

HAJJ

Meaning of the term Hajj

The word Hajj is an Arabic term, which literally means to direct oneself towards a place or to travel to a place for the sake of a visit. Technically, Hajj means the resolution of a Muslim to pay a visit to Makkah with its environs purposely to perform pilgrimage for the sake of Allah (SWT).

Significance of Hajj

The following are importance of hajj in lives of the Muslims, categorially:

Social significance of Hajj

1. It is a source of unity for all the Muslims from different parts of the world who meet and interact during Hajj.
2. Assuming the state of Ihram makes the pilgrimage to live by certain restrictions such as killing deliberately, uprooting vegetation thus promoting peace and harmony.
3. Muslims perform the acts of Hajj with the same goal thus promoting brotherhood.
4. The wearing of Ihram ensures peace among the pilgrims as well as to other creatures.
5. It helps in creating and supporting friendship among the different people.
6. Hajj promotes equality among the Muslims in that everyone regardless of their nation, race, colour perform the same rites of Hajj thus promoting equality. For example, they must all stand on the plains of Arafat.
7. The sense of identity and belonging is fostered among the Muslims in that it is done at specific time and month of the year.
8. The performance of Hajj has been ordained for all able Muslims regardless of one's social class. This has discouraged social prejudices.
9. There is a spirit of sharing among the pilgrims when they meet for the sake of Allah (SWT).

Spiritual significance of Hajj

- It is among the pillar of Islam and therefore must be observed by every mature and able Muslim.
- It is a command from Allah (SWT) that has been mentioned by several verses of the Qur'an alongside with Swalat.
- It develops the universality of the message of Islam and shows the non-Muslims the unity among the Muslims which encourages many to embrace Islam.
- It affirms the commitment of the Muslims to the Creator by forsaking the material world for the sake of Allah (SWT).
- Correct performance of the rites of Hajj purifies a Muslim from previously committed sins.
- The performance of Hajj earns a Muslim reward.
- The activities of Hajj such as going around the Kaaba, strengthens a Muslim's Iman (faith).
- The performance of the numerous acts of worship promotes (Taqwa) fear of Allah (SWT).
- Muslims who perform Hajj commemorate the activities of Nabi Ibrahim and Ismail thus strengthening their belief in Prophets.
- It reminds Muslims of the grand assembly during the Day of Judgment when everyone will stand equal before Allah (SWT)

Conditions for preparation for Hajj

These preparations will include, physical, spiritual and financial. The following guidelines are intended to get the pilgrim started in the right direction:

Financial preparations

1. One should have enough money to prepare for the activities of Hajj.
2. Money to be used for Hajj should be obtained from lawful means.
3. The Muslim intending to go for Hajj should leave enough provisions for their dependents.
4. The Muslims intending to perform Hajj should be free from debts.
5. They must satisfy the legal requirements of their country. This includes acquiring of travel documents, identification cards among others.

Physical preparations

1. They must make sure that the route to Makkah is safe from danger due to war or any other danger.
2. They should be physically fit to carry out the activities of Hajj.
3. They should be mature Muslims (Mukallafin)
4. They should be sane and mentally fit.

Social and spiritual preparations

There are also some social preparations that one must undergo. These are as follows:

1. They should bid farewell to neighbours, friends, relatives and fellow Muslims.
2. They should have it in mind that Hajj is obligatory.
3. All sorts of haram events and activities during the preparations for Hajj should be avoided.
4. Women should get permission from their husbands.
5. Women who are not married should get permission from their close relatives under whose guardianship they live.
6. They should be accompanied by someone with whom they cannot marry (mahrim).
7. They should be free from impurity.

Conditions to be fulfilled by a Muslim woman before going for hajj

The following are the conditions laid down for women before going for Hajj:

- a) She must get her husband consent to go for Hajj.
- b) She must be accompanied by her husband. If not, she must make arrangements to go with her mahrim.
- c) She must be in a state of purity free menstruation and post-natal bleeding.
- d) She must be free from debts.
- e) She should seek forgiveness from those she might have wronged.
- f) She must ensure that her going for Hajj will not cause financial problems to her family. That is, she must be financially stable and have enough money for the journey.
- g) They should bid farewell to neighbours, friends, relatives and fellow Muslims.
- h) Women should get permission from their husbands.

