would proceed towards *Muzdalifa*. The distance from *Arafat* to *Muzdalifa* is nearly 3 miles. Since by the time the *Haji* reaches *Muzdalifa* it would be night hence, the *Hajis* should keep himself engaged in reciting *Talbiyah* and *Zikrullah*. After reaching *Muzdalifa*, *Haji* should offer *Maghrib* and *Isha* prayers simultaneously {though the *Maghrib* prayer



It may be noted that the stay at *Arafat* (*Waqoof -e-Arafat*) is the greatest tenet of *Hajj* (*Rukn-e-'Azam*). Hence, as far as possible, the *Hajis* should protect their breath and be in *Zikrullah*, seeing that no single breathe goes without Allah's *Zikr*.

#### ***V. Muzdalifa (Mash'ar-ul-Haram)***

The scene of proceeding from *Arafat* to *Muzdalifa* cannot be forgotten. All the vehicles and the people, who are proceeding to *Arafat* on foot, would be standing and ready to proceed soon after the sunset. No sooner the sun sets, all the vehicles and pedestrians would proceed towards *Muzdalifa*. The distance from *Arafat* to *Muzdalifa* is nearly 3 miles. Since by the time the *Haji* reaches *Muzdalifa* it would be night hence, the *Hajis* should keep himself engaged in reciting *Talbiyah* and *Zikrullah*. After reaching *Muzdalifa*, *Haji* should offer *Maghrib* and *Isha* prayers simultaneously {though the *Maghrib* prayer

is offered beyond its time, yet, it is not offered as a missed payer (Qaza)}.

### ***The Excellence of the Night of Muzdalifa***

This night is one of the most important and valued nights in Islam. Since, everyone whether he is a king or a beggar, has to spend this night under the sky as there is no provision of tent or any kind of shelter. For this night *Allah Tabarak-o-Tal'a* says, (198 S. 2)

فاذا افضتم من عرفات فاذكرو الله  
عند المشعر الحرام

**Translation:** There is no fault on your part to ask for the Bless of your Lord, and when you start returning from *Arafat* then at *Mash'ar-ul-Haram (Muzdalifa)* be in remembrance of *Allah* as has been taught to you; before this you people were simply ignorant of this method.



As it has been indicated earlier, the teachings of *Ehsan* (Perfection) were not given by the Prophet<sup>PBUH</sup> as a general invitation. However, as an indication he has said, "Offer your *Salat* (prayer) as if you were seeing *Allah Subhana-o-Tal'a* and if it is not possible for you to see him, know that He is seeing you." And it was informed to Hz. *Bibi Ayesha*<sup>RZ</sup> that perform *Zikrullah* with *Kalima Lailaha Illallah*, but the method of *Zikrullah* was not told. The method of *Zikrullah* was given to Hz. *Khizer*<sup>AS</sup> as a trustee with instructions that whenever the Promised *Mehdi*<sup>AS</sup> appears, give this method of *Zikr* to him and tell him to pass it on to his *Ummah*. Hz. *Mehdi-e-Maud*<sup>AS</sup> has stated, "Whoever has any doubt about my being the Promised *Mehdi* (*Mehdi-e-Maud*<sup>AS</sup>) he should sit in remembrance of *Allah Subhana-o-Tal'a* (*Zikrullah*) with *Kalima Lailaha Illallah* as taught by him, then *Allah* would reveal on him my *Mehdiat*." In Ayat no. 198 of

*Surah Baqr* (which is stated above), there is an indication about the advent of the Promised Mehdi<sup>AS</sup>. Remember *Allah Subhana-o-Tal'a* at *Muzdalifa* as has been taught to you and before this, you people were simply not aware of this method. Eventhough, *Allah Subhana-o-Tal'a* has shown the method in Verse No. 8 of *Surah Muzammil* but its teaching was reserved for the Promised Mehdi<sup>AS</sup>. Therefore, the acceptance of Mehdi<sup>AS</sup> is made compulsory (*Farz*).

The real time for stay at *Muzdalifa* is from Dawn (*Subha Sadiq*) till the rising of the sun. The stay at *Muzdalifa* during this time is mandatory (*Wajib*), therefore, after offering the *Fajr* prayer collectively (if possible) *Haji* should sit in *Zikrullah* till the rising of the sun as has been shown and which was instructed by *Allah Subhana-o-Tal'a* in the above Quranic Verse.



If someone starts for *Mina* before the Dawn (*Subah Sadiq*) then he has to give one Sacrifice in lieu. This is Mandatory (*Wajib*). If women, children, sick and weak people, to avoid the rush, go early, then there is no fine (*Dam*) on them.

### ***VI. Collecting of Pebbles***

Since hitting the pebbles at Satan is to be done on 10<sup>th</sup>, 11<sup>th</sup> & 12<sup>th</sup> of *Zilhajja* at *Mina*, the pebbles are collected during the night at *Muzdalifa*. The size of the pebbles should be nearly the size of red gram (*chana*). In all 70 pebbles may be collected, wash them & tie in a cloth.

### ***VII. Proceeding from Muzdalifa to Mina***

Consider the Holy Verse No. 199 of *Surah Baqra* wherein *Allah Subhana-o-Tal'a* says, "Then from where other people are returning you should also return and seek forgiveness of *Allah Subhana-o-Tal'a*. No doubt *Allah Subhana-o-Tal'a* is the Forgiver and the Most Beneficent." Based on these Holy

Orders when the *Haji* starts from *Muzdalifa* for *Mina*, by bus or on foot, with great humility and submissiveness, he should seek mercy and forgiveness for the sins committed by him from *Allah Subhana-o-Tal'a* and have full faith in His Mercy that He had forgiven all his sins. The *Haji* should also recite the following invocation, which he had recited during the fourth *Tawaf* of the *Kabatullah*.

1. (۱) سبحان الله بحمده..... وتوب اليه

**Translation:** The purity is for *Allah Subhana-o-Tal'a* who is very great and purity is for him along with His Praise. I seek forgiveness from that *Allah Subhana-o-Tal'a* who is my Lord and submitting to *Allah Subhana-o-Tal'a* I repent for all the mistakes and sins I have committed.

2. (۲) استغفر الله استغفر الله الذي..... واتوب اليه

**Translation:** (This invocation was recited during the fifth *Tawaf*). I seek forgiveness



from *Allah*; I seek forgiveness from *Allah*; there is no deity accepts Him; He is the one, who would forever be alive and remain forever. He is the Great Forgiver of the sins. He hides the defects. He is the Perfect Knower of the unseen matters and deeds. He is the one who would ease the difficulties perfectly. 'O' the One who turns the hearts and sights, I seek Thy forgiveness and submit to Thee only.

(۳) لَعْنَةُ مَا تَأْتِي..... يَا ارحم الراحمين

3.

**Translation:** (this invocation was recited during the seventh *Tawaf* of the *Kabatullah*)

'O' *Allah* we seek from You the Heaven and Thy vision and we seek Your protection from the Hell 'O' Creator. 'O' the Great Forgiver, 'O' the Great Giver of Blessing, 'O' the Great Hider of the defects, 'O' the Very Kind, 'O' the Great Favourer, 'O' the Very Great, 'O' *Allah*, protect us from

the Hell 'O' the Protector, 'O' the Protector, 'O' the Protector, 'O' *Allah* You are the Greatest and the Ignorer of Sins and the Great Forgiver. You are the Blessor and You like Forgiving, Forgive us with Thy blessing, 'O' the Best Blessor among all the blessors and with Your Mercy, 'O' the Very Merciful among all the merciful.

Enroute from *Muzdalifa* to *Mina* the *Hajis* have to pass from the valley of *Mehsar*. It is the valley where the army of *Abraha* was attacked by *Ababeel* (birds) on the orders of *Allah Subhana-o-Tal'a*. Hence, when the *Hajis* cross the valley they should do so in a haste; in a state of fear and dread, run and cross it.

### ***VIII. Rummy Jamarat in Mina***

When *Hz. Ibrahim<sup>AS</sup>* reached *Mina* to sacrifice his son *Hz. Ismail<sup>AS</sup>*, at one place the Satan appeared and tried to prevent him



from his intention. At this *Hz. Ibrahim<sup>AS</sup>* hit the outcaste (Satan) with 7 pebbles due to which the Satan sank into the earth and *Ibrahim<sup>AS</sup>* proceeded further. The Satan appeared again and started advising him. *Ibrahim<sup>AS</sup>* again hit him with 7 pebbles and the Satan disappeared. When *Hz. Ibrahim<sup>AS</sup>* proceeded further, then the Satan once again appeared for the third time and tried to divert *Hz. Ibrahim<sup>AS</sup>*. He again hit him with 7 pebbles and the Satan sank into the earth.

