

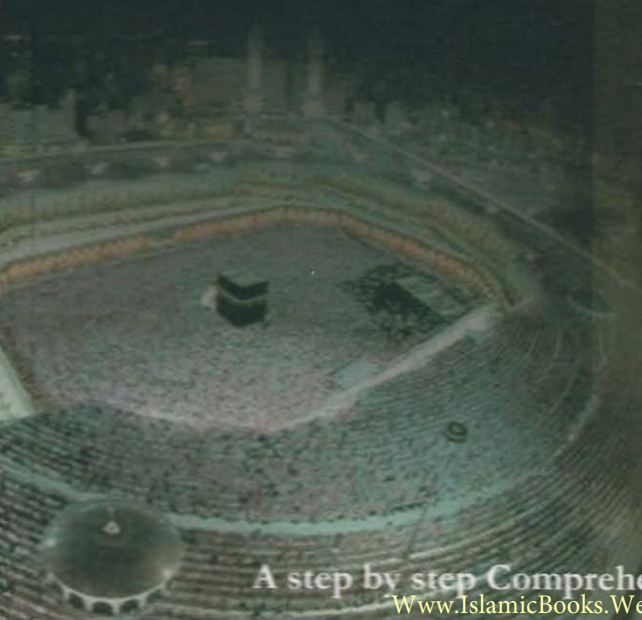
A Manual On The Rites Of Hajj

Alee ibn Wahf al-Qahtani



Checked by
Shaikh Abdullaah al-Jibreem

Its merits, rulings
and a collection of
prayers and
supplications



A step by step Comprehensive guide

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A Manual on
THE RITES OF HAJJ

In Light Of The Noble Qur'aan & The Authentic Sunnah

Its merits, manners, rulings and a collection of
prayers and supplications

By
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CONTENTS

Introduction	7
CHAPTER ONE	
Hajj Is An Obligatory Action	9
The Linguistic Meaning Of Hajj:	9
The <i>Sharee'ah</i> Meaning Of Hajj:	9
CHAPTER TWO	
'Umrah Is An Obligatory Action	11
The Linguistic Meaning Of 'Umrah:	11
The <i>Sharee'ah</i> Meaning Of 'Umrah:	11
CHAPTER THREE	
The Conditions Of Hajj And 'Umrah Which Are Obligatory	13
The First Condition: al- <i>Islaam</i>	13
The Second Condition: Sanity	14
The Third Condition: Adulthood (reaching puberty).	14
The Fourth Condition: That He Is Free (not enslaved)	14
The Fifth Condition: The Necessary Capability	15
The Sixth Condition: Specifically For Women	15
CHAPTER FOUR	
The Intention For Hajj And 'Umrah	17
Doing Hajj On Behalf Of Somebody Else:	17
CHAPTER FIVE	
The Merits Of Hajj And 'Umrah	20

CHAPTER SIX	
Ettiquettes Of Hajj, 'Umrah and The Journey	25
CHAPTER SEVEN	
The <i>Mawaaqee</i> t Of Hajj And 'Umrah	41
A) The Time Period:	41
B) The Place:	42
CHAPTER EIGHT	
What To Do At The <i>Meeqaat</i>	46
CHAPTER NINE	
Description Of The Types Of Hajj.	52
1) To Perform Hajj And 'Umrah Separately.	52
2) Combining Hajj And 'Umrah.	53
3) Hajj By Itself.	53
CHAPTER TEN	
Restrictions Of Ihraam	55
CHAPTER ELEVEN	
The Penalty For Breaking The Restrictions	61
CHAPTER TWELVE	
Things Permissible For The Pilgrim	68
CHAPTER THIRTEEN	
The Pillars And Obligations Of Hajj	71
The Pillars Of Hajj:	71
The Obligations Of Hajj:	72
CHAPTER FOURTEEN	
The Pillars Of 'Umrah And Its Obligatory Duties	75
The Pillars of 'Umrah:	75
The Obligations Of 'Umrah:	75

CHAPTER FIFTEEN	
Entering Makkah	77
CHAPTER SIXTEEN	
The <i>Tawaaf</i> Of The House	80
CHAPTER SEVENTEEN	
The <i>Sa'ee</i> Between As-Safaa And Al-Marwah. (Two Small Hills)	84
CHAPTER EIGHTEEN	
Actions On The Day Of at-Tarweeyah, (The Eighth Of Dhul-Hijjah)	88
CHAPTER NINETEEN	
The Standing At 'Arafah	91
CHAPTER TWENTY	
Spending The Night At Muzdalifah	95
CHAPTER TWENTY ONE	
What To Do On The Day Of 'Eid	98
a) Stoning	98
b) Sacrifice	99
c) Shaving	100
d) <i>Tawaaf</i>	101
CHAPTER TWENTY TWO	
What To Do On The Days Of Tashreeq	104
CHAPTER TWENTY THREE	
<i>Tawaaf</i> ul-Widaa' (The Farewell <i>Tawaaf</i>)	110

CHAPTER TWENTY FOUR

The Visit To The Prophet's Masjid	111
-----------------------------------	-----

CHAPTER TWENTY FIVE

Supplications	117
The Merits Of Seeking Forgiveness And Repentance	118
Excellence Of Remembrance And Glorification Of Allaah <i>(Tasbeeh, Tambeed, Tableel And Takbeer)</i>	120
How The Prophet (ﷺ) Made Tasbeeh	126
A Collection Of Prayers	127

CHAPTER TWENTY SIX

The Manners Of The Journey Home	159
---------------------------------	-----

APENDIX 1

Hajj Rites Day by Day	162
-----------------------	-----

APENDIX 2

Innovations Of Hajj	164
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INTRODUCTION

Indeed all praise is due to Allaah, we praise Him, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides no one can misguide him, whomsoever He misguides no one can guide him. I testify that there is no deity worthy of worship except Allaah alone and that He has no partners and I testify that Muhammad (ﷺ) is His slave and Messenger. Peace and prayers be upon him, his Family and Companions and those who follow them in goodness up to the Last Day.

To proceed: This is a concise book containing the merits, the manners and the rulings of Hajj, 'Umrah and the visit to the Prophet's Masjid (ﷺ). It clarifies all the needs of the pilgrim from the time he leaves his house until he returns to it safe and sound, *insha'allaah*.

All the points are backed with evidences from the Qur'aan and the *Sunnah*. Whatever is correct is from al-Waahid (The One), al-Mannaan (The Benefactor), and whatever is incorrect is from me and *Shaytaan*, Allaah and His Messenger (ﷺ) are indeed free from him.

The matters which were difficult for me were clarified from the rulings of *Shaikh* 'Abd ul-'Azeez bin 'Abdullaah bin Baaz, *hafidhabullaah*, may he be raised in status, and I took from what he had concluded. May Allaah reward him with goodness. Then this book was reviewed from the beginning to the end by *Shaikh* 'Abdullaah bin 'Abd ur-Rahmaan al-Jibreen. His work was both excellent and beneficial, may Allaah reward him with good.

I ask Allaah that He makes this effort sincere for His Noble Face and brings together the author, the reader, the printer and the distributor as companions

in Paradise. I ask that it benefits me in this life and also after my death, by benefiting all those who read it. For Allaah is the best of those who take account and the One able to fulfil the hopes. He will indeed judge us and bless us for He is al-Wakeel (The Trustee).

All praise is due to Allaah, Lord of the worlds, peace and prayers be upon our Prophet Muhammad r upon his Family, his Companions, and those who follow them in goodness up until the last day.

Sa'eed bin 'Alee al-Qahtaanee
Friday 15th Muharram 1415H

1

CHAPTER

HAJJ IS AN OBLIGATORY ACTION

The Linguistic Meaning Of Hajj:

It means the *qasd* (the aim) however in the *Sharee'ah* and in traditional usage, it commonly means the Hajj (pilgrimage) to the House of Allaah, the Most High, and its performance.

It is not generally understood, except in this particular form because it has become a well known legislation by it.

The *Sharee'ah* Meaning Of Hajj:

It is the name given to a particular set of actions, times, places and people. It is one of the five pillars which Islaam is built upon. Its obligation is shown from the Qur'aan, the *Sunnah* and the *Ijmaa'* (the consensus).

Allaah, the Most Mighty and the Most Majestic, Says:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ اِنَّ
اللّٰهَ عَزِيْزٌ عَلِيْمٌ

Hajj to the House is a duty that mankind owes to Allaah for those who can afford the trip, and whoever disbelieves, then Allaah stands not in need of any of the mankind and jinn.¹

1 Soorah Aal Imraan: 97.

The Prophet (ﷺ) said: **Islam is built upon five.**²

Hajj is mentioned as one of them. He (ﷺ) said: **O mankind, Allaah has prescribed Hajj for you, so go for Hajj.**³

The scholars are agreed upon the fact that Hajj is an obligation at least once in a lifetime for those who have the means.

² Related by al-Bukhaaree and Muslim.

³ Related by Muslim.

2

CHAPTER

‘UMRAH IS AN OBLIGATORY ACTION

The Linguistic Meaning Of ‘Umrah:

It means *az-ziyaarah* (the visit).

The Sharee’ah Meaning Of ‘Umrah:

It is *az-Ziyaarah* (the visit) to the Ancient House for a particular purpose involving the *ihraam*, the *tawaaaf*, the *sa’ee*, shaving or cutting the hair and then coming out of the *ihraam*.

It is correct to say that ‘Umrah is an obligatory action upon whom the Hajj is obligatory, as it is established from the Prophet (ﷺ) in the *hadeeth* of ‘Umar bin al-Khattaab, *radiyallaahu ‘anhu*, that Jibra’eel said: **Islam is to testify that there is no deity worthy of worship except Allaah alone and that Muhammad is His Messenger, to establish the prayer, to pay the *zakaah*, to go for Hajj and ‘Umrah, to bathe after *janaaba*, to perfect the ablution and to fast in Ramadaan.**⁴

‘Aa’ishah, *radiyallaahu ‘anhaa*, said to the Prophet (ﷺ): O Messenger of Allaah, do women also have to go to *jihaad*? He (ﷺ) replied: **Yes, a *jihaad* is prescribed for her with no killing in it. That is the Hajj and the ‘Umrah.**⁵

⁴ Related by al-Bayhaqee and ad-Daaraqutnee says that it is authentic.

⁵ Related by Ibn Maajah and Ahmad.

Aboo Razeen related that he said: O Messenger of Allaah, my father is very old and he cannot perform the Hajj or the 'Umrah, or even travel. He (ﷺ) replied: **So perform the Hajj and 'Umrah on behalf of your father.**⁶

Ibn 'Umar, *radiyallaahu 'anhuma*, said: There is not a single person except that he has to perform the Hajj and 'Umrah.⁷

So this is what is correct and apparent from the legislative evidences, that 'Umrah is obligatory just like Hajj once in a lifetime for the person whom Hajj is obligatory upon. This is similar to what was said by 'Umar, Ibn 'Abbaas, Zaid bin Thaabit, 'Abdullaah bin 'Umar, Jaabir bin 'Abdullaah, and others from amongst the Companions, *radiyallaahu 'anhum*.

The performance of Hajj and 'Umrah is only obligatory once in a lifetime as shown in the *hadeeth* of Ibn 'Abbaas, *radiyallaahu 'anhuma*, that Aqra' bin Haabis asked the Prophet (ﷺ): O Messenger of Allaah, is the Hajj every year or just once? He replied: **It is only once. For the one who exceeds that, then it is voluntary.**⁸

⁶ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

⁷ Related by al-Bukhaaree.

⁸ Related by Aboo Daawood, an-Nisaa'ee, Ibn Maajah and Ahmad.

3

CHAPTER

THE CONDITIONS OF HAJJ AND 'UMRAH WHICH ARE OBLIGATORY

There are five conditions to be fulfilled for Hajj and 'Umrah to be accepted, they are:

The First Condition: al-Islaam

Allaah says:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

The polytheists are impure so do not let them come near to the *Masjid* al-Haraam after this year.⁹

As they are not Muslims it is inconceivable that it would be obligatory for them, as they do not fulfil this condition.

Aboo Hurayrah, *radiyallaahu 'anhu* said: Aboo Bakr as-Siddeeq sent me in the Hajj which the Messenger of Allaah (ﷺ) put him in charge of, before the Hajj ul-Widaa', with a group to announce to the people on the day of sacrifice, that there will be no Hajj after this year for the unbeliever and no *tawaaf* will be permitted while naked.¹⁰

⁹ Soorah at-Tawbah: 28.

¹⁰ Related by al-Bukhaaree and Muslim.

The Second Condition: Sanity

There is no Hajj or 'Umrah for the insane, just as other acts of worship are not obligatory for them. That is, until he recovers.

He (ﷺ) said: The pen has been lifted for three: the insane whose sanity has left him until he recovers, the sleeper until he awakes and the child until it reaches the age of accountability.¹¹

The Third Condition: Adulthood (reaching puberty).

Hajj is not obligatory for a child until it comes of age, as mentioned in the previous *hadeeth*. However a child may perform the Hajj, but this is not a requital from performing another Hajj.

Ibn 'Abbaas related that a woman took a child to the Prophet (ﷺ) and said: Can he do the Hajj? He replied: Yes, and for you is the reward.¹²

He (ﷺ) said: If a child perfumes Hajj then it comes of age another Hajj is due from him and whenever a slave performs Hajj and then gains freedom, another hajj is due from him.¹³

The Fourth Condition: That He Is Free (not enslaved)

Hajj is not obligatory for the one who is owned. However, if he performed it, it would be allowed but it is not a requital from another Hajj, as mentioned previously in the *hadeeth* of Ibn 'Abbaas that the Prophet (ﷺ) said: . . . whenever a slave performs Hajj and then gains freedom, another Hajj is due from him.

¹¹ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'e, Ibn Maajah and Ahmad.

¹² Related by Muslim. It is also related by al-Bukhaaree from as-Saa'ib bin Yazeed, *radiyallaahu 'anhu*, that he said: I did Hajj with the Messenger of Allaah (ﷺ) and I was seven years old.

¹³ Related by ash-Shaafi'ee, al-Bayhaqee and al-Haakim.

The Fifth Condition: The Necessary Capability

Hajj is only obligatory for the one who has the necessary capabilities as this is established in the Qur'aan, the *Sunnah* and by the consensus of the Muslims. However, if a person who does not have the necessary capability required, does perform it, he will still be rewarded.

The Sixth Condition: Specifically For Women

That is the presence of a *mahram* (A man who is prohibited for her to marry). The Messenger of Allaah (ﷺ) said: **A man must not be alone with a woman unless she has a *mahram* and she should not travel unless she has a *mahram*.** Then a man stood up and said: O Messenger of Allaah, my wife has gone for Hajj while I was enlisted for a battle. He (ﷺ) replied: **Go and do Hajj with your wife.**¹⁴

It is not obligatory for a woman to travel in order to perform the Hajj and it is not permissible for her to do so, except with her husband or another *mahram*. If she does make Hajj without a *mahram* she will be required from the obligatory Hajj, but it would be a sinful act and a great error from on part.

For the one who fulfils the above conditions, then Hajj becomes an immediate obligation upon him and it is not allowed for him to delay performing it.

Ibn Abbaas, *radiyallaahu 'anhuma*, related that the Messenger of Allaah (ﷺ) said: **Hasten to do the Hajj for none of you knows what will happen to you.**¹⁵

So he is commanded to fulfil this duty and to do it with haste. This is confirmed from 'Umar bin al-Khattaab, *radiyallaahu 'anhu*, who said: I have made it a point to send men to those cities, and to search for those who have the means, but have not yet performed the Hajj and then to impose the *jizya* upon them, for they are not Muslims, for they are not Muslims.¹⁶ In another

¹⁴ Related by al-Bukhaaree and Muslim.

¹⁵ Related by Aboo Daawood, Ibn Maajah, Ahmad and al-Haakim.

¹⁶ Related by Sa'eed bin Mansoor in his *Sunan*.

narration he said: ...one will die as a Jew or a Christian, (he repeated this three times), if a man had died without performing Hajj while he had the ability to do so and the way had been made easy for him.¹⁷

If these conditions are present with a person, Hajj then becomes obligatory upon him.

- If he has strength to perform Hajj himself, it becomes obligatory to perform the Hajj himself.

- If he is weak or old and cannot perform the Hajj himself, his next step would be to take one of the two following courses of action:

1) If he feels that his state of weakness is temporary, like an illness which he is hoping to be cured from, then he can postpone his Hajj until he is able to do it himself. If he dies before that, then somebody else does the Hajj on his behalf, then there is no blame on him.

2) If a person who has to perform the Hajj is terminally ill or old or he does not think that his condition will get better and he can neither travel, then he should appoint somebody to do the Hajj and 'Umrah on his behalf.

¹⁷ Related by al-Bayhaqee.

4

CHAPTER

THE INTENTION FOR HAJJ AND 'UMRAH

The person who cannot perform Hajj and 'Umrah for himself and he fulfils the prerequisites and conditions, like someone who cannot travel or someone not expecting to recover (from an illness), then it is necessary for him to appoint someone else to perform Hajj or 'Umrah on his behalf.

Doing Hajj On Behalf Of Somebody Else:

Ibn 'Abbaas, *radiyallaahu 'anhuma*, related that a woman from Khath'am said: O Messenger of Allaah, Allaah has made the Hajj obligatory upon his slaves. My Father is very old and he cannot travel, so can I do Hajj for him? He (ﷺ) said: **Yes.** That was in the Hajj ul-Widaa'.¹⁸ In the *hadeeth* of Muslim he said: **Perform Hajj for him.**¹⁹

Aboo Razcen related that he said: O Messenger of Allaah, my father is very old and he cannot perform the Hajj or the 'Umrah or even travel. He (ﷺ) replied: **So perform Hajj and 'Umrah on behalf of your father.**²⁰

If someone dies, upon whom Hajj was obligatory and he did not perform it, money should be taken from his wealth by the one who will do the Hajj and 'Umrah on his behalf.

¹⁸ Related by al-Bukhaaree and Muslim.

¹⁹ Related by Muslim.

