



MY UMRAH COMPANION



Publisher

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Esteemed Umrah Pilgrim!

I heard the Lord invited you. This is a great news. I know how happy and excited you are to accept the invitation. Who am I? My name is Zehra. I will accompany you on this umrah pilgrimage as both a sister and a spiritual guide. We will dre ihram together, we will do circumambulation (tawaf), we will sit side by side in chat sessions, we will visit holy places, and we will be umrah companions and reminisce our beautiful memories. Inshallah, on this pilgrimage, our hearts will beat with excitement and our hearts and souls will be blessed.

Before going on this pilgrimage, we will make our preparations with you. Then we will decide what we will take in our umrah suitcase and prepare the suitcase. From time to time, we will go over our umrah dictionary and learn the umrah words we need to learn before going to umrah. Afterwards, we will be guests in the holiest place on earth.

We will learn about the Prophet's life (Al-Sīra al-Nabawiyya) and what we should pay attention to during our stay in Mecca and Medina. Then we will read together the information about Al-Quds, the delicate flower of the earth. In short, in this pilgrimage, we will feel the holy places of Islam, namely Masjid al-Haram, Masjid al-Nabawi, and Masjid al-Aqsa in our bones.

May our umrah be blessed and our way be clear.

Your Umrah companion Zehra sister...



My Umrah Suitcase

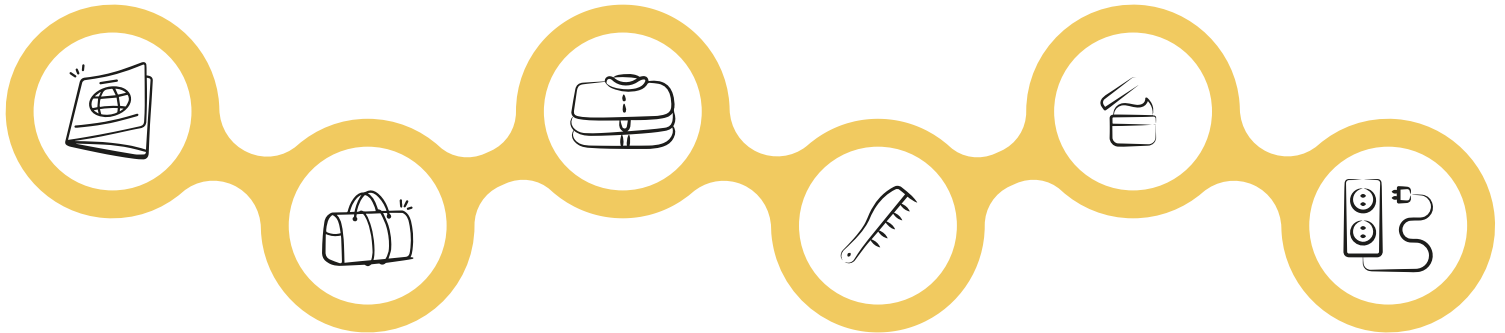
We need to make some preparations before going on this sacred journey. We should prepare important documents and items that we need to take with us. You can tick the checklist below.

Important documents:

- Passport ID card/ Residence card
- Vaccination booklet
- Foreign travel insurance

Personal care:

- Shower set
- Toothbrush and toothpaste
- Nail clippers
- A small scissors (you will need them when you leave ihram)
- Sun cream and sunglasses
- Sanitiser
- Unscented soap (you will need it while in Ihram)
- Medicines required for travelling (especially painkillers, antipyretics, anti diarrhoea and constipation, lozenges, medicines for nausea, colds and dry cough)
- Wet wipes



Clothing:

- Seasonally appropriate clothing (non-sweating and breathable)
- Abaya, cotton underwear, socks and tights
- Anti-slip socks or footies for circumambulation
- Towel, Clothes hanger and Slippers (for hotel room)

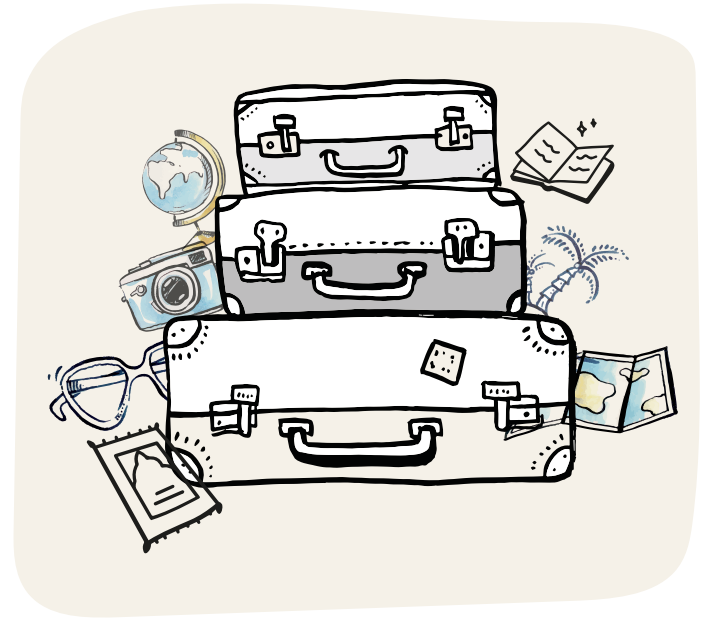
Others:

- Adapter for sockets (G type socket to C type)

My Umrah Suitcase

Circumambulation (Tawaf) bag:

- Prayer rug
- The Holy Qur'an (with translation)
- Evrâd-i Sharif
- Non-slip socks or footies
- IGMG Hajj and Umrah Guide
- My Umrah Companion
- Flask
- Wet wipes and napkins
- Required medicines
- Energy-boosting snacks (such as nuts and dates)



Note: It is important to prepare physically before Umrah. For this, please read the section 'My physical preparations'.

Umrah Activities

Make friends

You are in the holy land. You are in the place where the companions stepped, where the ummah met and shared the same feelings. Make good use of this. Make a close friend, chat with her, listen to her troubles and share your sympathy with her. Do not forget that our Prophet said, *'None of you truly believe until he wishes for his brother what he wish for himself.'* (Bukhari, the Book of Faith 7)

Try to read



Human beings act according to what they know. That is why the first verse of revelation is *'Recite in the Name of thy Lord Who created'*. — **Surah al- Alaq 96:1**

While reading the Qur'an, read the translation, think and apply it. Memorise the verses if you can. Find life with the Qur'an.

Come together in prayers



Do you know what is a prayer from a pure mouth? It is the prayer of a Muslim for his fellow Muslim in their absence, and it is acceptable in the presence of Allah. Come on, pray for your religious brothers and sisters. Include them in your prayer by name.

You can easily memorise the prayer of Prophet Moses.

رَبِّ اسْرُخْ لِي صَنْدَرِيْ وَيَسِّرْ لِيْ اَمْرِيْ وَالْحَلْلَ ثَغْلَةً مِّنْ لِّسَانِيْ يَقْتُلُوْا قَرْبِيْ

He said, "My Lord! Expand for me my breast! Make my affair easy for me, and untie a knot from my tongue, that they may understand my speech."

— **Surah al-Tā Hā , 20:25-28**

Give presents



By giving gifts, people make themselves and others happy and delighted. It is also the Sunnah of our Prophet. Let's keep this sunnah alive in Umrah. Give a present, even if it is a small date, and be the smile on your brother's/sister's face. Our Prophet said, *'Give presents to one another. Presents remove malice from the hearts...'* (al-Tirmidhi, the Book of Wala' 6)



Umrah Activities

Spread the greting (salam)



Our Prophet said: *'Shall I teach you something that if you do it, you will love one another? Spread salam among you.'* (Muslim, Faith, 93.) Everything starts with a salam. With a salam, hearts are warmed and many affectionate conversations begin. Spread the salam so that our bonds will be strengthened.

Have conversations



The heart is the sea and the tongue is the shore. Rumi says that the tongue speaks what is in the heart. Good words are a cure for the heart. Conversing about Allah and the life of the Prophet gives peace of mind. Try to speak only in a way that your Lord is pleased without speaking the word of the world today. Advise the right and patience. Forbid evil, and before you know it, words have turned into actions. Remember, whatever a person speaks, he becomes involved in that work. Man speaks what he loves.

“الْفَرْءُ مَعَ مَنْ أَحَبَّ”

'Everyone will be with those whom he loves.' (al-Bukhari, the Book of al-Adab, 96)

Try to contemplate



Look what your Lord says to man, the Most Exalted of Creations (Ashraf-i Mahlukat):

أَفَلَا تَعْقِلُونَ

'Do you not understand?' **Surah al-Saffat, 37:138**

أَفَلَا تَتَفَكَّرُونَ

'Will you not, then, reflect?' **Surah al-An'ām, 6:50**

أَفَلَا يَتَذَكَّرُونَ

'Do they not contemplate the Quran?' **Surah al-Muhammad, 47:24**

Let's contemplate, reason and organise our lives together.

Taakkul: Understand, think of, recall.

Tafakkur: Reflect, bethink of faith.

Tadabbur: Contemplate, meditate, take measures.



Umrah Activities

Keep yourself clean



It is everyone's duty to keep the earth clean. Especially the holy places and the mosques of the earth. Don't forget that even if you pick up a rubbish from the ground for worship, you will be rewarded. Without saying, 'This is not my job', let's be the cleaners of Baytullah, Masjid al-Aqsa, Masjid al-Nabawi and other holy places.

أَنْ طَهَّرَا بَيْتِي لِلطَّائِبِينَ وَالْعَاكِفِينَ وَالرُّعُوعَ السُّجُودِ

'Purify My House for those who circumambulate, those who make retreat, and those who bow and prostrate.'

Surah al-Baqarah 2:125

Smile

To those who said 'I have nothing to give, O Rasulallah', our Prophet said: *'Smiling at people is also a charity.'* **(Muslim, Book of Virtue 144.)**

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

Therefore, smile.