- i) Women who are not married should get permission from their close relatives under whose guardianship they live.
- j) She must keep in mind that Hajj is an obligatory duty and this should be in her mind throughout.

Types of Hajj

There are three types namely; Ifrad bil Hajj, Al Qiran and At-Tamattu.

- 1) **Hajul-Ifraad:** The word *Ifrad* in Arabic means single, one or only. In relation to Hajj, it is when the pilgrim declares his intention to perform Hajj alone without Umra. The person performing such a hajj is called Mufrid.
- 2) **Hajul-Qiraan:** Qiran means to combine. Therefore, Hajul-Qiran is where the Pilgrims perform both Hajj and Umrah in the same Ihram without enjoying a period of rest in between Hajj and Umra. The person performing such a hajj is called Muqrin.
- 3) **Hajul-Tamattui':** This is a type of hajj whereby the performer (Mutamatia) performs umra first before hajj. Then removes the ihram to enjoy a period of rest, and later resumes it again on 8th Dhul-hijjah so as to perform Hajj.

Definition of some important concepts that used in the performance of Hajj

The ka'abah: this is a cube-shaped stone building at Makkah. It is centrally located in the courtyard of Masjidul-Haraam. The following are other names of Ka'abah:

- ✓ Baitul-'Atiq (the ancient house)
- ✓ Baitul-haraam (the sacred house)
- ✓ Baitu-llah (the house of God)
- ✓ First house of divine worship

Hajarul-Aswad: This is the black stone which is located in the major corners of the Ka'abah. It is believed that is an object of respect to the pilgrims who kiss it when commencing tawaf in anticlockwise direction.

Hijru-Ismail: This is one side of the Ka'abah which is unroofed and is in a semi-circle shape but bounded by little walls, where Nabii Ismail used to live in.

Maqam-Ibrahim: It is a black stone on which prophet Ibrahim stood when rebuilding the sanctuary and is located opposite to the door of Ka'abah.

Hills of Swafaa and Marwa: The opposite side of Ka'abah there are two hills namely swafaa and Marwa. The pilgrims do the brisk walking from Hill Swafaa to Marwa seven times. This is to remember the history of Hajar, the mother to Nabii Ismail.

Mawaaqit: This is an Arabic word, meanings stations. These are fixed places beyond which is not permissible for any pilgrim to proceed towards Makkah for the purpose of performing hajj or Umra without putting on ihram garment with intention.

The five mawaqit during hajj

There are five Mawaqit which have been conveniently placed for pilgrims coming from various directions of the world. These stations are:

- Yalamlam - Those coming from the directions of East Africa.
- Dhatul-Irq - The people from the sides of Iraq.
- Qarna al-Manazil - Those entering from East of Makka
- Dhul-Hulaifa - Those from Madina and the north of Makka.
- Al-Juhfa - Those who come from the direction of Egypt.

Ihram: The is state of sacred purity the Muslim pilgrim must enter before conducting the Hajj, the pilgrimage to Makkah. Men symbolize their state of Ihram by wearing a white, two-piece, seamless garment sheets that covers the upper and lower part of the body living one shoulder uncovered. Women can dress in any cloth they wish which fulfills the Islamic conditions of public dress. Their hands and face should be uncovered but they must cover their heads.

Importance/ Reasons why Muslims wear ihram during hajj

The following are significance/ reasons why Muslims wear ihram during hajj:

- a) The wearing of ihram is a sign of equality among Muslims, because all the rich and poor wear the same.
- b) Ihram signifies that a person is in a state of ritual purity and cleanliness.
- c) Wearing of ihram inculcate sense of simplicity among Muslims, and thus fighting extravagance and love of luxurious life of this transitory world.

- d) Ihram is a sign of unity and brotherhood of Muslims who wear the same regardless of race, background, ethnicity, language and other factors.
- e) The colour white of ihram signifies peace and sanctity.
- f) Ihram symbolizes a person's servitude and humility before Allah.

