

Hajj

Journey of a Lifetime



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 آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۚ
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ حُجٌّ اسْتِطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

FĪHI ĀYĀTUM BAYYINĀTUM MAQĀMU IBRĀHIM.

WA MAN DAKHALAHŪ KĀNA ĀMINĀ.

WA LILLĀHI `ALAN NĀSI HĪJJUL BAYTI MA-NISTATĀ`A

ILAYHI SABĪLĀ. 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 ﷻ, those who can afford the journey; but if any deny faith, Allah ﷻ stands not in need of any of His creatures

Al Imran 97

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 ﷻ sent down the revelation:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ

نِعَمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

ALYAWMA AKMALTU LAKUM DĪNAKUM WA ATMAMTU
`ALAYKUM NI`MATĪ WA RAḌĪTU LAKUMUL ISLĀMA DĪNĀ.

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

Al Maidah 3

Allah ﷻ 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 ﷻ.

The purpose of *Hajj* is to develop consciousness of Allah ﷻ 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 ﷻ, 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 ﷻ as the center of monotheism since the time of Ibrahim ؑ, 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 ﷻ may guide us, protect us and grant us ability to work with sincerity and steadfastness. May Allah ﷻ make this fountain of knowledge spread to the four corners of the world and may it be a source of His pleasure.

...Ameen

Hajj

at a glance

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 Zuhr, 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

All Salaah in
Mina

Throw at
all Jamarat

Stay In Mina

DAY FIVE

12 Dhul Hajj

All Salaah can
be in Mina

Throw at
all Jamarat

Before dawn go
to Makkah or
complete day Six

If in Makkah
Tawaaf of departure
can be done

DAY SIX

13 Dhul Hajj

Fajr and Zuhr
in Mina

Throw at all
Jamarat

Go to Makkah
to complete Hajj

Tawaaf of
departure
can be done

MADINAH

(450 km Northeast of Makkah)

Starting your 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 Umar Farooq ؓ.

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

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UMRAH

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ

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 ﷻ 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 ﷻ alone. With the hope of earning rewards from Him. Believing in all that has been promised by Allah ﷻ 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 ﷻ (Makkah), and to his place of rest (Madinah). One is going to visit the house of Allah ﷻ (the *Ka'bah*), which is encompassed by

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

3. The holy places, it must be remembered that Allah ﷻ 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 ؓ 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 الْبِرَّ وَالتَّقْوَى

وَمِنَ الْعَمَلِ مَا تَرْضَى
 اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ
 اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ
 وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

ALLĀHUMMA INNA NAS'ALUKA FĪ SAFARINĀ HĀDHĀ
 ALBIRRA WAT-TAQWĀ WA MINAL `AMALI MĀ TARḌĀ.
 ALLĀHUMMA HAW-WIN `ALAYNĀ SAFARANĀ HĀDHĀ
 WAṬWI `ANNĀ BU'DAHŪ, ALLĀHUMMA ANTAS-ṢĀḤIBU
 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 it's 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'AWHEN BOARDING A VEHICLE / PLANE ETC

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ
مُقَرَّنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

ALLĀHU AKBAR, ALLĀHU AKBAR, ALLĀHU AKBAR.
ALḤAMDU LILLĀHI SUBḤĀNAL-LADHĪ SAKH-KHARA
LANĀ HADHĀ WAMĀ KUNNĀ LAHŪ MUQRINĪNA
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

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

ALLĀHUMMA INNĀ NAJ'ALUKA FĪ NUḤŪRIHIM
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 ﷻ. 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 ﷻ 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 ﷻ, 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 ﷻ 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:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّىْ

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

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِيْ

وَتَقَبَّلْهُمَا مِنِّي لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ

ALLĀHUMMA INNĪ URĪDUL `UMRATA WAL ḤAJJA
FAYASSIR HUMĀ LĪ WA TAQABALHUMĀ MINNĪ,
LABBAYKA BIḤAJJATIW 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

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ
وَاَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

ALLĀHUMMA INNĪ AS'ALUKA RIḌĀKA WAL JANNATA WA
A`ŪDHUBIKA MIN GHAḌABIKA 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;

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ۚ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ۚ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ۚ لَا شَرِيْكَ لَكَ ط

LABBAYK. ALLĀHUMMA LABBAYK.

**LABBAYKA LĀ SHARĪKA LAKA LABBAYK.
INNAL ḤAMDA WAN-NĪMATA 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 ﷻ 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 رضي الله عنه 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 رضي الله عنه relates that Rasulullah ﷺ has said,

"One hundred and twenty mercies from Allah ﷻ 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

اَللّٰهُمَّ اَلْبَلَدُ بَلَدُكَ وَالْبَيْتُ بَيْتُكَ جِئْتُ اَطْلُبُ رَحْمَتَكَ
وَالْزِمُ طَاعَتَكَ مُتَّبِعًا لِاَمْرِكَ رَاضِيًا بِقُدْرَتِكَ مُسْتَسْلِمًا
لِاَمْرِكَ اَسْئَلُكَ مَسْأَلَةَ الْمُضْطَرِّ اِلَيْكَ الْمُسْتَغْفِرِ مِنْ عَذَابِكَ
خَائِفًا لِعِقُوبَتِكَ اَنْ تَسْتَقْبِلَنِي بِعَفْوِكَ وَاَنْ تَتَجَاوَزَ عَنِّي
بِرَحْمَتِكَ وَاَنْ تُدْخِلَنِي جَنَّاتِكَ

ALLĀHUMMA ALBALADU BALADUKA WAL BAYTU
BAYTUKA JI'TU AṬLUBU RAḤMATAKA WA ALZIMU
ṬĀ'ATAKA MUTTABĪ'AL LĪ'AMRIKA RĀḌIYAN BI
QUDRATIKA MUS TASLIMAL-LI AMRIKA AS 'ALUKA
MAS ALATAL-MUḌṬARRI ILAYKA AL MUSHFIKI MIN
'ADHĀBIKA KHĀ'IFAN LI 'UQŪBATIKA AN TASTAQBILANĪ
BI 'AFWIKA WA AN TATAJĀWAZA 'ANNĪ BIRAḤMATIKA
WA AN TUD KHILANĪ 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 ﷻ, *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 ﷻ 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 WAṢ-ṢALĀTU
WAS-SALĀMU `ALĀ RASŪLIL-LĀH.
ALLĀHUM-MAFTAḤ LĪ ABWĀBA RAḤMATIK.

*“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 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

BISMILLĀHI ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIN,
ALLĀHUMMAGH FIRLĪ DHUNŪBĪ WAFTAḤLĪ
ABWĀBA RAḤMATIK.

*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 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ

BISMILLĀHI ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIN,
ALLĀHUMMA INNĪ AS'ALUKA MIN FAḌLIK.

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

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

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

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

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ اَللّٰهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا
وَتَعْظِيْمًا وَتَكْرِيْمًا وَمَهَابَةً وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِمَّنْ
حَجَّهٖ اَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَبِرًّا

ALLĀHUMMA ANTAS-SALĀMU WA MINKAS-SALĀMU
TABĀRAKTA YĀ DHALJALĀLI WAL IKRĀM ALLĀHUMMA
ZID HĀDHĀL BAYTA TASHRĪFAW WA TA'ẒĪMAW
WATAKRĪMAW WA MAHĀBATAN WA ZID MAN
SHAR-RAFAHŪ WA KARRAMAHŪ MIMMAN
HAJJAHŪ AWTAMARAHŪ TASHRĪFAW
WA TA'ẒĪMAW 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 ﷻ. 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 ﷻ 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 ﷻ 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

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ طَوَافَ بَیْتِكَ الْحَرَامِ فِیْسَرَهُ لِیْ وَتَقَبَّلْهُ
مِنْیْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ تَعَالٰی

ALLĀHUMMA INNĪ URĪDU ṬAWĀFA BAYTIKAL ḤARĀMĪ
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 اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ 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 اللَّهُ 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 آتِنَا 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

SUBḤĀNAL-LĀHI WAL ḤAMDU LILLĀHI
WA LĀ ILĀHA ILLAL-LAHU WAL-LĀHU AKBAR.
WALĀ ḤAWLA WA LĀ QUWATA
ILLĀ BILLĀHIL `ALIYĪL `AẒĪM.

*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 آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

ALLĀHUMMA INNĪ AS'ALUKAL `AFWA WAL `ĀFIYATA

FID-DUNYĀ WAL ĀKHIRAH. RABBANĀ ĀTINĀ FID-DUNYĀ
ḤASANATAW WA FĪL ĀKHIRATI ḤASANATAW
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.*

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ وَمَوَاقِفِ
الْحَزَنِ فِى الدُّنْيَا وَالْآخِرَةِ

ALLĀHUMMA INNĪ A`ŪDHUBIKA MINAL 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.*

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَذَنْبًا مَّغْفُوْرًا وَسَعِيًّا
مَشْكُوْرًا وَعَمَلًا مَّقْبُوْلًا وَتِجَارَةً لَّنْ تَبُوْرَ ۚ
يَا عَزِيْزُ يَا غَفَّارُ يَا عَالِمًا بِمَا فِى الصُّدُوْرِ نَجِّنَا
مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ

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

MAQBŪLAN WA TIJĀRATAN LAN TABŪRA.
YĀ `AZĪZU YĀ GHAF FARU YĀ `ĀLIMAN BIMĀ FĪṢ-ṢUDŪRI
NAJ-JINĀ MINAẒ-ẒULUMĀTI 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.*

اَللّٰهُمَّ اِنَّ الْبَيْتَ بَيْتَكَ وَالْحَرَمَ حَرَمُكَ وَالْاَمْنَ
اَمْنَكَ وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

ALLĀHUMMA INNAL-BAYTA BAYTUKA WAL
ḤARAMA ḤARA 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.*

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشَّقَاقِ
وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمَنْظَرِ
فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ

ALLĀHUMMA INNĪ A`ŪDHUBIKA MINASH-SHAKKI

WASH-SHIRKI WASH-SHIQĀQI WAN-NIFĀQI
WA SŪ'IL-AKHLĀQI WA SŪ'IL MANẒARI
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.*

اَللّٰهُمَّ اَظِلَّنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ
وَاسْقِنِيْ بِكَاسِ مُحَمَّدٍ شَرَبَهُ هَيْئًا لَا اَظْمَأُ بَعْدَهُ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

ALLĀHUMMA AẒILLANĪ TAḤṬA ḌILLI `ARSHIKA
YAWMA LĀ ḌILLA ILLĀ ḌILLUKA WASQINĪ BI KA'SI
MUḤAMMADIN SHARBATAN HANĪ'AN LĀ AẒMĀ'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.*

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَّتِيْ فَاقْبَلْ مَعْدِرَتِيْ
وَتَعْلَمُ سُوْلِيْ فَاَعْطِنِيْ حَاجَتِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ

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

ALLĀHUMMA INNAKA TA`-LAMU SIRRI WA `ALĀ NIYATĪ
FAQBAL MA`-DHIRATĪ WA TA`-LAMU SŪ`LĪ FAA`-ṬINĪ ḤĀJATĪ
WA TA`-LAMU MĀ FĪ NAFSĪ FAGHFIRLĪ DHUNŪBĪ ALLĀHUMMA
INNĪ AS `ALUKA ĪMĀNAN YUBĀSHIRU QALBĪ WA YAQĪNAN
ṢĀDIQAN ḤATTĀ A`-LAMA ANNAHŪ LĀ YUṢĪBUNĪ ILLĀ
MĀ KATABTA LĪ WA RIḌAN 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 الْعَائِذِ بِكَ مِنَ النَّارِ فَاغْفِرْ لِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

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

*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.*

اَللّٰهُمَّ رَبَّ هَذَا الْبَيْتِ الْعَتِيقِ اَعْتِقْ رِقَابَنَا مِنَ النَّارِ
وَاعِزَّنَا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَبَارِكْ لَنَا فِيمَا اَعْطَيْتَنَا
اَللّٰهُمَّ اجْعَلْنَا مِنْ اَكْرَمِ وَفِدِكَ عَلَيَّكَ

ALLĀHUMMA RABBA HĀDHAL-BAYTIL `ATĪQI
A`-TIQ RIQĀBANĀ MINAN-NĀRI WA A`IDHNĀ
MINASH-SHAYṬĀNIR-RAJĪMI WA BĀRIK LANĀ FĪMĀ A`ṬAYTANĀ
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.*

اَللّٰهُمَّ هَذَا بَلَدُكَ وَبَيْتُكَ الْحَرَامُ وَالْمَسْجِدُ الْحَرَامُ
وَ اَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ اَتَيْتُكَ بِذُنُوبٍ كَثِيْرَةٍ

وَحَطَايَا جُمَّةٍ وَأَعْمَالٍ سَيِّئَةٍ وَهَذَا مَقَامُ الْعَاذِ بِكَ
 مِنَ النَّارِ فَاعْفِرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ
 اللَّهُمَّ إِنَّكَ دَعَوْتَ عِبَادَكَ إِلَى بَيْتِكَ وَقَدْ جِئْتُ طَالِبًا
 رَحْمَتِكَ وَمُبْتَغِيًا رِضْوَانِكَ وَأَنْتَ مَنْنْتَ عَلَيَّ بِذَلِكَ
 فَاعْفِرْ لِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ALLĀHUMMA HĀDHĀ BALADUKA WA BAYTUKAL-ḤARĀMU
 WAL MASJIDUL-ḤARĀMU WA ANA `ABDUKA WABNU `ABDIKA
 WABNU AMATIKA ATAYTUKA BIDHUNŪBIN KATHĪRATIN WA
 KHAṬĀYĀ JUMMATIN WA A`MĀLIN SAY-YI`ATIN WA HĀDHĀ
 MAQĀMUL-`Ā`IDHIBIKA MINANĀRI FAGHFIRLĪ

INNAKA ANTAL-GHAFŪRUR-RAḤĪM.