Visit the graves if you can

“أَكْثَرُوا ذِكْرَ هَازِمِ النَّدَاتِ”

The Messenger of Allah said: *'Remember often the destroyer of pleasures.'* **(an-Nasa'i, The Book of Funerals, 3)**

Although we forget this fact from time to time, it is necessary to remember death frequently so that we do not get caught up in the rush of the world. Let us not forget our mortality. When we look at our ancient history, there are cemeteries in the courtyards of mosques and madrasahs so that we do not forget the world and the afterlife. Do not forget to visit Jannat al-Baqi in Medina and Jannat al-Mualla in Mecca. Try to do the death remembrance that the Rasulallah did today. Ask yourself this questions: How would I like to be when death comes? What more would I like to do before death comes?





Umrah Activities

Make children happy



The Prophet of Mercy had love and affection for children; he would become children, confidants and friends with them. He valued them very much. How about making our little hearted brothers and sisters who will build the future happy? Take care of them, try to put a smile on their faces. For example, give them a balloon or a small gift.

'Those who have children, become children with them.' (al-Daylami, III, 513)

Remember: Everything that lives on earth is entrusted to you

You are surrounded by silent beings. Even if we do not hear them, they remember Allah, their Lord. Sparrows, ants, mountains, leaves and many other creatures whose existence we are not aware of are living. Do not forget your environment. Because a Muslim should see all living creatures as a trust given to him and should protect the trust. Remember, our Prophet said, *'There is a reward for every good deed done to every living creature.'* (Bukhari, the Book of Distribution of Water 9; Muslim, The Book of Greetings 153)

Respect the elders

If there are older people in your group, make it your duty to take care of them. Do not forget that asking 'Auntie, how are you?' or 'Do you need anything, sister?' is one of the Sunnahs of our Prophet. Come to the aid of the elderly and the little ones. We have elderly people in wheelchairs. Support them during circumambulation, help them even for one shawt.

“لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ [لَمْ] يَعْرِفْ شَرَفَ كَبِيرِنَا”

Remember, our Prophet said, *'He who does not have mercy on our little ones and does not recognise the dignity of our elders is not one of us.'* (al-Tirmidhi, the Book of Wala' 15)





Umrah Activities

Try to keep silent

Do you know what silence is?

It is when words are inadequate, when a person falls into speechlessness and does not utter a word. It is a kind of contemplation. Remember, one can talk to everyone, but one cannot be silent with everyone. Try to make friends with whom you can be silent. Advise your friends who speak idle.

'Every word of mankind is against him, except enjoining good and forbidding evil, or remembering Allah.' (al-Tirmidhi, the Book of Zuhd 63)

Come together for Iftar



Come and join our iftar. Where? At Masjid al-Haram and Masjid al-Nabawi. For this, follow the Women Youth Organisation.

Our menu is very simple: dates, bagels, milk and water.

Avoid fights and arguments

Do you think you will not be tested in these holy lands?

If so, listen to our Prophet: *'I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.'* (Abu Dawud, the Book of al-Adab 7)





Umrah Activities

Watch the ranks

Our Prophet said: *'Keep straight, don't be irregular, for there would be dissension in your hearts.'* **(Muslim, The Book of Prayers 122)**

You may be thinking about the connection between the ranks and the hearts. Keeping the ranks tight is to keep our brotherhood alive. Therefore, try to keep the ranks tight while praying. If there is a gap in the front rows, try to fill it immediately. Look what our Prophet says about praying in the first ranks: *'If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots.'* **(al-Bukhari, the Book of Call to Prayers 9, 32)**



Express your longing



Come on, write what's in your heart. If the Prophet came one day, what would you say to him? What would you say to him? What would you do? Think a little, would you be able to face him in your current state? Would you share with him what is in your heart? How would you describe your longing?





Umrah Activities

Reconcile those who are offended!



'What if Allah loves the heart you broke? You cannot know, if you knew, you would be scared to death, you could not touch it...' said Rumi. If you have broken a heart, if you have hurt, know how to reconcile. Wherever you see people who are offended and resent each other, make it your duty to reconcile them..

لَا تَبَاغَضُوا وَلَا تَحْسَبُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

In this regard, there is the order of our Prophet: *'Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.'* **(al-Bukhari, the Book of al-Adab 57)**

Do your prayers

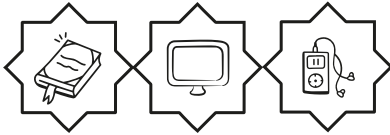
The virtue of praying in congregation is much greater. Try to perform most of your prayers in the masjid in the holy city. Apart from the five daily prayers, perform as many nafl prayers as you can.

Remember, the Prophet of Allah says, *'The prayer performed in congregation is twenty-seven times more virtuous than the prayer performed alone.'* **(al-Bukhari, the Book of Call to Prayers 30; Muslim, the Book of Mosques and Places of Prayer 249)**



My Preparation Programme for Umrah

Our camp programme is also included in some of our preparations before Umrah. I recommend you to read some books, watch videos on Youtube and listen to podcasts before going to Umrah.



My spiritual preparation before Umrah



A large, empty rectangular box with a light beige background and a thin yellow border, intended for writing.

My spiritual bag entrusted to me



A large, empty rectangular box with a light beige background and a thin yellow border, intended for writing.

My salawats which I recited



Note: Recite the salawat and keep track of its number until you reach Madinah; join the collective salawat circle in Madinah.

A large, empty rectangular box with a light beige background and a thin yellow border, intended for writing.

The Adornment of Believing Women: Hijab

'And tell the believing women to lower their eyes and to guard their private parts, and to not display their adornment except that which is visible thereof. And let them draw their kerchiefs over their breasts, and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or male attendants free of desire, or children who are innocent of the private areas of women. Nor let them stamp their feet such that the ornaments they conceal become known. And repent unto God all together, O believers, that haply you may prosper.'

Surah al-Nûr 24:31



My Precious Sister

Now you and I are Umrah companions and partners in sorrow. You have read the above verse on hijab. I am sure that you will take care of your hijab when you return to your place of residence, just as you took care of it in Umrah. If you are not wearing hijab and you want to cover your head in the future and you do not know how to do it, where to start, etc., you can use this section to apply it.


Hijab is undoubtedly a commandment of Allah. It is obligatory on both men and women and reminds us of our duty to Allah. We wear hijab on His command. We are veiled because He wants us to be veiled. Hijab also means to repel one's nafs, desires and devil's traps with the back of one's hand. Hijab protects both one's dignity and oneself. Do not forget, dear sister, that hijab is an act of worship. Please think about it, you get a separate reward for every minute you walk outside in hijab. Don't you think this is marvellous? If you have question marks in your mind, discuss this with your sisters who can help you. You can both ask them your questions and share your concerns with them.

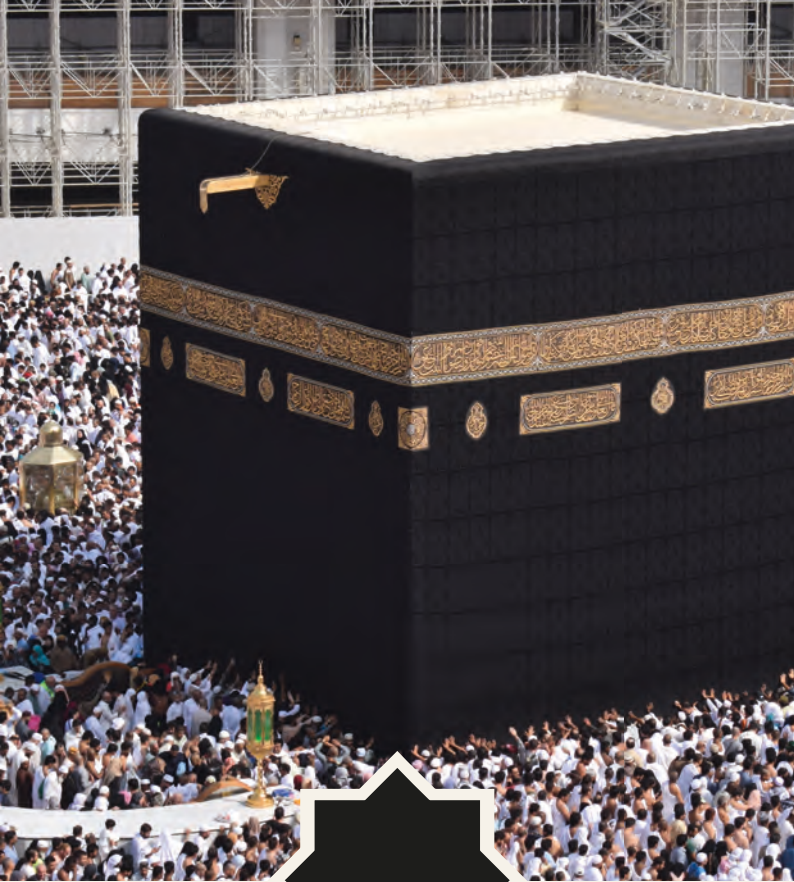
The Adornment of Believing Women: Hijab



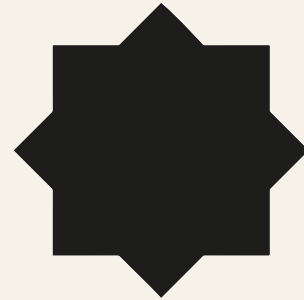
My beautiful umrah companion, hijab does not restrict your beauty. On the contrary, it ensures the safety of this beauty given to you by placing it within limits. It benefits you both spiritually and physically. Come on, invest in your hereafter and meet us at the hijab ceremony in Umrah.

My intentions and notes on hijab:





MECCA





Three Women Who are Sacred Like Water - Zamzam (1/4)

Every living thing is created from water and all these living things need water for the continuation of their lives. In this respect, in every civilisation, in every society, in every climate, the first thing people have always looked for has always been water. Neither gold nor money. But water, but water... The 5th verse of Surah al-Hajj supports this situation: 'And thou seest the earth desiccated, but when We send down upon it water, it stirs and swells, and We cause every plant to produce in pairs.'