Talbiyyah: The Talbiyya is a set of special invocations for the remembrance of Allah (SWT) during Hajj. One chants; "*Labbayka llahumma labbayka laa shariika laka labbayka. innalhamda, wanna'mataka laka walmulka, laa shriika lakka labbayka*". After Ihram, the pilgrims are ready to commence the activities of Hajj. They recite the *Talbiyya* as frequently as possible.

Tawaf (Circumambulation) : It refers to the act of going round the Kaaba seven times while keeping it on the left in anticlockwise. Every round starts and ends facing the *Hajarul Aswad* (black stone).

Types of Tawaf

There are four types of Tawaf that a Muslim is permitted to go around the Al Kaaba:

- a) **Tawaful-Qudum:** This is a type of tawaf which is performed at the arrival in Makkah and symbolizes the beginning of performing Hajj.
- b) **Tawaful-Ifadha (Ziara):** this is the type of tawaf which is performed in the morning of the 10th of ahul Hijja. It is part of the rites of Hajj and it's performed after the rites at Minna.
- c) **Tawaf ul Wida'** is performed as the last step after all the steps of Hajj are over before removing the Ihram.
- d) **Tawaful Tatwawui'** is not part of Hajj and it's performed any other time one enters the holy mosque of Makka. This Tawaf can be compared with the Tahiyat ul Masjid prayer that is offered in other mosques.

Conditions for Tawaf

The following are conditions for performance of Tawaf:

- a) Observing ritual purity by being free from minor and major impurities
- b) Covering of nakedness
- c) Hajarul-Aswad should be always on the left handside
- d) Movements should be in anticlockwise direction

- e) There must be a completion of seven laps around the Kaa'abah
- f) Tawaf should be done inside masjidul haram and not any other place.
- g) One must stop for faradh prayers and continue thereafter

Reasons why Muslims perform Tawaf

The following are the main reasons why Muslims perform Tawaf:

- ***To symbolize the beginning of hajj:*** The Muslims perform tawaf Qudum at their arrival in Makkah to introduce and symbolize the beginning of performing Hajj.
- ***To fulfill the integral part of hajj:*** Muslims perform tawaful-ifadha in the morning of the 10th of Dhul Hijjah as an obligatory part of the rites of Hajj and it's performed after the rites at Minna.
- ***To bid a farewell to Makkah:*** Muslims perform tawaful-widaa as the last step after all the steps of Hajj are over before removing the Ihram to bid a farewell to leave Makkah.
- ***To offer greetings to Kaabah:*** Muslims perform Tawaful-Tatwaui' as tahiyyatu-masjid al-haram. They perform such tawaf at any other time one enters the holy mosque of Makka.

Sa'ayi: It is the brisk walk, starting from the hillock of *Swafa* towards *Marwa* and then back and so on until one completes seven trips at hillock of Marwa while keeping the hillocks on the left. This is to remind ourselves about this of Hajjar who wandered between Safa and Marwa and on the seventh round to such for water; she later found a fountain that had gushed out next to the child. This is the present well of Zamzam.

Sprint of Zamzam: Near the station of Ibrahim, is the spring of zamzam which quenched the thirst of the infant Ismail when his mother Hajar was running between the hills of swafaa and marwa in search of water. The spring of zamzam is still active and its water is slightly salty and satisfies the appetite for food of pilgrims for hours at a time. The water also has a medicinal property.

Arafat: It is a plain on the East of Makka. It is a very important step of Hajj on 9th of Dhul Hijja because the Hajj is nullified for whoever misses it and will have to go for Hajj again. Pilgrims perform Dhuhur and Asr prayers before a khutba (sermon) that is

delivered on the pulpit at Jabal Rahma (mountain of mercy). Pilgrims continue with Talbiya, sunna prayers, meditation and dua (supplication). This stay at Arafah is called wuqoof.