*Allah Subhana-o-Tal'a* liked this style of *Hz. Ibrahim<sup>AS</sup>* very much and it became a part of *Hajj*. At the three spots where *Hz. Ibrahim<sup>AS</sup>* had hit the pebbles at Satan, three pillars have been erected and the *Hajis* hit pebbles at them.

While proceeding from *Mina* to *Makkah Mukarrama*, the last *Jumrah* which falls, in the way is called *Jumrah-e-Aqba*. The *Jumrah* which falls before is called *Jumrah-*

*tul-Wasta* (middle) and the one which is located before, this *Jumrah-tul-Wasta*, near the Mosque of *Kheef*, is called *Jumrah-tul-Ula* (first).

### ***IX. The Engagements of 10<sup>th</sup> Zilhajja***

On this day the *Hajis* have to complete the following four items in the order as given below:

- i. *Rummy Jummar*: Hitting seven pebbles at the big *Satan* i.e., *Jumrah-e-Aqba*
- ii. *Qurbani*: Offering sacrifice at the slaughterhouse
- iii. *Halaq*: To shave off the head
- iv. *Tawaf-e-Ziara*. Proceeding to *Makkah Mukarrama* to perform *Tawaf-e-Ziara*.

#### ***A. Rummy Jummar***

There is a board fixed for this *Satan - Jumrah-e-Aqba*. Due to heavy rush it has been (Area) kept at two levels for convenience. The *Hajis* may hit the pebbles from the above or from below. One thing may be especially kept in mind



that the passage for coming and going are separate i.e., the passage through which the *Hajis* come and hits the pebbles, he should not return from the same way; since the passage for return is separate. Because of rush if in *Hajis* you loses slippers or anything else, then he should not try to pick it up, as there is always a danger of his being trampled in the stampede.

Now while standing in front of the Satan (*Jumrah-e-Aqba*), the *Haji* should hold the pebbles in his right hand, in between the thumb and the index finger, and one after the other, hit seven pebbles at the Satan; while doing so stop reciting the *Talbiyah* and do not recite *Talbiyah* afterwards as well. While hitting the pebbles the *Haji* should recite the following:

بِسْمِ اللّٰهِ اللّٰهِ اَكْبَر . رَجْمًا لِّلشَّيْطَانِ وَرِضًا لِّلرَّحْمٰنِ

**Translation:** In the name of *Allah* who is the Greatest of all, I am hitting the pebbles at the Satan so that *Allah* may be pleased with me. (He should also say) 'O' *Allah Subhana-o-Tal'a* accept this *Haj*, make *Say'ee*, *Say'ee Mashkooor* and forgive my sins!

On 10<sup>th</sup> of *Zilhajja* you have to hit the pebbles only at big Satan.

### ***B. Qurbani (Sacrifice)***

After *Rummy*, the *Haji* has to go to the slaughterhouse and offer his sacrifice. Though the sacrifice can be offered up to the evening of 12<sup>th</sup> *Zilhajja*, yet, it is desirable to offer it on 11<sup>th</sup> *Zilhajja*. This sacrifice is mandatory (*Wajib*) for the *Hajis* doing *Hajj-e-Tamatt'a* or *Hajj-e-Qiran*. For the *Hajis* doing *Hajj-e-Ifrad* it is desirable (*Mustahib*). At the time of offering the *Qurbani* the animal should be laid facing the *Qibla* and the recite the following invocation:



اتى وجهت وجهى للذى فطر السموات  
والارض حنيفا و وما انا من المشركين ء ان  
صلواتى و نسكى و محياى و مماتى لله رب  
العلمين . لا شريك له و بذلك امرت و انا من  
المسلمين . اللهم منك و لك ء

And by saying *Bismillah Allah-hu-Akbar*  
slice the animal's throat with knife.

After sacrifice the recite the  
following:

اللهم تقبله منى كما تقبلت من خليلك

ابراهيم و جيبك محمد عليهم الصلوة

The *Hajis* can also perform the *Qurban*  
by availing the coupons for sacrifice issued  
by the Government.

### **C. Halaq**

The shaving of the head is called *Halaq*  
*Halaq* has to be done after the *Qurban*  
has been done. After *Halaq* the binding  
of the *Ahram* would be over. Now the  
*Haji* can take bath and put on his regular

stitched dress. After doing *Tahtul Wazu* proceed for *Makkah Mukaramma* where you have to do *Tawaf-e-Ziara*.

#### ***D. Tawaf-e-Ziara***

It is better and preferable to perform *Tawaf-e-Ziara* on 10<sup>th</sup> *Zilhajja*. If for any reason it cannot be performed on 10<sup>th</sup>, then the *Haji* should perform it before the sunset of 12<sup>th</sup> *Zilhajja*, otherwise, as a penalty, he has to give one Sacrifice.

In *Tawaf-e-Ziara* there is no *Iztaba'a* (keeping the right shoulder open) but there would be *Ramal* (walking swift like a wrestler in first three rounds) as explained earlier. After *Tawaf*, offer two *Rakat Wajib-ut-Tawaf Salat*. Then drink *Zam Zam* to the utmost satisfaction. Then the *Haji* has to perform *Say'ee* in between *Safa* and *Marwah*.



After completing *Say'ee*, along with other *Hajis* he has to proceed to *Mina* and it is essential to stay there till 12<sup>th</sup> *Zilhajja*.

### ***X. 11<sup>th</sup> and 12<sup>th</sup> Zilhajja***

These two days the *Haji* has to stay at *Mina*. *Allah Subhana-o-Tal'a* says 'during the days (of stay at *Mina*) (which) are be counted, remember *Allah*. If someone makes haste (and proceeds) within two days then there is no sin for him. And the one who further stays on, it is not a sin for him too. And you people be afraid of *Allah Subhana-o-Tal'a* and know that all of you would be gathered before Him." (*Surah 2-Baqra Ayah No.203*)

On 11<sup>th</sup> & 12<sup>th</sup> of *Zilhajja* the *Hajis* should remember *Allah Subhana-o-Tal'a* abundantly. Further, in these two days, he should do two things i.e. sit in *Zikrullah* (remembrance of *Allah*) from *Fajr* till sunrise and after *Asr* to *Isha*. Avoid

unnecessary talk and speak only if it is necessary otherwise remain silent and remember Allah *Subhana-o-Tal'a*, with body and soul. On these two days the *Hajis* have to make *Rammi Jamarat* and its time starts from the time of decline of the sun (*Zawal*).

Hit the pebbles first at the small Satan then at the *Jumarah-e-Wasti* i.e., the middle Satan and in the end at the big Satans. As before, the *Hajis* have to stand facing Qibla and make the invocation. If the *Haji* is not staying till 13<sup>th</sup> *Zilhajja* at *Mina*, then he has to cross the boundaries of *Mina* before *Maghrib* on 12<sup>th</sup> *Zilhajja*. The *Haji* has to stay at *Makkah Mukarrama* till he proceeds to *Madina Munawwara*. The *Haji* may perform as many *Umrah* as they are capable to do or keep doing *Tawaf* (circling Kaaba) and regularly sit in *Zikrullah* during the two times as has been explained in the previous para. When the time for



departure from *Makkah Mukarrama* approaches, the *Haji* has to perform the departure *Tawaf* (*Tawaf-e-Vida*) which is *Wajib*.

## **The Holy Places of *Makkah Mukarrama***

### ***I. Houses***

Among the houses which are Holy and worth visiting is the house of *Umm-ul-Momineen Hz. Khatijat-ul-Kubra*<sup>RZ.</sup> This is the house where *Khatoon-e-Jannat, Syeda Fatima-tuz-Zohra* and other daughters of Prophet<sup>PBUH</sup> were born and the Prophet<sup>PBUH</sup> stayed at this house till migration (*hijrat*). Certain scholars have written that in *Makkah Moazzama*, after *Masjid-e-Haram*, this house is the most superior and respectable of all the places. There is a market at a height on the right hand side of *Marwah*; this house is located in one of the streets of this market where there are shops of gold jewelers.

The second spot is the birthplace of Prophet<sup>PBUH</sup> on the street known as *Souq-al-Lail* in the *Qashashia* locality situated in the valley of *Abi Talib*. Now a library, *Maktab-e-Haram*, and a school are located there. Due to recent expansion of Haram, the house is now on the roadside. The road is known as *Shahara-e-Malik Saud*.

