

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘UMRAH MUFRADAH

A CONCISE GUIDE

According to the Verdicts of
Ayatullah Al-Udhama

SEYYID ALI AL-HUSAINI

AS-SEESTANI

Dama-Dhilluhu.

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DUA BY AMIRUL MU'MINEEN,
IMAM ALI IBN ABI-TALIB (A.S.):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
اللَّهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ
مَنِّي،
فَإِنْ عُدْتُ فَعُدْ عَلَيَّ بِالْمَغْفِرَةِ.
اللَّهُمَّ اغْفِرْ لِي مَا وَآيْتُ مِنْ نَفْسِي،
وَلَمْ تَجِدْ لَهُ وَقَاءً عِنْدِي.
اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ
بِلِسَانِي، ثُمَّ خَالَفَهُ قَلْبِي.
اللَّهُمَّ اغْفِرْ لِي رَمَزَاتِ الْأَلْحَاطِ
وَسَقَطَاتِ الْأَلْفَاطِ
وَشَهَوَاتِ الْجَنَانِ، وَهَفَوَاتِ اللِّسَانِ

In the name of Allah,
the Beneficent, the Merciful.

'O Allah, send blessings on Muhammad
and on the *al* (children) of Muhammad.

O Allah, forgive me what You know
about me more than I do
If I return (to my sins) then You return
to forgiveness

O Allah, forgive me for what I had
promised about myself but You did not
find its fulfillment with me

O Allah, forgive me for what I sought
nearness to You through my tongue but
then my heart opposed it

O Allah, forgive me for the winking of
the eye, vile utterances, desires of heart
and errors of my speech

[Nahjul Balagha – Sermon # 78 – Vol. 1 – Page 276-277]

رَسُولُ اللَّهِ (ص):

الْعُمْرَةَ إِلَى الْعُمْرَةِ كَقَارَةَ مَا
بَيْنَهُمَا

The Messenger of Allah
(s.a.w.w.): Performing one
'Umrah after the other, serves
as a Kaffarah, (i.e. atonement
of sins committed) between the
two.

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Imam Ja'ffar As-Sadiq (a.s.):

“For Allah, the Noble and Grand, there are 120 parts of Mercy around the Ka’aba. From these, sixty are for those performing the Tawaaf around the Ka’aba; forty are for those performing the prayers; and twenty are for those just looking (at the Ka’aba).”

Biharul Anwar, Vol. 96, Page 202

PREFACE

In Islam every act of worship like Salaat, Sawm, Hajj, Zakaat, Khums etc. is systematic and rule-bound because striving for perfection is the ultimate goal for a human being. Thus, it is necessary that every person, male or female, who wishes to carry out any act of worship, obligatory or optional, should be aware of the basic rules that would ensure correctness of the act and enhance its acceptability by The Almighty SWT.

It is with this purpose in mind that I have endeavored to compile the essential rules of 'Umrah Mufradah (Individual Umrah) that can be performed at any time of the year, albeit it is highly recommended in the month of Rajab.

In compiling this book, I have consulted Manasik al-Hajj of Ayatullah Al-Udhma Seyyid Ali Al-Husaini Al-Sistani (May ALLAH SWT grant him a long life) as well as other sources and have taken care to render the rulings with accuracy. Yet, the success of this publication is certainly not a one-man endeavor.

After expressing my humble gratitude to ALLAH SWT for his Guidance, I wish to acknowledge the contribution of the former chairman of Bilal Muslim Mission of the Americas, Maulana Anwar

Ali for directing me to compile this book. At that time I was in the employe of Bilal Muslim Mission of the Americas and was able to use their facilities to prepare the draft of the book. I wish to put on record my appreciation to the Mission for this permitting me to make use of their resources.

I sent out drafts to several Ulema for their thorough scrutiny and endorsement. However, their busy schedules did not provide them with the opportunity to respond to my request.

Nonetheless, I dusted off the draft recently and reviewed it once before this publication. I hope those who benefit from this book will raise their hands to The Almighty to grant everyone who has in one way or the other contributed to this publication ample reward here and in The Hereafter. Should anyone spot any error, do please bring it to the attention of the compiler who takes sole responsibility for any shortcomings in this publication.

May ALLAH SWT accept this endeavor?

Yusuf G. M. Kermalli

Orlando, Florida
28th Safar, 1428 / March 18, 2007

FOREWORD

'Umrah is considered to be the minor Hajj --
-----a visit to the House of Allah (s.w.t.). What
a great honor to be the guest of the Creator
in His own House.

Hence, the performance of Umrah is a strong
recommendation as evident in the Holy Qur'an
and Traditions of our beloved Prophet (saww)
and Imams (a.s.). Its obvious rewards are
many fold , both in this world and in the
Hereafter . Imam Ali (a.s.) said, "Hajj of House of
Allah and 'Umrah remove poverty, clean out sins
and enter Paradise". Imam Zainul Abedeen
(a.s.) said, "Perform Hajj and 'Umrah, by
their virtue, your bodies would be healthy,
your sustenance increased, your faith be purified
and you would be able to take care of
(expenses) your family and others."

What we can conclude from these and other
traditions is that 'Umrah like Hajj is journey
towards Allah (s.w.t.) and the blessings
received are innumerable. This journey should
not be taken lightly at all. It should be well
planned. One must be prepared mentally that
he or she is visiting the House of Allah
(s.w.t.), that every single step that he or she
takes towards that brings in rewards. That
purity of intention, the deep desire from

within must rule every move that is made throughout the journey.

That when ritual bath is taken for donning ihram is he or she washing off sins also? And when two pieces of unstitched cloths are put on, removing the worldly cloths, is the dress of arrogance removed and of humbleness put on? Is it realized that burial shroud would be similar -----plain, unstitched? What is the extent of life itself????

And when Talbiyah is said one is announcing to Lord that there are no partners to Him, that all praises, blessings and the domain are His, which really means that any power or domain other than of Allah (s.w.t.) is being denied and one's own surrender to the glory of the Almighty proclaimed. How great it would be if every cell of one's body, every nerve would proclaim that!!!! And when one enters the Haram, the Great Sanctuary, one must feel the pull of virtue, as Satan is nowhere near except whatever is in one's own self. As one makes Tawaaf and touches the Black Stone, one is reminded that he or she should not touch any thing unlawful again. And then is the Place of Ebrahim (a.s.) -----the remembrance of the great Prophet who with his son Ismail (a.s.) raised the walls of Kaaba. What a pair

of great man, father and son, sincere and submissive to the Lord -----Prayers at that spot has special significance -----And then is the well of Zamzam --- the water that should nourish and purify and the intention should be as such. In the Sa'y between Safaa and Marwah the two hills that Sayeeda Hajira ran to and from, it is to realize that one has to run away from disobedience of the Lord towards His obedience, from sinfulness towards piety, from sickness to robust health. Taqseer must once again remind that in obedience to Lord whatever is demanded by Him is submitted -----after all we belong to Him and to Him do we return ----- Such is this journey -----to the House of Lord -----to the Lord Himself--- It is such an important journey that all its tenets be performed in the exact prescribed manner.

Many Guide Books are available in Arabic, Farsi and Urdu, but not so in English. About 30 years ago Islamic Seminary, New York had published a small Guide for 'Umrah but that too has been out of print for many years. Brother Yusuf G.M. Kermalli, who has spent his entire life serving the cause of Islam, has done an excellent job in compiling this Guide Book for 'Umrah –Mufradah. He has explained all rules and aspects of Umrah-----obligations, prohibitions and recommendations. May Allah

(s.w.t.) reward him amply for his efforts, raise his station, grant him strength to serve Islam further, and bless him with the choicest of His blessings . Believers like him who work silently without any desire for name or fame deserve our utmost gratitude.

Hopefully this Guide would be a great help for all who want to perform 'Umrah.

Maulana Anwar Ali

28th Safar, 1428 / March 18, 2007

Chapter 1

Preliminaries to Visiting

***Imam Muhammad Al-Baquir
[a.s.]:***

“Salaat inside Masjidul
Haraam is greater than
100,000 Salaat
performed in any other
Masjid.”

Biharul Anwar, Vol. 96, Page 241

DISCIPLINE [AADAAB] OF VISITING

MAINTAIN SANCTITY.

Pilgrims are advised to maintain the sanctity of this holy journey. All sinful acts, however minor or negligible they may appear, i.e. listening to or playing music, shaving the beard, backbiting, abusive remarks, etc. should be avoided in all cases. This holy journey is the occasion of endurance and sacrifice. Old, weak and sick pilgrims should be afforded all possible assistance.

RESPECT OF HOLY PLACES.

Respect and dignity of holy places should be maintained especially while performing various rites of 'Umrah and Ziyarat. Care should be taken to see that other pilgrims are not pushed during Tawaaf, when kissing Hajar-ul-Aswad, etc... Pilgrims are also advised not to occupy a certain place for a long time where others would like to pray. For instance, at Maqame Ibrahim (a.s.) one should pray and move away quickly to allow others to pray, rather than sitting there reciting long Duas. Calmness should be maintained in the Harams and worldly talk should be avoided. While in the Harams Holy Qur'an, Salawaat, Tasbih, Zikr, Duas and

Istighfar should be recited as much as possible.

**AVOID CONTENTIOUS AND
CONTROVERSIAL TALK.**

Pilgrims are advised to avoid arguments, disputations or polemical conversation with others. Everyone is free to perform their religious rites according to his own school of belief. One should be polite and tolerant.

OBSERVE HIJAB.

Arrangements must be made to ensure that ladies are accorded privacy and that mixing of gents and ladies at hotels/restaurants and during travel is avoided. Respect of Shariah is of paramount importance.

Chapter 2

Preliminaries to 'Umrah Mufradah

رَسُولُ اللَّهِ (ص):

مَنْ طَافَ بِهَذَا الْبَيْتِ إِسْبُوعًا وَ
أَحْسَنَ صَلَاةَ رَكَعَتَيْهِ غُفِرَ لَهُ

The Messenger of Allah

(s.a.w.w.):

Whoever does Tawaaf of
(circumambulates) this House
(the Ka'aba) seven times and
performs the two Rakia's Salaat
in the best form possible, he
will have his sins forgiven.

INTRODUCTION TO ‘UMRAH MUFRADAH

It is Mustahab to perform ‘Umrah Mufradah in every month of the year though the best among them is the month of Rajab. However, observing a gap of thirty days between every such optional pilgrimage is not a must. That is, one can perform ‘Umrah Mufradah at the beginning of another month. It is not permissible to perform two such optional pilgrimages in the same month. There is no objection to a person performing two such optional pilgrimages, one for himself or another person and the other in the hope that it will gain him Thawab; or one for himself and the other for another person.

In ‘Umrah Mufradah, it is obligatory to perform Tawaaf-un-Nisaa.

It is obligatory to perform ‘Umrah Mufradah, if one intends to enter Makkah, for it is not permissible to do so without Ihram except for those who enter and depart from there regularly like by virtue of their trade. Similarly, if a person has completed ‘Umrah Mufradah and has left Makkah, he is permitted to re-enter without Ihram before the expiry of the same month in which the Umrah was performed.

MEEQAATS FOR WEARING IHRAM.

Meeqaat are specific places in Saudi Arabia designated by the Shariah for wearing Ihram and it is Wajib to wear the Ihram there. They are nine of them. Since most of our pilgrims travel to Makkah either from Jeddah or Madinah, we will identify only the two relevant Meeqaat.

1) **Dhul Hulaifah** which is situated near Madinah. It is the Meeqaat for the people of Madinah and all those who wish to perform the 'Umrah traveling from Madinah. As a matter of caution, it is preferred that Ihram be worn, if possible, in the Mosque known as **Masjid-ul-Shajarah**. It is insufficient to wear Ihram outside except for ladies in menstruation or the like.

2) **Johfa** is the Meeqaat for the pilgrims going to Makkah from Jeddah. It is not only the Mosque there that is considered to be a Meeqaat but the place itself is also a Meeqaat.

NOTE: It is obligatory on the pilgrim to be certain that he has reached the Meeqaat and wear Ihram there. He must be satisfied or have proof that the place is the Meeqaat. It is not permissible to wear the Ihram if there is doubt whether the Meeqaat has been reached.

If a pilgrim is unable to specify the exact place, he can wear Ihram by making a vow (nadhr) before reaching Meeqaat.

If a pilgrim has made a vow (nadhr) to wear Ihram before the Meeqaat, then it is valid to do so and it is not necessary to renew it at the Meeqaat or pass through it. It is permissible to proceed straight to Makkah.

PROCEDURE FOR PUTTING ON IHRAM.

There are three obligations for Ihram:

1) **NIYYAH**, that is, the pilgrim forms the intention to perform 'Umrah Mufradah to attain nearness to Allah. If he does not know all the ceremonies in detail, he must form the intention generally. In such a case, it is Wajib that he should know what is required of him gradually by checking the Rules or from the learned he trusts. In the Niyyah, the following must be included:

(a) That the intention must be to attain nearness to Allah (Qurbatan Ilallah).

(b) That the intention must be formed at definite places specified above under the heading of Meeqaats.

(c) If it is on behalf of someone else, such intention must be expressly formed.

NOTE: It is not necessary to utter the intention aloud or mentally. It is enough that the intention is consciously formed as in other forms of worship.

1) **NIYYAH** can thus be expressed as follows:

I AM WEARING IHRAM FOR 'UMRAH MUFRADAH MUSTAHAB QUBATAN ILALLAHI TA'ALA.

If it is on behalf of someone else, the **NIYYAH** should be as follows:

I AM WEARING IHRAM FOR 'UMRAH MUFRADAH ON BEHALF OF
(NAME THE PERSON) MUSTAHAB QURBATAN ILALLAHI TA'ALA.

Immediately after wearing Ihram, recite TALBIYAH which must be recited in Arabic

2) **TALBIYAH**, that is to utter as follows:

LABBAIK, ALLAHUMMA LABBAIK, LABBAIK LA SHARIKA LAKA LABBAIK.

And it is highly preferable to add the following:

INNAL HAMDA WANNI'AMATA LAKA WAL
MULK, LA SHARIKA LAKA.

It is permissible to add LABBAIK and say, LA
SHARIKA LAKA LABBAIK.

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

Here I am! At Your service, O Lord! Here I am!
At Your Service, You have no partner. Here I am
at Your service. All the praise is Yours, so is the
bounty, and to You belongs the dominion; there
is no partner to You. Here I am! At Your service.

Every pilgrim must learn the proper
pronunciation of the words of the Talbiyah and
recite them correctly like the recitation of the
Takbiratul Ihram in prayers, even if it is by
following another person reciting these words. If
a person cannot pronounce the words properly
nor is there a person whom he can follow, he is
still obliged to recite the words as best as he can
unless his recitation is such that it is not
considered to be Talbiyah. In such a situation, as

a matter of precaution, he should recite as much as he can, recite the translation of the Talbiyah and appoint an agent to recite it on his behalf.

A person who becomes dumb as a result of disease or injury should recite Talbiyah as much as he can and if he is unable to recite he must move his tongue and lips while he is making intention and make gestures with fingers which coordinate with the recitation.

A person born dumb should move his tongue and lips as if he is reciting and make gestures with fingers as well.

