

INTRODUCTION

Hajj, the fifth pillar of *Islam*, brings together Muslims of all races and creed to adopt two unidentifiable white pieces of cloth in an awesome demonstration of *Islam*'s total disregard of insignificant issues like race, social position and nationality. Annually, several million people make the pilgrimage to *Makkah* from every corner of the globe, providing a unique opportunity of those different nations to meet one another, making it the largest gathering in the world. It is a clear-cut act of worship, but also it is symbolic and represents the spirit's return to its place of origin. *Hajj* is an essential duty (*fardh*) for all Muslims, who are physically and financially able to perform it.

فِيهِ أَيْتُ بَيْنَتُ مَقَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ أَمِنًا

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ



FĪHI ĀYĀTUM BAYYINĀTUM MAQĀMU IBRĀHIM.

WA MAN DAKHALAHŪ KĀNA ĀMINĀ.

WA LILLĀHI 'ALAN NĀSI HIJJUL BAYTI MA-NISTAṬĀ`A
ILAYHI SABİLĀ. WA MAN KAFARA FA'INNAL-LĀHA
GHANIYYUN 'ANIL 'ĀLAMĪN.

"In it (*Makkah*) are Signs Manifest; the Standing place of Ibrahim ﷺ; whoever enters it attains security;
Pilgrimage thereto is a duty men owe to Allah ﷺ,
those who can afford the journey; but if any deny
faith, Allah ﷺ stands not in need of any of His creatures

The rites of Hajj begin and end at the *Ka'bah*, the first house of worship built for mankind, built by Adam ﷺ and restored by Ibrahim ﷺ and his eldest son Isma'il ﷺ. However, the apex of the journey is reached eight miles away, where Muslims stand and pray near a hillock by the name of 'Mount of Mercy', within a desert plane.

The Pilgrimage is regarded as being the fifth and Final Pillar of Islam, its seal, as well as the completion of surrender and the perfection of religion. It was during the Pilgrimage that Allah ﷺ sent down the revelation:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيَّتُ لَكُمُ الْإِسْلَامَ دِينًا

ALYAWMA AKMALTU LAKUM DINA KUM WA ATMAMTU
'ALAYKUM NI'MATI WA RADITU LAKUMUL ISLAMA DINĀ.

*"Today I have perfected your religion for you,
and completed My grace upon you, and
approved Islam as your religion."*

Al Maida 3

Allah ﷺ has prescribed certain rites that a pilgrim should uphold for his pilgrimage to be correct. The primary condition is intention (*niyyah*), while the others will be mentioned in their places.

The meaning of the pilgrimage (Hajj meaning effort) is to leave all worldly activities aside and go forth to meet Allah ﷺ.

The purpose of *Hajj* is to develop consciousness of Allah ﷺ and also spiritual upliftment. It is also an opportunity to atone sins collected throughout life. Prophet Muhammad ﷺ had said that a person who performs *Hajj* properly "will return as (sinless as) a newly born baby.

It also a reminder of the Grand Assembly on the Day of Judgement when people will stand equal before Allah ﷺ, waiting for their Final Destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Makkah alone, in the whole existing world, has been honored by Allah ﷺ as the center of monotheism since the time of Ibrahim ﷺ, and that it will continue to be the center of Islam, the religion of pure monotheism, till the end of time.

Due to the usual practice of *Umrah* being performed before the *Hajj*, it was deemed appropriate that this publication starts with *Umrah*. The first part of this book deals with the procedures of *Umrah*. It clearly outlines the entire procedure of how *Umrah* should be performed, explaining each part of *Umrah* individually and giving a break down of which actions are necessary and which one's are *Sunnah* and virtuous.

Thereafter the rites of *Hajj* are described in full in the same clear distinctive manner. Starting from the explanation of the three types of *Hajj* and how they differ. The "Hajj at a glance" diagram has been specially made to assist the *Hajji* in simplifying the procedure further.

The journey then leads to the Prophet's ﷺ city of Madinah, and the acts of virtue and respect to be performed/observed therein.

This book also includes a short collection of *Salaat* and *salaam* and a whole array of concise *ad'iyah* to be read at appropriate times. Although these specific *ad'iyah* do not have to be read, our aim in including them in the publication is to provide the *Hajji* something to read and also to give an idea of what types of *ad'iyah* should be made.

Allah ﷺ may guide us, protect us and grant us ability to work with sincerity and steadfastness. May Allah ﷺ make this fountain of knowledge spread to the four corners of the world and may it be a source of His pleasure.Ameen



This table is a very condensed outline of hajj. It is only intended as an outline to improve understanding of how hajj is meant to be performed. It is not designed for a first time hajji to use as an all explaining guide for a complete hajj.

DAY ONE 8 Dhul Hajj

Intention
For Hajj

Enter Into State
of Ihraam

Tawaaf (Sa'i can be
now or on Day 3)

Stay In Makkah
for Fajr

Leave for
Mina

Perform Zuhrah, Asr,
Maghrib, Isha
in Mina and
stay the night

DAY TWO 9 Dhul Hajj

Proceed to Arafah

Fajr in Mina

Perform Zuhr
and Asr

Stay in Arafah
till Sunset

Proceed to
Muzdalifah

Perform Maghrib
and Isha

Stay Night at
Muzdalifah
collect 49+or 70+
Pebbles for Jamarat

DAY THREE 10 Dhul Hajj

Fajr in Muzdalifah

Throw only
at large Jamarah

Nahr
(animal sacrifice)

Hair Shave
or Cut

Remove Ihraam

Tawaaf of Ziyarah
(Sa'i if not done)

Stay Night at Mina.
Salaah is performed
where ever one
is at the time

DAY FOUR

11 Dhul Hajj

DAY FIVE

12 Dhul Hajj

DAY SIX

13 Dhul Hajj

All Salaah in
Mina

Throw at
all Jamarat

Stay In Mina

All Salaah can
be in Mina

Throw at
all Jamarat

Before dawn go
to Makkah or
complete day Six

Fajr and Zuhra
in Mina

Throw at all
Jamarat

Go to Makkah
to complete Hajj

If in Makkah
Tawaaf of departure
can be done

Tawaaf of
departure
can be done

MADINAH

(450 km Northeast of Makkah)

Starting you travel to Medinah with full respect, etiquette and reciting or reading **Durood-e-Ibrahimi** all the way. After having reached Medinah first of all have a visit of *Masjid-e-Nabwi*.

Step1: Enter *Masjid-e-Nabwi* (Prophet ﷺ Mosque from the *Baabus-Salaam* (As-Salaam Gate)

Step2: Pray two rakaat as greeting to *Masjid-e-Nabwi*.

Step3: Go to the Prophet's ﷺ grave quietly and respectfully.

Step4: Make Salaam to the Prophet ﷺ and then his two companions. Hazrat Abu-Bakr-Siddiq and Hazrat Umare Farooq ﷺ.

**As much time you are in *Masjid-Nabwi*,
it is advisable to go on reading Salutations.**

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UMRAH

وَلِلّٰهِ عَلٰى النّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِينَ



*And Hajj (pilgrimage to Makkah) to the House (Ka'bah)
is a duty that mankind owes to Allah,
those who can afford the expenses (for one's conveyance,
provision and residence); and whoever disbelieves
(i.e. denies Hajj (pilgrimage to Makkah),
then he is a disbeliever of Allah), then Allah stands not in
need of any of the 'Alamin (mankind, jinn and all the exists).*

Al Imran 97

GUIDELINES

1. It must be emphasised from the very beginning that there must be a sincere intention to perform *Umrah* for the sake of Allah ﷺ alone, as all actions are judged by intentions. As has been mentioned by the Prophet ﷺ:

Actions are (rewarded) in accordance to intentions.

Bukhari

The intention must be to please Allah ﷺ alone. With the hope of earning rewards from Him. Believing in all that has been promised by Allah ﷺ through our beloved Prophet ﷺ, and ensuring all actions are performed in accordance to the way shown by him.

2. Do not entertain the thought that one is going on an excursion. Keep in mind that one is going to enact a great *Sunnah* of the Prophet ﷺ, One is going to the birthplace of the messenger of Allah ﷺ (Makkah), and to his place of rest (Madinah). One is going to visit the house of Allah ﷺ (the Ka'bah), which is encompassed by

angels, and always has the Mercy and Blessings of Allah ﷺ descending upon it.

3. The holy places, it must be remembered that Allah ﷺ does not grant just anyone the opportunity to visit. Those whom He has given this privilege, will be very unfortunate to have sacrificed time and wealth, to gain no benefit or reward. This loss of not benefitting is brought by *Shaytan* and *nafs* (desires), therefore, one must be conscious of their evil and trickery.
4. It is advisable to study this book or any such book on this topic prior to departure for *Umrah*, preferably seeking counsel from a scholar (*alim*) of your locality, on issues that are unclear. With this added precaution, one will be able to take full benefit of this book and full preparation for the journey ahead.

Abdullah Ibn Mas'ud رضي الله عنهما reports that Rasulullah ﷺ has said,

Perform *Hajj* and *Umrah* one after the other for surely they (*Hajj* and *Umrah*) remove poverty and sins just as the furnace removes the dirt (rust) from iron, gold and silver.

Tirmidhi, Nasa'i

DU'A ON LEAVING HOME

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

BISMILLĀHI TAWAKKALTU `ALAL-LĀH.
WA LĀ ḤAWLA WA LĀ QŪWWATA ILLĀ BILLĀH.

*In the name of Allah. I rely upon Allah.
There is no power, no might except from Allah.*

DU'A FOR JOURNEY

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْتَّقْوَىٰ

وَمِنَ الْعَمَلِ مَا تَرَضَى
 اللَّهُمَّ هَوْنٌ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَةً
 اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَابَةِ الْمُنْظَرِ
 وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

ALLĀHUMMA INNA NAS'ALUKA FĪ SAFARINĀ HĀDHĀ
 ALBIRRA WAT-TAQWĀ WA MINAL 'AMALI MĀ TARDĀ.
 ALLĀHUMMA HAW-WIN 'ALAYNĀ SAFARANĀ HĀDHĀ
 WAṬWI 'ANNĀ BU'DAHŪ, ALLĀHUMMA ANTAŞ-ŞĀHIBU
 FIS-SAFARI WAL KHALĪFATU FIL AHLI, ALLĀHUMMA
 INNī A'ŪDHU BIKA MIN WA'THĀ'IS-SAFARI WA KĀBATIL
 MUNŻARI WA SU'IL MUNQALABI FIL MĀLI WAL AHLI

O Allah! I ask You to give in my travels; piety, god-fearingness, and those actions which warrant Your pleasure.

O Allah! Make easy for us, this travel of ours, and shorten for us its length.

O Allah! You are the Companion in travel, and the Guardian of the home.

O Allah! I seek your refuge from the difficulties of travel, ill-sights and of an evil return to our property and family.

DU'A WHEN BOARDING A VEHICLE / PLANE ETC

الله أكْبَرُ الله أكْبَرُ الله أكْبَرُ

الْحَمْدُ لِلّٰهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ وَإِنَّا إِلٰ رَبِّنَا لَمُنْقَلِبُونَ

ALLĀHU AKBAR, ALLĀHU AKBAR, ALLĀHU AKBAR.
ALHAMDU LILLĀHI SUBHĀNAL-LADHĪ SAKH-KHARA
LANĀ HADHĀ WAMĀ KUNNĀ LAHŪ MUQRINĀ
WA INNĀ ILĀ RABBINĀ LAMUNQALIBŪN.

Allah is the greatest.
Allah is the greatest. Allah is the greatest.
All praise be to Allah.
Glorified is He who has subjugated
this (vehicle) for us, as we are unable to control it.
We indeed shall return to our Lord.

DU'A FOR FEAR DURING JOURNEY

اللّٰهُمَّ إِنَّا نَجْعَلُكَ فِي خُوَرِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

ALLĀHUMMA INNĀ NAJ' ALUKA FĪ NUHŪRIHIM
WA NA'ŪDHUBIKA MIN SHURŪRIHIM.

*O Allah! We place You in front of them (the enemy),
and we seek Your refuge from their vice.*

UMRAH

Umrah (the ‘minor *Hajj*). Is a *Sunnah* and can be performed anytime of the year except for the five days of *Hajj*. During this time, it is *makruh tahrimi* to perform *Umrah*.

VIRTUES OF UMRAH

1. One *Umrah* is a cleanser for the sins committed between it and another *Umrah*.
Bukhari, Muslim
2. To perform one *Umrah* in Ramadhan is equivalent to a *Hajj*. In another narration, it is equivalent to *Hajj* performed with the prophet.
Muslim
3. The performers of *Hajj* and *Umrah* are representatives (of the order) of Allah ﷺ. If they call Him, He answers them and if they seek His Forgiveness He Forgives them.
Ibn Majah

FARDH ACTS OF UMRAH

1. *Ihraam* (i.e. The garments, with *niyyah* and *talbiyah*).
2. *Tawaaf* (with *niyyah*).

The *wajib* acts of *Umrah* are:

1. *Sa'i* (walking between *Safa* and *Marwah*).
2. *Halaq* or *Qasr*.

PRIOR TO DEPARTURE:

1. Before leaving, perform two *raka'at nafl* in one's own home. On completing the two *raka'at*, firstly thank Allah ﷺ for the favour which He has bestowed upon us by granting us the understanding and the opportunity to perform this duty.
2. Thereafter, one must make *du'a* to Allah ﷺ, and ask Him to make the journey easy, and to make it full of benefits and blessings, and that He keeps you safe from the evil of *Shaytan* and *nafs*. Also make *du'a* that He gives one the opportunity to use one's time in those actions which will bring His Pleasure and that He accepts the *Umrah*.
3. Now starts the journey. Throughout this journey one must perform the five fardh *Salaah* regularly and punctually. We all must

ensure that we do not cause harm or difficulty to anyone. But rather, one should be of assistance to any needy person, and not waste time in futile pursuits. Remember to spend as much time as possible in learning, teaching, worship and remembrance of Allah ﷺ as this is the place for it.

IHRAAM

1. Prior to entering the *Miqat*, try to perform *ghusl*, otherwise *wudhu* will suffice. Thereafter, wear the *ihraam*, two white sheets, one for the upper and one for the lower part of the body. At this point, men may apply *'itr* (perfume). The women should keep all their body covered in their normal (Islamic) clothing, except the face.
2. With the head covered Perform two *raka'at nafl salaah* with the intention of *ihraam*. Recite Surah *Al Kafirun* in the first *raka'at* and Surah *Al Ikhlas* in the second *raka'at*, it is not necessary to read these particular verses, but traditions have recorded that the prophet ﷺ had read them at this particular moment.
3. On completing the two *raka'at*, remove the headgear and make *niyyah* of *Umrah* saying:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقْبِلْهَا مِنِّي

ALLĀHUMMA INNĪ URĪDUL 'UMRATA
FAYAS-SIRHĀ LĪ WA TAQABBALHĀ MINNī.

*"O Allah, I intend to perform Umrah.
Make it easy for me and accept it from me".*

DU'A FOR INTENTION FOR HAJJ AND UMRAH

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي

وَتَقْبِلُهُمَا مِنْكَ لَبَيْكَ بِحَجَّةٍ وَعُمْرَةً

ALLĀHUMMA INNĪ URĪDUL 'UMRATA WAL HAJJA
FAYASSIR HUMĀ LĪ WA TAQABALHUMĀ MINNĪ,
LABBAYKA BIHAJJATIWI WA 'UMRATIN.

*O Allah! I intend Umrah and Hajj.
Make them easy for me and accept them from me.
I am present for Hajj and Umrah.*

DU'A AFTER SALAATUL IHRAM

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالجَنَّةَ
وَأَعُوذُ بِكَ مِنْ غَضِيبِكَ وَالنَّارِ

ALLĀHUMMA INNĪ AS'ALUKA RIDĀKA WAL JANNATA WA
A'ŪDHUBIKA MIN GHADABIKA WANNĀR.

*O Allah! I seek Your pleasure and heaven.
And I seek Your refuge from Your anger and the Fire.*

Then read the following du'a (known as talbiyah) thrice;

لَبَيْكَ اللَّهُمَّ لَبَيْكَ حَلَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ حَلَبَيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ حَلَبَيْكَ لَكَ طَ

LABBAYK. ALLĀHUMMA LABBAYK.

**LABBAYKA LĀ SHARĪKA LAKA LABBAYK.
INNAL HAMDA WAN-NI`MATA LAKA WAL MULK.
LĀ SHARĪKA LAK.**

*"Here I am at Your Service, O Lord, here I am.
Here I am, no partner do You have, here I am.
Truly, the Praise and the Favour is Yours,
and the Sovereignty. No partner do You have".*

Men should recite these words aloud, and women should do so softly.
Now, recite *durud* and continue making *du'a* for as long as possible.

The state of *Ihraam* is entered by the following;

- (a) making *niyyah*.
- (b) recitating of *talbiyah*.

Now certain permitted acts become impermissible in this state.

IMPERMISSIBLE ACTS WHILST IN IHRAAM

1. It is strictly prohibited to indulge in kissing, embracing, sexual intercourse and even talking about sex. Refrain from all those acts which are within this classification.
2. It is prohibited and even more harmful to indulge in those acts which Allah ﷺ has ordained Haram e.g. Foul or dirty language, sin, fighting, etc.
3. It is Haram to hunt animals or to even help anyone perform this act; even the killing of an ant or even a louse is prohibited.
4. One must refrain from using scents, perfumes, perfumed oils, soaps, shampoos or any items of fragrance; on the body and even the clothes.
5. It is prohibited to shave or trim hair from any part of the body; it is also prohibited to clip the nails.
6. It is impermissible for men to use sewn or stitched clothes.

7. It is prohibited for men to wear any such footwear that covers the central bone of the upper part of the feet.
8. Men must not cover their heads or faces.
9. Women, in the presence of men, must cover their faces in such a manner that the covering does not touch it, wearing a baseball type cap under the covering can be helpful.
10. Do not cause harm to any Muslim neither verbally nor physically.

ACTS ALLOWED WHILST IN THE STATE OF IHRAAM

1. It is permissible to use an umbrella or any object for shade, as long as it does not rest on the head.
2. Any such item which is not clothing, provided it is for a valid reason, is permitted.
3. It is permitted to wash/change one's garments, as well as to wash one's hair and body without using scented soap.
4. The natural shedding of hair due to washing is not an issue of concern.
5. It is permissible to cover the body, including the feet while sleeping with any garment or blanket. (*Do not however, cover the head or face*).
6. It is permitted to use a toothbrush/*miswak* to clean the teeth.
7. There is no harm in carrying something on the head if the need arises.

Sahl Ibn Sa'd ﷺ relates that Rasulullah ﷺ said,

“When a Muslim recites talbiyah, then verily every stone, tree and even the ground around him all recite the talbiyah with him to the ends of the earth.”

Tirmidhi

Ibn Abbas ﷺ relates that Rasulullah ﷺ has said,

“One hundred and twenty mercies from Allah ﷺ descend upon

the Ka'bah every day and night; sixty for those performing tawaaf,
forty for those who are engaged in Salaah and twenty for those who
are merely looking at the Ka'bah."

Baihaqi

DU'A OUTSIDE MAKKAH

اللَّهُمَّ أَلْبَدْ بَلْدُكَ وَالْبَيْتُ بَيْتُكَ جِئْثُ أَطْلُبُ رَحْمَتَكَ
وَالْزِيمُ طَاعَتَكَ مُتَبِعًا لِأَمْرِكَ رَاضِيًّا بِقُدْرَتِكَ مُسْتَسِلِمًا
لِأَمْرِكَ اسْتَلِكَ مَسَالَةَ الْمُضْطَرِ إِلَيْكَ الْمُسْفِقِ مِنْ عَذَابِكَ
خَائِفًا لِعُقُوبِكَ أَنْ تَسْتَقِبِلَنِي بِعَفْوِكَ وَأَنْ تَجَاوِزَ عَنِّي
بِرَحْمَتِكَ وَأَنْ تُدْخِلَنِي جَنَّتَكَ

ALLĀHUMMA ALBALADU BALADUKA WAL BAYTU
BAYTUKA JI'TU ATRLUBU RAHMATAKA WA ALZIMU
Tİ'ATAKA MUTTABI'AL LI'AMRIKA RADIYAN BI
QUDRATIKA MUS TASLIMAL-LI AMRIKA AS 'ALUKA
MAS ALATAL-MUD TARRI ILAYKA AL MUSHFIKI MIN
'ADHĀBIKA KHĀ'IFAN LI 'UQŪBATIKA AN TASTAQBILANI
BI 'AFWIKA WA AN TATAJĀWAZA 'ANNĪ BIRAHMATIKA
WA AN TUD KHILANI JAN-NATAKA.

*O Allah! This city (Makkah) is Your city.
And this house (Ka'bah) is Your house.*

*I come seeking Your mercy, and holding fast unto Your obedience,
subservient to Your order, pleased with Your*

*decree and accepting Your command.
I beg of You; in the begging manner of the distressed,
who dread Your punishment, and fear Your wrath;
that You confront me with Your pardon,
and that You encompass me with Your mercy,
and that You enter me into Your (prepared) Heaven.*

UPON ARRIVAL AT THE HOLY CITY

Upon donning the *ihraam*, you should engage yourself in the remembrance of Allah ﷺ, *istighfar* and recitation of the *talbiyah* until you reach Makkah.

1. Enter the holy city of Makkah with true respect and humility whilst reciting the *talbiyah*.
2. Make arrangements and immediately go to the sacred *Masjid* which is known as *Al Masjidul Haram*. Where upon enter the *Masjid* with utmost humility, consciousness of the Greatness of Allah ﷺ and mindfulness of the sacredness of the place.
3. When entering the *Masjid*, put your right foot in the *Masjid* and say either of the following:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

BISMILLĀHI WAŞ-ŞALĀTU
WAS-SALĀMU `ALĀ RASŪLIL-LĀH.
ALLĀHUM-MAFTAH LĪ ABWĀBA RAHMATIK.

*“In the name of Allah.
May the Peace and Salutations (of Allah)*

*be upon the Messenger of Allah.
O Allah, open for me the doors of Your Mercies".*

DU'A WHEN ENTERING AL MASJIDUL HARAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى عَلَيْهِ مُحَمَّدُ الرَّحْمَنُ الرَّحِيمُ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

BISMILLĀHI ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIN,
ALLĀHUMMAGH FIRLĪ DHUNŪBĪ WAFTAHLĪ
ABWĀBA RAHMATIK.

*In the name of Allah.
O Allah! Send Your salutation upon Muhammad.
O Allah! Forgive my sins, and open for me the doors of Your mercy.*

DU'A WHEN ONE MUST LEAVE AL MASJIDUL HARAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى عَلَيْهِ مُحَمَّدُ الرَّحْمَنُ الرَّحِيمُ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ

BISMILLĀHI ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIN,
ALLĀHUMMA INNĪ AS'ALUKA MIN FAĐLIK.

*In the name of Allah.
O Allah! Send Your salutation upon Muhammad.
O Allah! I ask You for Your grace.*

- When you see Ka'bah, say the following thrice:

الله أكْبَرُ لَا إِلَهَ إِلَّا الله

ALLĀHU AKBAR. LĀ ILĀHA ILLAL-LĀH

Allah is the greatest.

There are none worthy of worship but Allah.

Thereafter, recite *durud* and make *du'a* whilst standing and facing the Ka'bah.

DU'A ON SIGHTING THE KA'BAH

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَلِيلَ الْجَلَالِ وَ الْأَكْرَامِ اللَّهُمَّ زِدْ هَذَا الْبَيْتَ شَرِيفًا
وَ تَعَظِّيْمًا وَ تَكْرِيْمًا وَ مَهَابَةً وَ زِدْ مَنْ شَرَفَهُ وَ كَرَّمَهُ مِنْ
حَجَّةَ أَوِ اعْتَمَرَهُ تَشْرِيفًا وَ تَعَظِّيْمًا وَ تَكْرِيْمًا وَ بِرًا

ALLĀHUMMA ANTAS-SALĀMU WA MINKAS-SALĀMU
TABĀRAKTA YĀ DHALJALĀLI WAL IKRĀM ALLĀHUMMA
ZID HĀDHAL BAYTA TASHRĪFAW WA TA'ZĪMAW
WATAKRĪMAW WA MAHĀBATAN WA ZID MAN
SHAR-RAFAHŪ WA KARRAMAHŪ MIMMAN
HAJJAHŪ AWI TAMARAHŪ TASHRĪFAW
WA TA'ZĪMAW WA TAKRĪMAW WA BIRRA.

*O Allah! You are peace, from You comes peace, elevated are You,
O Possessor of majesty and clemency.*

**O Allah! Increase this House (Ka'bah) in dignity, honour, nobility and awe.
And increase those who honour and sanctify it by performing Hajj and Umrah, in dignity, honour, nobility and piety.**

IMPORTANT: This short moment is extremely precious, as whatever *du'a* is made, it is certainly accepted by Allah ﷺ. Thus lengthen the *du'a* at this juncture as much as possible.

One must not forget to make this *du'a*:

**"O Allah, when you take me away from this world,
take me in the state of Imaan.**

O Allah, enter me into Jannah without any account.

O Allah, accept all my *du'a* and keep me steadfast on Deen".

One should also make *Du'a* for the Muslim *Ummah* in general at this time, that Allah ﷺ helps all those who are suffering

Mas'alah: A woman in the state of menstruation or post-natal bleeding must not enter the *Masjid*.

TAWAAF

Tawaaf which is a *fardh* part of *Umrah* must thereafter be performed. During *tawaaf*, engage in the remembrance of Allah ﷺ and *du'a*. The recital of the holy *Qur'an* is also advisable. Be mindful that the voice is not raised as this can cause disturbance to others.

1. Proceed towards the corner of the *Ka'bah* in which the *Black Stone* (*Al-Hajarul Aswad*) is placed.
2. Looking from the *Ka'bah* towards the walls of the *mataf* (the opening in which the *Ka'bah* is), you will see a green light diagonally in line with one of the corners of the *Ka'bah*. In this is

Al-Hajarul Aswad (See diagram on page 39). Another sign for locating it is that at present it is located in that corner of the *Ka'bah* facing one minaret; (the rest of the three corners face corners of two minarets. The floor is also marked with a black /brown line which stretches from *Al Hajarul Aswad*).

3. Upon reaching this corner, making *talbiyah* stand in such a manner that it (*Al Hajarul Aswad*) lies straight in front. Males should uncover the right shoulder.
4. Stop *talbiyah* and make *niyyah* (which is *fardh*) to perform *tawaaf*.

DU'A FOR INTENTION FOR TAWAAF

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامَ فَيَسِّرْهُ لِي وَتَقْبِلْهُ
مِنِّي سَبْعَةً أَشْوَاطٍ لِلَّهِ تَعَالَى

ALLĀHUMMA INNĪ URĪDU ṬAWĀFA BAYTIKAL ḤARĀMI
FAYASSIRHU LĪ WA TAQABBALHU MINNĪ
SAB 'ATA ASHWĀṬIN LILLĀHI TA-'ĀLĀ

O Allah! I intend to perform tawaaf (circumnavigation) of Your sanctified House, make it easy for me and accept it from me. (I perform) seven rounds for Allah, the exalted.

5. Proceed to stand on the black line (which indicates that you are directly in line with *Al Hajarul Aswad*) keeping one's face and chest in it's direction.
6. Raise your hands up to the ears, not touching them and palms facing *Al Hajarul Aswad* saying:

بِسْمِ اللَّهِ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

BISMILLĀHI ALLĀHU AKBAR. WALIL-LĀHIL ḤAMD

*"In the Name of Allah,
Allah is the Greatest and all praise is for Allah".*

7. Place both palms on *Al Hajarul Aswad* and gently kiss it. If kissing is not possible, then merely touch it with one hand or both hands. If this too is not possible raise your hands (palms facing *Al Hajarul Aswad*) and after saying the following kiss them.

بِسْمِ اللَّهِ أَكْبَرُ

BISMILLĀHI ALLĀHU AKBAR

"In the Name of Allah, Allah is the Greatest".

This is known as *istilam*. (*Under no circumstances should anyone be caused difficulty to get to it*). It is to be performed after each circuit while standing on the black/brown line facing *Al Hajarul Aswad*.

8. Now moving towards the right, and keeping the *Ka'bah* on the left one must walk around the *Ka'bah* anti-clockwise until *Al Hajarul Aswad* is returned to. Here, perform *istilam*. One circuit has now been completed. Complete seven circuits in this manner to complete the *tawaaf*.

Mas'alah: There are no set *Adiyah* for *tawaaf*. One should can make *du'a* for the fulfilment of one's needs of this world and the hereafter. (Recommended *Adiyah* have been printed)

TAWAAF ADIYAH

Here is a collection of *Adiyah* that can be read during *tawaaf*, try to memorise some as it may be difficult to read these in the crowd.

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

وَقِنَا عَذَابَ النَّارِ

RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW
WA FĪL ĀKHIRATI ḤASANATAW WA QINĀ `ADHĀBAN NĀR.

*O all-sustaining being! Grant us all good in this world,
and all good in the hereafter, and save us from the fire.*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

SUBHĀNAL-LĀHI WAL ḤAMDU LILLĀHI
WA LĀ ILĀHA ILLAL-LAHU WAL-LĀHU AKBAR.
WALĀ ḤAWLA WA LĀ QUWATA
ILLĀ BILLĀHIL `ALIYIL `AZĪM.

*Glorified is Allah. All praise be to Allah.
There is no god but Allah. Allah is the greatest.
There is no power, no might besides that of Allah,
the High, the Exalted.*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

ALLĀHUMMA INNĪ AS’ALUKAL `AFWA WAL `ĀFIYATA

FID-DUNYĀ WAL ĀKHIRAH. RABBANĀ ĀTINĀ FID-DUNYĀ
HASANATAW WA FĪL ĀKHIRATI HASANATAW
WA QINĀ `ADHĀBAN-NĀR.