ALLĀHUMMA INNAKA DA `AWTA `IBĀDAKA ILĀ BAYTIKA
 WAQAD JI'TU ṬĀLIBAN RAḤMATAKA WA MUBTAGHIYAN
 RIḌWĀNAKA 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.*

اَللّٰهُمَّ اِنَّكَ تَرٰى مَكَانِيَّ وَتَسْمَعُ دُعَائِيَّ وَنِدَائِيَّ لَا يَخْفٰى
عَلَيْكَ شَيْءٌ مِّنْ اَمْرِيَّ هٰذَا مَقَامُ الْعَاثِيَةِ بِكَ وَاَنَا الْبَائِسُ
الْفَقِيْرُ الْمُسْتَغِيْثُ الْمُقِرُّ بِخَطِيْئَتِهِ الْمُعْتَرِفُ بِذَنْبِهِ التَّائِبُ اِلٰى
رَبِّهِ فَلَا تَقْطَعْ رَجَائِيَّ وَلَا تَحْبِ اَمَلِيَّ يَا اَرْحَمَ الرَّاحِمِيْنَ

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
BIKHAṬĪ`ATIHI AL MU`TARIFU BI DHAMBIHI AT-TA`IBU
ILĀ RABBIHI FALĀ TAQṬA` RAJĀ`Ī WALĀ TAKHIB
AMALĪ YĀ ARḤAMAR-RĀḤIMĪN.

*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.*

اَللّٰهُمَّ اَعِزَّنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَاَعِزَّنِيْ مِنْ كُلِّ
سُوْءٍ وَقِنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ
اَللّٰهُمَّ اجْعَلْنِيْ مِنْ اَكْرَمِ وَفِدِكَ عَلِيْكَ وَالزَّمَنِ
سَبِيْلَ الْاِسْتِقَامَةِ حَتّٰى اَلْقَاكَ يَا رَبَّ الْعَالَمِيْنَ

ALLĀHUMMA A`IDHNĪ MINASH-SHAYṬĀNIR-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 ḤATTA 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.*

اَللّٰهُمَّ اَعْصِمْنَا بِدِيْنِكَ وَطَوَاعِيَّتِكَ وَطَوَاعِيَةِ رَسُوْلِكَ
وَجَنِّبْنَا حُدُوْدَكَ اَللّٰهُمَّ اجْعَلْنَا نُحْبُكَ وَنُحِبُّ مَلَائِكَتَكَ
وَاَنْبِيَآئَكَ وَرُسُلَكَ وَنُحِبُّ عِبَادَكَ الصّٰلِحِيْنَ
اَللّٰهُمَّ يَسِّرْنَا الْيُسْرٰى وَجَنِّبْنَا الْعُسْرٰى وَاعْفِرْلَنَا

فِي الْآخِرَةِ وَالْأُولَىٰ وَاجْعَلْنَا مِنْ أُمَّةِ الْمُتَّقِينَ

ALLĀHUMMA A`ŞIMNĀ BI DĪNIKA WA ṬAWĀ`-IYATIKA
WA ṬAWĀ`-IYATI RASŪLIKA WAJANNIBNĀ ḤUDŪDAKA
ALLĀHUMMAJ-`ALNĀ NUḤIBBUKA WA NUḤIBBU
MALĀ`IKATAKA WA ANBIYĀ`AKA WA RUSULAKA
WA NUḤIBBU `IBĀDAKAŞ-ŞĀLIHĪN.
ALLĀHUMMA YAS-SIRNĀL-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 مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ
مِنْ كُلِّ إِثْمٍ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْهُدَىٰ وَالتَّقْيَ وَالْغِنَى اللَّهُمَّ اعْنِي عَلَىٰ ذِكْرِكَ

وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ
 كُلِّهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ اَعْلَمْ وَ اَسْئَلُكَ الْجَنَّةَ
 وَ مَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَ اَعُوْذُ بِكَ مِنَ النَّارِ
 وَ مَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ

YĀ MUQALLIBAL QULŪBĪ THABBIT QALBĪ `ALĀ DĪNIKA
 ALLĀHUMMA INNĪ AS-`ALUKA MŪJIBĀTĪ
 RAḤMATIKA 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-ḤUSNĪ `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 أَعْتِقْ 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 سَأَلَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ
مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ALLĀHUMMA INNĀ NAS'ALUKA MIN KULLI KHAYRIM
MĀ SA-ALAKA MINHU NABIYUKA MUḤAMMADUN
ṢALLALLĀHU `ALAYHI WASALLAM.
WA NA'ŪDHUBIKA MIN KULLI SHARRIM
MASTA-'ĀDHAKA MINHU NABIYUKA MUḤAMMADUN
ṢALLALLĀHU `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 نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

RABBANĀ LĀ TU'Ā KHIDHNĀ IN-NASĪNĀ AW AKHTĀ'NĀ,
RABBANĀ WALĀ TAḤMIL 'ALAYNĀ IṢRAN KAMĀ
ḤAMALTAHŪ 'ALAL-LADHĪNA MIN QABLINĀ
RABBANĀ WALĀ TUḤAM-MILNĀ MĀ LĀ ṬAQATALANĀ BIH.
WA'FU 'ANNĀ, WAGH-FIRLANĀ, WAR-ḤAMNĀ,
ANTA MAWLĀNĀ FANṢURNĀ '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 أَفْرِغْ عَلَيْنَا صَبْرًا وَ تَوَفَّنَا مُسْلِمِينَ

RABBANĀ AFRIGH `ALAYNA ṢABRAW-WA
TAWAFFANĀ MUSLIMĪN.

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

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ اِيْمَانًا خَالِصًا وَقَلْبًا خَاشِعًا وَنَسْئَلُكَ
عِلْمًا نَافِعًا وَيَقِيْنًا صَادِقًا وَدِيْنًا قَيِّمًا وَنَسْئَلُكَ الْعَفْوَ
وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ وَنَسْئَلُكَ دَوَامَ الْعَافِيَةِ وَنَسْئَلُكَ
الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْئَلُكَ الْغِنَى عَنِ النَّاسِ

ALLĀHUMMA INNĀ NAS'ALUKA ĪMĀNAN
KHĀLIṢAN WA QALBAN KHĀSHI'AN WA
NAS-'ALUKA 'ILMAN NĀFI'AN WA YAQĪNAN
ṢĀDIQAN 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.*

اَللّٰهُمَّ اَحْيِنِيْ عَلٰى سُنَّةِ رَسُوْلِكَ مُحَمَّدٍ
 صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِيْ مُسْلِمًا
 وَالحَقِّيْ بِالصّٰلِحِيْنَ وَاجْعَلْنِيْ مِنْ وَرَثَةِ
 جَنَّةِ النَّعِيْمِ وَاغْفِرْ لِيْ خَطِيْئَتِيْ يَوْمَ الدِّيْنِ

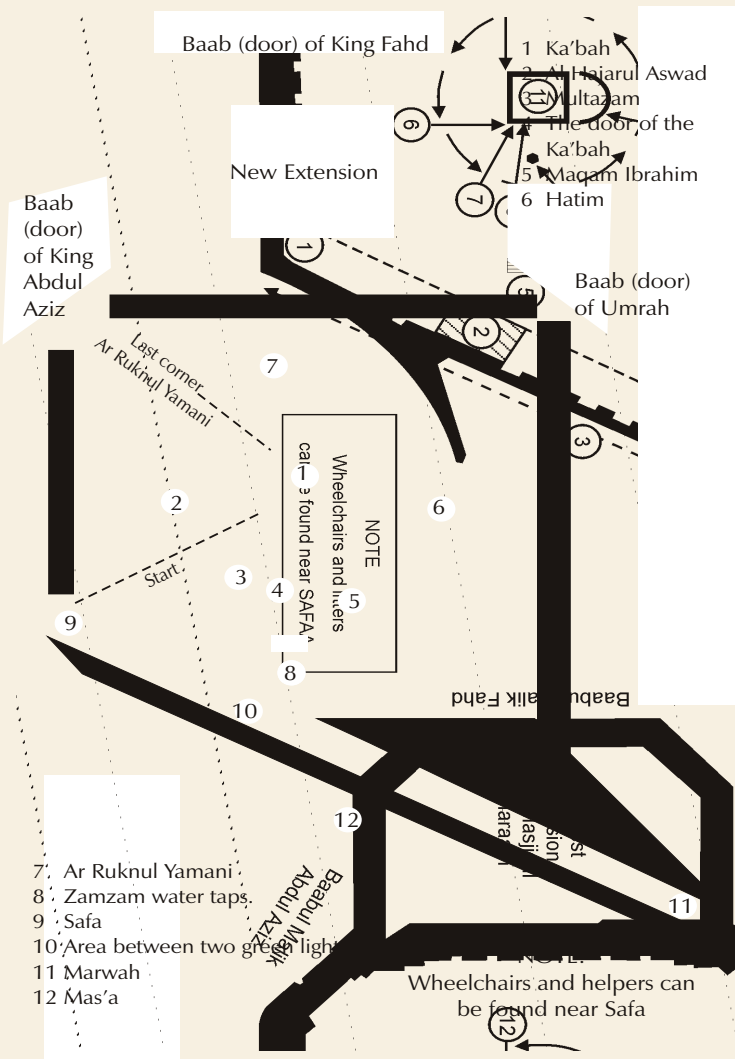
ALLĀHUMMA Ḥ-YINĪ `ALĀ SUNNATI RASŪLIKA
 MUḤAMMADIN ṢALLALLAHU `ALAYHI WASALLAMA
 WA TAWAFFANĪ MUSLIMAN WA ALḤIQNĪ BIṢ-ṢĀLIḤĪNA
 WAJ-`ALNĪ MIN WARATHATI JAN-NATIN-NA`ĪMI
 WAGHFIR LĪ KHA ṬĪ`ATĪ YAWMAD-DĪN.

*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.*

9. 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.

10. 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



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 مِّنْ كُلِّ دَاءٍ

ALLĀHUMMA INNĪ AS-'ALUKA 'ILMAN-NĀFT'AW-WA
RIZQAW- WĀ SĪ'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 ﷻ.