Another person must recite Talbiyah for a child not capable of rational action (Ghayr Mumayyiz).

For the unconscious or the retarded, another person must recite for him.

The position of Talbiyah in Ihram is that of Takbirat-ul-Ihram in prayers (Salaat). Ihram is not complete without it. Therefore, if a person wears the two pieces of clothes for Ihram but before reciting the Talbiyah performs one of the acts prohibited during Ihram, he has not done any wrong and there is no penalty on him.

NOTE: Purity from Najasah is not a condition for the validity of the Ihram. Thus, a person can

wear Ihram even in condition of Janabah, Haydh, Nifaas or the like.

If after wearing the two pieces of cloth for Ihram but before departing from the Meeqat, a person doubts as to whether he had recited the Talbiyah or not, he should recite the Talbiyah. However, if the doubt arises after the recitation as to whether he had recited it correctly or not, he should assume that he had recited it correctly.

3) **CLOTHES FOR IHRAM**, which is wearing the two pieces of cloth after abstaining from the matters prohibited during Ihram, is obligatory. As a matter of caution, it is necessary that the cloth worn round the waist should cover the portion from the navel to the knee and the other cloth should cover both the shoulders, arms and a considerable part of the back.

As a matter of caution, both the pieces must be worn before the Niyyah and Talbiyah. If the Niyyah and Talbiyah precede the wearing of the Ihram, the pilgrim must make the Niyyah and recite the Talbiyah again after wearing Ihram.

NOTES:

(a) There is no objection in having more than two pieces of clothes in Ihram at the time of wearing or afterwards for protection against heat or cold etc...

(b) The conditions applied to the cloth of Ihram are the same as those applied to clothes worn in prayers. It is necessary that they should not be made of pure silk (as a matter of precaution even for ladies) or skin of any wild animal, parts of the body of an animal whose meat is forbidden, of gold, usurped or stolen and both the pieces must be Tahir (pure)

(c) As a matter of precaution, the cloth worn round the waist should be of the kind that conceals the body but the cloth round the shoulders need not be of such kind.

(d) As a matter of caution, both the pieces must be made of cloth, and not of leather or hide.

(e) The obligation to wear the two pieces round the waist and the shoulders is confined to males only and does not apply to females who may wear as Ihram their usual clothes which would comply with the conditions stated above.

(f) If either or both of the pieces of cloth worn as Ihram become Najis (impure) as a matter of caution, it or they must be changed or made Tahir as soon as possible.

(g) It is not obligatory to wear Ihram all the time. There is no objection to its removal, whether necessary to do so or not. Nor is there any objection to changing them, provided the other pair complies with the conditions stated above.

RECOMMENDED ACTS IN IHRAM.

(a) Before wearing Ihram one must clean the body, cut one's nails, trim the moustache and remove the hair under the armpits and below the navel.

(b) One should perform Ghusl at the Meeqaat but if it is felt that it will not be possible to perform the Ghusl there, it may be performed before leaving for Meeqaat. A Ghusl performed during the day will last to the end of the night which follows and the Ghusl performed in the night will last to the end of the following day.

(c) The clothes for Ihram be made of cotton and white in color.

(d) The Ihram be worn after the noon prayers. If this is not possible, it be worn after any daily prayers or after the recitation of two Raka'ats of prayers.

(e) Make the Niyah (intention) for Ihram together with Talbiyah.

(f) Men should recite the Talbiyah aloud.

(g) The Talbiyah constantly repeated in the state of Ihram, when waking from sleep, after every prayers (Salaat), when embarking on a vehicle or riding and disembarking or dismounting, while climbing or descending, when meeting other riders or in the desert and even in the condition of Janabah or menstruation.

NOTE: Besides the above there are specified Duas to be recited, some of which have been included in this book.

ACTS TO BE AVOIDED IN IHRAM.

(a) To wear black clothes in Ihram.

(b) To sleep on yellow bedding or pillow.

(c) To wear dirty clothes for Ihram. If they

become dirty in the state of Ihram, it is better to wash them but there is no objection to wearing another pair.

- (d) To wear Ihram of clothes with pictures.
- (e) To apply Henna before wearing Ihram if its color would remain at the time of wearing Ihram.
- (f) To have a bath and it is preferred, as a matter of caution, that one must not massage body.
- (g) To reply to a caller by saying “LABBAIK”.

PROHIBITED ACTS IN IHRAM.

As has been stated, Ihram is established by Talbiyah. Once Ihram is worn and Talbiyah recited performance of twenty five acts become forbidden. They are:

- (1) Hunting.
- (2) Sexual Intercourse.
- (3) Kissing a Woman.
- (4) Touching a Woman.
- (5) Looking at a Woman and flirting with her.
- (6) Masturbating.
- (7) Reciting Nikah.

- (8) Use of Scent or {Perfume}
- (8a) Avoiding Bad Smell.
- (9) Wearing Sewn Clothes by Men.
- (10) Applying Collyrium (Surma)
- (11) Looking in a Mirror.
- (12) Wearing Shoes or Socks.
- (13) Lying and Abusing.
- (14) Quarrelling and Swearing.
- (15) Killing Lice or other Insects found on the Body.
- (16) Beautifying oneself.
- (17) Applying Oil.
- (18) Removing Hair from the Body.
- (19) Covering the Head by Males or immersing in Water even by Females.
- (20) Covering of the face by Females.
- (21) Being under Shade by Males.
- (22) Taking out Blood from the Body.
- (23) Cutting Nails.
- (24) Extracting Tooth.
- (25) Carrying Arms.

1) **HUNTING:**

While in the state of Ihram it is forbidden to hunt, hurt, injure or kill free animals living on land, whether it is hunted for eating or not. There is, however, no objection in fishing or slaughtering domestic animals, like sheep, cow, camel, and poultry including turkey. When one fears for safety, for example, from wild animals

or snakes, it is permissible to kill them.

2) **SEXUAL INTERCOURSE:**

Sexual intercourse of any kind is forbidden for a pilgrim in Ihram, even with one's wife.

3) **KISSING A WOMAN:**

It is not permissible for a pilgrim in the state of Ihram to kiss any woman, including his wife.

4) **TOUCHING A WOMAN:**

It is not permissible for a pilgrim in Ihram to touch, carry or cuddle his wife with passion, but if he does so without passion, no penalty is incurred.

5) **LOOKING AT A WOMAN AND FLIRTING WITH HER:**

It is not permissible for a person in the state of Ihram to look at his wife with passion or indulge in foreplay with her.

6) **MASTURBATING:**

It is forbidden for a person in the state of Ihram to masturbate. If he does so, the rule of intercourse applies to him.

7) **RECITING NIKAH:**

It is forbidden for a pilgrim in the state of Ihram to recite Nikah for himself or another person, and whether the other is also in the state of Ihram or not and whether the intended marriage is permanent or temporary. In all these conditions, the marriage is invalid.

8) **USE OF SCENT OR PERFUME:**

It is forbidden for a person in Ihram to smell or apply perfume of any kind or to wear clothes which have scent or perfume in them. There is one exception which is Khulooq-ul-Ka'aba which is extracted from saffron and other materials and is applied on the Holy Ka'aba. It is not forbidden to eat fruits which have a scent in them, like apples and quince. However, as a matter of caution, one must not smell the fruit when eating it.

8a) **BAD SMELL:**

It is forbidden for a pilgrim in the state of Ihram to close his nose to bad smell, although there is no objection to moving away quickly from the smell

9) WEARING SEWN CLOTHES BY MEN:

It is forbidden for a male pilgrim in the state of Ihram to wear a shirt, robe, trousers, etc. As a matter of caution, he must refrain from sewn clothes. However, there is no objection in tying a sewn money purse round the waist or over the shoulder to protect the cash. Likewise it is permissible to use a sewn belt to support a rupture, for example, of hernia. He can also use a sewn blanket or covering but he must not let it cover his head.

As a matter of caution, one must not tie the loose ends of the loin cloth at all, that is, one must not connect the two ends of the loin cloth, either by a knot or by a pin or needle. As a matter of caution, one must not tie a knot in the cloth round the shoulders either.

Ladies can wear sewn dresses in the state of Ihram but not gloves.

10) APPLYING COLLYRIUM (SURMA):

Two circumstances of its application need consideration:

- (a) Application of black Collyrium for beautification is totally forbidden, except

if used for treatment.

(b) Application of Collyrium which is not black and is not intended for beautification is not objectionable.

11) LOOKING IN A MIRROR:

It is forbidden for a pilgrim in the state of Ihram to look in a mirror for the purpose of beautification. There is no objection to look in a mirror for any other reason; for example, a pilgrim needs to look into a mirror to treat his face of some injury or to ensure that there is nothing on the face to obstruct water for Wudhu reaching the skin.

12) WEARING SHOES OR SOCKS:

It is forbidden for a male pilgrim in the state of Ihram to wear shoes or socks. However, he is permitted to let the cloth of the Ihram, worn around the waist, to cover the foot while sitting.

There is no objection to women wearing socks and shoes.

13) LYING AND ABUSING:

Lying and abusing is forbidden at all times but more seriously so when one is in the state of

Ihram.

NOTE: In the state of Ihram a pilgrim has to be cautious not to use abusive language in ordinary conversation.

14) QUARRELLING AND SWEARING:

It is forbidden for a pilgrim in the state of Ihram to quarrel with others, particularly to swear by Allah in order to prove something. It is apparent that the prohibition is not exclusive for LA WALLAH (No, by Allah) or BALA, WALLAH (Yes, by Allah) but includes all types of swearing in the name of Allah in any language.

However, there are two exceptions to the rule:

(a) It is permissible to swear if it is necessary to do so to establish a right or disprove a false claim.

(b) If it is not intended to take an oath or swear but for another purpose altogether, like showing respect or affection and saying, La, Wallah (No, by Allah) do not do so.

NOTE: There is no penalty for taking a true oath, but one should seek forgiveness from Allah if he has done so once or twice; otherwise there is a penalty.

15) KILLING OF INSECTS FOUND ON THE BODY:

It is forbidden for a pilgrim in the state of Ihram to kill lice or insects on one's body or throw them from one's body or clothes, as a matter of caution, but there is no objection in moving them from one place to the other.

As for mosquitoes, gnats and the like, as a matter of caution, it is better to avoid killing them so long as they do not harm the pilgrim but it is permissible to kill them to protect oneself, although as a matter of caution one should avoid doing so.

16) BEAUTIFYING ONESELF:

As a matter of caution, a pilgrim in the state of Ihram should avoid whatever is considered to be beautification, whether or not he has the intention to beautify himself, including applying "Henna". It is permissible to wear a ring, i.e. Aqeeq, Feruza, etc. not for beautification but as an act recommended in the religion.

It is forbidden for a lady in the state of Ihram to wear decorative jewelry unless she customarily wears them before getting into the state of Ihram but she should not exhibit them to her husband

or, as a matter of optional precaution, to any male who is Mahram to her.

17) **APPLYING OIL:**

It is not permissible for a pilgrim in the state of Ihram to apply oil on the body even if there is no perfume or scent in it unless it is applied for necessity or treatment.

18) **REMOVING HAIR FROM THE BODY:**

It is forbidden for a pilgrim in the state of Ihram to pluck even one of his hairs or the hair of another whether in Ihram or not. There are three exceptions to this rule:

- (a) If there are plenty of lice on the body of the pilgrim and is troubled by them.
- (b) If it becomes necessary to remove them, for example the length or quantity of hair causes headache or for such other cause;
- (c) If the hair drop by themselves in the course of Wudhoo or Ghusl.

There is no objection to a pilgrim in the state of Ihram scratching his head or body if no hair falls or blood oozes. If the pilgrim without any reason

moves his hand on his head or beard and one or two hairs drop off, he must give in charity a handful of food.

19) COVERING OF THE HEAD OR DIVING IN WATER:

It is not permissible for a male pilgrim in the state of Ihram to cover his head or part of it by way of shawl, shirt, and the like as a matter of caution; he must not carry anything on his head. However, tying it with handkerchief and the like in order to reduce a headache is permissible. It is permissible for him to cover the head with a part of the body, like hands but it is better to avoid doing so.

By head it is meant the part where the hairs grow; however, it is highly recommended the ruling applies to the ears also.

As a matter of caution, it is not permissible for a male or a female pilgrim in the state of Ihram to immerse his body above the neck in water and the like.

20) COVERING OF THE FACE BY FEMALES:

It is not permissible for a lady in the state of Ihram to cover her face with a veil, niqab or a

hand fan and the like. As a matter of caution, she should not cover even a part of the face. However, she can cover it while sleeping and there is no objection to covering part of the face in prayers (Salaat).

21) BEING UNDER A SHADE BY MALES:

One can be under a shade in two ways:

(a) By using an umbrella, the roof of a vehicle, an aero plane, and the like. This is forbidden for men, in the state of Ihram, if the shade is above the head. However, it is allowed to remain under the shade of a moving cloud or if the shade falls on one side only, that is, pedestrians can walk beside a car producing a shade on one side or the like. As a matter of caution, riders must avoid shade unless the shade from both sides is so short that it does not cover the head and chest of the pilgrim.

(b) By being under fixed objects like the shade of walls, tunnels, trees, mountains, etc. Being under such shade is allowed for a pilgrim in the state of Ihram whether he is riding or on foot. There is no objection in protecting oneself from the sun with one's bare hands, although, as a matter of caution, it is better to avoid doing so.

The meaning of avoidance of cover is that no protection be used against the sun, and as a matter of precaution, the rain. However, there is no objection in protecting oneself from wind, heat, cold, etc. It means that there is no objection to riding in a covered bus during the night, even if it is not raining, as a matter of precaution, even though one is protected against the wind.

The prohibition of resorting to shading, discussed above, is confined to walking and covering a distance. Once a pilgrim, in a state of Ihram, arrives at a place, be it that he uses for accommodation or not, there is no objection to his moving under shade. This is treated in the same way as if a pilgrim was en route, in that he can remain in the shade of a house in which he is resting, or meeting friends, i.e. it is apparent that he is permitted to be under shade.

The question, though, still remains as to whether a pilgrim is permitted to be under the shade of a moving object, once he settled and went about his business. Say, he had arrived in Makkah and wished to proceed to the Holy Mosque for Tawaaf and Sa'y, or once in Mina, he wished to proceed to the place of sacrifice or Jamaraat. It is very problematic (*mushkilun jiddan*) to pass a ruling, permitting it. Accordingly, and as a matter of precaution, one should avoid doing so.

There is no objection to women or children being under shade or men out of necessity or fear of heat or cold.

22) TAKING OUT BLOOD FROM THE BODY:

As a matter of caution, it is forbidden for a pilgrim in the state of Ihram to remove blood from his body in any way, be it by scratching, removing a tooth or the like. However, there is no objection in doing so out of necessity or to relieve pain.

23) CUTTING NAILS:

It is forbidden for a pilgrim in the state of Ihram to cut his nails or part thereof, unless it is causing injury to him. For example, if part of the nail causes pain to the remainder of it, it is permissible, in the circumstances, to cut the nail.

24) EXTRACTING TOOTH:

Scholars are unanimous in the view that extraction of tooth by a person in the state of Ihram is forbidden even if no blood comes out in the process.

