

مَنَاسِكُ  
الْحَجِّ وَالْعُمْرَةِ  
وَالْمَسْرُوعِ فِي الزِّيَارَةِ

The Rites of  
**HAJJ AND**  
**‘UMRAH**

Additional chapters:

- Visiting the City of Madīnah
- Authentic supplications

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Based upon the works of the major scholars of the era: Ibn Bāz,  
Ibn ‘Uthaimīn, Al-Albānī and Sālih Al-Fawzān.

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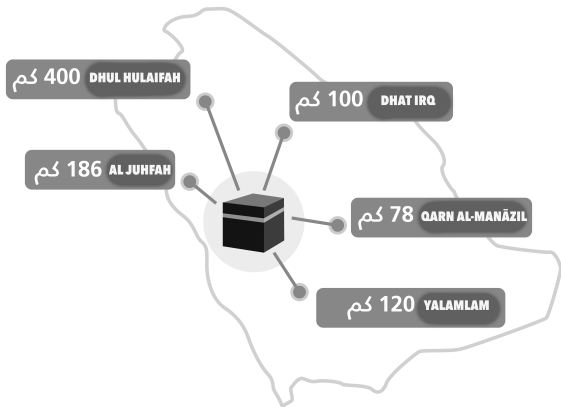
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## Assuming the Ihrām at the Meeqāt

*Ihrām* is the state entered into at the *meeqāt* in which certain acts and types of clothing are forbidden. A *meeqāt* is a designated place at which one must assume the *ihrām* for ‘Umrah or Hajj.



These are the 5 *meeqāts* from where one enters the state of *ihrām*

### The ‘Umrah comprises of:

- i. Ihrām,
- ii. Tawāf,
- iii. Sa’ī,
- iv. Shaving or shortening the hair.

Each of these will be explained in due course.

1. It is recommended for those embarking upon Hajj or 'Umrah to take a *ghusl* (a ritual bath) for *ihram*. This applies even to a menstruating woman. This may be performed at home for those taking a flight.

2. The man wears an upper garment (*ridā*) and a lower garment (*izār*), sandals or any footwear that does not cover the ankle-bone.



Watches, sunglasses, contact lenses, hearing aids, waist belts, money pouches, walking sticks, umbrellas and rucksacks are all permitted whilst in the state of *ihram*.

3. The man is not allowed to cover his head, nor wear shorts, trousers or a shirt. As for the woman, she wears her normal everyday clothing with a *jilbāb* (*hijāb*) over them. However, she must not tie on a *niqāb* (face-veil) or wear gloves. It is permissible for her to cover her face by pulling down the top part of her *jilbāb* from her head when unrelated (non-*mahram*) men are around.



4. A man may wear the clothes of *ihrām* before reaching the *meeqāt*, from his own home as the Prophet (ﷺ) and his Companions did, but he does not make the intention for *ihrām* [and utter the *talbiyah*] until he reaches the *meeqāt*.

5. A man should apply a pleasant perfume to his body and hair (not to his clothing) and a woman may use something odourless before entering the state of *ihrām* at the *meeqāt*.

6. Upon reaching the *meeqāt* it is obligatory to assume the *ihrām* by dressing appropriately, and one should vocalise the *talbiyah*.



The mere intention in the heart to perform Hajj is not sufficient. One must also physically and verbally enter the state of *ihrām*. So when he recites the *talbiyah*: “**Labbaik Allāhumma bi-‘Umrah**” at the *meeqāt*, he enters the state of *ihrām*, as agreed upon by the scholars.

7. The *meeqāts* (places at which one assumes *ihrām*) are five locations. They are for those who live there

and those who pass by them intending Hajj or 'Umrah. Your Hajj guide (or airline pilot) will inform you before you reach the *meeqāt* so that you are well prepared.

8. Just before reaching the *meeqāt* when on an airplane, one utters the *talbiyah* for 'Umrah only. He stands and faces the *Qiblah* (the direction of Prayer), and states:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

***Labbaik Allāhumma bi-'Umrah.***

[Here I am O Allāh, making 'Umrah.]

**Actions that are forbidden during *ihrām* from this point for both men and women:**

- i. Removal of the hair from any part of the body.
- ii. Trimming the nails or pulling them off. However if the nail breaks without one intending that, and this causes discomfort to the person, then there is no harm in him removing it, and there is no *fidyah* (penalty) to pay.
- iii. Using perfumed fragrance upon one's garments or body.
- iv. It is prohibited to marry in a state of *ihrām*: he cannot marry a woman, nor perform a marriage for her by acting as a guardian, and one cannot propose



to a woman until he is out of *ihrām*.

v. Touching with desire, kissing or caressing one's spouse with desire is prohibited, as well as sexual relations.

vi. Killing of wild game animals such as rabbits, antelope and pigeon.

**Actions that are forbidden during *ihrām* from this point for only men:**

i. Covering the head. This means that a man may not wear anything that physically touches his head such as a cap, a scarf, a hood or a turban.

ii. The wearing of forbidden garments for men in *ihrām*. The intent here is a garment that is commonly worn fitting around the limbs, regardless of whether it covers a part of the body or all of the body. Underwear (shorts), the long shirt, the hooded cloak, trousers, leather socks that rise above the ankles, regular socks (rising above the ankles) and gloves are all forbidden.