*O Allah! I ask You for forgiveness and safety
in this world and the Hereafter.*

*O all-sustaining being! Grant us all good in this world,
and all good in the hereafter, and save us from the fire.*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَاجِةِ وَمَوَاقِفِ
الْخَرْقِ فِي الدُّنْيَا وَالْآخِرَةِ

ALLĀHUMMA INNĪ A`ŪDHU BIKA MIN AL KUFRI WAL FĀQATI
WA MAWĀQIFIL KHIZYĪ FID-DUNYĀ WAL-ĀKHIRAH.

*O Allah! I seek Your refuge from apostasy, famine and disgrace in
this world and the Hereafter.*

اللَّهُمَّ اجْعَلْهُ حَجَّاً مَبُرُورًا وَذَنْبًا مَغْفُورًا وَسَعِيًّا
مَشْكُورًا وَعَمَلًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ حَجَّ
يَا عَزِيزُ يَا غَفَّارُ يَا عَالِمًا بِمَا فِي الصُّدُورِ يَخْتَنَّا
مِنَ الظُّلُمَاتِ إِلَى التَّوْرِ

ALLĀHUMMAJ `ALHŪ HAJJAN MABRŪRAN WA DHANBAN
MAGHFŪRAN WA SA-YAN MASHKŪRAN WA `AMALAN

MAQBŪLAN WA TIJĀRATAN LAN TABŪRA.
YĀ `AZĪZU YĀ GHAFFARU YĀ `ĀLIMAN BIMĀ FİŞ-ŞUDŪRI
NAJ-JINĀ MINAŻ-ŻULUMĀTI ILAN NŪR.

*O Allah! Make it (my Hajj) an accepted Hajj,
make it an atonement of sins, make it an effort liked (by You),
make it an action accepted by You, and make it a fail proof
transaction. O Majestic, O All-Forgiving,
O Knower of what hearts hide,
save us from darkness (and guide us) to the light.*

اللَّهُمَّ إِنَّ الْبَيْتَ يَئِسَكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ
أَمْنُكَ وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

ALLĀHUMMA INNAL-BAYTA BAYTUKA WAL
HARAMA HARA MUKA WAL AMNA AMNUKA WA
HĀDHĀ MAQĀMUL `Ā'IDHI BIKA MINANNĀR

*O Allah! This house (Ka'bah) is Your house,
and this sanctity is Your sanctity, and protection is Your protection.
This is the place for those who seek Your refuge from the Fire.*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَالشَّرِكِ وَالشَّقَاقِ
وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمُنْظَرِ
فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ

ALLĀHUMMA INNĪ A`ŪDHUBIKA MINASH-SHAKKI

WASH-SHIRKI WASH-SHIQĀQI WAN-NIFĀQI
WA SŪ'IL-AKHLĀQI WA SŪ'IL MANŽARI
FIL- MĀLI WAL-AHLI WAL-WALAD.

*O Allah! I seek Your refuge from doubt,
polytheism, transgression, hypocrisy, bad manners,
ill-sight, (I seek Your refuge from all evil)
in wealth, family and offspring.*

اللَّهُمَّ أَظِلْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ
وَاسْقِنِي بِكَأسِ مُحَمَّدٍ شَرْبَةً هَنِيئًا لَا أَظْمَأُ بَعْدَهُ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

ALLĀHUMMA AŽILLANĪ TAHTA ŽILLI ‘ARSHIKA
YAWMA LĀ ŽILLA ILLĀ ŽILLUKA WASQINĪ BI KA’SI
MUHAMMADIN SHARBATAN HANĪ’AN LĀ AŽMĀ’U
BA’DAHŪ YĀ DHALJALĀLI WAL-IKRĀM

*O Allah! Shade me in the shade of Your throne,
on that day when there shall be no shade besides Yours.
And grant me drink from the goblet of Muhammad ﷺ a drink
pleasant and filling that will not allow thirst thereafter.
O Possessor of majesty and honour.*

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبِلْ مَعْذِرَتِيْ
وَتَعْلَمُ سُؤْلِيْ فَاعْطِنِيْ حَاجَتِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ

فَاغْفِرْ لِي ذُنُوبِيَ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي
وَيَقِينًا صَادِقًا حَتَّىٰ أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي
وَرِضًا بِمَا قَسَمْتَ لِي

ALLĀHUMMA INNAKA TA`-LAMU SIRRĪ WA `ALĀ NIYATĪ
FAQBAL MA`-DHIRATĪ WA TA`-LAMU SŪ'LĪ FA A`-TINĪ HĀJATĪ
WA TA`-LAMU MĀ FĪ NAFSĪ FAGHFIRLĪ DHUNŪBĪ ALLĀHUMMA
INNĪ AS 'ALUKA ĪMĀNAN YUBĀSHIRU QALBĪ WA YAQĪNAN
ŞĀDIQAN HATTĀ A`-LAMA ANNAHŪ LĀ YUŞIBUNĪ ILLĀ
MĀ KATABTA LĪ WA RIĐAN BIMĀ QASAMTA LĪ.

O Allah! You are aware of my hidden side and my apparent self, thus accept (overlook) my shortcomings.

You know of my necessities, thus fulfil my needs.

You are aware of my concealed state,

thus forgive me from all my sins.

*O Allah! I ask You for such faith that enlightens the heart,
and such true, unshakable conviction,*

that I have certainty that nothing can befall me

besides what You have predestined,

and grant me contentment upon what You have ordained for me.

اللَّهُمَّ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ أَتَيْتُكَ بِذُنُوبٍ كَبِيرَةٍ
وَأَعْمَالٍ سَيِّئَةٍ وَهَذَا مَقَامُ الْعَائِدِ إِلَيْكَ مِنَ النَّارِ فَاغْفِرْ لِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

ALLĀHUMMA ANA 'ABDUKA WABNU 'ABDIKA ATAYTUKA
BI DHUNŪBIN KABİRATIN WA A'-MĀLIN SAYYĪ'ATIN WA HĀDHĀ
MAQĀMUL 'Ā'IDHIBIKA MINAN-NĀRI FAGH -FIRLĪ
INNAKA ANTAL GHAFŪRUR-RAHĪM.

*O Allah! I am Your slave and a descendant of Your slave.
I come to You with (the burden of) major sins, and ill-actions.
This is the place for those who seek Your refuge from the Fire,
thus forgive me, as You are the Forgiver and the Merciful.*

اللَّهُمَّ رَبَّ هَذَا الْبَيْتِ الْعَتِيقِ اعْتَقْ رِقَابَنَا مِنَ النَّارِ
وَأَعِذْنَا مِنَ الشَّيْطَانِ الرَّجِيمِ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَنَا
اللَّهُمَّ اجْعَلْنَا مِنْ أَكْرَمِ وَفَدِيكَ عَلَيْكَ

ALLĀHUMMA RABBA HĀDHAL-BAYTIL 'ATĪQI
A'-TIQ RIQĀBANĀ MINAN-NĀRI WA A'IDHNĀ
MINASH-SHAYTĀNIR-RAJĪMI WA BĀRIK LANĀ FĪMĀ A'TAYTANĀ
ALLĀHUMMAJ-'ALNĀ MIN AKRAMI WAF DIKA 'ALAYK.

*O Allah! The Lord of this venerable house (Ka'bah),
free us from the Fire, and protect us from Shaytan, the accursed.
Bless us in all what You have granted us.
O Allah! Make us from Your most exalted guests.*

اللَّهُمَّ هَذَا بَلْدُكَ وَبَيْتُكَ الْحَرَامُ وَالْمَسْجِدُ الْحَرَامُ
وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَّتِكَ اتَّیَتُكَ بِذُنُوبٍ كَثِيرَةٍ

وَخَطَايَا جُمَّةٍ وَأَعْمَالٍ سَيِّئَةٍ وَهَذَا مَقَامُ الْعَائِدِ بِكَ
 مِنَ النَّارِ فَاغْفِرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ
 أَللَّهُمَّ إِنَّكَ دَعَوْتَ عِبَادَكَ إِلَى بَيْتِكَ وَقَدْ جَعَلْتَ طَالِبَاهُ
 رَحْمَتَكَ وَمُبْتَغِيَّا رِضْوَانَكَ وَأَنْتَ مَنَّتَ عَلَيَّ بِذِلِّكَ
 فَاغْفِرْ لِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ALLĀHUMMA HĀDHĀ BALADUKA WA BAYTUKAL-HARĀMU
 WAL MASJIDUL-HARĀMU WA ANA `ABDUKA WABNU `ABDIKA
 WABNU AMATIKA ATAYTKA BIDHUNŪBIN KATHĪRATIN WA
 KHAṬĀYĀ JUMMATIN WA A`MĀLIN SAY-YI`ATIN WA HĀDHĀ
 MAQĀMUL-`Ā>IDHIBIKA MINANĀRI FAGHFIRLĪ
 INNAKA ANTAL-GHAFŪRUR-RAHĪM.

ALLĀHUMMA INNAKA DA `AWTA `IBĀDAKA ILĀ BAYTIKA
 WAQAD JI`TU ṬĀLIBAN RAHMATAKA WA MUBTAGHIYAN
 RIÐWĀNAKA WA ANTA MANANTA `ALAY-YĀ BI DHĀLIKA
 FAGHFIRLĪ INNAKA `ALĀ KULLI SHAY`IN QADĪR.

*O Allah! This is Your city, Your house of sanctuary, the sacred Masjid.
 And I am Your slave and a descendant of Your bondsman
 and a descendant of Your bondswoman.*

*I have come to You with (the burden of) major sins,
 misdemeanours and ill-actions; and this is the place for those
 who seek Your refuge from the Fire, thus forgive me,
 as You are the Forgiver and the Merciful.*
O Allah! You have called all Your slaves to Your house,

*thus I come seeking Your mercy and
I have come hopeful of Your pleasure.
You have showered Your clemency upon me
by granting me this. (I ask You to) forgive me,
as indeed You are over all things, all-powerful.*

اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَتَسْمَعُ دُعَائِي وَنِدَائِي لَا يَخْفَى
عَلَيْكَ شَيْءٌ مِّنْ أَمْرِي هَذَا مَقَامُ الْعَائِدِ بِكَ وَأَنَا الْبَائِسُ
الْفَقِيرُ الْمُسْتَغِيثُ الْمُقْرُرُ بِخَطِيئَتِهِ الْمُعْرِفُ بِذَنْبِهِ التَّائِبُ إِلَى
رَبِّهِ فَلَا تَقْطَعْ رَجَائِي وَلَا تَخْبُتْ أَمْلَيْ يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA INNAKA TARĀ MAKĀNĪ WA TASMA'U
DU `Ā'Ī WA NIDĀ'Ī LĀ YAKHFĀ A'LAYKA SHAY'UN
MIN AMRĪ HADHĀ MAQĀMUL-`Ā 'IDHIBIKA
WA ANAL BĀ'ISUL-FAQĪRUL MUSTAGHĪTHUL-MUQIRRU
BIKHATĪ'ATIHI AL MU'TARIFU BI DHAMBIHI AT-TA'IBU
ILĀ RABBIHI FALĀ TAQTĀ` RAJĀ'Ī WALĀ TAKHIB
AMALĪ YĀ ARHAMAR-RĀHIMĪN.

*O Allah! You see my state and You
hear my prayer and my call.
Nothing is hidden from You regarding my condition,
This is the place for those who seek Your refuge,
I am in desperation, I am poor, I need help.
I acknowledge my wrong-doings and admit to my sins,
I turn repentant to the Lord.
Do not end my hopes, nor fail my aspirations,
O Most merciful of those who show mercy.*

اللَّهُمَّ أَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَأَعِذْنِي مِنْ كُلِّ
 سُوءٍ وَقَنْعَنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ
 اللَّهُمَّ اجْعَلْنِي مِنْ أَكْرَمِ وَفَدِيكَ عَلَيْكَ وَالْزِمْنِي
 سَبِيلَ الْإِسْتِقَامَةِ حَتَّى الْقَاتَ يَا رَبَّ الْعَالَمِينَ

ALLĀHUMMA A'IDHNĪ MINASH-SHAYTĀNIR-RAJĪM
 WAA 'IDHNĪ MIN KULLI SŪ'IN WA QANNI NĪ BIMĀ
 RAZAQTANĪ WA BĀRIK LĪ FĪHI ALLĀHUMMAJ-'ALNĪ
 MIN AKRAMI WAF DIKA 'ALAYKA WA ALZIMNĪ SABĪLAL-
 ISTIQĀMATI HATTA ALQĀKA YĀ RABBAL 'ĀLAMĪN.

*O Allah! Protect me from the accursed Shaytan,
 and protect me from all evils.*

Make me content with what You give me, and bless me in it.

O Allah! Make me from Your most exalted guests.

*And make me firmly embedded on the correct path,
 until the time comes for me to meet You, O Lord of the worlds.*

اللَّهُمَّ أَعْصِمْنَا بِدِينِكَ وَ طَوَاعِيَّةِ رَسُولِكَ
 وَ جَنِّبْنَا حُذُودَكَ اللَّهُمَّ اجْعَلْنَا ثُبُوكَ وَ نُحِبُّ مَلَائِكَتَكَ
 وَ أَنْبِيَائَكَ وَ رُسُلَكَ وَ نُحِبُّ عِبَادَكَ الصَّالِحِينَ
 اللَّهُمَّ يَسِّرْنَا الْيُسْرَى وَ جَنِّبْنَا الْعُسْرَى وَ اغْفِرْ لَنَا

فِي الْآخِرَةِ وَالْأُولَىٰ وَاجْعَلْنَا مِنْ أَئِمَّةِ الْمُتَّقِينَ

ALLĀHUMMA A`ŠIMNĀ BI DĪNIKA WA ṬAWĀ-`IYATIKA
WA ṬAWĀ-`IYATI RASŪLIKA WA JANNIBNĀ ḤUDŪDAKA
ALLĀHUMMAJ-`ALNĀ NUHIBBUKA WA NUHIBBU
MALĀ'IKATAKA WA ANBIYĀ'AKA WA RUSULAKA
WA NUHIBBU `IBĀDAKAŞ-ŞĀLIHĪN.

ALLĀHUMMA YAS-SIRNAL-YUSRĀ WA JANNIBNAL `USRĀ
WAGH-FIRLANĀ FIL-ĀKHIRATI WAL 'ŪLĀ WAJ `ALNĀ
MIN 'A'IMMATIL-MUTTAQĪN.

O Allah! Save us through Your religion (i.e. Islam) and
our obedience to You, and our obedience to Your prophet ﷺ.

Save us from transgressing Your laws.

O Allah! Instill in us Your love and love for Your angels,
prophets ﷺ and messengers,
and love for Your pious servants.

O Allah! Make easy for us all things,
and protect us from difficulties.

And forgive us, in the Hereafter and this world.
Make us from the pious imams (leaders).

يَا مُقْلِبَ الْقُلُوبِ ثِبْتْ قَلْبِي عَلَى دِينِكَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مُؤْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ
مِنْ كُلِّ إِثْمٍ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْهُدًى وَالثُّقُولَ وَالْغِنَى اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ

وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ
كُلِّهِ مَا عَلِمْتَ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ
وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ
وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ

YĀ MUQALLIBAL QULŪBI THABBIT QALBĪ `ALĀ DĪNIKA
ALLĀHUMMA INNĪ AS-`ALUKA MŪJIBĀTI
RAHMATIKA WA `AZĀ'IMA MAGH-FIRATIKA
WAS-SALĀMATA MIN KULLĪ ITHMIN WAL-FAWZA
BIL-JANNATI WAN-NAJĀTA MINAN-NĀRI ALLĀHUMMA
INNĪ AS-`ALUKAL-HUDĀ WAT-TUQĀ WAL-GHINĀ.
ALLĀHUMMĀ A`INNī `ALĀ DHIKRIKA WA SHUKRIKA
WA-HUSNI `IBĀDATIKA ALLĀHUMMA INNĪ AS-`ALUKA
MINAL-KHAYRI KUL-LIHI MĀ `ALIMTU MINHU WA
MĀ-LAM A`LAM WA AS-`ALUKAL-JANATA WA MĀ QAR-RABA
ILAYHĀ MIN QAWLIN AW `AMALIN WA A`UDHUBIKA MINAN-
NĀRI WA MĀ QAR-RABA ILAYHĀ MIN QAWLIN AW `AMALIN.

O Controller of hearts!

Embed my heart on Your religion.

*O Allah! I ask for all such things which necessitate Your mercy,
and all such things which focus Your forgiveness,
and I ask for safety from all sins,
for success to Jannah, for salvation from the fire.*

O Allah! I seek from You guidance, piety and wealth.

*O Allah! Help me to remember You,
to thank You and to dutifully worship You.*

*O Allah! I ask for all what is good,
whether I understand it or not.*

*I ask You for Jannah and whatever draws one closer,
to it be it speech or action. I seek Your refuge from the Fire
and whatever draws one closer to it, be it of speech or action.*

يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتَقْ رِقَابَنَا وَرِقَابَ
أَبَائِنَا وَأُمَّهَاتِنَا مِنَ النَّارِ

YĀ RABBAL-BAYTIL-'ATĪQI A'TIQ RIQĀBANĀ
WA RIQĀBA ĀBĀ'INĀ WA UMMAHĀTINĀ MINANĀR.

*O Lord of the this venerable house,
free us and our fathers and mothers from the Fire.*

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ كُلِّ خَيْرٍ مَا سَالَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ
مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ALLĀHUMMA INNĀ NAS'ALUKA MIN KULLI KHAYRIM
MĀ SA-ALAKA MINHU NABIYUKA MUHAMMADUN
ŞALLALLĀHU 'ALAYHI WASALLAM.
WA NA'ŪDHUBIKA MIN KULLI SHARRIM
MASTA-'ĀDHAKA MINHU NABIYUKA MUHAMMADUN
ŞALLALLĀHU 'ALAYHI WASALLAM.

O Allah! We seek all what is good,

*what has been asked for by Your prophet, Muhammad,
salutations and peace be upon him.*

*We seek Your refuge from all what is evil,
from what has Your refuge been sought for by Your prophet,
Muhammad, salutations and peace be upon him.*

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِيْنَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْلَنَا
وَارْحَمْنَا أَنْتَ مَوْلَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِينَ

RABBANĀ LĀ TU'Ā KHIDHNĀ IN-NASĪNĀ AW AKHṬA'NĀ,
RABBANĀ WALĀ TAHMIL 'ALAYNĀ İSRAN KAMĀ
HAMALTAHŪ 'ALAL-LADHĪNA MIN QABLINA
RABBANA WALĀ TUHAM-MILNĀ MĀ LĀ ṬAQATALANĀ BIH.
WA'FU 'ANNĀ, WAGH-FIRLANĀ, WAR-HAMNĀ,
ANTA MAWLĀNĀ FANSURNĀ 'ALAL-QAWMIL-KĀFIRĪN.

*O our Sustainer! Do not hold us to account if we forget or error.
O our Sustainer! Do not impose upon us any burden,
as You had upon those who came before us. O our Sustainer!
Do not impose upon us what we are incapable of bearing.
Absolve us! Forgive us! Have mercy upon us! You are our Master,
help us against the nations of apostasy.*

رَبَّنَا افْرُغْ عَلَيْنَا صَبَرًا وَ تَوَفَّنَا مُسْلِمِينَ

RABBANĀ AFRIGH `ALAYNA ŞABRAW-WA
TAWAFFANĀ MUSLIMİN.

*O our Sustainer! Bestow upon us patience,
and make us die as Muslims.*

اللَّهُمَّ إِنَّا نَسْأَلُكَ إِيمَانًا حَالِصًا وَقَلْبًا خَاسِعًا وَنَسْأَلُكَ
عِلْمًا نَافِعًا وَيَقِينًا صَادِقًا وَدِينًا قِيمًا وَنَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ وَنَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَنَسْأَلُكَ
الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْأَلُكَ الْغَنِيَّةَ عَنِ النَّاسِ

ALLĀHUMMA INNĀ NAS’ALUKA ĪMĀNAN
KHĀLIŞAN WA QALBAN KHĀSHI’AN WA
NAS’ALUKA ‘ILMAN NĀFI’AN WA YAQĪNAN
ŞADIQAN WA DĪNAN QAYĪMAN
WA NAS’ALUKAL-`AFWA WAL-`ĀFIYATA
MIN KULLI BALIY-YATIN WA NAS’ALUKA
DA WĀMAL-`ĀFIYATI WA NAS’ALUKASH-SHUKRA
`ALAL-`ĀFIYATI WA NAS’ALUKAL-GHINĀ `ANIN-NĀS.

*O Allah! We ask You for pristine faith and a sincere heart.
We ask You for beneficial knowledge,
correct conviction and an upright (stance on) religion.
We ask You for pardon and security from all trials.
We ask You for perpetual security.
We ask You to make us grateful for this security.
We ask You for independence from other people.*

اللَّهُمَّ أَحِينِي عَلَى سُنَّةِ رَسُولِكَ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِي مُسْلِمًا
 وَأَحْقِنِي بِالصَّالِحِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ
 جَنَّةِ النَّعِيمِ وَاغْفِرْ لِي خَطَايَّتِي يَوْمَ الدِّينِ

ALLĀHUMMA AH-YINĪ `ALĀ SUNNATI RASŪLIKA
 MUHAMMADIN ŞALLALLAHU `ALAYHI WASALLAMA
 WA TAWAFFANĪ MUSLIMAN WA ALHQQNĪ BIŞ-ŞĀLIHĪNA
 WAJ-`ALNĪ MIN WARATHATI JAN-NATIN-NA`IMI
 WAGHFIR LĪ KHA TĪ`ATĪ YAWMAD-DĪN.

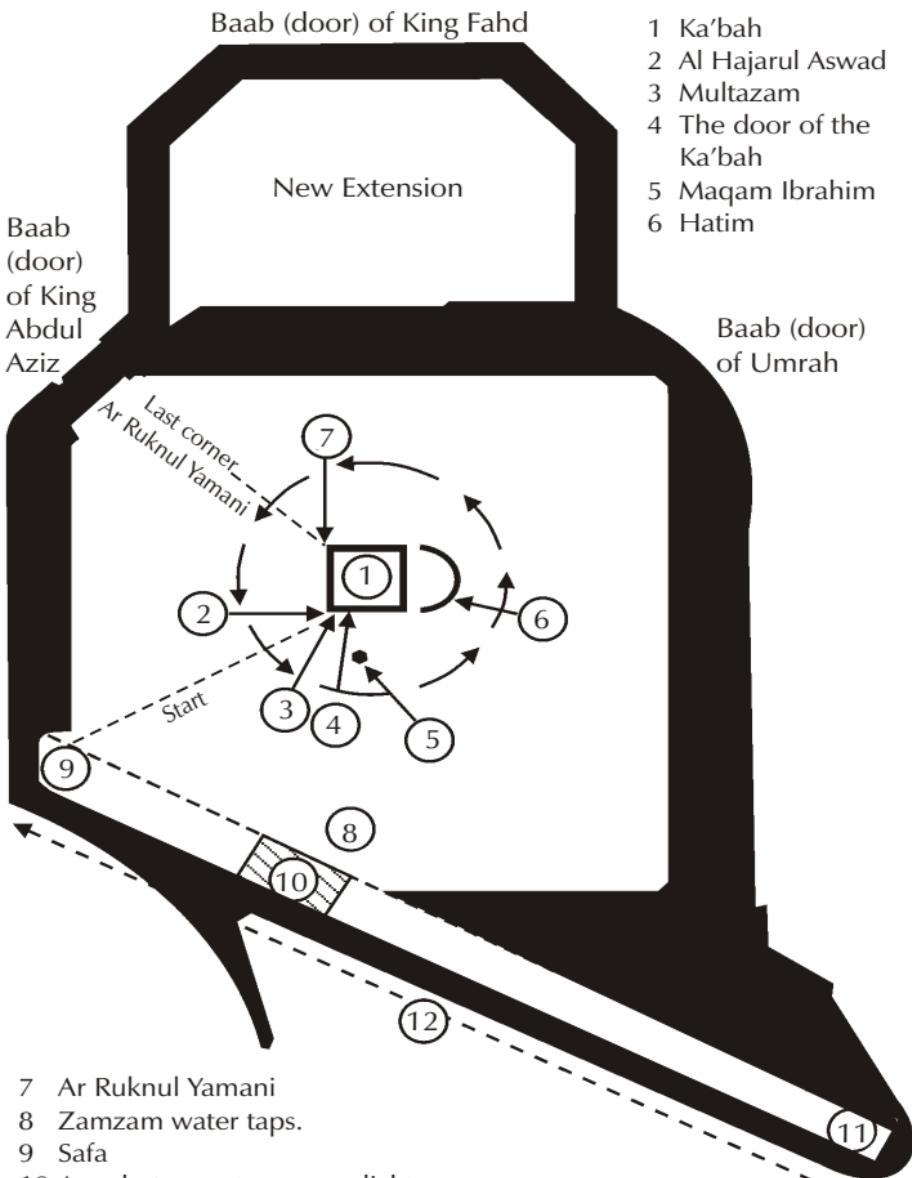
O Allah keep me on the Sunnah of Your apostle, salutations and peace be upon him. And grant me death as a Muslim.

*Include me amongst the saintly, and make me amongst the inheritors of the bounty-rich Jannah.
Forgive me my sins on the Last Day.*

- On completing the seventh circuit, perform *istilam* and proceed to *Maqam Ibrahim* and offer two *raka'at* salaah (this is *wajib*). It is a *Sunnah* to recite *Surah Al Kafirun* in the first *raka'at* and *Surah Al Ikhlas* in the second *raka'at*. Thereafter engage yourself in *du'a*.

NOTE: If there is no place available at *Maqam Ibrahim*, it is sufficient to perform the two *raka'at* anywhere within the holy Masjid.

- Proceed towards the well of *Zamzam* and facing the direction of *Ka'bah*, drink some of its water (if one is not fasting). Also the face and arms can be washed with it. Nowadays access to the well is not



- 7 Ar Ruknul Yamani
- 8 Zamzam water taps.
- 9 Safa
- 10 Area between two green lights
- 11 Marwah
- 12 Mas'a

NOTE:
Wheelchairs and helpers can
be found near Safa

possible, so drinking from any of the Zamzam water barrels is sufficient.

DU'A WHEN DRINKING ZAMZAM

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

ALLĀHUMMA INNĪ AS-’ALUKA ‘ILMAN-NĀFI’ AW-WA
RIZQAW- WĀ SI’ AW-WA SHIFĀ ’AM-MIN KULLI DĀ’.

*O Allah! I ask You for beneficial knowledge,
for abundance of sustenance and cure from all maladies.*

11. Returning from Zamzam, go to the Multazam and hold onto the wall of the Ka'bah, and engage in du'a, as whatever you ask for will be granted by Allah ﷺ.

NOTE: The Multazam is not the door of the Ka'bah, but it is that part of the Ka'bah which is between Al-Hajarul Aswad and the door. This is generally misunderstood.

12. Perform *istilam* once again, if possible. This *istilam* before Sa'i is *mustahab* (desirable).

Mas'alah: The kissing of Al Hajarul Aswad is a *Sunnah*, whilst observing the rights of other Muslims is *fardh*. A *fardh* cannot be abandoned for a *Sunnah*, as Allah ﷺ does not accept any *Sunnah* which violate *fardh* acts. Some pilgrims ignore this fact when they cause inconvenience to others in their zeal to perform the *sunnah* kiss of Al Hajarul Aswad. To harm any believer in performing this *Sunnah* is *Haram* (prohibited). Thus if the area is crowded it is sufficient to raise the hands saying '**Bismillah Allahu Akbar**' and to continue with one's duties.

Mas'alah: The *Hatim* is part of the *Ka'bah*. Therefore, one must include the *Hatim* in one's tawaaf.

Mas'alah: It is *Sunnah* for men to perform the first three circuits with *ramal* (in a quick-marching manner).

Mas'alah: *Idhtiba* (uncovering of the right shoulder) is for men only, and it is *Sunnah* only for the duration of the tawaaf. It is to be discontinued upon completing the tawaaf.

Mas'alah: During tawaaf when you come to *Ar-Ruknul Yamani*, merely touching it is sufficient. It is not *Sunnah* to kiss it or raise hands at this corner, although gesturing *Salaam* is correct.

Mas'alah: It is a *Sunnah* to read the following du'a between *Ar Ruknul Yamani* and *Al Hajarul Aswad* the last corner before the black stone:

رَبَّنَا أَتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANĀ ĀTINĀ FID DUNYĀ ḤASANATAW-WA
FIL ĀKHIRATI ḤASANATAW WAQINĀ 'ADHĀBAN-NĀR.

"O Allah, grant us goodness in this world, and goodness in the hereafter, and save us from the punishment of the fire".

Mas'alah: The *Ka'bah* should at all times be on one's left side during the tawaaf. Do not face, turn away from or have one's right arm towards it.

Ibn Umar ﷺ relates that he heard Rasulullah ﷺ say,

"The touching (of al Hajarul Aswad) removes sins and whoever performs the tawaaf properly (according to its rules) is rewarded as though he has freed a slave. One does not place one's foot on the

ground nor raises it (in tawaaf) except that Allah removes a sin (from his deeds) and orders for him one good deed".

Tirmidhi

Jabir ﷺ relates from Rasulullah ﷺ that,

"The water of Zamzam is for that (intention) for which it is drunk (i.e., whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, food, medicine, etc)".