25) CARRYING ARMS:

Carrying of arms is forbidden only in ordinary conditions but if there is necessity to carry them, for example, when there is fear of enemies or thieves, then there is no objection in doing so.

MATTERS FORBIDDEN INSIDE THE HARAM.

The following acts are permanently forbidden whether a pilgrim is in the state of Ihram or not:

- (a) Hunting in the Haram.
- (b) Uprooting grass or cutting down tress in the Haram. However, there is no objection to grass being damaged in the course of ordinary walk.
- (c) It is not permissible to execute the religious punishment upon a person who, guilty of an act committed outside the Haram, has taken refuge inside the Haram. However, people should refrain from feeding such a person or communicating with him till he has no option but to leave the Haram and submit to the punishment.
- (d) It is highly discouraged to pick lost property within the Haram but if a person has

picked it and finds no sign to recognize its owner, he may keep it for himself. As a matter of caution, however, it is recommended that he should give it in charity on behalf of its owner. If its price is more than one Dirham (3.456 grams of silver) he should give notice for one year that he has found it; if it remains unclaimed, he must give it away in charity on behalf of the owner.

BOUNDARIES OF HARAM.

The boundaries of Haram are:

From North	Tan'eem.
North-West	Al-Hudaibiyyah, that is, Shamaisi.
North-East	Thaniyyat Jabal-al-Maqa'.
East	Batan Namirah.
South-East	Ja'ranah.
South-West	Idha'atul Laban.

The boundaries of Madinah are the mountains of Aa'ir and Wa'eer and the valleys of Waaqim and Laili.

Although it is not obligatory to wear Ihram from Madinah, it is not permissible to cut the trees, especially the green ones, and, as a matter of caution, hunting is not permitted at all.

RECOMMENDED ACTS IN MAKKAH.

- (a) Remembrance of Allah a great deal and the recitation of the Holy Qur'an.
- (b) Completion of the full recitation of the Holy Qur'an.
- (c) Drinking the water of Zamzam.
- (d) Keep looking at the Holy Ka'aba a great deal.
- (e) Make Tawaaf of the Holy Ka'aba ten times: thrice in the first part of the night, thrice at the end of the night, twice after dawn and twice after Zohr.
- (f) Three hundred and sixty Tawaaf be performed during the stay in Makkah and if it is not possible to do so, fifty two Tawaaf be performed and if it is not possible to do so either, then as many be performed as possible.
- (g) For the one performing the pilgrimage for the first time, to go inside the Holy Ka'aba and it is recommended to perform Ghusl before entering.
- (h) Recite prayers (Salaat) in all the corners of

the Holy Ka'aba.

PLACE OF OFFERING SACRIFICE OF THE ANIMAL AS PENALTY (KAFFARA)

If the penalty is for hunting in the course of an 'Umrah Mufradah in the state of Ihram, the animal must be sacrificed in Makkah. As a matter of caution the same rule applies to any other penalty.

If the penalty has become due on a pilgrim in the state of Ihram for hunting or otherwise but has not been fulfilled until after completion of the pilgrimage and arrival at home, he has the option to sacrifice the animal wherever he wishes.

DISTRIBUTION OF THE MEAT OF THE SACRIFICED ANIMAL

All penalties incurred by a pilgrim must be given to the poor and needy. As a matter of caution he must refrain from eating it, and if he did so, as a matter of precaution, he must pay its price to the poor.

الصَّادِقُ (ع):

الْحَاجُّ وَالْمُعْتَمِرُ وَقَدْ أَلَّهِ إِنَّ
سَأَلُوهُ أَعْطَاهُمْ وَإِنْ دَعُوهُ
أَجَابَهُمَا

Imam al-Sadiq (a.s.): The one who goes for Hajj and 'Umrah are the guests of Allah, if they ask Him, He gives them, and when they pray to Him, He answers them.

Chapter 3

Performance of 'Umrah Mufradah

رَسُولُ اللَّهِ (ص):

كَثْرَةُ الْحَجِّ وَالْعُمْرَةِ تَمْنَعُ الْعَيْلَةَ

The Messenger of Allah
(s.a.w.w.):

Performing many Hajj and
'Umrah keeps away poverty.

PERFORMANCE OF 'UMRAH MUFRADAH.

There are seven obligations in 'Umrah Mufradah:

FIRST WAJIB ACT

1) IHRAM.

This is the **FIRST** obligation in 'Umrah Mufradah. The subject has been discussed earlier in detail.

Niyah: I AM WEARING IHRAM
FOR 'UMRAH MUFRADAH
MUSTAHAB QURBATAN ILALLAHI
TA'ALA

Immediately recite Talbiyah:

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

SECOND WAJIB ACT

2) TAWAAF. (CIRCUMAMBULATION)

This is the **SECOND** obligation in 'Umrah Mufradah. Tawaaf means to circumambulate seven times continuously round the Ka'aba.

Niyah: I AM PERFORMING
TAWAAF AROUND THE KA'ABA SEVEN
ROUNDS FOR 'UMRAH MUFRADAH
WAJIB QURBATAN ILALLAHI TA'ALA

CONDITIONS FOR TAWAAF.

(a) Formal purification, which is being in Wudhu, or Ghusl when applicable. If one performs Tawaaf without Wudhu whether deliberately, out of ignorance or by oversight, the Tawaaf is invalid.

NOTE: If it is not possible to perform Wudhu for a reason not likely to change, Tayammum must be performed for the Tawaaf and if Tayammum is not possible the Tawaaf itself cannot be performed. When all hope of possibility fades, a deputy must be appointed to perform the Tawaaf on one's behalf and, as a matter of recommended caution, one must also perform Tawaaf without Wudhu or Tayammum.

(b) If in the course of the Tawaaf a pilgrim's Wudhu breaks, then:

(i) if he does so before completing the fourth round, the whole Tawaaf is invalid and he must repeat it after performing Wudhu;

(ii) if it occurs involuntarily after completing the fourth round, he must interrupt the Tawaaf, perform Wudhu and complete the Tawaaf from where he had interrupted it;

(iii) If it is done deliberately after completing the fourth round, then, as a matter of caution, he must complete the remaining Tawaaf after performing Wudhu and repeat the whole Tawaaf.

(c) The body and the clothes of Ihram must be free from Najasah. The Najasah which is excusable in prayers - like blood of the size of less than a dirham - is not, as a matter of caution, excusable in Tawaaf. There is no objection in carrying anything which is Najis during Tawaaf.

(d) A male pilgrim must have been circumcised.

(e) All the rules applicable to the clothes worn during prayers (Salaat) must be observed during Tawaaf as well. The clothes of Ihram have to be lawfully acquired (Mubah).

OBLIGATIONS IN TAWAAF.

There are eight obligations to be fulfilled in Tawaaf:

(a) It must be commenced at Hajar-e-Aswad (The Black Stone) and as a matter of recommended precaution the entire body of the pilgrim must pass in front of the entire Stone. It is recommended to start a little before the Stone so that one is certain to be opposite it and the extra distance will provide assurance of a proper start.

(b) Each round is completed at the Hajar-e-Aswad and in the last round it is recommended to proceed a little further after passing the Stone so that the extra distance covered provides assurance of its proper completion.

(c) At all times during the Tawaaf, the Holy Ka'aba must be to the left of the pilgrim. If, because of great rush of the pilgrims, one faces the Holy Ka'aba or it is to one's back or to the right, the distance covered in such pose will not be counted as part of Tawaaf. This rule is basic common sense as is also evident from the Tawaaf of the Holy Prophet (s.a.w.w.) when he did so riding. So there is no need for special effort to be made at the Hijr Ismail and at the corner.

(d) Hijr Ismail must be included in the Tawaaf, that is to say, the pilgrim must go round the Hijr Ismail without entering it or climbing its wall. As a matter of precaution he must not touch the wall of the Hijr Ismail.

(e) One must circumambulate keeping clear of the Holy Ka'aba and its projection known as Shaazarwaan. As a matter of precaution, one should not extend one's arm towards the Shaazarwaan or the wall of the Holy Ka'aba to touch it.

(f) One must circumambulate seven times continuously. Less than seven rounds will invalidate the Tawaaf and if more than seven rounds are made deliberately, the Tawaaf will be invalid too.

(g) The seven rounds must follow each other without considerable interruption between them.

(h) The Tawaaf must be performed by free movement of the pilgrim. If he was made to move by being pushed by the crowd that Tawaaf will not be acceptable.

BOUNDARIES OF TAWAAF:

Tawaaf must be performed between the Holy Ka'aba and Maqame Ibrahim (a.s.) which is a distance of twenty six and a half arm lengths (about 12 meters) and as one has to go round the wall of the Hijr Ismail, the distance there is reduced to six and a half arm lengths (about 3 meters). However, if one moves outside this ambit, it is acceptable, though Makrooh, particularly if one is unable to remain within the limits, or harm could befall him, if he did so. Nevertheless, where possible, observing Ehtiyat is recommended.

DEPARTING FROM THE BOUNDARIES OF TAWAAF:

(a) If a pilgrim enters Hijr Ismail in the course of a Tawaaf, by oversight or out of ignorance, the round in which this occurs is invalid and there is no option but to repeat that round. The same rule applies, as a matter of caution, to walking on the wall of the Hijr or touching the wall of the Hijr.

(b) If a person departs from the Tawaaf to the Shaazarwaan, the Tawaaf becomes invalid to the extent of the departure. As a matter of caution, after making good the distance, he should complete that round of Tawaaf and then repeat it.

IRREGULARITIES IN TAWAAF:

(a) If a pilgrim interrupts Tawaaf in order to obtain the benefit of praying at the earliest time or join congregational prayers or perform the recommended prayers, then he must complete that round of Tawaaf from where he interrupted it after completing his prayers. As a matter of caution, he should repeat the whole Tawaaf after completing it if the interruption was in the course of an obligatory Tawaaf and occurred before completing the fourth round

DOUBTS AS TO THE NUMBER OF ROUNDS:

(a) If after the completion of the Tawaaf a doubt arises as to the number of rounds performed or the correctness of the Tawaaf, the doubt may be ignored.

(b) If the pilgrim is sure of having performed seven rounds but has a doubt as to whether there was any addition, for example doubting if the last round is the eighth, the doubt should be ignored and the Tawaaf is valid. If, however, the doubt arises before the last round is completed, evidently the Tawaaf is invalid. The last round should, as a matter of precaution, be completed and the Tawaaf repeated.

(c) It is permissible for a pilgrim to rely upon the count of rounds by his companion if the latter is certain of his count.

THIRD WAJIB ACT

3) PRAYERS (SALAAT) AFTER COMPLETING TAWAAF.

This is the **THIRD** obligation. It consists of 2 Raka'ats to be prayed after the Tawaaf.

Niyah: I AM PRAYING TWO RAKA'ATS NAMAZ OF TAWAAF FOR 'UMRAH MUFRADAH WAJIB QURBATAN ILALLAHI TA'ALA.

(a) It is prayed like the morning (Fajr) prayers except that the pilgrim has the option to recite it aloud or in low whisper.

(b) It is obligatory to pray close to Maqaam-e-Ibrahim (a.s.). Evidently it must be prayed behind it. If it is not possible to do so, one may pray on either side of it, in addition to praying far from the Maqaam but behind it. If this is not possible, any of the two is sufficient. However, if this is also not possible, then one may pray anywhere in the Mosque, as a matter of caution, as close to the Maqaam as possible.

(c) The prayers must be performed

immediately after the Tawaaf, i.e. there must not be a gap of time between the Tawaaf and the prayer.

(d) If a pilgrim forgets to recite the prayers after Tawaaf and remembers after Sa’y, he should pray immediately at the Maqam and there is no need to repeat the Sa’y, although one may do so as a matter of caution. If he remembers in the course of the Sa’y, he should interrupt it and say the prayers at the Maqam and then return to complete the Sa’y from where he had interrupted it. If he remembers after departing from Makkah, it is obligatory to return and pray at the Maqam, if doing so will not cause inconvenience and if it is not possible to return, he should say the prayers wherever he remembers it. Even if it is possible to return to the boundary of the Haram, it is not necessary to do so.

FOURTH WAJIB ACT

4) SA’Y.

This is the **FOURTH** obligation in ‘Umrah Mufradah.

Niyah: I AM PERFORMING SA’Y
FOR ‘UMRAH MUFRIDAH WAJIB
QURBATAN ILALLAHI TA’ALA.

Sa’y is to be performed after the Tawaaf and the

prayers of Tawaaf. Sa'y consists of seven rounds. The starting point for Sa'y is Safaa and from there to proceed to Marwah. This is counted as the first round. Then one must return to Safaa. This would be counted as the second round and so on. The process must be repeated until seven rounds are completed at Marwah. One should cover the whole distance between the two mountains during each round and there is no need to climb any of the mountains even though it is preferable and precautionary (awla and ahwat) to do so. As a matter of precaution, it is obligatory for performance of Sa'y to be continuous, i.e. there should not be a break between the rounds.

OBLIGATIONS OF SA'Y.

- (a) Though it is preferable, there is no obligation to be with Wudhu during Sa'y.
- (b) Sa'y is to be performed after Tawaaf and the prayers of Tawaaf. If it is performed before the Tawaaf or its prayers, it is obligatory to repeat it after performing them.
- (c) It is better but not necessary that the pilgrim must walk in Sa'y; it is permissible to ride on an animal or be carried by another person or pushed on a wheelchair.

(d) It is necessary in Sa'y that a pilgrim must walk briskly between Safaa and Marwah and on the known track.

(e) When walking to Marwah, one must face towards it and likewise when walking to Safaa, one must face towards it. It is not permissible to turn ones back to Marwah when walking towards it, or turn his back to Safaa when returning from Marwah. However, there is no objection to merely looking to the right, left or back in the course of the walk.

(e) It is permitted to sit at Safaa or Marwah or between them to rest but, as a matter of caution, one must avoid sitting between Safaa and Marwah, except for those who are tired, or to pray at the earliest time. In these cases, one may complete the Sa'y from where it had been interrupted.

(f) It is also permissible to interrupt Sa'y to attend to a need. Yet one should, as a matter of precaution, complete it and then repeat it.

(g) It is recommended to perform Sa'y by walking in peace and dignity. At a certain distant between Safaa and Marwah there are two distinct minarets decked by green light. When men reach the first minaret they should hasten the pace till location of the second minaret, both ways. There

is no such recommendation for women.

RULES OF SA'Y.

(a) If a pilgrim is unable to perform the Sa'y personally even by being carried on the shoulders of another man or on a wheelchair, he may appoint an agent to perform the Sa'y on his behalf.

(b) As a matter of caution, a pilgrim must not delay the performance of Sa'y after the Tawaaf and its prayers. Evidently, it is permissible to delay it till night time to overcome tiredness, or avoid hot weather. Nevertheless, it is not permissible to delay it to the next day.

DOUBTS IN SA'Y.

(a) The rule on doubt concerning the number of rounds in Sa'y is the same as the rule for such doubts in the course of the Tawaaf. If there is any doubt on the number of rounds, the Sa'y is invalidated.

(b) If having reached Marwah in the last round, a pilgrim has a doubt as to whether it was his seventh or ninth round, the doubt should be ignored and the Sa'y is valid. However, if the same doubt arises in the course of a round the Sa'y is invalidated and has to be performed

again.