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 ﷻ 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 آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANĀ ĀTINĀ FID DUNYĀ ḤASANATAW-WA
FID 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 ؓ 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 رضي الله عنه relates from Rasulallah 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:

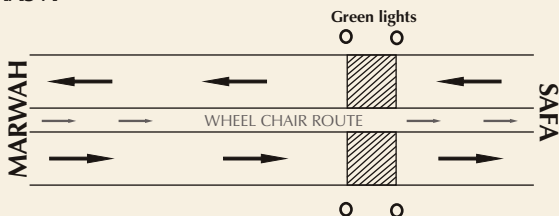
الله أَكْبَرُ لَا إِلَهَ إِلَّا اللهُ

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 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
 الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا ۚ الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَيْنَا
 الْحَمْدُ لِلَّهِ عَلَى مَا أَلْهَمَنَا ۚ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
 لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ
 يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ۚ وَنَصَرَ عَبْدَهُ ۚ
 وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ۚ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ
 إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ
 اللَّهُمَّ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي
 حَتَّى تَوْفَّقَنِي وَأَنَا مُسْلِمٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
 وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اَلْعَلِيّ الْعَظِيْم ۝ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
 مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَاتَّبَاعِهٖ اِلٰى يَوْمِ الدِّيْنِ
 وَسَلَامٌ عَلٰى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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. YUḤ-YĪ

WA YUMĪTU WA HUWA `ALĀ KULLI SHAY`IN QADĪR.

LĀ ILĀHA ILLALLĀHU WAḤDAHŪ, WA NAŞARA `ABDAHŪ,

WA HAZAMAL-AḤZĀBA WAḤDAHŪ.

LĀ ILĀHA ILLALLĀHU WALĀ NA`BUDU ILLĀ IYĀHU

MUKHLIŞĪNA LAHŪD-DĪNA WALAW KARIHAL KĀFIRŪN.

ALLĀHUMMA KAMĀ HADAYTANĪ LIL-ISLĀMĪ

AS-`ALUKA AN LĀ TANZI`AHU MINNĪ ḤATTĀ

TAWAFFĀNĪ WA ANA MUSLIMUN.

SUBḤĀNAL-LĀHI WAL-ḤAMDU LILLĀHI WALĀ

ILĀHA ILLALLĀHU ALLAHU-AKBAR. WA LĀ-ḤAWLA

WA LĀ QUWATA ILLĀ BILLĀHIL `ALIYIL `AẒĪM.

ALLĀHUMMA ŞALLI WASALLIM `ALĀ SAYYĪDINĀ

MUḤAMMADIN WA `ALĀ ĀLIHĪ WA ŞAḤBIHĪ WA ATBĀ `IHĪ ILĀ

**YAWMID-DĪN. WA SALĀMUN `ALAL-MURSALĪN.
WAL-ḤAMDU 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/Umrah),
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

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ
مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ

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.*

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْكَمَالُ كُلُّهُ وَ لَكَ الْجَلَالُ
كُلُّهُ ۚ وَ لَكَ التَّقْدِيسُ كُلُّهُ اَللّٰهُمَّ اغْفِرْ لِيْ جَمِيعَ
مَا اَسْلَفْتُهُ وَاَعْصَمْنِيْ فِيمَا بَقِيَ وَاَرْزُقْنِيْ عَمَلًا صَالِحًا
تَرْضٰى بِهِ عَنِّيْ 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`-ṢIMNĪ FĪMĀ BAQIYA
WAR ZUQNĪ `AMALAN ṢĀ-LIḤAN TARḌĀ
BIHĪ `ANNĪ YĀ DHAL-FAḌLIL-`AẒĪM.

*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.*

اَللّٰهُمَّ بِتَوْرِكَ اِهْتَدَيْنَا وَبِفَضْلِكَ اِسْتَقَمْنَا وَفِي كَنَفِكَ
اَصْبَحْنَا وَاَمْسَيْنَا اَنْتَ الْاَوَّلُ فَلَا شَيْءٌ قَبْلَكَ
وَاَنْتَ الْاٰخِرُ فَلَا شَيْءٌ بَعْدَكَ نَعُوْذُ بِكَ مِنَ الْفَلَسِ
وَالْكَسَلِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْغِنَى وَالْفَقْرِ

ALLĀHUMMA BINŪRIKA IH-TADAYNĀ WA BIFAḌLIKA
ISTAQAMNĀ WA FĪ KANAFIKA AṢ-BAḤNĀ 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-ṢURNĀ 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 يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ
 بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

ALLĀHUMMAGH-SIL KHAṬAYĀYA BIL-MĀ'Ī
 WATH-THALJĪ WAL BARADĪ WA NAQQI QALBĪ
 MINAL-KHAṬĀYĀ KAMĀ YUNAQ-QATH-THAWBUL
 ABYAḌU MINAD-DANASI WA BĀ'ID BAYNĪ
 WA BAYNA KHAṬĀYĀYA KAMĀ BĀ-'ADTA
 BAYNAL-MASHRIQĪ 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.*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فَوَایِحَ الْخَیْرِ وَخَوَایِمَهِ وَجَوَامِعَهُ وَاَوَّلَهُ
وَاٰخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالدَّرَجَاتِ الْعُلٰی مِنَ الْجَنَّةِ

ALLĀHUMMA INNĪ AS'ALUKA FAWĀ TIḤAL-KHAYRI
WA KHA-WĀTIMAHŪ WA JAWĀMI-'AHŪ WA AWWALAHŪ
WA ĀKHIRAHŪ WA ŻĀHIRAHŪ WA BĀ ṬINAHŪ
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 وَاَرْحَمْ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

RABBIGH-FIR WARḤAM INNAKA ANTAL A-'AZZULAKRAM.

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

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW
WA `ALĀ ĀLI MUḤAMMADIW 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 WARḤAM 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 لِلَّهِ عَلَى مَا هَدَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا

اَللّٰهُمَّ هٰذِهِ نَاصِيَّتِيْ فَتَقَبَّلْ مِنِّيْ وَاغْفِرْ لِيْ ذُنُوْبِيْ اَللّٰهُمَّ
اغْفِرْ لِيْ وَلِلْمُحَلِّقِيْنَ وَالْمُقَصِّرِيْنَ يَا وَّاسِعَ الْمَغْفِرَةِ اَمِيْ

ALḤAMDU LILLĀHI `ALĀ MĀ HADĀNĀ, ALḤAMDU LILLĀHI
`ALĀ MĀ AN-`AMA BIHĪ `ALAYNĀ, ALLĀHUMMA HĀDHI-HĪ NĀ
ṢIYATĪ FATA-QABBAL MINNĪ WAGHFIRLĪ DHUNŪBĪ
ALLĀHUMMAGH-FIRLĪ WA LIL MUḤALLIQĪNA WAL
MUQAṢ-ṢIRĪNA YĀ WĀ SI`-AL MAGHFIRATI - ĀMĪN.

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 ﷻ 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 ﷻ multiplies one virtue by a hundred thousand times"*.
4. One should avoid all prohibited and undesirable deeds and items. Umar ؓ and Ibn Abbas ؓ 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 ﷻ 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 ؓ 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

1. **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.
2. **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*.
3. **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 ؓ reports that Rasulullah ﷺ has stated,
"Whoever performs *Hajj* for the sake of pleasing Allah ﷻ 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 ؓ reports that Rasulullah ﷺ said,

“There is no day in which Allah ﷻ sets free more souls from the fire of Hell than on the day of Arafah. And on that day Allah ﷻ 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 QIRAAN

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

IF ONE IS PERFORMING *HAJJ QIRAAN*:

1. One must wear the *ihraam* and enter it's 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*

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِىْ
وَتَقَبَّلْهُمَا مِنِّىْ لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ

ALLĀHUMMA INNĪ URĪDUL `UMRATA WAL ḤAJJA
FAYASSIR HUMĀ LĪ WA TAQAB-BALHUMĀ MINNĪ,
LABBAYKA BIḤAJJATIW 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.

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 it's 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:*

DU'A FOR INTENTION FOR HAJJ AND UMRAH page 57

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

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فِیْسِرَهُ لِیْ وَتَقَبَّلَهُ مِنِّیْ

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 ۚ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ۚ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ۚ 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'ATOMINA

اَللّٰهُمَّ اِيَّاكَ اَرْجُوْ وَلَكَ اَدْعُوْ فَبَلِّغْنِيْ صَالِحَ اَمَلِيْ
وَاعْفِرْ لِيْ ذُنُوْبِيْ وَاْمُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ
اَهْلَ طَاعَتِكَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

ALLĀHUMMA IYYĀKA ARJŪ WALAKAAD'Ū FA
BAL-LIGHNĪ ŠĀ-LIḤA AMALĪ WAGH-FIRLĪ DHUNŪBĪ
WAMNUN `ALAY-YA BIMĀ MANANTA BIHĪ `ALĀ AHLI
TĀ-`ATIKA INNAKA `ALĀ KULLI SHAY'IN QADĪR.

*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 Zuhr, 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

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَلِوَجْهِكَ الْكَرِيْمِ
اَرَدْتُ فَاجْعَلْ ذَنْبِيْ مَغْفُوْرًا وَحَاجَّتِيْ مَبْرُوْرًا وَارْحَمْنِيْ
وَلَا تُخَيِّبْنِيْ وَبَارِكْ لِيْ فِيْ سَفَرِيْ وَاقْضِ بَعْرَفَاتِ
حَاجَّتِيْ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

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 WAQḌI 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 *zawal* in *Arafah*, on the day of *Arafah*, facing *qiblah*, Allah ﷻ 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'AAT ARAFAT

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ 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 وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH.
LAHUL MULKU WA LAHUL ḤAMDU YUḤYĪ 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 آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي 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.*

اَللّٰهُمَّ لَكَ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ وَإِلَيْكَ مَأْبِيْ
وَلَكَ رَبِّيْ تُرَاثِيْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ
وَوَسْوَۃِ الصَّدْرِ وَشَتَاتِ الْاَمْرِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ
مِنْ شَرِّ مَا تَحِيْجُ بِهِ الرِّيْحُ

ALLĀHUMMA LAKA ṢALĀTĪ WA NUSUKĪ WA MAḤYĀYA
WA MAMĀTĪ WA ILAYKA MA'ĀBĪ WA LAKA RABBĪ TURĀTHĪ.
ALLĀHUMMA INNĀ 'ŪDHU BIK MIN 'ADHĀBIL QABRI
WA WAS-WASATİṢ-ṢADRI WA SHATĀTIL 'AMR.

ALLĀHUMMA INNĪ A'ŪDHU BIKA MIN SHARRI
MĀ TAJĪ'U BIHIR-RĪḤ

*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.*

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا کَثِیْرًا وَّ اِنَّهٗ لَا یَغْفِرُ
الدُّنُوْبَ اِلَّا اَنْتَ فَاعْفِرْ لِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ
اِنَّکَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ

ALLĀHUMMA INNĪ ŻALAMTU NAFSĪ ŻULMAN
KATHĪRAW-WA INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA
ILLĀ ANTA FAGHFIRLĪ MAGHFIRATAM-MIN `INDIKA
WARḤAMNĪ. INNAKA ANTAL GHAFŪRUR-RAḤĪM.