Besides, in many parts of the Qur'ân, it is repeatedly pointed out how great a blessing the water is, for example, the importance of the rains that fall so that the nature that dies with the winter season can be revived again in the spring season. In addition, when the Prophet migrated to Medina, the first thing he did was to solve the drinking water problem in the city and he worked on the expropriation of the Rumah Well by removing it from private property within his means.



The Messenger of Allah first wanted to buy the well from its owner, but the Jew who owned the well refused the offer, saying that he had no other property and that he supported his family thanks to this well.

Our Prophet does not let this situation go and looks for a Companion who will buy the well and says, 'Whoever buys the Rumah Well to donate it to the people, he will be given a double in Paradise. Hearing this, Uthman bought the well for a small fortune by giving 40 thousand dirhams and donated it to the people. For this admirable behaviour of Uthman, the Prophet said, 'What a good charity is the charity of Uthman' for this first water foundation.



Three Women Sacred Like Water - The Importance of Water in Islam (2/4)

In order to better understand the importance of water, it is useful to turn the past pages of Islamic history. In Islamic history, water has not only been a liquid used and consumed, but also used in many dimensions. For example, fountains, sabils, salsabils, ponds with sprinklers, drinking fountains, shadirvans, cisterns, wells, baths and bridges have been an element of spectacle that adorns the lively and free atmosphere of nature in the city, and the method of therapy with the sound of water has begun to be applied. It is obvious that no civilisation has given as much importance to water as the Seljuk and Ottoman civilisations, also known as the water civilisation.

The water sent as a gift by Allah for everyone who shows an example of submission is undoubtedly the water of Zamzam. The first one to receive this water was our mother Hâjar, the wife of Prophet Abraham. We all know the story more or less. The Prophet Abraham left his wife Hâjar and his son Ismâil alone and went to a vast valley where the land longed for water, where crops did not grow, caravans did not pass, birds did not fly.

When our mother Hâjar asked the reason for this, she learnt that it was an order of Allah and showed a great example of submission: 'If He has commanded, He will not lose us.' This event, which has been passed from mouth to mouth for thousands of years, has come to the present day, so much so that Allah Almighty has turned the struggle of a mother for her child into a worship that has been going on for years. (There are two narrations about how Zamzam came out. According to one narration, Zamzam comes out from the place where Ismâil's right heel struck. According to another narration, Jibrail strikes with his wing, water gushes out of the ground and the mother and son find water and come to life again.)

The story of Zamzam, which has been supplying the water needs of people for four thousand years without interruption or diminishing, begins with a mother and continues with the traces of the Ottoman Empire after Zübeyde Hatun and is again commemorated with a woman... The first of these three women, who are sacred like water, is our mother Hâjar, who found the water, and the second is Zubaidah, the wife of the Abbasid ruler Harun al-Rashid. Zubaidah had a 40 km long waterway/canal built in 780. This waterway has been named after her until today. The third is Mihrimah Sultan, the daughter of Suleiman the Magnificent and Hürrem Sultan. She had Mimar Sinan repair this waterway and build the 'Mecca Waterway'.



The Most Holy Place on Earth: Kaaba



What do we know about Mecca, the holy city that reminds us of the Prophet Abraham and Hâjar, where our Prophet was born and raised, where the Qur'ân honoured the earth, and where Muslims were forced to migrate? Let's get to know Mecca, which many of us are waiting to meet with longing.

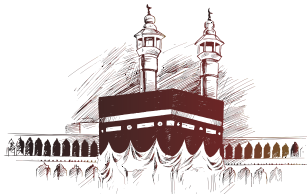
The surface area of Mecca is 850 km². It is the 3rd largest city in Saudi Arabia and is home to a population of approximately 1.5 million. It also hosts hundreds of thousands of people every year.

Mecca, which has a desert climate as a climate, is dominated by high temperatures throughout the year. Although the temperature drops slightly in the winter months, the average temperature reaches 17 °C at night and 25 °C during the day. The temperature is between 40 °C and 45 °C in summer. Although it is dry, a small amount of rain may fall in Mecca in November and January. Therefore, it is useful to choose your clothes according to the season you will go to Umrah.

The city of Mecca is mentioned by different names in many places in the Qur'an. The most recognisable of these is Mecca, which is mentioned in the 24th verse of Surat al-Fath. Mecca is mentioned as the mother of cities (Umm al-Qurâ, Surat al-An'âm 6:92), the trustworthy town (al-Beled al-Amîn, Surat al-Tin 95:3) and the house (Bakkah, Surat al-Imrân 3:96).

The first sanctuary of the earth is the Kaaba. Kaaba is located in the centre of Mecca. Our Prophet spent half a century, 52 years of his life here. After his migration to Medina, he could come to Mecca only 4 times.

- 1 His first visit took place in 629. One year after the Treaty of Hudaybiyah. That is, for the accident umrah in the 7th year of the hijrah.
- 2 His second visit was for the conquest of Mecca. That is, in 630, the 8th year of the Hijrah.
- 3 His third coming is also in 630. He performed umrah after the Battle of Hunayn.
- 4 His fourth visit was for the Farewell Hajj in 631.



We know that many sources and books refer to the Kaaba as Masjid al-Harâm. However, do you know exactly what Masjid al-Harâm means? Masjid al-Harâm is the name given to the large masjid surrounding the area in which the Kaaba is located. It is so called because it means the mosque that should be respected and honoured.

When we examine a little around the Kaaba, we can see many important places. For example, cemetery of al-Mualla is the oldest cemetery of Mecca. It is about 2 kilometres away from Kaaba. Here lies the Prophet's wife Khadija, his grandfather Abdulmuttalib and his uncle Abu Talib. The graves of our Prophet's sons Qasim and Abdullah are also here. There are no structures such as tombstones or tombs in this place. Our Prophet said, 'How beautiful this graveyard is!' (Musnad, I, 367; Faqih, IV, 50). According to one of the narrations, during the conquest of Mecca, the Prophet wanted the prophet's banner and tent to be set up in the area where the grave of Khadija was located.

Our Prophet, who was longing for Mecca for a long time, showed his loyalty to Khadija by visiting her grave before saluting Kaaba. Those who have the opportunity in Mecca can visit cemetery of al-Mualla. Those who do not have the opportunity can remember those who lie there with good prayers.

Kaaba with Questions

This section will prepare the ground for you to know and understand the Kaaba better. Let's read the questions and answers together. Take a note of what you do not understand or what you are curious about so that you can ask your group teacher about it later.

What does Kaaba mean?

The name of Kaaba comes from the Arabic root ka'b, which in the dictionary means 'to be four-cornered or cube-shaped'. Therefore, Kaaba means 'cube-shaped object'. This expression is also mentioned in the Holy Qur'an (Surah al-Mâ'idah 5:95,97). Apart from this, it is most commonly referred to as 'Baytullah', i.e. the house of Allah.



What's inside the Kaaba?

Kaaba is a four-cornered room-like structure and it is empty inside. There are three wooden poles in the centre of the Kaaba, which is covered with marble. In addition, the place where the Prophet prayed is marked with a marble in the form of a prayer rug. In the pre-Islamic period, there were about 360 idols in and around the Kaaba. The largest and most famous of these was the idol of Hubel. Made of red agate, this human-shaped idol and others were destroyed by the Prophet at the conquest of Mecca, accompanied by the verse 'The truth has come, the falsehood has vanished, truly the falsehood is ever vanishing' (Surah al-Isrâ 17:81).



How to get the reward of praying inside the Kaaba?

The gate of Kaaba is closed for hajj and umrah pilgrims. Although it was opened to visitors on certain days in the past, only special guests can enter it today. It is known that the Kaaba is entered and cleaned twice a year, in the months of Sha'ban and Dhu'l-Qa'dah. If you want to get the reward of praying inside the Kaaba, you can pray at Hijr-i Ismâil. For this, Aisha narrated as follows: 'I had a great desire to enter the Kaaba and pray there, so the Messenger of Allah took me by the hand and put me in Hijr al-Isma'il and said, "When you want to enter the Kaaba, pray in Hijr al-Isma'il. Because Hijr al-Isma'il is a part of the Kaaba. When your people (re)built the Kaaba, they narrowed it and removed Hijr Isma'il from it.'" (Tirmidhi, Hajj, 48; Nasai, Hajj, 128) However, there is such a fact: Since the Kaaba is very crowded and there may be a concern of stampede, it may not be right to pray in Hijr-i Ismâ'il or try to touch the Kaaba in terms of security. It may be more appropriate to watch the Kaaba or pray from a distance in order not to violate the right of servitude and to be as careful as possible.



What is the place described as Hijr-i Ismâil in the hadith?

The place known as Hijr or Hijr-i Ismail is a semicircular section that is considered a part of the Kaaba. According to the narrations, this part was included in the Kaaba when Prophet Abraham and Prophet Ismail built the Kaaba. The Kaaba, which had been destroyed by fire and floods over the years, was repaired in 605 with the help of the Meccans, and the construction of the Kaaba was kept smaller due to the scarcity of materials. On this occasion, the Hijr-i Ismail was surrounded by a wall (Khatim) at chest level and left outside the Kaaba, and it was paved with stones so that it could be recognised as part of the Kaaba. For this reason, when the Kaaba is circumambulated, it is circumambulated from the outside of the Khatim part and this part is not stepped on with shoes. It is also among the rumours that the graves of Prophet Ismail and Prophet Hâjar are here.

(See A.J. Wensinck, 'Kaaba' article, IA, VI, 6-7; Eyûb Sabri, Mir'atü'l-Harameyn, Istanbul, I, 1301).

Who built the Kaaba first?

Scholars have expressed different opinions about when and by whom the Kaaba was first built. In the Holy Qur'an, it is fixed that it was built by Prophet Abraham and Prophet Ismail.