(c) After Taqseer or Halaq there is no room for doubt in the number of rounds made. However, if the doubt arises before Taqseer then, if the doubt is whether additions were made to the rounds of Sa'y, it should be ignored but if the doubt is about omissions of rounds of Sa'y made, the Sa'y is invalid and must be repeated.

FIFTH WAJIB ACT

5) TAQSEER OR HALAQ

It is the FIFTH obligation in 'Umrah Mufradah.

Niyah: I AM PERFORMING
TAQSEER (OR HALAQ) TO BE
RELIEVED OF IHRAM FOR 'UMRAH
MUFAIDAH WAJIB QURBATAN
ILALLAHI TA'ALA

The only prescribed way to become Muhil (to be relieved of Ihram) is Taqseer or Halaq. Taqseer means to cut some hair from the head or beard or moustache and it is not enough merely to pluck out hair. Halaq means shaving off the head completely. The female pilgrims are only required to do Taqseer in order to free themselves from the Ihram; they are not allowed to do Halaq.

RULES OF TAQSEER OR HALAQ

Taqseer or Halaq is not obligatory immediately after completion of Sa'y. It is permissible to do Taqseer or Halaq wherever one pleases, whether near Marwah or at one's house or elsewhere.

SIXTH WAJIB ACT

6) TAWAAFUN-NISAA.

This is the **SIXTH** obligation in 'Umrah Mufradah.

Niyah: I AM PERFORMING
TAWAAFUN-NISAA AROUND THE
KA'ABA SEVEN ROUNDS FOR 'UMRAH
MUFRADAH WAJIB QURBATAN
ILALLAHI TA'ALA

Tawaafun-Nisaa is obligatory on both males and females. If the male fails to perform it, any woman becomes unlawful for him and if the woman omits to perform it, any man becomes unlawful for her.

The procedures and rules regarding the Tawaafun-Nisaa and the prayers following it are the same as those for the Tawaaf for 'Umrah Mufradah and the prayers after it. The only difference is the Niyah.

If a man fails to perform the Tawaafun-Nisaa, whether knowingly and deliberately or out of ignorance of the rule or through oversight, then any woman is forbidden to him until it is performed. If there is a problem for him to perform it personally, it is permissible for him to

appoint an agent to do so on his behalf and when the agent has performed it on his behalf, his lawful women become permissible

SEVENTH WAJIB ACT

7) PRAYERS (SALAAT) AFTER TAWAAFUN-NISAA.

This is the **SEVENTH** and final obligation in 'Umrah Mufradah

Niyah: I AM PRAYING TWO RAKA'ATS NAMAZ FOR TAWAAFUN-NISAA FOR 'UMRAH MUFRADAH WAJIB QURBATAN ILALLAHI TA'ALA.

FAREWELL TAWAAF (TAWAAF-UL-WIDAA)

It is recommended that when the pilgrim intends to depart from Makkah, he should perform a Tawaaf of farewell followed by 2 Raka'ats Namaz for Tawaaf. In each round he should salute Hajar-ul-Aswad and Rukn-e-Yamani. He should thank and praise Allah, send Salawaat on the Holy Prophet and his pure progeny, and seek his desires.

It is recommended to depart from the door of Hannateen and pause facing the Rukn-Shaami and seek from Allah the opportunity to return

again. It is also recommended at the time of departure to purchase about one dirham (3.65 grams of silver) worth of dates and distribute among the poor.

**SALUTATION TO THE HOLY
PROPHET MUHAMMAD (S.A.W.W.)
AND HIS PURE PROGENY (A.S.)**

It is very strongly recommended that the pilgrim should go to Madinah and visit the Holy Prophet (s.a.w.w.), his pure and truthful daughter (a.s.) and the Imams (a.s.) in the Baqii'.

***The Holy Prophet Muhammad
(s.a.w.w.):***

“The water of Zamzam is a
cure for whatever (ailment)
it is taken for.”

Biharul Anwar, Vol. 96, Page 245

Chapter 4

Important Matters

***Imam Muhammad Al-Baqir
[a.s.]:***

“As long as a person is looking at the Ka’aba, good deeds will be written (in his record) and one’s evil deeds will be erased until one turn’s away one’s glance (from the Ka’aba).”

Biharul Anwar, Vol. 96, Page 65

IMPORTANT MATTERS TO NOTE

(1) It is not permissible to do Wudhu with the water fountains dedicated for drinking in Makkah and Madinah. Of course, those who had done Wudhu with such water in the past, their wudhu is valid because of their ignorance about the ruling.

(2) The Saudi Government prohibits the use of Clay Tablets in Masjid-ul-Haraam or in Masjid-ul-Nabavi. In view of the fact that the entire Masjid-us-Haraam and Masjid-ul-Nabavi have floors of natural stone, Sajdah is, therefore, allowed on these floors. Certain parts of these Mosques are covered with carpets and since Sajdah is not valid on the carpet one has to look for open spaces in between the carpets for performing of Sajdah in Salaat. Alternatively while going to these two Mosques one may carry with him a straw mat and perform Sajdahs on it.

(3) Even if the stay in Makkah and Madinah is less than 10 days one has the option to pray either Kasr or Tamaam inside Makkah and Madinah including their newly developed suburbs. If one stays for complete 10 days or more, then full prayers apply.

RULES APPLICABLE TO WOMEN ONLY

It is adequate for ladies to wear their normal dress in Ihram provided that the dress fulfils all the other conditions of Ihram. Though in normal circumstances silk is Haraam (forbidden for men only), it is important that ladies also do not use any dress of silk when they are in Ihram.

When a woman experiences menses while performing Tawaaf, she must come out of the Masjid-ul-Haraam immediately.

After completion of Tawaaf and its prayers, if a woman is not certain whether her menses began after the Tawaaf and its Prayers or during or before, her Tawaaf will be valid.

If a woman gets her menses before wearing Ihram, then the best course will be to remain in Madinah or Jeddah, wait for completion of her menses and then proceed to Meeqat for wearing Ihram and subsequently perform her 'Umrah Mufradah. If she is unable to stay back because of certain valid Shar'i reason, then she can wear Ihram at Meeqat, recite Talbiyah and proceed to Makkah and perform 'Umrah Mufradah after becoming free of menses. If that is also not possible because of certain valid Shar'i reason, then she can appoint a Naib (representative) to

perform Tawaaf and its Prayers on her behalf. Then she will perform Sa'y and Taqseer herself and again her Naib will perform Tawaafun-Nisaa and its Prayers on her behalf.

Imam Ja'ffar As-Sadiq (a.s.):

“Ismail (a.s.) buried his mother (Hajrah) in the (area) of the Hijr and than built a semi-circle shaped wall over it so that people would not step upon her grave.”

Biharul Anwar, Vol. 96, Page 204

Chapter 5

Duas during Tawaaf

DU'AS RECITED WHILE PERFORMING TAWAAF

It has been reported from Muawiyah bin Ammar, quoting Abi Abdillah (a.s.), as saying that, during Tawaaf, the following supplication be said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمَشِّي
بِهِ عَلَى طَللِ الْمَاءِ كَمَا يُمَشِّي بِهِ
عَلَى جُدَدِ الْأَرْضِ، وَأَسْأَلُكَ بِاسْمِكَ
الَّذِي يَهْتَرُّ لَهُ عَرْشُكَ، وَأَسْأَلُكَ
بِاسْمِكَ الَّذِي تَهْتَرُّ لَهُ أَقْدَامُ مَلَائِكَتِكَ،
وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ
مُوسَى مِنْ جَانِبِ الطُّورِ فَاسْتَجَبْتَ
لَهُ، وَالْقَيْتَ عَلَيْهِ مَحَبَّةً مِّنْكَ، وَأَسْأَلُكَ
بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا
تَأَخَّرَ، وَأَثَمْتَ عَلَيْهِ نِعْمَتِكَ، أَنْ
تَفْعَلَ بِي.

O Allah! I beseech You by Your Name which makes possible motion in the darkness of water as it does on land. I beseech you by Your Name which makes Your Arsh (Throne) swing. I beseech You by Your Name which puts in motion the feet of Your angels. I beseech You by Your Name by which Moosa (Moses) supplicated to You on Mount Sinai and You granted his supplication and met him with love. I beseech You by Your Name by which You granted forgiveness to Muhammad (s.a.w.w.) of his past and future sins and completed Your bounty on him, treat me with (ask for forgiveness)

When you reach the gate of the Holy Ka'aba, pray for Muhammad (s.a.w.w.) and his holy progeny (a.s.) and say between Rukn-ul-Yamaani and the Black Stone

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah! grant me goodness in this world and in the Hereafter and save me from the fire of Hell.

And say during Tawaaf:

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي خَائِفٌ

مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَلَا تُبَدِّلْ
إِسْمِي

I am in need for Your Mercy, fearful and seeking Your refuge. Do not change my body or my name.

Imam Sadiq (a.s.) has said that when Ali bin Husayn (a.s.) reached the Hijr (enclosure) of Ismail (a.s.) before reaching the Meezaab, he would raise his head and say while looking at the Meezaab:

اللَّهُمَّ ادْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ وَ
أَجِرْنِي مِنَ النَّارِ بِرَحْمَتِكَ وَ عَافِنِي
مِنَ السُّقْمِ وَ أَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ
الْحَلَالِ وَ ادْرَأْ عَنِّي شَرَّ فُسْقَةِ الْحِنِّ
وَ الْإِنْسِ وَ شَرَّ فُسْقَةِ الْعَرَبِ وَ
الْعَجَمِ

O Allah! place me in Heaven by Your Mercy, save me, by Your Mercy, from the fire, protect me from evil, increase for me lawful sustenance, and save me from the viciousness of the jinn, men, Arabs and non-Arabs.

It has been authentically reported from Abi Abdillah (a.s.) that when you reach the back of Holy Ka'aba having passed the Hijr (enclosure) of Ismail (a.s.), say:

يَا ذَا الْمَنِّ وَالطَّوْلِ وَالْجُودِ وَالْكَرَمِ
إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْهُ لِي،
وَتَقَبَّلْهُ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

O one of bounty, might, generosity and nobility, my devotions are weak, make them stronger and accept them from me, verily You are All-Hearing, All-Knowing.

It has been reported from Abul Hassan Ridha (a.s.) that on reaching the Rukn-ul-Yamaani, one should raise hands in supplication and say:

يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ، وَخَالِقَ
الْعَافِيَةِ، وَرَازِقَ الْعَافِيَةِ، وَالْمُنْعَمُ
بِالْعَافِيَةِ، وَالْمَنَّانُ بِالْعَافِيَةِ،
وَالْمُتَّقِضُ بِالْعَافِيَةِ عَلَيَّ وَعَلَى

جَمِيعِ خَلْقِكَ، يَا رَحْمَنُ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيمُهُمَا، صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا الْعَافِيَةَ،
وَدَوَامَ الْعَافِيَةِ، وَتَمَامَ الْعَافِيَةِ،
وَشُكْرَ الْعَافِيَةِ، فِي الدُّنْيَا
وَالْآخِرَةِ، يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah! O Controller of health and its Provider, One who grants it, One who bestows it as a reward or as a grace on me and all creation, O Merciful in this world and in the hereafter, shower Muhammad (s.a.w.w.) and his progeny (a.s.) with Your blessings, grant me health, lasting and complete and thankfulness for it, in this world and in the hereafter, by Your mercy, O Most Merciful of the merciful.

It has been reported from Abi Abdillah (a.s.) that when a pilgrim completes the Tawaaf and reaches the Mustajaar which is a little before the Rukn-ul-Yamaani, he should stretch his hands on the Holy Ka'aba, cling to it and say:

اللَّهُمَّ الْبَيْتُ بَيْنُكَ، وَالْعَبْدُ عَبْدُكَ،
وَهَذَا مَكَانُ الْعَائِدِ بِكَ مِنَ النَّارِ.

O Allah! this House is Yours and this creature is Yours and this is the place for taking refuge in You from the fire of Hell.

Then make confession of your sins for there is no faithful who makes confessions to his Lord in this place without Allah forgiving him, Allah willing, and say:

اللَّهُمَّ مِنْ قِبَلِكَ الرُّوحُ وَالْفَرْجُ
وَالْعَافِيَةُ، اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ
فُضَاعَفُهُ لِي، وَاعْفِرْ لِي مَا أَطَّلَعْتَ
عَلَيْهِ مِنِّي، وَخَفِيَ عَلَيَّ خَلْقِكَ.

O Allah! comfort, success and health come from You. O Allah! my devotions are weak and so grant them strength and forgive me the sins which are so apparent to You but concealed from Your creatures.

Then seek refuge in Allah from the fire of Hell and engross yourself in supplication. Then hold the Rukn-ul-Yamaani as is stated in another report from him. Then kiss the Rukn-ul-Yamaani and the corner where the Black Stone is placed and say:

اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ
لِي فِي مَا آتَيْتَنِي.

O Allah! grant me contentment in the sustenance You have provided me and bestow Your blessings on it.

It is recommended to hold on to each corner of the Holy Ka'aba in each Tawaaf and when holding the Black Stone say:

مَا نَتِي أَدَّيْتُهَا، وَمِثَاقِي
تَعَاهَدْتُهُ، لِتَشْهَدَ لِي بِالْمُؤَافَاةِ.

I have discharged the trust reposed with me and fulfilled my promise so that You can be the witness of my fulfillment.

Chapter 6

Duas during Sa'y

DU'AS RECITED WHILE PERFORMING SA'Y

It is recommended to depart to Safaa, with peace and serenity, by the door facing the Black Stone. On arrival, one should look at the Holy Ka'aba and concentrate on the corner with the Black Stone, praise Allah and narrate His bounties and then say:

7 times each of the following three Tasbeeh:

Allah is great (اللَّهُ أَكْبَرُ)

All praise belongs to Allah (الْحَمْدُ لِلَّهِ)

There is no god, but Allah (لَا إِلَهَ إِلَّا اللَّهُ)

Then say 3 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ،
وَهُوَ حَيٌّ لَا يَمُوتُ ، وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

There is no God except Allah, He is One without any partner. All domain belongs to Him and all

praise is due to Him. He gives life and takes it away. He has always been alive and will never die. All goodness emanates from Him and He is powerful over all things.

Followed by

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad (s.a.w.w.) and his progeny.

Then say 3 times each of the following:

اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا،
وَالْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا، وَالْحَمْدُ
لِلَّهِ الْحَيِّ الْقَيُّومِ، وَالْحَمْدُ لِلَّهِ الْحَيِّ
الدَّائِمِ

Allah is Great; He has granted us guidance. All praise is to Allah; He has showered us with bounties. All praise is to Allah who is Living and Eternal and all praise is ever due to Him.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا نَعْبُدُ إِلَّا

إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

I bear witness that there is no God except Allah, and I bear witness that Muhammad is His servant and Messenger. We do not worship anyone except Him, sincere in our faith, however averse may the polytheists be.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
وَالْيَقِينَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah! I beseech You for forgiveness, health and firmness in faith in this world and in the Hereafter.

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah! Grant us the virtues of this world and in the Hereafter and spare us the fire of Hell.