*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.*

اَللّٰهُمَّ اغْفِرْ لِیْ مَغْفِرَةً تَصْلُحُ بِهَا شَأْنِیْ فِی الدَّارِیْنِ

وَارْحَمْنِي رَحْمَةً أَسْعَدُ بِهَا فِي الدَّارَيْنِ وَتُبْ عَلَيَّ تَوْبَةً
 نَصُوحًا لَا أَنْكُثُهَا أَبَدًا وَالزِّمْنِي سَبِيلَ الْإِسْتِقَامَةِ لَا أَزِغْ
 عَنْهَا أَبَدًا اَللّٰهُمَّ اَنْقِلْنِيْ مِنْ ذَلِّ الْمَعْصِيَةِ اِلَى عِزِّ الطَّاعَةِ
 وَاغْنِنِيْ بِحِلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ
 وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَتَوَرَّ قَلْبِيْ وَقَبْرِيْ وَاعِزَّنِيْ
 مِنَ الشَّرِّ كُلِّهِ وَاجْمَعْ لِي الْخَيْرَ كُلَّهُ

ALLĀHUM-MAGHFIRLĪ MAGHFIRATAN TAŞLUĤU
 BIHĀ SHA'NĪ FID-DĀRAYNI WARĤAMNĪ RAĤMATAN
 AS'ADU BIHĀ FID-DĀRAYNI WA TUB `ALAYYA
 TAWBATAN-NAŞŪĤAL LĀ ANKUTHUHĀ ABADĀ.
 WA ALZIMNĪ SABĪLAL-ISTIQĀMATI LĀ AZĪGHU `ANHĀ
 ABADĀ. ALLĀHUM-MANQULNĪ MIN DHILLIL-MA`ŞİYATI
 ILĀ `IZZIT-ṬĀ`ATI WA AGHNINĪ BI ḤALĀLIKA `AN
 ḤARĀMIKA WA BIṬĀ`ATIKA `AN MA`ŞİYATIKA
 WA BIFADLIKA `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.*

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الشُّكْرُ كُلُّهُ وَلَكَ الْمُلْكُ كُلُّهُ
 اَسْئَلُكَ الْخَيْرَ كُلُّهُ وَاَعُوْذُ 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.*

اَللّٰهُمَّ اغْفِرْ لِيْ جَمِيْعَ مَا مَضٰى مِنْ ذُنُوْبِيْ وَاَعْصِمْنِيْ فِيمَا
 بَقِيَ مِنْ عُمْرِيْ وَاَرْزُقْنِيْ عَمَلًا زَاكِيًا تَرْضٰى بِهِ عَنِّيْ

ALLĀHUM-MAGHFIRLĪ JAMĪ`A MĀ MAḌĀ MIN
 DHUNŪBĪ WA` ṢIMNĪ FĪMĀ BAQIYA MIN `UMURI

WARZUQNĪ `AMALAN ZĀKIYAN TARḌĀ 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.*

اَللّٰهُمَّ يَسِّرْ لِيْ الْاٰخِرَةَ وَالْاَوَّلٰى وَاعْصِمْنِيْ بِاَلطَّافِكَ
وَاجْعَلْنِيْ مِمَّنْ يُحِبُّكَ وَيُحِبُّ رَسُوْلَكَ وَمَلَائِكَتَكَ وَيُحِبُّ
عِبَادَكَ الصّٰلِحِيْنَ وَاَوْلِيَائَكَ الْمُتَّقِيْنَ

ALLĀHUMMA YASSIRLIYAL-ĀKHIRATA WAL-ŪLĀ
WA`-ṢIMNĪ BI ALṬĀFIKA WAJ`-ALNĪ MIMMAY-YUḤIBBUKA
WA YUḤIBBU RASŪLAKA WA MALĀ`IKATAKA
WA YUḤIBBU `IBĀDIKAṢ-ṢĀLIḤĪNA
WA AWLIYĀ`AKAL-MUTTAQĪN.

*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.*

اَللّٰهُمَّ اَحْيِنِيْ عَلٰى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
وَتَوَفَّنِيْ عَلٰى مِلَّتِهِ وَاَعِزَّنِيْ مِنْ مُّضِلَّاتِ الْفِتَنِ

ALLĀHUMMA AḤYINĪ `ALĀ SUNNATI NABIYYIKA MUḤAMMADIN
ṢALLAL-LĀHU `ALAYHI WA SALLAM WA TAWAFFANĪ `ALĀ

MILLATIHI WA A`IDHNĪ MIN MUḌILLĀTIL-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.*

اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُمِیْتُ الْقَلْبَ وَیَسْعَلُ
الْکَرْبَ وَیَسْغُلُ الْفِکْرَ وَیَرْضٰی الشَّیْطَانَ
وَيَسْخَطُ الرَّبَّ

ALLĀHUMMA INNĪ ASTAGHFIRUKA LIKULLI
DHAMBIN YUMĪTUL QALBA WA YASH-`ALUL KARBA
WA YASH-GHULUL FIKRA WA YARḌASH-SHAYṬĀNA
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.*

اَللّٰهُمَّ اِنَّکَ اَمَرْتَ بِالْذُّعَاۗءِ وَقَضَیْتَ عَلٰی نَفْسِکَ
بِالْاِجَابَةِ وَاَنْتَ لَا تُخْلِفُ الْمِیْعَادَ وَلَا تَنْکُثُ عَهْدَکَ

ALLĀHUMMA INNAKA AMARTA BID-DU`Ā'I
WA QAḌAYTA `ALĀ NAFSIKA BIL IJĀBATI WA ANTA
LĀ TUKH-LIFUL MĪ`ĀDA 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.*

اَللّٰهُمَّ اِنَّ لِكُلِّ وَفْدٍ جَائِزَةً وَلِكُلِّ زَائِرٍ كَرَامَةً وَلِكُلِّ
سَائِلٍ لَكَ عَطِيَّةً وَلِكُلِّ رَاجٍ لَكَ ثَوَابًا وَلِكُلِّ مَنْ
فَزَعَ اِلَيْكَ رَحْمَةً وَلِكُلِّ مَنْ رَغِبَ فِيكَ زُلْفَى وَلِكُلِّ
مُتَضَرِّعٍ اِلَيْكَ اِجَابَةً وَلِكُلِّ مَسْكِيْنٍ اِلَيْكَ رَافَةً
وَقَدْ وَفَدْتُ اِلَيْكَ وَوَقَفْتُ بَيْنَ يَدَيْكَ فِيْ هٰذِهِ الْمَوَاضِعِ
الَّتِي شَرَّفَتْهَا رَجَاءٌ لِّمَا عِنْدَكَ فَلَا تَجْعَلْنِي الْيَوْمَ اَخِيْبَ
وَفِدِكَ وَاكْرِمْنِي بِالْجَنَّةِ وَمُنَّ عَلَيَّ بِالْمَغْفِرَةِ وَالْعَافِيَةِ
وَاجْرِنِي مِنَ النَّارِ وَوَسِّعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ
الطَّيِّبِ وَاَدْرَأْ عَنِّي شَرَّ فِتْنَةِ الْعَرَبِ وَالْعَجَمِ
وَشَرَّ فِتْنَةِ الْاِنْسِ وَالْجِنِّ

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

WA LIKULLI MAN FAZI' A ILAYKA RAḤMATAN
 WA LIKULLI MAN RAGHIBA FĪKA ZULFĀ
 WA LIKULLI MUTA-ḌARRI'IN I LAYKA IJĀBATAN
 WA LIKULLI MISKĪNIN ILAYKA RA'FATAN
 WA QAD WAFADTU ILAYKA WA WAQAF TU BAYNA
 YADAYKA FĪ HĀ DHIHIL MA-WĀḌI'IL LATĪ
 SHAR-RAFTAHĀ RAJĀ'AL LIMĀ 'INDAK.
 FALĀ TAJ'AL-NIYAL-YAWMA AKHYABA
 WAFDIKA WA AKRIMNĪ BIL JANNATI WA MUNNA 'ALAYYA
 BIL MAGHFIRATI WAL 'Ā-FIYATI WA' A-JIRNĪ MINAN NĀRI
 WA WASSI' 'ALAYYA MINAR-RIZQIL ḤALĀLIṬ-ṬAYYIBI
 WADRA' 'ANNĪ 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.*

اَللّٰهُمَّ اَنْقِضْنِيْ مِنْ ذَلِّ الْمَعْصِيَةِ اِلَى عِزِّ الطَّاعَةِ وَاَغْنِنِيْ
بِحَلَالِكَ عَنْ حَرَامِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَنَوِّرْ قَلْبِيْ
وَقَبْرِىْ وَاَعِزَّنِيْ مِنَ الشَّرِّ كُلِّهِ وَاَجْمَعْ لِيْ الْخَيْرَ كُلَّهُ

ALLĀHUM-MANQULNĪ MIN-DHILLIL MA' ŠIYATI ILĀ
`IZZIT-ṬĀ'ATI WA AGHNINĪ BI ḤALĀLIKA `AN
ḤARĀMIKA 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.*

اَللّٰهُمَّ يَا عَظِيْمُ يَا عَظِيْمُ يَا عَظِيْمُ اِغْفِرْ لِيْ ذُنُوبِي الْعَظِيْمَ
فَاِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيْمَ اِلَّا الْعَظِيْمُ

ALLĀHUMMA YĀ `AẒĪMU YĀ `AẒĪMU YĀ `AẒĪMU
IGHFIRLĪ DHAMBIYAL `AẒĪMA FA INNAHŪ LĀ
YAGHFIRUDH-DHAMBAL `AẒĪMA ILLAL `AẒĪMU

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

اَللّٰهُمَّ اِنْ كُنْتَ لَا تَرْحَمُ اِلَّا اَهْلَ طَاعَتِكَ فَالِي
مَنْ يَفْرُغُ الْمُدْنِبُوْنَ

ALLĀHUMMA IN KUNTA LĀ TARḤAMU
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.*

اَللّٰهُمَّ اغْفِرْ لِيْ جَمِيْعَ ذُنُوْبِيْ وَاصْرِفْنِيْ عَنْ مَوْقِفِيْ هَذَا
مَقْضِيِ الْخَوَائِجِ وَهَبْ لِيْ مَا سَأَلْتُ وَحَقِّقْ
رَجَائِيْ فَيَمَّا تَمَنِّيْتُ

ALLĀHUM-MAGHFIRLĪ JAMĪ`A DHUNŪBĪ
WAṢRIFNĪ `AN MAWQAFĪ HĀDHĀ MAQḌIYYAL
ḤAWĀ`IJI WA HAB LĪ MĀ SA ALTU WA ḤAQIQ
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.*

اَللّٰهُمَّ اِنَّكَ هَدَيْتَنِيْ اِلَى الْاِسْلَامِ فَلَا تَزِرْهُ مِنِّيْ حَتَّى

تَقْبِضْنِي إِلَيْكَ وَأَنَا عَلَيْهِ وَاصِرٌ فَنِي عَنْ مَوْقِفِي
هَذَا مَقْضِي الْحَوَائِجِ

ALLĀHUMMA INNAKA HADAYTANĪ ILAL ISLĀMI
FALĀ TANZI' -HU MINNĪ ḤATTĀ TAQBIḌANĪ ILAYKA
WA ANA `ALAYHI WAṢRIFNĪ `AN MAWQAFĪ
HĀDHĀ MAQḌIYYAL 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.*

اَللّٰهُمَّ لَا تَرُدَّ الْجَمِيعَ لِاجَلِّيْ وَلَا لِشُوْمِ ذُنُوْبِيْ بَلْ اِرْحَمْنِيْ
وَتَجَاوِزْ عَنِّيْ بِبَرَكَهٖ مَنْ حَضَرُنَا مِنْ اَوْلِيَائِكَ وَاَحْبَابِكَ

ALLĀHUMMA LĀ TARUDDAL JAMĪ'A LI AJALĪ WA LĀ
LISHU'MI DHUNŪBĪ BAL IRḤAMNĪ WA TAJĀWAZ `ANNĪ BI
BARAKATI MAN ḤAḌARA HUNĀ MIN AWLIYĀ'IKA WA AḤBĀBIK.

*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.*

اَللّٰهُمَّ لَا تَجْعَلْ هَذَا اٰخِرَ عَهْدِيْ مِنْ هَذَا الْمَوْقِفِ الْعَظِيْمِ

وَارْزُقْنَا الرَّجُوعَ إِلَيْهِ مَرَّاتٍ كَثِيرَةً بِلُطْفِكَ الْعَمِيمِ
وَاجْعَلْنِي فِيهِ مُفْلِحًا يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA LĀ TAJ'AL HĀDHĀ ĀKHIRĀ 'AHDĪ MIN
HĀDHĀL MAWQAFIL 'AZĪMI WARZUQNAR-RUJŪ'A ILAYHI
MARRĀTIN KATHĪRATAN BI LUṬFIKAL 'AMĪMI
WAJ'ALNĪ FĪHI MUFLIḤAN YĀ ARḤAMAR-RĀḤIMĪN.

*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 ارْضَ عَنِّي فَإِنْ لَمْ تَرْضَ عَنِّي فَاعْفُ عَنِّي
فَقَدْ يَعْفُو الْمَوْلَى وَهُوَ غَيْرُ رَاضٍ

ALLĀHUM-MARḌA 'ANNĪ FA'ILLAM TARḌA 'ANNĪ
FA'FU 'ANNĪ FAQAD YA'FUL MAWLĀ WA HUWA GHAYRU RĀḌ.