Ibn Majah

SA'I

1. After the *istilam* proceed to *Safa*.
2. Climb *Safa* and face *Ka'bah* and make *niyyah* for *sa'i*.
3. Whilst facing the *Ka'bah*, both hands should be raised upto the shoulders in the manner of *du'a*. Then say thrice:

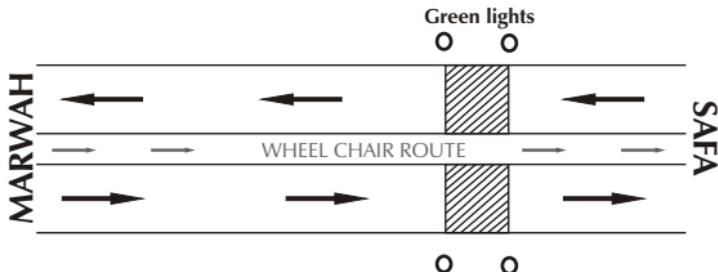
الله أكْبَر لَا إِلَهَ إِلَّا الله

ALLĀHU AKBAR LĀ ILĀHA ILLAL-LĀH

"Allah is the Greatest, there is no deity except Allah".

4. Recite *durud* and make *du'a* for the fulfilment of your own correct wishes and the wishes of others also. Remain engaged in *du'a* for as long as possible, for this is also a place where *du'a* is accepted.

THE MAS'A



إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
 لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
 الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا حَمْدُ اللَّهِ عَلَى مَا أَوْلَيْنَا
 الْحَمْدُ لِلَّهِ عَلَى مَا أَهْمَنَا حَمْدُ اللَّهِ الَّذِي هَدَانَا
 هُذَا وَمَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ هَدَانَا اللَّهُ لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ حِ
 يْخِيْتُ وَمُكِيْتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ حِ
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ حِ وَنَصَرَ عَبْدَهُ حِ
 وَهَزَمَ الْأَحْزَابَ وَحْدَهُ حِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ
 إِلَّا إِيَّاهُ خُلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ
 أَللَّهُمَّ كَمَا هَدَيْتَنِي لِلإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي
 حَتَّى تَوَفَّانِي وَأَنَا مُسْلِمٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
 وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الْعَلِيُّ الْعَظِيمُ حَدَّثَنَا
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى أَهْلِهِ وَصَحْبِهِ وَاتَّبَاعِهِ إِلَى يَوْمِ الدِّينِ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INNAŞ-ŞAFĀ WAL MARWATA MIN SHA-'Ā'IRIL-LĀH.

LĀILĀHA ILLALLĀHU - ALLĀHU AKBAR.

ALLĀHU AKBAR. ALLĀHU AKBAR. WA LILLĀHIL ḤAMD.

AL ḤAMDU LILLĀHI 'ALĀ MĀ HADĀNĀ, AL-ḤAMDU
LILLĀHI 'ALĀ MĀ AWLĀNĀ, AL-ḤAMDU
LILLĀHI 'ALĀ MĀ ALHAMANĀ.

AL ḤAMDU LILLĀHIL-LADHI HADĀNĀ LIHĀDHĀ
WA MĀ KUNNĀ LINAHTADIYA LAWLĀ AN HADĀNAL-LĀH.

LĀ ILĀHA ILLALLĀHU WAḤDAHŪ LĀ SHARĪKA
LAHŪ LAHUL-MULKU WA LAHUL-ḤAMDU. YUH-YI
WA YUMĪTU WA HUWA 'ALĀ KULLI SHAY'IN QADĪR.
LĀ ILĀHA ILLALLĀHU WAḤDAHŪ, WA NAŞARA 'ABDAHŪ,
WA HAZAMAL-AHZĀBA WAḤDAHŪ.

LĀ ILĀHA ILLALLĀHU WALĀ NA'BUDU ILLĀ IYĀHU
MUKHLISĪNA LAHŪD-DĪNA WALAW KARIHAL KĀFIRŪN.

ALLĀHUMMA KAMĀ HADAYTANĪ LIL-ISLĀMI
AS-'ALUKA AN LĀ TANZI'AHU MINNĪ ḤATTĀ
TAWAFFĀNĪ WA ANA MUSLIMUN.

SUBHĀNAL-LĀHI WAL-ḤAMDU LILLĀHI WALĀ
ILĀHA ILLALLĀHU ALLAHU-AKBAR. WA LĀ-ḤAWLA
WA LĀ QUWATA ILLĀ BILLĀHIL 'ALIYIL 'AZĪM.

ALLĀHUMMA ŞALLI WASALLIM 'ALĀ SAYYĪDINĀ
MUHAMMADIN WA 'ALĀ ĀLIHĪ WA ŞAHBIHĪ WA ATBĀ 'IHĪ ILĀ

YAWMID-DĪN. WA SALĀMUN `ALAL-MURSALĪN.
WAL-HAMDU LILLĀHI RABBIL-`ĀLAMĪN.

*Indeed the mountains of Safa and Marwah
are amongst the signs of Allah.
There is no god besides Allah.*

*Allah is the greatest. Allah is the greatest. Allah is the greatest.
For Allah is all praise. All praise be for Allah, Who has guided us.*

All praise be for Allah, Who has befriended us.

*All praise be for Allah, Who has inspired us (and given us
understanding). All praise be for Allah,
Who has guided us to do this (Hajj/Umrāh),
as we would not have found the right way
if He had not guided us.*

*There is none worthy of worship besides Allah,
who is alone and has no partner (equal).*

*For Him is sovereignty and for Him is all praise.
He gives life and causes death,
and He has power over everything.*

*There is none worthy of worship but Allah,
who is alone, who has helped His servant,
and who single-handedly has destroyed nations.*

*There is none worthy of worship besides Allah, who we worship
none besides, sincerely in faith, be it to the disliking of the apostates.*

Like how You have guided me to Islam,

*I ask that You never let it slip away from me, and until my death
I remain a Muslim. Glorified is Allah. All praise be to Allah.*

There is none worthy of worship besides Allah.

*Allah is the greatest. There is no power, no might besides that
belonging to Allah, the Exalted the Mighty.*

*O Allah! Bestow Your salutations and peace upon our leader,
Muhammad ﷺ, and upon his household,
his companions and his followers, until the last day.
Peace be upon all the sent ones (prophets) ﷺ,
and praise be to Allah the Lord of the worlds.*

5. You must now proceed at a walking pace towards Marwah. Whilst walking between Safa and Marwah you should engage your time in Dhikr and du'a.
6. When you reach the green lights, you must quicken your pace and march briskly until you reach the other set of green lights. Thereafter, you should resume the normal speed of walking till you reach Marwah. Women, should walk at their normal pace throughout.

DU'A BETWEEN SAFA- MARWAH AND AT MARWAH

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلَهُ وَآجِلَهُ
مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

ALLĀHUMMA INNĪ AS'ALUKA MINAL-KHAYRI KULLIHĪ 'Ā-JILIHĪ
WĀ JILIHĪ MĀ 'ALIMTU MINHU WA MĀ LAM A'-LAM.

*O Allah! I ask You for all what is good, of the present and future,
whether I know of it or not.*

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الْكَمَالُ كُلُّهُ وَلَكَ الْجَلَالُ
كُلُّهُ وَلَكَ التَّقْدِيسُ كُلُّهُ اللَّهُمَّ اغْفِرْ لِي جَمِيعَ
مَا أَسْلَفْتَهُ وَأَعْصَمْنِي فِيمَا بَقِيَ وَارْزُقْنِي عَمَلاً صَالِحاً
تَرْضِي بِهِ عَنِّي يَا ذَا الْفَضْلِ الْعَظِيْمِ

ALLĀHUMMA LAKAL-ḤAMDU KULLUHŪ WA LAKAL
KAMĀLU KULLUHŪ WA LAKAL JALĀLU KULLUHŪ
WA LAKAT-TAQDĪSU KULLUHŪ. ALLĀHUMMAGH-FIRLĪ
JAMĪ`A MĀ ASLAFTUHŪ WA A`-ŞIMNĪ FĪMĀ BAQIYA
WAR ZUQNĪ `AMALAN ṢĀ-LIḤAN TARDĀ
BIHĪ `ANNĪ YĀ DHAL-FADLIL-`AZĪM.

*O Allah! for You is all praise, all perfection is Your's,
total sovereignty belongs to You
and solely for You is infinite grandeur.
O Allah! Forgive me all what I have performed in the past,
save me from all evils in the future.
Sustain me with good/noble actions,
which will allow me to inherit Your pleasure,
O Possessor of great benevolence.*

اللَّهُمَّ بِنُورِكَ إهْتَدِيْنَا وَبِفَضْلِكَ إسْتَقْمَنَا وَفِي كَنْفِكَ
أَصْبَحْنَا وَأَمْسَيْنَا أَنْتَ الْأَوَّلُ فَلَا شَيْءٌ قَبْلَكَ
وَأَنْتَ الْآخِرُ فَلَا شَيْءٌ بَعْدَكَ نَعُوذُ بِكَ مِنَ الْفَلَسِ
وَالْكَسْلِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْغِنَى وَالْفَقْرِ

ALLĀHUMMA BINŪRIKA IH-TADAYNĀ WA BIFADLIKA
ISTAQAMNĀ WA FĪ KANAFIKA AŞ-BAHNĀ WA AMSAYNĀ
ANTAL AWWALU FALĀ SHAY-`UN QABLAKA WA ANTAL
ĀKHIRU FALĀ SHAY-`UN BA`DAKA NA-`ŪDHUBIKA MINAL
FALSI WAL KASLI WA MIN `ADHĀBIL QABRI
WA MIN FITNATIL GHINĀ WAL FAQR.

*O Allah! With Your light we found guidance.
With Your benevolence we remain firm.
In Your protection do we spend night and day.
You are the first, with nothing preceding You;
You are the Last, with nothing superceding You.
We seek Your refuge from poverty and lethargy,
and from the punishment of the grave,
and from the tribulations of wealth and poverty.*

اللَّهُمَّ اهْدِنَا إِلَى الْحَقِّ وَاجْعَلْنَا مِنْ أَهْلِهِ وَانصُرْنَا بِهِ

ALLĀHUMMAH-DINĀ ILAL ḤAQQI WAJ-`ALNĀ
MIN AHLIHĪ WAN-ŞURNĀ BIH..

*O Allah! Guide us to the truth, make us from truth's upholders,
and help us in (upholding) it.*

اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي
مِنَ الْخَطَايَا كَمَا يُنَقِّي التَّوْبُ الْأَيَّضُ مِنَ الدَّنَسِ وَبَا عَدْ
بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا باعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

ALLĀHUMMAGH-SIL KHAṬAYĀYA BIL-MĀ`I
WATH-THALJI WAL BARADI WA NAQQI QALBĪ
MINAL-KHAṬAYĀ KAMĀ YUNAQ-QATH-THAWBUL
ABYADU MINAD-DANASI WA BĀ`ID BAYNĪ
WA BAYNA KHAṬAYĀYA KAMĀ BĀ-`ADTA
BAYNAL-MASHRIQI WAL MAGHRIB.

*O Allah! Wash away my sins, with water, hail and ice.
And clean my heart from all wrongs,
just as (every speck of) dirt can be washed off white clothes.
Separate me from my sins (O Allah!)
in the way You have separated the East and the West.*

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَخَوَايْمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ
وَآخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ

ALLĀHUMMA INNĪ AS’ALUKA FAWĀ TIHAL-KHAYRI
WA KHA-WĀTIMAHŪ WA JAWĀMI-`AHŪ WA AWWALAHŪ
WA ĀKHIRAHŪ WA ŽĀHIRAHŪ WA BĀ ḤINAHŪ
WAD-DARAJĀTIL ‘ULĀ MINAL JANNAH

*O Allah! Of all good, I ask You for the sources,
the conclusions, the collectors, the firsts,
the lasts, the apparent and the hidden.
And I ask You for the highest of ranks in Jannah.*

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

RABBIGH-FIR WARHAM INNAKA ANTAL A-`AZZULAKRAM.

O Lord! Forgive and have Mercy! You are the most mighty, most noble.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW
WA `ALĀ ĀLI MUHAMADIW WABĀRIK WASALLIM

**O Allah! Send peace, salutations and blessings upon
Muhammad ﷺ, and the family of Muhammad ﷺ.**

7. On Marwah the Ka'bah is not visible, thus facing its direction is sufficient. The same actions are to be performed as on Safa. This is one run.
8. From Marwah go to Safa in the same shown. When you reach Safa you will have completed the second run.
9. Complete seven runs in this manner. The final run will end at Marwah. The complete seven runs constitute the full Sa'i.
10. Thereafter if one wishes to perform two Nafl raka'at it is recommended and rewarding.

Mas'alah: Whilst performing sa'i one can recite any dua, although it is a Sunnah to read:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

RABBIGH-FIR WARHAM ANTAL A'AZZUL AKRAM.

*"O my Lord, forgive and have mercy.
You are the most Majestic, the most Generous".*

HALAQ

Upon the completion of sa'i, either shave or trim the hair of the entire head. Shaving is much more virtuous, but if one trims the hair then it must be in a manner that at least one inch of each hair is trimmed. Women should trim just over an inch of their hair. It is not permissible for them to shave their heads, nor excessively shorten their hair.

DU'A WHEN CUTTING THE HAIR OR SHAVING

الْحَمْدُ لِلّٰهِ عَلٰى مَا هَدَانَا اَلْحَمْدُ لِلّٰهِ عَلٰى مَا اَنْعَمَ بِهِ عَلٰيْنَا

اللَّهُمَّ هُذِهِ نَاصِيَتِي فَتَقْبَلْ مِنِّي وَاغْفِرْ لِي ذُنُوبِي اللَّهُمَّ
اغْفِرْ لِي وَلِلْمُحَلِّقِينَ وَالْمُقْصِرِينَ يَا وَاسِعَ الْغَفْرَةِ امِي

ALHAMDU LILLĀHI `ALĀ MĀ HADĀNĀ, ALHAMDU LILLĀHI
`ALĀ MĀ AN-`AMA BIHĪ `ALAYNĀ, ALLĀHUMMA HĀDHI-HĪ NĀ
ŞİYATİ FATA-QABBAL MINNİ WAGHFIRLİ DHUNÜBİ
ALLĀHUMMAGH-FIRLİ WA LIL MUHALLIQİN WAL
MUQAŞ-ŞİRİNĀ YĀ WĀ Sİ-AL MAGHFIRATI - ÂMİN.

All praise be to Allah who has guided us.

All praise be to Allah who has bestowed favours upon us.

O Allah! I bow my head to You out of subjugation.

Accept from me (my offerings) and forgive my sins.

O Allah! Forgive my sins and the sins of all who are shaving and trimming their hair, O He, whose forgiveness is all-encompassing.

Upon the shaving or cutting of the hair, the *Umrah* has been completed and all the regulations of the *ihraam* will end. Now we must make *du'a* that Allah ﷺ accepts our *Umrah* and bestows us with its blessings. Yahya Ibn Husain reported on the authority of his grandfather that Rasulullah ﷺ during the Farewell Hajj supplicated thrice for those who shaved their heads and only once for those who trimmed.

Muslim

WHILST IN MAKKAH MUKARRAMAH

1. One must remain busy in worship (*Salaah, du'a, dhikr, etc*).
2. One must Perform all one's *Salaah* with congregation in *Al Masjidul Haram*. Such a *Salaah* is equal to two million and seven hundred thousand *Salaah* offered anywhere else; 100,000 due to it being *Makkah*, times 27 which is the reward of congregational prayer (in some traditions 25 times has been mentioned).

3. Virtuous deeds must be performed excessively as each and every good deed in Makkah is equivalent to act one hundred thousand virtuous acts. The holy Prophet ﷺ said, “*Besides Makkah there is no city on the surface of the earth where Allah ﷺ multiplies one virtue by a hundred thousand times*”.
4. One should avoid all prohibited and undesirable deeds and items. Umar رضي الله عنه and Ibn Abbas رضي الله عنه have individually stated, “*I would much rather prefer to commit seventy sins at Rukyah than to commit one sin in Makkah*”.

NOTE: *Rukyah is an area outside Makkah. This does not in anyway mean that performing sins outside Makkah is justified.*

5. One must perform as many tawaaf as possible because in Makkah a *nafl tawaaf* is superior to a *nafl Salaah*.

NOTE: The offering of two *raka'at* after every tawaaf is essential (wajib), preferably behind *Maqam Ibrahim*.

6. One should perform *Salaah* in the *Hatim* whenever one has the opportunity.
7. One must utilise all available time in doing good.
8. One should visit all the sacred places of Makkah, such as *Jannatul Ma'la* (the graveyard of Makkah).

Remember this chance may never be granted again.

If a person sets off for *Hajj* or *Umrah* and passes away en route, he shall be brought before Allah ﷺ without having to stand for judgement, nor will he have to give account. It shall be said to him: ‘Enter into Jannah.’ *Targhib*

Ibn Abbas رضي الله عنه says that Rasulullah ﷺ cried (regarding Makkah),
“How beautiful a town you are and how beloved you are to me. If my people had not expelled me from you I would not have left you.”

Tirmidhi

HAJJ

THE THREE TYPES OF HAJJ

- Qiraan:** The pilgrim wears the *ihraam* with the intention of performing both *Umrah* and *Hajj* together. One *ihraam* is worn for both. The pilgrim, on arriving in Makkah, first performs *Umrah* followed by *Hajj* in the same *ihraam*; thus one remains in the same *ihraam* till the end of *Hajj*. This is difficult but more rewarding.
- Tamattu:** The pilgrim wears *ihraam* with the sole intention of *Umrah*. After its completion, the *ihraam* is removed and another *ihraam* is worn before 8th Dhul Hijjah for *Hajj*.
- Ifraad:** The pilgrim, intending *Hajj* only, enters the state of *ihraam*. He does not wish to combine it with *Umrah*.

NOTE: According to the *Shari'ah*, *Ihraam* is to enter into a state in which certain *Halal* (lawful) things become impermissible, e.g. cohabitation with one's spouse, perfume, trimming or shaving nails/hair from the body, etc. This is done by wearing the *Ihraam* (two sheets), making *niyyah* of *Hajj* and/or *Umrah* and reciting *talbiyah*. Women are to remain in their normal, fully concealing, *Islamic* clothing).

The two sheets worn by the pilgrim are known as the *Ihraam*. The state of *Ihraam* is not entered by only wearing them. One must also make the intention and *talbiyah*. Some incorrectly are under the assumption that when the sheets are worn, they cannot be removed. This is incorrect. As a pilgrim can change them whenever needed. By removing the sheets, the pilgrim has not broken out of the state of *Ihraam*. He will only leave this state of *Ihraam* when he completes all the essential rites of the pilgrimage.

Abu Hurayrah ﷺ reports that Rasulullah ﷺ has stated,

"Whoever performs Hajj for the sake of pleasing Allah ﷺ and therein utters no word of evil, nor commits any evil deed, shall

return from it as free from sin as the day on which his mother gave birth to him.”

Aishah ﷺ reports that Rasulullah ﷺ said,

“There is no day in which Allah ﷺ sets free more souls from the fire of Hell than on the day of Arafah. And on that day Allah ﷺ draws near to the earth and by way of exhibition of His pride he proclaims to the angels: ‘(Look) what is the desire of these servants of mine’.”

HAJJ QIRAAAN

This section of the book explains the differences between *Qiraan* and the other types.

IF ONE IS PERFORMING HAJJ QIRAAAN:

1. One must wear the *ihraam* and enter its state, with the intention of performing both *Umrah* and *Hajj* upon or prior to reaching the *Meeqat*. One must perform *Umrah* first, thereafter *Hajj*.

*All the relevant du'as have been mentioned earlier. The intention for *ihraam* should be:*

DU'A INTENTION FOR HAJJ AND UMRAH

اللَّهُمَّ إِنِّي أَرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي
وَتَقْبِلْهُمَا مِنْكَ لَبِيكَ بِحَجَّةٍ وَّعُمْرَةٍ

ALLĀHUMMA INNĪ URĪDUL 'UMRATA WAL ḤAJJA
FAYASSIR HUMĀ LĪ WA TAQAB-BALHUMĀ MINNĪ,
LABBAYKA BIḤAJJATIWI WА 'UMRATIΝ.

O Allah! I intend Umrah and Hajj. Make them easy for me and accept them from me. I am present for Hajj and Umrah.

2. One must make all necessary arrangements (accommodation, etc) upon arriving in Makkah, after which, one should then proceed to Al Masjidul Haram and perform *Umrah*, follow the section on tawaaf and sa'i in the section of '*Umrah*'.

Mas'alah: one must not shave or trim the hair, or assume that one is no longer in *Ihraam* after *Umrah*.

3. After this *Umrah*, perform a second tawaaf. This second tawaaf is tawaaful qudum which is Sunnah. Follow this with sa'i once again. This is the sa'i for *Hajj*.

Mas'alah: If one chooses to perform sa'i of *Hajj* after this tawaaf, then this tawaaf needs to be performed with *idhtiba* (keeping the right shoulder uncovered) in all seven circuits and *ramal* in the first three only. Sa'i of *Hajj* can also be performed later, after tawaafuz *ziyarah*, but in *Hajj Qiraan*, it is preferable after tawaaful qudum.

4. Now one remains in Makkah Mukarramah in the state of *ihraam*. One will not adopt another *ihraam* for *Hajj*.
5. Follow the guidelines for the five days of *Hajj*.

HAJJ TAMATTU

This section of the book explains the differences between Tamattu and the other types.

IF PERFORMING HAJJ TAMATTU:

1. One will wear the *ihraam* and enter into its state with the intention of performing *Umrah*, upon or prior to reaching the *Meeqat*. Thereafter, upon the completion of *Umrah* when the time for *Hajj* arrives, the *Ihraam* will have to be donned again.

*All the relevant du'as have been written earlier. The intention for *ihraam* should be:*

2. One must make all necessary arrangements (accommodation, etc) upon arriving in Makkah, after which, one should then proceed to Al Masjidul Haram and perform *Umrah*, following the section on tawaaf and sa'i in the section of '*Umrah*'.
3. After *halaq/Qasr* (shaving/trimming), all regulations of *Ihraam* will end. One can remain in *Makkah Mukarramah* without *Ihraam* until the five days of *Hajj*.
4. Follow the guidelines for the five days of *Hajj*.

HAJJ IFRAAD

This section of the book explains the differences between Ifraad and the other types.

Performing *Hajj Ifraad*:

1. You will enter the state of *ihraam* with the intention of performing *Hajj* on or prior to reaching *Meeqat*.

*The relevant du'a have been given. The intention for *Ihraam* should be:*

INTENTION FOR HAJ IFRAAD

اللَّهُمَّ إِنِّي أَرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقْبِلْهُ مِنْيَ

**ALLĀHUMMA INNĪ URĪDUL ḤAJJA
FAYASSIR HŪ LĪ WA TAQAB-BALHU MINNĪ**

***O Allah! I intend Hajj.
Make it easy for me and accept it from me.***

2. One must make all necessary arrangements (accommodation, etc) upon arriving in Makkah, after which, one should then proceed to Al Masjidul Haram and perform *Umrah*, following the section on tawaaf and sa'i in the section of '*Umrah*'.

Mas'alah: If one chooses to perform *sa'i* of *Hajj* after this *tawaaf*, then this *tawaaf* needs to be performed with *idhtiba* in all seven circuits and *ramal* in the first three only.

Mas'alah: *Sa'i* of *Hajj* for those performing *Hajj Ifraad* is best after *tawaafuz ziyarah*.

3. Now you will remain in *Makkah Mukarramah* in the state of this *ihraam* for *Hajj* too.
4. Follow the guidelines for the five days of *Hajj*.

THE FIVE DAYS OF HAJJ

If one is performing *Hajj Ifraad* or *Hajj Qiraan*, then one does not need to adopt another *ihraam*.

If one is performing *Hajj Tamattu*, then one must enter the state of *ihraam* with the intention of performing *Hajj*.

1. On the 8th *Dhul Hijjah*, leave for *Mina* after sunrise; therefore complete all preparations by the 7th *Dhul Hijjah*.
2. If you are performing *Hajj Tamattu*, then perform *ghusl*, i.e. clean up, before the morning of 8th *Dhul Hijjah* and put on the sheets of *Ihraam*. Women must not wear these sheets, they are to wear concealing Islamic clothes.

The performers of *Hajj Tamattu* will proceed to *al Masjidul Haram* and perform two *raka'at* with the head covered, intending *Ihraam* and *Hajj*, with the recitation of *talbiyah*.

Mas'alah: *Sa'i* of *Hajj*, which is normally performed after *tawaafuz ziyarah*, may be performed at this point if desired. but, a *sa'i* cannot be performed independently of *tawaaf*, thus, a *nafl tawaaf* must be performed prior to the *sa'i*.

Mas'alah: The *nafl tawaaf* before *sa'i* will be performed with

idhtiba throughout and *ramal* in the first three circuits only. This is the general rule, 'all those *tawaaf* that accompany *sa'i* will be performed with *idhtiba* in each circuit and *raml* in the first three'.

Mas'alah: A person performing *Hajj Tamattu* can enter into the state of *ihraam* for *Hajj* anytime prior to the 8th Dhul Hijjah.

Mas'alah: It is better (*mustahab*) to make the intention of *Ihraam* in al Masjidul Haram.

NOTE: People leave for Mina at night after *Isha* for mere convenience or fear that they may not find a 'decent' place in Mina. This is not in accordance with the *Sunnah*, thus should *not* be done. Thus, leaving Makkah after sunrise is the *masnun* manner on 8th Dhul Hijjah.

NOTE: Those performing *Hajj* with a teacher or an establishment, are recommended to arrange groups and private transport for the five days of *Hajj*.

NOTE: Take as less luggage as possible. A sheet, a sleeping bag, an extra *ihraam*, unscented soap, tissue and towel is all that's required. A small pouch/bag would be useful for collecting pebbles in Muzdalifah (money is not really needed but may be carried if required).

FIRST DAY (8TH DHUL HIJJAH)

1. Proceed to Mina after sunrise reciting *talbiyah*.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ حَلَّبَيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ حَلَّبَيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ حَلَّبَيْكَ لَا شَرِيكَ لَكَ ط

LABBAYK. ALLĀHUMMA LABBAYK. LABBAYKA LĀ

SHARĪKA LAKA LABBAYK. INNAL ḤAMDA

WAN-NI'MATA LAKA WAL MULK. LĀ SHARĪKA LAK.

*"Here I am at Your Service, O Lord, here I am.
Here I am, no partner do You have, here I am.
Truly, the Praise and the Favour is Yours,
and the Sovereignty. No partner do You have".*

DU'A TO MINA

اللَّهُمَّ إِيَّاكَ أَرْجُو وَلَكَ أَدْعُو فَبَلَغْنِي صَالِحَ امْلَى
وَاغْفِرْ لِي ذُنُوبِي وَامْتَنِ عَلَيَّ بِمَا مَنَّتْ بِهِ عَلَى
أَهْلِ طَاعَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ALLĀHUMMA IYYĀKA ARJŪ WA LAKA AD'Ū FA
BAL-LIGHNĪ ŠĀ-LIHA AMALĪ WAGH-FIRLĪ DHUNŪBĪ
WAMNUN 'ALAY-YA BIMĀ MANANTA BIHĪ 'ALĀ AHLI
TĀ-'ATIKA INNAKA 'ALĀ KULLI SHAY'IN QADİR.

*O Allah! Only You do we hope for, and only You do we call to.
Allow me to reach my righteous hopes, and forgive my sins.*

*Bestow upon me the good that You bestow
upon the people of piety.*

2. This day and night are spent in Mina, and Zuhra, to Esha and Fajr of the following day will also be read here.

Mas'alah: It is desirable to perform these Salaah in Mina.

Mas'alah: There are no prescribed acts of worship on this day. One should recite *talbiyah* excessively, and spend every moment in whatever form of worship one wishes.

Mas'alah: If the total number of days one intends to stay in

Makkah are 15 days or more, one becomes *muqim*, i.e. one will perform all the *Salaah* during the five days of *Hajj* fully. If one however, stays less than 15 days in Makkah, one is instead a *musafir* and will perform *qasr*, i.e. perform two *raka'at fardh* of *Zuhr*, *Asr* and *Esha* unless performed behind a *muqim* Imam. The annual *qurbani* (sacrifice) of *Eidul Adha* is *wajib* upon the *muqim* (even if he be in Makkah) provided he is in possession of *nisab* (threshold of *Zakaah*), but it is *not wajib* upon the *musafir*. This sacrifice can be offered anywhere by the pilgrim. Prior to departing for *Hajj* the instructions can also be given to others.

Mas'alah: The *takbirat of tashriq* should be recited from the *Fajr* of the 9th *Dhul Hijjah* to the *Asr* of the 13th *Dhul Hijjah*, even if performing *Hajj*.

NOTE: Whilst performing *Hajj* one should eat light, e.g. fruits and light snacks; and drink plenty of water. This, practically, is very helpful, although not necessary.

SECOND DAY (9TH DHUL HIJJAH)

TO ARAFAT

1. After sunrise, set off for *Arafah*. En route, recite *talbiyah*, and engage in other forms of *ibadah*.

Mas'alah: To leave for *Arafah* prior to sunrise is against the *Sunnah*.

2. On arrival, complete all preparations immediately, thereafter spend no time in anything but worship of Allah. Sacrifice rest and comfort for this one most auspicious day and this most auspicious place.

Mas'alah: *Wuquf* (staying) in *Arafah* commences from *zawal* on the 9th *Dhul Hijjah* and continues to *subh sadiq* of the following morning. It is *fardh* to spend at least a little portion of this time in *Arafah*. To remain in *Arafah* until sunset is *wajib*.

DU'A EN ROUTE TO ARAFAH

اللَّهُمَّ إِلَيْكَ تَوَجَّهُتُ وَعَلَيْكَ تَوَكَّلْتُ وَلَوْجِهُكَ الْكَرِيمُ
أَرَدْتُ فَاجْعَلْ ذَبِيْهِ مَغْفُورًا وَحَجَّيِ مَبْرُورًا وَارْحَمْنِي
وَلَا تُخَيِّنِي وَبَارِكْ لِيْ فِي سَفَرِيْ وَاقْضِ بِعَرَفَاتِ
حَاجَتِيْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ALLĀHUMMA ILAYKA TAWAJ-JAHTU WA `ALAYKA
TAWAKKALTU WA LI WAJ-HIKAL-KARĪMI 'ARADTU.
FAJ' AL DHAMBĪ MAGHFŪRAN WA ḤAJJĪ MABRŪRAN
WAR-ḤAMNĪ WA LĀ TUKHAY-YIBNĪ WA BĀRIK LĪ FĪ
SAFARĪ WAQDĪ BI `ARAFĀTIN ḥĀJATI.
INNAKA `ALĀ KULLI SHAY'IN QADĪR

*O Allah! To You I turn and face,
upon You I hold my trust and for Your
exalted continence do I aspire.*

*Make my sins, forgiven acts,
and make my Hajj accepted in Your eyes.*

*Have mercy upon me, do not fail me,
and bless me in my travel (of Hajj).*

In Arafah fulfil my needs. You are powerful over all.