Then say 100 times each of the following tasbeeh:

Allah is great (اللَّهُ أَكْبَرُ)

There is no god, but Allah (لَا إِلَهَ إِلَّا اللَّهُ)

All praise belongs to Allah (الْحَمْدُ لَهُ)

Glory is for Allah سُبْحَانَ اللَّهِ

Then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ، أَنْجَرَ
وَعَدَهُ وَتَصَرَ عَبْدَهُ، وَعَلَبَ الْأَحْزَابَ
وَحْدَهُ، قَلَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَحْدَهُ وَحْدَهُ، اللَّهُمَّ بَارِكْ لِي فِي
الْمَوْتِ وَفِيمَا بَعْدَ الْمَوْتِ، اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ ظِلْمَةِ الْقَبْرِ وَوَحْشَتِهِ،
اللَّهُمَّ أَظِلَّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا
ظِلَّ إِلَّا ظِلُّكَ.

There is no God but Allah, He is only One, He has accomplished His promise, He has helped His servant and singly overpowered the groups of infidels. All domain belongs to Him and all praise is due to Him, Him alone. O Allah! Bless my death and what happens after it. O Allah! I seek refuge from the darkness and loneliness of the grave. O Allah! Grant me shelter under the

shade of your Throne on the day when there will be no shelter except Yours.

Then say:

أَسْتَوْدِعُ اللَّهَ الرَّحْمَنَ الرَّحِيمَ،
الَّذِي لَا تَضِيْعُ وَدَائِعُهُ دِيْنِي وَنَفْسِي
وَأَهْلِي، اَللّٰهُمَّ اِسْتَعْمِلْنِيْ عَلٰى كِتَابِكَ
وَسُنَّةِ نَبِيِّكَ، وَتَوَقَّفْنِيْ عَلٰى مِلَّتِهِ،
وَاعِدْنِيْ مِنَ الْفِتْنَةِ.

I leave my religion, myself and family in the hands of Allah, the Merciful, the Beneficent, who does not let anything deposited with Him to be lost. O Allah! Keep me steadfast in following Your Book and the practices of your Prophet, keep me among his followers until my death and save me from dissension.

It has been reported from Imam Ali (a.s.) that when one climbs the Safaa, one should face the Holy Ka'aba, raise one's hands in supplication and say:

اَللّٰهُمَّ اَعْفِرْ لِيْ كُلَّ ذَنْبٍ اَدْنَبْتُهُ
قَطُّ، فَاِنْ عُدْتُ فَعُدُّ عَلَيَّ بِالْمَغْفِرَةِ،

فَإِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ، اللَّهُمَّ
افْعَلْ بِي مَا أَنْتَ أَهْلُهُ، فَإِنَّكَ إِنْ تَفْعَلْ
بِي مَا أَنْتَ أَهْلُهُ تَرْحَمْنِي، وَإِنْ
تُعَذِّبْنِي فَأَنْتَ عَنِّي عَنْ عَذَابِي، وَأَنَا
مُحْتَاجٌ إِلَى رَحْمَتِكَ، فَيَا مَنْ أَنَا
مُحْتَاجٌ إِلَى رَحْمَتِهِ ارْحَمْنِي، اللَّهُمَّ
لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ، فَإِنَّكَ إِنْ
تَفْعَلْ بِي مَا أَنَا أَهْلُهُ تُعَذِّبْنِي وَلَنْ
تُظْلِمَنِي، أَصْبَحْتُ أَتَّقِي عَذَابَكَ وَلَا
أَخَافُ جُورَكَ، فَيَا مَنْ هُوَ عَدْلٌ لَا
يَجُورُ ارْحَمْنِي.

O Allah! forgive all my sins whenever I may have committed them and if I repeat them, forgive me again, for You are Forgiving and Merciful. O Allah! deal with me as it befits You and if You would do so, You would have mercy on me. You are free from any need to punish me but I am in need of Your mercy, have mercy on me.

***Imam Muhammad Al-Baquir
(a.s.):***

“Allah, the Noble and Grand
shall not accept the Hajj or
“Umrah of a person who
performs them using Haraam
wealth.”

Biharul Anwar, Vol. 96, Page 120

Chapter 7

Recitation of Ziyaraat in Makkah

JANNATUL MOALLA
[ALSO KNOWN AS AL-HAJUN]
ZIYARAT OF UMMUL MU'MINEEN
HADHRAT KHADIJATUL KUBRA (A.S.)
— WIFE OF THE HOLY PROPHET
(S.A.W.W.)

السَّلَامُ عَلَيْكَ يَا أُمَّ الْمُؤْمِنِينَ ,
السَّلَامُ عَلَيْكَ يَا زَوْجَةَ
سَيِّدِ الْمُرْسَلِينَ , السَّلَامُ عَلَيْكَ يَا ا
فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةَ
نِسَاءِ الْعَالَمِينَ , السَّلَامُ عَلَيْكَ يَا أَوَّلَ
الْمُؤْمِنَاتِ , السَّلَامُ عَلَيْكَ يَا مَنْ
انْفَقَتْ مَالَهَا فِي نُصْرَةِ سَيِّدِ الْا
نَّبِيَاءِ , وَنَصَرَتْهُ مَا اسْتَطَاعَتْ
وَدَافَعَتْ عَنْهُ الْا عِدَاءَ , السَّلَامُ
عَلَيْكَ يَا مَنْ سَلَّمَ عَلَيْهَا جِبْرَائِيلُ
, وَبَلَغَهَا السَّلَامُ مِنَ اللَّهِ الْجَلِيلِ ,

فَهَيِّبْنَا لَكَ يَا أَوْلَاكَ اللهُ مِنْ فَضْلِ
وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ .

ZIYARAT OF HADHRAT ABU TALIB
(A.S.) – UNCLE OF THE HOLY
PROPHET (S.A.W.W.) & FATHER OF
HADHRAT ALI (A.S.)

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْبَطْحَاءِ وَابْنَ
رَيْسِهَا السَّلَامُ عَلَيْكَ يَا وَارِثَ
الْكَعْبَةِ بَعْدَ تَأْسِيْسِهَا
السَّلَامُ عَلَيْكَ يَا كَافِلَ الرَّسُولِ
وَنَاصِرَهُ السَّلَامُ عَلَيْكَ يَا عَمَّ
الْمُصْطَفَى وَأَبَا الْمُرْتَضَى
السَّلَامُ عَلَيْكَ يَا بَيْضَةَ الْبَلَدِ السَّلَامُ
عَلَيْكَ أَيُّهَا الدَّابُّ عَنِ الدِّينِ وَالْبَادِلُ
نَفْسَهُ فِي نُصْرَةِ سَيِّدِ الْمُرْسَلِينَ

السَّلَامُ عَلَيْكَ وَعَلَى اللَّهِ وَبَرَكَاتُهُ
وَلَدِكَ أَمِيرِ الْمُؤْمِنِينَ وَرَحْمَةً

ZIYARAT OF HADHRAT ABD MANAF
(A.S.) – GREAT GRANDFATHER OF
THE HOLY PROPHET (S.A.W.W.)

السَّلَامُ عَلَيْكَ أَيُّهَا السَّيِّدُ النَّبِيُّ ,
السَّلَامُ عَلَيْكَ أَيُّهَا الْعُصْنُ الْمُثْمِرُ
مِنْ شَجَرَةِ إِبْرَاهِيمَ

الْخَلِيلِ , السَّلَامُ عَلَيْكَ يَا جَدَّ
خَيْرِ الْوَرَى , السَّلَامُ عَلَيْكَ يَا بَنَ الْآ
نُبِيَاءِ الْآ صَفِيَاءِ , السَّلَامُ عَلَيْكَ يَا بَنَ
الْآ وَصِيَاءِ

الْآ وَلِيَاءِ , السَّلَامُ عَلَيْكَ يَا سَيِّدَ
الْحَرَمِ , السَّلَامُ عَلَيْكَ يَا وَارِثَ
مَقَامِ إِبْرَاهِيمَ , السَّلَامُ عَلَيْكَ يَا
صَاحِبَ بَيْتِ اللَّهِ الْعَظِيمِ , السَّلَامُ

عَلَيْكَ وَعَلَىٰ آبَائِكَ الطَّاهِرِينَ
وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

ZIYARAT OF ABDUL MUTTALIB (A.S.) –
GRANDFATHER OF THE HOLY
PROPHET (S.A.W.W.)

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْبَطْحَاءِ,
السَّلَامُ عَلَيْكَ يَا مَنْ نَادَاهُ هَاتِفُ
الْغَيْبِ بِأَكْرَمِ نِدَاءٍ, السَّلَامُ عَلَيْكَ
يَا بَنَ إِبْرَاهِيمَ الْخَلِيلِ, السَّلَامُ
عَلَيْكَ يَا وَارِثَ الدِّيْبِجِ إِسْمَعِيلَ,
السَّلَامُ عَلَيْكَ يَا مَنْ أَهْلَكَ اللَّهُ
بِدُعَاةِهِ أَصْحَابَ الْفِيلِ,
وَجَعَلَ كَيْدَهُمْ فِي تَضْلِيلٍ, وَأَرْسَلَ
عَلَيْهِمْ طَيْرًا أَبَابِيلَ, تَرْمِيهِمْ
بِحِجَارَةٍ مِنْ سَجِّيلٍ, فَجَعَلَهُمْ

كَعَصْفٍ مَأْكُولٍ , السَّلَامُ عَلَيْكَ يَا
مَنْ تَضَرَّعَ فِي حَاجَاتِهِ إِلَى اللَّهِ ,
وَتَوَسَّلَ فِي دُعَاؤِهِ بِنُورِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ , السَّلَامُ
عَلَيْكَ يَا مَنْ اسْتَجَابَ اللَّهُ دُعَاؤَهُ
, وَوُودِيَ فِي الْكَعْبَةِ , وَبُشِّرَ بِآلِ
جَابَةِ فِي دُعَاؤِهِ , وَأَسْجَدَ اللَّهُ
الْفِيلَ إِكْرَامًا وَإِعْظَامًا لَهُ , السَّلَامُ
عَلَيْكَ يَا مَنْ أَنْبَعَ اللَّهُ لَهُ الْمَاءَ حَتَّى
شَرِبَ وَارْتَوَى فِي الْأَرْضِ
الْقَفْرَاءِ , السَّلَامُ عَلَيْكَ يَا بِنَّ الدِّيْحِ
وَأَبَا الدِّيْحِ , السَّلَامُ عَلَيْكَ يَا
سَاقِيَ الْحَجِيْبِ وَحَافِرِ زَمْرَمَ ,
السَّلَامُ عَلَيْكَ يَا مَنْ جَعَلَ اللَّهُ مِنْ
نَسْلِهِ سَيِّدَ الْمُرْسَلِينَ وَخَيْرَ أَهْلِ

السَّمَوَاتِ وَالْأَرْضَيْنِ , السَّلَامُ
عَلَيْكَ يَا مَنْ طَافَ حَوْلَ الْكَعْبَةِ
وَجَعَلَهُ سَبْعَةَ أَشْوَاطٍ, السَّلَامُ عَلَيْكَ
يَا مَنْ رَأَى فِي الْمَنَامِ سِلْسِلَةَ النُّورِ
وَعَلِمَ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ ,
السَّلَامُ عَلَيْكَ يَا شَيْبَةَ الْحَمْدِ,
السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ
وَأَجْدَادِكَ وَأَبْنَائِكَ جَمِيعًا وَرَحْمَةً
اللَّهِ وَبَرَكَاتِهِ

ZIYARAT OF AMINA BINTI WAHAB (A.S.)
— MOTHER OF THE HOLY PROPHET
(S.A.W.W.)

السَّلَامُ عَلَيْكَ أَيَّتَهَا الطَّاهِرَةُ
المُطَهَّرَةُ , السَّلَامُ عَلَيْكَ يَا مَنْ
خَصَّهَا اللَّهُ بِأَعْلَى الشَّرَفِ , السَّلَامُ

عَلَيْكَ يَا مَنْ سَطَعَ مِنْ جَبِينِهَا نُورٌ
سَيِّدِالْأَنْبِيَاءِ, فَأَضَاءَتْ بِهِ الْآرِضُ
وَالسَّمَاءُ, السَّلَامُ عَلَيْكَ يَا مَنْ نَزَلَتْ
لِأَجْلِهَا الْمَلَائِكَةُ, وَضُرِبَتْ لَهَا
حُجُبُ الْجَنَّةِ, السَّلَامُ عَلَيْكَ يَا مَنْ
نَزَلَتْ لِخِدْمَتِهَا الْحُورُ الْعِينُ,
وَسَقِيَهَا مِنْ شَرَابِ الْجَنَّةِ,
وَبَشَّرْنَاهَا بِوَلَادَةِ خَيْرِ الْآبِيَاءِ,
السَّلَامُ عَلَيْكَ يَا أُمَّ رَسُولِ اللَّهِ,
السَّلَامُ عَلَيْكَ يَا أُمَّ حَبِيبِ اللَّهِ,
فَهَنِيئًا لَكَ بِمَا آتَاكَ اللَّهُ مِنْ فَضْلِ,
وَالسَّلَامُ عَلَيْكَ وَعَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ, وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ.

Chapter 8

Recitation of Ziyaraat in Madinah

MASJIDUN NABAVI

IDHNU-DHUKUL

(PERMISSION TO ENTER HARAAM)

Before entering, stand outside the door of Jibraeel (Bab Jibraeel) and say:

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ مِنْ
أَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ، وَقَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا
إِلَّا بِإِذْنِهِ، فَقُلْتَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ،
اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا
الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا
أَعْتَقِدُهَا فِي حَضْرَتِهِ، وَأَعْلَمُ أَنَّ
رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ
أَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ، يَرَوْنَ
مَقَامِي، وَيَسْمَعُونَ كَلَامِي، وَيَرُدُّونَ
سَلَامِي، وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي

كَلَامَهُمْ، وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ
مُنَاجَاتِهِمْ، وَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوْلَّاءِ
وَأَسْتَأْذِنُ رَسُوكَ صَلَّى اللهُ عَلَيْهِ
وَالِهِ ثَانِيًا، وَأَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ
الْمَقْرُوضَ عَلَيَّ طَاعَتُهُ (فُلَانِ بْنِ
فُلَانِ)

Mention the name of the Holy Prophet (s.a.w.w.)

وَالْمَلَائِكَةَ الْمُوَكَّلِينَ بِهَذِهِ الْبُقْعَةِ
الْمُبَارَكَةِ ثَالِثًا، أَدْخُلُ يَا رَسُولَ اللهِ،
أَدْخُلُ يَا حُجَّةَ اللهِ أَدْخُلُ يَا مَلَائِكَةَ
اللهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا
الْمَشْهَدِ، فَأَذِّنْ لِي يَا مَوْلَايَ فِي
الدُّخُولِ أَفْضَلَ مَا أَذِنْتَ لِأَحَدٍ مِنْ
أَوْلِيَائِكَ، فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ فَأَنْتَ
أَهْلٌ لِذَلِكَ .

Then enter through Bab Jibraeel and say:

بِسْمِ اللَّهِ وَيَا اللَّهَ وَفِي سَبِيلِ اللَّهِ وَعَلَى
مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

and recite 100 times:

Allah is great (اللَّهُ أَكْبَرُ)

Then pray two Raka'ats Salaat for Tahiyatul Masjid.