*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 تَدْعَ فِي مَقَامِنَا هَذَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا عَيْبًا إِلَّا
سَتَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا كَرْبًا إِلَّا كَشَفْتَهُ وَلَا دَيْنًا

إِلَّا قَضَيْتَهُ وَلَا عُدْوًا إِلَّا كَفَيْتَهُ وَلَا فَسَادًا إِلَّا أَصْلَحْتَهُ
وَلَا مَرِيضًا إِلَّا عَافَيْتَهُ وَلَا غَائِبًا إِلَّا رَدَدْتَهُ وَلَا حَاجَةً
مِّنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ لَكَ فِيهَا رِضًا 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 FARRAJTĀH. WA LĀ KARBAN
ILLĀ KASHAFTĀH. WA LĀ DAYNAN ILLĀ QAḌAYTĀH.
WA LĀ 'ADUWWAN ILLĀ KAFAYTĀH. WA LĀ FASĀDAN
ILLĀ AŞLAḤTĀH. WA LĀ MARİḌAN ILLĀ 'ĀFAYTĀH.
WA LĀ GHĀ-'IBAN ILLĀ RADADTĀH. WA LĀ ḤĀJATAM
MIN ḤAWĀ'IJID-DUNYĀ WAL 'ĀKHIRATI LAKA
FĪHĀ RIḌAN WALANĀ FĪHĀ ŞALĀḤUN ILLĀ
QAḌAYTĀHĀ YĀ ARḤAMAR RĀḤİMİN.

*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 ailing 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.*

اَللّٰهُمَّ لَا تَحْرِمْنِيْ لِقَلَّةِ شُكْرِىْ وَلَا تَخْذُلْنِيْ لِقَلَّةِ صَبْرِىْ
وَإِنْ يَّمْسَسْكَ اللهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ
يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَّشَاءُ
مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيْمُ

ALLĀHUMMA LĀ TAHRIMNĪ LIQILLATI SHUKRĪ
WA LĀ TAKHDHULNĪ LIQILLATI ṢABRĪ. WA IY-YAMSASKAL-
LĀHU BI ḌURRIN FALĀ KĀ SHIFA LAHŪ ILLĀ HU. WA IY
YURIDKA BIKHAYRIN FALĀ RĀD-DA LIFADLIH. YUṢĪBU BIHĪ
MAY-YASHĀ'U MIN 'IBĀDIHĪ WA HUWAL GHAFŪRUR RAḤĪM.

*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.*

اَللّٰهُمَّ مَنْ مَاتَ مِنَّا فَاعْفِرْ لَهُمْ وَنَوِّرْ قُبُورَهُمْ وَانْسِ
وَحْشَتَهُمْ وَابْعَثْهُمْ اِمْنِيْنَ مِنْ عِقَابِكَ مَعَ الَّذِيْنَ

أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
 وَالصَّالِحِينَ وَمَنْ مَعِيَ هُنَا فَاهْدِنَا فِيمَنْ هَدَيْتَ
 وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّوْنَا فِيمَنْ تَوَلَّيْتَ وَقِنَا
 شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ

ALLĀHUMMA MAM-MĀTA MINNĀ FAGHFIR LAHUM
 WA NAWWIR QUBŪRAHUM WA ĀNIS WAḤ SHATAHUM
 WAB-'ATH-HUM Ā-MINĀ MIN 'IQĀBIKA MA'AL-LADHĪNA
 AN'AMTA 'ALAYHIM MINAN NABIYYĪNA
 WAŞ-ŞIDDĪQĪNA WASH-SHUHADĀ'I WAŞ-ŞĀLIḤĪN.
 WA MAM MA-'IYA HĀ-HUNĀ FAHDINĀ FĪMAN HADAYT.
 WA'ĀFINĀ FĪ MAN 'Ā FAYT. WA TAWALLANĀ FĪMAN
 TAWALLAYT. WAQINĀ SHAR-RA MĀ QAḌAYT.
 FA'INNAKA TAQḌĪ WA LĀ YUQḌĀ '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 تَفْضَحْنِي بِهَا عَلَى رُؤُوسِ الْعَالَمِينَ

ALLĀHUMMA LĀ TUẒ-HIR KHAṬĪ'ATĪ LI AḤADIN MINAL
MAKHLŪQĪNA WA LĀ TAFḌAḤNĪ 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 وَأَنَا 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 لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ تَبَارَكْتَ
وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

ALLĀHUMMA ANTAL MALIKU LĀ ILĀHA ILLĀ ANTA
WA ANA `ABDUKA ŻALAMTU NAFSĪ WA `TARAFTU
BI DHAMBĪ FA'INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA
ILLĀ ANT. WAH DINĪ LI AḤSANIL 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.*

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ كُلِّ خَيْرٍ مَّا سَاَلَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ مَّا
اَسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

ALLĀHUMMA INNĀ NAS'ALUKA MIN KULLI KHAYRIM
MĀ SA 'ALAKA MINHU NABIYYUKA MUḤAMMAD.
ŞALLAL-LĀHU `ALAYHI WA SALLAM. WA NA`ŪDHU BIK
MIN KULLI SHARRIM MAS-TA'Ā-DHAKA MINHU NABIYYUKA
MUḤAMMAD 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.*

اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ

ASTAGHFIRUL-LĀHAL-LADHĪ LĀ ILĀHA ILLĀ HUWAL
ḤAYYUL 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.*

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَا إِلَهَ اِلَّا اَنْتَ خَلَقْتَنِىْ وَاَنَا عَبْدُكَ
وَاَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ
سِرٍّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِىْ
فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

ALLĀHUMMA ANTA RABBĪ LĀ ILĀHA ILLĀ ANTA
KHALAQTANĪ WA ANA `ABDUKA WA ANA `ALĀ `AHDIKA
WA WA`-DIKA MASTAṬA`TU. A`ŪDHU BIK MIN SHARRI
MĀ ṢANA`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.*

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَارْزُقْنِيْ وَعَا فِنِيْ

ALLĀHUM-MAGHFIRLĪ WARḤAMNĪ WARZUQNĪ WA `ĀFINĪ.

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

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيْمُ

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

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

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN
WA `ALĀ ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA
`ALĀ IBRĀHĪMA WA `ALĀ ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM-MAJĪD. ALLĀHUMMA
BĀRIK `ALĀ MUḤAMMADIN WA `ALĀ ĀLI
MUḤAMMADIN 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 `ĀLĀMĪN.

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 ﷻ), *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 *wuqf* 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 *wuqf*. 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 *wuqf*, keep busy in *ibadah*, throughout the time spent there. One must ensure that not one moment is spent in negligence.

Remember Allah ﷻ 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

اَللّٰهُمَّ اِلَيْكَ اَفْضْتُ وَفِي رَحْمَتِكَ رَغِبْتُ وَمِنْ سَخَطِكَ
رَهَبْتُ وَمِنْ عَذَابِكَ اَشْفَقْتُ فَاقْبَلْ نُسُكِيْ وَاعْظِمْ
اَجْرِيْ وَتَقَبَّلْ تَوْبَتِيْ وَارْحَمْ تَضَرُّعِيْ وَاسْتَجِبْ
دُعَائِيْ وَاعْظِنِيْ سُوْلِيْ

ALLĀHUMMA ILAYKA AFAḌTU WA FĪ RAḤMATIKA
RAGHIBTU WA MIN SAKHAṬIKA RAHIBTU WA
MIN `ADHĀBIKA ASHFAQTU FAQBAL NUSUKĪ WA A`ZIM
AJRĪ WA TAQABBAL TAWBATĪ WARḤAM TAḌARRU`Ī
WASTAJIB DU`Ā`Ī WA Ā`-ṬINĪ 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 *fara'idh* 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'AAT MINA

اَللّٰهُمَّ اِنَّ هٰذِهِ مِنِّىْ وَقَدْ اَتَيْتُكَ وَاَنَا عَبْدُكَ وَاِبْنُ
عَبْدِكَ اَسْئَلُكَ اَنْ تَمُنَّ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلٰى
اَوْلِيَائِكَ وَاَهْلِ طَاعَتِكَ وَاَنْ تَجْعَلَنِيْ مِنْ عِبَادِكَ
الصّٰلِحِيْنَ يَا اَرْحَمَ الرَّحِيْمِيْنَ

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
ŞĀLIḤĪNA YĀ ARḤAMAR RĀḤIMĪN.

*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.*

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

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 اللَّهُ أَكْبَرُ

BISMILLĀHI ALLĀHU AKBAR

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

OR

بِسْمِ اللَّهِ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

BISMILLĀHI ALLĀHU AKBAR.

RAGHMAL LISH-SHAYṬĀNI WA RIḌAL-LIR RAḤMĀN.

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 وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
وَحَيَاتِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ تَقَبَّلْ مِنِّي هَذَا النُّسْكَ
وَاجْعَلْهُ قُرْبَانًا لَوْجْهِكَ وَعَظْمَ أَجْرِي عَلَيْهَا

INNĪ WAJ-JAHTU WAJHIYA LIL-LADHĪ FAṬARAS
SAMĀWĀTI WAL 'ARḌA 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 'AẒ-ẒIM '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 اللَّهُ أَكْبَرُ

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 لِلَّهِ عَلَى مَا هَدَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا
اللَّهُمَّ هَذِهِ نَاصِيَّتِي فَتَقَبَّلْ مِنِّي وَاعْفِرْ لِي ذُنُوبِي اللَّهُمَّ
اعْفِرْ لِي وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ يَا وَاسِعَ الْمَغْفِرَةِ أَمِينَ

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

ALLĀHUM-MAGHFIRĪ WA LIL MUḤAL-LIQĪNA
WAL MUQAṢ-ṢIRĪN. 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 لِلَّهِ الَّذِي قَضَىٰ عَنَّا نُسُكَنَا اَللّٰهُمَّ زِدْنَا اِيْمَانًا
وَيَقِيْنًا وَتَوْفِيْقًا وَعَوْنًا وَاغْفِرْلَنَا وَلَا بَاثِنَا وَأُمَّهَاتِنَا
وَالْمُسْلِمِيْنَ أَجْمَعِيْنَ

ALḤAMDU LILLĀHIL-LADHĪ QADĀ `ANNĀ NUSUKANĀ.
ALLĀHUMMA ZIDNĀ ĪMĀNAW WA YAQĪNAW WA TAWFĪQAW
WA `AWNĀ. WAGHFIRLANĀ WA LI ĀBĀ`INĀ
WA UMMAHĀTINĀ WAL MUSLIMĪNA AJMA`ĪN.

*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.*

اَللّٰهُمَّ اَثْبِتْ لِيْ بِكُلِّ شَعْرَةٍ حَسَنَةً وَّامْحُ عَنِّيْ بِهَا
سَيِّئَةً وَّارْفَعْ لِيْ بِهَا عِنْدَكَ دَرَجَةً وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ

الكَرِيمُ تَسْلِيمًا كَثِيرَةً

ALLĀHUMMA ATHBIT LĪ BIKULLI SHA`-RATIN ḤASANAH.
WAMḤU `ANNĪ BIHĀ SAYYI`AH. WARFA` LĪ BIHĀ
`INDAKA DARAJAH. WA ṢALLAL-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.

2. 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

1. 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 ﷻ, and have extreme reverence of the house of Allah at all times.

Hadith; Ibn Abbas ؓ reports that a Sahabiyyah ؓ 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 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 ﷻ, 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.
6. Return to camp and spend the day in worship and the night in Mina.

Hadith: Buraydah رضي الله عنه 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 ؓ 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 ﷻ accepts the *Hajj* and showers His blessings one and all.