It has been mentioned in one *Hadith* that when one reads the following after zawa'l in Arafah, on the day of Arafah, facing qiblah, Allah ﷺ will say:

"O my angels! What is the reward of My servant who glorified Me,

praised Me, mentioned My Oneness and Greatness and sent salutations on My Prophet ﷺ? I have forgiven him and accepted his request regarding his needs and if My servant intercedes for all who are in Arafah, I will accept it; and he may ask whatever he wishes."

The hadith refers to the following;

(The first given du'a at Arafah written below) one hundred times.
Suratul Ikhlas one hundred times.

Durud (preferably no. 23 in Salaah and Salaam) one hundred times

DU'A AT ARAFAT

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

LĀ ILĀHA ILLAL-LĀHU WAHDAHŪ LĀ SHARĪKA LAH.
LAHUL MULKU WA LAHUL ḤAMDU WA HUWA 'ALĀ
KULLI SHAY'IN QADĪR.

*There is no god but Allah. He is alone, without equal.
His is sovereignty and for him is all praise.
He has power over all things.*

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

LĀ ILĀHA ILLAL-LĀHU WAHDAHŪ LĀ SHARĪKA LAH.
LAHUL MULKU WA LAHUL ḤAMDU YUHYĪ WA YUMĪTU

WA HUWA `ALĀ KULLI SHAY'IN QADĪR.

*There is no god but Allah. He is alone, without equal.
His is sovereignty and for him is all praise.
He gives life and causes death.
He has power over all things.*

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW-WA FIL ĀKHIRATI
ḤASANATAW-WA QINĀ `ADHĀBAN-NĀR.

*Our Lord! Grant us in this world all good,
and in the Hereafter all good, and save us from the Fire.*

اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَأْبِي
وَلَكَ رَبِّي تُرَاثِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ
وَوَسْوَاسِ الصَّدِرِ وَشَتَاتِ الْأَمْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ شَرِّ مَا تَحِيَّ بِهِ الرِّيحُ

ALLĀHUMMA LAKA ṢALĀTĪ WA NUSUKĪ WA MAHYĀYA
WA MAMĀTĪ WA ILAYKA MA'ĀBĪ WA LAKA RABBĪ TURĀTHĪ.
ALLĀHUMMA INNĪ A`ŪDHU BIKA MIN `ADHĀBIL QABRI
WA WAS-WASATIṢ-ṢADRI WA SHATĀTIL 'AMR.

ALLĀHUMMA INNĪ A`ŪDHU BIKA MIN SHARRI
MĀ TAJĪ`U BIHIR-RĪH

*O Allah! For You is my Salaah and my sacrifice;
my living and dying.*

*To You is my returning and for You is my belonging.
O Allah! I seek Your refuge from the punishment
of the grave, from ill-whisperings in the heart,
and from misguiding actions.*

*O Allah! I seek Your refuge from all
the evils the wind may bring with it.*

اللَّهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيرًا وَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِيْ
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

ALLĀHUMMA INNĪ ŽALAMTU NAFSĪ ŽULMAN
KATHĪRAW-WA INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA
ILLĀ ANTA FAGHFIRLĪ MAGHFIRATAM-MIN `INDIKA
WARHAMNĪ. INNAKA ANTAL GHAFŪRUR-RAHĪM.

*O Allah! I have wronged (oppressed) myself with many wrongs.
And there are none who can forgive sins besides You.
Forgive me with Your forgiveness.
Have mercy upon me.
You alone are the All-forgiving, the All-merciful.*

اللَّهُمَّ اغْفِرْلِيْ مَغْفِرَةً تَصْلُحُ بِهَا شَأْنِيْ فِي الدَّارَيْنِ

وَارْحَمْنِي رَحْمَةً أَسْعَدْ بَهَا فِي الدَّارَيْنِ وَثُبِّتْ عَلَيَّ تَوْيَةً
 نَصْوَحًا لَا أَنْكُثُهَا أَبَدًا وَالزِّمْنِي سَبِيلَ الْإِسْتِقَامَةِ لَا أَزِيغُ
 عَنْهَا أَبَدًا اللَّهُمَّ انْقُلِنِي مِنْ ذِلِّ الْمُعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ
 وَأَغْنِنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ
 وَبِفِضْلِكَ عَمَّنْ سِوَاكَ وَنَوْرُ قَلْبِي وَقَبْرِي وَأَعِذْنِي
 مِنَ الشَّرِّ كُلِّهِ وَاجْمَعْ لِي الْخَيْرَ كُلَّهُ

ALLĀHUM-MAGHFIRLĪ MAGHFIRATAN TAŞLUHU
 BIHĀ SHA'NĪ FID-DĀRAYNI WARHAMNĪ RAHMATAN
 AS'ADU BIHĀ FID-DĀRAYNI WA TUB 'ALAYYA
 TAWBATAN-NAŞŪHAL LĀ ANKUTHUHĀ ABADĀ.
 WA ALZIMNĪ SABİLAL-ISTIQĀMATI LĀ AZIGHU 'ANHĀ
 ABADĀ. ALLĀHUM-MANQULNĪ MIN DHILLIL-MA'SHYATI
 ILĀ 'IZZIṬ-ṬĀ'ATI WA AGHNINĪ BI ḤALĀLIKA 'AN
 HARĀMIKA WA BIṬĀ-'ATIKA 'AN MA'SHYATIKA
 WA BIFĀDLIKA 'AMMAN SIWĀK. WA NAWWIR QALBĪ
 WA QABRĪ WA A-'IDHNĪ MINASH-SHARRI KULLIHĪ WAJMA'
 LIYAL-KHAYRA KULLAH.

*O Allah! Forgive me with such forgiveness
 that will benefit my state in both worlds.
 Have such mercy upon me that will raise
 my rank in both the worlds.
 And pardon me with such a sincere and*

*noble pardon that will never again break.
Make me firm on the right path in such a way,
that from it I will never deviate again.*

*O Allah! Turn me away from the wretchedness of sin and
turn me towards the respect/nobility of Your obedience.*

*Enrich me with what is permitted by You
not with what is forbidden by You,
with Your obedience not Your defiance,
and with Your benevolence over anything else.
(O Allah!) fill with light my heart and also my grave.
Protect me from all evils and gather for me all good.*

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الشُّكْرُ كُلُّهُ وَلَكَ الْمُلْكُ كُلُّهُ
أَسْأَلُكَ الْخَيْرَ كُلُّهُ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

ALLĀHUMMA LAKAL ḤAMDU KULLUHŪ WALAKASH-SHUKRU
KULLUHŪ WALAKAL MULKU KULLUH. AS’ALUKAL KHAYRA
KULLUHŪ WA A-ŪDHU BIKA MINASH-SHARRI KULLIH.

*O Allah! For You is all praise, for You is all thanks,
for You is total sovereignty. I ask for good in its entirety.
I seek refuge from evil in its entirety.*

اللَّهُمَّ اغْفِرْ لِي جَمِيعَ مَا مَضَى مِنْ ذُنُوبِيٍّ وَاعْصِمْنِي فِيمَا
بَقِيَ مِنْ عُمُرِيٍّ وَارْزُقْنِي عَمَلاً زَاكِيًّا تَرْضِيَ بِهِ عَنِّي

ALLĀHUM-MAGHFIRLĪ JAMĪ`A MĀ MADĀ MIN
DHUNŪBĪ WA` SHIMNĪ FĪMĀ BAQIYA MIN `UMURĪ

WARZUQNĪ 'AMALAN ZĀKIYAN TARÐĀ BIHĪ 'ANNĪ.

*O Allah! Forgive me all of what has come to pass from my sins.
Save me from committing sins in the future.
Sustain me with purity of deeds with which
You will remain pleased with me.*

اللَّهُمَّ يَسِّرْ لِي الْآخِرَةَ وَالْأُولَى وَاعْصِمْنِي بِالْطَّاغِفَكَ
وَاجْعَلْنِي مِنْ تُحِبُّكَ وَتُحِبُّ رَسُولَكَ وَمَلَائِكَتَكَ وَتُحِبُّ
عِبَادَكَ الصَّالِحِينَ وَأَوْلِيَائَكَ الْمُتَقِّيِّينَ

ALLĀHUMMA YASSIRLIYAL-ĀKHIRATA WAL-ŪLĀ
WA-ŞIMNĪ BI ALTĀFIKA WAJ-ALNĪ MIMMAY-YUHIBBUKA
WA YUHIBBU RASŪLAKA WA MALĀ'IKATAKA
WA YUHIBBU 'IBĀDIKAŞ-ŞALIHİNA
WA AWLIYĀ'AKAL-MUTTAQİN.

*O Allah! Make easy for me in the Hereafter as well as in this world.
Protect me with Your compassion, and make me from those people
who love You, who love Your Prophet ﷺ and Your angels,
and who love Your pious servants and god-fearing friends.*

اللَّهُمَّ أَحِينِي عَلَى سُنْنَةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِذْنِي مِنْ مُضِلَّاتِ الْفِتْنَ

ALLĀHUMMA AHYINĪ 'ALĀ SUNNATI NABIYYIKA MUHAMMADIN
ŞALLAL-LĀHU 'ALAYHI WA SALLAM WA TAWAFFANĪ 'ALĀ

MILLATIHĪ WA A'IDHNĪ MIN MUDILLĀTIL-FITAN.

O Allah! Keep me alive on the Sunnah (way/mannerism) of Your Prophet, Muhammad ﷺ, grant me death amongst his followers, and save me from misleading tribulations.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعِيشُ الْقَلْبُ وَيَشْعُلُ
الْكَرْبَ وَيَشْغُلُ الْفِكْرَ وَيَرْضَى الشَّيْطَانَ
وَيَسْخَطُ الرَّبَّ

ALLĀHUMMA INNĪ ASTAGHFIRUKA LIKULLI
DHAMBIN YUMĪTUL QALBA WA YASH-'ALUL KARBA
WA YASH-GHULUL FIKRA WA YARDASH-SHAYTĀNA
WA YAS-KHAṬUR-RABBA.

O Allah! I seek forgiveness from all those acts/sins which kill the heart, which harden the heart, increase worries, please Shaytan and enrage (You) the Lord.

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالدُّعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ
بِالْإِجَابَةِ وَأَنْتَ لَا تُخْلِفُ الْمِيعَادَ وَلَا تَنْكُثُ عَهْدَكَ

ALLĀHUMMA INNAKA AMARTA BID-DU'Ā'I
WA QAḌAYTA 'ALĀ NAFSIKA BIL İJĀBATI WA ANTA
LĀ TUKH-LIFUL MĪĀDA WA LĀ TANKUTHU 'AHDAKA.

O Allah! You have ordained supplication,

*and You have made it incumbent upon Yourself to answer them.
You neither go against Your promises,
nor do You break Your vows.*

اللَّهُمَّ إِنَّ لِكُلِّ وَفْدٍ جَائِزَةً وَلِكُلِّ زَائِرٍ كَرَامَةً وَلِكُلِّ
سَائِلٍ لَكَ عَطِيَّةً وَلِكُلِّ رَاجِ لَكَ ثَوَابًا وَلِكُلِّ مَنْ
فِرِعَ إِلَيْكَ رَحْمَةً وَلِكُلِّ مَنْ رَغَبَ فِيْكَ رُلْفَى وَلِكُلِّ
مُتَضَرِّعٍ إِلَيْكَ إِجَابَةً وَلِكُلِّ مِسْكِينٍ إِلَيْكَ رَأْفَةً
وَقَدْ وَفَدَتْ إِلَيْكَ وَوَقَفْتُ بَيْنَ يَدَيْكَ فِيْ هَذِهِ الْمُوااضِعِ
إِلَيْتِي شَرَفَتْهَا رَجَاءً لِمَا عِنْدَكَ فَلَا تَجْعَلْنِي الْيَوْمَ أَخْيَبَ
وَفِدِكَ وَأَكْرِمِنِي بِالْجَنَّةِ وَمُنَّ عَلَيَّ بِالْمُغْفِرَةِ وَالْعَافِيَةِ
وَأَجْرَنِي مِنَ النَّارِ وَوَسِعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ
الْطَّيِّبِ وَادْرَأْ عَنِّي شَرَّ فِتْنَةِ الْعَرَبِ وَالْعَجَمِ
وَشَرَّ فِتْنَةِ الْإِنْسِ وَالْجِنِّ

ALLĀHUMMA INNA LIKULLI WAFDIN JĀ'IZATAN
WA LIKULLI ZĀ'IRIN KARĀMATAW WA LIKULLI SĀ'ILIN
LAKA 'ATIY-YATAN WA LIKULLI RĀJIN LAKA THA WĀBAN

WA LIKULLI MAN FAZ̄A ILAYKA RAHMATAN
WA LIKULLI MAN RAGHIBA F̄IKA ZULFĀ
WA LIKULLI MUTA-ÐARRI`IN I LAYKA IJĀBATAN
WA LIKULLI MISKĪNÎN ILAYKA RA'FATAN
WA QAD WAFAÐTU ILAYKA WA WAQAFTU BAYNA
YADAYKA F̄I HĀ DHIHIL MA-WĀÐI'L LATĪ
SHAR-RAFTAHĀ RAJĀ'AL LIMĀ 'INDAK.
FALĀ TAJ'AL-NIYAL-YAWMA AKHYABA
WAFDIKA WA AKRIMNÎ BIL JANNATI WA MUNNA 'ALAYYA
BIL MAGHFIRATI WAL 'Ā-FIYATI WA' A-JIRNÎ MINAN NĀRI
WA WASSI 'ALAYYA MINAR-RIZQIL ḤALĀLIT-ṬAYYIBI
WADRA' ANNÎ SHARRA FITNATIL 'ARABI WAL 'AJAMI
WA SHARRA FITNATIL INSI WAL JINN.

*O Allah! For all visitors (performers of Hajj and Umrah)
there is reward, for all visitors (performers of Ziyarah)
there is honour, for all beggars there is what they beg for,
for all who hope from You there is virtue,
for all who run to You in fear there is mercy,
for all who are desirous of You there is closeness,
for all who subjugate themselves to You there is an answer,
and for all who are needy of You there is kindness.
(O Allah!) I have travelled to You and stood in Your presence,
in this place (Arafah) that You have exalted,
(I am) hopeful of what You have.
Do not make me on this day, the most disgraced of travellers,
but elevate me to Your heaven.
Bestow upon me Your mercy and security,
and protect me from the Fire.
Make abundant for me only Halal and
pure/wholesome sustenance.
Save me from the evils/vices of Arabs and non-Arabs,
and also of men and Jin.*

اللَّهُمَّ انْقُلِنِي مِنْ ذِلِّ الْمُعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ وَأَغْنِنِي
بِحَلَالِكَ عَنْ حَرَامِكَ وَيُفَضِّلِكَ عَمَّنْ سِوَاكَ وَنَوْرُ قَلْبِي
وَقَبْرِي وَأَعِذْنِي مِنَ السَّرِّ كُلِّهِ وَاجْمَعْ لِي الْخَيْرُ كُلَّهُ

ALLĀHUM-MANQULNĪ MIN-DHILLIL MA`ŠIYATI ILĀ
'IZZIṬ-ṬĀ'ATI WA AGHNINĪ BI ḤALĀLIKA 'AN
HARĀMIKA WA BI FAḌLIKA 'AMMAN SIWĀK.
WA NAWWIR QALBĪ WA QABRĪ WA A-'IDHNĪ
MINASH-SHARRI KULLIHĪ WAJMA` LIYAL KHAYRA KULLAH.

O Allah! Turn me away from the wretchedness of sin and turn me towards the respect/nobility of Your obedience. Enrich me with what is permitted by You not with what is forbidden by You, with Your obedience not Your defiance, and with Your benevolence over anything else.

(O Allah!) fill with light my heart and also my grave. Protect me from all evils and gather for me all good.

اللَّهُمَّ يَا عَظِيمُ يَا عَظِيمُ اغْفِرْ لِي ذَبَّيَ الْعَظِيمِ
فَإِنَّهُ لَا يَغْفِرُ الذَّبَّ الْعَظِيمِ إِلَّا الْعَظِيمُ

ALLĀHUMMA YĀ `AŽĪMU YĀ `AŽĪMU YĀ `AŽĪMU
IGHFIRLĪ DHAMBIYAL `AŽĪMA FA INNAHŪ LĀ
YAGHFIRUDH-DHAMBAL `AŽĪMA ILLAL `AŽĪMU

O Allah! O Mighty! O Mighty! O Mighty! Forgive my major sins, for none can forgive major sins besides the Mighty.

اللَّهُمَّ إِنْ كُنْتَ لَا تَرْحَمُ إِلَّا أَهْلَ طَاعَتِكَ فَالِّي
مَنْ يَقْرَعُ الْمُدْنِبُونَ

ALLĀHUMMA IN KUNTA LĀ TARHAMU
ILLĀ AHLA ṬĀ-'ATIKA FA ILĀ
MAY-YAFZA' UL MUDHNIBŪN.

*O Allah! If You only forgive the people
who are obedient where are the sinners to go.*

اللَّهُمَّ اغْفِرْ لِي جَمِيعَ ذُنُوبِي وَاصْرِفْنِي عَنْ مَوْقِفِي هَذَا
مَقْضِيَ الْحَوَائِجِ وَهَبْ لِي مَا سَأَلْتُ وَحَقِّ
رَجَائِي فِيمَا تَكَبَّثُ

ALLĀHUM-MAGHFIRLĪ JAMĪ'A DHUNŪBĪ
WAŠRIFNĪ 'AN MAWQAFĪ HĀDHĀ MAQDĪYYAL
HAWĀ'IJI WA HAB LĪ MĀ SA ALTU WA HAQQIQ
RAJĀ-'Ī FĪMĀ TAMAN-NAYT.

*O Allah! Forgive me all my sins, and return me
from this place with my needs fulfilled.
Grant me what I ask for and fulfil my hopes
in what I have hoped for.*

اللَّهُمَّ إِنَّكَ هَدَيْتِنِي إِلَى الْإِسْلَامِ فَلَا تَنْزِعْهُ مِنْيَ حَتَّى

تَقْبِضَنِي إِلَيْكَ وَأَنَا عَلَيْهِ وَاصْرِفْنِي عَنْ مَوْقِفِي
هُذَا مَقْضِيَ الْحَوَائِجِ

ALLĀHUMMA INNAKA HADAYTANĪ ILAL ISLĀMI
FALĀ TANZI'-HU MINNĪ ḤATTĀ TAQBIḌANĪ ILAYKA
WA ANA `ALAYHI WAŞRIFNĪ 'AN MAWQAFIG
HĀDHĀ MAQDIYYAL ḤAWĀ'IJ

*O Allah! You have guided me towards Islam,
thus do not leave me bereft of (without)
it until my coming to You in the state of it.
And send me from this place with my needs fulfilled.*

اللَّهُمَّ لَا تَرُدَّ الْجَمِيعَ لِأَجْلِيْ وَلَا لِشُؤْمَ ذُنُوبِيْ بَلْ ارْحَمْنِيْ
وَتَجَاوِزْ عَنِّيْ بِرَحْكَةٍ مَنْ حَضَرَهُنَا مِنْ أَوْلَائِكَ وَأَحْبَابِكَ

ALLĀHUMMA LĀ TARUDDAL JAMĪ'A LI AJALĪ WA LĀ
LISHU'MI DHUNŪBĪ BAL IRHAMNĪ WA TAJĀWAZ 'ANNĪ BI
BARAKATI MAN ḤADARA HUNĀ MIN AWLIYĀ' IKA WA AHBĀBIK.

*O Allah! Do not reject everyone because of me
or because of my wretched sins.
But have mercy upon me, and forgive me
through the blessings of all who are present,
from amongst Your friends and beloveds.*

اللَّهُمَّ لَا تَجْعَلْ هُذَا آخِرَ عَهْدِيْ مِنْ هُذَا الْمَوْقِفِ الْعَظِيْمِ

وَارْزُقْنَا الرُّجُوعَ إِلَيْهِ مَرَّاتٍ كَثِيرَةً بِلُطْفِكَ الْعَمِيمِ

وَاجْعَلْنِي فِيهِ مُفْلِحًا يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA LĀ TAJ’ AL HĀDHĀ ĀKHIRA ‘AHDĪ MIN
HĀDHAL MAWQAFIL ‘AŽĪMI WARZUQNAR-RUJŪ’ A ILAYHI
MARRĀTIN KATHIRATAN BI LUȚFIKAL ‘AMĪMI
WAJ’ ALNĪ FĪHI MUFLIḤAN YĀ ARHAMAR-RĀHIMĪN.

*O Allah! Do not make this my last opportunity at this great place.
Sustain us with returning to it many times,
through Your absolute compassion. And make me successful in it
O the most merciful of all who can show mercy.*

اللَّهُمَّ ارْضُ عَنِّيْ فَإِنْ لَمْ تَرْضَ عَنِّيْ فَاعْفُ عَنِّيْ

فَقَدْ يَعْفُوُ الْمُؤْلِي وَهُوَ غَيْرُ رَاضٍ

ALLĀHUM-MARDĀ ‘ANNĪ FA’ILLAM TARDA ‘ANNĪ
FA’FU ‘ANNĪ FAQAD YA’FUL MAWLĀ WA HUWA GHAYRU RĀD.

*O Allah! Be pleased with me.
If You are do not become pleased with me then forgive me.
It can so happen that the master forgives without being pleased.*

اللَّهُمَّ لَا تَدْعُ فِيْ مَقَامِنَا هُذَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا عَيْنًا إِلَّا
سَتَرْتَهُ وَلَا هَمًا إِلَّا فَرَجَحْتَهُ وَلَا كَرْبًا إِلَّا كَشَفْتَهُ وَلَا دَيْنًا

إِلَّا قَضَيْتَهُ وَلَا عَدَوْا إِلَّا كَفَيْتَهُ وَلَا فَسَادًا إِلَّا أَصْلَحْتَهُ
 وَلَا مَرِيضًا إِلَّا عَافَيْتَهُ وَلَا غَائِبًا إِلَّا رَدَدْتَهُ وَلَا حَاجَةَ
 مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ لَكَ فِيهَا رِضاً وَلَنَا فِيهَا
 صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA LĀ TADA` FĪ MAQĀMINĀ HĀDHĀ DHAMBAN
 ILLĀ GHAFARTAH. WA LĀ `AYBAN ILLĀ SATARTAH.
 WA LĀ HAMMAN ILLĀ FARRAJTAH. WA LĀ KARBAN
 ILLĀ KASHAFTAH. WA LĀ DAYNAN ILLĀ QAḌAYTAH.
 WA LĀ `ADUWWAN ILLĀ KAFAYTAH. WA LĀ FASĀDAN
 ILLĀ AŞLAHTAH. WA LĀ MARİ̄DAN ILLĀ `ĀFAYTAH.
 WA LĀ GHĀ-`IBAN ILLĀ RADADTAH. WA LĀ ḤĀJATAM
 MIN ḤAWĀ`IJID-DUNYĀ WAL `ĀKHIRATI LAKA
 FĪHĀ RIĐAN WALANĀ FĪHĀ ŞALĀHUN ILLĀ
 QAḌAYTAHĀ YĀ ARHAMAR RĀHIMİN.

*O Allah! Do not leave in this place,
 any sin of ours without it being forgiven.*

Leave no fault of ours but You have concealed it.

Leave no difficulty of ours but You give deliverance from it.

Leave no suffering of ours but You give relieve from it.

Leave no debt of ours but You repay it.

Leave no enemy of ours but You suffice against them.

Leave no corruption but You correct it.

Leave no ailng but You cure them.

Leave no lost (item/person) but You return them.

*Leave no need of this world and
 the next in which is Your pleasure and in which*

*there is for us benefit but You grant it.
O the most merciful of all who can show mercy.*

اللَّهُمَّ لَا تَحْرِمْنِي لِقَلْةٍ شُكْرِي وَلَا تَخْذُلْنِي لِقَلْةٍ صَبْرِي
وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ
يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

ALLĀHUMMA LĀ TAHRIMNĪ LIQILLATI SHUKRĪ
WA LĀ TAKHDHULNĪ LIQILLATI ŞABRĪ. WA IY-YAMSASKAL-
LĀHU BI ȘURRİN FALĀ KĀ SHIFA LAHŪ ILLĀ HU. WA IY
YURIDKA BIKHAYRİN FALĀ RĀD-DA LIFADLIH. YUŞİBU BIHİ
MAY-YASHĀ'U MIN 'IBĀDIHİ WA HUWAL GHAFÜRUR RAHİM.

*O Allah! Do not leave me bereft because
of my insufficient gratitude.*

Do not disgrace me because of my insufficient patience.

*"If Allah afflicts you with loss, then there is no one
who can relieve it but He. And if He wishes for You good,
then there is none who can turn away His magnanimity.*

He benefits whosoever He wills from His servants.

He is the All-forgiving, All-merciful.

اللَّهُمَّ مَنْ مَاتَ مِنَا فَاغْفِرْ لَهُمْ وَنُورْ قُبُورَهُمْ وَأَنِسْ
وَحْشَتَهُمْ وَابْعَثْهُمْ أَمْنِينَ مِنْ عِقَابِكَ مَعَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشَّهِداءِ
وَالصَّالِحِينَ وَمَنْ مَعَهُنَا فَاهْدِنَا فِيمَنْ هَدَيْتَ
وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّتَ وَقِنَا
شَرًّا مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضِي عَلَيْكَ

ALLĀHUMMA MAM-MĀTA MINNĀ FAGHFIR LAHUM
WA NAWWIR QUBŪRAHUM WA ĀNIS WAH SHATAHUM
WAB-’ATH-HUM Ā-MINĪNA MIN ‘IQĀBIKA MA’AL-LADHĪNA
AN`AMTA ‘ALAYHIM MINAN NABIYYĪNA
WAŞ-ŞIDDĪQĪNA WASH-SHUHADĀ’I WAŞ-ŞĀLIHĪN.
WA MAM MA-’IYA HĀ-HUNĀ FAHDINĀ FĪMAN HADAYT.
WA`ĀFINĀ FĪ MAN `Ā FAYT. WA TAWALLANĀ FĪMAN
TAWALLAYT. WAQINĀ SHAR-RA MĀ QAĐAYT.
FA’INNAKA TAQDĪ WA LĀ YUQDĀ ‘ALAYK.

*O Allah! Whoever has died from amongst us,
forgive them, fill their graves with light,
make pleasant their loneliness and resurrect them in security
(from punishment) and keep them amongst those
who You have favoured from amongst the Prophets,
the truthful, the martyrs, the righteous.
All those who are with me (on the plains of Arafah)
guide us to be with the guided.
Grant us security, to be amongst the secure.
Befriend us to be amongst those who You befriend.
Save us from all evils that You may have predestined.
Indeed You destine all and nothing can go against Your order.*

اللَّهُمَّ لَا تُظْهِرْ خَطِيئَتِي لِأَحَدٍ مِنَ الْمَخْلُوقِينَ

وَلَا تَفْضِلْهُنِّي بِهَا عَلَى رُؤُوسِ الْعَالَمِينَ

ALLĀHUMMA LĀ TUŽ-HIR KHAṬĪ’ATĪ LI AHADIN MINAL
MAKHLŪQĪNA WA LĀ TAFDAHNĪ BIHĀ ‘ALĀ RU’ŪSIL ‘ĀLAMĪN.

*O Allah! Do not expose my wrongdoings to anyone from
the creation. Do not disgrace me in front of all.*

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ وَإِنَّا عَبْدُكَ ظَلَمْتُ
نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ وَلَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا فَإِنَّهُ لَا يَصْرِفُ سَيِّئَهَا
إِلَّا أَنْتَ لِيَكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدِيَكَ تَبَارَكْتَ
وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَاتُّوَّبُ إِلَيْكَ

ALLĀHUMMA ANTAL MALIKU LĀ ILĀHA ILLĀ ANTA
WA ANA ‘ABDUKA ŽALAMTU NAFSĪ WA`-TARAFTU
BI DHAMBĪ FA’INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA
ILLĀ ANT. WAH DINĪ LI AHSANIL AKHLĀQI WA LĀ
YAHDĪ LI AḤ-SANIHĀ ILLĀ ANT. WAŞRIF ‘ANNĪ SAYI-‘AHĀ FA

INNAHŪ LĀ YAŞRIFU SAYT'AHĀ ILLĀ ANTA
LABBAYKA WA SA`-DAYKA WAL KHAYRU KULLUHŪ BI-YADAYK.
TABĀRAKTA WA TA-ĀLAYT. ASTAGHFIRUKA WA ATŪBU ILAYK.

*O Allah! You are the sovereign.
There is no god but You and I am Your servant.
I have wronged myself, and I admit to my sins.
There are none who can forgive sins besides You.
Guide me to the best mannerisms to which
no one can guide but You.
Save me from bad mannerism as no one can
save us from that besides You.
We are present. We glorify You. All good is in Your hands.
You are exalted, and high.
I seek forgiveness, and pardon from You.*

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ كُلِّ خَيْرٍ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ مَا
اسْتَعَاذُكَ مِنْهُ نَبِيُّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ALLĀHUMMA INNĀ NAS'ALUKA MIN KULLI KHAYRIM
MĀ SA 'ALAKA MINHU NABIYYUKA MUHAMMAD.
ŞALLAL-LĀHU 'ALAYHI WA SALLAM. WA NA 'UDHU BIKA
MIN KULLI SHARRIM MAS-TA 'Ā-DHAKA MINHU NABIYYUKA
MUHAMMAD ŞALLAL-LĀHU 'ALAYHI WA SALLAM.