ZIYARAT OF THE HOLY PROPHET MUHAMMAD [S.A.W.W.]

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا
مُحَمَّدَ بْنَ عَبْدِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا
خَاتَمَ النَّبِيِّينَ، أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ
الرِّسَالَةَ، وَأَقَمْتَ الصَّلَاةَ، وَأَتَيْتَ

الزَّكَاةَ، وَأَمَرْتَ بِالْمَعْرُوفِ، وَنَهَيْتَ
عَنِ الْمُنْكَرِ، وَعَبَدْتَ اللَّهَ مُخْلِصًا
حَتَّى آتَاكَ الْيَقِينَ، فَصَلَّوْا لِلَّهِ
عَلَيْكَ وَرَحْمَتُهُ وَعَلَى أَهْلِ بَيْتِكَ
الطَّاهِرِينَ، T

Then stand by the right hand side of the Zarih with the Mimber on your right side, facing the Qiblah and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ،
وَأَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، وَأَشْهَدُ أَنَّكَ
قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ، وَنَصَحْتَ
لِأُمَّتِكَ، وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ،
وَعَبَدْتَ اللَّهَ حَتَّى آتَاكَ الْيَقِينَ
بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَأَدَّيْتَ

الَّذِي عَلَيْنَا مِنَ الْحَقِّ، وَأَنْتَ قَدْ
رَوَّفْتَ بِالْمُؤْمِنِينَ، وَغَلَّظْتَ عَلَى
الْكَافِرِينَ، فَبَلِّغْ اللَّهُ بِكَ أَفْضَلَ شَرَفِ
مَحَلِّ الْمُكْرَمِينَ، الْحَمْدُ لِلَّهِ الَّذِي
اسْتَنْقَدَنَا بِكَ مِنَ الشَّرْكِ وَالضَّلَالَةِ،
اللَّهُمَّ فَاجْعَلْ صَلَوَاتِكَ، وَصَلَوَاتِ
مَلَائِكَتِكَ الْمُقَرَّبِينَ، وَأَنْبِيَائِكَ
الْمُرْسَلِينَ، وَعِبَادِكَ الصَّالِحِينَ،
وَأَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ، وَمَنْ
سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ
وَالْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ
وَرَسُولِكَ وَنَبِيِّكَ وَأَمِينِكَ وَنَجِيِّكَ
وَحَبِيبِكَ وَصَفِيِّكَ وَخَاصَّتِكَ وَ
صَفْوَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، اللَّهُمَّ
أَعْطِهِ الدَّرَجَةَ الرَّفِيعَةَ، وَآتِهِ الْوَسِيلَةَ

مِنَ الْجَنَّةِ، وَابْعَثْهُ مَقَامًا مَحْمُودًا
يُعْطِيهِ بِهِ الْأَوْلُونَ وَالْآخِرُونَ، اللَّهُمَّ
إِنَّكَ قُلْتَ: (وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَحِيمًا) وَإِنِّي آتِيكَ مُسْتَغْفِرًا
تَائِبًا مِنْ ذُنُوبِي، وَإِنِّي أَتُوجَّهُ بِكَ إِلَى
اللَّهِ رَبِّي وَرَبِّكَ لِيَعْفِرَ لِي ذُنُوبِي

Then say:

أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَاخْتَارَكَ
وَهَدَاكَ وَهَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ
and:
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ،

Pray 2 Raka'ats Salaat of Ziyarat.

FAREWELL ZIYARAT (ZIYARATUL
WIDAA) OF THE HOLY PROPHET
MUHAMMAD (S.A.W.W.)

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ،
أَسْتَوْدِعُكَ اللَّهُ وَأَسْتَرْعِيكَ وَأَقْرَأُ
عَلَيْكَ السَّلَامُ، أَمَنْتُ بِاللَّهِ وَبِمَا جِئْتَ
بِهِ وَدَلَّلْتَ عَلَيْهِ، اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ
العَهْدِ مِنِّي لِزِيَارَةِ قَبْرِ نَبِيِّكَ، فَإِنَّ
تَوْقِيئِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي
مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي
حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ .

And:

صَلَّى اللَّهُ عَلَيْكَ، السَّلَامُ عَلَيْكَ لَا
جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ

ZIYARAT OF HADHRAT FATIMA ZAHRA
(A.S.) BY THE ZARIH IN
MASJID-UN-NABAWI
(AND ALSO IN JANNATUL BAQII):

يَا مُمْتَحَنَهُ امْتَحَنَكَ اللهُ الَّذِي خَلَقَكَ
قَبْلَ أَنْ يَخْلُقَكَ، فَوَجَدَكَ لِمَا امْتَحَنَكَ
صَابِرَةً، وَزَعَمْنَا أَنَا لَكَ أَوْلِيَاءُ
وَمُصَدِّقُونَ وَصَابِرُونَ لِكُلِّ مَا آتَانَا
بِهِ أَبُوكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَآتَى
بِهِ وَصِيَّهُ، فَإِنَّا نَسْأَلُكَ إِن كُنَّا
صَدَقْنَاكَ إِلَّا الْحَقِّتْنَا بِتَّصَدِيقِنَا لَهُمَا
لِنُبَشِّرَ أَنْفُسَنَا بِأَنَّا قَدْ طَهَّرْنَا بِوَلَايَتِكَ

It is Mustahab to recite:

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللهِ،
السَّلَامُ عَلَيْكَ يَا بِنْتَ نَبِيِّ اللهِ، السَّلَامُ
عَلَيْكَ يَا بِنْتَ حَبِيبِ اللهِ، السَّلَامُ
عَلَيْكَ يَا بِنْتَ خَلِيلِ اللهِ، السَّلَامُ عَلَيْكَ

يا بِنْتَ صَفَى اللَّهِ، السَّلَامُ عَلَيْكَ يَا
بِنْتَ آمِينَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ
خَيْرِ خَلْقِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ
أَفْضَلِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَتِهِ،
السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِّيَّةِ،
السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، السَّلَامُ عَلَيْكَ
يَا زَوْجَةَ وَلِيِّ اللَّهِ وَخَيْرِ الْخَلْقِ بَعْدَ
رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أُمَّ
الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ
الْجَنَّةِ، السَّلَامُ عَلَيْكَ أَيُّهَا الصَّديقَةُ
الشَّهِيدَةُ، السَّلَامُ عَلَيْكَ أَيُّهَا الرَضِيَّةُ
الْمَرْضِيَّةُ، السَّلَامُ عَلَيْكَ أَيُّهَا
الْفَاضِلَةُ الزَّكِيَّةُ، السَّلَامُ عَلَيْكَ
أَيُّهَا الْحَوْرَاءُ الْإِنْسِيَّةُ، السَّلَامُ

عَلَيْكَ أَيُّهَا النَّقِيَّةُ النَّقِيَّةُ، السَّلَامُ
عَلَيْكَ أَيُّهَا الْمَحَدَّثَةُ الْعَلِيْمَةُ، السَّلَامُ
عَلَيْكَ أَيُّهَا الْمَظْلُومَةُ الْمَعْصُوبَةُ،
السَّلَامُ عَلَيْكَ أَيُّهَا الْمُضْطَهَدَةُ
الْمَقْهُورَةُ، السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ
بِنْتَ رَسُولِ اللَّهِ وَرَحْمَةَ اللَّهِ
وَبَرَكَاتُهُ، صَلَّى اللَّهُ عَلَيْكَ وَعَلَى
رُوحِكَ وَبَدَنِكَ، أَشْهَدُ أَنَّكَ مَضَيْتِ
عَلَى بَيْتَةِ مَنْ رَبِّكَ، وَأَنَّ مَنْ سَرَّكَ
فَقَدْ سَرَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِيهِ، وَمَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَأَلِيهِ، وَمَنْ آذَاكَ فَقَدْ
آذَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَأَلِيهِ،
وَمَنْ وَصَلَكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَأَلِيهِ، وَمَنْ قَطَعَكَ

فَقَدْ قَطَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ، لِأَنَّكَ بَضَعَهُ مِنْهُ وَرُوحَهُ
الَّذِي بَيْنَ جَنْبَيْهِ، أَشْهَدُ اللَّهَ وَرَسُولَهُ
وَمَلَائِكَتَهُ أَنِّي رَاضٍ عَمَّنْ رَضِيَ
عَنْهُ، سَاخِطٌ عَلَى مَنْ سَخِطَ عَلَيْهِ
مُتَبَرِّئٌ مِمَّنْ تَبَرَّأَتْ مِنْهُ، مُوَالٍ لِمَنْ
وَالَيْتِ، مُعَادٍ لِمَنْ عَادَيْتِ، مُبْغِضٌ
لِمَنْ أَبْغَضْتِ، مُحِبٌّ لِمَنْ أَحْبَبْتِ،
وَكَفَى بِاللَّهِ شَهِيداً وَحَسِيباً وَجَازِياً
وَمُثَبِّباً

Pray 2 Raka'ats Salaat of Ziyarat.

JANNATUL BAQI

IDHNU-DHUKUL
(PERMISSION TO ENTER)

يَا مَوَالِيَّ يَا أَبْنَاءَ رَسُولِ اللَّهِ، عَبْدُكُمْ
وَأَبْنُ أُمَّتِكُمْ الدَّلِيلُ بَيْنَ أَيْدِيكُمْ،
وَالْمُضْعَفُ فِي عُلُوِّ قَدْرِكُمْ،
وَالْمُعْتَرَفُ بِحَقِّكُمْ، جَاءَكُمْ مُسْتَجِيرًا
بِكُمْ، قَاصِدًا إِلَى حَرَمِكُمْ، مُتَقَرِّبًا إِلَى
مَقَامِكُمْ، مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكُمْ،
أَدْخُلْ يَا مَوَالِيَّ، أَدْخُلْ يَا أَوْلِيَاءَ اللَّهِ،
أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُحَدِّقِينَ بِهَذَا
الْحَرَمِ الْمُقِيمِينَ بِهَذَا الْمَشْهَدِ

Enter with your right leg and say:

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا،
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَالْحَمْدُ

لِلَّهِ الْفَرْدِ الصَّمَدِ الْمَاجِدِ الْأَحَدِ
الْمُتَّفَضِّلِ الْمَنَّانِ، الْمُتَطَوِّلِ الْحَنَّانِ
الَّذِي مَنْ بَطُولِهِ، وَسَهْلَ زِيَارَةِ
سَادَاتِي بِإِحْسَانِهِ، وَلَمْ يَجْعَلْنِي عَنْ
زِيَارَتِهِمْ مَمْنُوعًا بَلْ تَطَوَّلَ وَمَنَحَ

ZIYARAT OF HADHRAT FATIMA ZAHRA
(A.S.) BY THE ZARIH IN
MASJID-UN-NABAWI
(AND ALSO IN JANNATUL BAQII):
(refer to page 109 in this book)

ZIYARAAT OF:

- ‡ IMAM HASSAN AL-MUJTABA [AS];
- ‡ IMAM ALI ZAINUL ABEDEEN [AS];
- ‡ IMAM MUHAMMAD AL-BAQUIR [AS]
- ‡ IMAM JA'FFAR AS-SADIQ [AS]:

Stand facing the holy graves with your back towards the Qiblah and say:

السَّلَامُ عَلَيْكُمْ أَيَّمَةَ الْهُدَى، السَّلَامُ
عَلَيْكُمْ أَهْلَ التَّقْوَى، السَّلَامُ

عَلَيْكُمْ أَيُّهَا الْحُجَّجُ عَلَى أَهْلِ الدُّنْيَا،
السَّلَامُ عَلَيْكُمْ أَيُّهَا الْفَوَّامُ فِي الْبَرِّيَّةِ
بِالْقِسْطِ، السَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ،
السَّلَامُ عَلَيْكُمْ آلَ رَسُولِ اللَّهِ، السَّلَامُ
عَلَيْكُمْ أَهْلَ النَّجْوَى، أَشْهَدُ أَنَّكُمْ قَدْ
بَلَّغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ
اللَّهِ، وَكَذَّبْتُمْ وَأَسِيءَ إِلَيْكُمْ فَعَفَرْتُمْ،
وَأَشْهَدُ أَنَّكُمْ الْأَيُّمَّةَ الرَّاشِدُونَ
الْمُهْتَدُونَ، وَأَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ،
وَأَنَّ قَوْلَكُمْ الصِّدْقُ، وَأَنَّكُمْ دَعَوْتُمْ فَلَمْ
تُجَابُوا، وَأَمَرْتُمْ فَلَمْ تُطَاعُوا، وَأَنَّكُمْ
دَعَائِمُ الدِّينِ وَأَرْكَانُ الْأَرْضِ، لَمْ
تَزَالُوا بَعَيْنَ اللَّهِ يَنْسَخُكُمْ مِنْ أَصْلَابِ
كُلِّ مُطَهَّرٍ، وَيَنْفُلُكُمْ مِنْ أَرْحَامِ
الْمُطَهَّرَاتِ، لَمْ تُدَسِّسْكُمْ الْجَاهِلِيَّةُ

الْجَهْلَاءُ، وَلَمْ تَشْرَكَ فِيكُمْ فِتْنُ
الْأَهْوَاءِ، طِبْنُمْ وَطَابَ مَبْنُكُمْ، مَنْ
بِكُمْ عَلَيْنَا دَيَّانُ الدِّينِ، فَجَعَلَكُمْ فِي
بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
اسْمُهُ، وَجَعَلَ صَلَاتِنَا عَلَيْكُمْ رَحْمَةً
لَنَا وَكَفَّارَةً لِذُنُوبِنَا، إِذِ اخْتَارَكُمْ اللَّهُ
لَنَا، وَطَيَّبَ خَلْقَنَا بِمَا مَنَّ عَلَيْنَا مِنْ
وَلَايَتِكُمْ، وَكُنَّا عِنْدَهُ مُسَمِّينَ بِعِلْمِكُمْ،
مُعْتَرِفِينَ بِتَّصَدِيقِنَا إِيَّاكُمْ، وَهَذَا مَقَامٌ
مَنْ أَسْرَفَ وَأَخْطَأَ وَأَسْتَكَانَ وَأَقْرَّ
بِمَا جَنَى وَرَجَا بِمَقَامِهِ الْخَلَاصَ،
وَأَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذُ الْهَلْكِ مِنَ
الرَّدَى، فَكُونُوا لِي شُفَعَاءَ، فَقَدْ
وَقَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ
الدُّنْيَا، وَاتَّخَذُوا آيَاتِ اللَّهِ هُزُوعًا

وَاسْتَكْبِرُوا عَنْهَا

Raise your head towards the Sky and say:

يَا مَنْ هُوَ قَائِمٌ لَا يَسْنَهُو، وَدَائِمٌ لَا
يَلْهُو، وَمُحِيطٌ بِكُلِّ شَيْءٍ لَكَ الْمَنُّ
يَمَا وَقَفْتَنِي وَعَرَّفْتَنِي يَمَا أَقَمْتَنِي
عَلَيْهِ، إِذْ صَدَّ عَنْهُ عِبَادُكَ، وَجَهَلُوا
مَعْرِفَتَهُ، وَاسْتَخَفُّوا بِحَقِّهِ، وَمَالُوا
إِلَى سِوَاهُ، فَكَانَتْ الْمِنَّةُ مِنْكَ عَلَيَّ
مَعَ أَقْوَامٍ خَصَصْتَهُمْ يَمَا خَصَصْتَنِي
بِهِ، فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي
مَقَامِي هَذَا مَذْكُوراً مَكْتُوباً، فَلَا
تَحْرِمْنِي مَا رَجَوْتُ، وَلَا تُخَيِّبْنِي
فِي مَا دَعَوْتُ، بِحُرْمَةِ مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ

Pray the Salaat of Ziyarat. Eight Raka'ats in pairs of two Raka'ats each (i.e. two Raka'ats for each Imam) either at home or in Masjid-un-Nabawi.