Hadith: Aishah ؓ 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

اَللّٰهُمَّ اَلْبَيْتُ بَيْتِكَ وَالْعَبْدُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ
اَمَتِكَ حَمَلْتَنِيْ عَلٰى مَا سَخَّرْتَ لِىْ مِنْ خَلْقِكَ حَتّٰى
سَيَّرْتَنِيْ فِىْ بِلَادِكَ وَبَلَّغْتَنِيْ بِنِعْمَتِكَ حَتّٰى اَعْتَسَنِيْ
عَلٰى قَضَاءِ مَنَاسِكَكَ فَاِنْ كُنْتَ رَضِيتَ
عَنِّيْ فَارْزُدْ عَنِّيْ رِضًا

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 NĪ`MATIKA ḤATTĀ
‘A`ANTANĪ `ALĀ QAḌĀ’I MANĀSIKIK.
FA`IN KUNTA RAḌĪTA `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.*

اَللّٰهُمَّ فَاصْحِبْنِي الْعَافِيَةَ فِيْ بَدَنِيْ وَالْعِصْمَةَ فِيْ دِيْنِيْ
وَاحْسِنْ مُنْقَلَبِيْ وَارْزُقْنِيْ طَاعَتَكَ مَا اَبْقَيْتَنِيْ وَاجْمَعْ
لِيْ خَيْرِي الْاٰخِرَةَ وَالْاٰثِرَةَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

ALLĀHUMMA FAṢ-ḤIBNIYAL `ĀFIYATA FĪ BADANĪ.
WAL`IṢMATA FĪ DĪNĪ WA AḤSIN 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

اَللّٰهُمَّ ارْزُقْنِي الْعَوْدَ بَعْدَ الْعَوْدِ الْمَرَّةَ بَعْدَ الْمَرَّةِ اِلٰى بَيْتِكَ

الْحَرَامِ وَاجْعَلْنِي مِنَ الْمَقْبُولِينَ عِنْدَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
 اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ وَإِنْ جَعَلْتَهُ
 آخِرَ الْعَهْدِ بِهِ فَعَوِّضْنِي عَنْهُ الْجَنَّةَ 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-ḤARĀMI
 WAJ-`ALNĪ MINAL MAQBŪLĪNA `INDAKA YĀ
 DHAL JALĀLI WAL IKRĀM. ALLĀHUMMA LĀ
 TAJ-`ALHU ĀKHIRAL
 `AHDĪ MIM BAYTIKAL ḤARĀM.
 WA IN JA`ALTAHŪ ĀKHIRAL `AHDĪ
 BIHĪ FA `AWWIDNĪ `ANHUL JANNATA
 YĀ ARḤAMAR-RĀḤIMĪN.
 WA ṢALLAL-LĀHU `ALĀ KHAYRI KHALQIHĪ
 MUḤAMMADIW WA ĀLIHĪ WA ṢAḤBIHĪ AJMA'ĪN.

*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 ؓ reports that Rasulullah ﷺ said, "When you meet a Hajji then greet him, shake his hands, and ask him to beg forgiveness of Allah ﷻ on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah ﷻ 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 ﷻ 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 it's blessings and effects, one should become punctual in fulfilling the commandments of Allah ﷻ. One's love towards the Hereafter should increase, and love for anything else erased. The way for it's acquisition

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

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

اَللّٰهُمَّ رَبَّ هٰذِهِ الْاَرْوَاحِ الْفَانِيَةِ وَالْاَجْسَادِ الْبَالِيَةِ
وَالْعِظَامِ النَّخِرَةِ اَنْزِلْ عَلَيْهَا رَحْمَةً مِنْكَ وَسَلَامًا مِنَّا

ALLĀHUMMA RABBA HĀDHIHIL ARWĀḤIL FĀNIYATI
WAL AJSĀDIL BĀLIYATI WAL 'IẒĀMIN NAKHIRAH.
ANZIL 'ALAYHĀ RAḤMATAM-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.*

اَللّٰهُمَّ اَنْسَهُمْ بِكَلِمَةِ التَّوْحِيدِ وَبِاعْمَالِهِمِ الصَّالِحَةِ
وَاعْفِرْ لَنَا وَلَهُمْ

ALLĀHUMMA ĀNIS-HUM BI KALIMATIT-TAWḤĪD WA BI
A'MĀLIHIMIṢ-ṢĀLIḤĀTI 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 ﷻ 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 ﷻ for his beloved Messenger ﷺ, which Allah ﷻ made a sanctuary for him. This is the location of the *Qur'an's* revelation, where Allah ﷻ 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 ﷻ 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 *Haj/Umrah* 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*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN
WA `ALĀ ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA
WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.
ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIN
WA `ALĀ ĀLI MUḤAMMADIN 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:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِيْ وَقَايَةً مِّنَ النَّارِ
وَامَانًا مِّنَ الْعَذَابِ وَسُوءِ الْحِسَابِ ؕ

ALLĀHUMMA HĀDHĀ ḤARAMU NABIYYIKA,
FAJ-`ALHŪ LĪ WIQĀ YATAM-MINAN-NĀRI,
WAAMĀ NAM MINAL `ADHĀBI WA SŪ`IL ḤISĀB.

*“O Allah ﷻ, 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 *litr*. 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 وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

BISMILLĀHI WAŞ-ŞALĀTU WAS-SALĀMU `ALĀ RASŪLIL-LĀH,
ALLĀHUM-MAFTAḤ LĪ ABWĀBA RAḤMATIK.

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

4. Upon entry one should head to the *rawdhaḥ* (special area close to the prophet's ﷺ grave). It is called *rawdhaḥ* because the Prophet ﷺ said: "Between my room (which is now the grave) and my *mimbar* lies one of the gardens (*rawdhaḥ*) 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 *rawdhaḥ*. 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 *rawdha*, 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 ﷻ 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 ﷻ 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 *rawdha*, proceed to the prophet's ﷺ grave. One should now understand that one is in the presence of the Prophet ﷺ, and that Allah ﷻ 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:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ ط

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْأَنْبِيَاءِ ط

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ ط

AŞ-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀH.

AŞ-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ NABIYYAL-LĀH.

AŞ-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ ḤABĪBAL-LĀH.

AŞ-ŞALĀTU WAS-SALĀMU `ALAYKA YĀ KHĀTAMAL AMBIYĀ.

AS-SALĀMU `ALAYKA AYYUHAN NABIYYU WA RAḤMATUL-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 ﷻ and His Blessings.
I bear witness that there is none worthy of
worship besides Allah ﷻ and I bear witness
that you are His servant and Messenger.*

ONE MAY ALSO READ THE FOLLOWING SALAAM

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
يَا رَسُولَ اللَّهِ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ
وَأَشْهَدُ أَنَّكَ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ
وَنَصَحْتَ الْأُمَّةَ فَجَزَاكَ اللَّهُ خَيْرًا
جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَاذَى نَبِيًّا عَنْ أُمَّتِهِ

يَا رَسُولَ اللَّهِ إِنِّي أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ
فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَنُسُتِكَ

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 RAḤMATUL-LĀHI WA BARAKĀTUH.
YĀ RASŪLAL-LĀHI INNĪ ASH-HADU AL-LĀ ILĀHA
ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH.
WA ASH-HADU ANNAKA `ABDUHŪ WA RASŪLUH.
WA ASH-HADU ANNAKA BALLAGHTAR-RISĀLAH.
WA ADDAYTAL AMĀNAH. WA NAṢAḤTAL UMMAH.
FA JAZĀKAL-LĀHU KHAYRĀ. JAZĀKAL-LĀHU
`ANNĀ AFḌALA MĀ JĀZĀ NABIYYAN `AN UMMATIḤ.
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

الْصَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط

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:

الْصَّلَاةُ وَالصَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط

AŞ-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 ﷻ 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 ﷻ.

5. 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;

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

AS-SALĀMU `ALAYKA YĀ RASŪLAL-LĀHI MIN
..... YASTASHFĪ'U BIKĀ ILĀ RABBIK.

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

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.

الْسَّلَامُ 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 YASTASHFĪ' ŪNA BIKĀ 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 ﷻ.

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

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

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

*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
جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ط

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

Peace be upon you O Caliph of Rasulullah ﷺ.

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

اَلْسَّلَامُ عَلَیْكَ يَا خَلِیْفَةَ رَسُوْلِ اللهِ اَلْسَّلَامُ عَلَیْكَ
يَا صَاحِبَ رَسُوْلِ اللهِ فِي الْغَارِ اَبَا بَكْرٍ
اَلصِّدِّیْقُ ؓ جَزَاكَ اللهُ عَنْ اُمَّةٍ مُحَمَّدٍ خَيْرًا

AS-SALĀMU `ALAYKA YĀ KHALĪFATA RASŪLIL-LĀH.
AS-SALĀMU `ALAYKA YĀ ŞĀḤIBA RASŪLIL-LĀHI FIL GHĀR.
ABĀ BAKRI-NIŞ-ŞİDDÎQ. JAZĀKAL-LĀHU `AN
UMMATI MUḤAMMADIN 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 ؓ
reciting the following greetings:

اَلْسَّلَامُ عَلَیْكَ يَا اَمِیْرَ الْمُؤْمِنِیْنَ ط
جَزَاكَ اللهُ عَنْ اُمَّةٍ مُحَمَّدٍ صَلَّى اللهُ عَلَیْهِ وَسَلَّمَ ط

AS-SALĀMU `ALAYKA YĀ AMĪRAL MU`MINĪN.
JAZĀKAL-LĀHU `AN UMMATI MUḤAMMADIN
ŞALLAL-LĀHU `ALAYHI WA SALLAM

Peace be upon you O Leader of the Believers.

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

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ عُمَرَيْنِ
الْخَطَّابِ الْفَارُوقِ 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 MUḤAMMADIN 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 ضَجِيعَي رَسُولِ اللَّهِ وَرَفِيقَيْهِ
وَوَزِيرَيْهِ وَجَزَاكُمَا اللَّهُ أَحْسَنَ الْجَزَاءِ

AS-SALĀMU `ALAYKUMĀ YĀ ḌAJĪ`AY RASŪLIL-LĀH
WA RAFĪQAYHI WA JAZĀKUMAL-LĀHU
AḤSANAL 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 ﷻ 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 *rawdha*, 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 ﷻ 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 rawdha with ease, and perform ibadah in the rawdha, 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 Rawdhah 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 ﷻ.

1. USTUWANAH MUKHALLAQ

(Also known as Ustuwanah Hannanah the weeping pillar).

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

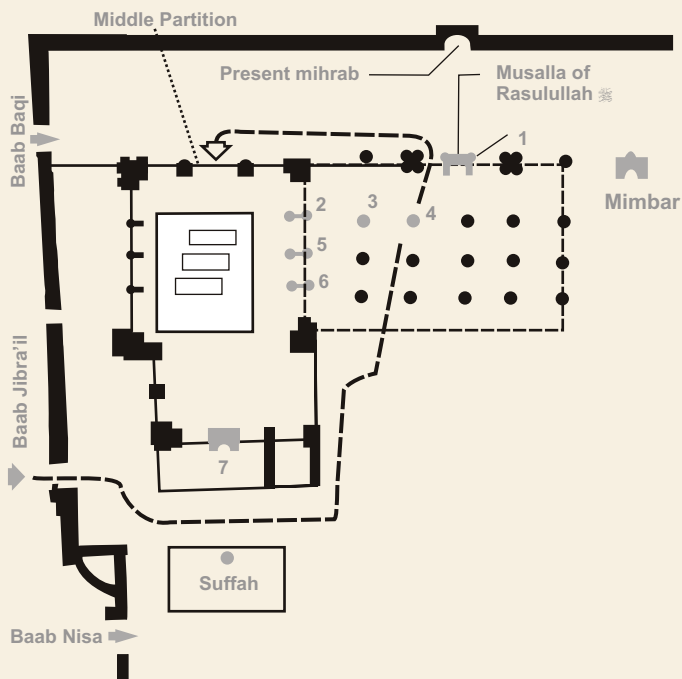
This was adjacent to Rasulullah's ﷺ place of *salaah*. It was on this spot that once a palm tree used to grow. Prior to the building of the *mimbar*, Rasulullah ﷺ used to lean on it while delivering the *khutbah*. When the *mimbar* was made, Rasulullah ﷺ used that instead during the *khutbah*. It so 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 ﷻ 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 ﷻ

(Also known as Ustuwanah Qurrah and Ustuwanah Muhajirin)

A'ishah ﷺ 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.

----- RAWDHAH

———— 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 ؓ she pointed out this spot. Thus it is called Ustuwanaḥ A'ishah, because the Hadith is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr ؓ and Umar ؓ 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 Ustuwanaḥ Abu Lubabah).

During the battle of Banu Qurayzah, when the Muslims had besieged the enemy, Abu Lubabah ؓ 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 Rasuḷullah ﷺ intended to do against them for their treachery. Abu Lubabah ؓ 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 ﷻ, 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 ؓ 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 Ustuwana 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 Ustuwanaḥ Ali ﷺ.