²⁰ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

Ibn ‘Abbaas, *radiyallaahu ‘anhuma*, said: I told the wife of Senaan bin ‘Abdullaah al-Johanee to ask the Messenger of Allaah (ﷺ) about her mother who had died without performing Hajj, and if she could perform it on her behalf? He said: **Yes, if she had debts would you pay them off on her behalf?** She said: Yes. He replied: **Likewise perform Hajj on her behalf.**²¹

Ibn ‘Abbaas, *radiyallaahu ‘anhuma*, related that a woman came to the Prophet (ﷺ) and she said: My mother had vowed to perform the Hajj, but she died before she could do the Hajj. Should I perform it on her behalf? He replied: **Yes, perform Hajj on her behalf. Don’t you think that if there had been debts upon your mother you would have paid them off?** She said: Yes. He replied: **So pay off that which is due to Him, for Allaah has the most right for the settlement of debts due to Him.**²²

In another *hadeeth* he (ﷺ) said: **So pay Allaah for He has the most right for the settlement of debts due to Him.**²³

In another *hadeeth* a man said: My sister vowed to perform the Hajj but she died. He (ﷺ) replied: **So pay off Allaah for He has the most right for the settlement of debts due to Him.**²⁴

It is not permissible for a person to perform Hajj for someone else unless he has first performed it himself.

Ibn ‘Abbaas, *radiyallaahu ‘anhuma*, related that the Messenger of Allaah (ﷺ) heard a man saying: *Labayka* on behalf of Shabrumah. The Messenger (ﷺ) asked: **Who is Shabrumah?** He replied: A relative or a brother of mine. He asked: **Have you done the Hajj yourself?** He replied: No. He (ﷺ) replied: **Do Hajj yourself first, and then for Shabrumah.**²⁵

²¹ Related by an-Nisaa’ce, Ahmad and Ibn Khuzaymah.

²² Related by al-Bukhaaree.

²³ Related by al-Bukhaaree.

²⁴ Related by al-Bukhaaree.

²⁵ Related by Aboo Daawood, Ibn Maajah and Ahmad.

It is preferable for a person who wants to choose somebody else to perform the Hajj on his behalf, that he chooses a righteous person who knows the rulings of Hajj and 'Umrah, and he fears Allaah, the Most Mighty and the Most Majestic, in that affair. It is for these reasons that the Hajj would be accepted.

It is upon the *wakeel* (The deputy) to purify his intentions for Allaah's sake alone, the Most Perfect, and to know that it is not desirable to do the Hajj for somebody else and take his money, except if he is in one of the two following groups.

1) A man who loves to clear the debt of a deceased person and to do good to him by paying his debt. It may be to a relative, or just a kind act amongst the believers. So he takes from his money the amount which will help him to do the Hajj for that person and he returns the remaining unused amount. This is a good thing and Allaah loves the doers of good.

2) A man who loves to see the holy places and he is not able to pay for himself, so he takes what will fulfil his needs and he performs the obligation of Hajj on behalf of his brother.

To summarise: It is recommended for the *wakeel* to take the money on the pretext that it is for his needs and not to take more than that. It is hoped that he will receive a great reward and be given a similar reward as the one he did Hajj for, *insha'allaah*.

He (ﷺ) said: **When the faithful keeper (of money) gives what he is commanded to give and he does it in full and in good will, he is counted as one of the charity givers.**²⁶

As for the one who took the money with a worldly aim in mind regarding this good action and he did not intend with it, except the temporary desire of this world, then there is nothing for him in the Hereafter because of what he intended.

²⁶ Related by al-Bukhaaree and Muslim.

5 CHAPTER

THE MERITS OF HAJJ AND 'UMRAH

1) Aboo Hurayrah, *radiyallaahu 'anhu*, related that the Messenger of Allaah (ﷺ) said: **One who comes to this House for Hajj and avoids all lewdness and sins; he returns as he was on the day his mother gave birth to him.**²⁷

In the version of Muslim he said: **One who comes to this House and avoids all lewdness and sins: He returns as he was on the day his mother gave birth to him.**²⁸

These words pertain to Hajj and 'Umrah.

2) The Messenger of Allaah (ﷺ) said: **An 'Umrah to another 'Umrah expiates what was between them and the accepted Hajj (*Mabroor*) receives nothing except paradise.**²⁹

A Hajj *Mabroor* is one which contains no showing off or bad words. It does not contain any sins and it is not followed later by sins. It is a Hajj in which the rulings are fulfilled and it is realised when the person studies it in a complete manner, and this is accepted (by Allaah).

From the signs of acceptance is that he returns better than he was before and does not return to sinning. The word *Mabroor* is taken from the word *birr* which means obedience to Allaah, and Allaah knows best.

²⁷ Related by al-Bukhaaree and Muslim.

²⁸ Related by Muslim. In at-Tirmidhee it says: **He is forgiven his previous sins.**

²⁹ Related by al-Bukhaaree and Muslim.

3) He (ﷺ) said to ‘Amr bin al-’Aas: Did you not know that Islaam wipes away what preceded it, and that hijrah wipes away what preceded it, and that Hajj wipes away what preceded it.³⁰

4) Someone asked the Prophet (ﷺ): Which of the actions are the best? He replied: *Eemaan* in Allaah and His Messenger. It was asked, what next? He replied: *Jihaad* in the path of Allaah. It was asked, what next? He replied: A Hajj *Mabroor*.³¹

5) ‘Abdullaah bin Mas’ood, *radiyallaahu ‘anhu*, related that the Messenger of Allaah (ﷺ) said: Perform Hajj and ‘Umrah regularly, for they both remove poverty and sins just as the bellows remove impurities from iron, gold and silver. The Hajj mabroor receives nothing except the reward of paradise.³²

6) ‘Aa’ishah, *radiyallaahu ‘anhaa*, related that she said: O Messenger of Allaah, do the women also have to go for *jihaad*? He replied: Yes, a *jihaad* is prescribed for her with no killing in it. That is Hajj and ‘Umrah.³³

The version of an-Nisaa’ee says: . . . The best and most suitable *jihaad* for you is Hajj *Mabroor* to the House.

7) Aboo Hurayrah, *radiyallaahu ‘anhu*, related that the Messenger of Allaah (ﷺ) said: The delegations of Allaah are three: the warrior, the one who performs Hajj and the one who performs ‘Umrah.³⁴

8) Ibn ‘Umar, *radiyallaahu ‘anhuma*, related from the Prophet (ﷺ) who said: The warrior out in the path of Allaah, the one performing Hajj and the one performing ‘Umrah are the delegations of Allaah. If they call on Allaah they are answered and if they ask Him for anything it is given to them.³⁵

³⁰ Related by Muslim.

³¹ Related by al-Bukhaaree.

³² Related by at-Tirmidhee, an-Nisaa’ee, Ibn Maajah and Ahmad.

³³ Related by Ibn Maajah, Ahmad and Ibn Khuzaymah.

³⁴ Related by an-Nisaa’ee, Ibn Hibbaan and al-Haakim.

³⁵ Related by Ibn Maajah and Ibn Hibbaan.

9) Aboo Hurayrah, *radiyallaahu ‘anhbu*, related from the Messenger of Allaah (ﷺ) who said: *Jihaad* for the old, young, weak and the women is Hajj and ‘Umrah.³⁶

10) ‘Aa’ishah, *radiyallaahu ‘anhaa*, said: The Messenger of Allaah (ﷺ) said: There is no other day when Allaah sets free more slaves from the fire than the day of ‘Arafah, for that day He comes nearer to them and says proudly to the angels: What do these people seek?³⁷

11) ‘Amr bin Shu‘ayb related from his father, who related from his father that the Prophet (ﷺ) said: The best supplication is the supplication on the day of ‘Arafah...³⁸

12) The Prophet (ﷺ) said: ... ‘Umrah in Ramadaan has the same reward as performing Hajj with me.³⁹

13) ‘Abdullaah bin ‘Ubayd said to Ibn ‘Umar, *radiyallaahu ‘anhuma*: I have not seen you touch anything except these two corners; the Black Stone and the Yamaani corner. Ibn ‘Umar replied: Indeed I did that, for I heard the Messenger of Allaah (ﷺ) say: Touching them both is an expiation of sins. I heard him say: One who does seven circuits of the House and then prays two *rak’ah*, it is as if he has freed a slave. I also heard him say: No one will place one foot on the ground and raise the other except that ten good deeds will be written for him and ten sins erased. He will also be raised by ten degrees.⁴⁰

14) It is established from him (ﷺ) that prayer in the *Masjid* al-Haraam is one hundred thousand times better than in any other *masjid*.⁴¹

³⁶ Related by an-Nisaa’ee.

³⁷ Related by Muslim.

³⁸ Related by at-Tirmidhee and Maalik.

³⁹ Related by al-Bukhaaree and Muslim.

⁴⁰ Related by at-Tirmidhee, an-Nisaa’ee, Ibn Maajah, Ahmad and al-Haakim.

⁴¹ Related by Ahmad.

15) One who does the *tawaaf* of the Ancient House and touches the Black Stone, it will be a witness for him on the Day of Judgement as mentioned in the *hadeeth* of Ibn'Abbaas, *radiyallaahu 'anhuma*, who said the Messenger of Allaah (ﷺ) said about the stone: I swear by Allaah, Allaah will raise it up on the Day of Judgement and it will have two eyes to see with. It will have a tongue to talk with and it will be a witness for whomsoever touched it with sincerity.⁴²

It is also related from Ibn 'Abbaas that he said: The Messenger of Allaah (ﷺ) said: The Black Stone was sent down from Paradise being whiter than milk, then later it was blackened by the sins of *Banee Aadam*.⁴³

These merits do not arise unless one purifies his intentions and actions for Allaah alone. He then has to perform his Hajj or 'Umrah according to the true guidance of the Messenger of Allaah (ﷺ). These two conditions are essential for the acceptance of all sayings and actions.

The First Condition:

Sincerity to the one being worshipped. For he (ﷺ) said: Indeed actions are to be judged only by their intentions and a man will only have what he intended.⁴⁴

The Second Condition:

Following the Messenger (ﷺ) for he said: One who does an action which does not have our approval, it is rejected.⁴⁵

Anybody who purifies his actions for Allaah's sake alone and follows the Messenger of Allaah (ﷺ) would lead to his actions being accepted. One who

⁴² Related by at-Tirmidhee, Ibn Khuzaymah and Ahmad.

⁴³ Related by at-Tirmidhee, his wording is: ...whiter than snow...and Ibn Khuzaymah.

⁴⁴ Related by al-Bukhaaree and Muslim.

⁴⁵ Related by Muslim.

foregoes these two conditions or one of them, his actions are rejected and he comes under the saying of the Most High:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

We shall turn whatever deeds they did into scattered floating particles of dust.⁴⁶

As for the one who combines both these conditions he comes under the saying of the Most High:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

Who can be better in religion than one who submits his face to Allaah and he is a *Muhsin*.⁴⁷

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yes, whoever submits his face to Allaah, he is a *Muhsin*, his reward is with his Lord and he shall neither fear nor be in sadness.⁴⁸

The *hadeeth* of ‘Umar, *radiyallaahu ‘anhu*: Indeed actions are to be judged only by their intentions, is a scale for the hidden actions and the *hadeeth* of ‘Aa’ishah, *radiyallahu ‘anhaa*, is a scale for the apparent actions: One who does an action which does not have our approval, it is rejected.

So these two great *hadeeth* encompass all of the religion, its fundamentals and its branches, hidden or apparent.

⁴⁶ Soorah al-Furqaan: 23.

⁴⁷ Soorah an-Nisaa: 125.

⁴⁸ Soorah al-Baqarah: 112.

6

CHAPTER

ETTIQUETTES OF HAJJ, 'UMRAH AND THE JOURNEY

The etiquettes which a pilgrim should know and act upon, for an 'Umrah to be more acceptable, and for the Hajj to be closer in being *mabroor*, are many. Some of them are obligatory actions and some of them are recommended actions. I will only mention some of them, as they are so numerous:

1) To make *istikhaara* to Allaah, the Most Perfect, for the choice of time, the journey, the travel companions and the right direction for the trip, if there are several possibilities. To also consult the people of knowledge and righteousness. As for the Hajj, no doubt it is a good thing so there is no need to make *istikhaara* specifically for it. *Al-Istikhaara* is performed by a two rak'ah prayer, and then to make the supplication mentioning one's need in it.⁴⁹

2) It is obligatory upon the pilgrim performing Hajj and 'Umrah to seek the Face of Allaah, the Most High, in order to get closer to Him and to be cautious of seeking: the vanities and the glory of this world, to acquire titles, to show off or to gain a reputation. These are some of the causes for invalidating one's actions and for them not being accepted by Allaah.⁵⁰

⁴⁹ Refer to al-Bukhaaree and the translation of *Hisno ul-Muslim (Fortification of the Muslim through remembrance...)* p.105.

⁵⁰ See the book *invalidation Of Actions* by Shaykh Saleem al-Hilaalee published in August 1997.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say, surely my prayer, my sacrifice, my living and my dying are all for Allaah, the Lord of the worlds. He has no partners: And of this I have been commanded and I am from the first of those who are Muslims.⁵¹

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ أَحَدًا

So whoever seeks to meet his Lord then let him work righteousness and associate none as a partner in the worship of his Lord.⁵²

The Muslim is not in need of anything except the Face of Allaah and the Hereafter.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا
لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

Whoever desires this fleeting life We will hasten for him whatever We please and to whomever We please. Then We will put him into Hell where he will burn, condemned and despised.⁵³

In the *hadeeth al-Qudsee* He, the Most High, says: I am the one who has the least need of partners. If anyone does an action in which he associates somebody else with Me, I shall abandon him and leave him with his other partner.⁵⁴

The Prophet (ﷺ) feared *shirk al-asghar* (The minor shirk) for his nation: **The thing I fear for you the most is *shirk al-asghar*.** When he was asked what it is, he replied: It is *ar-riyaa* (showing off).⁵⁵

⁵¹ Soorah al-An'aam: 162-163.

⁵² Soorah al-Kahf: 110.

⁵³ Soorah al-Israa: 18.

⁵⁴ Related by Muslim.

⁵⁵ Related by Ahmad.

He (ﷺ) said: If anyone causes his deeds to be heard of, Allaah will make him to be heard of, and if anyone shows off, Allaah will show him off. ⁵⁶

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ هَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

They have been ordered to worship Allaah sincerely and worship none but Him, establish the prayers, pay the *zakaah* and that is the right religion.⁵⁷

3) It is upon the pilgrim to acquire an understanding of the rulings of Hajj and 'Umrah, including the rulings to do with the journey, and what to do before he travels; such as how to shorten and combine the prayers, the performance of *tayammum* (dry ablution), wiping over the socks, other situations which may arise during the journey and of course the rites of the pilgrimage itself.

The Prophet (ﷺ) said: If Allaah intends to do good to a person, He gives him an understanding of the religion.⁵⁸

4) The requirement of repentance from all sins and misdeeds, whether he is performing Hajj or 'Umrah, and of course outside these two occasions it is still obligatory to frequently seek repentance from all sins.

Repentance is to free oneself from all sins by abandoning them, accompanied with a regret for committing them in the past and a determination not to return to them.

If he has wrongfully taken the rights of people, he should then recompense them, whether it was the taking of land, wealth or other things, before it will be taken from his good deeds and given to his brother (on the Day of Judgement). If he does not have any good deeds left, then his brother's sins will be placed upon him.⁵⁹

⁵⁶ Related by al-Bukhaaree and Muslim.

⁵⁷ Soorah al-Bayyinah: 5.

⁵⁸ Related by al-Bukhaaree.

⁵⁹ From a *hadeeth* related by al-Bukhaaree. See the book *The Sincere Repentance* by Shaykh Saleem al-Hilaalee published in October 1997.

5) It is upon the pilgrim to use lawfully gained wealth for his Hajj or 'Umrah because Allaah is *Tayyib* and only accepts what is pure. Unlawfully gained wealth is the cause of one's *du'aa* not to be accepted⁶⁰ Whatever part of the body is nourished through ill-gotten wealth is fuel for the fire.⁶¹

6) It is recommended to write a waseeyah (a legacy or a will) for what he owns and for what he owes, for the time of death is in the Hands of Allaah.

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

No soul knows what it will earn tomorrow and no soul knows in which land it shall die in. Indeed Allaah is All-Knowing, All-Aware.⁶²

The Prophet (ﷺ) said: It is the duty of the Muslim who owns something which is to be inherited, not to have it for two nights except that he has it written down with him in a will.⁶³

The will has to be witnessed. He should also pay off his debts, return all borrowed items or seek permission from the owner to keep them longer.

7) It is recommended that he advises his family to fear Allaah, the Most High. This is the advice of Allaah to the first people and to the last of them:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ
أَنْ اتَّقُوا اللَّهَ

We have already enjoined upon those of the earlier books who have preceded you and yourselves, to fear Allaah.⁶⁴

⁶⁰ From a *hadeeth* related by Muslim.

⁶¹ From a *hadeeth* related by Ahmad and ad-Daarimee.

⁶² Soorah Luqmaan: 34.

⁶³ Related by al-Bukhaaree and Muslim.

⁶⁴ Soorah an-Nisaa: 131.

8) It is recommended to carefully choose a righteous companion (for the trip) preferably a student of knowledge conversant with the Islaamic laws. This is one of the causes for success and it is less likely that mistakes will occur in one's Hajj or 'Umrah.

The Prophet (ﷺ) said: **A man follows the religion of his friend, so look to where you get your friends from.**⁶⁵

He (ﷺ) said: **Only be friends with a believer and only let a person who fears Allaah eat your meals.**⁶⁶

The Prophet (ﷺ) compared the righteous companion with a carrier of musk and a bad companion with the iron monger's bellows.⁶⁷

9) It is recommended to bid farewell to one's family, relatives and the people of knowledge from amongst one's neighbours and companions.

The Prophet (ﷺ) said: **One who intends to travel he should say to his friends:**

أَسْتَوِدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُ

I entrust you to Allaah, Whose trust is never misplaced.⁶⁸

The Prophet used to say to his companions when one of them intended to travel:

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ ، وَخَوَاتِيمَ عَمَلِكَ

I entrust to Allaah your religion, your faithfulness and your final deeds.⁶⁹

⁶⁵ Related by Aboo Daawood and at-Tirmidhee.

⁶⁶ Related by Aboo Daawood and at-Tirmidhee.

⁶⁷ Refer to al-Bukhaaree and Muslim.

⁶⁸ Related by Ibn Maajah and Ahmad.

⁶⁹ Related by Aboo Daawood, at-Tirmidhee and Ahmad.