*O Allah! I ask You for all good that Your Prophet Muhammad ﷺ
asked for. And I seek Your refuge from those things which
Your Prophet Muhammad ﷺ sought refuge from.*

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتُّوْبُ إِلَيْهِ

ASTAGHFIRUL-LĀHAL-LADHĪ LĀ ILĀHA ILLĀ HUWAL
HAYYUL QAYYŪMU WA ATŪBU ILAYH.

*I seek Your refuge O Allah! (You are) He,
who there is none worthy of worship besides,
the immortal, the eternal. Whose pardon I seek.*

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ
وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنبِي
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

ALLĀHUMMA ANTA RABBĪ LĀ ILĀHA ILLĀ ANTA
KHALAQTANĪ WA ANA `ABDUKA WA ANA `ALĀ `AHDIKA
WA WA`-DIKA MASTAṬA`TU. A`ŪDHU BIKA MIN SHARRI
MĀ ŞANA`TU. ABŪ`U LAKA BINI`-MATIKA `ALAYYA
WA ABŪ`U BI DHAMBĪ FAGHFIRLĪ FA INNAHŪ LĀ
YAGHFIRUDH-DHUNŪBA ILLĀ ANT.

*O Allah! You are my Lord, there is no god besides You.
You have created me and I am Your slave.
I am on Your order and promise to the best of my ability.
I seek Your refuge from all the evil that I have performed.
I acknowledge Your favours upon me and I acknowledge my sins.
Forgive me! There are none who can forgive besides You.*

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَارْزُقْنِي وَعَا فِنْتِي

ALLĀHUM-MAGHFIRLĪ WARHAMNĪ WARZUQNĪ WA `ĀFINĪ.

*O Allah! Forgive me, have mercy upon me,
grant me sustenance and security.*

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

RABBANĀ TAQABBAL MINNĀ INNAKA ANTAS-SAMĪ' UL 'ALĪM.

Our Lord! Accept from us. You are All-hearing, All-knowing.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِي مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى أَلِي إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَلِي مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى أَلِي إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA SALLI 'ALĀ MUHAMMADIN
WA 'ALĀ ĀLI MUHAMMADIN KAMĀ ŞALLAYTA
'ALĀ IBRĀHĪMA WA 'ALĀ ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM-MAJĪD. ALLĀHUMMA
BĀRIK 'ALĀ MUHAMMADIN WA 'ALĀ ĀLI
MUHAMMADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHĪMA
WA 'ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

O Allah! Send peace and salutations upon Muhammad and the family of Muhammad, like how You have sent peace and salutations on Ibrahim and the family of Ibrahim.

You are the praiseworthy, the exalted.

O Allah! Send blessings upon Muhammad and the family of Muhammad, like how You have sent blessings on Ibrahim and the family of Ibrahim.

You are the praiseworthy, the exalted.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SUBHĀNA RABBIKA RABBIL 'IZZATI 'AMMĀ YAŞIFŪN,
WA SALĀMUN 'ALAL MURSALĪN.

WAL ḤAMDU LILLĀHI RABBIL 'ĀLAMĪN.

*Glorified are You O Lord, Lord of grandeur, above all that people associate. Peace be upon the sent messengers.
All praise be to Allah the Lord of the worlds.*

At this time especially make Du'a for the Muslim Ummah in general for alleviation of suffering and turmoil.

3. Upon the time of *Zuhr* commencing, perform *wudhu* (*Ghusl* if possible would be better) and perform *Zuhr* with *Jama'ah* (congregation).
4. Thereafter re-engage in worship, reading *durud*, *dhikr*, *tasbih*, (praises of Allah ﷺ), *talbiyah* and *du'a* (for yourself, family and friends and the whole *Ummah*).
5. Perform *Asr Salaah* on its time and again engage in *ibadah* until sunset.

Again make du'a for the upliftment of the state of Muslims in general.

It is not advisable to read Zuhr and Asr together, which is practiced by some (although it is not incorrect). We can perform our salaah in our tents in our own Jama'ah; thus, the two salaah ought to be performed separately at their respective times, as this is more appropriate.

NOTE: It is not advisable to go to the *Masjid* in *Arafah* because the plain of *Arafah* is exceedingly vast, and tents are all identical. It is probable that one loses the way back to one's own tent. Similarly, do not venture out to look for *Jabal Rahmah* although it is additionally virtuous to do *wuquf* near it.

Mas'alah: It is extremely desirable to remain in devotion standing and facing *qiblah*, with hands raised as in *du'a*. It is permitted to sit and even to lie down if required, but to recline without excuse is detestable. If one tires, one may sit, and stand again once recovered.

Mas'alah: It is an act of *bid'ah* to climb upon *Jabalur Rahmah* during *wuquf*. Thus abstain from it.

Mas'alah: Every so often recite *talbiyah*.

Mas'alah: It is prohibited, distracting and extremely detrimental for men and women to stand together.

Mas'alah: *Jum'ah Salaah* cannot be performed in *Arafah*. One must perform *Zuhr*, even if it is Friday.

IMPORTANT: During *wuquf*, keep busy in *ibadah*, throughout the time spent there. One must ensure that not one moment is spent in negligence.

Remember Allah ﷺ as much as possible and make du'a, sincerely

crying before Him, begging from Him and asking of Him all one's lawful needs relating to this world and the Hereafter. Fight off laziness and don't get involved in time wasting. This opportunity is not available to all. Under no circumstances should one involve one's self in arguing, idle talks, etc. Ask for forgiveness for one's self, parents, family, friends and the *Ummah* in general, with tears and humility. Ask for His Pleasure and Heaven and seek refuge from His Anger and Hell.

6. After sunset leave for Muzdalifah. Do not perform Maghrib Salaah in Arafah.

Mas'alah: It is not permissible to depart from Arafah before sunset.

TO MUZDALIFAH

DU'A TO MUZDALIFAH

اللَّهُمَّ إِلَيْكَ أَفْضَلْتُ وَفِي رَحْمَتِكَ رَغَبْتُ وَمِنْ سَخْطِكَ
رَهِبْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ فَاقْبِلْ نُسُكِي وَاعْظِمْ
أَجْرِي وَتَقْبِلْ تَوْبَتِي وَارْحَمْ تَضَرُّعِي وَاسْتَجِبْ
دُعَائِي وَاعْطِنِي سُؤْلِي

ALLĀHUMMA ILAYKA AFADTU WA FĪ RAHMATIKA

RAGHIBTU WA MIN SAKHAȚIKA RAHIBTU WA

MIN 'ADHĀBIKA ASHFAQTU FAQBAL NUSUKĪ WA A'ŽIM

AJRĪ WA TAQABBAL TAWBATĪ WARHAM TAĐARRU'Ī

WASTAJIB DU'Ā'Ī WA Ā'-TINĪ SU'LĪ.

*O Allah! To You I turn. To (enter) Your mercy I am eager.
Your anger I dread. From Your punishment I am fearful.
Accept my sacrifice, and increase my reward.
Accept my repentance and have mercy on my sorry state.
Accept my du`a and grant me my request.*

1. After sunset, depart for Muzdalifah reciting *talbiyah*, *takbir*, *du'a*, *durud*, etc.

NOTE: It is advisable to relieve one's self from all duties and necessities prior to departing from Arafah.

Mas'alah: It is wajib to perform *Maghrib* and *Isha* together in Muzdalifah (which will be at *Isha* time). Therefore do not perform *Maghrib or Isha* in Arafah or en route to Muzdalifah.

Mas'alah: If you arrive in Muzdalifah before the time of *Isha*, do not perform *Maghrib* until the time of *Isha* sets in.

Mas'alah: If one is delayed for any reason (e.g. getting lost) which stops one from reaching Muzdalifah before *subh sadiq*, then one must perform the two *Salaah* wherever he may be before dawn.

Mas'alah: The two *Salaah* should be read together whether you pray alone or in congregation.

IN MUZDALIFAH

1. Perform *Maghrib* and *Isha Salaah* with one *adhan* and one *iqamah* as soon as the time for *Isha Salaah* commences. First call out the *adhan* and *iqamah*, thereafter perform the *faraidh* of *Maghrib* and *Isha Salaah*. After these two are performed in *Jama'ah*, Perform the *sunnah* of *Maghrib* followed by the *sunnah* and *witr* of *Isha* individually.
2. After *Salaah*, look to fulfil your other needs such as eating,

drinking, toilet, etc, and endure to spend the night in *ibadah* as this night is very virtuous and full of blessings.

Mas'alah: To remain in Muzdalifah until *subh sadiq* is *Sunnah Mu'akkadah*, and keeping occupied in *tilawah*, *ibadah* and *du'a* is a spiritual must (albeit *mustahab* is rank).

Mas'alah: Women, the sick and the disabled may omit the *wuquf* of Muzdalifah due to rushing and crowding.

3. Collect small pea-sized pebbles to pelt the *jamarat* and put them safely. You will need a total of 49 pebbles If you are going to leave Mina after pelting the *jamarat* on the 12th Dhul Hijjah, and you will need a total of 70 pebbles if you are staying over to pelt the *jamarat* on the 13th Dhul Hijjah. Collect a few extra pebbles in case you miss the *jamarat* during pelting.

- 7 for 10th Dhul Hijjah.
- 21 for 11th Dhul Hijjah.
- 21 for 12th Dhul Hijjah.
- 21 for 13th Dhul Hijjah. (If one stays for that day)

Mas'alah: It is permissible to collect pebbles from anywhere. However, one must not pick them from near the *jamarat* or from any unclean place.

THIRD DAY (10TH DHUL HIJJAH)

(WUQUF AT MUZDALIFAH)

1. *Fajr Salaah* should be performed as soon as its time begins.

Mas'alah: *Wuquf* at Muzdalifah is compulsory (*wajib*), its time commences with *subh sadiq* and ends with sunrise. If one spends even a little time in Muzdalifah, he will be freed of the obligation. However, it is preferable to stay until just before sunrise.

Mas'alah: If one departed from Muzdalifah before *subh sadiq* or arrived there after sunrise, he will not be freed of this obligation.

Mas'alah: *Eid Salaah* is not *wajib* upon the pilgrims.

NOTE: It would be helpful to make a note of the time of Fajr Salaah in Makkah the day you leave for Mina, as Fajr Salaah should be performed at the same time in Muzdalifah. Many people perform Fajr Salaah in Muzdalifah before its time and leave for Mina before subh sadiq. This way, they miss Salaah and also the wuquf of Muzdalifah which brings upon them dam (compensation). Remember to follow the correct time and do not leave Muzdalifah before Fajr time.

2. Try to remain busy in ibadah at Muzdalifah until just before the sun rises. Whilst there stand and face the qiblah engaged in Ibadah.

MINA

DU'A AT MINA

اللَّهُمَّ إِنَّ هُذِهِ مِنْيَ وَقَدْ أَتَيْتُكَ وَأَنَا عَبْدُكَ وَابْنُ
عَبْدِكَ أَسْأَلُكَ أَنْ تَمُنَّ عَلَىٰ بِمَا مَنَّتْ بِهِ عَلَىٰ
أَوْلِيَائِكَ وَاهْلِ طَاعَتِكَ وَأَنْ تَجْعَلَنِي مِنْ عِبَادِكَ
الصَّالِحِينَ يَا أَرْحَمَ الرَّحِيمِينَ

ALLĀHUMMA INNA HĀ-DHIHĪ MINĀ WA QAD
ATAYTUKA WA ANA `ABDUKA WABNU `ABDIK.
AS`ALUKA AN TAMUNNA `ALAYYA BIMĀ MANANTA
BIHĪ `ALĀ AW LIYĀ`IKA WA AHLI ṬĀ `ATIK.
WA AN TAJ-`ALANĪ MIN `IBĀDIKAŞ
ŞALIHĪNA YĀ ARHAMAR RĀHİMİN.

*O Allah! This is Mina. (Here) I have come as
Your slave, and as a descendant of Your slave.
I ask You to favour me, with that, which You favour upon
Your friends, and those who are subservient to You.
(And I ask) You make me amongst Your pious bondsmen.
O most merciful of all who can show mercy.*

الله أكْبَرَ الله أكْبَرَ لَا إِلَهَ إِلَّا الله
وَالله أكْبَرَ الله أكْبَرَ وَلِلله الحَمْدُ

ALLĀHU AKBAR. ALLĀHU AKBAR.
LĀ ILĀHA ILLAL-LĀHU WALLĀHU AKBAR.
ALLĀHU AKBAR. WA LILLĀHIL ḤAMD.

*Allah is the greatest! Allah is the greatest!
There are none worthy of worship besides Allah.
Allah is the greatest! Allah is the greatest! For Allah is all praise.*

1. Just before sunrise (2-3 minutes), leave for Mina reciting talbiyah, dhikr, etc.
2. When you reach Mina fulfil the following duties:
 - a. Pelting only the large Shaytan (*Rami*). (wajib)
 - b. Animal sacrifice (*Nahr*). (wajib)
 - c. Shaving or trimming (*Halaq* or *Qasr*). (wajib)
 - d. Tawaafuz ziyarah. (fardh, in Makkah)

NOTE: These issues will be dealt with separately in due course.

IMPORTANT: If performing Hajj Qiraan or Tamattu, to keep the order of rami, nahr and halaq/qasr is wajib. Failure to do so will result in dam. Do not under any circumstances neglect this order.

NOTE: If ones sacrifice is being performed through anyone else, then one must fix a time and make sure the sacrificed takes place at that time. Dam will become necessary if one shaves his head before the sacrifice takes place.

Mas'alah: *Nahr* is not *wajib* for those performing *Hajj Ifraad*, it is *mustahab*. They can shave their heads as soon as the *rami* has been completed. If they wish to perform the *mustahab*, they may do so before or after shaving. However, it is *mustahab* to follow the same order.

The duties of the 10th Dhul Hijjah (i.e. The third day) are described with full detail here under.

RAMI

On this day one will throw seven pebbles at only the *Jamaratul Uqba* (large *Shaytan*). The largest *Jamarah* is the one that is furthest away from *Masjidul Khayf*.

Mas'alah: To perform the *Rami* is necessary (*wajib*). Its omission results in *dam*.

Mas'alah: It is an act of *bid'ah* (innovation) to pelt the other two *jamarah* on this day.

WHEN TO PERFORM RAMI

Rami on the 10th can be performed from *subh sadiq* of the 10th until *subh sadiq* of the 11th. But not all times hold the same virtue. Below one can see which times are most appropriate.

- *Makruh (disliked)* from *subh sadiq* to *sunrise*
- *Masnun (preferred)* from *sunrise* to *zawal*
- *Mubah (permitted)* from *zawal* to *sunset*
- *Makruh (disliked)* from *sunset* to *subh sadiq*

Mas'alah: Women, infants, and the sick/disabled may perform *rami* at any time without fear of it being *makruh*. It is better for them to choose such a time (e.g. late night) when it is less crowded.

IMPORTANT NOTE: One must try to perform *rami* in the *masnun* (failing which, the *mubah*) time. But due to the crowds it is almost impossible to do so without harming one's self or others.

It is thus, advisable to perform *rami* before *Maghrib* in *mubah* time. If one also finds the crowd overwhelming at that time, then the healthy men may complete their obligation; leaving the women and sick to perform it afterwards, whenever it is convenient, as long as it is before *subh sadiq*.

Many in their hapless zeal to perform *rami* in the *masnun* time, take with them women, children and the weak to get stuck in difficulties and frustration. This must be avoided at all costs. As patience here is more than a virtue, it is safety. If necessary, even the healthy may delay the *rami* until after *Maghrib*. Do not forget that harming a Muslim is *haram* and doing *rami* after *Maghrib* is comparatively merely *makruh* (i.e. The lesser of two evils).

HOW TO PERFORM RAMI

1. Reciting *talbiyah*, approach the large Shaytan, in such a way that absolutely no inconvenience is caused to others, one should stand with Masjidul Khayf to the right and Makkah to the left.
2. One by one, holding each pebble between index finger and thumb of the right hand, throw all seven. Reciting the du'a each time;

DU'A WHILE STONING

بِسْمِ اللَّهِ أَكْبَرُ

BISMILLĀHI ALLĀHU AKBAR

"In the Name of Allah, Allah is the Greatest".

OR

بِسْمِ اللَّهِ أَكْبَرَ رَغْمًا لِّلشَّيْطَانِ وَرِضَى لِّلرَّحْمَنِ
اللَّهُمَّ اجْعَلْهُ حَجَّا مَبُرُورًا وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

BISMILLĀHI ALLĀHU AKBAR.

RAGHMAL LISH-SHAYTĀNI WA RIDAL-LIR RAHMĀN.

ALLĀHUM-MAJ-`ALHU ḤAJJAM-MABRŪRAW
WA DHAMBAM MAGHFŪRAW WASA-YAM-MASHKŪRĀ.

*In the name of Allah! Allah is the greatest!
(I do this to) Shaytan's humiliation, and for
Allah's pleasure. O Allah! Make this an accepted Hajj,
(and a means for) sins that are forgiven,
and an appreciated/valued (by You) effort.*

Mas'alah: whilst performing rami (when preparing to throw) stop reciting the talbiyah. Any other du'a or dhikr may be recited instead.

Mas'alah: If all pebbles are thrown together (i.e. in one go), it will be counted as one pebble only. And a further six pebbles must be thrown to complete rami or else *dam* will be necessary.

Mas'alah: If the pebbles land near the pillar, without hitting it, the rami will still be valid; but if it lands further away, it will be invalid (i.e. If not within the boundary wall around the pillar).

Mas'alah: While throwing, raise the right arm to such a height that the armpit becomes visible/open.

Mas'alah: There is no prescribed *du'a* after pelting the large Shaytan.

Important: Whoever is able to reach the *jamarat* by any means and there is no threat of severe illness or injury, it is necessary for them to pelt the Shaytan himself. It is not permissible for them to appoint anyone else to do so on their behalf. If however one cannot walk to the *jamarat* and there is no feasible means of conveyance, then only can someone pelt on one's behalf, with one's instruction. Many people perform *rami* on behalf of others without a valid *Shar'i* reason. In such cases, the *rami*, for the person who hasn't performed it in person, is invalid and *dam* becomes *wajib*. Women and the disabled have no excuse. They can perform it after *Isha Salaah*.

Mas'alah: The rush is not a *Shar'i* excuse to avoid performing *rami* in person.

NAHR

1. After the *rami*, one must sacrifice an animal.

Mas'alah: This sacrifice is known as *Damush-shukr* and is *wajib* upon those performing *Hajj Qiraan* or *Tamattu* and *mustahab* for those performing *Hajj Ifraad*.

NOTE: the difference between *damush-shukr* and the annual *qurbani* of *Eidul Adha* is that *Damush-shukr* is *wajib* upon only those who are performing *Hajj Qiraan* or *Tamattu*. And *qurbani* is *wajib* annually upon every Muslim who is sane, *baligh* and upon whom *Zakaah* is *fardh* and who is not a *musafir* (*Shar'i* traveler). (Those who perform *Hajj Ifraad* and are not *musafir* i.e. are staying in Makkah for 15⁺ days will have to perform *qurbani*).

DU'A BEFORE SLAUGHTERING

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
 وَحَيَائِي وَعَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
 أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ تَقَبَّلْ مِنِّي هَذَا النُّسُكُ
 وَاجْعَلْهُ قُرْبَانًا لِوَجْهِكَ وَعَظِيمَ أَجْرِي عَلَيْهَا

INNĪ WAJ-JAHTU WAJHIYA LIL-LADHĪ FAṬARAS
 SAMĀWĀTI WAL ’ARDA ḤANĪFAW WA MĀ ANA MINAL
 MUSHRIKĪN. INNA ṢALĀTĪ WA NUSUKĪ WA MAḤ YĀYA
 WA MAMĀTĪ LILLĀHI RABBIL ’ĀLAMĪN. LĀ SHARĪKA LAH.
 WA BI-DHĀLIKA UMIRTU WA ANA MINAL MUSLIMĪN.
 ALLĀHUMMA TAQABBAL MINNī HĀDHAN NUSUKA WAJ-’ALHU
 QURBĀNAN LI WAJ-HIKA WA ’AŻ-ŻIM ’AJRĪ ’ALAYHĀ.

*I turn to firmly face the creator of the heavens and earth,
 in this state that I am not of the polytheists.*

*Indeed my salaah and sacrifice, and my living and dying are solely
 for Allah, the Lord of the worlds, who has no equal.*

*This is what I have been ordered and
 I am a Muslim (I submit my will to this).
 O Allah! Accept from me my sacrifice and
 make it a means of close proximity to You.
 (O Allah!) Increase my rewards for it.*

DU'A WHILE SLAUGHTERING

بِسْمِ اللَّهِ أَكْبَرْ

BISMILLĀHI ALLĀHU AKBAR.

In the name of Allah. Allah is the greatest!

Mas'alah: If performing *Hajj Qiraan* or *Tamattu*, one must have the intention that one's sacrifice is *Damush-shukr*, otherwise it will not suffice.

Mas'alah: It is better to perform the slaughter one's self. If unable for whatever reason, then it is *mustahab* to witness the slaughtering. It is also *mustahab* to eat from, one's own sacrificial meat.

WHEN TO PERFORM NAHR

The sacrifice can take place at any time after *rami*, as long as it is done before the sunset of 12th Dhul Hijjah. If performing *Hajj Qiraan* or *Tamattu* one can not shave one's head until the slaughtering has been performed.

HALAQ AND/OR QASR

DU'A FOR CUTTING THE HAIR OR SHAVING THE HEAD

الْحَمْدُ لِلّٰهِ عَلٰى مَا هَدَانَا الْحَمْدُ لِلّٰهِ عَلٰى مَا أَنْعَمَ بِهِ عَلَيْنَا
اللّٰهُمَّ هٰذِهِ نَاصِيَتِي فَتَقْبِلْ مِنِّي وَاغْفِرْ لِي دُنُوْبِيَ اللّٰهُمَّ
اغْفِرْ لِي وَلِلْمُحْلِقِيْنَ وَالْمُقْصِرِيْنَ يَا وَاسِعَ الْغَفْرَةِ امِينَ

AL-HAMDU LILLĀHI `ALĀ MĀ HADĀNĀ. AL-HAMDU
LILLĀHI `ALĀ MĀ AN-`AMA BIHĪ `ALAYNĀ. ALLĀHUMMA HĀ-
DHIHĪ NĀŠIYATĪ FATAQABBAL MINNĪ WAGH-FIRLĪ DHUNŪBĪ.

ALLĀHUM-MAGHFIRLĪ WA LIL MUHAL-LIQĪNA
WAL MUQAŞ-ŞİRİN. YĀ WĀSI-`AL MAGHFIRAH. ĀMĪN

*All praise be to Allah, as it is He, Who has guided us.
All praise be to Allah who has bestowed His favour upon us.
O Allah! I offer my subservience, accept it from me.
Forgive my sins! O Allah! Forgive all who those who shave
their heads and those who trim their hair.
O He whose mercy is encompassing.*

الْحَمْدُ لِلّٰهِ الَّذِي قَضَى عَنَّا نُسُكَنَا اللَّهُمَّ زِدْنَا إِيمَانًا
وَيَقِينًا وَتَوْفِيقًا وَعَوْنًا وَاغْفِرْلَنَا وَلَا بَآئِنَا وَأُمَّهَاتِنَا
وَالْمُسْلِمِينَ أَجْمَعِينَ

ALHAMDU LILLĀHIL-LADHĪ QADĀ `ANNĀ NUSUKANĀ.
ALLĀHUMMA ZIDNĀ IMĀNAW WA YAQĪNAW WA TAWFĪQAW
WA `AWNĀ. WAGHFIRLANĀ WA LI ĀBĀ'INĀ
WA UMMAHĀTINĀ WAL MUSLIMĀNA AJMA'IN.

*All praise be to Allah, who has made
it possible for us to complete our Hajj.
O Allah! Increase us in (strength of) belief,
conviction, opportunity and good.
Forgive us and our fathers and mothers, and all Muslims.*

اللَّهُمَّ اثِّبْ لِي بِكُلِّ شَعْرَةٍ حَسَنَةً وَامْحُ عَنِّي بِهَا
سَيِّئَةً وَارْفَعْ لِي بِهَا عِنْدَكَ دَرَجَةً وَصَلِّي اللَّهُ عَلَى النَّبِيِّ

الْكَرِيمُ تَسْلِيمًا كَثِيرًا

ALLĀHUMMA ATHBIT LĪ BIKULLI SHA`-RATIN ḤASANAH.
WAMHU `ANNĪ BIHĀ SAYYI`AH. WARFA` LĪ BIHĀ
`INDAKA DARAJAH. WA ȘALLAL-LĀHU `ALAN-NABIYYIL
KARĪMI TASLĪMAN KATHĪRĀ.

*O Allah! For each hair (of this sacrificial animal)
give me a reward, atone a sin, and elevate me a level.
And (O Allah!) Send salutation and innumerable
blessings upon the noble Prophet ﷺ.*

1. After the sacrifice one should shave or trim their hair. This should be done facing the *qiblah* and preferably starting with the right hand side.

To trim slightly more than an inch from the end of the plaits is sufficient for women. To shave the head is *haram* for them.

Mas'alah: It is *wajib* to shave or trim a quarter of your head to come out of *ihraam*, but it is necessary to shave the rest of your head as to keep it in accordance to Islamic requirement

Mas'alah: *Qasr* means to trim at least an inch of every hair. If one's hair is already shorter than an inch, then shaving it is necessary.

NOTE: The Prophet ﷺ is reported to have made *du'a* thrice for those who shaved and only once for those who trimmed their hair.

IMPORTANT: *Qasr* or *Halaq* in accordance to the above is *wajib*. The restrictions of *ihraam* until fulfilment of this obligation will remain binding. Many people trim only a few hairs (even though they may want to shave their entire head later) thinking that their *ihraam* has been terminated. One must understand that a person will remain in

ihraam as long as he does not fulfil the above requirements. If one changes into normal clothing in this state he will be liable to give *dam*.

Mas'alah: If one has completed the rites of *Hajj*, which must be performed before *halaq*, then he is allowed to shave his own head. He may also shave another Muslim's hair when in this situation.

- With this the restrictions of *ihraam* end. Besides the prohibition of sexual relationship. This will only be permitted upon completion of *tawaafuz ziyarah*.

TAWAAFUZ ZIYARAH

- After *Halaq/Qasr* perform the *tawaafuz ziyarah* which is a *fardh* of *Hajj*. *Du'a* is the same as in regular *tawaaf*.

Mas'alah: If, after *tawaaful qudum* (of those performing *Hajj Qiraan* or *Ifraad*) or after the wearing the *ihraam* of *Hajj* (of those performing *Hajj Tamattu*), *sa'i* had already been performed, then it need not be repeated. The *tawaaf* will then be performed without *ramal* and *idhtiba*. If *sa'i* was not previously performed, then one should adopt *ramal* in the first three circuits and (if still wearing the sheets of *ihraam*) perform *idhtiba* in all seven circuits.

WHEN TO PERFORM TAWAAFUZ ZIYARAH

Tawaafuz ziyarah can be performed from *subh sadiq* on the 10th *Dhul Hijjah* and must be performed by sunset on 12th. To perform it on the 10th *Dhul Hijjah*, if possible, is more virtuous.

Mas'alah: To perform *tawaafuz ziyarah* before sunset of the 12th is *wajib*. Further delay will result in *dam* becoming incumbent. A menstruating woman must delay her *tawaaf*, until the bleeding ends. In this instance, she will not be liable to give *dam*.

NOTE: It is better for women, the elderly, etc, to delay this tawaaf until the 11th or 12th Dhul Hijjah. But, if one does go for tawaaf on the 12th Dhul Hijjah, try to return to Mina before Zuhr. Otherwise the traffic to reach Mina (for rami) will be overwhelming.

Mas'alah: Tawaafuz ziyarah may be performed at any time after Arafah. However, it is *Sunnah* to perform it after *halaq/qasr*.

Mas'alah: If one performed tawaafuz ziyarah before *halaq*, the restrictions of *ihraam* will not be lifted until the performance of *halaq*.

Important: Tawaafuz ziyarah is a *fardh*, the omission of which will render *Hajj* incomplete. A menstruating woman may delay it, but its performance will not be waived (or allowed to be disregarded). If she returns home without performing it, her *Hajj* will remain incomplete and sexual relationship will remain *Haram* until she returns to Makkah and performs it, there is no time limit to this.

1. Offer two *raka'at*, make *du'a* at the Multazam if possible then go to the well of Zamzam and drink from its water, again only if possible.
2. Perform *sa'i*. (If *sa'i* was performed prior to this, it need not be repeated.)
3. Thereafter return to Mina.

Mas'alah: It is a *Sunnah* of the Prophet ﷺ to spend these nights in Mina, it is makruh to spend them elsewhere.

NOTE: People in their ignorance take this *Sunnah* lightly, and do not realise the loss they incur by belittling this or any other *Sunnah* of Rasulullah ﷺ or by discarding them. For the sake of mere comfort, people lose out on the spiritual benefits of *Hajj*. A rough night spent in Mina is much more virtuous than a comfortable night in Makkah's hotels.

The last days of *Hajj* are spent with great carelessness by many people. All *must* stay engaged in *ibadah* whilst in Mina until the very last day

and be extremely cautious in one's duties towards Allah ﷺ, and have extreme reverence of the house of Allah at all times.

Hadith; Ibn Abbas رضي الله عنه reports that a Sahabiyah رضي الله عنها once asked Rasulullah ﷺ,

"O Rasulullah ﷺ, the obligation of Hajj is upon my father at a time now when he is very old and weak such that he is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?"

Rasulullah ﷺ replied, "Yes, you can."