6. USTUWANAH WUFUD

‘Wufud’ means caravans/delegations. When tribal leaders or their representatives used to arrive wanting to meet Rasuḷullah 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

Rasuḷullah 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’īl عليه السلام used to enter to visit Rasuḷullah ﷺ. Today it cannot be seen as it lies inside the sacred room of Rasuḷullah 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 ﷻ 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 ﷻ 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

السَّلَامُ عَلَيْكَ يَا عُثْمَانَ بْنَ عَفَّانَ
السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA YĀ AMĪRAL MU`MINĪN.

AS-SALĀMU `ALAYKA YĀ IMĀMAL MUSLIMĪN.

AS-SALĀMU `ALAYKA YĀ `UTHMĀNABNA `AFFĀN.

AS-SALĀMU `ALAYKA WA RAḤMATUL-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 الْبَقِيعِ
السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ • نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ
اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

AS-SALĀMU `ALAYKA YĀ AHLAL BAQĪ.

AS-SALĀMU `ALAYKUM DĀRA QAWMIM MU`MINĪN

WA INNĀ IN SHĀ`AL-LĀHU BIKUM LĀḤIQUŪN.

NAS'ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.
 ALLĀHUM-MAGHFIR LI AHLIL BAQĪ.
 AS-SALĀMU `ALAYKUM WA RAḤMATUL-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 it's 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 ؓ

DU'AAT UHAD

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

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سُعْدَاءَ يَا مُجَبَّاءَ يَا نُقَبَاءَ
 يَا أَهْلَ الصِّدْقِ وَالْوَفَاءِ
 السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ
 السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
 السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أَحَدٍ كَافَّةً عَامَّةً
 وَرَحْمَةُ اللَّهِ 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 AHLAṢ-ṢIDQI WAL WAFĀ'.

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

AS-SALĀMU `ALAYKUM BI MĀ ṢABARTUM

FA NĪ'MA `UQBAD-DĀR. AS-SALĀMU `ALAYKUM YĀ

SHUHADĀ'A UḤADIN KĀFFATAN `ĀMMATAN

WA RAḤMATUL-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 Uhad,
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 *rawdha*.
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 آخِرَ الْعَهْدِ بِنَبِيِّكَ وَمَسْجِدِهِ
وَحَرَمِهِ وَيَسِّرْ لِي الْعُودَ إِلَيْهِ وَالْعُكُوفَ لَدَيْهِ وَارْزُقْنِي
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَرُدَّنَا إِلَى أَهْلِنَا
سَالِمِينَ غَائِمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

ALLĀHUMMA LĀ TAJ'AL HĀDHĀ
ĀKHIRAL `AHDI BI NABIYYIKA
WA MASJIDIHĪ WA ḤARAMIH.
WA YASSIRLIYAL `AWDA ILAYHI
WAL `AKŪFA LADAYHI WARZUQNIYAL
`AFWA WAL `ĀFIYATA FID-DUNYĀ
WAL ĀKHIRATI WA RUDDANĀ ILĀ
AHLINĀ SĀLIMĪNA GHĀNIMĪNA.
BI RAḤMATIKA YĀ ARḤAMAR RĀḤIMĪN.

*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 ﷻ 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 ﷻ 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 ﷻ 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 ﷻ 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 ﷻ states;

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ

آمَنُوا 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 Allāh 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 it's explanation;

مَا مَدَحْتُ مُحَمَّدِي بِمَقَالَتِي وَلَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدِي

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 it's 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 ﷻ?
This, if not audacity, what else can it be?

Saying this, one should bear in mind that Allah ﷻ 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 ﷻ 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 ﷻ 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 عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ سَلَامٌ عَلَى الْمُرْسَلِينَ ط

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM
SALĀMUN `ALĀ `IBĀDIHIL-LADHĪNĀṢ-ṬAFĀ
SALĀMUN `ALAL MURSALĪN.

---- 1 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ اٰلِ مُحَمَّدٍ

وَأَنْزَلَهُ الْمَقْعَدَ الْقُرْبَ عِنْدَكَ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
MUḤAMMADIW-WA `ANZILHUL MAQ-`ADAL
MUQARRABA `INDAK.

---- 2 ----

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلٰوةِ النَّافِعَةِ
صَلِّ عَلَى مُحَمَّدٍ وَّارْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ اَبَدًا ط

ALLĀHUMMA RABBA HĀDHI-HID-DA`WATIL
QĀ`IMATI WAṢ-ṢALĀTIN NĀFI`ATI ṢALLI `ALĀ
MUḤAMMADIW WARḌA `ANNĪ RIḌAL LĀ
TASKHAṬU BA`DAHŪ ABADĀ.

---- 3 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ
عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN
`ABDIKA WA RASULIKA WA ṢALLI `ALAL
MU`MINĪNA WAL MU`MINĀTI WAL MUSLIMĪNA
WAL MUSLIMĀT.

---- 4 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَاٰلَ مُحَمَّدٍ
كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ
وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW
WA 'ALĀ 'ĀLI MUḤAMMAD. WA BĀRIK 'ALĀ
MUḤAMMADIW-WA 'ALĀ 'ĀLI MUḤAMMAD.
WARḤAM MUḤAMMADAW-WA 'ĀLA MUḤAMMAD.
KAMĀ ṢALLAYTA WA BĀRAKTA WA RAḤIMTA 'ALĀ
IBRĀHĪMA WA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 5 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۚ اَللّٰهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
 MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ `ĀLI IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA BĀRIK `ALĀ
 MUḤAMMADIW-WA `ALĀ `ĀLI MUḤAMMADIN
 KAMĀ BĀRAKTA `ALĀ `ĀLI IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD.

---- 6 ----

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَبَارِكْ عَلٰى
 مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اٰلِ
 اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ `ĀLI
 IBRĀHĪMA INNAKA ḤAMĪDUM MAJĪD.
 WA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
 MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ `ĀLI IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD.

---- 7 ----

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝ اَللّٰهُمَّ بَارِكْ عَلَىٰ
 مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA
 BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
 MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA
 INNAKA ḤAMĪDUM MAJĪD.

---- 8 ----

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝
 وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA
 WA `ALĀ `ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM MAJĪD.
 WA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ

'ĀLI MUḤAMMADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 9 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA 'ALĀ 'ĀLI
MUḤAMMADIN KAMĀ ṢALLAYTA 'ALĀ IBRĀHĪMA
WA BĀRIK 'ALĀ MUḤAMMADIW-WA 'ALĀ 'ĀLI
MUḤAMMADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 10 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA 'ALĀ

'ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA 'ALĀ IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA BĀRIK 'ALĀ
MUḤAMMADIW-WA 'ALĀ 'ĀLI MUḤAMMADIN
KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 11 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA 'ALĀ
'ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA 'ALĀ 'ĀLI IBRĀHĪMA
WA BĀRIK 'ALĀ MUḤAMMADIW-WA 'ALĀ 'ĀLI
MUḤAMMADIN KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 12 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ
عَلَى اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ
وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى اٰلِ اِبْرٰهِيْمَ

إِنَّكَ حَمِيدٌ مَّجِيدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA AZWĀJIHĪ
WA DHUR-RIYYATIHI KAMĀ ṢALLAYTA 'ALĀ 'ĀLI IBRĀHĪM.
WA BĀRIK 'ALĀ MUḤAMMADIW-WA AZWĀJIHĪ WA
DHUR-RIYYATIHI KAMĀ BĀRAKTA 'ALĀ 'ĀLI IBRĀHĪMA
INNAKA ḤAMĪDUM MAJĪD.

---- 13----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا
صَلَّيْتَ عَلَىٰ اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ
وَّعَلَىٰ اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ
عَلَىٰ اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA 'ALĀ
AZWĀJIHĪ WA DHUR-RIYYATIHI KAMĀ ṢALLAYTA 'ALĀ
'ĀLI IBRĀHĪM. WA BĀRIK 'ALĀ MUḤAMMADIW-WA 'ALĀ
AZWĀJIHĪ WA DHUR-RIYYATIHI KAMĀ BĀRAKTA 'ALĀ 'ĀLI
IBRĀHĪMA INNAKA ḤAMĪDUM MAJĪD.

---- 14 ----

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ النَّبِيِّ وَاَزْوَاجِهِ اُمَّهَاتِ

الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADI-NIN-NABIYYI
WA AZWĀJIHĪ UMMAHĀTIL MU'MINĪNA WA DHUR-RIYYATIHĪ
WA 'AHLI BAYTIHĪ KAMĀ ṢALLAYTA 'ALĀ IBRĀHĪM.
INNAKA ḤAMĪDUM MAJĪD.

---- 15 ----

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ ؕ
وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW-WA 'ALĀ
'ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA 'ALĀ IBRĀHĪMA
WA 'ALĀ 'ĀLI IBRĀHĪM WA BĀRIK 'ALĀ
MUḤAMMADIW-WA 'ALĀ 'ĀLI MUḤAMMADIN
KAMĀ BĀRAKTA 'ALĀ IBRĀHĪM. WA TARAḤ-ḤAM 'ALĀ
MUḤAMMADIW-WA 'ALĀ 'ĀLI MUḤAMMADIN

KAMĀ TARAH-ḤAMTA 'ALĀ IBRĀHĪMA
WA 'ALĀ 'ĀLI IBRĀHĪM.

--- 16 ---

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝
اَللّٰهُمَّ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ ۝ اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
تَحَنَّنْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ ۝ اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
سَلَّمْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA
 WA `ALĀ `ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
 ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA
 WA `ALĀ `ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
 ALLĀHUMMA TARAḤ-ḤAM `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ TARAḤ-ḤAMTA `ALĀ
 IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA TAḤAN-NAN `ALĀ
 MUḤAMMADIW-WA `ALĀ `ĀLI MUḤAMMADIN KAMĀ
 TAḤAN-NANTA `ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA SAL-LIM
 `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI MUḤAMMADIN KAMĀ
 SAL-LAMTA `ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.
 INNAKA ḤAMĪDUM MAJĪD.

---- 17 ----

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ ؕ وَبَارِكْ
 وَسَلِّمْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ ؕ وَارْحَمْ
 مُحَمَّدًا وَّ اٰلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ
 عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ فِى الْعٰلَمِيْنَ
 اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIW-WA BĀRIK WA SALLIM `ALĀ
 MUḤAMMADIW-WA `ALĀ `ĀLI MUḤAMMADIW-WARḤAM
 MUḤAMMADAW-WA `ĀLA MUḤAMMADIN KAMĀ
 ṢALLAYTA WA BĀRAKTA WA TARAH-ḤAMTA
 `ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.
 FIL `ĀLAMĪNA INNAKA ḤAMĪDUM MAJĪD.

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اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ
 اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA WA
 `ALĀ `ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
 ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ
 `ĀLI MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA
 `ALĀ `ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.

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اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ

عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN `ABDIKA
WA RASŪLIKA KAMĀ ṢALLAYTA `ALĀ `ĀLI
IBRĀHĪM WA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ
`ĀLI MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ `ĀLI
IBRĀHĪM. INNAKA ḤAMĪDUM-MAJĪD.