The Prophet (ﷺ) used to say if some travellers requested some advice from him:

زَوَّدَكَ اللَّهُ التَّقْوَى ، وَعَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثَمَا كُنْتَ

May Allaah increase you in *taqwa*, forgive your sins and facilitate all good for you wherever you may be.⁷⁰

A man who wanted to travel came to the Prophet (ﷺ) and he said: O Messenger of Allaah, please advise me. He (ﷺ) replied: I advise you to fear Allaah and to say *Allaahu Akbar* at every point of rising in your path. When the man departed he (ﷺ) said: O Allaah, make the distance short for him and make the journey easy for him.⁷¹

10) It is recommended to travel early on a Thursday as the Prophet (ﷺ) used to do so. K'ab bin Maalik, *radiyallaahu 'anhu*, said: Rarely did the Messenger of Allaah (ﷺ) travel except that he travelled on a Thursday.⁷²

He also used to make supplications to seek blessings for his nation in the early hours of the morning by saying: O Allaah, bless my *Ummah* in their early morning.⁷³

11) It is recommended to say the following supplication when leaving one's house:

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allaah, I have trusted upon Allaah, there is no might and power except with Allaah.⁷⁴

⁷⁰ Related by at-Tirmidhee and al-Haakim.

⁷¹ Related by at-Tirmidhee, Ibn Maajah, Ibn Khuzaymah and Ahmad.

⁷² Related by al-Bukhaaree.

⁷³ Related by Aboo Daawood, at-Tirmidhee and Ibn Maajah.

⁷⁴ Related by Aboo Daawood and at-Tirmidhee.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ ، أَوْ أُضَلَّ ، أَوْ أَزِلَّ
أُظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

O Allaah I seek refuge with you in case I go astray or I am led astray, or I make an error or I am made to err, or I cause an injustice or suffer injustice, or I do wrong or someone wrongs me.⁷⁵

12) It is recommended to recite the travelling supplication whenever you mount an animal, a car, a plane or any other means of transport.

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، 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 وَعْثَاءِ السَّفَرِ ،
وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

Allaah is great, Allaah is Great, Allaah is Great. How perfect is He Who has subjected this to us, and we could never have it (by our efforts) and to our Lord we shall return.⁷⁶ O Allaah, I ask of you *al-birr* and *at-taqwaa*⁷⁷ in this journey, and deeds pleasing to you, O Allaah, make our journey easy and cause its distance to be covered quickly.

⁷⁵ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maaajah.

⁷⁶ Soorah az-Zukhruf: 13-14.

⁷⁷ *Birr* and *taqwaa*: Two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoiding those actions which have been prohibited.

O Allaah You are the Companion in the journey and the protector of our family. O Allaah, I seek refuge with You from the harm in the journey, distress in what I see, and from finding harm in my wealth and family (on my return).

When you return from a journey you should say the above and add:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

. . . Returning, repenting, worshipping our Lord and praising Him.⁷⁸

13) It is recommended not to travel alone, but with a companion, as the Prophet (ﷺ) said: If the people knew what I know about travelling alone no rider would travel at night by himself.⁷⁹

The Prophet (ﷺ) said: A single rider is a *Shaytaan*, two riders are two *Shaytaans* and three are a group of riders.⁸⁰

14) The travellers should elect someone as a leader to unite them together and to make them agree on matters more easily, as well as to achieve their objectives more efficiently.

The Prophet (ﷺ) said: If three people leave for a journey one of them should be elected as a leader.⁸¹

15) It is recommended that whenever they stop at a place, the group should stay close together. Once the companions of the Prophet (ﷺ) stopped at a place and they scattered about in the woods and valleys, then the Prophet (ﷺ) said: **Your scattering is from the *Shaytaan*.** After that, they kept so close together that when a garment was spread over them it would cover them all.⁸²

⁷⁸ Related by Muslim.

⁷⁹ Related by al-Bukhaaree.

⁸⁰ Related by Aboo Daawood, at-Tirmidhee and Ahmad.

⁸¹ Related by Aboo Daawood.

⁸² Related by Aboo Daawood.

16) It is recommended that whenever one stops during a journey or at any other place, one should supplicate with this supplication as established from the Prophet (ﷺ):

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

I seek refuge with the perfect Words of Allaah from all the evil of His creation.

For if one says this no harm shall befall him until one leaves that place.⁸³

17) It is recommended that whenever the traveller ascends to higher ground he says the *takbeer* (says *Allaahu Akbar*), and glorifies Allaah (says *Subhaan Allaah*) when descending to lower ground.

Jaabir, *radiyallaahu 'anhu*, said: When they went up higher ground they said, *Allaahu Akbar*, and when they came down they said, *Subhaan Allaah*.⁸⁴

They did not raise their voices when saying the *takbeer* as the Prophet (ﷺ) said: O Mankind, restrain yourselves, for you are not calling upon someone deaf or absent, He is with you and He hears and is near.⁸⁵

18) It is recommended to supplicate with this supplication of entering a town or a country. This is to be said when one first sees it:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ ، وَرَبَّ الْأَرْضِينَ السَّبْعِ
وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ .
أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا ، وَأَعُوذُ بِكَ مِنْ
شَرِّهَا وَشَرِّ أَهْلِهَا ، وَشَرِّ مَا فِيهَا .

⁸³ Related by Muslim.

⁸⁴ Related by al-Bukhaaree.

⁸⁵ Related by al-Bukhaaree and Muslim.

O Allaah, Lord of the seven heavens and what they envelop, Lord of the seven earths and what they carry, Lord of the devils and all those whom they misguide, Lord of the winds and what they disperse. I ask You for the good in this town, its people and what is in it. I seek refuge with You from its evil, the evil of its people and the evil of what is in it.⁸⁶

19) It is recommended to travel during the night, particularly the first part of the night. The Prophet (ﷺ) said: Upon you is the travelling by night, for the earth is folded up during the night.⁸⁷ (So the night journey seems shorter)

20) It is recommended to say at the break of dawn:

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَايِهِ عَلَيْنَا. رَبَّنَا صَاحِبِنَا وَأَفْضِلْ
عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ.

Let a hearer hear the praises of Allaah and His good favours to us. Our Lord accompany us and protect us as we are seeking refuge with You from the fire.⁸⁸

21) It is recommended to make many supplications during the journey as it is a good time for the supplication to be answered and a response given to one's problems and affairs.

The Prophet (ﷺ) said: There is no doubt that three types of supplications are answered: The supplication of the oppressed, the traveller and the parent upon his child.⁸⁹

The pilgrim should increase the amount of supplications at as-Safaa, al-Marwah, 'Arafaat, after *fajr* at al-Mash'ir ul-Haraam (Muzdalifah), after stoning the small and middle *jamaaraat* (pillars), and during the days of tashreeq because the Prophet (ﷺ) increased his supplications at these six places and he raised his hands while doing so.⁹⁰

⁸⁶ Related by al-Haakim.

⁸⁷ Related by Aboo Daawood and al-Haakim.

⁸⁸ Related by Muslim.

⁸⁹ Related by Aboo Daawood, at-Tirmidhee, Ibn Maajah and Ahmad.

⁹⁰ Refer to Chapter 25.

22) One has to enjoin the good and forbid the evil according to his capability and knowledge. This has to be done with knowledge and insight in what he commands and forbids. He must also be kind and gentle while at the same time not approving of the evil, otherwise Allaah, the Most Mighty and the Most Majestic, will punish him by not accepting his supplications.

The Prophet (ﷺ) said: By Him in Whose Hand is my soul, you must enjoin the good and forbid the evil otherwise Allaah will surely send a punishment upon you from Himself, then you will supplicate to Him and your supplications will not be answered.⁹¹

23) To avoid all sins, and this includes: Not to harm anyone with one's tongue or hand, not to push and shove other pilgrims thus causing them harm, not to carry tales and not to indulge in back biting. One must not argue with one's companions or with others, rather everyone should treat each other well. One must not tell lies or say anything about Allaah which one does not have any knowledge of and there are many other types of sins and bad deeds which one should avoid. Allaah, the Most Perfect, says:

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

The Hajj is performed in the well known months, so whoever undertakes the obligation therein, let there be no obscenity, no wickedness and no arguing in the Hajj.⁹²

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا
فَقَدْ احْتَمَلُوا بُهْتَانًا وَأَثْمًا مُّبِينًا

Those who harm believing men and believing women undeservedly, bear on themselves the crime of slander and wrong.⁹³

⁹¹ Related by at-Tirmidhee, Ibn Maajah and Ahmad.

⁹² Soorah al-Baqarah: 197.

⁹³ Soorah al-Ahzaab: 58.

Sins in the holy places are not like sins committed in any other place. Allaah says:

وَمَنْ يُرِدْ فِيهِ بِالْحَاكِ بِظُلْمٍ تُذِقْهُ مِنْ عَذَابِ أَلِيمٍ

And whoever inclines towards evil actions therein or to do some wrong, We shall cause him to taste a painful punishment.⁹⁴

24) To safeguard all the obligatory duties. The most important are the prayers in their proper times and in congregation. Also to increase upon other acts of obedience like reading the Qur'aan, *dhikr* (the remembrance of Allaah) and supplications.⁹⁵ To be good towards the people by one's words and actions, to be friendly towards them and to help them in their needs. The Prophet (ﷺ) said: **The example of the believers in their relations, understanding and attachment is like one body. If one of the limbs is in pain the rest of the body feels it with sleeplessness and worry.**⁹⁶

25) He ensures that his character is good and he does good to the people.

This good character consists of; Patience, forgiveness, friendliness, softness, gentleness, perseverance, not hurrying in ones affairs, humility, nobility, generosity, faithfulness, shyness, honesty, righteousness, charitableness, chastity, and being active. The greatest merit is to possess a good character as the Prophet (ﷺ) said: **The believer with the best eemaan is the one with the best character....**⁹⁷

He (ﷺ) also said: **A believer just by his good character will have the same grade as the person who fasts (in the day) and prays (in the night).**⁹⁸

26) To single out the weak and to help them during the journey; with one's self, wealth and rank, to support them with one's surplus wealth and anything else which they may need.

⁹⁴ Soorah al-Hajj: 25.

⁹⁵ See Chapter 25.

⁹⁶ Related by al-Bukhaaree and Muslim.

⁹⁷ Related by Aboo Daawood and at-Tirmidhee.

⁹⁸ Related by Aboo Daawood.

Aboo Sa'eed, *radiyallaahu 'anhhu*, said: We were with the Prophet (ﷺ) on a journey and he said: He who has an extra mount should give it to somebody who has none. He who has extra provisions should give it to somebody who has none. Then he began to mention various kinds of possessions until we began to think that no one had a right to anything extra.⁹⁹

Jaabir, *radiyallaahu 'anhhu*, related: That the Messenger of Allaah (ﷺ) used to keep to the rear while travelling so he could urge on the weak, be helpful towards them and make *du'aa* for them.¹⁰⁰

This shows the kindness of the Prophet (ﷺ) and his desire to reform them (his companions), so Muslims should follow his good example, particularly those who are in positions of responsibility.

27) To hasten in returning and not to lengthen ones stay without a need, as the Prophet (ﷺ) said: Travel is a piece of punishment as it deprives you of food, drink and sleep. So when you complete your needs you should hurry back to your family.¹⁰¹

28) It is recommended to say on returning from one's journey what is established from the Prophet (ﷺ). Whenever he used to come home from a battle, Hajj or 'Umrah, he said *Allaahu akbar* three times when ascending to higher ground and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، آيُونَ تَائِبُونَ ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ ،
صَدَقَ اللَّهُ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ .

There is no deity worthy of worship except Allaah alone, Who has no partners, to Whom belongs all sovereignty and all praise. He is Omnipotent over all things. We are returning, repenting, worshipping and prostrating to our

⁹⁹ Related by Muslim.

¹⁰⁰ Related by Aboo Daawood.

¹⁰¹ Related by al-Bukhaaree and Muslim.

Lord, praising Him. Allaah has fulfilled His promise, helped His slave and He alone has defeated the confederates.¹⁰²

29) It is recommended that when one sees his land he should say:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

Returning, repenting, worshipping our Lord and praising Him.

He repeats this until he enters the land as the Prophet (ﷺ) used to do.¹⁰³

30) He should not return to his wife at night if he has been away for a long time, unless he has informed her of the time of his arrival at night as the Prophet (ﷺ) forbade that.

Jaabir bin 'Abdullaah, *radiyallaahu 'anhuma*, related that: The Prophet (ﷺ) forbade that a man should come to his family at night.¹⁰⁴

The wisdom behind this is explained in another *hadeeth*: . . . until she cleans herself and combs her hair.

In another *hadeeth*: The Messenger of Allaah (ﷺ) forbade that a man should come to his family at night deceptively or seeking her shortcomings.¹⁰⁵

31) It is recommended that when he arrives from a journey he should go to the *masjid* nearest to him and pray two *rak'ah* in it as it was the practise of the Prophet (ﷺ): . . . when he arrived from a journey he first went to the *masjid* where he prayed two *rak'ah*.¹⁰⁶

32) It is recommended for the traveller upon his return to show kindness to his parents, family and neighbours. He responds in a nice manner towards them when they welcome him.

¹⁰² Related by al-Bukhaaree and Muslim.

¹⁰³ Related by Muslim.

¹⁰⁴ Related by al-Bukhaaree and Muslim.

¹⁰⁵ Related by Muslim.

¹⁰⁶ Related by al-Bukhaaree and Muslim.

Ibn 'Abbaas, *radiyallaahu 'anhuma*, said: When the Prophet (ﷺ) arrived at Makkah the small children of *Banee 'Abd ul-Muttalib* welcomed him and he put one of them on his back and carried one of them in his arms.¹⁰⁷

'Abdullaah bin Ja'far, *radiyallaahu 'anhu*, related: Whenever the Prophet (ﷺ) came back from a journey he would meet us. Once he met me and al-Hasan or al-Hussain. He carried one of us in his arms and the other on his back until we entered al-Madeenah.¹⁰⁸

33) It is recommended to bring gifts to soften the hearts and to remove any enmity. It is also recommended to accept them and return something likewise. It is disliked to return a gift without a legitimate excuse. The Prophet (ﷺ) said: **Exchange gifts and love one another.**¹⁰⁹

Gifts are one of the causes of spreading love between the Muslims. It was said (in a poem):

*People give gifts to each other and so bringing their
hearts closer together.*

It was said that a pilgrim once returned to his family and he did not bring anything, so one of his family members got angry and recited this poem:

*It is as though the pilgrim is not close to me,
For he has not brought a siwak or a sandal for us,
He came to us without any good, not even a little perfume,
Nor did he put anything in the palm of the child.*

The best of gifts is the water of Zam-Zam because it is blessed. The Prophet (ﷺ) said about the water of Zam-Zam: **Indeed it is blessed, it is a food which nourishes (and a cure for illness).**¹¹⁰

¹⁰⁷ Related by al-Bukhaaree.

¹⁰⁸ Related by Muslim, Aboo Daawood, an-Nisaa'ee and Ibn Maajah.

¹⁰⁹ Related by al-Bayhaqee.

¹¹⁰ Related by Muslim. The addition in brackets is related by al-Bayhaqee, at-Tabaraanee and al-Bazzaar..

Jaabir, *radiyallaahu ‘anh*, related from the Prophet (ﷺ) who said: **The water of Zam-Zam is a drink for whatever it is drunk for.**¹¹¹

It is mentioned that the Prophet (ﷺ) : **Used to carry the water of Zam-Zam in water skins and containers. He used to pour it over the sick and give it to them to drink.**¹¹²

34) When the traveller returns to his country it is recommended to hug one another as it is established from the Companions of the Prophet (ﷺ) .

Anas, *radiyallaahu ‘anh* said: Whenever we used to meet we used to shake hands and whenever we returned from a journey we would hug each other.¹¹³

35) It is recommended to gather ones friends and to feed them when you return from a journey, as the Prophet (ﷺ) used to do.

Jaabir bin ‘Abdullaah, *radiyallaahu ‘anhuma*, related that: **Whenever the Messenger of Allaah (ﷺ) returned to al-Madeenah he sacrificed a camel or a cow.**¹¹⁴ ‘Ubaydullaah bin Mu’adh added, from Shu’bah who related from Mahaarrib who heard Jaabir bin ‘Abdullaah say: **The Prophet (ﷺ) brought a camel from me for two awqiyahs and one dirham or two dirhams. When he arrived at Sirar**¹¹⁵ **he ordered for a cow to be sacrificed and then it was eaten**¹¹⁶

This food which is presented after a journey is known as *al-Naqee’ah*. This *hadeeth* shows that feeding the *Imaam*, the leader or ones friends upon returning from a journey was a recommended act with the *salaf*.

¹¹¹ Related by Ibn Maajah

¹¹² Related by at-Tirmidhee and al-Bayhaqee.

¹¹³ Related by at-Tabaraanee in *al-Awsat*.

¹¹⁴ Related by Muslim.

¹¹⁵ A place near the east of al-Madeenah.

¹¹⁶ Related by al-Bukhaaree and Muslim.

7

CHAPTER

THE MAWAAQEET OF HAJJ AND 'UMRAH

Mawaaqeet is the plural of *meeqaat*, it is something which is restricted for worship by time, by a boundary and a certain place. It is a delineation and a period. What is mentioned here in this chapter is the restriction for the *ihraam* with regards to the place and the time.

The *mawaaqeet* is of two forms:

A) The Time Period:

As for the Hajj it is from the beginning of the month of Shawaal to the tenth of Dhul Hijjah. Allaah says:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

The Hajj is performed in the known months, so whoever undertakes the obligation therein, let there be no obscenity, no wickedness and no arguing in the Hajj.¹¹⁷

Ibn 'Umar, *radiyallaahu 'anhuma*, said: The months of Hajj are Shawaal, Dhul Qa'dah and the first ten of Dhul Hijjah.¹¹⁸

¹¹⁷ Soorah al-Baqarah: 197.

¹¹⁸ Related by al-Bukhaaree.

Ibn 'Abbaas, *radiyallaahu 'anhuma*, said: It is from the *Sunnah* that no one must assume the *ibraam* for Hajj except in the months of Hajj.¹¹⁹

As for the time period of 'Umrah, it is the whole year. The pilgrim can assume the *ibraam* at any time as there is no appointed time for it. It can be in Sha'baan, Ramadaan, Shawaal or any other month.