The third place is the House of *Syedna Ameer-ul-Momineen, Hz. Abu Bakr Siddiq<sup>RZ</sup>* located at *Zaqaq-e-Sawaghain* in the *Musfila* locality. There were two stones, *Mutakallim* and *Mutka*, in this house. One of them had offered *Salaam* to Prophet<sup>PBUH</sup> and the other was used by the Prophet<sup>PBUH</sup> as a pillow.

The fourth place is the birthplace of *Syedna Ameer-ul-Momineen, Hz. Ali Karamullah Wajeh* in the valley of *Abi Taleb* near the birthplace of the Prophet<sup>PBUH</sup>.



The fifth place is *Daar Arqam*. This house is located towards *Safa* in front of the first door of *Kaba*. '*Daar Arqam*' is written on the arch of the door. It is the same place where *Syedna Ameer-ul-Momineen, Hz. Umar-e-Farooq<sup>RZ</sup>* had accepted the faith. Some people say that the original house has got merged in the expansion of *Haram*. Allah knows better.

The sixth place is the birthplace of *Hz. Hamza<sup>RZ</sup>*. Now a mosque, it was located in *Musfila*.

## ***II. The Graveyards***

The graveyard of *Makkah Moazzama* is called *Jannat-ul-Moallah*. This graveyard is more pious and superior to any graveyard in the world after *Jannat-ul-Baqi*, the graveyard of *Madina Munawwara*. In leisure time the *Haji* may visit this graveyard for *Ziyarat*. Now this graveyard is divided into two parts and a road is laid in between. While going towards *Mina* it

falls on the left hand side, nearer to the taxi stand for the taxies going to *Taif*. The new portion is on the *Makkah* side and the old portion is on the *Mina* side. The grave of *Umm-ul-Momineen*, *Hz. Khatijat-ul-Kubra* is located in the old portion. Apart from this there are graves of several Companions of the Prophet<sup>PBUH</sup>, their followers and several pious persons<sup>RZ'S</sup>.

### ***III. The Mosques of Makkah and Mina***

Apart from *Masjid-e-Haram (Kaba)* there are several mosques, located in and around *Makkah*, which are worth visiting for *Ziyarat*. If possible, visit them and offer *nafil* prayers there. But it is essential to keep in mind two things - firstly, while offering the *nafil Salat*, ensure that it is not the undesirable time (*Makrooh*) for *Salat* and if it is, then, instead of *Salat*, see the Mosque, make invocations (*Dua*) and proceed. Secondly, keep in mind that while visiting these mosques, the collective prayers



(*Salat ba Jamat*, if Mehdavi group is there) to be offered at *Haram (Kaba)* are not missed. The popular Mosques are listed hereunder:

1. ***Masjid-ul-Rayah***. Situated on the way to *Jannat-ul-Moallah*, the Prophet<sup>PBUH</sup> had hoisted his flag here on the day *Makkah Mukarrama* was conquered.
2. ***Masjid-e-Jinn***. The *Jinnies* came here and heard the recitation of the Holy Quran and accepted the Faith as mentioned in *Surah Jinn*.
3. ***The Mosque of Tan'eem***. *Ahram* for *Umrah* is worn at this mosque located at a distance of 3 miles on the north side of *Makkah Moazzama*. This Mosque is also called *Masjid-e-Ayesha*.

4. ***The Mosque of Ghanam or Al Ajaaba:*** This Mosque is located near the valley of *Mahab* in the locality of *Ma'ahida* (agreement).
5. ***Masjid-e-Zeetawa:*** Located on the way to *Masjid-e-Taneem*, the Prophet<sup>PBUH</sup> has stayed here in *Ahram*.
6. ***Masjid-e-Kheef:*** It is the biggest Mosque of *Mina* and it is said that 70 Prophets (Anmbiah<sup>AS</sup>) are resting here (buried).
7. ***Masjid-e-Nimrah:*** Also called *Masjid-e-Ibrahim*, it is located at the border of *Arafat*.
8. ***Masjid-e-Mash'ar-ul-Haram:*** It is located in *Muzdalifa*, near *Jabal-e-Qarkh*.
9. ***Masjid-e-Abu Qabees:*** Also known as *Masjid-e-Bilal*, it is situated



on *Jabal-e-Abu Qabees*. It is popularly known that here only the miracle of *Shaqq-e-Qamar* (splitting of the moon) had occurred. Some say that it is not *Masjid-e-Bilal* but *Masjid-e-Hilal* as the new moon is generally sighted from here.

10. ***Masjid-e-Aqaba***: It is situated near *Mina* on the left side of the road.
11. ***Masjid-e-Al Kabash***. This is the same spot where *Khalilullah*, *Hz. Ibrahim*<sup>AS</sup> had laid down his son, *Hz. Ismail*<sup>AS</sup>, for sacrifice.
12. ***Masjid-e-J'aranah***. Situated on way to *Taif*, the wearing of *Ahram* from this spot is desirable (*Masnoon*); but it is more desirable from *Masjid-e-Tan'eem*.

#### ***IV. The Specific Mountains of Makkah-e-Moazzama***

1. ***Jabl-e-Sur.*** It is situated at a distance of 3 miles from *Makkah Moazzama*. During the *Hijrat*, the Prophet<sup>PBUH</sup>, along with his Companion, *Hz. Siddiq-e-Akbar*, had spent three nights in a cave of this mountain, situated near the peak. It is a mile or 1<sup>1</sup>/<sub>2</sub> mile climb and the healthy and courageous persons may visit it for *Ziyarat*.
2. ***Jabl-e-Noor.*** Located on the left side while going to *Mina* from *Makkah Moazzama*, cave of *Hira* is situated in this mountain. Here the Prophet<sup>PBUH</sup> used to stay (for days) before getting the *Prophethood*. The first *Vahi* was revealed to him in this cave. When compared to *Jabl-e-Sur*, the climb is easier and lesser.
3. ***Jabl-e-Abu Qabees.*** It is opposite to *Baitullah (Kaabatullah)*. Now the city



dwells on this mountain. In the times before the dawn of *Islam*, this mountain was known as Ateen because *Hajr-e-Aswad* was kept there from the time of the *Great Storm of Prophet Noah*<sup>AS</sup>. A person, known as *Abu Qabees*, constructed his house there since then it is called as *Jabl-e-Abu Qabees*. *Mujahid* says that this is the first mountain *Allah* had created among all the mountains of the world.

**The invocations to be recited after  
*Ablution (Dugana-e-Tahiatul Uzu)* and  
*Shab-e-Qadr (Dugana-e-Lailatul  
Qadr)*:**

إِلٰهِي كَفَانِي مِنْ نَعِيمِ الدُّنْيَا بِمَحَبَّتِكَ وَسُؤْتِكَ  
وَعِشْقِكَ وَذِكْرِكَ وَكَفَانِي مِنْ نَعِيمِ الْآخِرَةِ  
بِلِقَائِكَ وَرِضَائِكَ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ  
الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ هـ

Translation: 'O' *Allah* suffice is Thy love, Thy desire and Thy remembrance to me for this world and Thy vision and Thy pleasure are enough for me in the Hereafter with Thy grace, Mercy and Blessing; 'O' The most beneficent and the Merciful!

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا  
 أَوْ خَطَاءً سِرًّا أَوْ عَلَانِيَةً مِمَّنْ ذَنْبِ الَّذِي أَحْلَمُ  
 وَمِمَّنْ ذَنْبِ الَّذِي لَا أَحْلَمُ أَنْتَ عَلَّامُ الْغُيُوبِ  
 أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ

I beg the forgiveness of *Allah*, who is my cherisher and sustainer, for all the sins that I committed consciously or inadvertently, secretly or openly, I apologise to Thee for, the sins that I know and for the sins that I do not know. Verily, Thou art aware of the invisible and forgiver of the sinners. I beg such forgiveness of *Allah*, who is my cherisher, for all the sins and mistakes and I seek Mercy of *Allah* and repent sincerely, for all my commitments.



سَجَدَتْ لَكَ سَوَادِي وَأَمَّنَ بِكَ فُؤَادِي وَأَقَرَّتْ  
بِكَ لِسَانِي هَا أَنَا أَذْنَبْتُ ذُنُوبًا عَظِيمًا وَمَنْ يَغْفِرُ  
الذُّنُوبَ الْعَظِيمَ إِلَّا رَبِّي الْعَظِيمُ إِلَّا رَبِّي الْعَظِيمُ  
إِلَّا رَبِّي الْعَظِيمُ.

'O' Allah, my body offered Sijdah to Thee, I express faith in Thee from my heart and admitted it with my tongue. Alas, I committed great sins and who else will pardon such great sins except my great Cherisher.