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اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ
الْاُمِّيِّ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADI-NIN-NABIYYIL
UMMIYYI WA `ALĀ `ĀLI MUḤAMMADIN KAMĀ
ṢALLAYTA `ALĀ IBRĀHĪMA WA BĀRIK `ALĀ
MUḤAMMADI-NIN-NABIYYIL UMMIYYI KAMĀ BĀRAKTA
`ALĀ IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

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اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ

وَعَلَىٰ آلِ مُحَمَّدٍ ۖ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ
آلِ مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًى وَلَهُ جَزَاءٌ
وَلِحَقِّهِ اَدَاءٌ ۖ وَاَعْطِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْمَقَامَ
الْمَحْمُوْدَ الَّذِي وَعَدْتَهُ وَاَجْزِهِ عَنَّا مَا هُوَ اَهْلُهُ وَاَجْزِهِ
اَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُوْلًا عَنْ اُمَّتِهِ ۖ
وَصَلِّ عَلَىٰ جَمِيْعِ اِخْوَانِهِ مِنَ النَّبِيِّنَ وَالصّٰلِحِيْنَ
يَا اَرْحَمَ الرَّاحِمِيْنَ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN `ABDIKA
WA RASŪLIKAN-NABIYYIL UMMIYYI WA `ALĀ
`ĀLI MUḤAMMAD. ALLĀHUMMA ṢALLI `ALĀ
MUḤAMMADIW-WA `ALĀ `ĀLI MUḤAMMADIN
ṢALĀTAN TAKŪNU LAKA RIḌAW-WA LAHŪ
JAZĀ`AW-WA LIḤAQQIHĪ ADĀ`Ā.
WA A`-ṬIHIL WASĪLATA WAL FAḌĪLATA WAL
MAQĀMAL MAḤMŪDAL-LADHĪ WA`ADTAHŪ
WAJZIHĪ `ANNĀ MĀ HUWA `AHLUHŪ WAJZIHĪ
AFḌALA MĀ JĀZAYTA NABIYYAN `AN QAWMIHĪ
WA RASŪLAN `AN UMMATIḤ.
WA ṢALLI `ALĀ JAMĪ`I IKHWĀNIHĪ MINAN
NABIYYĪNA WAṢ-ṢĀLIḤĪNA
YĀ ARḤAMAR-RĀḤIMĪN.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ ؕ
 وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ
 اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADI-NIN-NABIYYIL
 UMMIYYI WA 'ALĀ 'ĀLI MUḤAMMADIN KAMĀ ṢALLAYTA
 'ALĀ IBRĀHĪMA WA 'ALĀ 'ĀLI IBRĀHĪM.
 WA BĀRIK 'ALĀ MUḤAMMADI-NIN-NABIYYIL UMMIYYI WA 'ALĀ
 ĀLI MUḤAMMADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHĪMA WA 'ALĀ
 'ĀLI IBRĀHĪMA. INNAKA ḤAMĪDUM-MAJĪD.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ
 عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ صَلِّ عَلَيْنَا مَعَهُم
 اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
 عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَيْنَا

مَعَهُمْ صَلَوَاتُ اللَّهِ وَصَلَوَاتُ الْمُؤْمِنِينَ
عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ ط

ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADIW WA
'ALĀ 'AHLI BAYTIHĪ KAMĀ ṢALLAYTA 'ALĀ IBRĀHIMA
INNAKA ḤAMĪDUM MAJĪD. ALLĀHUMMA
ṢALLI 'ALAYNĀ MA'AHUM. ALLĀHUMMA BĀRIK 'ALĀ
MUḤAMMADIW WA 'ALĀ 'AHLI BAYTIHĪ KAMĀ BĀRAKTA
'ALĀ IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
ALLĀHUMMA BĀRIK 'ALAYNĀ MA'AHUM.
ṢALAWĀTUL-LĀHI WA ṢALAWĀTUL MU'MINĪNA 'ALĀ
MUḤAMMADI-NIN-NABIYYIL UMMIYYI.

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اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ
وَعَلَى اٰلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مُّجِيْدٌ ۝ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ط

ALLĀHUM-MAJ-'AL ṢALAWĀTIKA WA RAḤMATAKA
WA BARAKĀTIKA 'ALĀ MUḤAMMADIW-WA 'ALĀ

'ĀLI MUḤAMMADIN KAMĀ JA'ALTAHĀ 'ALĀ
'ĀLI IBRĀHĪM. INNAKA ḤAMĪDUM MAJĪD.
WA BĀRIK 'ALĀ MUḤAMMADIW-WA 'ALĀ 'ĀLI
MUḤAMMADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHĪM.
WA 'ALĀ 'ĀLI IBRĀHĪM INNAKA ḤAMĪDUM MAJĪD.

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وَصَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ ط

WA ṢALLAL-LĀHU 'ALAN-NABIYYIL UMMIYYI.

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اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ ؕ اَلسَّلَامُ
عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ؕ اَلسَّلَامُ عَلَيْنَا
وَعَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ؕ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ
وَأَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

AT-TAḤIYYĀTU LILLĀHI WAṢ-ṢALAWĀTU WAṬ-ṬAYYIBĀT.
AS-SALĀMU 'ALAYKA AYYUHAN-NABIYYU
WA RAḤMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU 'ALAYNĀ WA 'ALĀ 'IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUḤAMMADAN 'ABDUHŪ WA RASŪLUH.

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اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ ؕ اَلسَّلَامُ عَلَيْكَ اَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ؕ اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ
اللّٰهِ الصَّالِحِينَ ؕ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

AT-TAḤIYYĀTUṬ-ṬĀYYIBĀTUṢ-ṢALAWĀTU LILLĀH.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAḤMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

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اَلتَّحِيَّاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ
عِبَادِ اللّٰهِ الصَّالِحِينَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

AT-TAḤIYYĀTU LILLĀHIṬ-ṬĀYYIBĀTUṢ-ṢALAWĀTU LILLĀH.

AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-
 LĀHIŞ-ŞĀLIḤĪN. ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WAḤDAHŪ LĀ SHARĪKA LAH. WA ASH-HADU ANNA
 MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

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اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ ۞ سَلَامٌ
 عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ۞ سَلَامٌ عَلَيْنَا
 وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ ۞ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ
 وَاشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

AT-TAḤIYYĀTUL MUBĀRAKĀTUŞ-ŞALAWĀTUṬ-ṬAYYIBĀTU
 LILLĀH. SALĀMUN `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 SALĀMUN `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WA ASH-HADU ANNA MUḤAMMADAN
 `ABDUHŪ WA RASŪLUH.

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بِسْمِ اللهِ وَبِاللهِ ۞ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ۞

أَلْسَلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ؎ اَلْسَلَامُ
 عَلَیْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِیْنَ اَشْهَدُ اَنَّ لَا اِلَهَ اِلَّا اللهُ
 وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ؎ اَسْأَلُ اللهَ الْجَنَّةَ
 وَاَعُوْذُ بِاللّٰهِ مِنَ النَّارِ ط

BISMIL-LĀHI WA BILLĀHI. AT-TAḤIYYĀTU LILLĀHI
 WAṢ-ṢALAWĀTU WAṬ-ṬAYYIBĀT.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WA ASH-HADU ANNA MUḤAMMADAN
 `ABDUHŪ WA RASŪLUH. AS`ALUL-LĀHAL
 JANNATA WA A`ŪDHU BILLĀHI MINAN NĀR.

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اَلْتَّحِيَّاتُ لِلّٰهِ الزَّاِكِيَّاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ ؎
 اَلْسَلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ؎ اَلْسَلَامُ
 عَلَیْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِیْنَ ؎ اَشْهَدُ اَنَّ لَا اِلَهَ
 اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ؎

AT-TAḤIYYATU LILLĀHIZ-ZĀKIYĀTU
 LILLĀHIṬ-ṬĀYYIBĀTUṢ-ŞALAWĀTU LILLĀH.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
 ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

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بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ التَّحِيَّاتُ الطَّيِّبَاتُ
 الصَّلَوَاتُ لِلَّهِ ۚ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۚ أَرْسَلَهُ بِالْحَقِّ
 بَشِيرًا وَنَذِيرًا ۚ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۚ
 أَلْسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ۚ
 أَلْسَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۚ
 اَللّٰهُمَّ اغْفِرْ لِيْ وَاهْدِنِيْ ط

BISMIL-LĀHI WA BILLĀHI KHAYRIL ASMĀ' .
 AT-TAḤIYYĀTUṬ-ṬĀYYIBĀTUṢ-ŞALAWĀTU LILLĀHI.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ

LĀ SHARĪKA LAH. WA ASH-HADU ANNA
 MUḤAMMADAN `ABDUHŪ WA RASŪLUH.
 ARSALAHŪ BIL ḤAQQI BASHĪRAW-WA NADHĪRĀ.
 WA ANNAS-SĀ`ATA ĀTIYATUL-LĀ RAYBA FĪHĀ.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.
 ALLĀHUM-MAGHFIRLĪ WAHDINĪ.

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اَلتَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلُكُ لِلّٰهِ ۞
 اَلسَّلَامُ عَلَيَّكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ط

AT-TAḤIYYĀTUṬ-ṬAYYIBĀTU-WAṢ-ṢALAWĀTU
 WAL MULKU LILLĀHI. AS-SALĀMU `ALAYKA
 AYYUHAN-NABIYYU WA RAḤMATUL-LĀHI WA BARAKĀTUH.

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بِسْمِ اللّٰهِ ۞ اَلتَّحِيَّاتُ لِلّٰهِ الصَّلَوَاتُ لِلّٰهِ الزَّكَايَاتُ لِلّٰهِ ۞
 اَلسَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ۞ اَلسَّلَامُ عَلَيْنَا
 وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ ۞ شَهِدْتُ أَنْ لَا إِلَهَ
 إِلَّا اللّٰهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَّسُولُ اللّٰهِ ط

BISMIL-LĀH. AT-TAḤIYYĀTU LILLĀHIŞ-ŞALAWĀTU
 LILLĀHIZ-ZĀKIYĀTU LILLĀH. AS-SALĀMU `ALAN-NABIYYI
 WA RAḤMATUL-LĀHI WA BARAKĀTUH. AS-SALĀMU
 `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.
 SHAHIDTU ALLĀ ILĀHA ILLAL-LĀH.
 SHAHIDTU ANNA MUḤAMMADAR-RASŪLUL-LĀH.

---- 35 ----

أَلْتَحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ ﷻ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ ﷻ أَلَسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAḤIYYĀTUṬ-ṬAYYIBĀTUŞ-ŞALAWĀTUZ-ZĀKIYĀTU
 LILLĀH. ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
 WAḤDAHŪ LĀ SHARĪKA LAHŪ WA ANNA
 MUḤAMMADAN `ABDUHŪ WA RASŪLUH.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.

---- 36 ----

أَلْتَحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ ﷻ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ
وَرَسُولُهُ ؑ أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ؑ أَلَسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAḤIYYĀTUṬ-ṬĀYYIBĀTUṢ-
ṢALAWĀTUZ-ZĀKIYĀTU LILLĀH.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU
WA ASH-HADU ANNA MUḤAMMADAN
`ABDUL-LĀHI WA RASŪLUH.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAḤMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.

---- 37----

التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ ؑ أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ؑ أَلَسَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ ط

AT-TAḤIYYĀTUṢ-ṢALAWĀTU LILLĀH.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAḤMATUL-LĀHI WA BARAKĀTUH.
AS-SALĀMU `ALAYNĀ WA `ALĀ
`IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.

التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ ۚ أَلْسَلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ ۚ أَلْسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

AT-TAHIYYĀTU LILLĀHIŞ-ŞALAWĀTUṬ-ṬAYYIBĀT.
AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
WA RAḤMATUL-LĀH.
AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.
ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ ۚ
أَلْسَلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ۚ
أَلْسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۚ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

AT-TAHIYYĀTUL MUBĀRAKĀTUŞ-

ŞALAWĀTUṬ-ṬAYYIBĀTU LILLĀH.
 AS-SALĀMU `ALAYKA AYYUHAN-NABIYYU
 WA RAḤMATUL-LĀHI WA BARAKĀTUH.
 AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIŞ-ŞĀLIḤĪN.
 ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WA ASH-HADU
 ANNA MUḤAMMADAR-RASŪLUL-LĀH.

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بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

BISMILLĀHI WAS-SALĀMU `ALĀ RASŪLIL-LĀH

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

QULIL ḤAMDU LILLĀHI WA SALĀMUN `ALĀ
 `IBĀDIHIL LADHĪNAŞ-ṬAFĀ 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 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ائْتُونَ تَائِبُونَ عَابِدُونَ
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ ۚ 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.

ṢADAQAL-LĀHU WA`DAHŪ

WA NAṢARA `ABDAHŪ

WA HAZAMAL-AḤZĀBA WAḤDAH.

*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 ﷻ.

Ka’bah The Sacred House of Allah ﷻ which stands in the sacred Mosque of Makkah. It is cubic in shape and because of the cloth hung over it, it’s 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.

Nafil 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 ﷻ 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 ﷻ House (*Ka'bah*) he enters in the mercy of Allah ﷻ. 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 Uranah 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 ﷻ 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 ﷻ, 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 ﷻ and answer for your deeds. So beware, do not stray 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 ﷻ that I have conveyed your message to your people.”**



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