THE FOURTH DAY

Read same du'as as in the first Rami. The only action of *Hajj* to be performed today is *rami*, which remains *wajib*. One must throw seven pebbles separately at each of the three *jamarat*.

Mas'alah: The order of *Rami* (first the small, then the middle, and finally the large) is a sunnah. Again precaution and safety dictate that they be performed in the order of the flow of pilgrims to avoid injury.

WHEN TO PERFORM RAMI

Rami on the 11th and 12th can be performed from *zawal* of that day until *subh sadiq* of the next. But again, not all times hold the same virtue. Below one can see which times are most appropriate.

- *Masnun* (preferred) from *zawal* to *sunset*
- *Makruh* (*disliked*) from *sunset* to *subh sadiq*

The same rules that applied to *rami* of the the 10th apply here

Important: *Rami* is not permissible before *zawal* on the 11th and 12th Dhul Hijjah. It will be invalid and will have to be redone.

HOW TO PERFORM RAMI

1. Approach the small Shaytan i.e. the one nearest to Masjidul Khayf,
2. Throw all seven pebbles, individually, reciting the same du'a each time.
3. After the throwing, move a little to the side, if time and crowd permit, face *qiblah* supplicate with hands raised. Praise and glorify Allah ﷺ, recite *durud* and make *du'a* for approximately two minutes.
4. Approach the middle Shaytan and repeat steps 1-3.
5. Thereafter stone the large Shaytan, but do not make *du'a* after it.

Mas'alah: The *du'a* is *sunnah*, only after the *rami* of the small and the middle Shaytan.

6. Return to camp and spend the day in worship and the night in Mina.

Hadith: Buraydah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, “The expenses incurred during Hajj is likened to that spent in Jihad; and is rewarded seven hundred times.”

THE FIFTH DAY

The procedures of this day are identical to the fourth day.

Mas'alah: If one does not leave Mina before sunset of the 12th, but does before *subh sadiq* of the 13th, then it is *makruh* to leave without *rami* (pelting) of the 13th Dhul Hijjah. In this case it is *sunnah* to pelt the *jamarat* the following day, and it is permissible to leave Mina.

Mas'alah: If however, one did not leave Mina before *subh sadiq* of the 13th Dhul Hijjah, then it is *wajib* to perform *rami*. The omission of which, will result in *dam*.

IMPORTANT: It is thought by people that Mina must be left before

sunset of the 12th Dhul Hijjah, otherwise the *rami* of the following day will become *wajib*. This is not correct. *Rami* of the following day will only become *wajib* if one stays in Mina after *subh sadiq* of 13th Dhul Hijjah (even if by a minute).

People misunderstand this, and try to leave Mina before sunset and in their rush, they either pelt the *jamarat* before *zawal* (which is invalid altogether) or they wait in the severe heat for hours on end, just so they can perform *rami* upon *zawal*, and leave Mina before sunset. In this way, they place themselves in danger as well as difficulty, and not only themselves but also those under their care. This harming of themselves and of others is *haram*. Practice patience and fulfil this obligation, preferably after *Asr*. If need be, one may delay *rami* until after *Maghrib*. As long as one leaves Mina before *subh sadiq*, no extra duty becomes *wajib*.

NOTE: People, on their way back to Makkah may be held up and do not perform *Maghrib Salaah*. One must perform *Maghrib* wherever one may be, and upon return to Makkah immediately perform *Isha*.

Hadith: Abu Hurayrah ﷺ reports that Rasulullah ﷺ said, “Verily there shall be no reward for a righteous pilgrimage except Jannah.”

THE SIXTH DAY

Rami of the 13th Dhul Hijjah is not *wajib* for the completion of Hajj. It is however much more rewarding to pelt on this day as well.

If one has decided to pelt the Shaytan on the 13th also, Then the procedure and timing is identical to that of the previous days.

With the clemency of Allah, the rites of *Hajj* are complete. Make du'a that Almighty Allah ﷺ accepts the *Hajj* and showers His blessings one and all.

Hadith: Aishah رضي الله عنها once sought permission from Rasulullah ﷺ to go for Jihad. Rasulullah ﷺ replied, “Your Jihad is Hajj.”

TAWAAFUL WIDA

As long as one remains in Makkah after Hajj, one must value every moment afforded, and one should engage oneself in ibadah especially Umrah, and tawaaf. One mustn’t think that as soon as the Hajj is over then one is on holiday. The blessings and virtues of the holy city, remain forever. (One must not however, perform Umrah until after 13th Dhul Hijjah).

DU'A TAWAAFUL WIDA

اللَّهُمَّ أَلْبِثْ بَيْتَكَ وَالْعَبْدُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ
أَمْتِكَ حَمَلتِنِي عَلَىٰ مَا سَخَرْتَ لِي مِنْ خَلْقِكَ حَتَّىٰ
سَيَرَّتِنِي فِي بِلَادِكَ وَبَلَغْتِنِي بِنِعْمَتِكَ حَتَّىٰ أَعْتَنِي
عَلَىٰ قَضَاءِ مَنَاسِكِكَ فَإِنْ كُنْتَ رَاضِيَتْ
عَنِّي فَازَ دَدُّ عَنِّي رِضاً

ALLĀHUMMA-ALBAYTU BAYTUK. WAL 'ABDU 'ABDUKA
WABNU 'ABDIKA WABNU AMATIK. ḤAMALTANĪ 'ALĀ
MĀ SAKH-KHARTA LĪ MIN KHALQIKA ḤATTĀ SAYYARTANĪ
FĪ BILĀDIK. WA BALLAGHTANĪ BI NI'MATIKA ḤATTĀ
'A'ANTANĪ 'ALĀ QAḌĀ'I MANĀSIKIK.
FA'IN KUNTA RADĪTA 'ANNĪ FAZDAD 'ANNĪ RIḌĀ.

*O Allah! This house is Your house. This servant is Your servant,
and a descendant of Your bondsman and bondswoman.
You have carried me on what You have subdued for me,
from amongst Your creation, to such an extent
that You have brought me to Your land.
You have delivered me with Your clemency to such an extent
that You have helped me complete Your Hajj.
If You are pleased with me increase Your pleasure.*

اللَّهُمَّ فَاصْحِبْنِي الْعَافِيَةَ فِي بَدْنِي وَالْعِصْمَةَ فِي دِينِي
وَاحْسِنْ مُنْقَلَبِي وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي وَاجْمَعْ
لِي خَيْرِي الْآخِرَةِ وَالدُّنْيَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ALLĀHUMMA FAŠ-ḤIBNIYAL `ĀFIYATA FĪ BADANĪ.
WAL ISMATA FĪ DĪNĪ WA AHSIN MUNQALABĪ
WARZUQNĪ ṬĀ-`ATAKA MĀ ABQAYTANĪ.
WAJMA` LĪ KHAYRA-YIL `ĀKHIRATI WAD-DUNYĀ
INNAKA `ALĀ KULLI SHAY'IN QADĪR.

*O Allah! Make security my bodily companion. Make innocence
my partner in my faith. Make good my return (home).
Sustain me with servility to You as long as You keep me alive.
Gather for me the good of both this world and the hereafter.
You are powerful over all.*

DU'A AFTER TAWAAFUL WIDA

اللَّهُمَّ ارْزُقْنِي الْعَوْدَ بَعْدَ الْعَوْدِ الْمُرَّةِ إِلَى بَيْتِكَ

الْحَرَامِ وَاجْعَلْنِي مِنَ الْمُقْبُولِينَ عِنْدَكَ يَا ذَاهِلَ الْجَلَالِ وَالْإِكْرَامِ
 اللَّهُمَّ لَا تَجْعَلْنِي أَخِرَّ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ وَإِنْ جَعَلْتَهُ
 أَخِرَّ الْعَهْدِ بِهِ فَعَوْضِنِي عَنْهُ الْجُنَاحَ يَا أَرْحَمَ الرَّاحِمِينَ
 وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

ALLĀHUM-MARZUQNIL `AWDA BA`DAL `AWDI
 AL-MARRATA BA`DAL MARRATI ILĀ BAYTIKAL-HARĀMI
 WAJ-`ALNĪ MINAL MAQBŪLĪNA `INDAKA YĀ
 DHAL JALĀLI WAL IKRĀM. ALLĀHUMMA LĀ
 TAJ-`ALHU ĀKHIRAL
 `AHDI MIM BAYTIKAL ḤARĀM.
 WA IN JA`ALTAHŪ ĀKHIRAL `AHDI
 BIHĪ FA `AWWIQNĪ `ANHUL JANNATA
 YĀ ARHAMAR-RĀHIMĪN.
 WA ȘALLAL-LĀHU `ALĀ KHAYRI KHALQIHĪ
 MUHAMMADIW WA ĀLIHĪ WA ȘAHBIHĪ AJMA`IN.

*O Allah! Grant me return after return,
 one opportunity after another to Your Sacred House and
 make me amongst the accepted ones in Your Presence*

O Possessor of Majesty and Honour.

*O Allah! Do not make this the last occasion with Your
 Sacred Home and if You make it the last opportunity with it,
 so grant me in place of it Jannah.*

*O Most Merciful of those who show mercy.
 May Allah shower His Blessings on His Best Creation,
 Muhammad. His family and all His followers*

WHEN TO PERFORM TAWAAFUL WIDA

Tawaaful wida may be performed any time after tawaafuz ziyarah it is however preferable to perform it just before departure.

1. When one must depart from Makkah Mukarramah, perform tawaaful wida, which is *wajib*.
2. As with all tawaafs two *raka'at salaah* should be read preferably behind Maqam Ibrahim and then go to the well of Zamzam and facing *qiblah* drink from its water in three sips.
3. After drinking water, try to get to the Multazam and praise Allah and make *du'a* for as long as possible without causing difficulty to anyone.
4. After *du'a*, make *istilam* of al Hajarul Aswad. A person may experience sadness or euphoria, both are commendable. and depart with a heart filled with longing to return to these sacred sites.

Mas'alah: If one returns home without performing tawaaful wida, then one will have to give *dam*.

Mas'alah: If a *nafl* tawaaf was performed after tawaafuz ziyarah, then it will suffice as tawaaful wida even if *niyyah* of tawaaful wida was not made.

Mas'alah: Tawaaful wida is forgiven for menstruating women and even for those who are in post-natal bleeding, as it is impermissible for them to enter the Masjid in this state.

Mas'alah: Even after tawaaful wida, a pilgrim can re-enter al Masjidul Haram for Salaah or tawaaf or even Umrah.

Hadith: Abdullah Ibn Umar ﷺ reports that Rasulullah ﷺ said, "When you meet a Hajji then greet him, shake his hands, and ask him to beg forgiveness of Allah ﷺ on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah ﷺ for his sins."

AFTERTHOUGHTS

After the completion of Hajj upon arriving home. It is normal to invite people to partake in dates and Zamzam. But after that one must not expect people to address one as Hajji Sahib nor should one keep mentioning it to remind people that one has also been for Hajj, as this weakens one's Hajj (spiritually), though it may happen years after the Hajj was performed. One should remember that the Hajj was for one's own spiritual benefits not for show. If show does develop then one must resort to repentance or else one will be held to account for one's pride.

Many pilgrims come home with only the problems faced in their minds. This in turn they mention to all who care to listen, to such levels that they only mention the hardships and "sacrifices" that they had to face in *Hajj*. One must never do this, as this negativity will reflect into the mind-sets of the listeners. If one were to recollect all of what transpired carefully, the spiritual benefits will definitely outweigh the physical difficulties. Just this thought ought to be sufficient to pacify the most stubborn of people that every moment spent there, merits rewards incomparable to anything in this world.

The journey of *Hajj* is spiritual, hence, difficulties are not to shun but rather through which to improve one's spiritual state. Moreover, the pilgrims are rewarded and repeatedly rewarded by Allah ﷺ upon every difficulty encountered in their journey, whereas this reward, whilst undertaking other journeys will not be attained.

A 'Mabrur Hajj' (accepted *Hajj*) is that *Hajj* which, from its enacting till one's return home, one's life changes from bad to bliss. Through its blessings and effects, one should become punctual in fulfilling the commandments of Allah ﷺ. One's love towards the Hereafter should increase, and love for anything else erased. The way for its acquisition

is that during Hajj and continuing after Hajj, one does not break the command of Allah ﷺ.

If time permits one should try to visit the other historical landmarks and places of contemplation in makkah. If one visits the grave yard of makkah this is a du'a that can be read.

DU'A JANNATUL MA'LA

اللَّهُمَّ رَبَّ هُذِهِ الْأَرْوَاحِ الْفَانِيَةِ وَالْأَجْسَادِ الْبَالِيَّةِ
وَالْعِظَامِ النَّخْرَةِ أَنْزِلْ عَلَيْهَا رَحْمَةً مِنْكَ وَسَلَامًا مِنْنَا

ALLĀHUMMA RABBA HĀDHIL ARWĀHIL FĀNIYATI
WAL AJSĀDIL BĀLIYATI WAL 'IŽĀMIN NAKHIRAH.
ANZIL 'ALAYHĀ RAHMATAM-MINKA WA SALĀMAM MINNĀ.

*O Allah! Lord of these perished souls,
fragmented corpses, and of these disintegrated bones.
Send Your mercy upon them and send on our behalf, peace.*

اللَّهُمَّ ائْسِنْهُمْ بِكَلِمَةِ التَّوْحِيدِ وَبِأَعْمَالِهِم الصَّالِحةِ
وَاغْفِرْ لَنَا وَلَهُمْ

ALLĀHUMMA ĀNIS-HUM BI KALIMATIT-TAWHĪD WA BI
A'MĀLIHIMİŞ-ŞĀLIHĀTI WAGHFIRLANĀ WA LAHUM.

*O Allah! Make pleasant their abode due to the faith
they possess and the good that they have performed.
(O Allah!) Forgive us and them.*

ZIYARAH

PREPARATIONS

Emphasis is laid from the very beginning on sincerity of intention to perform *Ziyarah*, for all actions are judged by intentions. The Prophet ﷺ said: “*Actions depend on the intentions (for reward)*”.

The intention invariably must be pleasing Allah ﷺ alone, with hope of earning rewards solely from Him, acting in accordance to the way marked out by Him and our beloved Prophet ﷺ.

Under no circumstance must one develop this frame of mind that one is going on vacation or for holiday, as *Madinah*, the destination is the blessed land of the Prophet ﷺ. This is the chosen city of Allah ﷺ for his beloved Messenger ﷺ, which Allah ﷺ made a sanctuary for him. This is the location of the Qur'an's revelation, where Allah ﷺ revealed to him the commands to all. He established the *sunnah* for this universal *Deen*. Here lie the fields from where he fought his enemies. Here are the planes of victory for the accomplishment of *Deen*. Here he strove until the sleep of death overtook him. Here he lies buried and adjacent to him are his two successors. Here at every step one finds oneself walking in the shade of his footsteps.

As with all holy places one must remember that Allah ﷺ does not grant such opportunities to all. And those who go and do not use their time correctly, are indeed unfortunate to have sowed time and wealth to reap no benefit or reward. Generally, this loss and ruin is due to being tricked by *Shaytan* and *Nafs* (desires). Thus, all must be conscious of their deception and malice.

It is advisable to study the requirements of *Ziyarah* in detail (as in this publication) prior to departure, consulting a local scholar (*Alim*), in contemporary, ambiguous or unclear issues. This will be more beneficial than reading this treatise alone, which we hope will be beneficial for all in its contents which may be used for reference .

ZIYARAH

Ziyarah is to visit the grave of the Prophet ﷺ in *Madinah Munawwarah*, to convey one's own salaam to him, and to supplicate for him and for one's self. This is indeed a great blessing as it inculcates within one's heart love for him, not in a mere poetic manner, but rather in such a manner, that is an integral part of true faith. It is thus an act of virtue, and a much loved form of *ibadah*, as well as a very prominent method of attaining spiritual upliftment, and a reason for acquiring intercession. In view of Rasulullah's ﷺ countless favours and sacrifices for the *ummah*, and his hopes and expectations after his demise, If in spite of having means one does not perform *ziyarah*, it will be a massive act of ingratitude and injustice. To disregard the honour of performing *ziyarah*, and instead to offer excuses is neglect and ungratefulness.

MERITS OF PERFORMING ZIYARAH

The Prophet ﷺ has said:

1. Whoever visits my grave, my intercession becomes obligatory for him. *Dar Qutni*
2. Whoever visits me and has no other motive, has a right over me that I intercede on his behalf. *Tabrani*
3. Whoever visits me after my death is like he who had visited me during my life. *Tabrani, Dar Qutni*
4. The person who performs *Hajj* and visits my grave is like he who had visited me during my lifetime. *Baihaqi*
5. Whoever undertakes a journey specifically to visit me, will be my neighbour on the Day of Judgement. *Baihaqi*
6. Whoever performs *Hajj* in Makkah, then comes to Madinah with the sole aim of visiting me in my Masjid, shall be given (the rewards of) two accepted *Hajj*. *Dailami*

WHEN TO PERFORM ZIYARAH

Ziyarah can be performed at any time. In the event of one's Hajj being *fardh*, ziyarah should be performed (i.e. it is preferable) after the Hajj is performed. If however Madinah Munawwarah is on the way to Makkah then ziyarah should be performed first. In the event of *Hajj* not being *fardh*, or one is not going to perform *Hajj* (i.e. If performing *Umrah*) then it may be performed before or after *Hajj/Umraj* without preference of order. One must also remember that one is going to perform ziyarah. This is the main reason for going to Madinah. Besides which all other reasons pale.

NIYYAH

Prior to setting out for Madinah Munawwarah, the intention should include visiting the resting place of the Messenger ﷺ as well as visiting Masjidun Nabawi.

ON THE WAY TO MADINA

Whilst one is travelling to Madinah, one should read as much du'a as possible. The most virtuous act whilst performing ziyarah is the continuous recitation of *durud*. Thus it makes sense to devote as much time as possible in its abundant recital, with full sincerity and thought. The more *durud* rendered, the better. So besides compulsory duties and necessities, as much time as possible should be spent in reciting *durud*.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى أٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
إِبْرَاهِيمَ وَعَلٰى أٰلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى الْمُحَمَّدِ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى الْإِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

ALLĀHUMMA SALLI `ALĀ MUHAMMADIN

WA `ALĀ ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ IBRĀHĪMA

WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

ALLĀHUMMA BĀRIK `ALĀ MUHAMMADIN

WA `ALĀ ĀLI MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA

WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

O Allah! Send peace and salutations upon Muhammad and the family of Muhammad, like how

You have sent peace and salutations

on Ibrahim and the family of Ibrahim.

You are the praiseworthy, the exalted.

O Allah! Send blessings upon Muhammad and the family of Muhammad, like how You have sent blessings on Ibrahim and the family of Ibrahim.

You are the praiseworthy, the exalted.

1. One should take extra care as not to neglect any *sunnah* or even *mustahab* act, even though such actions are understood to be of comparative insignificance whilst on travels.
2. One should travel with zeal and enthusiasm, and as *Madinah* draws nearer, yearning should be increased. In order to increase enthusiasm, *durud* should be recited abundantly. Words in praise of the Prophet ﷺ, or if a biography of the Prophet ﷺ is at hand, should be read to one's self or for all to listen, this too has the positive effect of increasing love and reverence of Rasulullah ﷺ.
3. When entering *Madinah*, then together with *durud*, this *du'a* should be recited:

اللَّهُمَّ هَذَا حَرَمٌ نَّبِيًّا فَاجْعَلْهُ لِي وِقَايَةً مِّنَ النَّارِ
وَآمَانًا مِّنَ الْعَذَابِ وَسُوءِ الْحِسَابِ ۝

ALLĀHUMMA HĀDHĀ HARAMU NABIYYIKA,
FAJ-`ALHŪ LĪ WIQĀ YATAM-MINAN-NĀRI,
WA AMĀ NAM MINAL `ADHĀBI WA SŪ'IL HISĀB.

*“O Allah ﷺ, verily this is the sanctuary of Your Nabi ﷺ.
Make it a protection for me
from the fire (of Hell) and a safety
from punishment and an evil reckoning.”*

4. When the masjid of the Prophet ﷺ comes to view, reverence should also come to mind. Be even more mindful of not performing any action against the *sunnah*, and increase recitation of *dhikr*, *durud*, etc.

WHILST IN MADINAH

1. Upon entry into the sacred city of *Madinah*, one should quickly attend to necessary arrangements and try to reach the *masjid* without delay.
2. Before gaining entry to the *Masjid*, obtain purity by means of *ghusl*. If that is difficult then *wudhu* will suffice.
3. Thereafter one should wear one's best Islamic clothes. Men should also apply *itr*. If possible one should at this point donate something in charity.
4. In a dignified manner and with the thought of one going in the presence of one's master, proceed to *Masjidun Nabawi*, reciting *durud*.

WHILST IN MASJIDUN NABAWI

1. One should enter the *Masjid* in the way of an overawed servant.
2. Although it is better and more virtuous to enter through the door called Baab Jibra'il ﷺ. Because one may not find it first time round, it is not so essential to make it a point.

NOTE: In *Masjidun-Nabawi*, the arrangements for men and women are separate, thus they should check with their group to find out what would best suit the women folk.

3. Enter the *Masjid* with the your right foot saying:

بِسْمِ اللَّهِ وَالصَّلُوةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ۖ
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ۖ

BISMILLĀHI WAŞ-ŞALĀTU WAS-SALĀMU `ALĀ RASŪLIL-LĀH,
ALLĀHUM-MAFTAH LĪ ABWĀBA RAHMATIK.

*In the name of Allah ﷺ. May peace and salutations
(of Allah ﷺ) be upon the Messenger of Allah ﷺ.
O Allah ﷺ, open for me the doors of Your Mercy.*

4. Upon entry one should head to the *rawdhah* (special area close to the prophet's ﷺ grave). It is called *rawdhah* because the Prophet ﷺ said: "Between my room (which is now the grave) and my *mimbar* lies one of the gardens (*rawdhah*) of Paradise."
5. Perform two *raka'at tahiyyatul masjid* (salaah performed upon entry into a masjid), reciting Surah al Kafirun in the first *raka'at* and Surah al Ikhlas in the second. (*This is Sunnah*)

NOTE: Women may not be able to gain entry to the *rawdhah*. They

should go into the women's section at the rear of the *masjid* and perform these acts there. It is not necessary for even the men to perform these acts in the *rawdah*, although it is more rewarding.

Women will be allowed to present themselves at the holy grave at certain times. They run wildly, screaming and chattering, towards the prophet's ﷺ grave, pushing one another and causing harm. This is wrong. This does not show enthusiasm but rather it shows disrespect. Walk in subservience acknowledging the sacredness of the place. Go to whatever place is available and send salutations upon Rasulullah ﷺ and his Companions. Engage in ibadah, especially *durud*. Allah ﷺ will be more pleased at those who respectfully take a place as near they can, than those who disrespectfully force their way to the front.

6. Upon performing *tahiyyatul masjid*, one should thank Allah ﷺ for the opportunity of performing *ziyarah*. One should also supplicate to Him for all other needs especially that of acceptance of *ziyarah*.

Mas'alah: *Tahiyyatul masjid* will be incorporated into one's *fardh salaah* if *jama'ah* is being or about to be performed. It will also be incorporated into one's *fardh salaah* if the time of that particular *salaah* is drawing to a close.

Mas'alah: If entry is at a time when it is *makruh* to perform *nafl salaah*, (e.g. after *Asr*) then too *tahiyyatul masjid* should be omitted.

Mas'alah: Whenever one enters any *masjid*, make the intention of *i'tikaf* to gain extra rewards.

Mas'alah: When inside the *masjid*, all attention should be in *ibadah*, one is not there to sightsee.

Mas'alah: When inside the *masjid*, do not start touching or kissing or even circumnavigating (making *tawaaf* around) any object in or of the *Masjid*.

Mas'alah: Do not prostrate or even bend down (in *ruku*) before the grave of the Prophet ﷺ. Do not face the grave from any direction for the sake of making salaah with the intention that the grave is there. To do so is not in accordance with the teachings or liking of the Prophet ﷺ. One should remember that they are there out of love for the Prophet ﷺ not for objects which were not around at the time of the Prophet ﷺ.

IN THE PRESENCE OF THE PROPHET'S ﷺ RESTING PLACE

1. Upon completion of ibadah in the *rawdhah*, proceed to the prophet's ﷺ grave. One should now understand that one is in the presence of the Prophet ﷺ, and that Allah ﷺ has enabled him to listen to what is being said to him.

NOTE: There are three gold wire-mesh enclosures, with round holes in all of them. People are under the mis-assumption that Rasulullah ﷺ is resting inside the first enclosure, Abu Bakr ؓ is in the second and Umar ؓ is in the third. This is not true, as they are all resting inside the middle enclosure. There are three round holes in the middle enclosure, and only two in the others. The first hole in the middle enclosure (which is the largest of all) directly faces the holy face of Rasulullah ﷺ. Moving slightly to the right is the second hole (of the middle enclosure) which faces the face of Abu Bakr ؓ. Likewise, a third hole in this same enclosure marks the spot where the face of Umar ؓ lies.

2. One should stand a few yards away from the enclosure facing the holy grave (this will be with your back towards *Qiblah*). One must not be inattentive here nor allow one's thoughts to wander. Neither stand too close to the holy grave (you'll be stopped by the guard and humiliated for something not necessary), nor touch the enclosure. Do not kiss it nor prostrate towards it. As this was not

the practice of the companions ﷺ of the prophet ﷺ, despite them adoring him and loving him more than our love for him.

3. Recite salaam (invoke peace upon the Prophet ﷺ) in a moderate tone, neither too soft nor too loud:

الصلوة والسلام عليك يا رسول الله ط
الصلوة والسلام عليك يا نبي الله ط
الصلوة والسلام عليك يا حبيب الله ط
الصلوة والسلام عليك يا خاتم الأنبياء ط
السلام عليك أيها النبي ورحمة الله وبركاته ط
أشهد أن لا إله إلا الله وأنك عبده ورسوله ط

AS-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀH.
AS-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ NABIYYAL-LĀH.
AS-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ ḤABĪBAL-LĀH.
AS-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ KHĀTAMAL AMBIYĀ.
AS-SALĀMU `ALAYKA AYYUHAN NABIYYU WA RAHMATUL-LĀHI
WA BARAKĀTUH. ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
WA ANNAKA `ABDUHU WA RASŪLUH.

*Peace and salutation be upon you O Messenger of Allah ﷺ.
Peace and salutation be upon you O Prophet of Allah ﷺ.
Peace and salutation be upon you O Beloved of Allah ﷺ.*

Peace and salutation be upon you O Final Prophet ﷺ.

Peace be upon you O Prophet ﷺ and

Mercy of Allah ﷺ and His Blessings.

*I bear witness that there is none worthy of
worship besides Allah ﷺ and I bear witness
that you are His servant and Messenger.*

ONE MAY ALSO READ THE FOLLOWING SALAAM

السَّلَامُ عَلَيْكَ يَارَسُولَ اللَّهِ

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

يَارَسُولَ اللَّهِ إِنِّي أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهُدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ

وَأَشْهُدُ أَنَّكَ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ

وَنَصَحَّتَ الْأُمَّةَ فَجَزَاكَ اللَّهُ خَيْرًا

جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَازَى نَبِيًّا عَنْ أُمَّتِهِ

يَارَسُولَ اللَّهِ إِنِّي أَسْأَلُكَ الشَّفَاوَةَ وَأَتَوْسَلُ بِكَ إِلَى اللَّهِ
فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُتُّوكَ

AS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀH.

AS-SALĀMU `ALAYKA YĀ HABĪBAL-LĀH.

AS-SALĀMU `ALAYKA YĀ KHAYRA KHALQIL-LĀH.

AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU

WA RAHMATUL-LĀHI WA BARAKĀTUH.

YĀ RASŪLAL-LĀHI INNĪ ASH-HADU AL-LĀ ILĀHA

ILLAL-LĀHU WAHDAHŪ LĀ SHARĪKA LAH.

WA ASH-HADU ANNAKA `ABDUHŪ WA RASŪLUH.

WA ASH-HADU ANNAKA BALLAGHTAR-RISĀLAH.

WA ADDAYTAL AMĀNAH. WA NAŞAHTAL UMMAH.

FA JAZĀKAL-LĀHU KHAYRĀ. JAZĀKAL-LĀHU
`ANNĀ AFDALA MĀ JĀZĀ NABIYYAN `AN UMMATIH.
YĀ RASŪLAL-LĀHI INNĪ AS’ALUKASH-SHAFĀ`ATA
WA ATAWASSALU BIKA ILAL-LĀHI FĪ AN AMŪTA
MUSLIMAN `ALĀ MILLATIKA WA SUNNATIK.

Peace be upon You O messenger of Allah.

Peace be upon You O beloved of Allah.

Peace be upon You O best of Allah's creations.

*Peace be upon You O prophet,
and may Allah's mercy and blessings be upon You.*

*O messenger of Allah! I bear testimony that
there are none worthy of worship besides Allah,
Who is alone unequal.*

*And I testify that you are His servant and messenger.
I bear witness that you have carried out the requirements of
prophethood, and you have conveyed your covenant.*

*May Allah reward You with good!
May Allah reward You on our behalf better than what has
been given to any messenger on behalf of his followers.
O messenger of Allah! I ask you for your intercession.*

*I ask Allah through your name that
He grants me death as a Muslim,
on your religion and teachings.*

NOTE: It is not compulsory to convey a specific salaam. One may recite any such words that convey respect and honour. However, the minimum requirement is to say

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ﷺ

ASSALĀMU ALAYKA YĀ RASŪLALLĀH ﷺ,

“Peace be upon you O Messenger of Allah ﷺ”.

In the book Virtues of *Hajj* it has been written: “The learned, personally feel that a visitor of the holy grave should at every visit recite seventy times with complete humility:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ﷺ

AS-ŞALĀTU WAS-SALĀMU ‘ALAYKA YĀ RASŪLAL-LĀH

Peace and salutation be upon you O Messenger of Allah ﷺ

This is much better than reciting large passages without feeling and without understanding anything as is all too common.”