9. If one fears a hurdle or barrier that may prevent them from completing the pilgrim rites – maybe due to an illness or other than that, then it is from the Sunnah to introduce a condition into the intention of *ihrām* by saying:

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

*Allāhumma mahillee haithu habastanee.*

[O Allāh, my place is wherever you prevent me.]

Then he should say:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

*Allāhumma hādhihi ‘Umrah, lā riyā’a feehā wa lā sum’ah.*

[O Allāh, this is an ‘Umrah, there being no showing off in it or seeking to be heard for fame.]

10. Then he should recite the *Talbiyah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which is:

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

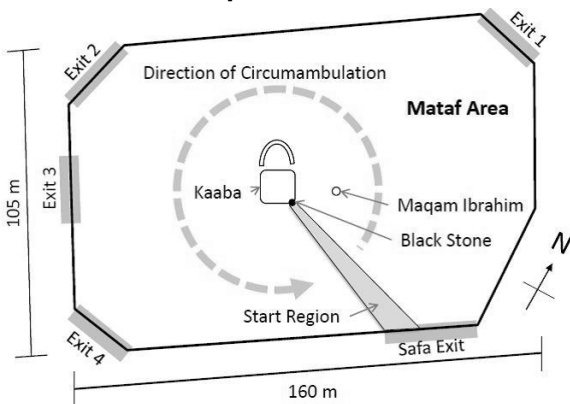
*Labbaik Allāhumma labbaik, labbaika laa shareeka laka labbaik, innal hamda wan ni’mata, laka wal mulk, lā shareeka lak.*

[Here I am O Allāh, here I am, there is no partner for You, here I am. Verily all praise is for You, and every bounty is from You. And all dominion is Yours, You have no partner.] One should raise his voice with this *Talbiyah*, even the women, as long as there are no unrelated men in her immediate vicinity. When one

reaches the Ka'bah, he stops the *Talbiyah* and begins the 'Umrah.

***Your notes and things to remember:***


## The Sacred Mosque & the Tawāf of 'Umrah



11. It is recommended to enter the Masjid Al-Harām (the Sacred Mosque) with the right foot first and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ افْتَحْ لِي  
أَبْوَابَ رَحْمَتِكَ

*Allāhumma salli 'alā muhammadin wa sallim.  
Allāhumma aftah-lee abwāba rahmatik.*

[O Allāh, praise Muhammad in the highest company and grant him peace. O Allāh, open for me the doors of your Mercy.]

12. Wudū (ablution) is an obligation for performing

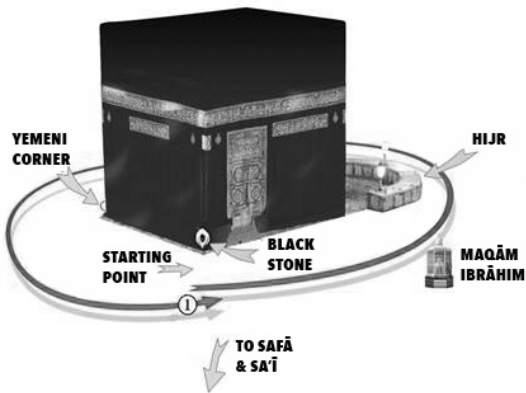
*Tawāf* of the Ka’bah. One should go straight to the Black Stone, face it and say “**Bismillāhi Allāhu Akbar**”. He touches the Black Stone with his hand and kisses it, and prostrates upon it if he is able to.

13. If it is not possible to kiss the Black Stone, he touches it with his hand, then kisses his hand. If he cannot touch it he should raise his hand towards it and just make the *takbīr* with “**Bismillāhi Allāhu Akbar**”, (or just *Allāhu Akbar*) without kissing his hand. He does that in every circuit. One must not push the crowds to get to the Black Stone.



14. The man wears the *upper cloth* under his right armpit and over the left shoulder throughout the *Tawāf*. Men should walk quickly and with boldness in the first three circuits (this is called ‘*ramal*’) from the Black Stone to the Black Stone. This may not be possible for those accompanying womenfolk, young children, the elderly or those pushing a wheelchair, in which case there is no problem in leaving off the *ramal*. He walks normally in the rest

of the circuits. He begins the *tawāf* around the Ka'bah, with the Ka'bah to his left. He passes the Black Stone seven times. When he completes his last circuit, he does not end it by raising his hand with the *takbīr* at the Black Stone. Furthermore, one must remain outside the low semi-circular wall (the *hijr*) when performing *tawāf* as passing through it breaks the *tawāf*.



15. One touches the Yemeni corner with his hand each time he passes and does not kiss it. If he is not able to touch it, he should not make any sign towards it with his hand. The other two corners are not to be touched or signalled towards.

16. One should recite between the Yemeni corner and the Black Stone the following Quranic *du'ā*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ

***Rabbanā ātinā fid-dunyā hasanatan wa fil ākhirati  
hasanatan wa qinā ‘adhāban nār***

[Our Lord, give us good in this world and good in the Hereafter, and protect us from the torment of the Fire.]