'Abraham and Ishmael were raising the foundations of the House' — Surah al-Baqarah 2:127

According to the general Islamic view, the Kaaba was first built by Adam before Abraham and Ismail. Over the years, it is believed that only its foundations remained and then it was rebuilt by the Prophet Seth. It is accepted that the Kaaba, whose location was lost after Noah's Flood, was rebuilt by Prophet Abraham and Prophet Ismail with the commission of Allah.





The Zamzam water that emerged right next to the Kaaba was gifted to us as a result of the prayers of which of our mothers?

When Mecca was a desolate valley where there was not even water yet, Prophet Abraham, in accordance with Allah's command, left Hâjar and her son in this place where there was no one and returned back. Desperate with the exhaustion of her provisions, Hâjar worries that her son will die of thirst and goes back and forth between the hills of al-Safâ and al-Marwa seven times out of despair. The gates of mercy are opened by Allah to Hâjar, who prayed all the way and showed surrender in the face of this test and asked for help from Allah. Zamzam water gushes out from under the feet of Ismail. Hâjar, who was surprised by this miracle and thanked Allah, surrounded the water with soil so that it would not disperse.

Our Prophet said, 'May Allah have mercy on the mother of Ismail. If he had not blocked the water, Zamzam would have been a flowing river.' **Musnad, I, 347; Bukhari, the Book of Prophets 9**

Today, we commemorate the search for water between the hills of Safa and Marwa by the practice of 'Sa'i' during Hajj and Umrah.

Surat al-Baqarah 2:158; Bukhari, the Book of Prophets 9

For Zamzam water, our Prophet narrated that it is healing with the following hadith: 'Zamzam is beneficial for whatever intention it is drunk with.'

Ibn Majah, the Book of Hajj Rituals 78

Abraha set out to destroy the Kaaba in 570 and his soldiers stole Abdulmuttalib's animals. Abdulmuttalib, who went to meet Abraha, asked him for his camels back. Which answer do you think Abdulmuttalib gave to Ebrehe who was surprised by this situation?

Abdulmuttalib's memorable answer: 'I am the owner of my camels. Kaaba also has an owner and protector. Of course he will protect it.'





Abraha and his army were destroyed by the birds sent by Allah. What is the name of the birds in this incident, which also gave its name to Surah al-Fil?

The Elephant Incident is the incident in which Abraha and his army, who came to Mecca with their elephants to destroy the Kaaba 52 days before the birth of our Prophet, had their plans frustrated and destroyed by means of the swift birds sent by Allah. This incident is mentioned in Surah al-Fil in the Qur'an.

- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ○ أَلَمْ يَجْعَلْ كَنُدُومَهُمْ فِي تَضْلِيلٍ ○
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ○ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ○
 فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ○

In the name of Allah, the Most Gracious, the Most Merciful.

Hast thou not seen how thy Lord dealt with the masters of the elephant? Did He not make their scheming go astray, and send against them birds in swarms, pelting them with stones of baked clay, such that He made them like devoured husks?

After which Companion became a Muslim, Muslims began to pray openly near the Kaaba?

Abdullah bin Mas'ūd said: 'Omar's becoming a Muslim was a conquest, his migration was a help, and his caliphate was a mercy. When he became a Muslim, he fought with the polytheists of Quraysh and they released us. So we were able to pray there.' (Al-Haythamî, IX, 62-63)

Is Prophet Abraham's footprint hidden in the Kaaba?

Our Prophet said, 'The Rukn (Hajar al-Aswad) and Maqam al-Abraham are two rubies from the rubies of Paradise. If Allah had not removed their light, they would have illuminated between the east and the west continuously.' (Tirmidhi, Hajj 49). Maqam al-Abraham is the place inside Masjid al-Harām, adjacent to the Kaaba, where the footprints of Prophet Abraham's footprints are accepted to be located. The Prophet Abraham climbed on this stone while building the Kaaba and used it as a scaffold to build the walls.



Three Women Sacred Like Water - Mecca Waterway (3/4)

Zubaida, the wife of Harun al-Rashid, had brought water to Mecca from the Hanein side and had water canals laid from Mecca to Arafat, under the influence of a strange dream and a beautiful interpretation of it. Water now flows from the fountains from Muzdalifah to the holy places. Sultan al-Rashid spent one hundred thousand gold coins to meet the water needs of all pilgrims. Zubaida Hatun, in addition to all these, built many other charitable institutions such as inns, baths, almshouses and healing centres.

In the Ottoman period, the ladies of the palace, the wives of viziers, governors and other rich ladies who competed with each other with charity and good deeds made all their properties and estates into foundations and tried to benefit people with their wealth. These ladies built mosques, hospitals and many other social institutions and monuments, such as Mihrimah Sultan, daughter of Suleiman the Magnificent and Hurrem Sultan.

Mihrimah Sultan established a trust in her own name in order to gain the intercession of the Prophet and continued her service in the blessed lands with the charities coming here. After the 1560s, floods and sandstorms rendered the Zubaida Waterway unusable. The Sharif of Mecca sent a report to Istanbul requesting the repair of the waterways. Sultan Suleiman appointed Abd al-Kader ibn Ali Maghribî, the qadi of Mecca, and Hayr al-din Beg, the mutasarrif of Jeddah, to lead a delegation to determine the repair damage and expenses.

(Continued on page 59.)





Mountains: Hira and the Cave of Sawr

Dear fellow Umrah pilgrim!

On this journey with you, you will also visit important places in the history of Islam. One of them is undoubtedly the Cave of Hira on Mount Nur and the other is the Cave of Sawr. These two caves are also a turning point in the life of our Prophet. Let's remember what happened in those caves together.



The Cave of Hira

Mount Nur, also known as 'Jabal al-Nur', is the name of a mountain 4.8 kilometres away from Mecca. The reason for giving it this name is that it is the place where the first revelation came. In his younger years, especially after the age of 35, the Prophet used to retreat to the Cave of Hira and stay there for days and contemplate. (Contemplation means to think about a matter and to think deeply.) He would get away from the life of the Meccans, which was full of associating partners with Allah, immorality and oppression, and would engage in servitude and contemplation in his own state. At the age of 40, the first 5 verses of Surah al-Alak were revealed by the Jibrail, and he was honoured with the command to 'recite' and was heralded with prophethood.



Mountains: Hira and the Cave of Sawr

The Cave of Sawr

In 622 AD, in order to get away from the trap of the polytheists, our Master decided to migrate to Medina with his loyal friend Abu Bakr. These two took shelter in the Cave of Sawr in order to protect themselves from those who followed them on their journey and hid here for three days. This cave is located right at the top of Mount Nur and has a space for three people at most. Those who followed them came to the very beginning of the cave. Abu Bakr became alarmed and said, 'O Messenger of Allah, if they stoop down and look, they will see us.' This event is mentioned in the Qur'an as follows: 'If you help him not, yet God has already helped him. Remember when those who disbelieved expelled him, the second of the two. Yea, the two were in the cave, when he said to his companion, 'Grieve not; truly God is with us.'" Then God sent down His Tranquility upon him, and supported him with hosts you see not. And He made the word of those who disbelieve to be the lowliest, and the Word of God is the highest.

"And God is Mighty, Wise."

Surah al-Tawbah 9:40



Going to Sawr or Hira Cave is not a part of Umrah worship. However, it is very important for contemplation and understanding the struggle of our Prophet. As a matter of fact, these places have witnessed historical moments. Like our Prophet, we can say 'Don't worry. Allah is with us.' Do we think of Allah in our most desperate moments?



Contemplation



One of the acts of worship that our Prophet left us as a sunnah is contemplation. In many verses in the Holy Qur'an, it is asked *'Will you not, then, reflect?'* (**Surat al-An'am 6:50**). Because the most distinctive feature that distinguishes human beings from other creatures is the ability to think. So where is your Hira?

Where is the place where you remember Allah?



Where is the place where you contemplate?



Where is the place where you hold yourself to account?



Places where you can contemplate:

- ✿ In a quiet room at home
- ✿ On the way to school or work
- ✿ When walking in the forest, park or on the road
- ✿ Before going to sleep
- ✿ After prayers
- ✿ Tahajjud time

Things you can contemplate:

- ✿ Cosmos
- ✿ Plants
- ✿ Water and soil
- ✿ Rizq
- ✿ Sky
- ✿ Human
- ✿ World

'Who remember God standing, sitting, and lying upon their sides, and reflect upon the creation of the heavens and the earth, "Our Lord, Thou hast not created this in vain. Glory be to Thee! Shield us from the punishment of the Fire.'



Contemplation

Some questions we can ask ourselves for contemplation:

What can I do in one day?

How can I settle accounts with my nafs?

How can I show my gratitude to my Lord who has given me this life in the best way?

How can I spend the blessings of my Lord in His way?

How can I perform my prayers regularly and in awe?

What can I do to make time for my worship?

What can I do today to learn knowledge?

How should I plan to read the Holy Qur'ân?

Am I able to spread the greeting of Allah?

What can I pay attention to in order not to violate someone's right?

How can I organise myself?

What can I do to make my loved ones happy?

What can I do to spend good and abundant time with my family?



Dear fellow Umrah pilgrim

With the answer you will give to these questions, you will make your own internal accounting. Do not forget that contemplation means to think about Allah's creations and take an example from them. It means to see Allah's might and mercy.

'He it is Who spread out the earth and placed therein firm mountains and streams, and of every kind of fruit He placed therein two kinds. He causes the night to cover the day. Truly in that are signs for a people who reflect.' ——— **Surah al-Ra'd, 13:3**



Three Women Sacred Like Water - Repairing the Waterway (4/4)

The qadi of Mecca prepared a report showing that 30 thousand gold coins were needed for the repair of the waterways and the construction of new canals and presented it to the Sultan. Upon hearing this, Mihrimah Sultan did not want the state treasury to be touched and prepared an amount close to twice the amount in question. Ibrahim Beg, the former bookkeeper of Egypt, had a construction site established in Arafat and employed about 400 engineers, craftsmen and labourers. The works started in 1563 and lasted until 1573. Upon the completion of the repairs, an opening ceremony was organised by Mufti al-Husseini and prayers were offered for the Ottoman Empire.