FAREWELL ZIYARAT (ZIYARATUL
WIDAA) OF THE HOLY IMAMS (A.S.) IN
JANNATUL BAQII

السَّلَامُ عَلَيْكُمْ أَيَّمَا أُمَّةِ الْهُدَىٰ وَرَحْمَةً
اللَّهِ وَبَرَكَاتِهِ، اسْتَودِعُكُمْ اللَّهَ وَأَقْرَأُ
عَلَيْكُمْ السَّلَامَ، أَمَّا بِاللَّهِ وَيَا لِرَسُولٍ،
وَيَمَا جِئْتُمْ بِهِ وَدَلَلْتُمْ عَلَيْهِ، اللَّهُمَّ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

ZIYARAT OF HADHRAT IBRAHIM -
SON OF THE HOLY PROPHET
(S.A.W.W.):

السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَى
نَبِيِّ اللَّهِ، السَّلَامُ عَلَى حَبِيبِ اللَّهِ،
السَّلَامُ عَلَى صَفِيِّ اللَّهِ، السَّلَامُ عَلَى
نَجِيِّ اللَّهِ، السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ

اللَّهِ سَيِّدِ الْأَنْبِيَاءِ، وَخَاتِمِ الْمُرْسَلِينَ،
وَخَيْرَةِ اللَّهِ مِنْ خَلْقِهِ فِي أَرْضِهِ
وَسَمَائِهِ، السَّلَامُ عَلَى جَمِيعِ أَنْبِيَائِهِ
وَرُسُلِهِ، السَّلَامُ عَلَى الشُّهَدَاءِ
وَالسُّعْدَاءِ وَالصَّالِحِينَ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ
عَلَيْكَ أَيُّهَا الرُّوحُ الزَّكِيَّةُ، السَّلَامُ
عَلَيْكَ أَيُّهَا النَّفْسُ الشَّرِيفَةُ، السَّلَامُ
عَلَيْكَ أَيُّهَا السَّلَالَةُ الطَّاهِرَةُ، السَّلَامُ
عَلَيْكَ أَيُّهَا النَّسَمَةُ الزَّكِيَّةُ، السَّلَامُ
عَلَيْكَ يَا بَنَ خَيْرِ الْوَرَى، السَّلَامُ
عَلَيْكَ يَا بَنَ النَّبِيِّ الْمَجْتَبَى، السَّلَامُ
عَلَيْكَ يَا بَنَ الْمَبْعُوثِ إِلَى كَافَّةِ
الْوَرَى، السَّلَامُ عَلَيْكَ يَا بَنَ الْبَشِيرِ
النَّذِيرِ، السَّلَامُ عَلَيْكَ يَا بَنَ السَّرَّاجِ

الْمُنِيرِ، السَّلَامُ عَلَيْكَ يَا بَنَ الْمُؤَيَّدِ
بِالْقُرْآنِ، السَّلَامُ عَلَيْكَ يَا بَنَ الْمُرْسَلِ
إِلَى الْإِنْسِ وَالْجَانِّ، السَّلَامُ عَلَيْكَ
يَا بَنَ صَاحِبِ الرَّايَةِ وَالْعَلَامَةِ،
السَّلَامُ عَلَيْكَ يَا بَنَ الشَّفِيعِ يَوْمَ
الْقِيَامَةِ، السَّلَامُ عَلَيْكَ يَا بَنَ مَنْ حَبَاهُ
اللَّهُ بِالْكَرَامَةِ، السَّلَامُ عَلَيْكَ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ، أَشْهَدُ أَنَّكَ قَدْ اخْتَارَ اللَّهُ
لَكَ دَارَ إِعْطَامِهِ قَبْلَ أَنْ يَكْتُبَ عَلَيْكَ
أَحْكَامَهُ أَوْ يُكَلِّفَكَ حَلَالَهُ وَحَرَامَهُ،
فَنَقَلَكَ إِلَيْهِ طَيِّبًا زَكِيًّا مَرْضِيًّا طَاهِرًا
مِنْ كُلِّ نَجَسٍ، مُقَدَّسًا مِنْ كُلِّ دَنَسٍ،
وَبَوَّأَكَ جَنَّةَ الْمَأْوَى، وَرَفَعَكَ إِلَى
الدَّرَجَاتِ الْعُلَى، وَصَلَّى اللَّهُ عَلَيْكَ
صَلَاةً تَقَرُّ بِهَا عَيْنُ رَسُولِهِ، وَتُبَلِّغُهُ

أَكْبَرَ مَأْمُولِهِ، اللَّهُمَّ اجْعَلْ أَفْضَلَ
صَلَوَاتِكَ وَأَزْكَاهَا، وَأَنْمِي بَرَكَاتِكَ
وَأَوْفَاهَا، عَلَى رَسُولِكَ وَنَبِيِّكَ
وَخَيْرَتِكَ مِنْ خَلْقِكَ مُحَمَّدَ خَاتَمِ
النَّبِيِّينَ، وَعَلَى مَنْ نَسَلَ مِنْ أَوْلَادِهِ
الطَّيِّبِينَ، وَعَلَى مَنْ خَلَفَ مِنْ عِثْرَتِهِ
الطَّاهِرِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ
مُحَمَّدٍ صَفِيِّكَ، وَإِبْرَاهِيمَ نَجْلِ نَبِيِّكَ،
أَنْ تَجْعَلَ سَعْيِي بِهِمْ مَشْكُوراً وَدَنْبِي
بِهِمْ مَغْفُوراً وَحَيَاتِي بِهِمْ سَعِيدَةً
وَعَاقِبَتِي بِهِمْ حَمِيدَةً وَحَوَائِجِي بِهِمْ
مَقْضِيَّةً، وَأَفْعَالِي بِهِمْ مَرْضِيَّةً،
وَأُمُورِي بِهِمْ مَسْعُودَةً، وَشُؤُونِي بِهِمْ
مَحْمُودَةً، اللَّهُمَّ وَأَحْسِنْ لِي التَّوْفِيقَ،

وَنَفْسٌ عَنِّي كُلَّ هَمٍّ وَضِيقٍ، اللَّهُمَّ
جَنِّبْنِي عِقَابَكَ، وَأَمْنَحْنِي ثَوَابَكَ،
وَأَسْكِنِّي حِنَانَكَ، وَارْزُقْنِي رِضْوَانَكَ
وَأَمَانَكَ، وَأَشْرِكْ لِي فِي صَالِحِ
دُعَائِي وَالِدَيَّ وَوَلَدِي وَجَمِيعِ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ إِنَّكَ وَلِيُّ الْبَاقِيَاتِ
الصَّالِحَاتِ، آمِينَ رَبَّ الْعَالَمِينَ .

ZIYARAT OF BIBI FATIMA BINTI ASAD
(A.S.) - MOTHER OF AMIRUL
MU'MINEEN, IMAM ALI (A.S.):

السَّلَامُ عَلَى نَبِيِّ اللَّهِ، السَّلَامُ عَلَى
رَسُولِ اللَّهِ، السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ
الْمُرْسَلِينَ، السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ
الْأَوْلِيَيْنِ، السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ
الْآخِرِينَ، السَّلَامُ عَلَى مَنْ بَعَثَهُ اللَّهُ

رَحْمَةً لِّلْعَالَمِينَ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةً اللّهِ وَبَرَكَاتُهُ، السَّلَامُ
عَلَى فَاطِمَةَ بِنْتِ أَسَدِ الْهَاشِمِيَّةِ،
السَّلَامُ عَلَيْكَ أَيُّهَا الصَّدِيقَةُ
الْمَرْضِيَّةُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّقِيَّةُ
النَّقِيَّةُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْكَرِيمَةُ
الرَّضِيَّةُ، السَّلَامُ عَلَيْكَ يَا كَافِلَةَ
مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، السَّلَامُ عَلَيْكَ يَا
وَالِدَةَ سَيِّدِ الْوَصِيِّينَ، السَّلَامُ عَلَيْكَ يَا
مَنْ ظَهَرَتْ شَفَقَتُهَا عَلَى رَسُولِ اللّهِ
خَاتَمِ النَّبِيِّينَ، السَّلَامُ عَلَيْكَ يَا مَنْ
تَرَبَّيْتُهَا لَوْلَى اللّهِ الْأَمِينِ، السَّلَامُ
عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ الطَّاهِرِ،
السَّلَامُ عَلَيْكَ وَعَلَى وَدَيْكَ وَرَحْمَةُ
اللّهِ وَبَرَكَاتُهُ، أَشْهَدُ أَنَّكَ أَحْسَنْتِ

الْكَفَالَةَ، وَادَّيْتِ الْأَمَانَةَ، وَاجْتَهَدْتِ
فِي مَرْضَاتِ اللَّهِ، وَبَالَعْتِ فِي حِفْظِ
رَسُولِ اللَّهِ، عَارِفَةً بِحَقِّهِ، مُؤْمِنَةً
بِصِدْقِهِ، مُعْتَرِفَةً بِنُبُوتِهِ، مُسْتَبْصِرَةً
بِنِعْمَتِهِ، كَافِلَةً بِتَرْبِيَّتِهِ، مُشْفِقَةً عَلَى
نَفْسِهِ، وَاقِفَةً عَلَى خِدْمَتِهِ، مُخْتَارَةً
رِضَاهُ، وَأَشْهَدُ أَنَّكَ مَضَيْتِ عَلَى
الْإِيمَانِ وَالْأَتْمَسُّكِ بِأَشْرَفِ الْأَدْيَانِ،
رَاضِيَةً مَرْضِيَّةً طَاهِرَةً زَكِيَّةً تَقِيَّةً
نَقِيَّةً، فَرَضِيَّ اللَّهُ عَلَيْكَ وَأَرْضَاكَ،
وَجَعَلَ الْجَنَّةَ مَنْزَلِكِ وَمَأْوَاكِ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَانْفَعْنِي
بِزِيَارَتِهَا، وَتَبَيَّنِّي عَلَى مَحَبَّتِهَا، وَلَا
تَحْرِمْنِي شَفَاعَتَهَا، وَشَفَاعَةَ الْأِيْمَةِ
مِنْ دُرِّيَّتِهَا، وَارْزُقْنِي مُرَافَقَتَهَا،

وَاحْشُرْنِي مَعَهَا وَمَعَ أَوْلَادِهَا
الطَّاهِرِينَ، اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ
العَهْدِ مِنْ زِيَارَتِي إِيَّاهَا، وَارْزُقْنِي
العُودَ إِلَيْهَا أَبَدًا مَا أَبْقَيْتَنِي، وَإِذَا
تَوَقَّيْتَنِي فَاحْشُرْنِي فِي زُمْرَتِهَا،
وَأَدْخِلْنِي فِي شَفَاعَتِهَا، بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ، اللَّهُمَّ بِحَقِّهَا عِنْدَكَ
وَمَنْزِلَتِهَا لَدَيْكَ، اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَآتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً
وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ .

ZIYARAT OF UMM-AL-BANEEN
WIFE OF HADHRAT ALI (A.S.) AND
MOTHER OF HADHRAT ABBAS (A.S.)

السَّلَامُ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ

السَّلَامُ عَلَيْكَ يَا زَوْجَةَ أَمِيرِ
المُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا أُمَّ الْبَنِينَ
السَّلَامُ عَلَيْكَ يَا أُمَّ الْعَبَّاسِ ابْنَ أَمِيرِ
المُؤْمِنِينَ عَلِيَّ ابْنَ أَبِي طَالِبٍ
رَضِيَ اللَّهُ تَعَالَى عَنْكَ وَجَعَلَ
الْجَنَّةَ مَنْزِلَكَ وَمَاوَكَ
وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

ZIYARAT OF SAFIYYAH AND A'TIKAH
PATERNAL AUNTS OF THE
HOLY PROPHET (S.A.W.W.)

السَّلَامُ عَلَيْكُمَا يَا عَمَّتِي رَسُولَ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا عَمَّتِي نَبِيَّ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا عَمَّتِي حَبِيبِ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا عَمَّتِي الْمُصْطَفَى
رَضِيَ اللَّهُ تَعَالَى عَنْكُمَا وَجَعَلَ

الْجَنَّةَ مَنْزِلِكُمْ
وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

ZIYARAT OF HALEEMA AS-SA'DIYYA
(RA) - NURSING MOTHER OF THE
HOLY PROPHET (S.A.W.W.)

السَّلَامُ عَلَيْكَ يَا أُمَّ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أُمَّ صَفِيِّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أُمَّ حَبِيبِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أُمَّ الْمُصْطَفَى
السَّلَامُ عَلَيْكَ يَا مُرْضِعَةَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَلِيمَةَ السَّعْدِيَّةِ
فَرَضِي اللَّهُ تَعَالَى عَنْكَ وَ أَرْضَاكَ
وَ جَعَلَ الْجَنَّةَ مَنْزِلَكَ وَ مَاوَكَ
وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

ZIYARAT OF OTHER MARTYRS OF
UHAD BURIED IN JANNATUL BAQII

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءُ يَا سُعْدَاءُ يَا
نُجَبَاءُ يَا نُقَبَاءُ
يَا أَهْلَ الصِّدْقِ وَالْوَقَاءِ
السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ
السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
عُقْبَى الدَّارِ
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءُ كَافَّةً عَامَّةً
وَرَحْمَةً لِلَّهِ وَبَرَكَاتُهُ

UHAD

ZIYARAT OF HADHRAT HAMZA (A.S.)
UNCLE OF THE HOLY PROPHET
(S.A.W.W.)