17. There is no particular *dhikr* (remembrance) for *Tawāf*, so one may recite the Qur’ān or utter any *dhikr* he pleases from the *Sunnah*. This *dhikr* is performed individually and not in unison or in chorus. There are some useful supplications added at the end of this booklet.

18. It is forbidden for a menstruating woman to make *Tawāf*. However she remains in *ihram*, waits till she is pure from bleeding, performs the ritual bath, then she makes *Tawāf* and *Sa’ī*.

19. When one finishes the seventh circuit, he covers his right shoulder and moves to the Station (*Maqām*) of Ibrāhīm (عَلَيْهِ السَّلَامُ) and recites the following:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

*Wattakhidhū min-maqāmi Ibrāhīma musallā.*

[And take the Station of Ibrāhīm as a place of prayer.]

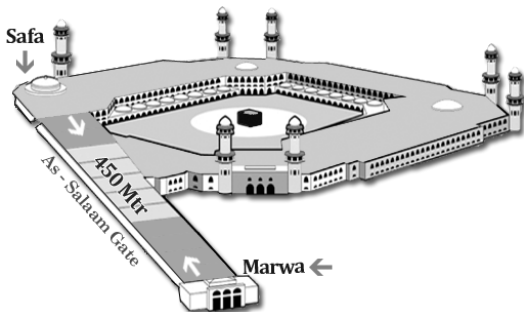
20. With the Station of Ibrāhīm (عَلَيْهِ السَّلَامُ) between him and the Ka'bah, he prays two *rak'ahs*. He recites therein *Sūrah al-Kāfirūn* in the first *rak'ah* and *Sūrah al-Ikhlās* in the second. One should avoid walking in front of praying people and always take a person or an object to pray behind (as a *sutrah*). In a crowded situation, one should at least avoid coming between a person and their point of prostration.

21. After praying the two *rak'ahs* he walks to a Zamzam water fountain and drinks from it and pours some over his head.

22. Then he returns to the Black Stone, says “**Allāhu Akbar**” and touches it. If he knows that he will not be able to touch it, he should make his way directly to the *Sa'ī*.



## The Sa'ī



23. Now he must perform Sa'ī between Safā and Marwah (the two small hills). *Wudhū* is preferable but not obligatory. When he reaches the foot of Safā he recites:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

*Innas-safā wal marwata min sha'ā 'irillāhi, faman hajjal baita auwi'tamara, falā junāha 'alaihi an yattawwafa bihimā, wa man tatawwa'a khayran, fa innallāha shākirun 'aleem.*

[Indeed, mount Safā and mount Marwah are among the symbols of Allāh. So whoever makes Hajj to the House or performs ‘Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allāh is appreciative and Knowing.]

He recites these words only on this one occasion and not in every circuit.

24. Then he says (on this occasion only):

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

***Nabda’u bimā bada’ Allāhu bihi.***

[We begin with what Allāh began with.]

25. Then he climbs Safā until he can see the Ka’bah if possible. Facing it, he raises his hands and recites:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ  
 وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
 يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا  
 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، أَنْجَزَ وَعَدَهُ ،  
 وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

***Allāhu akbar, Allāhu akbar, Allāhu akbar. Lā illāha illallāh wahdahu lā shareekalahu, lahul mulku wa lahul hamdu, yuhyee wa yumeet, wa huwa ‘alā kulli shay-in qadeer. Lā ilāha illallāhu wahdahu lā shareekalahu, anjaza wa’dahu wa nasara ‘abdahu, wa hazamal ahzāba wahdahu.***

He recites this three times and supplicates for goodness after the first and second recitations only. There are some excellent supplications at the end of this booklet.

26. He then descends Mount Safā and heads towards Marwah. He walks until he reaches the green lights, then he runs until he reaches the next green lights. Running applies to men only.

27. Then he walks to Marwah and ascends it slightly and does upon it as he did on Safā whilst facing the Qiblah, reciting what he recited on Safā and supplicating with hands raised (see point 25). Upon that he has completed one circuit.

28. Then he returns, until he reaches Safā, walking in the place for walking, and running between the green lights (for men only). And that is the second circuit completed. One repeats this till he completes

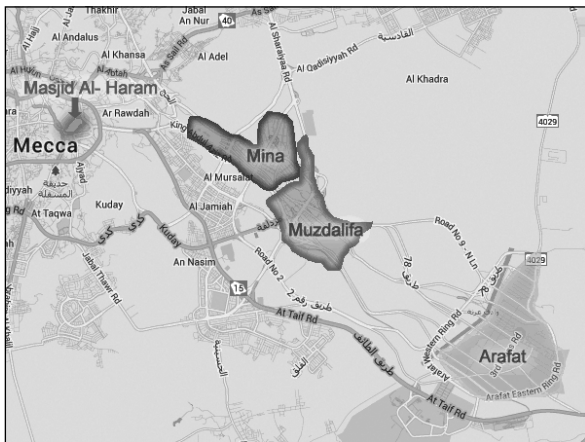
seven circuits finishing on Mount Marwah. When one reaches Mount Marwah at the end of the final circuit, he does not recite what he had previously recited nor raise the hands in supplication since the Sa'ī has now come to an end.