During the repairs, the rocky hills between Arafat and Mecca were completely pierced and water was brought to the centre of the city, and other sources were added and water was delivered to all parts of Mecca, through fountains. While repairing the Zubaida Waterway, other areas were not forgotten.

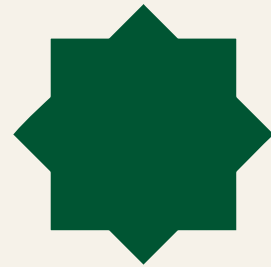
Because the Zubaida Waterway was brought only as far as Arafat and thus the water channels and fountains repaired by the Ottomans were used by millions of people and their needs were met until recently.

The spiritual value attributed to Zamzam centuries ago continues to this day without diminishing in any way. Zamzam water, which is sent to all over the world as a source of healing, reaches 5 million cubic metres per day in the filling facilities. The pilgrims and umrah pilgrims who come to the holy lands to fulfil their pilgrimage duty can obtain Zamzam from the centre where it is automatically pumped and filled from the distribution unit located 5 km away from the Zamzam well in Kaaba, or they can drink it from the taps flowing in Kaaba.





MEDINA





Land of Hijrah: **Medina**

Medina is the name of the city that embraced our Prophet and offered him a helping hand. It is the homeland of our Prophet's hijrah. It is the capital of the Islamic state and the city where more than half of the Qur'an was revealed. Our Prophet rests in that enlightened city. Ravza-i Mutaahhara, the window of the world opening to the hereafter, is there. There is no other place in the world that is described as the garden of paradise. Abu Bakr, Umar, Uthman and thousands of other Companions are in Jannah al-Baqi. The 70 martyrs, including Hamza, are at the base of Mount Uhud. It is home to Masjid-i Qibleteyn, Masjid-i Seb'a and Masjid-i Kuba. Medina is endless to tell. In Madinah, people are filled with peace, rest and our dead souls are revived by visiting our Prophet.

Our Prophet said the following about this blessed city: 'Medina is the dome of Islam, the home of faith, the place of migration, the place where halal and haram are explained.' (Targhib, 2:228) As in Mecca, let us pay attention to our behaviour and actions in this city. Let us avoid immodesty when entering the town of our Prophet. Because this is the Maqâm-ı Mustafâ. This is the place where the Habib-i Qibriya (Allah's beloved servant) rests.





Masjid al-Nabawi

Masjid al-Nabawi is a sacred place built by the Messenger of Allah after his migration to Medina and used for both worship and state administration. In addition to prayers, diplomatic contacts were made, military and administrative decisions were made, and educational activities were carried out here. The Masjid became the centre of the Islamic state and the heart of social life as a place where the believers worked together to build it and where the Ahl as-Suffa worshipped. In addition, this masjid, where the tomb of the Prophet is located, is the most sacred place in Medina.





Women of Asr al-Sa'âda

This word, which is formed from the words asr and sa'âda, means 'the period of happiness, the age when people were the most fortunate'. Our Prophet and his Companions lived in this period. This term covers the period of time when the Qur'an was revealed, the Prophet raised his companions in good manners, Islam was communicated and practised. The other factor that makes this period special is undoubtedly the fact that our Master lived in that period. Women also had special positions in this period. Many women from the Companions fought for Islam and made sacrifices that we cannot even imagine. I would like to share a few of them with you.

Khadija bint Huwaylid



She is the first wife of our Prophet and the light of his two eyes. She is a monument of loyalty and sacrifice. Our Prophet did not forget her for a lifetime and said the following about her to Aisha: 'No, swear by Allah! Allah did not give me anyone better than her. When everyone was withholding their wealth from me, she gave her wealth. Every door closed in my face, but her door opened for me. Tell me, is there anything better than her?' (Ahmad b. Hanbal 6:117)

Aisha bint Abu Bakr



Aisha is a lady who served Islam with her knowledge, dignity, intelligence and many other beautiful features. Our Prophet has dozens of hadiths about our mother Aisha. One of them is as follows: On the return of a campaign, Amr b. As, who went as a commander and returned with great booty, said with the confidence of this, 'O Messenger of Allah! Who do you love the most among the people?' he asked. Our Prophet, without any hesitation, said, 'Aisha'. Amr said, 'O Messenger of Allah! I am not talking about women; whom do you love among men?' Our Prophet said, 'His father'. (Bukhari, Fedail al-Ashab al-Nabi 4)



Fatima bint Muhammad



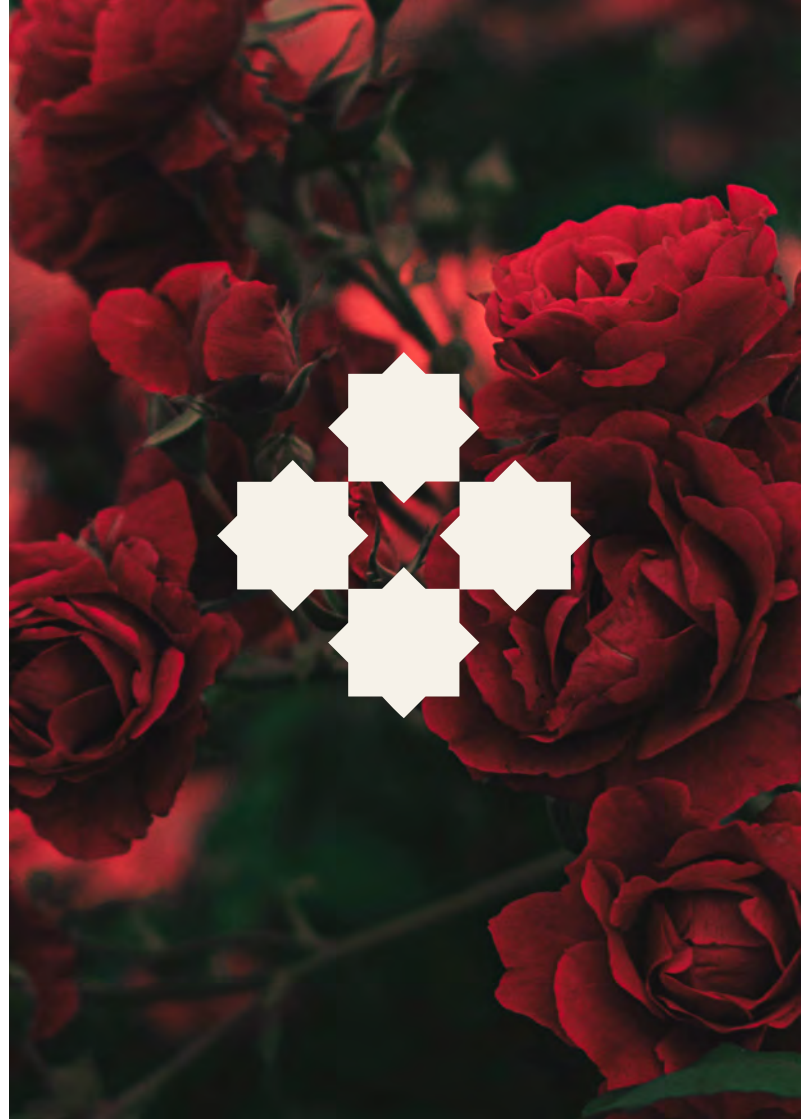
Fatima is the root of the Ahl al-Bayt tree. She was a lady of dignity, decency, asceticism and piety who grew up under the tutelage of her father and matured even more in the home of Ali. There are dozens of hadiths about Fatima. One of them is the following words of our Prophet about her: 'Fatima is a part of me. Whoever makes her happy makes me happy and whoever makes her sad makes me sad.' (Bukhari, Fedail al-Ashab al-Nabi, 12,29) In another hadith, he said: 'The most superior of the wives of the world are the following: Maryam the daughter of Imran, Asiya the wife of Pharaoh, Khadija the daughter of Huwaylid, and Fatima the daughter of Muhammad.' (Tirmidhi, 3878)



Zainab bint Muhammad



Zainab is the eldest daughter of our Prophet. One of the first believers, Zainab lost her baby as a result of the attack of the polytheists while she was pregnant for this cause. Our Prophet said the following about Zainab, who paid a great price on the path of faith: 'She is my most auspicious daughter.'



An Epic of Brotherhood: Mu'ahat

Mu'ahaat in the dictionary means 'to be brothers with someone, to adopt someone as a brother'. In order to mobilise the internal dynamics of the society after the hijra, our Prophet set an example of mu'ahaat that will go down in history by declaring some Meccan Companions as brothers first among themselves and then with some people from Ansar.

Some Companions who became brothers in Medina:

Abu Bakr	☛	Harija bin Zayd
Ali	☛	Our Prophet
Uthman	☛	Aws bin Sa'mit
Umar	☛	Itban bin Malik
Talha b. Ubaydullah	☛	Ubay bin Ka'b
Zubayr ibn Awwam	☛	Ka'b ibn Malik
Abu Ubaydah b. Jarrah	☛	Muhammad b. Maslama
Sa'd b. Abu Waqqâs	☛	Sa'd b. Muâz
Abdurrahman b. Awf	☛	Sa'd b. Rabi
Said b. Zayd	☛	Rafi b. Malik
Mus'ab b. Umayr	☛	Abu Ayyûb al-Ansârî

The people of Medina, who were very close to the Muhajirs, accepted them as their own brothers and sisters. Some of the Ansar even wanted to take it to the point of making the Muhajirs partners in their own date palms and houses, but the Prophet did not agree to a partnership of ownership. Therefore, the Muhajireen worked in the date palms belonging to the Ansar and received a share in return for their labour. According to Anas b. Malik, the Prophet wanted to give the land of Bahrain to the Ansar first in order to divide and distribute it in parts, whereupon the Ansar renounced their shares and said: 'O Messenger of Allah, do not give us anything until we give the equivalent of this to our Muhajir brothers.' (Compendium of Sahih al-Bukhari, Tajrid-i Sarih Translation and Commentary, X 15)

Truly those who believe, and migrate, and strive with their wealth and themselves in the way of God, and those who sheltered and helped—they are protectors of one another. As for those who believe and did not migrate, you owe them no protection until they migrate. But if they ask your help for the sake of religion, then help is a duty upon you, except against a people with whom you have a covenant. And God sees whatsoever you do.' — Surah al-Anfâl 8:72



An Epic of Brotherhood: Mu'ahat

'For the poor emigrants who were expelled from their homes and their property seeking bounty and contentment from God and who help God and His Messenger—it is, they who are the truthful. And those who were settled in the land and in belief before them love those who emigrated to them and find in their breasts no need for that which they were given. They prefer others over themselves, even if they be impoverished. And whosoever is shielded from the avarice of his soul, it is they who shall prosper.'