كَلِمَةً نَحْنُ بِهَا مُسْكِنُونَ وَأَمِنَّا بِكَ يَا مُسْكِنَنَا وَاحْكُرْنَا يَا يَوْمَ الْقِيَامَةِ فِي نَزْمَةِ الْمَكِينِ  
يَا مُسْكِنَنَا وَيَا كَرِيمَنَا يَا الْكَرِيمِينَ وَيَسْرُحْمَتِكَ يَا الرَّحِيمَ الرَّاجِينَ  
كَلِمَةً مَتَى الدُّنْيَا بِأَمْنٍ وَأَمَّا مَا جَلَّ بِكَ فِي كَلِمَتِنَا وَقَدْ فَتِنَا بِالرِّضَا بِمَا كَفَرْنَا  
عَلَى وَبِئْسَ مَا كَانَتْ كَلِمَتُكَ وَسَوْفَ تَكْفِيكَ يَا مُسْكِنَنَا وَيَا كَرِيمَنَا يَا الْكَرِيمِينَ  
يَا الرَّحِيمَ الرَّاجِينَ يَا الْكَرِيمَ الرَّاحِمِينَ يَا الْكَرِيمَ الرَّاحِمِينَ يَا الْكَرِيمَ الرَّاحِمِينَ  
أَجِدْنَا يَا رَبَّنَا إِذْ أَخْطَأْنَا رَبَّنَا وَلَا نَحْمِلُ عَلَيْهِ إِصْرًا كَمَا رَبَّنَا وَغَفِرْنَا ذُنُوبَنَا  
وَلَمْ نَقْتَاتِبْنَا يَا وَكُوفِنَا مَعَ الْإِبْرَاهِيمَ رَبَّنَا وَابْتِئْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ  
وَلَمْ نَحْزَنْ يَا يَوْمَ الْقِيَامَةِ لِمَا كَانَتْ لَمْ تَحْمِلْهُ الْمَيْعَادُ (جزم كذا)  
رَبَّنَا إِنِّي فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آتَيْتَنَا نَارًا وَقَدْ آتَيْتَنَا  
كَلِمَةً بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ  
إِنَّكَ أَنْتَ الْوَهَّابُ إِنَّكَ أَنْتَ الْوَهَّابُ.

'O' our protector (Rab) keep us submissive while alive and also submissive at death and on the Day of Judgement keep us in the category of submissives with Thy grace 'O' Merciful, O Greatest merciful. O' our savour (Rab), show us the world as scanty and strength for Thy obedience and keep us firm on Thy path. Thy love, Thy worship; and Thy desire; O' Greatest merciful of all the mercifuls.

O' our Allah, show us the truth as truth (Haq) and give us strength to follow it and show us the false (Batil) as false and give us the strength to avoid it. O' reatest merciful of all the merciful.

O' our Allah, show us the truth as truth (Haq) and give us strength to follow it and show us the false (*Batil*) as false and give us strength to avoid it. O' Greatest merciful of all the mercifuls. O' Allah, forgave us our mistakes. O' Allah don't put more burdens on us like on our predecessors.



O' Allah do not thrust a burden on us which we cannot bear and forgive us and oversee (our mistakes) and be merciful on us. You are our Master and Lord. Thy alone help us for our prevalence over the non-believers. O' Allah undoubtedly we heard Thy call for obedience and belief on Thou, so therefore we obeyed and had belief on Thou. O' Allah forgive our sins and reduce our evils and give us a death with good deeds.

O' Allah bestow us with Thy mercy promised to Thy Apostles and don't disgrace us on the Day of Judgement. Of course Thou won't go back on Thy promise. (3-194)

O' Allah give us goodness in this world and give us goodness He`eafter and save us from the fire of the Hell.

O' Allah don't change our hearts after you have showed us the right path and bestow

us Thy mercy and bless. Of course Thou is the bestower and thou is the best Bestower and Thou is best Bestower.

### **Visit to *Madina-e-Munawwara***

Some of the *Moallameen* or agents would arrange the visit to *Madina Munawwara* before *Hajj* and some others arrange the visit to *Madina Munawwara* after the *Hajj*.

There is a narration from *Hz. Ibn-e-Omar<sup>RZ</sup>* that the Prophet<sup>PBUH</sup> said, 'whoever visits my grave for *Ziyarat*, the intersession (*Shafa'at*) for him would become mandatory (*Wajib*) on me (*Sahi Ibn-e-Khazinniah*).

There is no Muslim in this world who does not possess a desire in his heart to visit *Madina Munawarra*, stay there and do *Ziyarat* of the Prophet<sup>PBUH</sup>.

In short, whenever the *Moallim* informs the *Haji* that now they would be going to *Madina Munawarra*, then, with moist eyes



every cell of the *Haji's* body would offer thanks to *Allah*. He would feel that at last the time had come to fulfill the life long desire of meeting the Holy Soul of the Prophet<sup>PBUH</sup>. Before starting the journey for *Madina Munawarra*, the *Haji* would take bath and should recite the same invocations while boarding the bus, which he had recited while boarding the plane. It is needless to write here that the *Haji* should offer *Darood* and engage himself in the remembrance of *Allah*. In fact, his every breath will be doing *Zikr of Allah Subhana-o-Tal'a* and his tongue will automatically start offering *Darood*.

When this humble servant had asked his *Murshid*, *Hz. Abu Sa'eed Syed Mahmood Tashreefullahi*, that what type of *Salaam* should be offered to the Prophet<sup>PBUH</sup>, then the *Hz. (Murshid)* replied that there cannot be any better *salaam* than '*At-tahi-yaat*'. It carries the *salaam* sent by *Allah Subhana-*

*o-Tal'a* on the Prophet<sup>PBUH</sup>. Then how can there be a better Salaam than that.

When the bus reaches the boundary of *Madina Munawwara*, after reciting the *Darood*, recite the following invocation:

اللَّهُمَّ هَذَا حَرَمٌ نَبِيِّكَ فَاجْعَلْهُ لِي  
وَقَايَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ  
وَسُوءِ الْحِسَابِ ۝

'O' *Allah* this is the abode of your beloved Prophet<sup>PBUH</sup>, make it the barrier for me from hell and also a source of peace from the severity of punishment and accountability of the Hereafter.

Every part of the Holy Town of *Madina Munawarra* is respectable as the Holy Prophet<sup>PBUH</sup> has walked on it.

### ***1. The Holy Mosque of the Prophet<sup>PBUH</sup>***

The front ceiling portion of the Holy Mosque, the *Minaret* and the dome of



*Khizra* are reminisce of the glory, love and affection of Turkish rulers especially of *Sultan Abdul Majeed*. The time span for this construction was from 1265 H to 1277 H. On the east this portion is up to *Bab-un-Nisa* and on the west it is up to *Bab-ul-Rahma*. After this the Saudi Government further extended it. Recently, there was further extension and due to this the Mosque, erected in the Turkish, has taken the place of Qibla of the Mosque.

Here (in *Madina Munawwara*) the Qibla is on the southern side. There is no expansion of the Mosque on southern side. Before the new construction by the Saudi Government and after the first expansion by the Saudi Government, the completed area of the *Masjid-e-Nabavi* was 16,327 sq.m. The new gates, in the portion constructed by the Saudi Government, are *Bab-Omar*, *Bab-Osman*, *Bab-Abdul-Aziz* and *Bab-Saud*. Similarly, there are three gates on

the eastern side, viz. *Bab-Jibrael*, *Bab-Nisa* and *Bab-Abdul Aziz*.

On the western side there are four gates viz. *Bab-ul-Islam*, *Bab-Abu-Bakr Siddiq<sup>RZ</sup>*, *Bab-ur-Rahmat* and *Bab-Saud*.

On the northern side there are three gates viz. *Bab-Osman<sup>RZ</sup>*, *Bab-Majeedi* and *Bab-Omar<sup>RZ</sup>*. The *Qibla* is on the southern side and there is no gate on that side.

The entire building is the unique example of the external beauty and glorious reminiscence of the emotional attachment of the *Turks*.

The present *Bab-e-Jibrael*, before the construction by the *Turks*, was known as *Bab-e-Osman<sup>RZ</sup>*. At the spot, where *Hz. Jibrael<sup>AS</sup>* used to visit the Prophet<sup>PBUH</sup>, a window has been constructed which is just opposite to the feet of the Prophet<sup>PBUH</sup>.