29. It is permitted to wear one's sandals throughout the 'Umrah to avoid causing unnecessary hardship to oneself. It is also permitted for the elderly, injured or sick to use a wheelchair and be wheeled throughout the 'Umrah. The 'Umrah of the pusher of the wheelchair and the one seated is valid.

30. When he finishes from the seventh circuit upon Marwah, he shortens the hair of his head, equally all around. The woman bunches her hair together and cuts a fingertip's length, **thus ending the 'Umrah**.

Everything that was forbidden to him upon entering the *ihram* now becomes permissible again, including relations with one's wife. He remains in this state until the 8th of Dhul-Hijjah.

## 8th Dhul-Hijjah: "The Day of Tarwiyah"



### Hajj days, summary of events and locations:

- **8th Dhul-Hijjah**. Before noon: move from Makkah to Minā.
- **9th Dhul-Hijjah**. After sunrise: move from Minā to ‘Arafah.
- **9th Dhul-Hijjah**. After sunset: move from ‘Arafah to Muzdalifah.
- **10th Dhul-Hijjah** is ‘Eid. Just before sunrise: move from Muzdalifah to the Jamarāt and stone the Jamrah Al-‘Aqabah (the third pillar) only.

- **10th Dhul-Hijjah**. On this day: Sacrifice, trim or shave hair, perform the *tawāf* and *sa'ī*.
- **10th Dhul-Hijjah**. Return to Minā to spend the night there.
- **11th Dhul-Hijjah**. After midday: stone all three pillars (*ramī*). Spend the night in Minā.
- **12th Dhul-Hijjah**. After midday: stone all three pillars (*ramī*). Then one has the choice to leave Minā (before sunset) or stay another night.
- **13th Dhul-Hijjah**. Those who stayed the night: after midday, stone all three pillars (*ramī*) and leave Minā.
- Rites of Hajj are over. Perform the *Farewell Tawāf* just before leaving Makkah.

### Now the details:

31. When it is the morning of the 8th Dhul-Hijjah, he puts on his *ihrām* exactly as he did when assuming *ihrām* for 'Umrah (points 1-6). However, this time he makes the *Talbiyah* of Hajj with the words, "**Labbaika Hajjah**" and does as he did before at the *meeqāt* but this time from his residence in Makkah.

**The menstruating woman who did not make 'Umrah remains in *ihrām* (since she did not exit it). She takes a bath and makes the *talbiyah* of Hajj.**

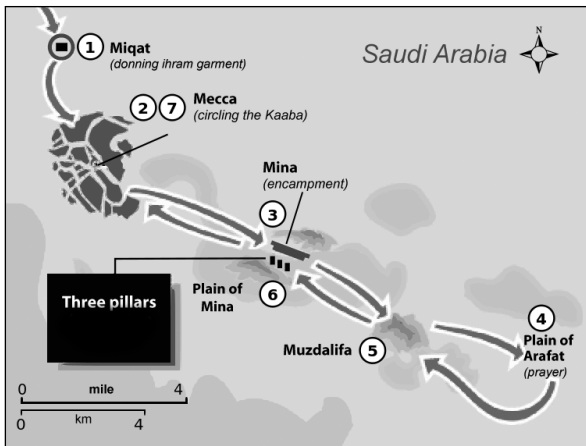
32. He leaves out for Minā before noon, and he prays Dhuhr and the rest of the five prayers there, shortening them, and praying them at their correct times without combining.



*Minā tents. Each region of the world has its own designated area.*

***Your notes and things to remember:***


## 9th Dhul-Hijjah - The Day of 'Arafah



33. After sunrise the next day, the 9th of Dhul-Hijjah, he leaves Minā and proceeds to the large area known as 'Arafah whilst continually reciting the *Talbiyah*:

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

*Labbaik Allāhumma labbaik, labbaika laa shareeka laka labbaik, innal hamda wan ni'mata, laka wal mulk, lā shareeka lak.*



34. If possible, he stops at Namirah near ‘Arafah, and listens to the Sermon (*khutbah*) that is delivered there. Then he prays *Dhuhr* and ‘Asr combined at *Dhuhr* time, in congregation with one *Adhān* and two *Iqāmahs*. And he who is not able to pray along with the Imām, then he prays in the same way on his own, or with those in a similar situation around him. And if one is not able to pray except once he has reached ‘Arafah, then there is no harm in that.

35. He then stays in ‘Arafah for the rest of the day in worship. The acts of supplications and glorification (*du‘ā* and *dhikr*) of Allāh begin after the *Dhuhr* and ‘Asr prayers. See the end of this booklet for some excellent supplications.

36. If he is able, he stands upon the rocks beneath the Mount of Mercy (*Jabal Ar-Rahmah*) and if not then all of ‘Arafah is a place of standing and supplication. One is not to climb the mountain itself as many of the ignorant people do. Instead, he stands facing the Qiblah, not facing the Mountain, raising his hands, supplicating and reciting the *Talbiyah*. And he oft-repeats the following as it is the best of utterances on the Day of ‘Arafah:

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

*Lā ilāha illallāhu waḥdahu lā shareeka lahu, lahul mulk wa lahul hamd, wa huwa ‘alā kulli shay’in qadeer.*

37. Those at ‘Arafah are not to fast.

*Your notes and things to remember:*


## Leaving 'Arafah for Muzdalifah and Minā

38. So when the Sun has set, the people leave 'Arafah for Muzdalifah, going with calmness and tranquility, not jostling or pushing the people. One must not leave until after the Sun has set.