B) The Place:

The Prophet (ﷺ) had designated five places:

1) **Dhul Hulayfah:** The distance between this place and the Prophet's *Masjid* is 13km and between it and Makkah is 420km. It is the *meeqaat* for the people of al-Madeenah and anyone else who passes it.

2) **Al-Juhfah:** It is the *meeqaat* for the people of ash-Shaam (Jordan Syria, Lebanon and Palestine). It is now in ruins. The people today put on their *ibraam* at Raabigh as it is before al-Juhfah on the same route. It lies to its west by 22 miles. It is parallel to al-Juhfah on the al-Hijrah route which runs from al-Madeenah to Makkah and it is 208km from Makkah and Raabigh is 186km away from Makkah. It is the *meeqaat* for the pilgrims from North Sa'udi 'Arabia, the North Coast down to al-'Aqabah, North and West Africa, Lebanon, Syria, Jordan, Palestine and whoever passes it.

3) **Qarn ul-Manaazil:** It is also called the "Big Stream". The distance from this valley to Makkah is 78km. It is the *meeqaat* for the people of Najd and all the pilgrims from the East, the Emirates, al-'Iraq, Iraan and whoever passes it.

"The Valley of the Pilgrim" is a place located on the route west of at-Taa'if, 75km from Makkah. The people of at-Taa'if put on ihraam here and whoever passes it. It is not a separate *meeqaat*; It is only the upper route of Qarn ul-Manaazil.

¹¹⁹ Related by al-Bukhaaree.

4) **Yalamlam:** There is a well here called as-Sa'deeah. Yalamlam is a large valley, it descends from high peaked mountains and slopes to the Red Sea. This place of *ihraam* is 120km from Makkah.

Ibn 'Abbaas, *radiyallaahu 'anhuma*, said: The Messenger of Allaah (ﷺ) appointed Dhul Hulaifah for the people of al-Madeenah, al-Juhfah for the people of ash-Shaam, Qarn ul-Manaazil for the people of Najd and Yalamlam for the people of Yemen. These are for those (regions) and also for whoever comes upon them from elsewhere, intending Hajj or 'Umrah. One who is within the *mawaaqeeet* starts from his home up to the people of Makkah, who start from their homes.¹²⁰

5) **Dhatu 'Irq:** It lies 100km to the east of Makkah. This *meeqaat* is abandoned today because there is no route through it. Today the pilgrims of the east who come by land put their *ihraam* at Qarn ul-Manaazil or Dhul Hulaifah.

'Aa'ishah, *radiyallaahu 'anhaa*, related: That the Messenger of Allaah (ﷺ) appointed Dhatu 'Irq for the people of al-Iraaq.¹²¹

This *hadeeth* did not reach 'Umar ibn al-Khattaab, yet he had appointed Dhatu 'Irq for the people of al-Iraaq. This was from one of his many judgements which agreed with the Sunnah (while not knowing so).

It is compulsory for the one who passes these *mawaaqeeet* to assume *ihraam* and it is not permissible to pass them without *ihraam* when intending to do Hajj or 'Umrah. The same applies whether one is passing by land, sea or air. It is prescribed for the one coming to Makkah by air, intending Hajj or 'Umrah, to prepare oneself by taking a bath etc. before boarding the plane.

When the *meeqaat* is near one should put on his *ihraam* and say the *talbiyyah*. If the *ihraam* is put on before boarding the plane or before approaching the *meeqaat*, there is no problem with this. However, one does not make the intention for *ihraam* or say the *talbiyyah* until he is parallel to it, or very near to the *meeqaat* as the Prophet (ﷺ) did not wear the *ihraam* except at the *meeqaat*.

¹²⁰ Related by al-Bukhaaree and Muslim.

¹²¹ Related by Aboo Daawood and Nisaa'ee.

(He may put on the clothing of *ibraam* before the *meeqaat* even in his own house as the Prophet (ﷺ) and his companions did.

This makes it easier for those making Hajj by aeroplane, for whom it is not possible to put on the *ibraam* at the *meeqaat*. So it is permissible for them to embark onto the aeroplane in *ibraam*, but they do not make the intention of *ibraam* until very shortly before the *meeqaat*.

He whose *meeqaat* is Dhul Hulayfah, then it is recommended to for him to pray there, not for *ibraam*, but because of the place and its being blessed. The Prophet (ﷺ) said: **Someone came to me this night from my Lord and said: Pray in this blessed valley . . .**¹²²⁾

As for those who live within the *mawaaqeet*, such as at Jeddah, Bahra, Sharaa'ee etc. their *meeqaat* is their home so they assume the *ibraam* from their homes, for either Hajj or for 'Umrah. As for the people of Makkah they assume *ibraam* for Hajj only at their homes.

One intending to assume *ibraam* for 'Umrah or Hajj who passes the *mawaaqeet* without putting on the *ibraam* clothes, he should return to the *meeqaat* and put on the *ibraam* there. If he does not return he has to sacrifice as an expiation.

Ibn 'Abbaas, *radiyallaahu 'anhuma*, said: One who forgets anything from the rites or leaves something out of it, has to spill blood (Sacrifice).¹²³

As for the person going to Makkah without intending to do 'Umrah or Hajj, but he intends to do business, work, visit relatives etc. he does not assume *ibraam* except if he wishes to do so. The Prophet (ﷺ) said when appointing the *mawaaqeet*: **...these are for those (regions) and also for whoever comes upon them from elsewhere, intending Hajj or 'Umrah . . .**¹²⁴

¹²² Related by al-Bukhaaree.

¹²³ Related by Maalik, al-Bayhaqee and ad-Daaraqutnee.

¹²⁴ Related by al-Bukhaaree and Muslim.

So it is understood that whoever passes the *mawaaqeeet* not intending Hajj or 'Umrah, he does not have to assume the *ihraam*. When the Prophet (ﷺ) entered Makkah in the year of al-Fath (the conquest of Makkah), he did not enter it as a pilgrim but entered it wearing a helmet as his intention at that time was not for Hajj or 'Umrah, but to conquer it and remove all aspects of shirk (Polytheism).

Jaabir bin 'Abdullaah, *radiyallaahu 'anhu*, related: That the Prophet (ﷺ) entered Makkah on the day of victory wearing a black turban and he was without *ihraam*.¹²⁵

Perhaps he (ﷺ) upon entering Makkah, was initially wearing a helmet, then he took it off after that, or the black turban was tied around the helmet, or was under the helmet for comfort or protection from the rust of the iron. Allaah knows best.

¹²⁵ Related by Muslim.

8

CHAPTER

WHAT TO DO AT THE MEEQAAT

When the pilgrim arrives at the *meeqaat*, it is prescribed for him to do the following:

1) It is recommended to clip the fingernails, to shorten the moustache, pluck the hair out from under the armpits and shave the pubic hair. The Prophet (ﷺ) said: **The fitrah is five things: circumcision, shaving the pubic hair, clipping the fingernails, plucking the armpits and shortening the moustache.**¹²⁶

Anas, *radiyallaahu ‘anhu*, related that: The Messenger of Allaah (ﷺ) prescribed for us the shortening of the moustache, clipping the fingernails, shaving the pubic hair, plucking under the armpits, and not to leave any of these for more than forty days.¹²⁷

2) To undress and have a bath, as the Prophet (ﷺ): **Undressed for assuming the ihraam and then bathed.**¹²⁸

The bath is a *Sunnah* when assuming the *ihraam* for both men and women, even if she is menstruating or in a state of post-natal bleeding as the Prophet (ﷺ) ordered Asmaa bint ‘Amees, when she gave birth at Dhul Hulaifah, to bathe and use a cloth (as a sanitary pad) and then to assume the *ihraam*. He also ordered ‘Aa’ishah likewise when she started to menstruate and she had just assumed the *ihraam* for ‘Umrah. She was told to bathe and assume the *ihraam* for Hajj and to do what the pilgrim does except the *tawaaf* of the House.¹²⁹

¹²⁶ Related by al-Bukhaaree and Muslim.

¹²⁷ Related by Muslim, an-Nisaa’ee and Ibn Maajah.

¹²⁸ Related by at-Tirmidhee, Ibn Khuzaymah and al-Haakim.

¹²⁹ Related by Muslim and an-Nisaa’ee.

3) It is recommended to apply some perfume (for the men only) from the oil of ferns, aloes-wood and anything else, upon the head and beard. There is no harm if the scent lingers on after assuming the *ihraam*.

'Aa'ishah, *radiyallaahu 'anhaa*, related: Whenever the Messenger of Allaah (ﷺ) intended to assume *ihraam*, he would apply any perfume he found and afterwards I would see it shining on his head and beard.¹³⁰

And she, *radiyallaahu 'anhaa*, said: I applied perfume to the Messenger of Allaah (ﷺ) at the time he put his *ihraam* on and when he removed it (after the first uplifting) before he did the *tawaaf* (al-*efaadah*) of the house.¹³¹

However, one must not apply any perfume on the *ihraam* clothes.

4) The man wears two garments, the *ridaa* (Wrap for the upper body) and the *izaar* (Wrap for around the waist and legs). It is recommended for them to be clean and white.

He also wears a pair of sandals.

The Prophet (ﷺ) said: You should wear the *ihraam* with an *izaar*, *ridaa* and sandals.¹³²

As for the woman, it is allowed for her to wear what she likes from the permissible clothes and she must avoid resembling men in her dress. 'Aa'ishah, *radiyallaahu 'anhaa* said: The female pilgrim wears what she likes, except clothes dyed with wars or saffron, and she should not cover the face; she can hang material over her face if she wishes.¹³³ She is allowed to wear socks, as 'Aa'ishah, *radiyallaahu 'anhaa*, related: The Messenger of Allaah (ﷺ) made a concession for the women in the wearing of socks.¹³⁴

¹³⁰ Related by al-Bukhaaree and Muslim.

¹³¹ Related by al-Bukhaaree and Muslim.

¹³² Related by Ahmad.

¹³³ Related by al-Bayhaqee.

¹³⁴ Related by Aboo Daawood and Ahmad.

5) It is recommended to assume the *ihraam* after an obligatory prayer (*Salaat*), except for the woman who is menstruating or in post-natal bleeding; if it is the right time for it. If it is not the right time for the obligatory prayer, one prays two *rakah* with the intention of praying the two *Sunnah rakah* after the ablution.

6) After the prayer the pilgrim makes the intention, facing the *Qiblah*, in his heart for entering the rites of Hajj or 'Umrah.

The Prophet (ﷺ) said: **Indeed, actions are judged by intentions and a man shall only have what he intended.**¹³⁵

If one is intending 'Umrah one says:

لَيْتِكَ عُمْرَةً

Here I am (at Your service) making 'Umrah. or,

اللَّهُمَّ لَيْتِكَ عُمْرَةً

Here I am O Allaah (at Your service) making 'Umrah.

If one is intending Hajj (*al-Mufrid*) by itself one says:

لَيْتِكَ حَجًّا

Here I am (at Your service) making Hajj. or,

اللَّهُمَّ لَيْتِكَ حَجًّا

Here I am O Allaah (at Your service) making Hajj.

¹³⁵ Related by al-Bukhaaree and Muslim.

If one is intending 'Umrah and Hajj (*al-Qiraan*) one says:

لَبَّيْكَ عُمْرَةً وَحَجًّا

Here I am (at Your service) making 'Umrah and Hajj. Or,

اللَّهُمَّ لَبَّيْكَ عُمْرَةً حَجًّا

Here I am O Allaah (at Your service) making 'Umrah and Hajj.

If the Hajj is on behalf of somebody else, make the intention in the heart and say:

لَبَّيْكَ عَنْ...

Here I am (at Your service) on behalf of...

It is better to say this after you have sat on your means of transport such as an animal or a car, as the Prophet (ﷺ) did so.

'Abdullaah bin 'Umar, *radiyallaahu 'anhuma* said: The Messenger of Allaah (ﷺ) did not start his ihraam (*Talbiyyah*), except by the tree while he was mounted on his camel.¹³⁶

Then you say:

اللَّهُمَّ هَذِهِ حَجٌّ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

O Allaah this is a Hajj, there being no ostentation in it or hypocrisy.

Then one starts the *talbiyyah*, as the Prophet (ﷺ) did:

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

¹³⁶ Related by al-Bukhaaree and Muslim.

Here I am O Allaah (at Your service), here I am. Here I am, You have no partners, Here I am. Indeed all the praises are for You, every bounty is from You and all sovereignty is Yours, You have no partners.¹³⁷

One may also add:

لَيْتِكَ إِلَهَ الْحَقِّ

Here I am O God of truth.

This is better as it is established from the Prophet (ﷺ).¹³⁸

(The one saying the *talbiyyah* is ordered to raise his voice with it, as the Prophet (ﷺ) said: Jibreel came to me and ordered me to order my companions and those with me to raise their voices with *talbiyyah*.¹³⁹

He (ﷺ) said: The best Hajj is the shouting out and spilling blood (sacrifice).¹⁴⁰

He (ﷺ) said: It is as if I am looking at Moosa (عليه السلام) descending from the mountain pass raising his voice with *talbiyyah*..¹⁴¹

As for the women they are like the men as regards the *talbiyyah*, as the two preceding *hadeeth* are general so they should raise their voices as long as their is no fear of *fitnah*.

‘Aa’ishah used to raise her voice until the men could hear her. Aboo ‘Atiyyah said: I heard ‘Aa’ishah saying, I know the *talbiyyah* of the Messenger of Allaah then I heard her after that saying, *Labbaikallaahumma labbaika*..¹⁴²

¹³⁷ Related by al-Bukhaaree and Muslim.

¹³⁸ Related by an-Nisaa’ee and Ibn Maajah.

¹³⁹ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa’ee and Ibn Maajah.

¹⁴⁰ *Saheeh ul-Jaami’* 112.

¹⁴¹ Related by Muslim.

¹⁴² Related by al-Bukhaaree and Ahmad.

Qaasim bin Muhammad said: Mu'aawiyah went out at night and heard the voice of someone reciting the *talbiyyah*, so he said, Who is that? It was said: 'Aa'ishah, the mother of the believers, making 'Umrah from at-Taneem...¹⁴³

You may also add onto the *talbiyyah*: *Laa ilaaha illallaah.*)

If, whilst assuming the *ihraam* one fears an obstacle which may prevent him from completing the prescribed rites he should say the following condition (adding it on to the intention):

فَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي

If I am prevented by an obstacle then my place is where You prevent me.

Because the Prophet (ﷺ) ordered Dubaa'ah bint az-Zubayr to say the condition when she wanted to assume *ihraam* and at the time she was sick.¹⁴⁴

When a pilgrim makes this condition while assuming the *ihraam* and if he is then struck by something which prevents him from completing the rites, he can then leave the state of *ihraam* and nothing is due from him (e.g. a sacrifice).

If there is a youth or a child with you who wishes to do Hajj or 'Umrah and wants to assume the *ihraam*, there will be a reward for you and him. If the youth has reached the age of puberty he assumes *ihraam* with the permission of his guardian. At the time of *ihraam*, he does what the adults do from what has been mentioned previously.

If the girl or the boy has not reached the age of puberty, then the guardian must make intention of the *ihraam* for them and do the *talbiyyah* for them. The guardian forbids them from those things which an adult is forbidden from amongst the restrictions of *ihraam*. It is desired and better if their clothes and bodies are pure while they perform the *tawaaf*. The youth who has passed the age of puberty is ordered to be purified whilst performing the *tawaaf*.

¹⁴³ Related by Ibn Abee Shaybah.

¹⁴⁴ Refer to al-Bukhaaree and Muslim.

CHAPTER

DESCRIPTION OF THE TYPES OF HAJJ.

When the Pilgrim arrives at the *meeqaat* in the months of Hajj; which are Shawaal, Dhul Qa'dah and the first ten days of Dhul Hijjah, intending the Hajj, he chooses one from the three types of Hajj:

1) To Perform Hajj And 'Umrah Separately.

This is called *at-Tamattu'*. (The pilgrim is called a *Muttamatti'*). One assumes ihraam for 'Umrah only from the *meeqaat* in the months of Hajj, saying while entering the *Ihraam*:

لَيْتِكَ عُمْرَةً

Here I am (at your service) making 'Umrah. or,

اللَّهُمَّ لَيْتِكَ عُمْرَةً

Here I am O Allaah (at Your service) making 'Umrah.

This *talbiyyah* is continued until one starts the *tawaaf* in Makkah. After the *tawaaf* do the *sa'ee* between as-Safaa and al-Marwah and then after the shaving or shortening of the hair, everything which was forbidden by the *ihraam* becomes lawful again.

Then on the 8th of Dhul Hijjah - the Day of at-Tarweeyah- the *ihraam* for Hajj is assumed and all of its duties are performed.

At-Tamattu' is the best type of Hajj for the pilgrim who has not brought with him a sacrificial animal with him, because the Prophet (ﷺ) said after the *sa'ee* between as-Safaa and al-Marwah: . . . if I had known before what I knew afterwards, I would not have brought my sacrificial animal and would have made it an 'Umrah. For anyone amongst you who has not brought a sacrificial animal, come out of ihraam and make it an 'Umrah...¹⁴⁵

2) Combining Hajj And 'Umrah.

This is called *al-Qiraan*. (The pilgrim is called a *Qaarin*). One assumes ihraam for 'Umrah and Hajj together in the months of Hajj at the meeqaat, saying while entering the *ihraam*:

لَبَّيْكَ عُمْرَةً حَجًّا

Here I am (at your service) for Hajj and 'Umrah. or,

اللَّهُمَّ لَبَّيْكَ عُمْرَةً حَجًّا

Here I am O Allaah (at Your service) making 'Umrah and Hajj.

One can also enter the ihraam with the intention of 'Umrah only from the *meeqaat*, and during the journey the intention for Hajj is added and the *talbiyyah* for Hajj is recited before one starts the *tawaaf*.

Upon reaching Makkah, the *tawaaf* ul-Qudoom (arrival) is performed, and the *sa'ee* of Hajj -or if one prefers the *sa'ee* of Hajj can be done after the *tawaaf* ul-efaadah. One does not shave or shorten the hair, or remove the *ihraam*, but one remains in *ihraam* until the day of 'Eid.

3) Hajj By Itself.

This is called *al-Ifraad*. (The pilgrim is called a *Mufrid*). One assumes *ihraam* for Hajj alone from the *meeqaat* in the months of Hajj, saying while entering the state of *ihraam*:

¹⁴⁵ Related by al-Bukhaaree and Muslim.