If one enters from the *Bab-Jibrael*, then on the left side there is a courtyard-shaped vast



gallery; the Holy Feet of the Prophet<sup>PBUH</sup> are on this side. Passing from this gallery one reaches *Mawaja Shareef*. The platform of *Ashab-e-Sufa* is located on the right side and in front of it is the spot where servants of the Holy wives of the Prophet<sup>PBUH</sup> used to sit. *Maqsurah Shareef* is located opposite to it, which is covered on all sides with iron grill doors. A *Mehrab* (niche) is constructed on the wall in front of *Sufa* with *Mehrab-e-Tahajjud* written on it. Here the Prophet<sup>PBUH</sup> had offered *Tahajjud* prayer (late night prayer)

## ***II. Riyaz-ul-Jannah***

(The Prophet<sup>PBUH</sup> said) 'the space between my house and my *mimber* is one of the gardens of heaven.'

Eventhough the entire mosque of the Prophet<sup>PBUH</sup> is a treasure house of blessings, but this specific spot is a priceless piece of that treasure. To distinguish this area from the rest, the pillars are painted in white and

a green-coloured carpet adorns the floor of this area. This Holy Spot has eight pillars and some of them are popular as they are considered to be special and blessed. There are always large number of people offering the additional prayers (*Nafil*) here. Some scholars have written that this space is part of the heaven and on the Day of Judgment it would be merged with heaven.

### ***1. Istawana-e-Hanana (Pillar)***

This pillar is joined to the back of the *Mehrab-un-Nabi* (niche). At this very spot there was a dry date palm tree trunk and the Prophet<sup>PBUH</sup> used to take its support at the time of delivering his sermon (*Khutbah*). When the *mimber* got ready, the Prophet<sup>PBUH</sup> sat on it and delivered his sermon and this made the trunk to weep. At this, the Prophet<sup>PBUH</sup> came from the *mimber* and kept his hand affectionately on it and the trunk stopped



weeping. (The trunk is buried at the same spot).

## **2. *Istawana-e-Ayesha* (Pillar)**

The Prophet<sup>PBUH</sup> once told that there is a Holy Spot at this pillar and if I were to reveal it, there will be so much rush that a draw of lots would be required to decide who will pray there. It is said that *Hz. Ayesha Siddiqa<sup>RZ</sup>* was aware of that spot and had shown it to her nephew *Ibn-e-Zubair*. The other Companions saw him offering the prayers a little away on the right side from this pillar.

## **3. *Istawana-e-Abi Lubab***

Also known as *Istawana-e-Tauba* (the Pillar of Repentance), this pillar is situated on the left side of the *Istawana-e-Ayesha*. One of the Companions named *Abi Lubab<sup>RZ</sup>*, in lieu of some mistake committed by him, had tied himself to this pillar and taken an oath that until the Prophet<sup>PBUH</sup> unties him with

his own Holy Hands he would remain tied to that pillar. When *Allah Subhana-o-Tal'a* forgave him for his mistake, then the Prophet<sup>PBUH</sup> came and untied him.

#### **4. *Istawana-e-Wafood***

It is the spot where the Prophet<sup>PBUH</sup> used to meet and converse with delegations coming from outside.

#### **5. *Istawana-e-Hose***

Before the Holy Verse about protection was revealed, the Companions used to stand there as guard for the protection of the Prophet<sup>PBUH</sup>. *Hz. Ali* had also performed this duty there. That is why this pillar is also known as *Istawana-e-Ali*<sup>RZ</sup>.

#### **6. *Istawana-e-Sareer***

When the Prophet<sup>PBUH</sup> used to go into *Etekaaf* (retreat) in the mosque he used spread a mat at this spot to sit and lie down. And sometimes in this condition,



*Hz. Ayesha Siddiqah<sup>RZ</sup>* used to apply oil to the head of the Prophet<sup>PBUH</sup> and comb his hair while his Holy Body used to be inside the mosque. All these three pillars are, because of the iron grill around the Holy *Maqsurah Shareef*, are half inside the Holy *Maqsurah Shareef* and half outside.

### **7. *Istawana-e-Tahajjud***

It is the spot where the Prophet<sup>PBUH</sup> used to offer *Tahajjud* prayers.

### **8. *Istawana-e-Jibrael***

It is the spot where the Prophet<sup>PBUH</sup> used to meet *Jibrael<sup>AS</sup>*; it is the same spot where Prophet<sup>PBUH</sup> has, in the company of *Jibrael<sup>AS</sup>*, has completed one full reading of the Holy Quran in the last Ramadan before his demise.

These two pillars are fully inside the Holy Tomb and thus not visible from outside

The dome of *Khizra* is resting on these pillars only.

In *Riaz-ul-Jannah* there is a *Mehrab* constructed by Turks with an inscription as '*Mehrab-un-Nabi<sup>PBUH</sup>*' on it. It is popularly known that the Prophet<sup>PBUH</sup> used to stand at this place and lead the prayer (*Salat*), but this is not correct. On the left pillar of this same niche it is written that it is the spot of prayer carpet of the Prophet<sup>PBUH</sup>. In fact this is the spot from where the Prophet<sup>PBUH</sup> used to lead the prayers. In the last ten days of Ramadan, during the collective offering (*Bajamaat*) of the *Tahajjud* prayer, the *Imam* stands at this place.

After the demise of the Prophet<sup>PBUH</sup>, keeping in view the respect for the Prophet<sup>PBUH</sup>, *Hz. Siddiq<sup>RZ</sup>* excluding the *Qadimain Sharifain* constructed a wall so that no one should stand at the place where the Prophet<sup>PBUH</sup> used to offer his *Sajda*.



The Turks too constructed a niche to the extent of that wall. Now whoever stands on the prayer carpet of the Prophet<sup>PBUH</sup> for Salat, his Sajda would exactly be at the spot where Holy Feet of the Prophet<sup>PBUH</sup> used to be.

On the right hand side border of *Riyaz-ul-Jannah* there is a *mimber*, also constructed by the Turks. This very delicate and beautiful *mimber* made of marble is at the same spot where there was the *mimber* of the Prophet<sup>PBUH</sup> during his time. (*Mimber* is an elevated spot in the mosque on the right side of the *Mehrab* of the Imam. Imam delivers his sermon sitting on the third step of this elevated spot).

In front of this *mimber* on an elevated spot, *Ma'zana* is constructed; from where *Azan* and the *Takbir* is called. It is said that this is the same spot from where Hz. *Bilal*<sup>RZ</sup> used to say *Azan* (Call for Prayer) at the time of the *Qutba*. Turks have identified

those areas which were covered by the mosque during the times of the Prophet<sup>PBUH</sup> and those areas which were open by the pillars with grooves with golden colour. For instance, to indicate the covered area, the pillars were constructed with grooves on them and were made golden in colour. Open area is denoted by plain pillars.

The southern area of *Riyaz-ul-Jannah* was included in the Holy Mosque during the *Khilafat* of *Hz. Osman-e-Ghani<sup>RZ</sup>*. He has also established the present *Mehrab* and therefore it is called *Mehrab-e-Osmani*. On this side there were houses of six wives of the Prophet<sup>PBUH</sup> (*Ummahat-e-Momineen* - the mothers of believers). These are made distinct and clearly visible by erecting brass partitions. On the southern side, till the end of the *Masjid-e-Nabavi*, the covered area is the reminiscence of the Turks. On the western side, during the times of *Hz. Omar Farooq<sup>RZ</sup>* and also during the *Khilafat* of



*Banu Ummaiah* and *Banu Abbas*, expansions were made. On the northern and the southern sides, in the rows of pillars upto the last edge of the *Masjid-e-Nabavi*, on every pillar in green background and golden alphabets it is inscribed showing the limit of the *Masjid-e-Nabavi*.

After the old construction of the *Masjid-e-Nabavi*, on the eastern and western side, there are two and three-tiered impressive covered verandahs which are an evidence of the interest and attachment of *Sultan Ibn-e-Saud* with the *Haram-e-Nabavi*.

In between the old building and the open yard on the western side, there is one more covered verandah constructed on the east and west side dividing the open yard into two. Situated on its eastern side is *Bab Abdul Aziz* and on the western side is *Bab Saud*. In between there is an open yard divided into two parts by the pathway.