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ
الشُّهَدَاءِ، السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ
وَأَسَدَ رَسُولِهِ، أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ
فِي اللَّهِ عَزَّوَجَلَّ، وَجَدْتَ بِنَفْسِكَ،
وَنَصَحْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ، وَكُنْتَ فِيمَا عِنْدَ اللَّهِ سُبْحَانَهُ
رَاغِبًا، بَابِي أَنْتَ وَأُمِّي أَتَيْتُكَ مُتَقَرِّبًا
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
بِذَلِكَ رَاغِبًا إِلَيْكَ فِي الشَّفَاعَةِ، أَبْتَغِي
بِزِيَارَتِكَ خَلَاصَ نَفْسِي، مُتَعَوِّذًا بِكَ
مِنْ نَارِ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ

عَلَى نَفْسِي، هَارِباً مِنْ دُنُوبِي الَّتِي
اِحْتَطَبْتُهَا عَلَى ظَهْرِي، فَزَعَا إِلَيْكَ
رَجَاءَ رَحْمَةِ رَبِّي، أَتَيْتُكَ مِنْ شِقَّةٍ
بَعِيدَةٍ طَالِباً فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ،
وَقَدْ أَوْقَرْتَ ظَهْرِي دُنُوبِي، وَأَتَيْتُ
مَا اسْخَطَ رَبِّي، وَلَمْ أَجِدْ أَحَدًا أَفْرَعُ
إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَهْلَ بَيْتِ
الرَّحْمَةِ، فَكُنْ لِي شَفِيعاً يَوْمَ فَقْرِي
وَحَاجَتِي، فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا،
وَأَتَيْتُكَ مَكْرُوبًا، وَسَكَبْتُ عَبْرَتِي
عِنْدَكَ بَاكِئًا، وَصِرْتُ إِلَيْكَ مُفْرَدًا،
وَأَنْتَ مِمَّنْ أَمَرَنِي اللَّهُ بِصَلَاتِهِ،
وَحَنَّنِي عَلَى بَرِّهِ، وَدَلَّنِي عَلَى
فَضْلِهِ، وَهَدَانِي لِحُبِّهِ، وَرَعَّابَنِي فِي
الْوَفَادَةِ إِلَيْهِ، وَالْهَمَنِي طَلِبَ الْحَوَائِجِ

عِنْدَهُ، أَنْتُمْ أَهْلُ بَيْتِ لَا يَشْقَى مَنْ
تَوَلَّاهُمْ، وَلَا يَخِيبُ مَنْ آتَاهُمْ، وَلَا
يَخْسَرُ مَنْ يَهْوَاهُمْ وَلَا يَسْعُدُ مَنْ
عَادَاهُمْ .

Pray 2 Raka'ats Salaat of Ziyarat and facing
Qiblah recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ
بِزُومِي لِقَبْرِ عَمِّ نَبِيِّكَ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ لِيُجِيرَنِي مِنْ نِقْمَتِكَ
وَسَخَطِكَ وَمَقْتِكَ فِي يَوْمٍ تَكْثُرُ فِيهِ
الْأَصْوَاتُ، وَتَشْغَلُ كُلُّ نَفْسٍ بِمَا
قَدِّمَتْ، وَتُجَادِلُ عَنْ نَفْسِهَا، فَإِنْ
تَرَحَّمَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَلَا
حُزْنَ، وَإِنْ تُعَاقِبْ فَمَوْلَى لَهُ الْقُدْرَةُ
عَلَى عَبْدِهِ، وَلَا تُخَيِّبْنِي بَعْدَ الْيَوْمِ،

وَلَا تَصْرِفْنِي بِغَيْرِ حَاجَتِي، فَقَدْ
لَصِقتُ بِقَبْرِ عَمِّ نَبِيِّكَ، وَتَقَرَّبْتُ بِهِ
إِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ، وَرَجَاءَ
رَحْمَتِكَ، فَتَقَبَّلْ مِنِّي، وَعُدْ بِحِلْمِكَ
عَلَى جَهْلِي، وَبِرَأْفَتِكَ عَلَى جِنَايَةِ
نَفْسِي، فَقَدْ عَظُمَ جُرْمِي، وَمَا أَخَافُ
أَنْ تَظْلِمَنِي وَلَكِنْ أَخَافُ سُوءَ
الْحِسَابِ، فَانظُرْ الْيَوْمَ تَقَلُّبِي عَلَى
قَبْرِ عَمِّ نَبِيِّكَ، فَبِهِمَا فُكِّنِي مِنَ النَّارِ
وَلَا تُخَيِّبْ سَعْيِي، وَلَا يَهُونَنَّ عَلَيْكَ
ابْتِهَالِي، وَلَا تَحْجُبَنَّ عَنْكَ صَوْتِي،
وَلَا تَقْلِبْنِي بِغَيْرِ حَوَائِجِي، يَا غِيَاثَ
كُلِّ مَكْرُوبٍ وَمَحْزُونٍ، وَيَا مُفَرِّجاً
عَنِ الْمَهُوفِ الْحَيْرَانَ الْغَرِيقَ
الْمُشْرِفِ عَلَى الْهَلَاكَةِ، فَصَلِّ عَلَيَّ

مُحَمَّدَ وَآلَ مُحَمَّدٍ، وَانْظُرْ إِلَيَّ نَظْرَةً
لَا أَشْقَى بَعْدَهَا أَبَدًا، وَارْحَمْ
تَضَرُّعِي وَعَبْرَتِي وَأَنْفِرَادِي، فَقَدْ
رَجَوْتُ رِضَاكَ، وَتَحَرَّيْتُ الْخَيْرَ
الَّذِي لَا يُعْطِيهِ أَحَدٌ سِوَاكَ، فَلَا تَرُدَّ
أَمْلِي، اللَّهُمَّ إِنْ تُعَاقِبْ فَمَوْلَى لَهُ
الْقُدْرَةُ عَلَى عِبْدِهِ، وَجَزَائِهِ بِسُوءِ
فِعْلِهِ، فَلَا أَخِيْبِنَّ الْيَوْمَ، وَلَا تَصْرِفْنِي
بِغَيْرِ حَاجَتِي، وَلَا تُخَيِّبَنَّ شُخُوصِي
وَوَفَادَتِي، فَقَدْ أَنْقَذْتَ نَفْسِي، وَأَثَعَبْتَ
بَدْنِي، وَقَطَعْتَ الْمَفَازَاتِ، وَخَلَقْتَ
الْأَهْلَ وَالْمَالَ وَمَا خَوَّلْتَنِي، وَأَثَرْتَ
مَا عِنْدَكَ عَلَى نَفْسِي، وَأَلَدْتَ بِقَبْرِ عَمِّ
نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَتَقَرَّبْتُ
بِهِ ابْتِغَاءَ مَرْضَاتِكَ، فَعُدْ بِحِلْمِكَ

عَلَى جَهْلِي، وَبِرَأْفَتِكَ عَلَى ذَنْبِي،
فَقَدْ عَظُمَ جُرْمِي بِرَحْمَتِكَ يَا كَرِيمُ يَا
كَرِيمُ .

ZIYARAT OF THE MARTYRS OF UHAD

السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَى
نَبِيِّ اللَّهِ، السَّلَامُ عَلَى مُحَمَّدِ بْنِ
عَبْدِ اللَّهِ، السَّلَامُ عَلَى أَهْلِ بَيْتِهِ
الطَّاهِرِينَ، السَّلَامُ عَلَيْكُمْ أَيُّهَا
الشُّهَدَاءُ الْمُؤْمِنُونَ، السَّلَامُ عَلَيْكُمْ يَا
أَهْلَ بَيْتِ الْإِيمَانِ وَالْتَّوْحِيدِ، السَّلَامُ
عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ وَأَنْصَارَ
رَسُولِهِ عَلَيْهِ وَآلِهِ السَّلَامُ، سَلَامٌ
عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ،
أَشْهَدُ أَنَّ اللَّهَ اخْتَارَكُمْ لِدِينِهِ،
وَاصْطَفَاكُمْ لِرَسُولِهِ، وَأَشْهَدُ أَنَّكُمْ قَدْ

جَاهِدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ، وَدَبَبْتُمْ
عَنْ دِينِ اللَّهِ وَعَنْ نَبِيِّهِ، وَجُدْتُمْ
بِأَنْفُسِكُمْ دُونَهُ، وَأَشْهَدُ أَنَّكُمْ قُتِلْتُمْ
عَلَى مِنْهَاجِ رَسُولِ اللَّهِ، فَجَزَاكُمْ اللَّهُ
عَنْ نَبِيِّهِ وَعَنْ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلَ
الْجَزَاءِ، وَعَرَّفْنَا وُجُوهَكُمْ فِي مَحَلِّ
رِضْوَانِهِ، وَمَوْضِعِ إِكْرَامِهِ، مَعَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ
وَالصَّالِحِينَ وَحَسَنَ أَوْلِيكَ رَفِيقًا،
أَشْهَدُ أَنَّكُمْ حِزْبُ اللَّهِ، وَأَنَّ مَنْ
حَارَبَكُمْ فَقَدْ حَارَبَ اللَّهَ، وَأَنَّكُمْ لِمَنْ
الْمُقَرَّبِينَ الْفَائِزِينَ الَّذِينَ هُمْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ، فَعَلَى مَنْ قَتَلَكُمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،
أَتَيْتُكُمْ يَا أَهْلَ التَّوْحِيدِ زَائِرًا،

وَبِحَقِّكُمْ عَارِفًا، وَيَزِيَارَتِكُمْ إِلَى اللَّهِ
مُتَقَرِّبًا، وَيَمَا سَبَقَ مِنْ شَرِيفِ
الْأَعْمَالِ وَمَرْضِيِّ الْأَفْعَالِ عَالِمًا،
فَعَلَيْكُمْ سَلَامُ اللَّهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ،
وَعَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَغَضَبُهُ
وَسَخَطُهُ، اللَّهُمَّ انْفَعْنِي بِزِيَارَتِهِمْ،
وَتَبِّئْنِي عَلَى قَصْدِهِمْ، وَتَوَقَّئِي عَلَى
مَا تَوَقَّيْتَهُمْ عَلَيْهِ، وَأَجْمَعْ بَيْنِي
وَبَيْنَهُمْ فِي مُسْتَقَرِّ دَارِ رَحْمَتِكَ،
أَشْهَدُ أَنَّكُمْ لَنَا قَرِطٌ وَنَحْنُ بِكُمْ
لَا حِقُونَ .

HISTORICAL SITES AND MOSQUES.

MAKKAH.

MASJID AL-HARAAM.

- (a) Ka'aba - The House of Allah and the birth place of Imam Ali bin Abi Talib (a.s.)
- (b) Hajar al-Aswad (the Black Stone).
- (c) Maqam Ibrahim (a.s.)
- (d) Multazim (between Rukn Yamani and Hajar al-Aswad)
- (e) Mustajaar (between Rukn Yamani and Rukn Shami)
- (f) Hijr Ismail
- (g) Well of Zamzam
- (h) Mountain of Safaa
- (i) Mountain of Marwah

JANNATUL MOALLA

(also known as Al-Hajun)

- (a) Grave of Ummul Mu'mineen Hadhrat Khadijatul Kubra (a.s.)
- (b) Grave of Hadhrat Amina (a.s.) - mother of the Holy Prophet (s.a.w.w.)
- (c) Grave of Hadhrat Abu Talib (a.s.) - Uncle of the Holy Prophet (s.a.w.w.) and father of Imam Ali (a.s.).
- (d) Grave of Abd Manaf (a.s.) - great grandfather of the Holy Prophet

- (s.a.w.w.)
- (e) Grave of Hashim (a.s.) - great grandfather of the Holy Prophet (s.a.w.w.)
- (f) Grave of Hadhrat Abdul Muttalib (a.s.) – grandfather of the Holy Prophet (s.a.w.w.)

MAKKAH CITY.

- (a) Birth place of the Holy Prophet(s.a.w.w.)
- (b) House of Hadhrat Ibrahim (a.s.)
- (c) House of Hadhrat Abu Talib (a.s.)
- (d) Birth place of Hadhrat Fatima Zahra (a.s.)
- (e) Masjid Jinn
- (f) Masjid Bilal (a.r.)

OUTSIDE MAKKAH.

- (a) Cave of Hira
- (b) Cave of Thaur

ARAFAT.

- (a) Jabal Rahmah
- (b) Masjid Numirah

MINA

- (a) Masjid Kheef
- (b) Masjid Kauthar
- (c) Three Jamaraat - (al-Ula, al-Wusta and al-Uqba)

MADINAH

MASJID AL-NABAVI

- (a) Rauza of the Holy Prophet (s.a.w.w.)
- (b) Hujrah (room) of Hadhrat Fatema Zahra (a.s.)
- (c) Maqam of Jibraeel (a.s.)
- (d) Sitoon (pillar) of Abu Lubaba (pillar of repentance)
- (e) Peace of Heaven (between the Kabr and the Mimber of the Holy Prophet s.a.w.w.)
- (f) Mihrab of the Holy Prophet (s.a.w.w.)
- (g) Mimber of the Holy Prophet (s.a.w.w.)

JANNATUL BAQII

- (a) Grave of Hadhrat Fatima Zahra (a.s.) - (Location of her grave is unknown.)
- (b) Grave of Imam Hassan (a.s.).
- (c) Grave of Imam Ali Zainul Abedeen (a.s.)
- (d) Grave of Imam Muhammad Baquir (a.s.)
- (e) Grave of Imam Ja'ffar Sadiq (a.s.)
- (f) Grave of Hadhrat Abbas (r.a.) - uncle of the Holy Prophet (s.a.w.w.)
- (g) Graves of the wives of the Holy Prophet (s.a.w.w.)
- (h) Grave of Hadhrat Ibrahim (a.s.) - son of the Holy Prophet (s.a.w.w.)
- (i) Grave of Umm al-Baneen - wife of Hadhrat Ali (a.s.) and mother of Hadhrat Abbas (a.s.)

- (j) Graves of Safiyya and A'tikah – paternal aunts of the Holy Prophet (s.a.w.w.)
- (k) Grave of Fatema Binti Asad (r.a.) - wife of Hadhrat Abu Talib (a.s.) and mother of Hadhrat Ali (a.s.)
- (l) Grave of Hadhrat Ja'ffar al-Tayyar (r.a.)
- (m) Graves of the Martyrs of Uhad.
- (n) Graves of various companions of the Prophet (s.a.w.w.)
- (o) Grave of Haleema (r.a.) – Nursing mother of the Holy Prophet (s.a.w.w)

MOSQUES IN MADINAH.

- (a) Masjid Ghamamah (in the city)
- (b) Masjid Quba (outskirt of Madinah) - the first Mosque of Islam
- (c) House of Hadhrat Ali (a.s.) - Near Masjid Quba
- (d) Masjid Qiblatain (where Qibla was changed)
- (e) Masjid Imam Ali (a.s.)
- (f) Masjid Fatima Zahra (a.s.)
- (g) Masjid Salman (a.r.)
- (h) Masjid Fath
- (i) Masjid Mariyah Qibtiya - mother of Hadhrat Ibrahim (a.s.)
- (j) Masjid Rajaatus Shams.
- (k) Bir (well) of Imam Ali (a.s.)
- (l) Masjid Shajarah (also known as Masjid Ali, Abar Ali and Dhul Hulaifah). Meeqat for wearing Ihram.

- (m) Masjid Mubahila

UHAD.

- (a) Grave of Hadhrat Hamza -
uncle of the Holy Prophet (s.a.w.w.)
(b) Graves of Shuhada of Uhad.

BADR.

- (a) Graves of Shuhada of Badr -
between Jeddah and Madinah.
(b) Masjid Arish

TAIF.

- (a) Masjid Abdullah Ibn Abbas (r.a.) –
cousin and companion of Imam Ali (a.s.)
(b) Grave of Abdullah Ibn Abbas (r.a.)

JEDDAH.

- (a) Grave of Bibi Hawa (a.s.)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Lord of the Worlds.

... وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

... And my success (in my task) can only come from Allah. In Him I trust, and unto Him I turn.

[The Holy Qur'an 11:88]