

The Message of Hajj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is without doubt the culmination of a great festival - a festival where Muslims of all colour and language have congregated on one massive plain to celebrate the praise of their Creator, Almighty Allah. Hajj provides an opportunity to unite Muslims of the world and it also offers an occasion to Muslims to exchange views on their mutual problems, to iron out their differences, to forge common opinions, to barter goods as well as goodwill, and to take back to their respective homelands memorable feelings of the Muslim brotherhood, of course, in addition to the innumerable blessings of Almighty Allah and the righteousness of their body and soul.

The Hajj Pilgrimage is one of the Pillars of Islam and one of the fundamentals of Islam. It is the completion of surrender and the day of perfection in the religion of Islam.

It was on this day that Almighty Allah revealed the following message to the Ummah of His beloved Prophet Muhammad (peace and blessings of Allah be upon him): "Today, I have perfected your religion for you and completed my grace upon you and approved Islam as your religion."

We must understand that the basis of all actions is intention and intention without doubt bears fruit if there is sincerity, and Hajj, which is an integral part in Islam, will therefore require those who perform it to have sincerity.

When the person intends undertaking Hajj, he severs all ties with family and home. This is a reminder to him also of the journey he will have to undertake for the Hereafter.

As for provisions, the intending pilgrim must realise that they have been acquired in the Halaal (permissible) fashion. If a person desires to take a lot for the journey, then let him remember the journey to the Hereafter which is longer and more difficult and that the best provision for that journey will be Taqwa (Piety).

As for transport, when the pilgrim acquires transport he should give thanks to the Almighty Creator and at the same time remember the transport that will carry him the grave and the next world, namely his Kaffan (Shroud).

As for leaving home, the intending pilgrim should know that he is now bound for the House of Allah. He is on a journey unlike any journey. He should bear in mind where he is heading and whom he intends to visit. He should also have hope that his Hajj will be accepted, not because of the difficulties faced, but because of the trust that he has in His Creator.



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When wearing the Ihraam, the pilgrim is aware that he has heard the summons of Almighty Allah. He should possess fear and hope when considering the acceptance of his Hajj. This fear should be the fear of Almighty Allah and hope in His Mercy.

As for touching the Hajre Aswad (Black Stone), the pilgrim should believe that he is pledging his loyalty to Almighty Allah and that he will obey the Commands of the Supreme Being. Make firm your promise and do not be like those who promise today while changing their minds tomorrow.

When the pilgrim clings to the Khilaaf (Cloth) of the Holy Kaaba, seek forgiveness and beg for Allah's Mercy. Even the running between Saffa and Marwa must signify a slave who is running to and from the Court of a Mighty King not knowing whether he has been accepted or rejected. As for standing at Arafat, look at the crowds following their Imaams (Leaders) and recall the sight of the Yaumul Hashr (Day of Gathering).

After this, plead for Almighty Allah's Mercy. When you throw stones at the Shaitaan, your purpose should be obedience to your Creator. The idea is to drive Shaitaan away from you.

Such should be the various duties of the pilgrim at all stages of the Hajj. When all acts are completed, your heart should be filled with concern, for you do not know whether your Hajj has been accepted or rejected. Yet after completion you realise that your inner and outer self has been filled with enthusiasm and love, and you have a genuine feeling of making Ibaadah, then remember that you have been placed among the chosen ones!

TRUE ESSENCE OF HAJJ

A man came to visit Sayyiduna Junaid Baghdadi, whose life reflected no change, even after having performed Hajj.

Sayyiduna Junaid asked him: "Where are you coming from?"

"Sir, I have returned after performing Hajj of the House of Allah", was the reply.

"So, have you actually performed Hajj?"

"Yes, Sir, I have performed Hajj ", said the man.

"Did you pledge that you would give up sins when you left your home for Hajj?" asked Sayyiduna Junaid.

"No, Sir, I never thought of that", said the man.

"Then, in fact, you did not even step out for Hajj. While you were on the sacred journey and making halts at places during the nights, did you ever think of attaining nearness to Allah?"

"Sir, I had no such idea."

"Then you did not at all travel to the Ka'bah, nor did ever visit it. When you put on



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the Ihram garments, and discarded your ordinary dress, did you make up your mind to abandon your evil ways and attitudes in life as well?"

"No, Sir, I had no idea of that."

"Then, you did not even don the Ihram garments!" said Sayyiduna Junaid ruefully. Then he asked; "When you stood in the Plain of Arafat and were imploring Allah Almighty, did you have the feeling that you were standing in Divine Presence and having a vision of Him?"