—— Surah al-Hashr 59:8-9

'The first among the Muhajirs (Emigrants) and the Ansars (Helpers), and those who followed them with virtue, God is content with them, and they are content with Him. And He has prepared for them Gardens with rivers running below, to abide therein forever. That is the great triumph.'

—— Surah al-Tawbah 9:100





The Sweetest of the World's Blessings: **Dates**

When it comes to Hajj and Umrah, it is natural that besides worship, Zamzam and dates come to mind. Because what is more than Zamzam and dates in terms of food and drink both in Masjid al-Harâm and Masjid al-Nabawî!? I have explained Zamzam in the previous pages, now it is time for dates. In the Holy Qur'an, date tree, date garden, date stump, date fibre and single date are mentioned in 23 places. We do not know the wisdom of it, but date trees, gardens and their fruits are counted as a wealth and sustenance that everyone wants and desires to have and cannot afford to lose. Surahs al-Baqarah, Ra'd and Yâ Sîn explain that people of reason should take an example from the characteristics of dates and date trees. It is also mentioned in Surah al-Rahman that dates are among Allah's blessings both on earth and in Paradise. There are also scholars who say that the presentation of dates to Maryam indicates that it is a superior food.

There are many varieties of dates. I would like to share a few of them with you:



Ajwa dates (Date of the Prophet)

It is said that the Prophet planted this date with his own hands. Its colour is black. It is fuller and more nutritious. Its flavour is intense. It is known as the best date variety.



Hudri dates

Dark brown, medium sized, neither too hard nor too soft. It is a medium consistency date variety. It is full, large and high in fibre and high in sweetness.



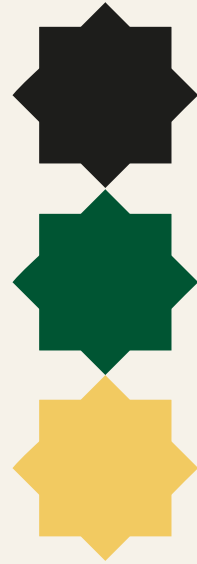
Mebroom dates

When it comes to dates, the first date that comes to mind is this type. This date has a brownish-red colour, thin skin, nutritious, unique aroma and has a fresh and durable structure. It is mostly preferred by umrah pilgrims.



Sukkari dates

Sukkari means sugar. Sugar content is higher than others. It has a light brown, medium-sized, thin-skinned and soft structure.





Al-Quds





The Threshold of Prophets: Al-Quds

What makes al-Quds, which is known by many different names, special and holy is undoubtedly Masjid al-Aqsa. Al-Aqsa Mosque is the second holy place built on earth after the Kaaba. It is the third holy place after Masjid al-Harâm in Mecca and Masjid al-Nabawi in Medina. In short, it is the first of the two qibla, the second of the two holy shrines and the third of the two haram areas. Masjid al-Aqsa is the threshold of the prophets. It is the sanctuary of Solomon, the cradle of Prophet Isa and the witness of the Miraj of Muhammad. It is also the dream of Saladin, the legacy of Suleiman the Magnificent and the cause of Abdulhamid.

Where is Masjid al-Aqsa?

Masjid al-Aqsa is located within the old city walls of al-Quds, which took its final shape during the Ottoman period. It is a total area of 144 acres. On this area, there are the golden domed Dome of the Rock, the al-Aqsa Mosque, the Masjid of Burak, the Masjid of Marwan, dozens of large and small rooms, mihrabs, fountains, fountains, tombs, maqams and prayer rooms. According to Muslims, every stone, every tree and every inch of soil in this area is a part of al-Aqsa Mosque.

Let's get to know al-Quds

There are so many places to visit and see in al-Quds, where the history of humanity began and which is the common and holy place of all three Abrahamic religions, that it is hard not to be surprised. I suggest you do a short research before coming to al-Quds. While walking in the streets of al-Quds, I suggest you to imagine that the Prophet Abraham, the Prophet Moses, the ruler and prophet David, his son Solomon who built Bethlehem, the Prophet Zechariah and his son Yahya, Mariam, the epitome of purity, and her son Isa wandered in the streets of al-Quds and in the stone corridors of the ancient al-Aqsa, and that you have heard since your childhood. I want you to visit the city feeling in your bones that the stories of the prophets you have heard and learnt since your childhood have actually come true..





The city of al-Quds is built on two hills to the north, in the centre of two deep valleys. It is said that the first traces of settlement in the city date back to 4000 BC. The city of Jericho, which is a day's walk from the city, is thought to date back to 8000 BC. The main outlines of al-Quds are determined by the historical Ottoman walls. These walls, which are approximately 4 kilometres long, were built in 1537-1541 under the supervision of the governor of Egypt, Lala Mustafa Pasha, during the reign of Suleiman the Magnificent.

Cemetery of the Companions

When al-Quds was conquered during the reign of Umar, some of the Companions served as imams in al-Aqsa Mosque, some of them served as judges, governors and commanders and settled in the city. Although Islamic scholars record that approximately 72 Companions died and were buried in the city, the names of only 16 of them and the location of the graves of only two of them are known. These are Sheddâd bin Aws and Ubâda bin Sâmî.



Mount of Olives

Those who view the al-Aqsa Mosque from the Mount of Olives are almost lost in the walls, domes, towers and panoramic silhouette of a mythical city. However, the Mount of Olives is not only this panoramic view. The Mount of Olives is a sacred mountain in the eyes of Muslims. The expression 'olive' in the first verses of Surat al-Tin, which reads 'By figs and olives and the mount of Sinai and this safe city...' refers to this mountain.

The Islamic army, including hundreds of Companions, first pitched their tents on the Mount of Olives, settled down and started the conquest of al-Quds from there. Those who were martyred among the soldiers of Umar and Saladin are buried here. Later on, some of the Companions and the saints were buried in this mountain. The maqams of Salman al-Fârisî and Râbia al-Adawiyya, one of the great female saints, are also on the Mount of Olives. In addition, according to the narrations, the tomb of Mariam is also at the foot of the Mount of Olives on the Bab-i Asbât side..



Nafil prayers

Hadith Qudsī:

'My servant is saved from My punishment by fulfilling the obligatory duties, and my servant can approach Me (My Mercy) only by doing nafil (good deeds).'

PRAYER OF GRATITUDE

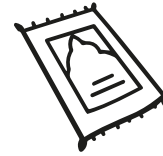
It can be performed at any time; there is no specific time for it. However, according to the Hanafi school, this prayer should not be performed during the times of 'karaaha', when it is forbidden to pray. It can be two rak'ats or more.

ABLUTION GRATITUDE PRAYER

It is a 2 rak'at prayer that is performed for the sake of Allah before a long time passes after ablution (wudu') or ghusl. This nafil prayer is an expression of gratitude to Allah Almighty for the great blessings such as ablution or ghusl. However, according to the Hanafi school, this prayer should not be performed during the times of 'karaaha', when it is forbidden to pray. It can be two rak'ats or more.

TAHIYYAT AL-MASJID (GREETING THE MASJID)

Tahiyyat al-Masjid means greeting the masjid. It is a 2 rak'at prayer performed by the first person who enters the masjid in order to greet the Lord of the masjid and glorify him. However, according to the Hanafi school, this prayer should not be performed during the times of 'karaaha', when it is forbidden to pray. It can be two rak'ats or more.



TRAVEL PRAYER

It is a 2 rak'at prayer performed at the beginning of the travel and at the return of it. However, according to the Hanafi school, this prayer should not be performed during the times of 'karaaha', when it is forbidden to pray. It can be two rak'ats or more.

TAHAJJUD/NIGHT PRAYER

'Tahajjud' literally means to remove sleep, to wake someone up. In the religious sense, 'tahajjud' means waking up and getting up to engage in worship and the Qur'an by sacrificing sleep. It is called 'tahajjud' because it is performed by getting up after sleeping for a while. It is also possible for a person who fears that he will not be able to get up at night due to fatigue to pray it before going to sleep. It can be performed as 2, 4 or 8 rak'ats.

ISHRAQ (SUNRISE) PRAYER

'Ishraq' means the rising of the sun, illuminating and shining. It is a prayer of 2 or 4 rak'ats performed after the Fajr prayer, that is, after the sun rises and 45-50 minutes pass. This prayer is performed separately from and before the late morning prayer. In fact, the time for the ishraq prayer has already entered at the time of the late morning prayer.

'ASR (LATE MORNING) PRAYER

The word 'asr means the time of daybreak, the brightness of the day. It starts after the sun rises, i.e. 45-50 minutes after the sun rises and lasts until 45 minutes before the noon prayer. It is performed in 2, 4, 8 or 12 rak'ats.