39. Upon reaching Muzdalifah, he calls the *Adhān* and prays three *rak'ahs* for *Maghrib*, and two for *'Ishā*, each one preceded with the *iqāmah*. Then he sleeps till *Fajr* so he is refreshed for the next day.

He awakes and prays *Fajr* in its earlier time. It is allowed for the weak ones and the women (and their carers) to depart from Muzdalifah after half the night out of fear of the large crowds.

40. After the *Fajr* prayer, one stands in Muzdalifah, facing the Qiblah and glorifies Allāh and supplicates until the sky becomes very bright.

**This is now the 10th of *Dhul-Hijjah*, the Day of 'Eid and the Day of Nahr (Sacrifice).**

41. Then he sets off to Minā whilst still reciting the *talbiyah*:

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

*Labbaik Allāhumma labbaik, labbaika laa shareeka laka labbaik, innal hamda wan ni'mata, laka wal mulk, lā shareeka lak.*

He collects seven small stones, each one only slightly larger than a chick-pea as he heads towards the stoning of the *Jamrat Al-'Aqabah*. It is the last of the *Jamarāt* (Stoning Pillars) and the one nearest to Makkah, and the only one that is stoned on this day.

42. Once he has reached the Stoning Pillar, he faces it having Makkah to his left and Minā to his right, and stones it with the seven stones uttering “**Allāhu Akbar**” with each throwing. He ceases reciting the *talbiyah* with the casting of the last stone. This stoning can be performed anytime during the day right up until the night if one finds difficulty in doing so earlier.

43. When he has stoned this Pillar everything becomes lawful for him again, except sexual relations, even if he has not yet sacrificed an animal, shaven his head or performed *tawāf*, in accordance to an authentic *hadīth*. So he may wear his clothes and use perfume.

44. After the stoning he offers the sacrifice: one sheep per person, or one cow shared between seven, or one camel shared between seven. If one carries out his own slaughtering, he should say the following whilst slaughtering:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَكَأَنَّ  
اللَّهُمَّ تَقَبَّلْ مِنِّي

*Bismillāhi wallāhu Akbar, Allāhumma inna hādha minka wa laka, Allāhumma taqabbal minnee.*

[In the name of Allāh and Allāh is greater. O Allāh, this is from You and for You. O Allāh, accept it from me.]

One has the leeway to sacrifice from this day till the last day of *Tashreeq*, 13th Dhul-Hijjah. One eats from the meat, shares it and gives some of it to the poor.

45. Then he shaves off all of his hair or shortens it, even though it is better to shave for men. The women shorten only by a finger-joint after bunching it together.

Keeping to this order of events on the 10th of Dhul-Hijjah is better but may be difficult for some, so if the order is altered, it does not harm the Hajj.

## The Tawāf Al-Ifādah and Sa'ī

46. Then he heads off to the Ka'bah and makes *Tawāf* of it seven times just as he did before, except that he does not wear the *ihrām* under his right shoulder nor does he walk briskly in the first three circuits. Then he prays the two *rak'ah* prayer behind the Station of Ibrāhīm (عَلَيْهِ السَّلَام) and performs the *Sa'ī* just as before, between Mounts Safā and Marwah (see points 11-29). After this, everything becomes lawful to him, even sexual relations, as he is no longer in *ihrām*.

He can pray *Dhuhr* in Makkah or in Minā and he drinks from the Zamzam water plentifully.

47. And the Sunnah is to do the previous actions of Hajj in this order: the stoning, then the slaughter, then shaving the head, then *Tawāf al-Ifādah*, then the *Sa'ī*. However if one brings something forward in the order or delays something in the order then that is permissible. For example: performing the *Sa'ī* before *Tawāf*, or shaving before sacrificing, etc.

48. The menstruating woman [and the one in post-natal bleeding] does all of these things except for the *Tawāf*. So she delays this until she is pure, even if it is some days later. She must remain patient until she is pure, and then take the ritual bath. If she starts

menstruating after the *Tawāf Al-Ifādah*, then she should go ahead and perform *Sa'ī*, and complete the rites of Hajj, and there is no harm. If it is another type of bleeding other than menstrual or post-natal blood, then she completes her Hajj rites as normal, including the *tawāf*.

***Your notes and things to remember:***


## **Nights in Minā: 10th to 13th Dhul-Hijjah**

49. Then he returns to Minā and remains there for the days of *Tashreeq* and their nights.

50. He must stone the three Pillars, each with seven small stones on each of those days, after midday. Those too weak or ill may appoint someone to carry out this stoning. So the appointed one stones each Pillar after having stoned it for himself.

51. He begins with the first Jamrah (Pillar), which is the nearest to *Masjid al-Khayf* in Minā, and after stoning it he moves ahead to his right and stands facing the Qiblah for a long time supplicating with his hands raised.

52. Then he comes to the second Jamrah (Pillar) and stones it in the same way, then he moves to the left and stands for a long while facing the Qiblah, supplicating with his hands raised.

53. Then he comes to the third Pillar and it is the Jamrah Al-'Aqabah, and he stones it in the same way, standing so that the Ka'bah is to his left and Minā to his right but he does not supplicate afterwards.