4. After conveying one’s salaam, supplicate to Allah ﷺ through the wasilah (channel/medium) of the Holy Prophet ﷺ i.e. make

du'a that Allah forgives you because this was the wish of the prophet ﷺ that all his followers are granted forgiveness and proximity to Allah ﷺ.

- After conveying one's own salaam one should also convey the salaam of those loved one's who have requested that their salaam also be conveyed to the prophet ﷺ. This can be done in the following words;

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ ————— يَسْتَشْفِعُ
بِكَ إِلَى رَبِّكَ

AS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀHI MIN
..... YASTASHFI`U BIKA ILĀ RABBIK.

“Peace be upon you O Messenger of Allah ﷺ” on behalf of who seeks your intercession in front of Allah ﷺ.

If one cannot remember the names of all those who have requested for the conveyance of their salaam, then one can include all collectively in one.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ كُلِّ مَنْ يُبَلِّغُكَ السَّلَامَ
وَهُمْ يَسْتَشْفِعُونَ بِكَ إِلَى رَبِّكَ

AS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀHI MIN
KULLI MAY YUBALLIGHUKAS SALĀM.
WA HUM YASTASHFI`ŪNA BIKA ILĀ RABBIK.

"Peace be upon you O Messenger of Allah ﷺ" on behalf of all those
who have conveyed salaam to you.
They seek your intercession in front of Allah ﷺ.

ONE CAN ALSO READ THIS DU'A NEAR THE GRAVE OF THE PROPHET ﷺ

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهُ
وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا

WA LAW ANNAHUM IDH ŽALAMŪ ANFUSAHUM JĀ'ŪKA
FASTAGHFARUL-LĀHA WASTAGHFARA LAHUMUR-RASŪLU
LA WAJADUL-LĀHA TAWWĀBAR-RAHĪMĀ.

*And when they had wronged themselves (by committing sin)
they came to you (the prophet ﷺ) and sought forgiveness from Allah,
and the prophet also sought forgiveness for them,
they will indeed find Allah to be forgiving and merciful.*

6. Moving on to the next circle, recite greetings to Abu Bakr ؓ saying:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط
جَزَّاكَ اللَّهُ عَنْ أُمَّةٍ مُّحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ط

AS-SALĀMU `ALAYKA YĀ KHALĪFATA RASŪLIL-LĀH
JAZĀKAL-LĀHU `AN UMMATI MUHAMMADIN
ŞALLAL-LAHU `ALAYHI WA SALLAM

Peace be upon you O Caliph of Rasulullah ﷺ.

*May Allah ﷺ reward you well on behalf of
the ummah of Muhammad ﷺ.*

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ
يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ أَبَا بَكْرٍ
الصِّدِّيقَ حَمْزَةَ الْمُؤْمِنِيْنَ مُحَمَّدُ خَيْرًا

AS-SALĀMU `ALAYKA YĀ KHALĪFATA RASŪLIL-LĀH.

AS-SALĀMU `ALAYKA YĀ ȘĀHIBA RASŪLIL-LĀHI FIL GHĀR.

ABĀ BAKRI-NIŞ-ŞİDDİQ. JAZĀKAL-LĀHU `AN
UMMATI MUHAMMADIN KHAYRĀ.

*Peace be upon You, O successor of Allah's messenger ﷺ!
Peace be upon You, O companion of Allah's messenger ﷺ in the cave.
(Peace be upon You, O Abu Bakr as-Siddique (the truthful). May
Allah reward you abundantly on behalf of the Muslim Ummah.*

7. Thereafter moving on to the next circle, by the grave of Umar رضي الله عنه reciting the following greetings:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِيْنَ ط
حَمْزَةَ اللَّهِ عَنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ط

AS-SALĀMU `ALAYKA YĀ AMĪRAL MU'MINĪN.

JAZĀKAL-LĀHU `AN UMMATI MUHAMMADIN
ŞALLAL-LĀHU `ALAYHI WA SALLAM

Peace be upon you O Leader of the Believers.

*May Allah ﷺ reward you well on behalf of
the ummah of Muhammad ﷺ*

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ عُمَرَ بْنَ
الْخَطَّابِ الْفَارُوقَ جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٍ خَيْرًا

AS-SALĀMU `ALAYKA YĀ AMĪRAL MU'MINĪN.

AS-SALĀMU `ALAYKA YĀ IZZAL ISLĀMI WAL MUSLIMĪN.

‘UMARAB-NAL KHAṬṬĀBIL FĀRUQ.

JAZĀKAL-LĀHU `AN UMMATI MUHAMMADIN KHAYRĀ.

Peace be upon You, O leader of the believers!

Peace be upon You, O pride of Islam and of all Muslims!

*(Peace be upon You, O Umar, the son of Khattaab, al-Farouk
(the one who differentiates between truth and falsehood)*

May Allah reward you abundantly on behalf of the Muslim Ummah.

Mas'alah: one may recite lengthier or shorter forms of salaam.

ONE MAY READ A COMBINED SALAAM TO BOTH COMPANIONS

السَّلَامُ عَلَيْكُمَا يَا أَصْبَحِيَّ رَسُولِ اللَّهِ وَرَفِيقِيهِ
وَوَزِيرِيهِ وَجَزَاكُمَا اللَّهُ أَحْسَنَ الْجَزَاءِ

AS-SALĀMU `ALAYKUMĀ YĀ ḎAJĪ AY RASŪLIL-LĀH
WA RAFIQAYHI WA WAZIRAYH. WA JAZĀKUMAL-LĀHU
AHSANAL JAZĀ’.

*Peace be upon You both,
O resters besides the Prophet ﷺ.
You both are his friends and viziers.
May Allah reward you both the best of rewards.*

8. Thereafter One faces the Qiblah and makes du'a silently for oneself, and all one's loved ones as well as the entire ummah of the Prophet ﷺ in general.

Mas'alah: Allah ﷺ alone should be asked for all things. No one else can grant wishes or fulfil needs.

EVENTS TO PERFORM AFTER SALAAM

1. After the du'a and salaam are completed, one may proceed to the Ustuwanah (pillar of) Abu Lubabah. Perform two *raka'at nafl* and make du'a. Nafl salaah should in general be performed as much as possible in the *rawdhah*, as well as the constant recital of *durud*.
2. One should also try to make du'a as close to the *mimbar* as possible. This is the location from where the Prophet ﷺ used to deliver sermons and also teach the Sahabah ﷺ.

Mas'alah: All acts that are to be performed for the pleasure of Allah ﷺ and His messenger ﷺ will not be pleasing to them if they are performed while harassing others or causing harm.

SPECIAL NOTE: In Ramadhan people generally think that Masjidun Nabawi is closed at night, as it usually is. This is not true, as some of these doors are open and it is possible to get to the *rawdhah* with ease, and perform ibadah in the *rawdhah*, for as long as one desires (even the whole night long if one wishes). The door facing Shari' (road) Abdul Aziz is one that is generally open.

THE PILLARS OF THE RAWDHAH

These pillars are not religiously significant, but have been included to create an affinity in the hearts of the visitors to the significant pillars within the Masjid. There are eight pillars in the Rawdah which have significance. They are however not to be kissed, hugged or revered, but rather near them one may offer salaah and make *du'a* to Allah ﷺ.

1. USTUWANAH MUKHALLAQ

(Also known as Ustuwanah Hannanah - the weeping pillar).

This is the reason for it being called Ustuwanah Hannanah. The word hannahah is used to describe a crying camel. Mukhallaq means the pillar which has a blended fragrance put onto it.

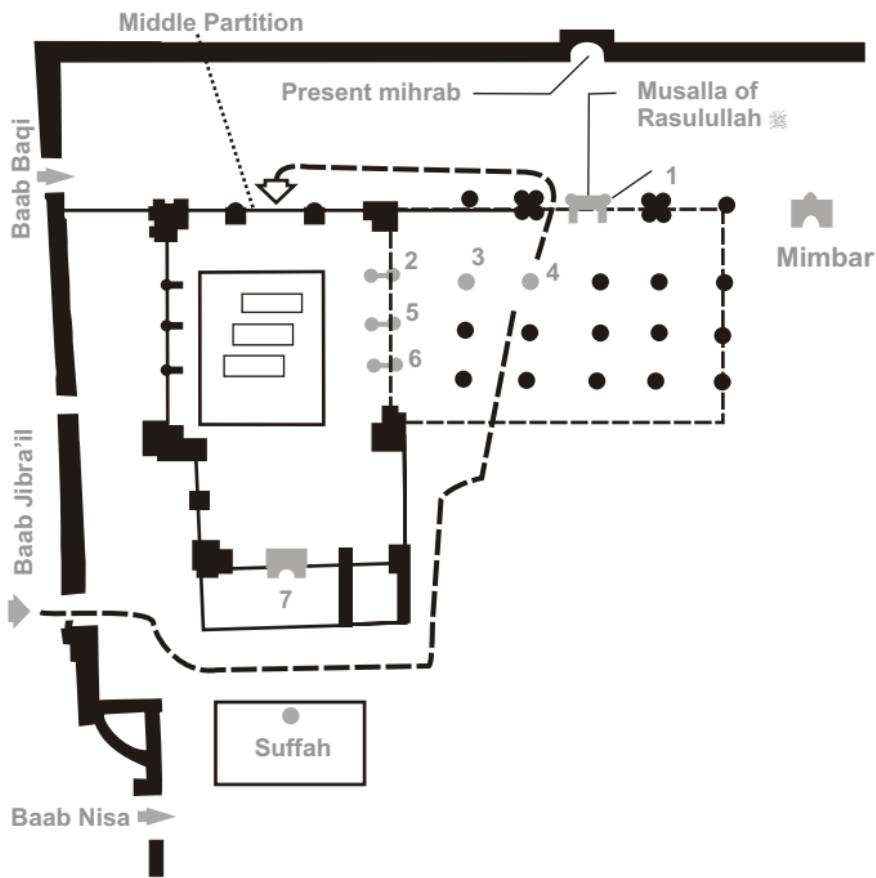
This was adjacent to Rasulullah's ﷺ place of salaah. It was on this spot that once a palm tree used to grow. Prior to the building of the *mimbar*, Rasulullah ﷺ used to lean on it while delivering the *khutbah*. When the *mimbar* was made, Rasulullah ﷺ used that instead during the *khutbah*. It so happened when the change took place, such a bitter sound of weeping echoed from the tree, that those in the Masjid also started weeping. Rasulullah ﷺ went to the tree and by placing his hand on it, its crying stopped.

Rasulullah ﷺ then said: "The tree cries because the *dhikr* of Allah ﷺ was near it, and now that the *mimbar* is built, it has been deprived of this *dhikr* in its immediate vicinity. If I did not place my hand on it, it would have continued to cry like this till the Day of Qiyamah."

2. USTUWANAH A'ISHAH

(Also known as Ustuwanah Qurrah and Ustuwanah Muhajirin)

A'ishah ؓ reports that Rasulullah ﷺ said: "In this Masjid is one such



THE PILLARS

1. Mukhallaq (*Hannannah*)
2. Sareer
3. Abu Lubabah (*Tawbah*)
4. A'ishah.
5. Ali.
6. Wufud.
7. Tahajjud.

RAWDAH

**Preferable path to
be taken for
Salaam**

spot that if people knew the true blessed nature thereof, they would flock towards it in such a manner, that to pray there they would have to cast *lots* to get a turn (Arabic for casting *lots* is *Qurrah*.)"

People asked her to point out the exact spot, which she refused to do. At the insistence of her nephew Abdullah Ibn Zubayr ﷺ she pointed out this spot. Thus it is called Ustuwanah A'ishah, because the Hadith is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr ﷺ and Umar ﷺ very often used to pray here.

Due to the Muhajirin (migrants from Makkah to Madinah) originally preferring to gather at this spot, this pillar has also been named after them.

3. USTUWANAH TAWBAH

(Also known as Ustuwanah Abu Lubabah).

During the battle of Banu Qurayzah, when the Muslims had besieged the enemy, Abu Lubabah ﷺ wanted to end the situation. Because before Islam, he had much dealings with the Jews of Banu Qurayzah, they expected help from him. The Jews had breached the agreement of peace with the Muslims, and were expecting punishment for it. Thus they called him during the siege in order to find out from him what Rasulullah ﷺ intended to do against them for their treachery. Abu Lubabah ﷺ was more furious with them than others, as he had trusted them the most.

When he reached them they all began wailing and crying hoping for leniency. He was not affected by this and he indicated towards his throat suggesting they would be killed.

After having done that, he became so grieved at this premature

indiscretion that he could not rest. He thereupon came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allah ﷺ, I shall not untie myself from here. And Rasulullah ﷺ himself must undo my bonds." When Rasulullah ﷺ heard this he said: "If he had come to me I could have begged forgiveness on his behalf. Now he had acted on his own initiative, I cannot untie him until his repentance has been accepted."

For many days he remained tied there. His wife and daughter used to untie him for salaah or for when he had to answer the call of nature, and thereafter tie him up again. He remained without food and drink for so long as a result of which his sight and hearing were affected.

In this state after many days Rasulullah ﷺ was in *tahajjud* prayer in the house of Umme Salamah ؓ, when he received the good news that Abu Lubabah's ﷺ tawbah had been accepted. The Sahabah ؓ conveyed this news to him, and wanted to untie him but he refused, saying: "As long as Nabi ﷺ himself does not untie me with his blessed hands, I shall not allow anyone else to do so." When Rasulullah ﷺ entered for Fajr salaah he untied him.

4. USTUWANAH SAREER

It is reported that Rasulullah ﷺ used to make *itikaf* here, and also sleep here on a board of wood whilst in *itikaf*.

5. USTUWANAH ALI

(Also known as Ustuwanah Hars)

'Hars' means to watch, protect or safekeep. This was where the door to the prophet's ﷺ room used to be and is thus the place

where some of the Sahabah ﷺ used to sit when attending to the security of the prophet ﷺ at night. Ali ﷺ used to be the one who mostly acted as such, for which it is often called Ustuwanah Ali ﷺ.

6. USTUWANAH WUFUD

'Wufud' means caravans/delegations. When tribal leaders or their representatives used to arrive wanting to meet Rasulullah ﷺ on behalf of their tribes, they were attended to at this spot. And it is at this spot where the prophet ﷺ used to impart the teachings of Deen to them.

7. USTUWANAH TAHAJJUD

Rasulullah ﷺ used to perform *tahajjud* prayer at this spot and make excessive du'a. Thus for all too obvious reasons this pillar has special significance.

8. USTUWANAH JIBRA'IL

This was the usual place where Jibra'il ﷺ used to enter to visit Rasulullah ﷺ. Today it cannot be seen as it lies inside the sacred room of Rasulullah ﷺ.

If one thinks for even a moment, then he will realize that all the different parts of the masjid have been walked upon by the prophet ﷺ and his companions ﷺ. Even though a person may not understand it, wherever he walks he does so on land which is historically significant.

WHEN IN MADINAH

1. One should perform all of one's fardh salaah with jama'ah in the prophet's ﷺ Masjid, and remain busy in ibadah especially durud as

has been mentioned previously. Also if possible, the Qur'an should be completed at least once in the *Masjid*.

2. One must avoid all prohibited and disliked acts and objects.
3. One should spend as much time as possible in the *Masjid*. And when there, perform *itikaf*. This nafl *itikaf* can be of any duration, be it only a minute (although obviously not as rewarding as a longer *itikaf*).
4. As often as possible recite *salaam* at the prophet's ﷺ grave.
5. One should endeavor to give as much *sadaqah* (charity) as possible to the people of Madinah, and to fast as often as one can.
6. One should read *durud* abundantly with complete sincerity and true adoration and not neglect any *sunnah*.
7. All should try to spend at least eight days in Madinah so that 40 *salaah* in *Masjidun Nabawi* can be performed. The Prophet ﷺ said: "He who performs forty *salaah* in my *Masjid*, in such a way that he does not miss a single *salaah*, Allah ﷺ prescribes for him freedom from the fire, from punishment and from hypocrisy."
8. Madina is the place where one must earnestly repent from all sins. A strong intention not to perform sins in future must be made. Bearing in mind that this promise has been made in the house of Allah ﷺ and under the witnessing of the Prophet ﷺ.
9. In Madinah there are many blessed places to benefit from, especially the following:
 - a. **Jannatul Baqi:** Graveyard of Madinah where rest many of the illustrious companions of the Prophet ﷺ.

DU'AAT JANNATUL BAQI

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ

1. Ahlul Bayt (close relatives of prophet Muhammad ﷺ)
 - a) Fatimah
 - b) Abbas
 - c) Hasan Ibn Ali
 - d) Zaynul Abideen (R.A.)
 - e) Muhammad Baqir (R.A.)
 - f) Ja'far As Sadiq (R.A.)

2. Daughters of Prophet Muhammad ﷺ
 - a) Ruqayyah
 - b) Zaynab
 - c) Umme Kulthum

3. Wives of Prophet Muhammad ﷺ
 - a) Zaynah Binte Khuzaymah
 - b) Zaynab Binte Jahash
 - c) Sawdah
 - d) Hafsa
 - e) Umme Habibah
 - f) Safiyyah
 - g) Juwayriyyah
 - h) A'ishah
 - i) Umme Salama

4. a) Aqil Ibne Abi Talib
- b) Sufyan Ibne Harith
- c) Abdullah Ibne Ja'far

5. a) Imam Malik (R.A.)
b) Nafi' (the Teacher of Imam Malik) (R.A.)

6. Ibrahim (son of Prophet Muhammad ﷺ)
The following are also buried in an unmarked area close to Ibrahim:
 - * Sa'ad Ibne Abi Waqqas
 - * Abdur Rahman Ibne Awf
 - * Uthman Ibne Maz'un
 - * Abdullah Ibne Mas'ud
 - * As'ad Ibne Zurarah

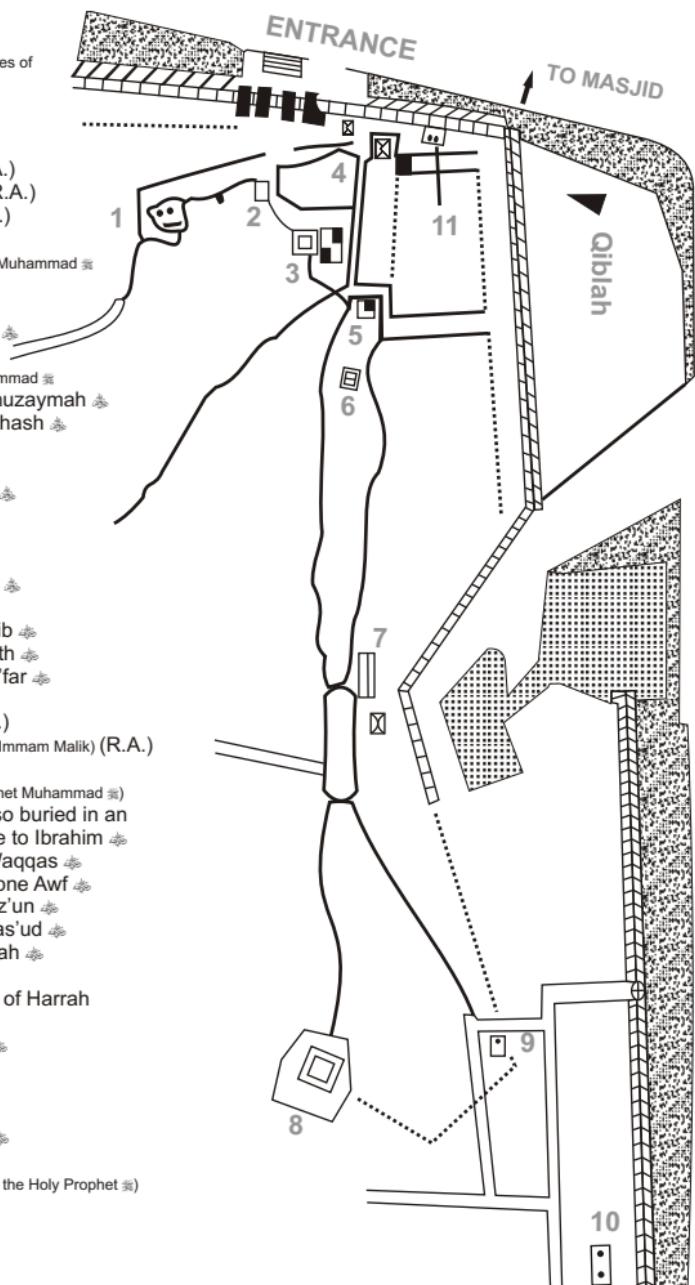
7. Martyrs of the Battle of Harrah

8. Uthman Ibne Affan

9. Halimah

10. Abu Sa'eed Khudri

11. Safiyyah (the aunt of the Holy Prophet ﷺ)



السَّلَامُ عَلَيْكَ يَا عُثْمَانَ بْنَ عَفَانَ

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA YĀ AMĪRAL MU`MINĪN.

AS-SALĀMU `ALAYKA YĀ IMĀMAL MUSLIMĪN.

AS-SALĀMU `ALAYKA YĀ `UTHMĀNABNA `AFFĀN.

AS-SALĀMU `ALAYKA WA RAHMATUL-LĀHI WA BARAKĀTUH.

Peace be upon You, O leader of the believers!

Peace be upon You, O Imam of the Muslims!

Peace be upon You, O Uthman, son of Affan.

May Allah shower His peace and blessings upon you.

SALAAM TO UTHMAN

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَقِيعَ

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللهُ

بِكُمْ لَا حِقُونَ • نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ

اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA YĀ AHLAL BAQĪ.

AS-SALĀMU `ALAYKUM DĀRA QAWMIM MU`MINĪN

WA INNĀ IN SHĀ'AL-LĀHU BIKUM LĀHIQŪN.

NAS'ALUL-LĀHA LANĀ WA LAKUMUL 'ĀFIYAH.
ALLĀHUM-MAGHFIR LI AHLIL BAQĪ'.
AS-SALĀMU 'ALAYKUM WA RAHMATUL-LĀHI
WA BARAKĀTUH.

*Peace be upon You O people of Baqi.
Peace be upon You O home of the believers.
We shall, Allah willing soon meet.
We ask Allah for ourselves and for you,
to give us all security.
O Allah! Forgive the people of Baqi.
May Allah shower His peace and
blessings upon you all.*

One must try to visit this auspicious place and make *du'a* for its inhabitants as well as donating something in charity on their behalf, and performing some deed to bestow the reward upon them.

- b. **The Mount Uhud:** The Prophet ﷺ has stated, "Uhud is a mountain that loves us, and we love it."

One must also pay a visit to the graves of the martyrs of Uhud. The most well-known of whom is the uncle of the prophet ﷺ, Hamzah رضي الله عنه.

DU'AATUHAD

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمْزَةَ
السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ

السَّلَامُ عَلَيْكُمْ يَا شَهِدَاءَ يَا سُعَدَاءَ يَا نُجَاهَاءَ يَا نُقَبَاءَ
يَا أَهْلَ الصِّدْقِ وَالْوَفَاءِ

السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي سَبِيلِ اللهِ
السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عَقْبَى الدَّارِ

السَّلَامُ عَلَيْكُمْ يَا شَهِدَاءَ أُحَدٍ كَافَةً عَامَّةً
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA YĀ SAYYIDANĀ ḤAMZAH.

AS-SALĀMU `ALAYKA YĀ `AMMA RASŪLIL-LĀH.

AS-SALĀMU `ALAYKA YĀ ASADAL-LĀHI WA ASADA RASŪLIH.

AS-SALĀMU `ALAYKA YĀ SHUHADĀ`U YĀ
SU`ADĀ`U YĀ NUJABĀ`U YĀ NUQABĀ`.
YĀ AHLAŞ-ŞİDQI WAL WAFĀ`.

AS-SALĀMU `ALAYKUM YĀ MUJĀHIDĪNA FĪ SABĪLIL-LĀH.

AS-SALĀMU `ALAYKUM BI MĀ ŞABARTUM
FA NI`MA `UQBAD-DĀR. AS-SALĀMU `ALAYKUM YĀ
SHUHADĀ`A UHADIN KĀFFATAN `ĀMMATAN
WA RAHMATUL-LĀHI WA BARAKĀTUH.

*Peace be upon You, our master Hamzah,
Peace be upon You O uncle of the messenger of Allah ﷺ.
Peace be upon You O lion of Allah and lion of the Prophet ﷺ.
Peace be upon You O martyrs, O elevated ones,
O blessed ones, O noble ones, O faithful.*

*Peace be upon You O strivers/
warriors in the path of Allah.*

*Peace be upon You, in lieu of your patience,
how excellent is your final home.*

*Peace be upon You, O martyrs of Uhud,
may Allah's mercy and blessings be upon all of you.*

Mas'alah: If visiting them it is *mustahab* to do so on Thursday.

- c. **Masjid Quba:** It is an act of additional virtue to visit this Masjid on a Saturday with the intention of performing salaah in it. "Performing salaah in Masjid Quba is equal to performing Umrah". Another Hadith states that the Prophet ﷺ used to visit Masjid Quba every Saturday. *Bukhari*
10. One should appreciate and make good use of every moment afforded in Madinah. As this opportunity may not present itself again.

DEPARTURE FROM MADINAH

1. One should try to perform one's final two *raka'at* in the *rawdhah*.
2. One can then offer one's farewell *salaam* to the auspicious inhabitants of the blessed graves.
3. In one's final *du'a* in the prophet's ﷺ masjid, supplicate for one's needs including the acceptance of one's greater pilgrimage. Pray also for a safe return to your home and that this should not be your last journey to these holy places. This *du'a* should cover all religious, spiritual and worldly needs. Remembering one's loved ones as well as all Muslims in general, in this special moment. Sincere tears and spiritual elation are signs of acceptance. And with either feeling in the heart and with *durud* flowing from one's lips one should depart for home.

DU'A ON LEAVING MADINA

اللَّهُمَّ لَا تَجْعَلْ هَذَا أَخْرَ الْعَهْدِ بِنَيْكَ وَمَسْجِدِهِ
وَحَرَمِهِ وَيَسِّرْ لِي الْعَوْدَ إِلَيْهِ وَالْعَكْوْفَ لَدَيْهِ وَارْزُقْنِي
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَرُدْنَا إِلَى أَهْلِنَا
سَالِمِينَ غَافِيْنَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA LĀ TAJ' AL HĀDHĀ
ĀKHIRAL 'AHDI BI NABIYYIKA
WA MASJIDIHĪ WA HARAMIH.
WA YASSIRLIYAL 'AWDA ILAYHI
WAL 'AKŪFA LADAYHI WARZUQNIYAL
'AFWA WAL 'AFIYATA FID-DUNYĀ
WAL ĀKHIRATI WA RUDDANĀ ILĀ
AHLINĀ SĀLIMĪNA GHĀNIMĪNA.
BI RAHMATIKA YĀ ARHAMAR RĀHIMĪN.

*O Allah! do not make this
the last occasion with Your Prophet,
His Masjid and His Sanctuary.
Make easy my return to Him ﷺ
and to stay in His presence ﷺ.
Grant me forgiveness and safety in this
world and the hereafter and
return us to our people safe
and rewarded with Your Mercy.
O Most Merciful of those who show mercy.*

Ameen

ETIQUETTES

1. One should not turn his back towards the prophet's ﷺ grave, neither in individually performed salaah or otherwise. In salaah, try at all times to stand in such a position where one is neither in front of nor immediately behind the prophet's ﷺ grave. Apart from congregational salaah there are no other reasons why the back should be turned towards the grave.
2. If one must pass the grave, convey salaam before continuing. Should one pass the Masjid on the outside also then, too, one should convey salaam.
3. One must be extremely wary of one's behavior. Not raising one's voice, and refrain from worldly talks in the Masjid. Do not be rude or harmful to others.
4. Smile in the face of difficulty and hardship. Allow the thought of earning Allah's ﷺ and His prophet's ﷺ pleasure to stop one's complaints.
5. Respect and honour all of Madinah's citizens. Treat them with love and kindness. Even if they may not be willing to return the favour, one should bear it with patience. Allowing no chance of quarrel or dispute to outbreak.
6. If one buys anything in Madinah, buy with the intention of assisting the traders in their livelihood. Such an intention will reap additional virtue, as long as what is to be brought is appropriate according to Islam.

SALAAT

US

SALAAM

INTRODUCTION

It is a divine order that good is rewarded with good. Thus one needs to think that; besides Allah ﷺ whose unlimited favours are beyond repayable; the being that has benefitted man the most is none other than the messenger of Allah, Muhammad ﷺ.

In this day, when neither have we the ability to see, nor converse with the prophet ﷺ, we have forgotten his favours upon us, nor can we comprehend them. One must remember; that truth, if ignored or forgotten, still remains the truth.

The prophet ﷺ was sinless, and had the guarantee of Allah's ﷺ eternal and infinite love, yet still, not for his own further advancement but for our's, did he spend night after night, day after day, begging Allah ﷺ for our salvation. The physical torture hurled at him by the opposition for propagating Islam, the psychological anguish suffered by him when seeing his beloved followers persecuted and the mental torment undertaken by him in his unending concern for his people; all bear testimony to the debt that we owe to this selfless man ﷺ.

In praise of his accomplishments and his perfected character, Allah ﷺ states;

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّوْنَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ
أَمْنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah sends His Salaat (Graces, Honors, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allah to bless and forgive him).

**O you who believe! Send your Salaat on (ask Allâh to bless)
him (Muhammad ﷺ) and send Salaam
(greetings and invocations of peace)**

Al Ahzab 56

A couplet in the Arabic language is true in its explanation;

مَا مَدَحْتُ مُحَمَّدِي بِعَقَالِيٍّ وَلَكِنْ مَدَحْتُ مَقَالِيٍّ بِمُحَمَّدِيٍّ

I have not, in praising Muhammad ﷺ,
with my words, brought praise to him.
But I have with my praising of Muhammad ﷺ,
brought praise to my words.