AWWABIN PRAYER

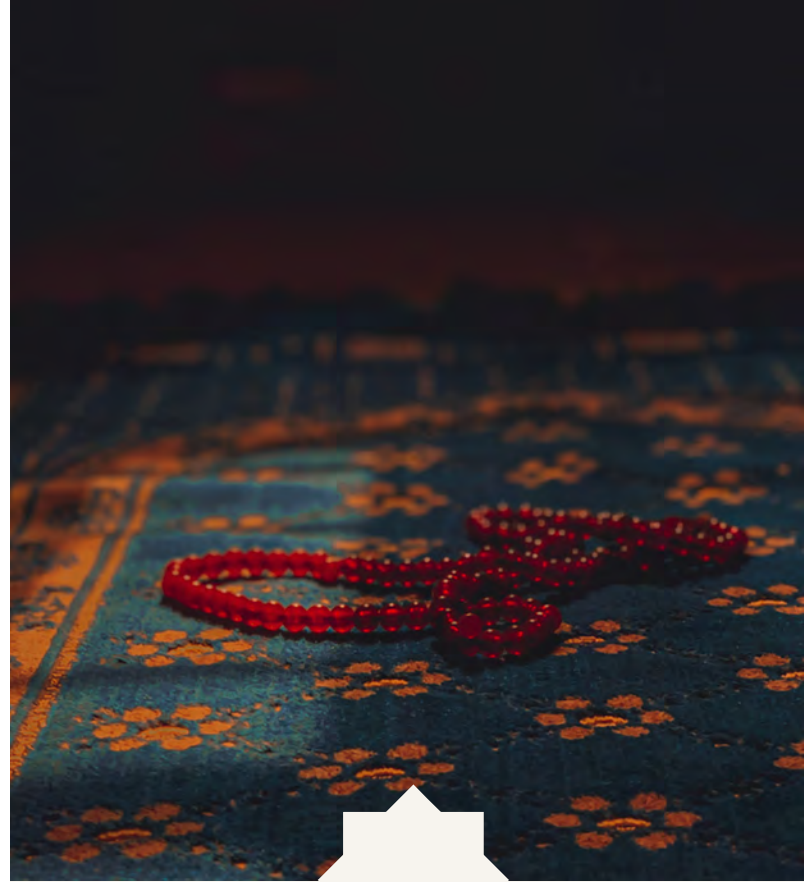
The word awwabin is the plural of the word 'awwab'. Awwab means one who immediately repents and asks for forgiveness for a sin he has committed. 'Awwabin prayer', which means the prayer of those who repent and ask forgiveness, is a prayer that is reported to be very rewarding and encouraged in many hadiths, and is performed in 2, 4 or 6 rak'ats, after the Maghrib prayer and before the Isha prayer.

FUNERAL PRAYER

In order to perform the funeral prayer, one should stand in a row facing the funeral and facing the qibla and make an intention. The Imam and the congregation say takbir, bind their hands and recite the 'Subhaanaka' prayer along with the phrase 'wa wa jalla senâuk'. Then, takbir is said without raising the hands and the 'Salli-Barik' prayers are recited. The takbir is said again without raising the hands. Those who know the funeral prayer and those who do not know the funeral prayer recite the sūrah al-Fātiha or another prayer with the intention of praying. After the fourth takbir, salam is given to the right and left. Thus, the prayer is completed.

FRIDAY PRAYER

Friday prayer is a communal act of worship that carries great reward for Muslims and strengthens unity and solidarity within the Islamic community. The Friday prayer is performed at noon, starting with 4 rak'ahs of Sunnah, followed by 2 rak'ahs of Fard. The sermon (khutbah) is delivered before the Fard prayer. It is obligatory (wajib) for the congregation to listen to the khutbah. After the Fard prayer, 4 rak'ahs of Sunnah prayer are performed.





Memorise and Apply: A Hadith and a Sunnah

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

It is narrated from Abu Hurairah that the Messenger of Allah said:

'The most perfect of the believers in terms of faith is the most beautiful in terms of morals.'

(Abu Dawood, Sunnah 15)

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) «أَفْضَلُ الْعَمَلِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ»

It is narrated from Abu Zarr that the Messenger of Allah said:

'The most virtuous of deeds is to love for the sake of Allah and to hate for the sake of Allah.'

(Abu Dawood, Sunnah 2)



عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) «إِثْقَالَ اللَّهِ حَيْثُمَا كُنْتُ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقٌ...»
«النَّاسَ بِخُلُقٍ حَسَنٍ»

Abu Zarr narrated that the Messenger of Allah said to him:

'Wherever you are, be conscious of your responsibility to Allah. Do something good after evil so that it disappears. And treat people in accordance with good morals.'

(Tirmidhi, the Book of Wala' 55)



عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ: «أَلَّ وَإِنْ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَّحَتْ صَلَّحَ الْجَسَدُ كُلُّهُ...» وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَّ وَهِيَ الْقَلْبُ

'Amir reported from an-Nu'man b. Bashir that the Messenger of Allah said:

'...Know that there is such a piece of flesh in the body that if it is good (right and proper), the whole body will be good (right and proper); if it is corrupted, the whole body will be corrupted. Know that it is the heart.' (Bukhārī, Faith 39)

عَنْ أَنَسٍ. بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَخُدُّهُ، وَعِبَادَتِهِ لَشَرِيكَ لَهْ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، مَا تَ وَاللَّ عَنهُ رَاضٍ. "لِ مَنْ فَارَقَ الدُّنْيَا عَلَى الْخُلُصِ

It was narrated from Anas b. Malik that the Messenger of Allah said:

'Whoever leaves this world by worshipping Allah, the only One who has no partner, with sincerity, performing the prayers properly and paying the zakat, will die with Allah being pleased with him.'

(Ibn Mâja, Sunnah 9)





Frequently Asked Questions

A woman's menstruation does not prevent her from entering into ihram. Even if she is menstruating, she must enter into ihram for Hajj and Umrah before crossing the miqat. A menstruating woman should pay attention to the prohibitions of ihram until her menstruation ends. At the end of her menstrual period, she should perform ghusl ablution, perform circumambulation and sa'i, cut her hair to the length of a finger and leave ihram.

What should a menstruating woman do if she comes to Mecca without intending to enter into ihram in Mecca?

If a person, with or without an excuse, passes the miqat without entering into ihram, it is obligatory for her to return to the place of the miqat and enter into ihram there before she starts Hajj or Umrah. If she does not return, but enters into ihram from where she was and completes Hajj or Umrah, she is obliged to sacrifice a sheep or a goat.

Is it permissible for women to use medicines that delay or bring forward their menstruation during Hajj or Umrah?

There is no harm for women to use delayed menstruation medication if it will not harm their health. However, medication used to delay menstruation can often lead to menstrual irregularities. However, if menstruation is delayed by medication, the acts of worship are valid.

What is the ruling on doing nafl circumambulation while menstruating?

Circumambulation is an independent worship and it is obligatory to do it in ablution. For this reason, nafl circumambulation performed during menstruation must be returned. If it is not returned, dem (slaughtering a sheep or goat) is required. According to the other three schools of fiqh, circumambulation done in this way is not valid, since purity is a condition for the validity of circumambulation. No penalty is required for this.

What is the obligation on a woman whose menstrual period has ended if she cuts her hair before she has done the sa'i of Umrah?

A woman who does the circumambulation of Umrah and cuts her hair before performing the sa'i must slaughter dem (sheep or goat).



Frequently Asked Questions

What is the ruling on discharge that comes before or after the due date because of the effect of medicines that delay menstruation?

The use of medicines that affect menstrual bleeding may not always be a definitive solution. Sometimes these medications may cause the bleeding to occur before or after the due date. For this reason, the discharge due to the medication used is accepted as menstrual bleeding. Women's menstrual days are considered to be a minimum of three days and a maximum of ten days. The period of cleansing between two periods is at least fifteen days. Accordingly, if a woman takes medication, but the medication is ineffective and she bleeds fifteen days after the end of her previous menstrual period, and this bleeding continues for at least three days, she is considered menstruating. If this bleeding continues for more than ten days, after the tenth day it is not considered menstrual blood, but is considered excuse blood..

What should be the use of care products while in ihram?

It is forbidden for a person who is in ihram to apply perfume on her body and it is punishable. Odourless soap/shampoo can be used for body cleaning. Likewise, odourless detergent should be preferred for laundry.





Prohibitions of Ihram in 6 Articles

The prohibitions of ihram begin immediately upon entering into ihram with the intention to perform Hajj or Umrah. Therefore, a person who has entered into ihram must pay utmost attention to certain matters. We have listed some of the prohibitions in the following list:

1. Body-related prohibitions

- Cutting the hair or moustache, shaving the beard.
- Shaving, plucking or removing body hair (epilation).
- Cutting fingernails.
- Lubricating or colouring hair, beard and moustache for decorative purposes.
- Applying hair care products or gel, using scented shampoo.
- Using nail polish, lipstick and similar things. This includes foundation or make-up.
- Applying perfume or fragrance to the body or ihram coverings.
- Using scented soap or deodorant.

2. Prohibitions on clothing

The prohibitions on clothing apply only to men. Women wear their normal clothes and do not cover their faces only during ihram.

3. Prohibitions on sexual matters

Sexual intercourse and words and behaviours leading to sexual intercourse are prohibited.

4. Hunting ban

It is forbidden to hunt all kinds of land game, whether the meat is eaten or not, to show the hunter the game and to help him hunt, to harm game, to harm animals (including small insects), plants and other living things, both inside and outside the Haram area. It is not forbidden to hunt marine animals, nor is it forbidden to slaughter domestic animals such as chickens and sheep.



Prohibitions of Ihram in 6 Articles

5. Prohibitions related to the harem area

It is forbidden to hunt game, cut or pluck plants in the city of Mecca and the surrounding area, which is called Haram. This prohibition applies to everyone (whether he/she is in ihram or not).

6. And of course;

- It is forbidden to argue, insult and fight with people.
- It is not allowed to leave worship and engage in unnecessary idleness.
- While in ihram, you may shower with unscented soap, change your clothes or wash them. I can also sleep and touch the Kaaba. If you commit any of the above prohibitions, you must pay the penalty (consult your teacher about the amount).