Importance of 'Arafah

The following are significance of Arafah in the life of a Muslim:

- Staying at Arafah (wuqoof) is an obligatory rite of hajj, thus someone's hajj is nullified without observing this rite.
- Arafat commemorates Nabii Adam (AS) when he was sent out of Jannat (paradise) and later reunited with his wife Hawa.
- This place bears the greatest symbol of repentance of Adam (AS) and Allah (SWT)'s promise to accept the repentance of anybody.
- This is the place where the prophet Muhammed (p.b.u.h) gave out his farewell speech during his Hijjtul-Widaa.

Muzdalifa: It is the next stop after Arafat. The other name for Muzdalifa is Mash 'aril Haram (Sacred Monument). Here Maghrib and Isha prayers are combined and shortened. They also collect stone pebbles here and leave after Fajr prayers and before sunrise to Mina.

Mina: Pilgrims reach Mina on the 10th day of Dhul Hijja in the morning, also referred to as *Yaumun Nahr* (the day of sacrifice). After performing Idd prayers at Mina, the pilgrims throw pebbles at the three pillars (*ramuljamarat*). They throw seven pebbles on each of the pillars. This is followed by sacrificing a sheep, goat, cow or camel. From there they go to perform Tawaf ul Ifadha at the Al Kaaba.

Yaum al-nahr Mina: This is the day of slaughtering of animals. After the throwing of stones at the three pillars, the pilgrims are then enjoined to offer an animal for sacrifice. The animal may be a sheep, goat or camel.

Significance of slaughtering and sacrificing animals during hajj

The following are the significance of sacrificing animals during Hajj:

- It is a ritual of hajj. Therefore, it is a religious ceremony and a rite of hajj which is performed regularly according to a prescribed order and instruction.
- It is a sunnah of the prophet Muhammed (p.b.u.h) and thus it is rewardable once it is performed.
- It is a remembrance of the event of the prophet Ibrahim (A.S) who was commanded to sacrifice his son Ismail.
- It is symbolizing the Muslims' submission and obedience to Allah as the way our role model Nabii Ibrahim obeyed Allah without any hesitation.
- The meat is distributed among the members of the society; hence it helps the needy, poor and other unfortunate people.
- It is an atonement for any omission or a mistake made during hajj.
- The sharing of the meat strengthens the relationship between relatives, friends, rich and poor in the society.

When slaughtering is compulsory for a pilgrim?

The following are the reasons/ circumstances under which slaughtering of Animal become compulsory during the performance of Hajj (pilgrimage):

1. In case of a pilgrim performs hajju-tamatu, that is when one enjoyed a period of freedom between Umra and Hajj.
2. In case a pilgrim performs hajjul-qiraan, that is when one conjoined his Umra and Hajj.
3. When one failed to spend a night at Muzdalifa on the 9th of Dhul-hijjah
4. When a pilgrim failed to spend the nights of 11th, 12th and 13th at Mina.
5. When a pilgrim failed to throw the pebbles at the Jamarat.
6. When a pilgrim failed to observe the restrictions of Hajj.

Ramyul-jimar: The act of throwing pebbles to the three pillars signifies a symbol of chasing Iblis (satan), an act that was performed when Prophet Ibrahim wanted to sacrifice his son, Ismail (AS). Each throw is accompanied with a Takbir (Allahu Akbar). The pillars are Jamratul-Aqaba (the Aqaba pillar) Jamrat ul Wustwa (the middle pillar near the mosque of Mina) and Jamrat ul Sughra (the smallest pillar).

Ayyam Al-tashriq: These are the three days after Yaumun-Nahr (the days of sacrifice). They are 11th, 12th and 13th of Dhul Hijja. Pilgrims spend these days in Mina throwing pebbles at the Jamarat.

Routine of the Greater pilgrimage (Hajj)

Having discussed all the terms related to Hajj, it is now possible to summarize the various rites of hajj.