And the translation of a couplet is true in its understanding.

You may be singing the praise of Muhammad ﷺ,
But on what you are doing have you paid much thought?
Where are you to the praise of he who is praised by Allah ﷺ?
This, if not audacity, what else can it be?

Saying this, one should bear in mind that Allah ﷺ has not only permitted the sending of salutations upon the prophet ﷺ, but has ordained reward in lieu of it. The most significant of which are; for every salutation recited, Allah ﷺ rewards the reciter with ten rewards, and the prophet's ﷺ intercession will be afforded to those who send abundant salaah and salaam.

This is Allah's ﷺ sheer blessing upon us, as we are thanking Allah's messenger ﷺ for what he has done for us, and we are being rewarded for thanking him. In light of the phenomenal rewards available for the recitation of Salaah and Salaam one should endeavour to make it part of one's routine daily not just for one's journey of ziyarah.

O you who believe! Send your Salaat & Salaam on
Muhammad



40 SALAAH AND SALAAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط
سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَوْفَتِي سَلَامٌ عَلَى الْمُرْسَلِينَ ط

BISMIL-LĀHIR-RAHMĀNIR-RAHĪM
SALĀMUN `ALĀ `IBĀDIHL-LADHĪNAŞ-ṬAFĀ
SALĀMUN `ALAL MURSALĪN.

---- 1 ----

أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَلِّي مُحَمَّدٍ

وَأَنْزَلَهُ الْمُقَدَّسُ الْمُقْرَبُ عِنْدَكَ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ 'ĀLI
MUHAMMADIW-WA 'ANZILHUL MAQ-'ADAL
MUQARRABA `INDAK.

---- 2 ----

اللَّهُمَّ رَبَّ هُذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلْوَةِ النَّافِعَةِ
صَلِّ عَلَى مُحَمَّدٍ وَارْضُ عَنِّي رِضَا لَا تَسْخُطْ بَعْدَهُ أَبَدًا

ALLĀHUMMA RABBA HĀDHI-HID-DA`WATIL
QĀ'IMATI WAŞ-ŞALĀTIN NĀFI'ATI ŞALLI `ALĀ
MUHAMMADIW WARDA `ANNĪ RIĐAL LĀ
TASKHAȚU BA`DAHŪ ABADĀ.

---- 3 ----

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIN
'ABDIKA WA RASULIKA WA ŞALLI `ALAL
MU'MININA WAL MU'MINĀTI WAL MUSLIMINA
WAL MUSLIMĀT.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أُلَّفِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَّعَلَى أُلَّفِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَأَلَّفْ مُحَمَّدٍ
كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى أُلَّفِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA ŠALLI `ALĀ MUHAMMADIW
WA `ALĀ 'ĀLI MUHAMMAD. WA BĀRIK `ALĀ
MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMAD.
WARHAM MUHAMMADAW-WA `ĀLA MUHAMMAD.
KAMĀ ŠALLAYTA WA BĀRAKTA WA RAHIMTA `ALĀ
IBRĀHĪMA WA `ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أُلَّفِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى أُلَّفِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَّعَلَى أُلَّفِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى أُلَّفِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ 'ĀLI
MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA BĀRIK `ALĀ
MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMADIN
KAMĀ BĀRAKTA `ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أُلِّيٍّ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى أُلِّيٍّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ وَبَارِكْ عَلَى
مُحَمَّدٍ وَّعَلَى أُلِّيٍّ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى أُلِّيٍّ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ 'ĀLI
IBRĀHĪMA INNAKA ḤAMĪDUM MAJĪD.
WA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ 'ĀLI
MUHAMMADIN KAMĀ BĀRAKTA `ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أُلِّيٍّ مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ أَللَّهُمَّ بَارِكْ عَلَى
 مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA
 BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ 'ĀLI
 MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD.

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أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا صَلَيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ IBRĀHĪMA
 WA `ALĀ 'ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM MAJĪD.
 WA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ

‘ĀLI MUHAMMADIN KAMĀ BĀRAKTA ‘ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُلَّفِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلَّفِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ŞALLI ‘ALĀ MUHAMMADIW-WA ‘ALĀ ‘ĀLI
MUHAMMADIN KAMĀ ŞALLAYTA ‘ALĀ IBRĀHĪMA
WA BĀRIK ‘ALĀ MUHAMMADIW-WA ‘ALĀ ‘ĀLI
MUHAMMADIN KAMĀ BĀRAKTA ‘ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُلَّفِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى أُلَّفِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى أُلَّفِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ŞALLI ‘ALĀ MUHAMMADIW-WA ‘ALĀ

'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA 'ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA BĀRIK 'ALĀ
MUHAMMADIW-WA 'ALĀ 'ĀLI MUHAMMADIN
KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أُلِّيْلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى أُلِّيْلِ ابْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أُلِّيْلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى أُلِّيْلِ ابْرَاهِيمَ إِنَّكَ حَمِيدٌ جَمِيدٌ ط

ALLĀHUMMA ŞALLI 'ALĀ MUHAMMADIW-WA 'ALĀ
'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA 'ALĀ 'ĀLI IBRĀHĪMA
WA BĀRIK 'ALĀ MUHAMMADIW-WA 'ALĀ 'ĀLI
MUHAMMADIN KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ
عَلَى أُلِّيْلِ ابْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ
وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى أُلِّيْلِ ابْرَاهِيمَ

إِنَّكَ حَمِيدٌ مُجِيدٌ ط

ALLĀHUMMA ŞALLI 'ALĀ MUHAMMADIW-WA AZWĀJIHĪ
WA DHUR-RIYYATIHĪ KAMĀ ŞALLAYTA 'ALĀ 'ĀLI IBRĀHĪM.
WA BĀRIK 'ALĀ MUHAMMADIW-WA AZWĀJIHĪ WA
DHUR-RIYYATIHĪ KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA HAMİDUM MAJİD.

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أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا
صَلَّيْتَ عَلَى أَلِيٍّ ابْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ
عَلَى أَلِيٍّ ابْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ ط

ALLĀHUMMA ŞALLI 'ALĀ MUHAMMADIW-WA 'ALĀ
AZWĀJIHĪ WA DHUR-RIYYATIHĪ KAMĀ ŞALLAYTA 'ALĀ
'ĀLI IBRĀHĪM. WA BĀRIK 'ALĀ MUHAMMADIW-WA 'ALĀ
AZWĀJIHĪ WA DHUR-RIYYATIHĪ KAMĀ BĀRAKTA 'ALĀ 'ĀLI
IBRĀHĪMA INNAKA HAMİDUM MAJİD.

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أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ

الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُحَمِّدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADI-NIN-NABIYYI
WA AZWĀJIHĪ UMMAHĀTIL MU'MINĀ WA DHUR-RIYYATIHĪ
WA 'AHLI BAYTIHĪ KAMĀ ŞALLAYTA `ALĀ IBRĀHĪM.
INNAKA ḤAMIDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أُلِّ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ أُلِّ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ
مُحَمَّدٍ وَعَلَىٰ أُلِّ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ ح
وَتَرَحَّمْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أُلِّ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ أُلِّ إِبْرَاهِيمَ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ IBRĀHĪMA
WA `ALĀ 'ĀLI IBRĀHĪM WA BĀRIK `ALĀ
MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMADIN
KAMĀ BĀRAKTA `ALĀ IBRĀHĪM. WA TARAH-ḤAM `ALĀ
MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMADIN

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ
اللَّهُمَّ تَخَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا
تَخَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ
اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا
سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ ŞALLYTA `ALĀ IBRĀHĪMA
 WA `ALĀ 'ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
 ALLĀHUMMA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA
 WA `ALĀ 'ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
 ALLĀHUMMA TARAH-HAM `ALĀ MUHAMMADIW-WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ TARAH-ḤAMTA `ALĀ
 IBRĀHĪMA WA `ALĀ 'ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA TAHAN-NAN `ALĀ
 MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMADIN KAMĀ
 TAHAN-NANTA `ALĀ IBRĀHĪMA WA `ALĀ 'ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA SAL-LIM
 `ALĀ MUHAMMADIW-WA `ALĀ 'ĀLI MUHAMMADIN KAMĀ
 SAL-LAMTA `ALĀ IBRĀHĪMA WA `ALĀ 'ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD.

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أَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِّي مُحَمَّدٍ وَبَارِكْ
 وَسِلِّمْ عَلَى مُحَمَّدٍ وَعَلَى أَلِّي مُحَمَّدٍ وَأَرْحَمْ
 مُحَمَّدًا وَأَلِّي مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى أَلِّي إِبْرَاهِيمَ فِي الْعَلَمِينَ
 إِنَّكَ حَمِيدٌ مَحِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
`ĀLI MUHAMMADIW-WA BĀRIK WA SALLIM `ALĀ
MUHAMMADIW-WA `ALĀ `ĀLI MUHAMMADIW-WARHAM
MUHAMMADAW-WA `ALĀ MUHAMMADIN KAMĀ
ŞALLAYTA WA BĀRAKTA WA TARAH-HAMTA
`ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.
FIL `ĀLAMĪNA INNAKA HAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ جَمِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلِّ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى أُلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ جَمِيدٌ

**ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW-WA `ALĀ
`ĀLI MUHAMMADIN KAMĀ ŞALLAYTA `ALĀ IBRĀHĪMA WA
`ALĀ `ĀLI IBRĀHĪM. INNAKA HAMĪDUM MAJĪD.**

ALLĀHUMMA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ
`ALI MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA
`ALĀ `ALI IBRĀHĪM. INNAKA HAMĪDUM MAJĪD.

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ

عَلَى أُلَّا إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلَّا مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى أُلَّا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIN `ABDIKA
WA RASŪLIKA KAMĀ ŞALLAYTA `ALĀ 'ĀLI
IBRĀHĪM WA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ
'ĀLI MUHAMMADIN KAMĀ BĀRAKTA `ALĀ 'ĀLI
IBRĀHĪM. INNAKA ḤAMĪDUM-MAJĪD.

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أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَعَلَى أُلَّا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ
الْأَمِيِّ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADI-NIN-NABIYYIL
UMMIYYI WA `ALĀ 'ĀLI MUHAMMADIN KAMĀ
ŞALLAYTA `ALĀ IBRĀHĪMA WA BĀRIK `ALĀ
MUHAMMADI-NIN-NABIYYIL UMMIYYI KAMĀ BĀRAKTA
'ALĀ IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

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أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأَمِيِّ

وَعَلَى أَلِّ مُحَمَّدٍ هَ أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
أَلِّ مُحَمَّدٍ صَلْوَةً تَكُونُ لَكَ رِضَى وَلَهُ جَزَاءٌ
وَلِحَقِّهِ أَدَاءٌ هَ وَاعْطِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْمَقَامَ
الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِه عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِه
أَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ هَ
وَصَلِّ عَلَى جَمِيعِ إِخْرَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ
يَا أَرْحَمَ الرَّاحِمِينَ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIN `ABDIKA
WA RASŪLIKAN-NABIYYIL UMMIYYI WA `ALĀ
`ĀLI MUHAMMAD. ALLĀHUMMA ŞALLI `ALĀ
MUHAMMADIW-WA `ALĀ `ĀLI MUHAMMADIN
ŞALĀTAN TAKŪNU LAKA RIḌAW-WA LAHŪ
JAZĀ'AW-WA LIHAQQIHĪ ADĀ'Ā.
WAA'-TİHIL WASİLATA WAL FAĐİLATA WAL
MAQĀMAL MAHMŪDAL-LADHĪ WA`ADTAHŪ
WAJZIHĪ 'ANNĀ MĀ HUWA 'AHLUHŪ WAJZIHĪ
AFDALA MĀ JĀZAYTA NABIYYAN 'AN QAWMIHĪ
WA RASŪLAN 'AN UMMATIH.
WA ŞALLI `ALĀ JAMĪ'I IKHWĀNIHĪ MINAN
NABIYYİNA WAŞ-ŞALIHİNA
YĀ ARHAMAR-RĀHİMİN.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَعَلَى أُلُّ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلُّ إِبْرَاهِيمَ حَ
 وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَعَلَى أُلُّ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلُّ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADI-NIN-NABIYYIL
 UMMIYYI WA `ALĀ 'ĀLI MUHAMMADIN KAMĀ ŞALLAYTA
 `ALĀ IBRĀHĪMA WA `ALĀ 'ĀLI IBRĀHĪM.
 WA BĀRIK `ALĀ MUHAMMADI-NIN-NABIYYIL UMMIYYI WA `ALĀ
 'ĀLI MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA `ALĀ
 'ĀLI IBRĀHĪMA. INNAKA ḤAMĪDUM-MAJĪD.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
 عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَيْنَا

مَعَهُمْ صَلَواتُ اللَّهِ وَصَلَواتُ الْمُؤْمِنِينَ

عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ ط

ALLĀHUMMA ŞALLI `ALĀ MUHAMMADIW WA
`ALĀ 'AHLI BAYTIHĪ KAMĀ ŞALLAYTA `ALĀ IBRĀHIMA
INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA
ŞALLI `ALAYNĀ MA`AHUM. ALLĀHUMMA BĀRIK `ALĀ
MUHAMMADIW WA `ALĀ 'AHLI BAYTIHĪ KAMĀ BĀRAKTA
`ALĀ IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
ALLĀHUMMA BĀRIK `ALAYNĀ MA`AHUM.
ŞALAWĀTUL-LĀHI WA ŞALAWĀTUL MU'MINĀ `ALĀ
MUHAMMADI-NIN-NABIYYIL UMMIYYI.

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اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ
وَعَلَى أُلَّى مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى أُلَّى إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَحِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أُلَّى مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أُلَّى إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَحِيدٌ ط

ALLĀHUM-MAJ-`AL ŞALAWĀTIKA WA RAHMATAKA
WA BARAKĀTIKA `ALĀ MUHAMMADIW-WA `ALĀ

‘ĀLI MUHAMMADIN KAMĀ JA`ALTAHĀ `ALĀ
‘ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
WA BĀRIK `ALĀ MUHAMMADIW-WA `ALĀ ‘ĀLI
MUHAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪM.
WA `ALĀ ‘ĀLI IBRĀHĪM INNAKA ḤAMĪDUM MAJĪD.

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وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ ط

WA ŞALLAL-LĀHU `ALAN-NABIYYIL UMMIYYI.

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الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَواتُ وَالطَّيِّبَاتُ هَذِهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ هَذِهِ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ هَذِهِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ط

AT-TAḤIYYĀTU LILLĀHI WAŞ-ŞALAWĀTU WAṬ-ṬAYYIBĀT.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIHİN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUHAMMADAN `ABDUHŪ WA RASŪLUH.

أَلْتَحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ حَمْدًا لِلَّهِ أَسْلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ حَمْدًا لِلَّهِ أَسْلَامُ عَلَيْنَا وَعَلَى عِبَادِ
اللهِ الصَّالِحِينَ حَمْدًا لِلَّهِ أَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ طَ

AT-TAḤIYYĀTUṬ-ṬAYYIBĀTUŞ-ŞALAWĀTU LILLĀH.

AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU

WA RAHMATUL-LĀHI WA BARAKĀTUH.

AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞALIHĪN.

ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU

ANNA MUHAMMADAN `ABDUHŪ WA RASŪLUH.

أَلْتَحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ حَمْدًا لِلَّهِ أَسْلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ أَسْلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللهِ الصَّالِحِينَ أَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
لَا شَرِيكَ لَهُ وَأَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ طَ

AT-TAḤIYYĀTU LILLĀHIṬ-ṬAYYIBĀTUŞ-ŞALAWĀTU LILLĀH.

AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-
LĀHIŞ-ŞĀLIHİN. ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
WAHDĀHŪ LĀ SHARĪKA LAH. WA ASH-HADU ANNA
MUHAMMADAN `ABDUHŪ WA RASŪLUH.

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الْتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ حَسَنَةٌ سَلَامٌ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ حَسَنَةٌ سَلَامٌ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ حَسَنَةٌ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ط

AT-TAHIYYĀTUL MUBĀRAKĀTUŞ-ŞALAWĀTUŞ-ŞAYYIBĀTU
LILLĀH. SALĀMUN `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
SALĀMUN `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIHİN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
WA ASH-HADU ANNA MUHAMMADAN
`ABDUHŪ WA RASŪLUH.

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بِسْمِ اللَّهِ وَبِاللَّهِ حَسَنَةٌ الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ حَسَنَةٌ

أَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ هـ أَسْلَامُ
 عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ هـ أَسْأَلُ اللَّهَ الْجَنَّةَ
 وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ ط

BISMIL-LĀHI WA BILLĀHI. AT-TAHİYYĀTU LILLĀHI
 WAŞ-ŞALAWĀTU WAT-ΤAYYIBĀT.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAHMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞALIHİN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WA ASH-HADU ANNA MUHAMMADAN
 `ABDUHŪ WA RASŪLUH. AS`ALUL-LĀHAL
 JANNATA WA A`UDHU BILLĀHI MINAN NĀR.

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أَتَّحِيَّاتُ اللَّهِ الزَّاكِيَّاتُ اللَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ اللَّهِ هـ
 أَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ هـ أَسْلَامُ
 عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ هـ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا
 إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ هـ

AT-TAḤIYYATU LILLĀHIZ-ZĀKIYĀTU
 LILLĀHIȚ-ȚAYYIBĀTUȘ-ŞALAWĀTU LILLĀH.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAHMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIHİN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
 ANNA MUHAMMADAN `ABDUHŪ WA RASŪLUH.

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بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرُ الْأَسْمَاءِ أَتَّحِيَّاتُ الطِّيَّاتُ
 الصَّلَوَاتُ لِلَّهِ وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَرَسُولَهُ بِالْحَقِّ
 بَشِيرًا وَنَذِيرًا وَأَنَّ السَّاعَةَ أُتْيَةٌ لَّا رَيْبٌ فِيهَا حَجَّ
 الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ حَجَّ
 الْسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ حَجَّ
 اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي طَ

BISMIL-LĀHI WA BILLĀHI KHAYRIL ASMĀ' .
 AT-TAḤIYYĀTUȚ-ȚAYYIBĀTUȘ-ŞALAWĀTU LILLĀHI .
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WAHDĀHŪ

LĀ SHARĪKA LAH. WA ASH-HADU ANNA
MUHAMMADAN `ABDUHŪ WA RASŪLUH.
ARSALAHŪ BIL ḤAQQI BASHĪRAW-WA NADHİRĀ.
WA ANNAS-SĀ`ATA ĀTIYATUL-LĀ RAYBA FĪHĀ.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞALIHİN.
ALLĀHUM-MAGHFIRLĪ WAHDINĪ.

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أَلْتَحِيَّاتُ الطَّبِيعَاتُ وَالصَّلَوَاتُ وَالْمَلْكُ لِلَّهِ حَمْدٌ
أَسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ طَهْرٌ

AT-TAHIYYĀTU-T-ṬAYYIBĀTU-WAŞ-ŞALAWĀTU
WAL MULKU LILLĀHI. AS-SALĀMU `ALAYKA
AYYUHAN-NABIYYU WA RAHMATUL-LĀHI WA BARAKĀTUH.

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بِسْمِ اللَّهِ حَمْدُهُ أَلْتَحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الزَّاكِيَّاتُ لِلَّهِ حَمْدٌ
أَسَلَامٌ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ هَذِهِ أَسَلَامٌ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ هَذِهِ شَهِيدَتْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
إِلَّا اللَّهُ شَهِيدَتْ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ طَهْرٌ

BISMIL-LĀH. AT-TAHİYYĀTU LILLĀHIŞ-ŞALAWĀTU
LILLĀHIZ-ZĀKIYĀTU LILLĀH. AS-SALĀMU `ALAN-NABIYYI
WA RAHMATUL-LĀHI WA BARAKĀTUH. AS-SALĀMU
`ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIHĪN.
SHAHIDTU ALLĀ ILĀHA ILLAL-LĀH.
SHAHIDTU ANNA MUHAMMADAR-RASŪLUL-LĀH.

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أَلْتَحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَّاتُ لِلَّهِ حَمْدًا
أَشَهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ هُنَالِكُمْ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAHİYYĀTUT-TAYYIBĀTUŞ-ŞALAWĀTUZ-ZĀKIYĀTU
LILLĀH. ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
WAHDĀHŪ LĀ SHARĪKA LAHŪ WA ANNA
MUHAMMADAN `ABDUHŪ WA RASŪLUH.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIHĪN.

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أَلْتَحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَّاتُ لِلَّهِ حَمْدًا

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُ اللَّهِ
 وَرَسُولُهُ حَمَّالَ السَّلَامِ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ حَمَّالَ السَّلَامِ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAHIYYĀTUŞ-ΤΑΥΥΙΒĀTUŞ-
 ŞALAWĀTUZ-ZĀKIYĀTU LILLĀH.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WA ASH-HADU ANNA MUHAMMADAN
 'ABDUL-LĀHI WA RASŪLUH.
 AS-SALĀMU 'ALAYKA AYYUHAN-NABIYYU
 WA RAHMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU 'ALAYNĀ WA 'ALĀ 'IBĀDIL-LĀHIŞ-ŞĀLIHĪN.

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الْتَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ حَمَّالُ السَّلَامِ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ حَمَّالُ السَّلَامِ عَلَيْنَا وَعَلَى
 عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAHIYYĀTUŞ-ŞALAWĀTU LILLĀH.
 AS-SALĀMU 'ALAYKA AYYUHAN-NABIYYU
 WA RAHMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU 'ALAYNĀ WA 'ALĀ
 'IBĀDIL-LĀHIŞ-ŞĀLIHĪN.

أَلْتَحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ حَ أَسْلَامٌ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ حَ أَسْلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ اشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ طَ

AT-TAHİYYĀTU LILLĀHIŞ-ŞALAWĀTUŞ-TAYYIBĀT.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀH.

AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞALIHĪN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUHAMMADAN `ABDUHŪ WA RASŪLUH.

أَلْتَحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ حَ
أَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ حَ
أَسْلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ حَ
أشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ طَ

AT-TAHİYYĀTUL MUBĀRAKĀTUŞ-

ŞALAWĀTUŞ-ŞAYYIBĀTU LILLĀH.
AS-SALĀMU 'ALAYKA AYYUHAN-NABIYYU
WA RAHMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU 'ALAYNĀ WA 'ALĀ 'IBĀDIL-LĀHIŞ-ŞĀLIHĪN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUHAMMADAR-RASŪLUL-LĀH.

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بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط
BISMILLĀHI WAS-SALĀMU 'ALĀ RASŪLIL-LĀH

قُلْ الْحَمْدُ لِلَّهِ وَسَلَّمَ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى
اللَّهُ خَيْرًا مَا يُشَرِّكُونَ

QULIL HAMDU LILLĀHI WA SALĀMUN 'ALĀ
'IBĀDIHL LADHINAŞ-ŞAFĀ ĀL-LĀHU
KHAYRUN AMMĀ YUSHRIKŪN

Say (O Muhammad ﷺ) "Praise and thanks be to Allah,
and peace be on His slaves whom
He has chosen (for His Message)!
Is Allah better, or (all) that you ascribe
as partners (to Him)? (Of course, Allah is Better).

An Naml 59

THE DU'A FOR RETURNING TO HOMETOWN

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ أَئْبُونَ تَائِبُونَ عَابِدُونَ
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ هَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

LĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ
LĀ SHARĪKA LAH.

LAHUL-MULKU WA LAHUL ḤAMDU
WA HUWA 'ALĀ KULLI SHAY'IN QADĪR.
Ā'IBŪNA TĀ'IBŪNA 'ĀBIDŪNA SĀJIDŪNA
LI RABBINĀ ḤĀMIDŪN.
ŞADAQAL-LĀHU WA`DAHŪ
WA NAŞARA 'ABDAHŪ
WA HAZAMAL-AHŻĀBA WAHDAH.

*There are none worthy of worship besides Allah,
who is alone unequal.*

*His is sovereignty and for Him is all praise.
He has true power over all.*

*We are returning, repenting,
worshipping, prostrating,
and praising our Lord.*

*Allah has fulfilled His promise,
and has helped His servant.*

He alone defeats the combined enemy.

GLOSSARY

Al Hajarul Aswad “The Black Stone”. It is set in the southeast corner of the Ka’bah, and is set in a silver casing.

Al Masjidul Haram The sacred Masjid in Makkah, which houses the Ka’bah.

Al Ruknum Yamani The corner of the Ka’bah which faces Yemen.

Baytullah Title given to the Ka’bah

Deen Religion (Islam).

Durud Salutations upon the holy Prophet ﷺ.

Fardh Mandatory religious obligation/requirement.

Ghusl Bath according to Islamic requirements.

Halaq To have the head shaved.

Haram Forbidden.

Hatim The semi-circle besides the Ka’bah.

Idhtiba The uncovering of the right shoulder in Tawaaf whilst in the state of Ihraam is called Idhtiba.

Ihraam To cover the body with only two unsewn sheets of white cloth. Thereafter, to make the *niyyah* of *Hajj* or *Umrah* and to recite *talbiyah*. Cleanliness is necessary. It has been named *Ihraam* because after performing these three actions, certain permissible acts become prohibited (*haram*).

Women enter into the state of *Ihraam* in their normal attire (meeting Islamic requirements).

Istighfar To ask forgiveness from Allah ﷺ.

Ka’bah The Sacred House of Allah ﷺ which stands in the sacred Mosque of Makkah. It is cubic in shape and because of the cloth hung over it, its appearance is deep black in colour.

Makruh Tahrimi Extremely detested bordering close to Haram..

Maqam Ibrahim A few meters away from the door of the Ka’bah is a gold display, which contains a stone with an imprint of the Prophet Ibrahim’s ﷺ foot, which was made on this stone during the construction of Ka’bah.

Mas'a Place of Sa'i between Safa and Marwah equating to a distance of 394m (1247ft).

Meeqat It is the boundary surrounding Makkah, in which entry is not permitted without *ihraam*. (Jeddah is within this boundary, therefore one must put on *ihraam* before reaching Jeddah).

Miswak A stick used for cleaning teeth.

Multazam It is that part of the Ka'bah which is situated between al Hajarul Aswad and the door of the Ka'bah. It stems from an Arabic word meaning to become attached, and it is so called because this is the only section of the Ka'bah where a person is allowed to and should attach his body.

Mustahab A religiously desirable act.

Nafl Same as Mustahab.

Niyyah Intention.

Ramal To walk with quick, meaningful steps; with chest protruding; and moving the arms, similar to a brisk march.

Sa'i To walk between Safa and Marwah seven times (i.e. From Safa to Marwah four times and back thrice). It is performed walking, except for a portion in the middle marked by green lights, where in the pace is quickened to a fast walk (not run).

Safa and Marwah Two small hills, in Makkah. The remains of both hills are enclosed within the sacred Mosque. This distance is walked, and in part run, seven times by those performing *Hajj* or *Umrah*.

Sunnah The way shown by the holy Prophet ﷺ - physically or verbally / an action which was performed by him for us to adopt (the rank of such an action being emphasised and desirable).

Tawaaf The ritual circumnavigation (going around) of the Ka'bah, starting from Al Hajarul Aswad. This is done anti-clockwise with the Ka'bah on one's left, seven times.

Umrah To enter into *ihraam* from Meeqat (or for those people already in Makkah from Masjid Tan'im), perform tawaaf of Ka'bah, walk between Safa and Marwah and shaving the head. Its rituals take place entirely in Makkah.

Wajib Incumbent obligation, almost equaling fardh in status.

Wudhu Ablution (procedure for cleaning oneself).

Zamzam The blessed water in Makkah.

RELATED AHADITH & VIRTUES

In one *Hadith*, Rasulullah ﷺ says that if a person remains ill for one day in *Makkah Mukarramah* (and he exercises patience) then he gets the *Thawab* of making *Ibadah* for sixty years at any other place.

In another *Hadith*, Rasulullah ﷺ says that the best and most beloved piece of land in the eyes of Allah ﷺ is *Makkah*.

In yet another *Hadith*, Rasulullah ﷺ has said that any one who makes *Tawaaf* of the *Baitullah*, reads (two *rak'ats*) *salaah* behind the *Maqam Ibrahim* and drinks *Zamzam*, then all his sins are forgiven however many they may be.

Rasulullah ﷺ has said that when a person leaves (his home, etc..) With the intention of making *Tawaaf* of Allah's ﷺ House (*Ka'bah*) he enters in the mercy of Allah ﷺ. For every step that he takes five hundred good deeds are written to his credit, five hundred sins are forgiven and his position (in heaven) is raised by five hundred stages. After the *Tawaaf* when he reads two *rakaat salaah* behind the *Maqam Ibrahim* he becomes so pure from sin as if he was born on that day and he gets the reward of freeing ten Arab slaves. At the *Rukn* (corner of the *Ka'bah*) one angel welcomes him and tells him, whatever you have done is forgiven, Now go, and start doing good deeds and from his family seventy people's intercession will be accepted.

THE LAST SERMON OF THE PROPHET ﷺ

This Sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the Uranaah valley of mount Arafat

"O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you carefully and **take these words to those who could not be present here today.**

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah ﷺ has forbidden you to take usury (Interest), therefore all interest obligation shall henceforth be waved...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your rituals then to them belongs the right to be fed and clothed in kindness. Do treat them right so that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.

O People, listen to me in earnest, worship Allah ﷺ, say your five daily prayers (Salaah), fast during the month of Ramadhan, and give your wealth in Zakaat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. **You are all equal. Nobody has superiority over others except by piety and good action.**

Remember, one day you will appear before Allah ﷺ and answer for your deeds. So beware, do not astray from the path of righteousness after I am gone.

O People, **no prophet or apostle will come after me and no new faith will be born** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. **Be my witness oh Allah ﷺ that I have conveyed your message to your people."**