10 Frequently Asked Questions About Circumambulation (Tawaf)

I did the circumambulation of Umrah without ablution, or my ablution deteriorated while I was doing it, but I continued and completed it without renewing it, what happens then?

According to the Hanafi school, performing the circumambulation of Umrah in whole or in part, or even one shawt, while being unclean, ablutionless, puerperal or menstruating, incurs dem (i.e., a penalty). If it is done again before leaving ihram, the punishment is cancelled.

What happens if my ablution is deteriorated during circumambulation?

If her ablution is broken during circumambulation, she may stop circumambulation and continue circumambulation from where she left off after performing ablution, or if she wishes, she may perform circumambulation again from the beginning.

What should I do if I forget how many shawts I did during circumambulation or sa'i?

If a person who has not decided how many shawts he has done hesitates, 'Did I do 3 shawts or 4 shawts?', he should complete his circumambulation or sa'i on the basis of the lower number. After completing circumambulation and sa'i, any doubt about the number of shawts should not be taken into consideration.

What should I do if I do not complete the circumambulation of tawaaf? What happens if I end tawaf after 4 shawts?

According to the Hanafis, the first four shawts are obligatory and the remaining three are wajib. Therefore, the tawaf of the one who does the first four is valid. Afterwards, if the missing ones are done properly, no penalty is required. If these three wajibs are not performed, dem (slaughtering a sheep or goat) is required because the wajib has been abandoned.



10 Frequently Asked Questions About Circumambulation (Tawaf)

Can a Hanafi who bleeds from his hand, nose or any other part of the body during circumambulation of Umrah or circumambulation of visitation imitate the Shafi'i school?

If a person who follows the Hanafi school bleeds during circumambulation, his ablution is invalidated. In this case, he should do ablution again and complete the circumambulation from where he left off or from the beginning. In cases where it is difficult to do ablution again due to illness, old age, or excessive congestion, a Hanafi may follow the Shafi'i school and continue with his circumambulation.

Is it valid if circumambulation is performed by walking backwards?

If circumambulation is done by walking backwards, it must be returned. If it is not returned, a dem (penalty) is required according to the Hanafis. If this is done for some of the shawts, then it is sufficient to return those shawts.

What will happen if I talk about the world during circumambulation?

It is recommended that the person performing circumambulation should be in a state of reverence like a person praying, and avoid glances that will occupy his mind and heart, and it is considered forbidden to raise his voice and disturb others. In a hadith, it is stated as follows: 'Circumambulating the Kaaba is like praying, but you are allowed to speak during circumambulation; however, no one should say anything other than good during circumambulation.' (Tirmidhi, the Book of Hajj 112).

When to perform the circumambulation prayer?

According to the Hanafi school, it is virtuous to offer the circumambulation prayer after performing circumambulation without a break, unless it is the time of makrooh. In forbidden (makrooh) times, it is postponed until later. For example, it is not permissible to pray after the Fajr prayer because it is the time of makrooh, but it should be done 45-50 minutes after sunrise. Prayer can be performed at any time except when it is forbidden.



10 Frequently Asked Questions About Circumambulation (Tawaf)

Where is the circumambulation prayer performed?

It is better to perform the circumambulation prayer at Maqâm al-Ibrâhim. However, one should avoid harassing and obstructing those who are doing circumambulation. If it is possible, it may be performed in a suitable place inside the Haram. If this is not possible, this prayer can be performed outside the Haram.

Is it correct to do circumambulation several times without praying the circumambulation prayer?

Circumambulation prayer is obligatory according to the Hanafis. If a person performs more than one circumambulation in a row, it is obligatory for the person to offer two rak'ats of circumambulation prayer after each circumambulation. It is forbidden according to the Hanafis to do two circumambulations one after the other without praying the circumambulation prayer.

Being a Traveller

When am I considered a traveller?

A person who sets out temporarily to travel 90 kilometres or more from his homeland (where he lives permanently) will be considered a traveller if he intends to stay at the destination for less than 15 days (according to the Hanafi school).

What should I pay attention to when I am on a travelling trip?

The obligatory prayers of 4 rak'ats are performed in 2 rak'ats. Other than that, there is no change in the obligatory prayers of 2 and 3 rak'ats, and in the obligatory Witr prayer.

Note: In congregational prayers, if the imam is not a travelling person (i.e., if he is a resident), when we follow him, we perform the prayer as he does, that is, 4 rak'ats.





Dictionary of Hajj and Umrah

Arafat: East of Mecca, the place where the most important pilgrimage ritual, waqfah, is performed.

Badana: It is a term used for the sacrifices of camels and cattle slaughtered by those who perform Hajj and Umrah.

Jabal al-Rahma: The hill in the centre of the plain of Arafat. It means the Mountain of Mercy..

Jabal Sawr: The first place where the Prophet took refuge during his migration from Mecca to Medina. It means Mount Sawr.

Jam taqdim: It is to perform the two prayers together before the time for the second one has entered. In Hajj, it is sunnah to perform Zuhr and 'Asr prayers together on the day of Arafah in the area of Arafat.

Cemetery of al-Mualla: It is the name of the graveyard in Mecca. Khadija and some of the Companions are buried here.

Jinayah: Acts and behaviours that require punishment in Hajj are called jinayah.

Dem: Hac ve umre yapan kimselerin kestikleri koyun ve keçi cinsinden kurbanlara verilen addır.

Faki: It is the name given to those who reside outside the area bounded by the points called 'mîqât' around Mecca.

Fidya: It is the price paid to compensate for some worships that are not fulfilled or performed imperfectly.

Hajar al-Aswad: It is the blessed stone brought by Prophet Ismail from Mount Abu Kubeys. It is placed at the place where the circumambulation will begin. It is sunnah to salute this stone at the end of each shawt and at the beginning of sa'i.

Halq and taqsir: Halq means shaving the hair from the roots. Taqsir is the shortening of the hair.

Khatim: It is the name of the place between the Kaaba and the semicircular wall at the level of the north wall of the Kaaba. According to the narrations, the grave of Prophet Ismail and his mother Hajar is here.

Herwele: It is a term that refers to crossing a certain distance with a fast and lively gait while performing sa'i between Safa and Marwa in Hajj and Umrah. Herwele is sunnah for men.

Hill District: The places between the harem area and the borders of the mîqât are called hil.

The Cell of Sa'âda: The grave of the Prophet in Medina al-Munawwar.



Dictionary of Hajj and Umrah

Mesâ and metâf: The place where sa'i is performed between Safâ and Marwa is called mesâ and the place where circumambulation is performed around the Kaaba is called metâf.

Masjid al-Harâm: It is the mosque around the Baytullah (Kaaba). Every place where prayer is performed in the Kaaba is Masjid al-Harâm.

Miqat: These are the points that determine the borders that the people who come directly to the haram area or to Mecca cannot pass without ihram.

Minâ: A region between Mecca and Muzdalifah, within the borders of the harem. The place where pilgrims stone the devil and sacrifice.

Muhrim: A person who enters into ihram is called a muhrim while he is in ihram.

Muztalem: The name of a few stones on the wall of the Kaaba between the door of the Kaaba and Hajar al-Aswad.

Muzdalifah: The place between Arafat and Minâ, where Adam and Hawwa first met on earth.

Nafl: All acts of worship, including sunnahs, other than the obligatory and obligatory acts of worship.

Sa'i: The four round trips between the hills of Safa and Marwa, starting from Safa to Marwa and from Marwa to Safa, and three round trips from Marwa to Safa. It is one of the wajibs of Umrah.

Safa Hill: The hill where sa'i starts. The first of the two hills where sa'i is performed.

Shawt: In circumambulation, starting at the level of Hajar al-Aswad and going round the Kaaba and coming back to the same level. In Sa'i, going from Safâ to Marwa or from Marwa to Safâ once.

Tatawwu: Worships that are not obligatory or wajib, but are performed as nafl for more reward are called tatawwu or nafilah.

Circumambulation (Tawaf): It is called going round the Kaaba seven times, starting from Hajar al-Aswad and taking the Kaaba to the left.

Tawaf al-Veda: It means farewell circumambulation. The last circumambulation before leaving Mecca.

Tehallul: It means undress ihram, that is, the end of the prohibitions of ihram. A person who enters into ihram for Hajj and Umrah, after performing certain deeds, shaves and exits ihram.

Tahlil: 'Lâ ilâhe illâllâhu wahdehu lâ sharikeleh leहुलमुकु waleहुलहुलहुल wa huwa âlâ kulli shey'in Qadir'. Meaning: There is no god but Allah; He is one, He has no partner. The property belongs to Him, praise belongs to Him and He is all-powerful.

Talbiya: 'Lebbeyk Allâhumma lebbeyk, lebbeyk lâ sharike lebbeyk. Inna al-hamda wa'n-nî'mete wa'l-mulk lea sharike lek.' It means: 'You have called me, I have come running, I am ready for your command. I have come to You, You have no partner, I have come running. Praise and blessing belong to You and property is Yours.



Farewell Time

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We have come to the end of the blessed journey. May Allah accept your prayers. I know that you have filled your saddlebag full of good deeds and I am sure that you will continue the good qualities you witnessed and practised in Umrah. It was a good journey with you...

If you do, I'd like to give you some sisterly advice:

Be consistent in your prayers. Contemplate and take refuge in Allah. Allah is the safest harbour. Choose your friends well. Be patient because only those who are patient will win the Hereafter. No matter how many times you fall, know how to get up, do not give up. Let your exterior reflect your faith. Be a person of the Qur'an. Try to take part in the mosque so that your sense of ummah and belonging will be strengthened. Do not postpone your work. Respect your parents, relatives and environment. Give importance to goodwill. Use technology in good and good works. Do not waste your time. Read and make good friends to keep your faith fresh. Have fun but don't go off the rails. Never forget how important marriage is in Islam. Do your sports, keep fit and be agile. A lethargic body does not befit Muslims. Follow the example of the young Companions who stood by our Prophet. Listen to my humble advice and include me in your prayers.

Your sister Zehra...

My Notes