"No, Sir, I had no such experience.

Sayyiduna Junaid then became a little upset and asked: "Well, when you came to Muzdalifah, did you promise that you would give up vain desires of the flesh?"

"Sir, I paid no heed to this."

"You did not then come to Muzdalifah at all." Then he asked: "Tell me, did you happen to catch glimpses of Divine Beauty when you moved round the House of Allah?"

"No, Sir, I caught no such glimpses."

"Then, you did not move around the Ka'bah at all." Then he said: "When you made Sa'i (running) between the Safa and the Marwa, did you realize the wisdom, significance and objective of your effort?"

"Sir, I was not at all conscious of this."

"Then you did not make any Sa'i!" Then he asked: "When you slaughtered an animal at the place of sacrifice, did you sacrifice your selfish desires as well in the way of Allah?"

"Sir, I failed to give any attention to that!"

"Then, in fact you offered no sacrifice whatever."

"Then when you cast stones at the Jamarahs, did you make a resolve to get rid of your evil companions and friends and desires?"

"No, Sir, I didn't do that."

"Then, you did not cast stones at all", remarked Sayyiduna Junaid regretfully, and said:

"Go back and perform Hajj once again, giving due thought and attention to all the requirements, so that your Hajj may bear some resemblance with Prophet Ibrahim's Hajj, whose faith and sincerity has been confirmed by the Qur'an: Ibrahim who carried out most faithfully the Commands (of his Lord)." (53:37)



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THE DIGNITY OF MADINA

THE HOLY PROPHET HAZRAT MUHAMMAD MUSTAFA (Sallalaho Alaihe Wa Sallam) has said that one who desires that he should die in Madina must always endeavor that his last breath comes in Madina, I shall supplicate for him (on the Day of Judgement). He has also said that anyone who gives trouble to the people of Madina, Almighty Allah will put him in trouble, and Allah the Almighty, angels and all the people will curse him, and all his prayers and deeds will go in waste. The Holy Prophet (Allah's grace and peace be upon him) has also said that the man who deceives the people of Madina, he will be reduced and dissolved (by way of emaciation) as salt is dissolved in water. His personality shall lose all integrity, worth etc. He has also said that the angels keep vigilance on all the pathways to Madina and the Dajjal and the plague (the most accursed disease) shall ever enter the Holy city of Madina. The Holy Prophet (Allah's grace and peace be upon him) has prayed to Allah the Almighty that the blessing and prosperity of Madina may increase more than two fold to those of Mecca.

Respectful Presence and Homage in the Most Sacred Darbar of the Holy Prophet (Allah's Peace and Grace be upon him.)

The Blessings of the visit and the loss of beneficence for negligent by pass of Madina. It is said in the Holy Quran,

TRANSLATION:- When people wrong themselves and (O Prophet) they come to you to seek forgiveness from Allah and you also pray for their forgiveness, they will Allah as the Acceptor of repentance and the Most Merciful.)

PROBLEM:-

The visit and the homage to sacred grave of the Holy Prophet (Allah's grace and peace be upon him) have the blessings of a wajib.

PROBLEM:-

Some people of perverted mentality try to disarrayed simple hearted persons from paying visit to sacred Mazar of the Holy Prophet (Allah's grace and peace be upon him) by false frights on the way to Madina. Such threats and warnings should be discarded and spurned in the due measure. The fact is that there is no place under the sky which is more blessed and spiritually prosperous than the Madina Sharif.

ETIQUETTES OF ZIARAT.

(1) After entering the limits of Madina Sharif he must make an exclusive and most devoted Niyat of getting into the presence of Holy Shrine. The Niyat must be most submissive and attentive to only one object and that is to present oneself as a down cast slave before his most revered and honoured master discarding everything else from the mind and the heart.

(2) If it is the Farz Haj for which he has proceeded to the Holy Land, then he should first perform the Haj and thereafter go Madina Tayyeba. If however, Madina Tayyeba comes on his way to Mecca then it would be an act of distinct misfortune and exhibition of extreme hard headedness to bypass Madina. On the other hand, he must avail of this opportunity of offering Durood-o-Salaam in the presence of the Holy Prophet (Allah's peace and grace be upon him) and make



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this visit as a source of success and acceptance of Haj. If it is a Haj-e-Nafil than it permissible that he should perform the Haj and having thus achieved the blessings of the Haj, he may visit Madina Tayyeba. The other way is also is not without blessing if he first pays homage and respectful Ziarat to the Holy Prophet (Allah's grace and peace be upon him) and then perform the Haj with greater serenity and purity of heart and mind as a reward of paying humbled attendant at Madina Munawwara before proceeding to Haj. He may do as the thinks best according his Niyat as it is the which determines the quality and sincerity of any deed. It is also said that one gets whatever is his Niyat.