54. Then on the second day he repeats this stoning



and then on the third day too, if he had spent the night in Minā.

55. Spending two days and nights of *Tashreeq* in Minā are an obligation. The third day is optional and rewardable. So if he leaves after stoning on the second day (which is the 12th of Dhul-Hijjah) not remaining for the third day's stoning, then that is permissible. Additionally he should try and pray in *Masjid al-Khayf* whilst he is in Minā as seventy Prophets have prayed there.

56. It is allowed and rewardable to visit the Ka'bah and make *Tawāf* [with seven circuits] during each of the nights of Minā as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did.

57. So after completing the stoning on the second or third day of the days of *Tashreeq*, then he has completed the rites of Hajj and therefore returns to Makkah.

***Your notes and things to remember:***


## The Farewell Tawāf: Al-Wadā'

58. When he has finished the rites of Hajj and has decided to travel, he is obligated to perform a farewell *Tawāf* of the Ka'bah followed by two *rak'ahs* behind the Maqām of Ibrāhīm.

59. As for the woman who has performed the *Tawāf Al-Ifādah* for Hajj and then starts menstruating after that, she can leave Makkah without performing the Farewell *Tawāf*.

60. When he finishes the *Tawāf* he leaves the mosque as normal (not walking backwards), and he leaves by putting out his left foot first, saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ  
فَضْلِكَ

*Allāhuma salli 'alā Muḥammadin wa sallim, Allāhumma innee as'aluka min fadhlika.*

[O Allāh, praise Muhammad in the highest company and grant him peace. O Allāh, I ask you to grant me from your bounties.]

61. He may carry away with him whatever he can of Zamzam water because of the blessings therein.

And that concludes his visit to perform the rites of Hajj and 'Umrah. May Allāh accept this from His sincere servants who hold tightly to the Sunnah and to the Path of the Companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

***Your notes and things to remember:***


## SUMMARY OF UMRAH

### The Pillars:

- ① Ihrām (intention for ‘Umrah)
- ② Tawāf
- ③ Sa’ī

### The Obligations:

- ① Wearing the Ihrām at the Meeqāt
- ② Shaving or shortening the hair.

## SUMMARY OF HAJJ

### The Pillars:

- ① Ihrām (intention for Hajj)
- ② Staying at ‘Arafah
- ③ Tawāf al-Ifādah
- ④ Sa’ī

### The Obligations:

- ① Wearing the Ihrām at the Meeqāt
- ② Staying in ‘Arafah until sunset
- ③ Spending the night in Muzdalifah
- ④ Spending first two nights of Tashreeq in Minā
- ⑤ Stoning the Pillars
- ⑥ Shaving or shortening the hair.

Everything besides these are recommended deeds.

**Missed a Pillar?** Then Hajj or ‘Umrah is not valid until it is pillar is done.

**Missed an Obligation?** Sacrifice a sheep and distribute its meat to the poor of Mecca. The Hajj or Umrah of a person is still valid.

## The City of The Prophet: Madīnah

### Visiting the Grave of the Prophet ﷺ

Our Prophet (ﷺ) lived there and died there as did many of his wives and Companions. Buried next to him in the house of Ā'ishah (رضي الله عنها) are his two closest and trusted Companions, the two Caliphs, Abu Bakr and 'Umar (رضي الله عنهما). It is not legislated for anyone to embark upon a journey to visit the graves of Prophets nor the righteous. This is proven by the Hadīth: **“No journey should be undertaken to visit any Masjid except three: The Masjid Al-Harām [in Makkah], this Masjid of mine, and Al-Masjid Al-Aqsā.”** Visiting the Prophet's Mosque is not from the obligations of Hajj or 'Umrah. However, if one is in Madīnah, then it is legislated to attend the funerals and to visit the graveyards so that one is reminded of death and may supplicate for the deceased. In this regard, one may also visit the grave of the Prophet and his two Companions to give them salutations, just as Ibn 'Umar (رضي الله عنهما) would do by saying, *“Assalāmu 'alaika yā Rasūlallāh. Assalāmu 'alaika yā Abā Bakr. Assalāmu 'alaika yā Abati (O my father).”* Then he would leave. So a visitor today would say: **“Assalāmu 'alaika yā Rasūlallāh. Assalāmu alaika yā Abā Bakr. Assalāmu 'alaika yā 'Umar.”** And leave without lingering.

(See *Manāsik al-Hajj wal-'Umrah* of Ibn 'Uthaimīn)

Ibn ‘Uthaimīn (رَحْمَةُ اللَّهِ) said:

“It is not allowed to stand for a long time in front of the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) making *du‘ā* (supplicating), or at the graves of his two Companions. Imām Mālik (رَحْمَةُ اللَّهِ) used to hate for that to be done saying: ‘It is an innovation that was not practiced by the Pious Predecessors, and the latter part of this Ummah will not be rectified except by that which rectified its first part.’”