لَيْكَ حَجًّا

Here I am (at your service) for Hajj. or,

اللَّهُمَّ لَيْكَ حَجًّا

Here I am O Allaah (at Your service) making Hajj.

The *mufriid* does the same as what the *qaarin* does, except that the *qaarin* has to sacrifice an animal, like the *mutamatti'*, as a thanks to Allaah for making it easy for him to do Hajj and 'Umrah in one journey. As for the *mufriid*, there is no sacrifice due from him.

It is better and preferred for the *mufriid* and the *qaarin*, when he does the *tawaaf* and *sa'ee* between as-Safaa and al-Marwah and he has no sacrificial animal with him, to make it an 'Umrah by shaving or shortening the hair. Then make it *tamattu'* as the companions of the Prophet (ﷺ) did so when he ordered them at the Hajj ul-Widaa'.¹⁴⁶

Ibn Qudaamah, *rahimahullaah*, said: The people of knowledge are united upon the fact that it is allowed to assume *ihraam* for any of the three types of Hajj.

'Aa'ishah, *radiyallaahu 'anhaa*, said: We went out with the Messenger of Allaah (ﷺ) and amongst us were pilgrims for 'Umrah, pilgrims for Hajj combined with 'Umrah, and pilgrims for Hajj only...¹⁴⁷

As for the person who comes to the *meeqaat* in the months of Hajj and he is not intending to do the Hajj but just the 'Umrah; He is not classified as a *Muttamatti'* but as a *Mu'tamir* (a person who is performing 'Umrah). A person who comes to the *meeqaat* outside the months of Hajj like Ramadaan and Sha'baan, is also a *Mu'tamir*.

¹⁴⁶ Related by al-Bukhaaree and Muslim.

¹⁴⁷ Related by al-Bukhaaree.

10

CHAPTER

RESTRICTIONS OF IHRAAM

The restrictions of ihraam are those things which are not allowed for the pilgrim to do while in he is in the state of ihraam. They are as follows:

1) Removal of hair from any part of the body by shaving or by any other means without a valid excuse as He, the Most High, says:

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Do not shave your heads until the sacrifice reaches its place¹⁴⁸

This text mentions the shaving of the head, but by *qiyaas* (analogy) it is also applicable to the other parts of the body.

2) To clip the fingernails from either the hands or the feet without a valid excuse, because it involves the removal of a part of the body which is done without a real need and it resembles the removal of the hair. If they break or cause irritation there is no problem in removing only the damaged part and nothing is due (i.e. a sacrifice).

3) For men to intentionally cover the head and the face by wearing something like a turban, a scarf, a cap or anything else which resembles these. As for something which is not worn such as a tent, an umbrella or the roof of a car, then there is no harm in them.

¹⁴⁸ Soorah al-Baqarah: 196.

When the Prophet (ﷺ) was asked about what a pilgrim can wear, he said: **He does not wear a shirt, a turban, trousers, (a hooded) cloak, or socks...**¹⁴⁹

As for the permissibility of seeking shade, it is established that Usaamah and Bilaal were with the Prophet (ﷺ) during the stoning of the *jamaraat* al-'Aqabah, when one of them took the nose-band of his camel and the other lifted his garment and shaded him from the heat until he had stoned the *jamaraat* al-'Aqabah.¹⁵⁰

As for the covering of a man's face, its prohibition is established from the saying of the Prophet (ﷺ) when a man fell and broke his neck: . . . **Do not cover his head or face, for indeed he will be raised up on the Day of Judgement reciting the *talbiyyah*.**¹⁵¹

The woman does not wear a niqaab, burqa' (face covering) and gloves, as the Prophet (ﷺ) said: **The female pilgrim must not veil her face and she should not wear gloves.**¹⁵²

However, if she is in need of covering her face because of men passing near her, then she can hang down some cloth or a *khimaar* from the top of her head over her face (which is not tied).

'Aa'ishah, *radiyallaahu 'anhaa*, said: Riders passed by us when we were pilgrims with the Messenger of Allaah (ﷺ). Whenever they drove their camels by, one of us would lower down her *jilbaab* from her head over her face and when they had passed us we would uncover them.¹⁵³

Faatimah bint al-Mundhir, *rahimahaallaah*, said: We used to cover our faces and we were pilgrims with Asmaa bint Abee Bakr.¹⁵⁴

¹⁴⁹ Related by al-Bukhaaree and Muslim.

¹⁵⁰ Related by Muslim.

¹⁵¹ Related by al-Bukhaaree and Muslim.

¹⁵² Related by al-Bukhaaree.

¹⁵³ Related by Aboo Daawood and Ibn Maajah.

¹⁵⁴ Related by Maalik and al-Haakim.

4) To intentionally dress up in sewn clothes covering the whole body or some of it like a shirt, a turban, trousers, a hooded cloak, gloves, leather socks, socks and all clothes dyed in *saffron* and *wars*.

Ibn Taymiyyah, *rahimahullaah*, said regarding what is permissible for a pilgrim to wear: It is permissible to wear anything which is classified as an *izaar* and *ridaa*. Even if he wears a hooded cloak, a shirt, etc. and covers with them as agreed by the scholars (if the proper clothes cannot be found).

If the material of his *izaar* or *ridaa* splits he can patch them both up and there is no harm in this because what is forbidden for the pilgrim are clothes made to fit the body.¹⁵⁵

5) Intentionally using perfume, after assuming the *ihraam* on ones clothes or body, as well as in one's food and drink, like drinking tea which has *saffron* in it. Except if the smell or taste leaves quickly. As the Prophet (ﷺ) said to a man: **Take off your cloak and wash off the traces of the *khaloq* and watch out for the *saffron*.**¹⁵⁶

He said about the pilgrim who broke his neck while riding: **Do not embalm him.** In another narration he said: **Do not rub perfume on him.**¹⁵⁷

The Prophet (ﷺ) said: **Do not wear any clothes smeared with *saffron* or *wars*.**¹⁵⁸

As for the perfume which is applied before the *ihraam* on the beard or head, there is no harm if its smell remains after assuming the *ihraam* as it is only forbidden to use it after assuming the *ihraam* as mentioned before.

¹⁵⁵ See Chapter Twelve Point 2.

¹⁵⁶ Related by al-Bukhaaree.

¹⁵⁷ Related by al-Bukhaaree and Muslim.

¹⁵⁸ Related by al-Bukhaaree and Muslim.

6) Killing and hunting of land animals, eating them and capturing them as He the Most High, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

O you who believe do not kill game while you are in a state of *ibraam*.¹⁵⁹

And His saying:

وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا

It is forbidden for you to hunt land-game as long as you are in a state of *ibraam*.¹⁶⁰

It is forbidden for the pilgrim to hunt land game with the following various methods:

- 1) He hunts for himself.
- 2) He orders others to hunt for him.
- 3) He points out or directs towards the game.
- 4) The game is being hunted because of him whether he knows or not, as it is correctly deduced from the evidences. (So he cannot eat it).

If he has not done any of these things and the game is not hunted because of him, it is lawful for him to eat the hunted meat, as what is related from Qataadah: ...it is lawful so eat it.¹⁶¹

7) Contracting a marriage. The pilgrim is not allowed to marry himself or marry somebody else off as a guardian or a representative. He cannot propose and nobody can offer themselves for his daughter or sister etc.

¹⁵⁹ Soorah al-Maa'idah: 95.

¹⁶⁰ Soorah al-Maa'idah: 96.

¹⁶¹ Related by al-Bukhaaree and Muslim.

The Prophet (ﷺ) said: The pilgrim must not marry, help others to marry, and he cannot propose (and nobody can propose to him).¹⁶²

A contracted marriage (in Hajj) does not require a *fdiyah* (compensation) but the contract is invalid.

8) Sexual relations which obligate a bath as Allaah says:

فَلَا رَفَاةَ

So do not have sexual intercourse¹⁶³

Ar-rafath means to have sexual intercourse, and one who has intentionally committed sexual intercourse before coming out of the first *ihraam* has nullified his Hajj.

9) To arouse one's sexual desire without having intercourse like kissing, touching and looking.

Things which are forbidden for the pilgrim and the non-pilgrim alike; like hunting in the al-Haram area,¹⁶⁴ cutting its trees and plants except *al-idhkhar* as the Prophet (ﷺ) said: Allaah made this place sacred on the day He created the heavens and the earth. So it is sacred by the sacredness conferred on it by Allaah until the Day of Judgement. Fighting has not been made lawful in it for anyone before me and it has not been made lawful to me except for one hour, on one day. It is sacred by the sacredness conferred on it by Allaah until the Day of Judgement. Its thorns are not to be cut, its game must not be frightened, things dropped are to be picked up only by one who publicly announces it and its herbage is not to be removed. Then al-'Abbaas said: O Messenger of Allaah, except *al-idhkhar*? He replied: Except *al-idhkhar*.¹⁶⁵

¹⁶² Related by Muslim. The addition in brackets is in the *Sabeeh* of Ibn Hibbaan.

¹⁶³ Soorah al-Baqarah: 197.

¹⁶⁴ So it excludes Arafat.

¹⁶⁵ Related by al-Bukhaaree and Muslim.

It is also forbidden to cut the trees of al-Madeenah and to kill or frighten its game, as in Makkah. The Prophet (ﷺ) said: O Allaah I have made what is between the two mountains a sanctuary like Ibraaheem made Makkah a sanctuary.¹⁶⁶ He also said: Do not cut its thorny shrubs and do not hunt its game.¹⁶⁷

¹⁶⁶ Related by al-Bukhaaree and Muslim.

¹⁶⁷ Related by Muslim.

11

CHAPTER

THE PENALTY FOR BREAKING THE RESTRICTIONS

Whoever breaks one of the restrictions of ihraam comes under one of the three categories:

1) He does it without an excuse or need. This is a sinful act for which there is a penalty.

2) He does it because of some need, for example, wearing a shirt to keep warm from the cold weather if he fears some harm. He has thus broken one of the restrictions so he has to pay a penalty, as related by Ka'b bin 'Ujrah, *radiyallaahu 'anhu*.¹⁶⁸

3) He does it, but he has an excuse; like he was ignorant of it, he forgot, he was forced to do it, or he was asleep, then there is no sin upon him. As for the penalty there is some difference of opinion between the scholars. What is closer to the truth, *insha'allaah*, is that there is nothing upon him as Allaah says:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ
مَا تَعَمَّدَتْ قُلُوبُكُمْ

There is no sin on you if you make a mistake, except in regard to what your hearts deliberately intend.¹⁶⁹

¹⁶⁸ See page 63.

¹⁶⁹ Soorah al-Ahzaab: 5.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ

Our Lord do not punish us if we forget or fall into error. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. Pardon us and forgive us; and have Mercy upon us. You are our protector, so give us victory over the unbelieving people.¹⁷⁰

Then Allaah says (in a *hadeeth qudsee*): I have just done so.¹⁷¹

The Prophet (ﷺ) said: My *Ummah* has been excused from their mistakes, forgetfulness and what they do as a result of being forced.¹⁷²

Allaah, the Most High, says regarding hunting as being one of the restrictions:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا
الصَّيِّدَ وَانْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ
مَا قَتَلَ مِنَ النَّعَمِ

O you who believe, do not kill game while you are in a state of *ibraam*. Whoever from amongst you kills intentionally the penalty is equivalent to the one killed.¹⁷³

It shows the obligatory nature of the penalty for killing intentionally. If the act was done purposely he would be sinful, and he would have to pay a penalty.

¹⁷⁰ Soorah al-Baqarah: 286.

¹⁷¹ Related by Muslim.

¹⁷² Related by Ibn Maajah and al-Bayhaqee.

¹⁷³ Soorah al-Maa'idah 95.

If it was not done intentionally then there is no punishment or sin incurred. One continues to have the excuse of ignorance until, when the ignorant learns, when the forgetful remembers, when the sleeper awakes or when he is no longer forced to do something. It is then obligatory to stop the restricted action immediately. If one still continues to do the action, one will no longer have an excuse and will be sinning and will then have to pay a penalty.

The penalties for breaking the restrictions of ihraam are as follows¹⁷⁴:

1) The penalty for removing hair, nails, a man covering his head, wearing sewn clothes, wearing gloves, wearing a face veil for women and using perfume is to sacrifice a sheep or to feed six needy people giving each of them half a *saa'* of food, or one can fast for three days. One can choose any of these three types. If one chooses a sheep, its meat should be distributed amongst the poor and one cannot eat from it.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ
مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Whosoever of you is ill or has an ailment on his scalp then there is a penalty of either fasting, charity or offering a sacrifice.¹⁷⁵

The Prophet (ﷺ) said to K'ab bin 'Ujrah: Are the lice in your head bothering you? He answered: Yes. So he said to him: Shave your hair then slaughter a sheep, or fast for three days or feed six needy people and give each of them half a *saa'*.¹⁷⁶

This proof is for the one who removes his hair. As for the other restrictions the scholars use *qiyaas* and say that the ruling for the shaving of the head covers the other restrictions, so they incur the same penalty. Allaah knows best.

2) Sexual relations which obligate a bath, that is if one has sexual intercourse before coming out of the first *ihraam*, this would nullify the whole Hajj.

¹⁷⁴ See page 74 for the penalty for breaking one of the obligatory actions.

¹⁷⁵ Soorah al-Baqarah: 196.

¹⁷⁶ Related by al-Bukhaaree and Muslim.

Ibn al-Mundhir said: The scholars are united upon the fact that nothing nullifies the Hajj while in a state of *ihraam* except sexual intercourse. However, it is obligatory to complete the Hajj and make up for it another time, because ‘Abdullaah bin ‘Umar, ‘Abdullaah bin ‘Amr and ‘Abdullaah bin ‘Abbaas gave similar verdicts¹⁷⁷, as well as other Companions, *radiyallaahu ‘anhum*.

The meat of the sacrificed animal should be distributed amongst the poor in Makkah.

As for one who has sexual intercourse after the first removal of *ihraam* (after shaving the head) his Hajj is not nullified, however, he has to sacrifice a sheep and distribute its meat amongst the poor in the al-Haram area.

The woman is the same as the man as regards the penalty, if she was willing in the action. It is said on top of this, if there remained from the actions, before the second *ihraam* is lifted, the *tawaaf* ul-*efaadah*, you should go to a spot close outside the al-Haram, put on the *ihraam* again from there, do the *tawaaf* ul-*efaadah* and the *sa’ee* and he still would be a pilgrim. This is what is established from Ibn ‘Abbaas, *radiyallaahu ‘anhuma*, who said: One who has relations with his wife before the *tawaaf* he should then do ‘Umrah and sacrifice an animal.¹⁷⁸ Ibn Taymiyyah, *rahimahullaah*, held the same opinion.

3) The penalty for hunting can be chosen between three things: a) One can sacrifice something similar and distribute its meat amongst the poor of Makkah.

If something similar to the game cannot be found one can choose between two things: a) Find out the value of the dead game and pay that amount by distributing food to the needy giving each person half a *saa’*. b) Or fast a number of days equal to the number of people one would have fed.

¹⁷⁷ Refer to al-Bayhaqee.

¹⁷⁸ Related by al-Bayhaqee and Maalik.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا

الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعِيمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغًا الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنَّا سَلَفٌ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

O you who believe do not kill game while you are in a state of *ibraam*. Whoever from amongst you kills it intentionally the penalty is equivalent to the game killed, as judged by two just men from among you. It is brought and sacrificed by the Ka'bah; or for an expiation, he should feed the needy or its equivalent in fasting, so that he can taste the punishment of his deed. Allaah has forgiven for what has past, but whoever commits it again Allaah will take retribution from him. Allaah is All Mighty, All Able of retribution.¹⁷⁹

An example of the land-game which are similar to one- another is the hyena and the sheep.

The Prophet (ﷺ) said: If game is hunted by the pilgrim, he should give a male sheep (as a penalty).¹⁸⁰

'Umar bin al-Khattaab, *radiyallaahu 'anhu*, gave a judgement that the penalty for a hyena is a male sheep, for a deer it is a goat, for a rabbit it is a young goat, for a jebrou it is a four month old goat (not with its mother).¹⁸¹

Ibn 'Abbaas gave a judgement about a pigeon in the Haram. For a pilgrim or a non-pilgrim in the Haram area the penalty is to sacrifice a sheep.¹⁸²

179 Soorah al-Maa'idah: 95.

180 Related by Aboo Daawood, ad-Daarimee, al-Haakim and al-Bayhaqee.

181 Related by Maalik and al-Bayhaqee.

182 Related by al-Bayhaqee.

Imaam Maalik said: I still hear that the penalty for the pilgrim who hunts a bird, is to sacrifice a sheep.

4) Sexual relations without intercourse, like a desirous kiss or a touch etc. whether there is a sexual emission or not. If one falls into this he has broken one of the restrictions of *ihraam*. His Hajj is still valid but he must seek forgiveness from Allaah and then repent.

Some of the scholars say that a sheep must be sacrificed and its meat distributed amongst the poor of Makkah, or six needy people must be fed giving each of them half a saa' or if one can fast for three days and this would cover the penalty, *insha'allaah*. However, to be more cautious it is better to sacrifice a sheep, as has been mentioned previously. Allaah knows best.

5) One who assumes *ihraam* for Hajj or 'Umrah and is then prevented from arriving at the House because any of the following: A blockade by enemies, due to sickness, shortage of money or some accident, he stays in his *ihraam*. If he is hoping that the obstruction will be removed or the problem resolved, or the enemies may give authorisation to enter and perform the *tawaaaf*, the *sa'ee* and the rest of the rites. He does not remove the *ihraam* prematurely.