Furudhul-Hajj: Obligatory rites of hajj

These are the pillars of hajj. These are acts which are compulsory and form the integral part of the activities of hajj. Therefore, failing to observe any of them means one's hajj is invalid. These rites include the following:

- a) To put on ihram with the intention of performing hajj
- b) To stay at arafa in the afternoon on the 9th Dhul-Hijjah
- c) To perform tawaful ifaadha (to make seven circuits around the Kaabah on 10th Dhul-hijjah)
- d) To perform sa'yi (to brisk walk between safa and marwa seven times)
- e) Shaving or clipping of the hair

Waajibatul-Hajj: Essential rites of Hajj

These are activities which are essential to be observed by a pilgrim. However, their omission can be compensated by slaughtering an animal, giving alms or fasting ten days. That is, fasting three days in Makkah and seven days when one arrives home. These rites include the following:

- a) To put on ihram at Miiqaat
- b) To perform tawaful-qudoom
- c) To spend a night at Muzdalifa after observing wuqoof at Arafah
- d) To stay two or three days at Minaa during Ayyamu-al-Tashreeq
- e) To perform jamaraat (stoning the pillars of satan)
- f) To perform tawaful-widaa (final circumambulation about the Ka'abah)

g) Abstinence from those things which are temporarily forbidden during hajj.

Muharramaatul-Hajj: Forbidden acts while in Ihram

During the state of Ihram, the following things are forbidden for the pilgrims:

1. Wearing any sworn cloth or headgear for men
2. Wearing of a veil that covers the face for women
3. Propose for marriage or involve in any marriage activities
4. Clipping of nails.
5. Applying perfumes.
6. Shaving or trimming of hair.
7. Practical involvement into sexual intercourse.
8. Hunting or killing wild animals except snakes, scorpions and their likes.
9. Destroying, cutting or uprooting vegetables, crops and plants.
10. Anointing, combing or greening of hairs

Sunnanul-Hajj: Optional rites of Hajj

These are the voluntary activities which are recommended to be done during hajj, however, their omission does not invalidate neither need to be compensated by the pilgrim. These rites include:

- Making the Niyyat (Intention) for Hajj.
- Clipping nails and shaving hair
- Performing Ghusl (ritual bath) either at home or at the Miqaat
- Reciting the Talbiya throughout the rites of Hajj.
- Kissing, touching, or pointing the black stone during every cycle of the Tawaf.
- While making tawaf, recite du'a' or Dhikr, then end each round at the black stone.
- Praying two rak'at at the Maqam Ibrahim.
- Drinking from the spring of Zamzam.
- To visit the tomb of the prophet Muhammed (Qabr al-Sharif) in Madinah.

Description of the Performance of Hajj

A person who has left his or her house purposely to perform hajj, should be in a state of ihram at the appointed miqaat. The pilgrim should put on ihram with intention of

performing hajj. Then should begin to recite the talbiyyah frequently. The pilgrims should go to Makkah and Perform the tawaful qudoom to greet the Ka'abah,

On 8th day of Dhull – hijja is known as yaumu-tarwiyah (the day of quenching thirst), the pilgrims should go to Minah after sunrise. They spend their day in Minaa while performing Dhuhr, Asr, Maghreb and Isha prayers in Qasr form. They will also spend their night at Minaa.

On 9th day of Dhul Hijja proceed to Arafah. At Arafah after performing Fajr at Mina. At Arafat, the pilgrims perform Dhuhr and Asr prayers combined before a khutba (sermon) that is delivered on the pulpit at Jabal Rahma (mountain of mercy). Pilgrims continue with Talbiya, sunna prayers, meditation and dua (supplication). This stay at Arafah is called wuqoof.

At sunset the pilgrims leave Arafah to Muzdalifah, Here Maghrib and Isha prayers are combined and shortened. They also collect stone pebbles here. They spend their night here and leave after Fajr prayers and before sunrise to Mina.

On the 10th day of Dhul-hijja, the pilgrims stone the three pillars each seven pebbles at Minaa. Then make sacrifice of animal, shave or clip the hairs. Then go back to Mecca and perform tawaful ifaadha, run between safa and marwa (Say'i). Thereafter, they Return to Minah and spend the night.

On 11th, 12th and 13th days of Dhul-hijja are known as Ayyamu-Tashreeq. On these days the pilgrims throw seven pebbles in each of the three pillars. Lastly return to Makkah and perform tawaful widaa and be free to leave Makkah.