(3) Throughout the way he must be more and more engrossed in reciting Durood-o-Salaam increasing the speed and repetitive offering of the Durood and verses of eulogy in the praise and excellence of the Holy Prophet Hazrat Muhammad Mustafa (Sallalloho Aliahe Wa Sallam).

(4) As the Haram-e-Madina comes nearer humility and selflessness demands that puts off the foot wear and walks bare footed to the Holy Shrine. When the Holy Qabba comes in sight the volume and intensity of Durood-o-Salaam must be at its highest and sincerest.

(5) While entering the skirt of the Most sacred city on earth Madina Munawwarah one should be inextricably engrossed in the contemplation and reflection of the Most August Personality of the Holy Prophet Hazrat Muhammad Mustafa `Sallalloho Alaihe wa Sallam. Entering the city gate, put the right foot first and recite these verses,

(6) Before entering the Holy Masjid (Nabvi), one must make himself relieved of all small necessities which are likely to detract the attention and devotion a later stage of engrossment. Wazu and miswak (still better is to have a bath) must be gone through, put on clean (preferable white dress (new one is all the more suitable for the occasion with added application of perfume corryleum.

(7) After thus having prompted oneself (with nothing external reminding itself as wanting), he must the enter the Musjid-e-Nabvi with utmost humility and devotion attention to the One who is the Mercy of the world and the Benefactor of all mankind the Most Beloved Friend of Allah Hazrat Muhammad Mustafa (Sallalloho Alaihe wa Sallam). With eyes down cast and heart filled with reflection on one's deeds, it is most likely that tears with roll by and if one's hard heartedness checks the flow of tears, sorrowful endeavours must be inwardly to melt the stony heart, as the tears remorse true obeisance and utmost humility and utter selflessness move the Throne of Almighty Allah and with the affection and endearment of the greatest sympathizer and benefactor of the down trodden humanity under the canopy of the sky.

(8) He must visit all the doors with Durood o Salam on the lips and in the heart while entering every door, with Bismilallah as if seeking permission to enter with the eight foot as the first step.

(9) At that most auspicious moment every Musalman knows (should know) what deep reverence and respect is needed with the heart, eyes, ears, tongue, hand and foot all working in perfect unison and free from all external instructions. One should not divert his attention towards the arts and designs on the structural plane of observation.



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(10) If some comes in front with whom there is other ward intimacy of conversation, but here the occasion is quite different. Except for formal salutation precious time should not be lost in talks etc.

(11) Never never should a word in harsh or loud voice be uttered within the limits of the Masjid-e-Nabvi.

(12) It must be borne in mind with the deepest of Faith and Belief that the Huzur Nabi Karim Sallallahu Alaihe wa Sallam is still alive with the same true, real, wordly and physical qualities which he possessed when he lived in this universe. His death in this world, as indeed the deaths of all apostles of Allah was nothing but momentary disappearance from the sight of the world, and that too to testify the Divine Truth that every living being has to taste of death and when that appointed moment arrives and passes they resume their life in the different sphere and in the different world which is invisible from our human faculties, but they retain all their qualities, in a grander and more refined form. Imam Muhammad Ibne Haaj say in his book "Mudkhal", Imam Ahmad Qistalami in his "Mawa'hib Ladunniyah" and others in their books are of the same view viz,

Speaking about the visitors paying homage (with du'ood-o-salam) Imam Mohaqqiq Ibnul Munsik in his "Mutawassit" and Ali Qari Maki in his interpretation thereof have said,

(13) After entering the Holy Masjid-e-Nabvi if it is the time of congregation of the Farz Salat is taking or has already taken place, they join the Jama'at, this will be, in itself inclusive of the Nafil Salat of Tahiyat-ul-Masjid. If the time permits and it is not makrooh time for offering Nafil prayers then two rakats of Thanks giving for the blessing of being admitted in the presence of the august and most honoured personality of the Holy Prophet (Allah's peace and grace be upon him) may be offered. The place for offering Thanksgiving (Shukrana) prayers should be as close to the Mehrab of the Holy Masjid as possible.