The Prophet (ﷺ) in the battle of Hudaibiyyah did not hasten to remove the *ihraam* but he waited with his Companions until they were to be given permission to enter Makkah for a period to perform the 'Umrah without having to fight. When it was not possible do so except through fighting and they (the Quraysh) were determined in stopping them, the Messenger of Allaah signed a treaty and he said to his companions: **Rise and sacrifice then shave . . .**¹⁸³

If he is prevented from completing the Hajj or 'Umrah rites due to a sickness, an accident, or due to a shortage of money, he should be patient because the prevention or influencing factor may be lifted. If he thinks that it is not

183 Related by al-Bukhaaree.

possible, then he is regarded as a *Muhsir* (one prevented), so he then sacrifices, shaves or shortens (his hair) and comes out of the *ihraam*, as Allaah, the Most Perfect, says:

وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا
 اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Complete the Hajj and ‘Umrah for Allaah. If you are prevented; sacrifice what is easy for you to afford and do not shave your heads until the sacrifice reaches its place.¹⁸⁴

It is established from the Prophet (ﷺ) that he said: One who breaks a bone, or becomes lame (or sick), he has to come out of *ihraam* and he has to do another Hajj.¹⁸⁵

However, if the *Muhsir* (the one prevented) said when he first put on the *ihraam* said:

فَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسَنِي

If I am prevented by an obstacle then indeed my place is where you prevent me.¹⁸⁶

He can remove the *ihraam* and nothing is due from him (as a penalty). Is there an obligation to perform it again or not? The stronger opinion is that there is no need, unless it was the obligatory Hajj or ‘Umrah (i.e. if he had not done it before). In which case he fulfils the obligation after that.

¹⁸⁴ Soorah al-Baqarah: 196.

¹⁸⁵ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa’ee, Ibn Maajah and Ahmad.

¹⁸⁶ See page 51.

THINGS PERMISSIBLE FOR THE PILGRIM

1) It is allowed for the pilgrim in the state of *ibraam* and for non-pilgrims to kill the vicious and harmful animals in the Haram area.

'Aa'ishah, *radiyallaahu 'anhaa*, related that the Messenger of Allaah (ﷺ) said: **There are five animals which are harmful and may be killed in the state of *ibraam*, in the Haram; the scorpion, the kite, the crow, the rat and the vicious dog.**¹⁸⁷

It is related by Muslim: . . . and the snake.

The Messenger of Allaah (ﷺ) ordered the killing of a snake in Meena.¹⁸⁸

Ibn al-Mundhir said: All the scholars are agreed on the fact that if a pilgrim encounters any of these animals, then he must kill them and there is no penalty upon him.

Imam Maalik said: The vicious dog which is harmful to the people and a threat to them includes a lion, a cheetah and a wolf and it is thus permissible to kill them and anything which comes under this category of being harmful to the people or to their wealth; like their livestock which the pilgrims may eat from. The predatory birds which are forbidden to eat like the falcon, the hawk, the

¹⁸⁷ Related by al-Bukhaaree and Muslim.

¹⁸⁸ Related by al-Bukhaaree.

eagle and the harmful insects like hornets, bugs, mosquitoes, fleas, flies and everything which resembles these or anything which is worse than those mentioned are allowed to be killed. To show what is meant; the kite and the crow resemble the harmful falcon, the rat resembles the harmful insect, the scorpion resembles the snake, the vicious dog resembles the harmful predatory animal which may be more dangerous than it. They may only be killed if one feels a threat from them.

2) If the pilgrim does not find an izaar, it is permissible to wear trousers; if he does not find sandals, it is allowed to wear leather socks; as mentioned in the hadeeth of Ibn 'Abbaas, *radiyallaahu 'anhuma*, in the Saheeh of al-Bukhaari and Muslim.¹⁸⁹

You should not cut the leather socks or the trousers if one does not find any sandals or an izaar as the Prophet (ﷺ) did not order that in 'Arafaat.

3) There is no harm in the pilgrim wearing leather socks that reach below the ankles as they are similar to sandals.

4) There is no harm if a pilgrim bathes to cool down, or washes his head and rubs it gently if he needs to.

5) He can wash the dirt off his clothes which he is wearing. It is allowed for him to change into other clothes if they are from amongst the permissible clothes for the pilgrim.

6) There is no problem in wearing spectacles or sunglasses.

7) There is no problem in wearing a watch on the wrist.

8) There is no harm in getting cupped if the pilgrim needs to, as the Prophet (ﷺ) : **Got cupped while he was in the state of *ibraam*.**¹⁹⁰

¹⁸⁹ See page 57 point 4.

¹⁹⁰ Related by al-Bukhaaree.

9) There is no problem in seeking shade under some type of sun shade, an umbrella, the roof of a car, a tent, a tree, etc. as long as it is not attached to the head. It is related that the Prophet (ﷺ) was shaded by a cloth at the time he was stoning the *jamarah* ul-'Aqabah in the afternoon.¹⁹¹

10) There is no harm in fastening the *izaar* or tying it with a belt or other things as there is no evidence to forbid it.

11) It is permissible for the woman to wear any sewn clothes she likes from that which Allaah has made permissible for her, except that she does not cover her face with a veil and wear gloves. If she needs to she can cover her face with a *khimaar* or a *jilbaab* then it is better for her to hang down the *khimaar* over her face from her head if there are men nearby.¹⁹² She can wear shoes, socks and trousers as mentioned before.

12) There is no harm in using something around the waist to safeguard one's money and there is no harm in using that to support the *izaar*.

13) There is no harm in repairing what tears or splits in one's *izaar* or *ridaa*, or to patch it up. What is forbidden is to cut it out, and shape it around the limbs and body.

¹⁹¹ See page 56 for the hadeeth of Bilaal.

¹⁹² See page 55 point 3.

CHAPTER

THE PILLARS AND OBLIGATIONS OF HAJJ

The Pillars Of Hajj:

1) **Ihraam**: Which is the intention made while entering into the rites, for one who leaves this intention, his Hajj is of no effect. The Prophet (ﷺ) said: **Indeed actions are to be judged by their intentions, a man will only have what he intended.**¹⁹³

2) **The standing at 'Arafah**: The Prophet (ﷺ) said: **The Hajj is 'Arafah.**¹⁹⁴

3) **Tawaaf** ul-efaadah;

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And make tawaaf of the Ancient House.¹⁹⁵

The Prophet (ﷺ) said when Safiyyah started her menses: **Will she delay us?** 'Aa'ishah said: **O Messenger of Allaah she has just performed the tawaaf ul-efaadah around the house then she started her menses after the al-efaadah. He replied: In that case let us depart.**¹⁹⁶

¹⁹³ Related by al-Bukhaaree and Muslim.

¹⁹⁴ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee, Ibn Maajah and Ahmad.

¹⁹⁵ Soorah al-Hajj: 29.

¹⁹⁶ Related by al-Bukhaaree and Muslim.

So this shows that this tawaaf has to be performed and it detains the person until he has performed it.

4) The *sa'ee* between as-Safaa and al-Marwah. The Prophet (ﷺ) said: Do the *sa'ee*, for Allaah has prescribed the *sa'ee* for you.¹⁹⁷

'Aa'ishah, *radiyallaahu 'anhaa*, said: By my life Allaah does not complete the Hajj of the one who does not go between as-Safaa and al-Marwah.¹⁹⁸

The Obligations Of Hajj:

1) Putting on the *ihraam* at the *meeqaat*. The Prophet (ﷺ) said at the time that he prescribed the *mawaaqeet*: These are for those regions and whoever comes to them from elsewhere intending Hajj or 'Umrah.¹⁹⁹

2) The standing at 'Arafah until sun-set for the one who has spent the day there, because the Prophet (ﷺ) did this. After looking at the issue, it seems to illustrate that this is an order.

3) Spending the night at Muzdalifah, as the Prophet (ﷺ) spent the night there.

He (ﷺ) said: Let my nation take their rites (of Hajj and 'Umrah) for I do not know whether I am likely to meet you after this year.²⁰⁰

He gave the weak permission to leave after midnight, hence clearly illustrating that spending the night at Muzdalifah is necessary, and Allaah has ordered it by mentioning it with al-Mash'ar ul-Haraam.²⁰¹

¹⁹⁷ Related by Ahmad and al-Haakim.

¹⁹⁸ Related by al-Bukhaaree and Muslim.

¹⁹⁹ Related by al-Bukhaaree and Muslim.

²⁰⁰ Related by Muslim and Ibn Maaajah.

²⁰¹ Refer to Soorah al-Baqarah: 2.

4) Spending the nights of at-Tashreeq at Meena, as the Prophet (ﷺ) did so. He only gave al-'Abbaas permission to spend the nights of Meena at Makkah as he was providing the water supplies. He also made a concession for the camel shepherds at al-Baitotah (a place near Meena). This concession and permission shows that it is compulsory to sleep at Meena except for the water supplier and the shepherd.

5) Stoning the *jamaaraat* in order. To stone the *jamaarah* ul-'Aqabah on the Day of an-Nahr ('Eid) and all three *jamaaraat* on the days of tashreeq, as the Prophet (ﷺ) began with the *jamaarah* ul-'Aqabah and he then stoned the three *jamaaraat* on the days of tashreeq as Allaah, the Most Perfect, says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى

And remember Allaah during the appointed days. But whoever hastens to leave after two days there is no sin upon him and whoever stays on there is no sin upon him.²⁰²

The pilgrims are ordered to do the *dhikr* of Allaah at Meena and there is not any specific remembrance for the pilgrim except the *dhikr* during the stoning of the *jamaaraat*. The Prophet (ﷺ) said: The *tawaaf* of the house, at as-Safaa and al-Marwah, and during the stoning at the *jamaaraat*, these are all appointed places for the remembrance of Allaah.²⁰³

Jaabir, *radiyallaahu 'anhu*, said: I saw the Prophet (ﷺ) stoning on the day of Nahr whilst he was upon his mount and he was saying: Learn your rites for I do not know whether I am likely to perform another Hajj after this one.²⁰⁴

6) To shave or shorten the hair as the Prophet (ﷺ) ordered it when he said: Shorten the hair and come out of *ibraam*.²⁰⁵

²⁰² Soorah al-Baqarah: 203.

²⁰³ Related by Aboo Daawood and at-Tirmidhee.

²⁰⁴ Related by al-Bukhaaree and Muslim.

²⁰⁵ Related by al-Bukhaaree and Muslim.

The Prophet (ﷺ) made a *du'aa* three times for the people who shaved and only once for those who shortened.²⁰⁶

7) *Tawaaf ul-Widaa'*. The Prophet (ﷺ) ordered it when he said: **None of you must depart until he has fulfilled his final obligation at the House.**²⁰⁷

Ibn 'Abbaas, *radiyallaahu 'anhuma*, related that: **The people were ordered that their final obligation should be at the House, an exception was made for the menstruating woman.**²⁰⁸

The remaining actions and sayings of the Hajj are all *sunnan* (not pillars or obligations) such as wearing a white *izaar* and *ridaa* for the men, the *talbiyyah* from the time of assuming the *ihraam* until one arrives at the Black Stone while doing 'Umrah, as for Hajj the *talbiyyah* is said until the stoning of the *jamarah ul-'Aqabah*. Spending the night before 'Arafah at Meena, *ar-raml, al-idtibaa'* (see point 3 and 4 in chapter 16) for the men during the *tawaaf ul-qudoom*, kissing the black stone, *adhkaar* (remembrance), *ad'eeah* (supplications) and climbing as-Safaa etc.

If one of the pillars is left out, the Hajj rites have not been completed. One who leaves out an obligation he has to compensate by sacrificing. One who leaves a *Sunnah*, nothing is due from him. The evidence for the obligatory sacrifice for the one who leaves an obligation is from a statement of Ibn 'Abbaas, *radiyallaahu 'anhuma*, who said: **Anyone who forgets anything from the rites of Hajj or leaves it, he has to spill blood.**²⁰⁹

²⁰⁶ Refer to al-Bukhaaree and Muslim.

²⁰⁷ Related by Muslim.

²⁰⁸ Related by al-Bukhaaree and Muslim.

²⁰⁹ Related by Maalik and ad-Daaraqutnee.

14

CHAPTER

THE PILLARS OF 'UMRAH AND ITS OBLIGATORY DUTIES

The Pillars of 'Umrah:

1) The *ibraam* which is the intention while entering into the rites of 'Umrah. The Prophet (ﷺ) said: **Indeed actions are to be judged by their intentions.**²¹⁰

2) The *tawaaf*

3) The *sa'ee*. The Prophet (ﷺ) said about the *sa'ee* and the *tawaaf*: **If any of you have not got the sacrificial animal with you, do the *tawaaf* of the House and between as-Safaa and al-Marwah...**²¹¹

He said about the *sa'ee*: **Do the *sa'ee*, for Allaah has prescribed the *sa'ee* for you.**²¹²

The Obligations Of 'Umrah:

1) The *ibraam* from its place. The Prophet (ﷺ) ordered 'Aa'ishah to begin 'Umrah at at-Tan'eem and the hadeeth of Ibn 'Abbaas, *radiyallaahu 'anhuma*, about the *mawaaqeet*.²¹³

²¹⁰ Related by al-Bukhaaree and Muslim.

²¹¹ Related by al-Bukhaaree and Muslim.

²¹² Related by Ahmad and al-Haakim.

²¹³ See page 43.

2) To shave or shorten the hair. The Prophet (ﷺ) said: **Shorten the hair and come out of ihraam.**²¹⁴

If one leaves out a pillar his 'Umrah would be incomplete.

If one leaves out an obligatory duty he has to compensate by sacrificing an animal.

One who engages in sexual intercourse before the shaving or the shortening of the hair (before the removal of the *ihraam*) he has to sacrifice a sheep in accordance with a judgement given by Ibn 'Abbaas, *radiyallaahu 'anhu*, then his 'Umrah would be correct. One who engages in sexual intercourse before the *tawaaf* of the House he nullifies his 'Umrah, according to the consensus of the scholars. This is also the case if it was after the *tawaaf* and before the *sa'ee* according to the majority.

Under these two circumstances the 'Umrah has to be repeated in addition to a penalty sacrifice.

²¹⁴ Related by al-Bukhaaree and Muslim.

ENTERING MAKKAH

Once the pilgrim reaches Makkah it is recommended to do the following:

1) It is recommended to rest in a suitable place until one is refreshed and cleansed before doing the *tawaaf*. If this is not possible then there is no problem as it is a recommended act. The Prophet (ﷺ): **Spent the night at Dhu-Tuwa until the morning and then he entered Makkah.**²¹⁵

2) It is recommended to bathe if it is possible as Ibn 'Umar, *radiyallaahu 'anhuma*, never used to enter Makkah except by spending the night at Dhu-Tuwa until the morning and he bathed as the Prophet (ﷺ) used to do.

3) It is recommended to enter Makkah from its upper part. However, sometimes the traveller enters without being able to choose the route; so through whatever route he enters it is acceptable. 'Aa'ishah, *radiyallaahu 'anhaa*, related, **that when the Prophet (ﷺ) arrived at Makkah he entered it from the upper route and left through the lowest route.**²¹⁶

Ibn Taimiyyah, *rahimahullaah*, said: When one comes to Makkah it is permissible to enter Makkah from any side, however it is better that one enters from the direction of the Ka'bah following the way the Prophet (ﷺ). He entered from a high route²¹⁷ and he (ﷺ) would bathe before he entered Makkah in addition to spending the night at Dhu-Tuwa which is near al-Aabaar, known as Aabaar az-Zaahir (The Shining Springs). For the one who finds it easy to spend the night there he should do so, bathe and then enter Makkah during the day but if he cannot then there is no blame on him.

²¹⁵ Related by al-Bukhaaree and Muslim.

²¹⁶ Related by al-Bukhaaree and Muslim.

²¹⁷ Through the gate of the *masjid* called Baab Baneey Shaybah (or Baab us-Salaam)

4) When one arrives at al-Masjid al-Haraam it is better to enter with the right foot first and to say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةِ] وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ،
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

I seek refuge with Allaah the Supreme, His Noble Face and everlasting authority from the accursed devil.²¹⁸

In the name of Allaah, prayers²¹⁹ and peace be upon the Messenger of Allaah.²²⁰

O Allaah open the doors of Your Mercy for me.²²¹

When leaving the *masjid* one says:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

In the name of Allaah, prayers and peace be upon the Messenger of Allaah,
O Allaah I ask for Your Blessings.²²²

O Allaah protect me from the accursed devil.²²³

These prayers are recited when entering and leaving any masjid and they are not specific for *al-Masjid* al-Haraam.

One who cannot perform these four *sunnan* acts then there is no problem.

²¹⁸ Related by Aboo Daawood.

²¹⁹ Related by Ibn Sunnee.

²²⁰ Related by Muslim.

²²¹ Related by Muslim.

²²² Related by Muslim.

²²³ Related by Ibn Maajah.

(When you enter and see the Ka'bah you raise your hands and make du'aa like that of Ibn 'Umar, *radiyallaahu 'anhuma: Allaahumma antas sallaamu wa minkas sallaamu fahayyinaa rabbana bisallaam.*)

5) For the one who finds it difficult to bathe before entering the masjid it is essential that he is in a pure state from minor or major impurities. 'Aa'ishah, *radiyallaahu 'anhaa*, related from the Prophet (ﷺ): **That the first thing he would start with at the time of his arrival would be to make ablution and then he would start the tawaaf.**²²⁴

'Aa'ishah, *radiyallaahu 'anhaa*, also related that the Prophet (ﷺ) said to her: **Do what the pilgrims do, except the tawaaf of the house until you have become purified.**²²⁵

The Prophet (ﷺ) said: **The tawaaf of the house is a prayer except that you can talk in it and the one who talks in it, let him speak nothing but good.**²²⁶

6) To greet the Masjid al-Haraam by performing the *tawaaf* for the one who was intending it. The person who is not there for the *tawaaf* should not sit until he has prayed two *rak'ah*.

7) If one is sick or disabled it is permissible to be carried during the *tawaaf* or the *s'ee*. Umm Salamah, *radiyallaahu 'anhaa*, said: I complained to the Messenger of Allaah (ﷺ) that I was not well, so he replied: **Do the tawaaf riding behind the people.** So I performed the *tawaaf* while the Messenger of Allaah (ﷺ) was praying beside the Ka'bah and he was reciting 'at-Toor' and 'Kitaab Mastoor'.²²⁷

²²⁴ Related by al-Bukhaaree and Muslim.

²²⁵ Related by al-Bukhaaree and Muslim.

²²⁶ Related by at-Tirmidhee, an-Nisaa'ee and Ibn Khuzaymah.

²²⁷ Related by al-Bukhaaree and Muslim.

16

CHAPTER

THE TAWAAF OF THE HOUSE

When the pilgrim arrives at the Ka'bah he does the following:

1) Stops the *talbiyyah* before he starts the *tawaaif* if he is on 'Umrah or doing Hajj *ut-Tamattu'*.²²⁸ Then he goes to the Black Stone, faces it, wipes it with the right hand and kisses it if it is easy²²⁹, not causing any harm to the people by pushing.