How the performance of Hajj creates Equality and unity among Muslims

The following are way through which the performance of hajj promotes equality and unity among Muslims:

- It brings Muslims together and thus becomes the large annual gathering where they meet to know one another and help to solve their problems.
- It brings equality to the Muslims since they all wear the same type of clothing i.e. ihram thus no distinction in terms of race and social status.

- The sacrifice of slaughtering in hajj goes a long way in helping other Muslims who are poor in the vicinity of Makkah as well as in far lands this inculcate in the hearts of the Muslims a sense of belonging thus love and unity.
- It is to acquaint the pilgrims with the spiritual and historical environment of the Holy Prophet so that they may derive warm inspirations and strengthen their Iman (faith).
- Bad habits such as backbiting and quarrelling are discouraged as good habits are encouraged this will inculcate love and unity in the lives of the people.
- All pilgrims performing the rites of hajj at the same time reaffirms that Allah is one and His religion is one, this understanding will go a long way in forging unity among the Muslims.
- Hajj symbolizes the oneness of mankind and its common origin from Adam and Hawa and signifies the unity of the Muslim ummah.
- There is mental and spiritual unity that benefits mankind greatly, this is due to the eternal peace experienced around the territories of Makkah and madina until the day of Qiyamah.

How does the performance of Hajj contribute to the spiritual advancement of a Muslim?

The following are ways through which the performance of Hajj contributes to the spiritual advancement of a Muslim:

- The ihram worn during Hajj is a symbol of man's servitude to Allah
- During hajj a person is indifferent to everything else except the divine pleasure abandon everything worldly while his thoughts are constantly occupied by remembrance of Allah.
- The recitation of talbiya throughout the period of hajj signifies a person's total submission to Allah.
- The act of sacrificing an animal is expression of a person's desire to sacrifice oneself for the pleasures of Allah.
- All the pilgrims perform the rites of hajj at the same time reaffirming that Allah is One and His true spiritual religion is one-Islam.

- The casting of stones at the pillars of satan in Minaa constitute rejection of the evils in a person's life while paving a way for spiritual development.
- During hajj, a person apart from spending wealth undergoes lots of hardships by foregoing worldly comforts, but he or she does it to seek Allah's pleasure.
- Standing at Arafat reminds a person of the Day of Judgement which helps a person to shun away worldly pleasure for a better life in the hereafter.
- The journey is undertaken in compliance with the wish of the Almighty and in humble obedience to His commandments.
- A person repents his past sins and resolves not to repeat them.

Differences between Hajj for men and for women

The following are differences between the Hajj for men and that for women:

Hajj for men	Hajj for women
1. They should wear two unstitched white sheets	1. Women can wear their usual stitched garments.
2. Men should never cover their heads	2. They should cover the whole body except the face and hands.
3. They recite talbiya aloud	3. Their voices should not be heard while reciting talbiya
4. Men should jog during tawaf	4. Women should avoid jogging while in Tawaf
5. Men should jog in Sa'yi	5. Women should avoid jogging while in Sa'yi
6. They should shave whole of their head as preferred on completion.	6. Women are recommended to cut a small amount of their hairs.

Umrah (Hajjul-Asghar)

Meaning of the term Umrah

Umra refers to as a lesser or minor Pilgrimage. This is because the pilgrim performs all the rites of Hajj except the standing at Arafat. It is usually performed at any time of the year, except during the performance of Hajj.

Arkaanul-Umrah: Obligatory rites of umrah

The following are the compulsory steps in the performance of Umrah:

1. Putting on Ihram and observing its rules

2. Performing Tawaf in Masjidul Haram
3. Perform Sa'ayi
4. Shaving or clipping of the hair once Sa'ay is accomplished. Men can shave or cut their hair women should cut one or two centimeters of the hair on their head.

The performance of Umrah

The following is the procedure of performing Umrah

- ✓ Entering the state of ihram when reaching at Miquat. This involves the saying of intention to perform the rituals of Umrah at the appointed stations of pilgrimage.
- ✓ Starting the recitation of Talbiya
- ✓ Returning or travelling to Makkah and making tawaf, that is making seven circuits around the Ka'abah.
- ✓ Praying two rakaats behind Maqaam-Ibrahim
- ✓ The pilgrim should go to Multazim and Zamzam in accordance to the possibilities.
- ✓ Making the Sa'yi between the two hillocks of swafaa and Marwa.
- ✓ After clipping the hair short or shaving it all, umrah is completed.