(14) Now after this, one should proceed with respectful steps and eyes lowered in reverence and utmost humility to the eternal resting place (Mazar-e-Mubarak) of Holy Prophet (Allah's peace and grace be upon him) from the eastern side so that you may reflect visible that his Merciful Benevolent glance is towards you. This is the most opportune and blessed moment of your life which words and gestures in our deficient sensibility cannot comprehend.

(15) If you are fortunate to have the Divine Blessing, in those auspicious moments you may place yourself at a distance of about a yard with the back to Qibla and face to the Mazar-e-Mubarak and hand locked as in namaz (Salat). Spent some moments in this position, inwardly repeating and rehearsing the Durood-o-Salam, with the lips and tongue motionless and soundless.

(16) In these auspicious moments when emotions and sentiments are almost overflowing should not be tempted, though reverentially, to kiss or touch the golden

(17) Keeping the eyes humbly lowered in front of the Holy

TRANSLATION:- I begin in the name of Allah, whatever Almighty desired, there is no Power) with the entrance of Truth and make me exit with the Exit of Truth. O Allah! open for me upon him and peace) what You granted Your Friends and deliver me from the Fire (of Hell), Forgive me and have Mercy on me O the One to Whom begins for Well being are addressed. TRANSLATION:- There is no



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difference in the death and life of Hazrat Sallallahu Aliahe wa Sallam, in respect of his observation of his Ummah, he is aware with their condition their intentions, their determinations and their hearts (contents). All these are so manifest before that no covering can hide them.) TRANSLATION:- Surely the Holy Prophet (Allah's grace and peace be upon him) is fully aware of your presence, your standing and your salam, rather he is aware of all your activities and conditions, and moving from one place to another and staying (at a certain place). ***_of the Mazar Aqdas. If should be kept in mind at every moment of one's being fortunate enough to have been blessed with the Divine Favour of presenting himself at such most honored and dignified places in the Holy Lands of Mecca and Madina in a broad perspective and most especially at the most sacred and auspicious place in the proximity of the Holy Shrine at Madina Munawwarah. and Mazar-e-Aqdas one should offer Durood-o-Salam in a modest tone by reciting,

(18) As long as tongue, heart, mind can endure continue reciting Durood-o-Salam, praying for forgiveness and prosperity of all concerned in the world and the Hereafter, with particular begging for the ****

(19) Then convey the salam on behalf of the persons who have specially requested you, this is an obligatory permitted and commanded by the Shariat.

(20) Then moving a little backward on your right hand or the west side keeping your face at the visage of Hazrat Abu Bakr Siddique (may Allah be pleased with him) offer the salutations in these words,

Peace be on You O the companion of the Apostle of Allah in the Cave and the Mercy and the Blessings of Allah).

(21) Then moving back in the same way, and keeping your face towards the Caliph Hazrat Umar (may Allah be please with him) offer your salutations thus,

(22) Then return a little to the west in between the Holy Graves of Hazrat Abu Bak'r and Hazrat Umar (may Allah be pleased with them) and offer the salutation;

(23) All these places of salutations are the venues for the acceptance of prayers (dua) in the presence of Almighty Allah and it should be the endeavour of every fortunate pilgrims to these places to offer commulative and all embracing prayers for the well being and prosperity of all concerned. The best offering's are the presentation of Durood-o-Salam. In addition he may recite,

(24) Then he offer prayers near the Holy Pulpit.

(25) Thereafter he should offer two rakat's of Nafil in the "Plant bed of the** Paradise" (Jannat Ki Kiyari).

*: Hazrat Umar was the fortieth person to accept Islam.

TRANSLATION:- Peace be on you, O Holy Prophet! and the Mercy and Blessing of Allah. Peace be on You O The Messenger of Allah. Peace be on You O the Best of The Creatures of Allah. Peace be on You O The ***_of the sinners, Peace be on You and on Your Kin and on Your companions and the Ummah all together.) by the Holy Prophet (Allah's peace and grace be on him) beseeching,

TRANSLATION:- Peace be on You O the vice regent of the Apostle of Allah; Peace be on You O the Minister of the Apostle of Allah; TRANSLATION:- Peace be on You, O the Commander of the faithful; Peace be on you O, is The Accomplishes of the Number of *Forty. Peace be on you the Honor of Islam and all the Muslims and the Mercy and Blessing of Allah.) TRANSLATION:- Peace be on you both the