### ***III. The Holy Rooms and The Holy Sufa (Platform)***

The Prophet<sup>PBUH</sup>, after completing the construction of the *Masjid-e-Nabavi*, constructed nine individual rooms, one each for his Holy wives. These rooms were 15ft long, 10ft 6in wide and 6ft high. The room of *Umm-ul-Momineen*, *Hz. Ayesha Siddiqa*<sup>RZ</sup>, was attached to the *Masjid-e-Nabavi* and was so close to the mosque that whenever the Prophet<sup>PBUH</sup> used to sit in *Eitekaf* in the mosque, *Hz. Ayesha*, sitting in her room, used to comb his hair. This Holy Room was made of raw bricks and by erecting a wall in the center it was divided into two portions. In one portion the Prophet<sup>PBUH</sup> used to meet the delegations. After the demise of the Prophet<sup>PBUH</sup>, the same room became the last resting place for him and is called *Rauz-e-Muqaddasa* (The Holy Tomb). The Holy Head of the Prophet<sup>PBUH</sup> is on the western side and the Holy Feet are on the eastern side and the



Holy Face is facing towards the *Qibla* (on the south side).

In 13<sup>th</sup> *Hijri*, when the Companion of the Prophet<sup>PBUH</sup>, *Hz. Abu Bakr Siddiq<sup>RZ</sup>*, passed away, then as per his desire, his body was buried beside the Prophet<sup>PBUH</sup> in such a way that his head was in line with the chest of the Prophet<sup>PBUH</sup>.

In 23<sup>rd</sup> *Hijri*, when *Hz. Omar-e-Farooq<sup>RZ</sup>* was martyred, then with the permission of *Umm-ul-Momineen Hz. Ayesha Siddiq<sup>RZ</sup>*, he was also buried in front of the Prophet<sup>PBUH</sup> in such a way that his head was in line with the chest of *Hz. Abu Bakr Siddiq<sup>RZ</sup>*.

In the Holy Room there is still space for one more grave and as per the orders of the Prophet<sup>PBUH</sup> is for *Prophet Isa<sup>AS</sup>*. After his descent from heaven, *Prophet Isa<sup>AS</sup>*, on completing his remaining life span, on his demise, will be buried there.

Under the Khilafat of *Hz. Omar*<sup>RZ</sup>, using the original foundation, the walls of the Holy Room were reconstructed with raw bricks. During the times of *Walid bin Abdul Malik*, when the rooms of the other Holy wives were included in the mosque, walls of the room of *Hz. Ayesha*<sup>RZ</sup> were kept intact in their original condition. A deep foundation was dug on all the four sides of this room and a strong five-cornered Umbrella (Chattri) was erected.

Between the corner of the wall and the Holy Room, a space of 2-3 feet is left on three sides, but on the western side, where the Holy Head is kept, no space could be left. That's why it looks like a five-cornered building and the three Holy Graves along with the room has come under it. This construction was made during the governorship of *Hz. Omar bin Abdul Aziz*<sup>RH</sup>. The five-cornered construction was purposely made in order to make it look



distinct from the Holy *Ka'aba* so that the ignorant people may not start circling it.

Till then there was no dome on the Holy Grave. In 678H, the representative of Sultan of Turkey constructed a dome on the five cornered walls, covered it with lead sheet and painted it green. In 1223H *Sultan Mehmood bin Abdul Hameed Osmani* got it reconstructed and painted it dark green. Since then the dome is known as *Sabz Gumbad* (Green Dome). The present colour is reminiscent of the same Turkish Sultan, *Mehmood bin Abdul Hameed*. In 1390, the Saudi Government got the dome painted.

#### ***IV. Lead Wall***

In 557H a Christian king, by conspiracy, deputed two Christians in the guise of Muslims to steal away the Holy Body of the Prophet<sup>PBUH</sup> from the Holy Grave. They came to Madina and stayed at *Rabat-e-Osman*. From there they started digging a

tunnel to reach the Holy Body. The Prophet<sup>PBUH</sup>, through dream, showed the faces of the two persons to *Sultan Nooruddin Zangi* and instructed the *Sultan* to protect him from their evil designs. After this dream, *Sultan* left Egypt with few of his companions; riding on fast camels they reached *Madina Munawwara* in 16 days, arrested the conspirators and executed them. When *Sultan* entered the tunnel and saw that the tunnel had reached the Holy Feet of the Prophet<sup>PBUH</sup>, he kissed the Holy Feet, came out and got the tunnel closed. The earth around the five-cornered building was then deeply dug up until water came out. Tons of lead was then melted and poured from water level to the ground level; in addition a similar lead wall was constructed around the Holy five-cornered building. The house, in which the lead was melted, is still in existence today; known as '*Dar-ul-Rassas*, it is situated outside the *Bab-ul-Salam* in the south-eastern corner.



The lead wall is up to the *Jali* around the Holy Rauza. Earlier it was a wooden *Jali* and later it was made of copper and brass and in existence even till today.

However, all the three Holy Graves are covered and are within the three walls, under two domes and a *Jali*; this whole building is known as *Maqsurah Shareef*.

At a height of 2ft from the ground, there is a 40ft x 40ft platform on the northern side of the *Maqsurah Shareef*. This is the spot where the poor Companions of the Prophet<sup>PBUH</sup>, who, decided to stay in his company always, lived. They had deserted their houses or were the newcomers to *Madina Munawwara*, possessing neither house nor any other assets. Round-the-clock they benefitted from the company of the Prophet<sup>PBUH</sup> and engaged themselves in remembrance of *Allah* and recitation of the Holy Quran. They were called *Ashab-e-Sufa*. In fact, they were the real *Tarik-e-*

*Duinya* i.e., those who have renounced the world for the Hereafter.

This platform is covered with beautiful brass *Jali*, enclosed from three sides. The servants of the mosque of the Prophet<sup>PBUH</sup> would be sitting in front of this. Inside the *Maqsurah Shareef*, within *Jali*, these servants would go, clean it, apply atr (perfume) and burn scented wood. On this Holy platform, the visitors would engage themselves in the recitation of Holy Quran and offering prayers. If the reader of this book gets an opportunity to sit on this Holy platform, then he should engage himself in remembrance of *Allah Subhana-o-Tal'a*, recitation of Holy Quran, offering *Darood-e-Shareef* and making invocations.

#### ***V. Visit to the Holy Tomb (Rauza)***

If the visitor, enroute to *Madina Munawwara*, has not taken bath, then after reaching *Madina* and settling down, he may take bath or make *Wazu*, wear good dress,



apply atr (perfume) and then visit *Masjid-e-Nabavi*. It is better to enter the *Masjid* through *Bab-ul-Jibrael* or *Bab-ul-Islam*, *Bab-ur-Rahmat* or *Bab-ul-Siddiq* or from any other door. The visitor should enter the mosque with full respect and honour. Before entering the mosque he should recite, اللهم الفح لى ابواب رحمتك i.e., 'O' *Allah*, open on me the doors of Thy blessings.

While entering the mosque place the right leg first and then the left. Straightaway he should go to *Riyaz-ul-Jannah* and offer two *Rakat Tahtul Masjid*. This is more virtuous in this mosque. If it is not possible to offer the *Salat* at *Riyaz-ul-Jannah*, then he may offer the same anywhere in the mosque. But, without offering *Tahtul Masjid* he should not go to *Rauz-e-Mubarak*. During the life time of the Prophet<sup>PBUH</sup> a Companion came and directly approached the Prophet<sup>PBUH</sup>. The Prophet<sup>PBUH</sup> sent

him back with instructions to first offer '*Tahtul Masjid Salat* and then come to him. Thus, it is evident that, one of the etiquettes for meeting the Prophet<sup>PBUH</sup> is to offer *Tahtul Masjid* first. If one enters the mosque during the undesirable time of offering the *Salat*, then he should sit in the mosque and wait for the proper time.

After offering the *Salat* at *Riyaz-ul-Jannah* (or any other place in the mosque) offer thanks and praise to *Allah Subhana-o-Tal'a*, pray for the acceptance of *Ziyarat* and make the following invocations 'O! *Allah* this spot is among the gardens of heaven which thou has bestowed superiority and greatness and had illuminated it with the Noor of Thy beloved Prophet<sup>PBUH</sup>.

And 'O! *Allah* when thou had bestowed on us the honour of visit to the greatest reminisce of Thy Prophet<sup>PBUH</sup> in this world, then in the Hereafter do not deprive us from the intercession of Thy beloved Prophet<sup>PBUH</sup>



and raise us in his group and also under his banner on the Day of Judgement. Bestow us with his love and at his fountain (Hauze-Kauser) bestow us with a drink through his Holy Hand, which may relieve us forever from all types of thirst. Of course Thou is Competent for all things!

After the *Salat*, with all respect and humility, from the side of Qibla the visitor should go near the Holy Shrine, *Mawaja Sharif*. A round hole with brass lining is made on the door. It is just in front of the Holy Face in the Holy Grave. The visitor should stand with respect facing the door with his back towards Qibla. He should keep his eyes on the Ground.