(See *Manāsik al-Hajj wal-‘Umrah* of Ibn ‘Uthaimīn, p.144)

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

“Imām Mālik would hate for the people of Madīnah that every time anyone entered the Prophet’s Mosque that he would go to the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), because the Pious Predecessors of this Ummah would not do that. Rather they would come to the Masjid and they would pray in it behind Abu Bakr, ‘Umar, ‘Uthmān and ‘Alī (رَضِيَ اللَّهُ عَنْهُمْ) – and each would utter in his prayer [in the *tashahhud*], “*Assalāmu ‘alaika ayyuhan-Nabiyy wa rahmatullāh wa barakātuhu*,” (peace be upon you, O Prophet, and the Mercy of Allāh and His Blessings). Then once the prayer had finished, they would stand and leave, and they would not head to the grave of the Prophet

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to give him salutations of *Salām*. This was due to their knowledge that the salutations, peace, their mention of him and prayers upon him in their Daily Prayer [in the *tashahhud*] was better and more excellent.”

(See *Manāsik al-Hajj wal-'Umrah* of Ibn 'Uthaimīn, p.144)

And if that is the case with the *Salām* and Salutations, then how much greater in travesty and calamity is the case of the one who stands by the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) holding conversations with him, seeking his assistance, his intercession and his mercy. Seeking help, rescue, cure and other such matters from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is major polytheism that exits one from the fold of Islām.

It is also not permitted to go to any grave and supplicate to Allah for one's own needs thinking that being in the presence of a grave is an act of nearness to Allāh making it more likely for his supplication being accepted [even if it be the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)].

As for the oft-quoted fables and “Hadīth” such as:

1. “Whoever performs Hajj and does not visit me,

then verily he has shunned me.” Then this Hadīth is weak at best, though in reality it is fabricated and a lie. In it there are narrators who are very weak, and others unknown as stated by Ad-Dāruqutnī, Al-Bazzār and Al-Bayhaqī. (See *Fatawa tat’alaq bi-Ahkāmīl-Hajj wal-‘Umrah waz-Ziyārah min Ijābah* of Ibn Bāz (رَحْمَةُ اللَّهِ), pp. 147-149)

2. “Whoever visits me after my death, it is as if he has visited me during my lifetime.” Collected by Ad-Dāruqutnī, Abu Ya’lā in his Musnad, and Ibn ‘Adiyy in Al-Kāmil. There is in the chain of narration weak and unknown narrators. So the narration cannot be attributed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). (See *Fatawa tat’alaq bi-Ahkāmīl-Hajj wal-‘Umrah waz-Ziyārah min Ijābah* of Ibn Bāz (رَحْمَةُ اللَّهِ), pp. 147-149)

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) himself forbade rituals and ceremonies at his grave saying in an authentic *Hadīth*: **“Do not take my grave as a place of rituals or festivities, neither turn your homes into graves. And send upon me your Salutations of *Salām*, for it will be carried to me from wherever you may be.”** Reported by Muhammad Ibn Abdul-Wāhid al-Maqdisī in *Al-Mukhtārah*.

As for the Hadīth: “Whoever prays forty prayers [in the Prophet’s Mosque] then freedom from Hellfire



will be written for him and freedom from hypocrisy.” Shaikh Ibn Bāz (رَحْمَةُ اللَّهِ) said: “This narration is weak as the scholars of *Hadīth* verification have stated, and thus it cannot be used as a proof or relied upon.”

## The Prophet’s Mosque

Prayer in the Prophet’s Mosque receives a manifold increase in reward. Bukhārī (no. 1190) and Muslim (no. 1394) report from Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“The prayer in this Masjid of mine is better than a thousand prayers in any other Masjid except for the Masjid Al-Harām [in Makkah].”**

## Masjid Qubā

In Madīnah there is Masjid Qubā and praying in it equates to an ‘Umrah. Imām Ahmad (رَحْمَةُ اللَّهِ) narrated in his *Musnad* (no. 15981) from Sahl Ibn Hanīf that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever leaves out until he reaches this Masjid, meaning Masjid Qubā, and he prays therein, it is like performing an ‘Umrah.”**

## The 'Ajwah Date of Madīnah

From Madīnah we get the 'Ajwah date. Bukhārī (5445) and Muslim (2047) report from Sa`d that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever eats seven 'Ajwah dates in the morning, then he will not be harmed by poison or magic on that day.”**

And all praise is due to Allāh, Lord of the worlds, and may the peace and blessings of Allāh be upon our Prophet Muhammad, his family and all his Companions.

*Your notes and things to remember:*


## Beautiful yet Simple Supplications Supplications from the Qur'ān

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” (2:201)

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

“Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Supporter and Protector, so give us victory over the disbelieving people.” (2:286)

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord! Let not our hearts deviate from the truth after You have guided us, and grant us mercy from You. Truly, You are the Bestower.” (3:8)

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.” (3:16)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Lord! Grant me from Your grace, a good offspring. You are indeed the All-Hearer of supplications.” (3:38)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ  
الشَّاهِدِينَ

“Our Lord! We believe in what You have sent down, and we follow the Messenger, so write us down

among those who bear witness to the truth.” (3:53)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ  
مِنَ الْخَاسِرِينَ

“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” (7:23)

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“Our Lord! Place us not with the wrongdoers, polytheists and oppressors.” (7:47)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ  
مِنَ الْقَوْمِ الْكَافِرِينَ