Before touching the stone one says:

اللَّهُ أَكْبَرُ.

Allaah is the Greatest.²³⁰

If one can say the following, it is better as it is established from Ibn 'Umar, *radiyallaahu 'anhuma*:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

In the name of Allaah, Allaah is the Greatest.²³¹

At the stone there are four *sunnan* acts which are all established from the Prophet (ﷺ):

²²⁸ Related by Ahmad.

²²⁹ Related by al-Bukhaaree.

²³⁰ Related by al-Bukhaaree.

²³¹ Related by al-Bayhaqee.

a) To wipe it with ones hand , kiss it, make *sajdah* upon it and to say **Allaahu Akbar**. This is the complete way.²³²

b) If one cannot do this then wipe it and kiss your hand.²³³

c) If one cannot do this, touch it with a stick and then kiss the stick.²³⁴

d) If one cannot do this then the hand should be raised towards it and say Allaah is the Greatest, and do not kiss your hand when it is raised.

One does what he is able to do so easily from these *sunnan* actions as they are all from the *Sunnah* of the Prophet (ﷺ) and all praises are due to Allaah.

(You should not push to get to the Black Stone as the Prophet (ﷺ) said: O ‘Umar, you are a strong man, so do not harm the weak and when you wish to touch it, wait until it becomes free and if not then face it and say **Allaahu Akbar**.²³⁵)

2) Then turn to the right with the Ka’bah to ones left side.

3) The men do the *raml* in the first three circuits starting from the black stone and returning there; that is in the first *tawaaf* (of Hajj) whether he is a *Qaarin*, *Mufrid* or *Muttamatti’* or one performing ‘Umrah.

The *raml* is to walk quickly similar to a light jog. In the last four circuits one walks normally. Each *tawaaf* starts at the black stone and it finishes there.

4) The men in all the circuits wear the *ridaa* by putting the middle of the *ibraam* under the right arm pit, and the outer part over the left shoulder, thereby exposing the right shoulder and covering the left.²³⁶

²³² Related by al-Bukhaaree.

²³³ Related by al-Bukhaaree and Muslim.

²³⁴ Related by Muslim.

²³⁵ Related by Ahmad.

²³⁶ Related by Aboo Daawood, at-Tirmidhee and Ibn Maajah.

5) On arriving at the Yamaanee corner one touches it with the right hand.²³⁷ It is recommended to say when touching it what is established by Ibn 'Umar, *radiyallaahu 'anhuma*:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

In the name of Allaah and Allaah is the Greatest.

Do not kiss it. If it is difficult to touch it, it should be left and one should carry on with the *tawaaf*, neither pointing at it or saying: *Allaahu Akbar*, as this is not established from the Prophet (ﷺ) and one does this in all of the circuits.

6) It is recommended to say while walking between the Yamaanee corner and the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allaah give us the good in this life, good in the Hereafter and save us from the punishment of the fire.²³⁸

7) Each time one passes the Black Stone one should touch it, kiss it and say: *Allaahu Akbar*. If it is not possible to touch it and kiss it one should raise one's right hand towards it and say once: *Allaahu Akbar* each time it is passed.²³⁹ *Du'aa*, *dhikr* and asking for forgiveness should be increased during the *tawaaf*. One's recitation from the Qur'aan and supplications should be done quietly and the other pilgrims should not be harmed.

There is no specific type or limit to the number of *du'aa* in the *tawaaf*. One who specifies for every *tawaaf* or sa'ee special prayers, is doing so without any basis.

Do not enter the al-Hijr while making the *tawaaf* as it is part of the Ka'bah and so it is essential to do the *tawaaf* around it.

²³⁷ Related by al-Bukhaaree and Muslim.

²³⁸ Soorah al-Baqarah: 201. The *hadeeth* is related by Aboo Daawood, Ahmad and Ibn Khuzaymah.

²³⁹ See point 1.

(You may cling to the place between the corner and the door, placing the chest, face and forearms upon this place. Then make any supplication you wish. This can be done at any time during your visit).

8) Once the seven circuits have been completed one should place the *ridaa* back over the right shoulder and proceed to the station of Ibraaheem saying:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And take the station of Ibraaheem as a place of prayer.²⁴⁰

Then two *rak'ah* should be prayed behind the station of Ibraaheem if it is easy for one to do so. The station should be between you and the Ka'bah even if you are far away from it. If this is not possible due to the crowds it is permissible to pray anywhere in the *masjid*. However, one should not inconvenience the people or pray in their paths. It is recommended to recite *soorah* al-Kaafiroon in the first *rak'ah* and *soorah* al-Ikhlaas in the second *rak'ah*.²⁴¹

9) Then it is recommended to go to the well of Zam-Zam and drink from there and to pour its water over one's head as the Prophet (ﷺ) did so.²⁴²

10) Then it is recommended to go back to the Black Stone say the *takbeer* and touch it, if it is possible.²⁴³

²⁴⁰ Soorah al-Baqarah: 125. The hadeeth is related by Muslim.

²⁴¹ Related by Muslim.

²⁴² Related by Ahmad.

²⁴³ Related by Muslim.

CHAPTER

THE SA'EE BETWEEN AS-SAFAA AND AL-MARWAH. (TWO SMALL HILLS)

1) Then depart to perform the *sa'ee* by proceeding to as-Safaa and on reaching the foot of as-Safaa say:

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

Indeed as-Safaa and al-Marwah are from amongst the symbols of Allaah. So it is not a sin on him go performs Hajj or 'Umrah to do the *tawaaf* between them. If anyone obeys his own impulse to do extra good, be sure that He, Allaah is All Recogniser and All Knower.²⁴⁴

أبدأ بما بدأ الله به.

I begin with what Allaah began with.

2) Then climb the hill of as-Safaa until the Ka'bah can be seen and then face it, glorify Allaah by pronouncing His Oneness, His Greatness and praise Him²⁴⁵ by saying:

²⁴⁴ Soorah al-Baqarah: 158.

²⁴⁵ Related by an-Nisaa'ee and Ibn Maajah.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

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

Allaah is the Greatest, Allaah is the Greatest, Allaah is the Greatest. There is no deity worthy of worship except Allaah alone Who has no partners. To Him belongs all sovereignty and all praise. (He alone gives life and causes death)²⁴⁶ He is Omnipotent over all things.

There is no deity worthy of worship except Allaah alone. He has fulfilled His promise, helped His slave and He alone has defeated the confederates.²⁴⁷

Then one should raise the hands and make any supplication one wishes to make. One should repeat this *dhikr* and *du'aa* three times asking for what he likes from the good in this life and the Hereafter.²⁴⁸

3) Then descend from as-Safaa and walk to al-Marwah up to the first green marker. From this point start running, if it is easy to do so without harming anyone.

When you arrive at the second green marker start walking again until you reach al-Marwah and then climb it. Face the *Qiblah*, then do and say exactly what was said at as-Safaa.

4) Then descend from al-Marwah, go to as-Safaa and when you reach the first green marker run from there up to the second green marker. After passing the second green marker start walking until you reach as-Safaa. Once you arrive at

²⁴⁶ Related by an-Nisaa'ee.

²⁴⁷ Related by Muslim.

²⁴⁸ Refer to the supplications in Chapter 25.

as-Safaa do and say exactly what was said the first time. Do the same again at al-Marwah until you complete seven circuits.²⁴⁹ Going from as-Safaa to al-Marwah is one circuit and coming back is another circuit. One can say anything one likes by making *du'aa* and *dhikr* as much as possible.

It is better to be in a state of purity. However the *sa'ee* can be done while not being purified as it is permissible even for the women who have started menstruating or started post child birth bleeding after the *tawaaf* since purification is not a condition for the *sa'ee* it is only a recommended action.

5) On finishing the seventh circuit at al-Marwah, by starting at as-Safaa and finishing at al-Marwah, those doing 'Umrah or Hajj *tamattu'* must shorten their hair. The women cut a fingertips length from their hair.

If the time of Hajj is close by or the period between the 'Umrah and the Hajj is short then you shorten your hair as the hair does not lengthen that much between them. So it is better to shorten the hair and shave the rest during the Hajj because when the Prophet (ﷺ) and his Companions came to Makkah on the fourth of Dhul-Hijjah, he ordered those without a sacrificial animal to shorten the hair and come out of *ihraam*, and he did not order them to shave.²⁵⁰

It is essential to cut the hair from all over the head as it is not enough to cut only parts of it or to shave only parts. It is prescribed for the women to only shorten their hair and not to take off more than the length of a fingertip.

If the pilgrim does what has been mentioned up to this point, his 'Umrah would be completed and everything which was forbidden for him now becomes permissible. Unless he is a *Qaarin* or a *Mufrid*, and has brought with him his sacrificial animal, then he stays in his *ihraam* until he finishes both the 'Umrah and Hajj after the first removal of the *ihraam* on the day of an-Nahr ('*Eid*).

²⁴⁹ The total distance covered by the seven circuits is roughly two miles.

²⁵⁰ See page 76.

If the *Qaarin* or *Mufrid* does not have a sacrificial animal with him, it is better to make it into an 'Umrah and do what the *Mutamatti*' does.

The Prophet (ﷺ) said when he finished the seventh circuit at al-Marwah: **If I had known before what I knew afterwards, I would not have brought my sacrificial animal and made it an 'Umrah. For anyone amongst you who has no sacrificial animal, come out of *ihraam* and make it an 'Umrah.**²⁵¹

If a woman starts her menses or post childbirth bleeding after assuming the *ihraam* for 'Umrah before she does the *tawaaf* of the Ka'bah and she does not become clean until the day of at-Tarweeyah, she assumes the *ihraam* for Hajj from the place she is staying in and makes her Hajj a *Qiraan*. She does what the pilgrim does except the *tawaaf* of the Ka'bah, until she becomes clean and then bathes, as the Prophet (ﷺ) said to 'Aa'ishah when she was menstruating: **Do what the pilgrims do except the *tawaaf* of the House, until you have become purified.**²⁵²

When she is purified she does the *tawaaf* of the House and goes between as-Safaa and al-Marwah and thereby completes her 'Umrah and Hajj.

²⁵¹ Related by al-Bukhaaree and Muslim.

²⁵² Related by al-Bukhaaree and Muslim.

ACTIONS ON THE DAY OF AT-TARWEEYAH, (THE EIGHTH OF DHUL-HIJJAH)

- 1) When it is the day of at-Tarweeyah, the eighth day of Dhul-Hijjah, it is recommended for the pilgrims who removed their *ihraam* after the 'Umrah (those who were *Muttamati*), to put on their *ihraam* again in the morning from their dwellings for the Hajj and also for those who are from amongst the residents of Makkah performing Hajj. As for the *Qaarin* and the *Mufriid* who did not remove their *ihraam* they stay in their first *ihraam*.²⁵³
- 2) It is recommended to bathe, to clean oneself, to apply perfume and do what one did at the *meeqaat* while assuming the *ihraam*.
- 3) Make the intention for Hajj in the heart and start saying the *talbiyyah*:

لَبَّيْكَ حَجًّا

Here I am (at Your service) making Hajj.

If one fears that something may prevent him from completing the Hajj he should say:

فَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي

If indeed I am prevented by an obstacle, then my place is wherever You prevent me.

²⁵³ Refer to Chapter eight.

If the Hajj is on behalf of somebody else, make the intention in the heart and say:

لَيْتِكَ عَنْ...

Here I am (at Your service) on behalf of...

Then continue to repeat the *talbiyyah*.

لَيْتِكَ اللَّهُمَّ لَيْتِكَ ، لَيْتِكَ لَا شَرِيكَ لَكَ لَيْتِكَ ، إِنَّ الْحَمْدَ
وَالنِّعْمَةَ ، لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

Here I am O Allaah (at Your service), here I am. Here I am, You have no partners, Here I am. Indeed all the praises are for You, all the bounty is from You and all the dominion is Yours, You have no partners.²⁵⁴

One may add:

لَيْتِكَ إِلَهَ الْحَقِّ

Here I am O God of truth.

This is better as it is established from the Prophet (ﷺ).²⁵⁵

4) It is recommended to go to Meena before noon and to recite the *talbiyyah* repeatedly.

5) Pray Dhuhr at Meena, as well as 'Asr, Maghrib, 'Eshaa and Fajr, all shortened but not combined except Fajr and Maghrib, as the Prophet (ﷺ) prayed with the people of Makkah and others and he shortened his prayers. There is no difference in this for the people of Makkah or anybody else as he did not order the people of Makkah to complete the prayers otherwise it would have been obligatory for him to clarify it for them.

²⁵⁴ Related by al-Bukhaaree and Muslim.

²⁵⁵ Related by an-Nisaa'ee and Ibn Maajah.

6) It is recommended for the pilgrims to spend the night at Meena as the Prophet (ﷺ) did so. Pray Fajr on the ninth and when the sun rises leave Meena and go to 'Arafaat saying the *talbiyyah* and takbeer.

Anas, *radiyallaahu 'anhu*, said: Some of us would say *la illaha illallaah* and he would not disapprove of it and some of us would say *Allaahu Akbar* and he would not disapprove of it.²⁵⁶

The Prophet (ﷺ) approved of that. However, it is better to stick to the *talbiyyah* as this is what the Prophet (ﷺ) prescribed for us.

²⁵⁶ Related by al-Bukhaaree and Muslim.

THE STANDING AT 'ARAFAH

1) On arriving at 'Arafaat it is recommended if possible to stop at Namirah until noon, as the Prophet (ﷺ) did so²⁵⁷, if not there is no harm in entering 'Arafaat.

2) After the sun has passed the meridian it is a *Sunnah* for the *imaam* to give a *khutbah* to tell the pilgrims what is prescribed for them during that day and the following day, he orders them to fear Allaah and explain the meaning of *tawheed* and *ikhlaas* in all of one's actions. He should warn the pilgrims against unlawful matters, advise them to stick to the Book of Allaah and the *Sunnah* of the Prophet (ﷺ) to rule by them both and to refer to them in all of one's affairs, thus following the Prophet (ﷺ).

After the *khutbah* pray the Dhuhr and the 'Asr prayers, shortened and combined with one *aadhaan* and two *iqaamahs*, as the Prophet (ﷺ) did so.²⁵⁸

3) If one cannot pray with the *imaam* then pray with another group after the sun has passed the meridian, combining and shortening as mentioned, during the earlier time of Dhuhr.

4) Then enter 'Arafah if one is not within the boundary already, and one must check that he is within the boundary. It is better to stand with Mount Rahmah between oneself and the *qiblah*, if it is possible.²⁵⁹ If it is not possible then face the *qiblah*, and do not just face the mountain.

²⁵⁷ Related by Muslim.

²⁵⁸ Related by Muslim.

²⁵⁹ Related by Muslim.

The Prophet (ﷺ) said: I have stopped here and all of 'Arafah is a place of standing and come up from 'Uranah.²⁶⁰

5) It is recommended during this great occasion to strive in the remembrance of Allaah, the Most High, as much as possible by *dhikr*, *du'aa*, *talbiyyah* and by begging Him by raising one's hands during the *du'aa* as the Prophet did. He stood in the after-noon raising his hands and made *du'aa* all day.²⁶¹

Usaamah, *radiyallaahu 'anhu*, said I was behind the Prophet (ﷺ) at 'Arafaat and he raised his hands and made *du'aa*. His she-camel bent over and the nose-band fell, so he took the nose-band with one of his hands and he was still raising his other hand.²⁶²

He was still standing and making *du'aa* until the sun had set and when the yellowness had gone slightly.²⁶³

He (ﷺ) urged his Ummah to make *du'aa*: He said: The best *du'aa* is the *du'aa* on the day of 'Arafah and the best thing which I and the Prophets before me have said is:

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

There is no deity worthy of worship except Allaah alone and He has no partners, to Him belongs sovereignty and all praise, and He is omnipotent over all things.²⁶⁴

He (ﷺ) said: There is no other day when Allaah sets free more slaves from the fire than on the day of 'Arafah, for on that day He comes nearer to them and says proudly to the Angels: What do these people seek.²⁶⁵

²⁶⁰ Related by Ibn Maajah.

²⁶¹ Refer to the supplications in Chapter 25.

²⁶² Related by an-Nisaa'ee.

²⁶³ Related by Muslim.

²⁶⁴ Related by at-Tirmidhee and Maalik.

²⁶⁵ Related by Muslim.

It is desired for the pilgrims not to lose the benefits of this great occasion. Therefore increase in *dhikr*, *du'aa*, *tasbeeh*, *tahmeed*, *tableel*, *tawbah* and seeking forgiveness until sunset.²⁶⁶

It is better not to fast on this day thus following the example of the Prophet (ﷺ). Umm al-Fadl sent a glass of milk to him while he was on his camel at 'Arafah and he drank it.²⁶⁷

6) When one is sure that the sun has set then go to Muzdalifah calmly and sedately, reciting the *talbiyyah* and also trying to be quick as the Prophet (ﷺ) did.

The Prophet (ﷺ) said: **O people, calmly, calmly.**²⁶⁸

He said at the time when the people were making clamour, were jostling noisily and the camels were making noise: **O people, go calmly for walking in haste is not from righteousness.**²⁶⁹

From this 'Umar 'Abd ul-'Azeez took his saying when he did a *khutbah* at 'Arafah, he said: The forerunner is not one who is ahead on his camel or his horse, but the forerunner is the one who is forgiven.²⁷⁰

7) The time for standing at 'Arafah does not end until the dawn of the day of an-Nahr ('*Eid*).

'Abd ur-Rahmaan bin Ya'mar said: I saw the Messenger of Allaah (ﷺ) standing at 'Arafah and some people from Najd came to him and said: O Messenger of Allaah, how is the Hajj? He replied: **The Hajj is 'Arafah and the one who came before Fajr (to 'Arafah) in the night of Jam' (Muzdalifah) his Hajj is complete.**²⁷¹

²⁶⁶ Refer to chapter 25.

²⁶⁷ Related by al-Bukhaaree.

²⁶⁸ Related by Muslim.

²⁶⁹ Related by al-Bukhaaree and Muslim.

²⁷⁰ Related by al-Bukhaaree.

²⁷¹ Related by Aboo Daawood, an-Nisaa'ee and Ibn Maajah.