***The Ziyarat of the Prophet<sup>PBUH</sup> Should be Made in the Following Manner***

First recite, one time each, *Surah Fatiha*, *Ayatul Kursi*, *Surah Qadr* and *Surah Kausar*, eleven times *Surah Iqlas* and one time the following *Darood* may be recited

and the following submission may be made - 'O' Allah accept this recitation with the mediation of the Concluders (*Khatemain Allaihumas Salam*) and its Bless (*Sawab*) be given to the souls of *Khatemain Allaihumas Salam* and to all the Holy Souls.

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدَيْنِ فِي  
 الْأَنْوَاحِ وَصَلِّ عَلَى جَسَدِ مُحَمَّدَيْنِ فِي  
 الْأَجْسَادِ وَصَلِّ عَلَى جِسْمِ مُحَمَّدَيْنِ فِي  
 الْأَجْسَامِ وَصَلِّ عَلَى قَلْبِ مُحَمَّدَيْنِ فِي  
 الْقُلُوبِ وَصَلِّ عَلَى قَبْرِ مُحَمَّدَيْنِ فِي  
 الْقُبُورِ وَصَلِّ عَلَى تَرْبَةِ مُحَمَّدَيْنِ فِي  
 التُّرَابِ وَصَلِّ عَلَى نُورِ مُحَمَّدَيْنِ فِي  
 الْأَنْوَارِ وَصَلِّ عَلَى مَنْظَرِ مُحَمَّدَيْنِ فِي  
 الْمُنَظَرِ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ  
 وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
 وَعَلَى سَكَّانِ مَلَكِ بِرَحْمَتِكَ يَا رَحِمَ الرَّحِيمِينَ  
 بِعَدَدِ مَا فِي جَمِيعِ الْقُرْآنِ حَرْفًا حَرْفًا وَبِعَدَدِ كُلِّ  
 حَرْفٍ حَرْفِ أَلْفِ أَلْفٍ بِعَدَدِ كُلِّ مَعْلُومَاتٍ



تَكَ آمِينَ يَا رَبَّ الْعَالَمِينَ بِحُرْمَةِ لَأَيْلَةِ الْإِلَهِ  
 وَخُدَادَ لَا شَرِيكَ لَهُ تَلَهُ الْمَلِكُ وَلَهُ الْحَسَنُ الْحَسَنُ  
 وَيَمِينُتِ وَهُوَ حَتَّى لَا يَمُوتَ أَبَدًا أَبَدًا بِمِيدِهِ  
 الْغَيْزِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا تَقْدَبَ  
 هَذِهِ الْأَزْوَاحَ الْمَوْصُوفَةَ وَاعْفِرْ ذُنُوبَهُمْ  
 وَكُفِّرْ عَنْهُمْ سَيِّئَاتِهِمْ وَارْفَعْ دَرَجَاتِهِمْ  
 بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ  
 وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ -

As long as the visitor stays at the Holy City of the Prophet<sup>PBUH</sup>, he should visit the Holy Shrine every day, as many times as possible, to offer his respect and salaam. During the time of *Hajj*, two or three hours after the *Fajr* prayer, there is not much rush and the time is peaceful. It is peaceful time in other days too. Moreover, after *Isha* prayer the doors of the *Masjid-e-Nabavi* are closed. There will not be much rush 30-45 minutes before the doors close and the atmosphere will be silent and peaceful. This

time should be fully utilized and the invocations (whatever the visitor wants) may be made in any language he desires.

### ***VI. Jannat-ul-Baqi***

It is the graveyard of *Madina Munawwara*. It is situated on the eastern side of the *Masjid-e-Nabavi*. After the expansion of *Masjid-e-Nabavi* no road exists between the Holy Mosque and the *Jannat-ul-Baqi*. In this graveyard, large number of the Companions and, according to some narrations, ten thousand Holy Saints are resting.

The 3<sup>rd</sup> *Khalifa*, *Hz. Osman-e-Ghani<sup>RZ</sup>* is also resting in the northeast corner of this Holy graveyard.

Excepting *Umm-ul-Momineen Hz. Khatijat-ul-Kubra<sup>RZ</sup>* and *Hz. Mariam<sup>RZ</sup>* all the other *Umm-ul-Momineen*, three daughters of the Prophet<sup>PBUH</sup>, the son *Hz. Ibrahim<sup>RZ</sup>*, *Hz. Abbas<sup>RZ</sup>*, *Hz. Imam*



*Hasan*<sup>RZ</sup>, *Hz. Aqeel bin Taleb*<sup>RZ</sup>, *Hz. Halima Sadiya*<sup>RZ</sup> and paternal aunties of the Prophet<sup>PBUH</sup> are resting here. On the outside of the eastern wall of *Jannat-ul-Baqi* the graves of *Abu Say'eed Khudri*<sup>RZ</sup> and mother of *Hz. Ali Karamullah Wajhu*, *Hz. Fatima Binte Hz. Asad*<sup>RZ</sup>, are situated.

Apart from this, the graves of *Hz. Osman bin Manzown*<sup>RZ</sup>, *Hz. Abdur Rahman bin Auf*<sup>RZ</sup>, *Hz. Saad bin Vaqas*<sup>RZ</sup>, *Hz. Abdullah bin Masood*<sup>RZ</sup>, *Hz. Kais bin Huzafa*<sup>RZ</sup>, *Hz. Asad bin Zarara*<sup>RZ</sup> etc are also situated here. *Shaik-ul-Qura* (the leader of the recitation of the Holy Quran with *Qirat*) *Imam Nafh*<sup>RH</sup> and *Imam Malik*<sup>RH</sup> are also buried here. Apart from this the graves of martyrs of battle of *Uhad*, who passed away after reaching *Madina Munawwara*, are also situated here.

There is a difference of opinion among the scholars as to in what manner the salaam and *Dua* (invocation) may be started at *Jannat-ul-Baqi*. Certain scholars say that

the *Ziyarat* may be started from Hz. *Osman-e-Ghani*<sup>RZ</sup>. Certain others say that it should be started from Hz. *Ibrahim*<sup>RZ</sup> and certain others are of the view that it should start from the Holy grave of Hz. *Abbas*<sup>RZ</sup>. From wherever the *Ziyarat* is started it is permissible. When the visitor enters *Baqi* or passes from nearby then he should say:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ  
وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ وَ  
نَسْأَلُ اللَّهَ لَنَا وَلكُمْ الْعَافِيَةَ ○

**Translation:** 'O' the residents of the locality of Momineen accept our salaam, God willing we would also join you. We pray to *Allah* for His protection for us and also for you.

### ***VII. Ziyarat of Uhad and the Martyrs of Uhad***

This sacred mountain is located at a distance of about 3 miles from *Madina*, on



the northern side. The Prophet<sup>PBUH</sup> had said about this mountain, "Uhad loves us and we love Uhad". Sitting on Uhad, the Prophet<sup>PBUH</sup> said, "When you come to Uhad, then eat something from its tree, even if it were a tree of thorns". Therefore, it is desirable to eat something from its trees, plants or grass etc. It is more desirable to do *Ziyarat* of Uhad on a Thursday.

The population of *Madina* now is steadily nearing Uhad. *Hz. Hamza<sup>RZ</sup>* and other Companions were martyred here during the war which took place in the 3rd Hijri at the ground below.

The Holy Graves of *Hz. Hamza<sup>RZ</sup>* and other Companions are located in a compound. The Holy Grave of *Hz. Hamza<sup>RZ</sup>*, the beloved paternal uncle of the Holy Prophet<sup>PBUH</sup>, is in the center. Beside his Holy Grave, *Hz. Abdullah bin Hajjash* and *Mas'ab bin Omair<sup>RZ</sup>* are buried and

some more Companions are buried further ahead. If the visitor stands, keeping his back towards the door of this compound, he can see a hillock called Jabl-e-Rumah, where the Prophet<sup>PBUH</sup> had deputed the group of archers. Nearer to this place are the ruins of the building, constructed at the actual place of martyrdom of *Hz. Hamza*<sup>RZ</sup>. When his burial place got inundated due to flood, his Holy Body was shifted to the present spot. On the visit to the Holy Grave of *Hz. Hamza* recite the following:

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمْرَةَ السَّلَامِ  
 عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ  
 يَا عَمَّ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمَّ  
 حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمَّ  
 النَّصِيطَةِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْكُفَّةِ  
 وَيَا أَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ



This is the spot where the Prophet<sup>PBUH</sup> was injured and lost a Holy Tooth. The place where the the Holy Prophet<sup>PBUH</sup> was injured, the Turks constructed a building in its memory. But even that is in ruins now. This spot is in the residential area towards Uhad, away from the grave of *Hz. Hamza*. From here, after getting injured and under the pressure of disbelievers, the Prophet<sup>PBUH</sup> shifted to the base of Uhad. Here his injury was cleaned and medicines applied. This spot is called *Quba Sanaya*. A small compound wall is existing there and a cave is there in front of this compound. It is said that after the treatment of his injury, the Prophet<sup>PBUH</sup> had taken rest here; indications made in white colour at this cave, on the right and left sides, are visible from a distance. It is neither much of a climb nor difficult.