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vice regents of the Apostle of Allah, Peace be on you both O the Ministers of the Apostle of Allah; Peace be on you both O who are having (eternal) rest at the sides of the Apostle of Allah and the Mercy and Blessing of Allah. I beseech you to_****_for us before the Apostle of Allah, Allah's peace and grace on him and you and the Blessing and Peace).TRANSLATION:- O Allah! I make you witness and Your Apostle and Abu Bakr and Umar and Your Angels who descend on this Shrine and who stay here. I make them all witness and give evidence that there is no god but You, You are Alone and there no companion to You and Muhammad Sallallahu Alaihe Wa Sallam Your Abd and Your Apostle. O Allah! I confess sins and acts of evil, Forgive me and have Favour on me as You did to Your Friends. Indeed You are the Beneficence and the merciful Forgiver of sins. O our Lord! Grant us well being in the world and (comforts) in the Hereafter and save us from the Fire (of the He'll).

**The space between the Holy Pulpit (Mimbar Sharif) and Holy Apartment of the Holy Prophet (Allah's peace and grace be on him) or Hujrah Sharif was declared as "Jannat Ki Kiyari" by him.

(26) Even otherwise he should offer prayer at every pillar of the Holy Mosque (Masid-e-Nabvi). All these places have their own blessing.

(27) So long as one stays in Madina Munawwarah, he should not allow any single breath go waste. Every available opportunity must be used for Durood-o-Salam and prayers for all.

(28) While entering the Masjid-e-Nabvi a Niyat of Eitekaf for a stay in the Holy place should he made that he will not come out of the masjid unless some permissible excuse occurs. In faith this Niyat of Eitekaf should be made while going into any masjid, reminding that unless the who process of prayer, worship is completed he will not neither come out nor indulge in any un necessary talk/work with any one so long he stays in the masjid.

(29) It will be quite a good fortune if one gets the opportunity of staying in Madina Tayyeba in the Holy month of Ramzan, especially during the summer, the Holy Prophet (Allah's peace and grace be him) has promised ****

(30) Here every good deed is rewarded upto fifty thousand times more then at any place. Therefore the endeavour should be to spend as much time in worship, recitation of the Holy Quran, Durood Sharif etc, as is possible. Besides sadaqah and charity should also be given more in Madina Munawwarah especially among the needy and deserving.

(31) At least one full recital of the Holy Quran (all 30 Parts) should be completed during the stay in the Masjid-e-Nabvi as well as in the Hateem-e-Kaaba.

(32) To have a look (with a spirit of dignified inspiration and reverence) is in itself an act of virtue and piety, so is the case with the Holy Quran. Therefore it should be repeated as often as in possible, reciting Durood-o-Salam on each occasion.

(33) After all the Five Salat (Namaz) or at at least twice daily in the morning and every present yourself at the specified spots to offer salam in the presence of (Huzur) of the Holy Prophet, (Allah's grace and peace be upon him).

(34) In the city or outside wherever the Tomb of the Mazar-e-Muqaddas comes to sight stay for a while facing the site and offer Durood-o-salam. To pass by the site without paying homage is an act of grave impropriety and disrespect.



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(35) To abstain from the Jannat of any Farz Name is by itself undesirable and a sign of indifference to this part of worship (which promotes feeling of solidarity among fellow attendants and other besides), but to do so in the Masjid Nabvi, intentionally and frequently shows the weakness of Eiman and disregard for the holy Traditions (Ahadees) in this respect. The reward for the observance of this level (Namaz with Jamat in the Masjid-e-Nabvi) is known to Allah alone. But the Holy Prophet (Allah's peace and grace be upon him) has said "For everyone who does not a single Namaz with Jama'at in My Masjid will be granted deliverance from the Fire of He'll (in the Hereafter) and acts of duplicity and hypocrisy (in this world).

(36) One must endeavour to offer every prayer (Namaz) within the area of the Masjid-e-Awwal which a space of about 100 by 100 in length and breadth in the life of the Holy Prophet (Allah's grace and peace be upon him. This has now been extended many times due to the expansion of Masjid-e-Nabvi from time to time thereafter. The whole Masjid constitutes a single unit and every spot is equally holy and sacred, but still the said spot has its spiritual and reverential significance.

(37) Never keep your back at the Mazar-e-Sharif, even while offering prayers (Salat) care should be taken to avoid the back being at the site of the Mazar-e-Aqdas.