NOTE:

Residents of Makkah should perform umrah as often as possible. Performing of the lesser pilgrimage alone is called *ifraad bil-umrah*.

Visiting Madina is not an essential obligation in making Hajj valid and complete. However, it is recommended that the Pilgrims visit Madina as a sign of respect to the prophet.

Differences between Hajj and Umrah

The following are differences between hajj and Umrah:

Obligatory routine of Hajj	Obligatory routine of Umrah
Putting of ihram with the intention of performing hajj	Putting on ihram with the intention of performing umrah
It is an integral part to stay at Arafat on the 9 th of Dhul-Hijjah.	There is no staying at Arafat

It is a compulsory to perform the Tawaful-ifaadha on 10 th of Dhul-Hijjah.	The performance of tawaf can be done on any day of Umrah
Hajj can only performed during hajj period that is between 8 th -10 th of Dhul-hijjah	Umrah can be performed in any month, day and date throughout the year.

Significance of visiting Madinatul-Munawwarah

There are great merits for visiting the city of Madina, the tomb of the prophet and his mosque. The following are merits of the city of Madina:

1. This is the place where the Prophet lived for the last ten years of his life. Therefore, people get to remind themselves about the life of the prophet Muhammed (p.b.u.h)
2. Islam got a peaceful foundation for spreading far and wide and being understood well from this sacred place.
3. This is the place where the first Muslim martyrs lost their lives and were buried.
4. The prophet prayed for the wellbeing of this city, its people and property.
5. Muslims get a chance to witness and offer prayers in the holy mosques found in Madinah. For example:

- **Masjidun-Nabawy** (The Mosque of the Prophet): It is the mosque which the prophet himself actively participated in its construction and it is where he led most of the prayers. Prayers offered in this mosque earn more thawab after Masjidul-haraam.
- **Masjid Quba:** This is the first mosque in Islamic history whose foundation stone was laid down by Prophet Muhammad (p.b.u.h) after migration to Madinah.
- **Masjid Qiblatain:** It earned this name (two Qiblas) when the prophet, while in Swalat was ordered by Allah (SWT) to turn his face from Islam's first qibla (*Bait-ul-Muqqadis*) to Ka'bah in Masjid al-Haram.
- **Masjid Jum'a:** This is the mosque where Prophet Muhammed (p.b.u.h) offered his first Jum'a prayer while in Madinah.
- **Masjid Ghamama.** This mosque is near the Prophet's mosque. The Prophet (PBUH) used to offer his Idd prayers here. Prophet once led Swalatul *Istasqa*

in it and suddenly the clouds appeared and it started raining, thus earning the name *ghamama* (clouds).

- **Masid Abu Bakr, Masjid Umar Faruq and Masjid Ali.** These three mosques are near Masjid Ghamama.
6. To get a chance of earning the prophet Muhammed's shafaa (intercession) during the day of Judgement. All duas for the prophet supplicated at his tomb will make one to earn intercession of the prophet.
 7. It gives Muslims a chance to visit the Islamic historical sites that which can increase their faith and love towards Islam and early Muslim community. For example, the visiting of the following sites:
 - The tomb of the prophet.
 - The plain of Badar which is approximately 32 km to the south west of Madinah. This is where the first battle took place between the Muslims and the Quraish.
 - Jabal-e-Uhud which is about 6 km on the north of Madinah. The battle of Uhud was fought here. The Prophet's uncle, Hamza and other companions are buried in this place.
 - Jabal-e-Sal'aa which is the site for the battle of Trench fought in 5 A.H.
 - Jannat al-Baqee which is the graveyard of Madinah, where a large number of Prophets companions including Caliph Uthman (RA), Abbas (RA), Hassan (RA), and wives and daughters of the Holy Prophet are buried.