### ***VIII. Ziyarat Of Other Holy Places In Madina Munawwara***

Apart from the Holy Mosque of the Prophet<sup>PBUH</sup> i.e., *Masjid-e-Nabavi* there are several other mosques where the Holy Prophet<sup>PBUH</sup> or his Companions had offered *Salat*. Visit to these mosques is also an act of obedience and recompense (*Sawab*) for the visitor. Many of these mosques are still existing and in use and still many are demolished and not in use. But, none of these mosques are in the original condition of construction as was during the times of the Prophet<sup>PBUH</sup>. Since the time of Prophet<sup>PBUH</sup> these mosques have been renovated and reconstructed several times. But since the spots are same, hence, they are not devoid of *Bless* and *Rahmat*. Here we are describing some of the popular mosques with a brief introduction so that the visitor is benefited.



Out of these mosques, only the visit to *Masjid-e-Quba* is *masnoon* (desirable). The significance of all the other mosques is of historical nature only. This difference should be kept in mind.

### ***A. Masjid-e-Quba***

This mosque is situated on the south-west side of *Madina*, at a distance of  $2\frac{1}{2}$  miles from *Masjid-e-Nabavi*. The walking time is 30 minutes for pedestrians. In front of *Masjid-e-Nabavi* vehicles are also available for going to this mosque. The population of *Madina* has now spread up to this mosque and well-constructed buildings have come up in its vicinity.

This is the first mosque of the Muslims. The Prophet<sup>PBUH</sup> after migrating from *Makkah*, before reaching *Madina*, camped here with the tribe of *Bani Auf*. The Prophet<sup>PBUH</sup>, along with his Companions, laid the foundation of this mosque with his own Holy Hands.

This mosque is the holiest in the world after *Masjid-e-Haram*, *Masjid-e-Nabavi* and *Masjid-e-Aqsa* (*Bait-ul-Muqaddas*). The Prophet<sup>PBUH</sup> often used to visit this mosque. He had stated, "Offering two rakat *Salat* in *Masjid-e-Quba* is equivalent in recompense to an *Umrah*".

Whenever possible it is desirable to visit this mosque, either in a vehicle or on foot. But it is more desirable on a Saturday. There is a mention of Monday also. There is also a tradition about the visit to this mosque on 17<sup>th</sup> Ramadan by the Prophet<sup>PBUH</sup>.

### ***B. Masjid-e-Jumma***

This mosque is situated on the eastern side of the new road for Quba. It was here that the Prophet<sup>PBUH</sup> had offered the Juma prayer for the first time. At that time *Banu Salim* inhabited this place and it was called the valley of "Ranuna". Near the mosque there



was a garden - *Bustan wal Jaza'a*. This mosque is called *Masjid-e-Wadi* (the mosque of valley) and *Masjid-e-Aatikah* as well.

### ***C. Masjid-e-Ghamama***

On the south-west of the well-known market 'Manakha', in front of the *Bab-ul-Islam* of *Masjid-e-Nabavi*, there is a narrow market, called *Souq-ul-Qamash*. It is popularly known that during the times of the Prophet<sup>PBUH</sup> this market was located at the same place. After passing over this market, when the visitor reaches the main road, *Masjid-e-Ghamama* is located right in front. This mosque is also called the *Masjid-e-Musallah*. This is the place where the Prophet<sup>PBUH</sup> used to offer the prayers of festivals (*Salat-e-Eidain*). He had also offered here the *Salat-e-Estesqa* - the Salat offered to Allah for Rainfall. Once a cloud appeared at this spot and shadowed the Prophet<sup>PBUH</sup> from the intense

heat of the sun. Therefore, this mosque is popularly called *Masjid-e-Ghamama*.

#### ***D. Masjid-e-Fatab***

The other names of this mosque are *Masjid-e-Ahzab* and *Masjid-e-Aala*. This mosque is located at the western corner on the heights of *Jabl-e-Salah*. It is said that during the war of *Khandaq*, the Prophet<sup>PBUH</sup> had prayed for three days viz. Monday, Tuesday and Wednesday and on Wednesday *Allah Subhana-o-Tal'a* sanctioned the prayer and the good news of victory was given and the Muslims were made victorious.

There are four more mosques on the Qibla side of this mosque which are popularly known as *Masjid-e-Salman Farsi*<sup>RZ</sup>, *Masjid-e-Abu Bakr Siddiq*<sup>RZ</sup>, *Masjid-e-Omar Farooq*<sup>RZ</sup> and *Masjid-e-Ali Karamullah Wajeh*. In fact, during the war of Moat (*Khandaq*) these were the spots of the army camps of the said Companions and



the Prophet<sup>PBUH</sup> had visited these places and offered *Salat* also. To preserve these spots, perhaps first *Hz. Omar bin Abdul Aziz*<sup>RH</sup> had given them the shape of mosques.

This place is popularly known as *Masajid-e-Qamsa*. *Hz. Jabir*<sup>RZ</sup> used to say that whenever he had any problems, he would immediately go to *Masjid-e-Fatah*, make invocation and he used to get the tiding of acceptance of his invocation.

### ***E. Masjid-e-Qiblatain***

This mosque is situated on the northwest side of *Madina* near the valley of *Ateeq* at a height. In one wall of this mosque the indication of *mehrab* (niche) facing towards the *Bait-ul-Muqaddas* is existing and a regular niche (*mehrab*) is made on the other wall towards *Kabatullah*. It is said that the order for change of *Qibla* reached the Prophet<sup>PBUH</sup> during the *Salat* at this mosque. On these orders, the Prophet<sup>PBUH</sup> changed the direction of *Salat* from *Bait-ul-*

*Muqaddas* to *Kabatullah*. Since this mosque is marked with two *Qiblas*, hence, it is called *Masjid-e-Qiblatain* (mosque with two *Qiblas*).

### ***F. Masjid-e-Bani-Qariza***

This mosque is situated, at a short distance, on the eastern side of the *Masjid-e-Fazeeh*. At the time of siege of the Jewish tribe *Banu-Qariza* the Prophet<sup>PBUH</sup> had stayed here. Moreover, the arbitrator appointed by the Jews, *Haz. Sa'ad Ibn-e-Maaz*<sup>RZ</sup> had given his verdict for killing of Jewish men and taking the women and children as prisoners.

### ***G. Masjid-e-Bani-Zafar***

This mosque is situated on the eastern side of *Masjid-e-Baqi*, at the corner of *Hurra-Waqim*. Here the tribe of *Banu-Zafar* resided. Once the Prophet<sup>PBUH</sup> visited this place and offered *Salat*. After the *Salat* he sat on a stone lying there. It is popularly known in *Madina Munawwara* since



ancient days that those women, who had no children if they sit on this stone, God willing, would be blessed with a child. Sitting on this stone, at the request of the Prophet<sup>PBUH</sup>, a Companion recited the Holy Quran and on listening to one of the Ayat, the Prophet<sup>PBUH</sup> became gloomy and started weeping.

### ***H. Masjid-e-Al Ajaba***

It is situated on the western side of *Baqi* near '*Bustan-e-Saman*'. Now big buildings have replaced '*Basateen*' and it is densely populated. In those days *Banu Mavviyya* (*Ibn-e-Malik* and *Ibn-e-Auf*) were residing here. Therefore, it was also known as the Mosque of *Bani-Mavviyya*. Once the Prophet<sup>PBUH</sup> visited this place, offered *Salat* and made invocations for a long time. After completion of his invocations, the Prophet<sup>PBUH</sup> said that he has asked Allah for three things:

1. My Ummah should not face (collectively) the punishment and destruction from annual famine.
2. It should not be destroyed by collective drowning.
3. The Ummah should neither have differences among itself nor there be any civil wars.

*Allah* the great sanctioned the first two requests but the third was not accepted. Mohammed bin Talha reports that in this mosque the Prophet<sup>PBUH</sup> had offered the *Salat* at a distance of two yards on the right side of the niche.