“Our Lord! Make us not a trial for the wrong-doers. And save us by Your Mercy from the disbelieving people.” (10:85-86)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ

“Allah is sufficient for me. None has the right to be worshipped but He, in Him I put my trust and He is the Lord of the Mighty Throne.” (9:129)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

“Our Lord! Pour out on us patience, and cause us to die as Muslims.” (7:126)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ  
دُعَاء

“O my Lord! Make me one who performs daily prayers, and also my offspring our Lord! And accept my invocation.” (14:40)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“Our Lord! Forgive me and my parents, and all the believers on the Day when the reckoning will be established.” (14:41)

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا  
تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ

“O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers.” (11:47)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

“My Lord, forgive me and my parents and whoever enters my house as a believer, and forgive the believing men and believing women.” (71:28)

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً  
مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

“O my Lord! Open for me my chest, and ease my task for me. And make loose the knot from my tongue, that they understand my speech.” (20:25-28)

رَبِّ زِدْنِي عِلْمًا

“My Lord! Increase me in knowledge.” (20:114)

### **Authentic supplications from the Sunnah**

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى ، وَالتُّقَى ، وَالْعَفَافَ ،  
وَالْغِنَى

“O Allah! I ask You for guidance, piety, chastity and contentment.” (Muslim)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَعَافِنِي ،  
وَارْزُقْنِي

“O Allah! Forgive me, have mercy on me, guide me, give me good health, well-being and provide me with sustenance.” (Muslim)

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

“O Allah! Turner of the hearts, turn our hearts to Your obedience.” (Muslim)



اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي ،  
 وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي  
 آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي  
 كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

“O Allah, rectify my religion for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil.” (Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ  
 وَالْهَرَمِ ، وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ،  
 وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ  
 وَضَلَعِ الدِّينِ وَغَلْبَةِ الرَّجَالِ

“O Allah! I seek refuge in You from helplessness (to do good), laziness and lethargy, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and

death. And from the burden of indebtedness and the tyranny of men.” (Muslim)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا ، وَلَا يَغْفِرُ  
الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ ،  
وَارْحَمْنِي ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

“O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Merciful.” (Al-Bukhari and Muslim)

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي ، وَإِسْرَافِي فِي أَمْرِي ،  
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي ،  
وَخَطِيئِي وَعَمْدِي ، وَكُلُّ ذَلِكَ عِنْدِي ، اللَّهُمَّ اغْفِرْ لِي  
مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا  
أَنْتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ ، وَأَنْتَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and my later sins, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are All-Powerful over everything.” (Al-Bukhari and Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ  
أَعْمَلْ

“O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done.” (Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ  
عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

“O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of

Your punishment and all that which displeases You.”  
(Muslim)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى ، وَالسَّدَادَ

“O Allah, I beg You for guidance and uprightness.”  
(Muslim)

اللَّهُمَّ لَكَ أَسَلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ،  
وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ .  
فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا  
أَعْلَنْتُ ، أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ ، لَا إِلَهَ إِلَّا أَنْتَ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“O Allah! To You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in the past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You. There is no strength

to resist evil and no power to do good except through Allah.” (Al-Bukhari and Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ ، وَعَذَابِ النَّارِ ،  
وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ

“O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty.” (Abu Dawood, At-Tirmidhi, authenticated by Al-Albani)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ ، وَالْأَعْمَالِ  
وَالْأَهْوَاءِ

“O Allah! I seek refuge in You from evil manners, deeds, and desires.” (At-Tirmidhi and authenticated by Al-Albani)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي ، وَمِنْ شَرِّ بَصَرِي  
، وَمِنْ شَرِّ لِسَانِي ، وَمِنْ شَرِّ قَلْبِي ، وَمِنْ شَرِّ مَنِيِّي

“O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my

tongue; the evils of my heart and the evils of passions.” (Abu Dawood, At-Tirmidhi, authenticated by Al-Albani)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ  
وَسَيِّءِ الْأَسْقَامِ

“O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases.” (Abu Dawood, authenticated by Al-Albani)

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“O Turner of the hearts make my heart steadfast in Your religion.” (At-Tirmidhi, authenticated by Al-Albani)

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

“O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.” (Al-Bukhari)

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

“None has the right to be worshipped except Allah alone without any partners. To Him belongs all sovereignty and praise, and He is over all things Powerful and Able.” (Al-Bukhari) The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever says this a hundred times a day will receive the reward of freeing ten slaves, and one hundred good deeds are written for him, and a hundred sins are wiped away, and he has gained refuge from the Satan that day until the evening. None shall come with anything more excellent except the one who has done more than this.”

## سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“How perfect is Allah, free from all imperfections, and I praise Him.” (Al-Bukhari) The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever says this a hundred times during the day, his sins are wiped away, even if they reach the foam of the sea.”

## سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

“How perfect is Allah, free from all imperfections, and I praise Him. How perfect Allāh is, the Supreme.” (Al-Bukhari) The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said regarding this: “There are two words which are light on the tongue, heavy on the scale and beloved to the Most Merciful.”

Abud-Darda' (رَضِيَ اللَّهُ عَنْهُ) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, **“Whenever a Muslim supplicates for his brother in his absence, the angels say: ‘May the same be for you too.’”** (Muslim)

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