(38) It is not desirable to have a customary Tawaf of the Roza-e-Anwar, nor prostrating nor bending one's back equal to that of rukn. The real faith and reverence lies not in the external display of respect but in faithful obedience and humble devotion to the Holy Prophet Sallallohu Alaihe Wa Sallam.

(39) The ZIARAT OF JANNAT UL BAQEE is sunnat. After the Ziarat of the Shrine of the Holy Prophet (Allah's peace and grace be upon him), a visit to the Jannatul Baqee (graveyard) is also essential a especially on Fridays, as a mark of respect to the departed revered souls. In this famous and sacred Grave Yard are buried nearly ten thousand companions of the' Holy Prophet (Allah's grace and peace be upon him), besides those pious personages known as Tabe-een (those who followed or came after the Holy Prophet (Allah's grace and peace be upon him) Taba Tabe-een (who followed the T'abe-een), holy saints, scholars and virtuous persons who are all countless in numbers. When a person enters this grave yard, be should a Niyat to pray for all departed person age buried there, saluting them thus,

(Peace be on you (all) dwelling the homes of the community of Believers.) (You are our predecessors and if Allah The Excelled wills we shall meet you. O Allah! Forgive all the Dwellers of Baqee. O Allah! Forgive us and them.) He may recite some more rites and `dua' if he likes,

He then should visit the graves of the well known personages. Among all the Dwellers of the Baqee the most dignified is Amirul Momineen Hazrat Usman (may Allah be pleased with him.) He should visit his grave and offer salutation



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In this Graveyard are the mazars of Hazrat Ibrahim the son of the Holy Prophet (peace be upon him) and the Mazars of Ummul Momineen Hazrat Khadija and other consorts of the Holy Prophet (May the peace and grace of Allah be on him), other grand personages Hazrat Hamza, Hazrat Abbas, Hazrat Abdullah Bin Mas'ood, Hazrat Imam Hasan and Hazrat Imam Hussain, Hazrat Imam Malik and others of the companions, their followers and other Imam's of the Deen. He should visit Mazars of all these righteous revered personages offer salutations to them and recite Fateha.

(40) He should visit Quba and offer two rakats in the Masjid-e-*Quba.

(41) He should offer homage to the Martyrs of the Battle of O'had. It is reported in the Hadees that in the beginning of every year, the Holy Prophet (may Allah's peace and grace be on him) used to visit the mazars of the Martyrs of O'had and prayed for them; peace be on you with the reward of (your) patience and the well being in Hereafter; He should visit the Mountain of O'had. The Holy Prophet (may Allah's peace and grace be on him) held O'had very dear and used to say we love O'had also loves us.

The Holy Prophet (may Allah's peace and grace be on him) has said that "When you go to ohad, eat something of its trees, even if it be the thorns of `babool'. It is better that one should go to O'had on Thursday in the morning and the first thing he should do is to visit the Mazar of Sayed-ush-Shuhada (The Leader of all the Martyrs) and offer salutations. According to other reports the mazars of Hazrat Abdullah Bin Jahas and Mus'ab Bin Umair are also here. He should pay homage to them; proceeding further he would reach Quba safiyah (who was the maternal aunt of the Holy Prophet [may Allah's peace and grace be on him]). This is the last spot of visit on the Mountain of O'had.

*: It is said in Tirmizi that a Salat in the Masjid of Quba is equal to the Two Umrahs. He used to visit Quba every week and spoke highly by it.

For a keeping fast in a hot season in the holy city of Madina and staying there for this purpose. TRANSLATION:- O Allah! Forgive us and our parents and our teachers and our brothers and our sisters and our children and companions and our friends and him who ha right on us and him who made will for us and all the Momin men and women and all the Muslim men and women.(Amin)

TRANSLATION:- Peace be on you O Amirul Momineen, commander of the Faithful. Peace be on you, O The Third of the Righteous Caliphs, Peace be on you O the honored with two Migrations, Peace be on you O the provider of help with the wealth and the commodities, Peace be on you and May Allah reward you on behalf of his Apostle and on behalf of all Musalmans, May Allah be pleased with you and with the companions all together.

The Holy Prophet (Allah's peace and grace be upon him) has also said,"Any one who visit (for homage and salutation) My Grace, his supplication become, wajib (essential) on me". He has also said that anyone who performs Haj and pays homage to my grave (i.e. after my death), it is as if he paid visit to me in my life-time. He has also said that the man who performs Haj and does not pay homage (Ziarat) to me, he oppressed me.