'Urwah bin Mudarris said: I came to the Messenger of Allaah (ﷺ) at Muzdalifah at the time when he was going to pray, so I said: O Messenger of Allaah, I have just come from the two mountains of Tee, my mount was exhausted and I was tired. By Allaah I did not pass by any mountain except that I rested. Have I completed my Hajj? The Messenger of Allaah (ﷺ) replied: Anyone who has attended our prayer at this time, stood with us until we leave and he just stood at 'Arafah by night or by day his Hajj will be complete and the dirt (of his sins) will be washed away.²⁷²

8) If the dawn breaks on the day of Nahr and one has not stood at 'Arafah, his Hajj has been lost. If one had made the condition at the beginning when assuming the *ihraam*:

فَإِنْ حَبَسَنِي حَابِسٌ فَمُحَلِّي حَيْثُ حَبَسْتَنِي

If I am prevented by an obstacle, then indeed my place is wherever You prevent me.

Then the person then comes out of his *ihraam* and there is nothing due from him. If however one did not make this condition and could not stand at 'Arafah, then one must do the 'Umrah. So one does the *tawaaf*, *sa'ee*, shaves or shortens the hair and then comes out of *ihraam*. If he has a sacrificial animal with him, he sacrifices it and does Hajj another time and also sacrifices again.

'Umar bin al-Khattaab, *radiyallaahu 'anh*, gave such a verdict to Aboo Ayyoob al-Ansaaree and Hibbaar bin al-Aswad, *radiyallaahu 'anhuma*.²⁷³

It is said that there is no need to perform the Hajj again and one only does the 'Umrah and sacrifices one's animal if one has done the obligatory Hajj before. If he has not done so he must perform the Hajj some time in the future the obligatory nature of which has been mentioned.

²⁷² Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

²⁷³ Related by Maalik and al-Bayhaqee.

20

CHAPTER

SPENDING THE NIGHT AT MUZDALIFAH

1) As soon as the pilgrim arrives at Muzdalifah he prays three *rak'ah* for Maghrib and two for 'Eshaa, combined with one *adbaan* and two *iqaamahs*, as the Prophet (ﷺ) did²⁷⁴ It is the same whether one arrives at Muzdalifah at the time of Maghrib or after the start of 'Eshaa. If one is certain that he will not reach Muzdalifah before midnight then he should pray wherever he may be, since it is not allowed to delay the prayer till after midnight and do not pray any *nafl* prayer between them.

2) The pilgrims spend the night in Muzdalifah and it is better if they sleep early so that they are refreshed to perform the rites of Hajj on the day of an-Nahr ('*Eid*).

3) It is permissible for the weak from amongst the women and the young children etc. to leave Muzdalifah for Meena after midnight and after the moon has disappeared.

'Abdullaah the slave of Asmaa related that she came to Muzdalifah during the night of Jam'. She said: O son, has the moon disappeared? I said: Yes. She said: Let us ride, let us ride. So we went and then she stoned the *jamarah* al-'Aqabah. Then she returned and prayed the morning prayer in her accommodation and I said to her: I think we have come too early in the night! She replied: O son, indeed the Messenger of Allaah (ﷺ) gave permission for the women.²⁷⁵

²⁷⁴ Related by Muslim.

²⁷⁵ Related by al-Bukhaaree and Muslim.

Ibn 'Abbaas, *radiyallaahu 'anhuma*, said: I was one of those whom the Messenger of Allaah (ﷺ) sent on the night of Muzdalifah from amongst the weak of his family.²⁷⁶

'Aa'ishah, *radiyallaahu 'anhaa*, said: Sauda sought the permission of the Messenger of Allaah on the night of Jam' to go before the rush of the people and she was a firm woman -i.e. she was heavy - so he gave her permission.²⁷⁷

'Aa'ishah, *radiyallaahu 'anhaa*, said: The Prophet (ﷺ) sent Umm Salamah on the night of Nahr so she stoned the *jamarah* before Fajr then she went and did the *tawaaf ul-efaada*.²⁷⁸

4) When the second dawn comes pray Fajr early and then stand at al-Mash'ar ul-Haraam, facing the *Qiblah* and make *du'aa* to Allaah. Say *Allaahu Akbar, La Illaha Illallah* and pronounce His *tawheed*. Raise the hands and make *du'aa*.²⁷⁹ It is recommended to continue until the morning glow can be seen.

Wherever one stands at Muzdalifah it is acceptable as the Prophet (ﷺ) said: I have stood here and all of Jam' is a place of standing.²⁸⁰ Jam' is another name for Muzdalifah.

5) When the morning glow can be seen leave Muzdalifah for Meena before the sun rises. The Sunnah on this day is to pick up seven small stones and the Prophet r did not order to pick up the stones except after leaving al-Mash'ar ul-Haraam for Meena.

Al-Fadl bin 'Abbaas, *radiyallaahu 'anhu*, said: The Messenger of Allaah (ﷺ) said to me in the morning, near al-Aqabah, and he was on his she-camel: Pick up some stones for me. So I picked up seven stones which were small.²⁸¹ He

²⁷⁶ Related by al-Bukhaaree and Muslim.

²⁷⁷ Related by al-Bukhaaree and Muslim.

²⁷⁸ Related by Aboo Dawood and an-Nisaa'ee.

²⁷⁹ Refer to the supplications in Chapter 25.

²⁸⁰ Related by Muslim.

²⁸¹ They should be small enough to hold between the two fingers and then throw with them. They should not be washed.

took them in his hands and cleaned the dust off them and he said: Throw with pebbles similar to these and be warned of exaggerating in your religion, for those before you were destroyed because of them exaggerating in their religion.²⁸²

This is what is preferred although it is allowed to pick up the stones in any place. Muzdalifah is not the only place for collecting stones as it is also allowed to do so in Meena.

It is the *Sunnah* to pick up seven small stones on this day to throw at the *jamarah* al-'Aqabah. As for the three days following 'Eid, one should pick up twenty one stones each day at Meena, to throw at the three *jimaar*.

6) The pilgrims should increase in pronouncing the *talbiyyah* on their way to Meena. If one passes by Muhassir²⁸³ it is recommended to pass through it quickly if one can do so without harming anyone, as the Prophet (ﷺ) did.²⁸⁴

²⁸² Related by an-Nisaa'ee, Ibn Maajah and Ahmad.

²⁸³ A valley between Muzdalifah and Meena.

²⁸⁴ Related by Muslim.

WHAT TO DO ON THE DAY OF 'EID

When the pilgrim arrives at Meena on the day of an-Nahr it is preferred to do the following four actions in this order:

a) **Stoning**

1) Stop saying the *talbiyyah* near the *jamaraat* of al-'Aqabah²⁸⁵, it is recommended to stand with Meena on ones right side, the Ka'bah to the left and the *jamarah* al-'Aqabah to the front.

Then throw the seven stones one after the other. Raise the hand with every stone saying *Allaahu Akbar* and then throw.²⁸⁶ This is the only *jamarah* which it is recommended to stone in the forenoon on the day of Nahr. As for the other days, (eleventh, twelfth and thirteenth of Dhul-Hijjah) stoning is to be carried out in the afternoon.

Jaabir, *radiyallaahu 'anhu*, said: **The Messenger of Allaah (ﷺ) threw on the day of Nahr in the forenoon, as for after that it was in the afternoon.**²⁸⁷

The *jamarah* al-'Aqabah is the one which is nearest to Makkah.

²⁸⁵ As the Prophet (ﷺ) did not stop saying the *talbiyyah* until he started stoning the *jamarah* al-Aqabah. Refer to al-Bukhaaree and Muslim.

²⁸⁶ Related by al-Bukhaaree and Muslim.

²⁸⁷ Related by al-Bukhaaree, Muslim, Aboo Daawood, at-Tirmidhee and an-Nisaa'ee.

b) Sacrifice

2) After stoning the *jamaraat* al-'Aqabah one sacrifices or slaughters his animal which may be a sheep, one seventh of a camel or one seventh of a cow.²⁸⁸ This is compulsory on the *Mutamatti'* and *Qaarin*, as Allaah says:

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ
تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِينَ الْمَسْجِدِ الْحَرَامِ

Whosoever performs the 'Umrah in the months of Hajj he must offer a sacrifice from what he can afford. If he cannot he should fast for three days during the Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at the *al-Masjid* al-Haraam (a non-resident).²⁸⁹

It is recommended to say while sacrificing or slaughtering:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

In the name of Allaah, Allaah is the Greatest, O Allaah it is from You and for You. (O Allaah accept it from me).²⁹⁰

It is the *Sunnah* to sacrifice the sheep or cow with it lying on its left side and facing it towards the *Qiblah*. The camel is slaughtered standing by tying its left leg.²⁹¹ It is recommended to eat from the meat of the animal and to give it as a gift and as charity²⁹² as Allaah says:

فَكُلُوا مِنْهَا وَأَطْعُوا الْبَائِسَ الْفَقِيرَ

²⁸⁸ A cow or a sheep is slaughtered *-dabh-* by a horizontal cut across the throat. The camel has his throat pierced vertically *-nahr-* by a spear. A camel or a cow may be shared with six other people and one can deputize somebody else to sacrifice on one's behalf.

²⁸⁹ Soorah al-Baqarah: 196.

²⁹⁰ Related by Muslim and al-Bayhaqee.

²⁹¹ Related by al-Bukhaaree and Muslim.

²⁹² Some of it may be taken back to one's country as the Prophet did.

Then eat from it and feed the poor who are having a hard time.²⁹³

The time limit for the slaughtering is up until the sunset of the thirteenth day from the days of *tashreeq*. It is better to sacrifice in Meena, however it is allowed to do so in Makkah as the Prophet (ﷺ) said: All of 'Arafah is a place of standing, all of Meena is a place of slaughter, all of Muzdalifah is a place of standing and all the roads and paths of Makkah are places for slaughtering.²⁹⁴

c) Shaving

3) After sacrificing or slaughtering the pilgrim shaves his head or shortens his hair. Shaving is preferred for the men because the Prophet (ﷺ) made *du'aa* for mercy and forgiveness three times for those who shaved their hair and only once for those who shortened their hair.²⁹⁵ As for the woman, she only shortens by cutting off a fingertips length from the end of her hair or less than that.

After stoning the *jamarah* al-'Aqabah and shortening the hair, all things which were forbidden because of the *ihraam* now become permissible for the pilgrim, except sexual relations with women. This uplifting of the restrictions is called the first removal of *ihraam*.

After this first removal of *ihraam* it is recommended to apply perfume, as 'Aa'ishah, *radiyallaahu 'anhaa*, said: I applied perfume to the Messenger of Allaah (ﷺ) at the time he put his *ihraam* on and when he removed it (after the first uplifting of *ihraam*) before the *tawaaf* (al-*efaadah*) of the house.²⁹⁶

It is recommended to clean oneself and wear the best clothes one has.

²⁹³ Soorah al-Hajj: 28.

²⁹⁴ Related by Aboo Daawood.

²⁹⁵ Refer to al-Bukhaaree.

²⁹⁶ Related by al-Bukhaaree and Muslim.

d) *Tawaaf*

4) Now go to Makkah for the *tawaaf* after performing the aforementioned rites. This *tawaaf* is called the *tawaaf* al-efaadah and the *tawaaf* az-ziyaarah. It is one of the pillars of Hajj and it is mentioned in the Qur'aan:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ

Then let them complete the rites for them and fulfill their vows and make the *tawaaf* of the Ancient House.²⁹⁷

The *tawaaf* is done in the same way as explained in Chapter 16, except that there is no ramal or *idtibaa'*.

Then pray two *rakah* behind the station of Ibraaheem after which it is recommended to go and drink some Zam-Zam water as the Prophet (ﷺ) did.

After the *tawaaf* and the prayer do the *sa'ee* between as-Safaa and al-Marwah if you are a *Mutamatti'*, because the first *sa'ee* was for the 'Umrah and this one is for the Hajj.

'Aa'ishah, *radiyallaahu 'anhaa*, said about the companions of the Prophet (ﷺ) at the Hajj al-Widaa': Those on 'Umrah made the *tawaaf* of the house and between as-Safaa and al-Marwah and then they came out of their *ibraam*. Then they made another *tawaaf* after returning from Meena for their Hajj. As for those who combined 'Umrah and Hajj they only did the one *tawaaf*.

What was meant by another *tawaaf* is the going between as-Safaa and al-Marwah, because the *tawaaf* al-efaadah is an obligation for everyone to do.

This is shown from what is related by al-Bukhaaree in *ta'leeq* form from Ibn 'Abbaas, *radiyallaahu 'anhuma*, who was asked about the Hajj *tamattu'*. He said: The *Muhaajiroon*, the *Ansaar* and the wives of the Prophet (ﷺ) assumed their *ibraam* in the Hajj al-Widaa' and we did the same. When we reached Makkah the Messenger of Allaah (ﷺ) said: Make your Hajj an 'Umrah except

²⁹⁷ Soorah al-Hajj: 29.

the one who has a sacrificial animal with him. So we performed the *tawaaf* of the House and between as-Safaa and al-Marwah and then went to our wives and wore our normal clothes.

He (ﷺ) said: **Whoever has garlanded their animal is not allowed to come out of his *ihraam* until the sacrificial animal has reached its place of sacrifice.**

Then on the night of the tarweeyah he ordered us to assume the *ihraam* for Hajj. When we had completed the rites of Hajj we came and did the *tawaaf* of the House and between as-Safaa and al-Marwah...²⁹⁸

This is the proof to perform the *sa'ee* twice for the *mutamatti'* and Allaah knows best.

As for the *Qaarin* and *Mufriid* only one *sa'ee* is due from them. If he did the *sa'ee* after the *tawaaf al-qudoom* (arrival) then that one is sufficient and there is no need to do it again after the *tawaaf al-efaadah*.

The actions which must be done in order for the second and final lifting of *ihraam* to take place are three;

1) The stoning of the *jamarat* ul-'Aqabah, 2) shaving or shortening the hair and 3) the *tawaaf al-efaadah* followed by the *sa'ee* for the one who has to do it. So if one does these three actions everything becomes lawful from what was forbidden before, even sexual relations. If one just did the first then everything is lawful from what was forbidden before except sexual relations with women. This is known as the first removal of *ihraam* as previously mentioned.

It is better to do these four things in the order as mentioned before; 1) stoning the *jamarah* al-'Aqabah, 2) sacrifice or slaughter, 3) shave or shorten the hair and 4) *tawaaf* of the house followed by the *sa'ee* for the *Mutamatti'* and also for the *Qaarin* and *Mufriid* if he has not done the *sa'ee* with the *tawaaf al-Qudoom* (the *tawaaf* of arrival).

If one did things in a different order there is no harm as it is permissible to do so, as this concession is established from the Prophet (ﷺ) in reply to the following questions.

²⁹⁸ Related by al-Bukhaaree.

A man came and said: I was not alert and I shaved before I sacrificed. He (ﷺ) said: **Sacrifice now and there is no harm.**

Another man came and said: I was not alert and I slaughtered before the stoning. He (ﷺ) said: **Stone now and there is no harm.**

Another man came and said: I shaved before stoning. He (ﷺ) said: **Stone now and there is no harm.**

Another man came and said: I did the *tawaaf* al-efaadah of the house before I stoned. He (ﷺ) said: **Stone now and there is no harm.**

So whenever the Prophet (ﷺ) was asked that day about the things done early or late, he always said: **Do it and there is no harm.**²⁹⁹

Another man said: I have stoned in the evening. He (ﷺ) said: **There is no harm done.**³⁰⁰

Another man said: O Messenger of Allaah, I did the *sa'ee* before I did the *tawaaf*. He (ﷺ) said: **There is no harm done.**³⁰¹

(However he should perform the *tawaaf* al-efaadah on the same day (before sun-set) if he wishes to continue in his state of having left *ihraam*, otherwise he returns to the state of *ihraam* as he was before the stoning as the Prophet (ﷺ) said: . . . **If the evening comes before you have made *tawaaf* of this House then you revert to the state of *ihraam* as you were before stoning the *jamarah*, until you make *tawaaf*.)**³⁰²

All the answers to these questions show the ease and mercy in these matters and all praises are due to Allaah.

²⁹⁹ Related by al-Bukhaaree and Muslim.

³⁰⁰ Related by al-Bukhaaree from Ibn 'Abbaas.

³⁰¹ Related by Aboo Daawood.

³⁰² Related by Aboo Daawood. It means that none of the restrictions of *ihraam* are lifted until the *tawaaf* is done.

22

CHAPTER

WHAT TO DO ON THE DAYS OF TASHREEQ

1) After the *tawaaf* al-efaadah and the *sa'ee* the pilgrim returns to Meena and spends the nights of the eleventh and twelfth there.

This staying is obligatory for all the pilgrims except for the water supplier and shepherd etc. As the Prophet (ﷺ) made a concession for the shepherd in al-Baitotah near Meena³⁰³ and he also gave al-'Abbaas permission because he was a water supplier.³⁰⁴

'Umar, *radiyallaahu 'anh*, said: No one from amongst the pilgrims should spend the nights of Meena on this side of Aqabah.³⁰⁵

So the three *jamaaraat* are stoned during the two days after the sun has passed the meridian. This stoning is obligatory.

It is not allowed to stone before this time as the Prophet (ﷺ) never stoned, except in the afternoon and if it was allowed he would have made it permissible to make it easy for this *ummah*.

Ibn 'Umar, *radiyallaahu 'anhuma*, said: We used to wait for the time and when the sun had passed the meridian, we stoned.³⁰⁶

³⁰³ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

³⁰⁴ See point 4 Chapter 13.

³⁰⁵ Related by Maalik.

³⁰⁶ Related by al-Bukhaaree.

Ibn 'Umar used to say: Do not throw at the *jimaar* in the three days, until the sun has passed the meridian.³⁰⁷

It is compulsory to stone in the following order:

a) Begin with the first *jamarah* (the smallest) which is the furthest from Makkah and nearest to the *masjid* of al-Khaif. Stone it with seven stones one after the other. Raising the hand throw each one individually saying *Allaahu Akbar* with each throw. They must land in the pool and if they do not then it has to be repeated.

Then move to the side where you would not be hit by the stones or harmed by the crowds, face the *Qiblah*, then raising the hands make a long *du'aa*.

b) Next *jamarah* al-Wustaa is stoned with seven stones one after the other saying *Allaahu Akbar* each time. Then move to the left side, face the *Qiblah*, raise your hands and make a long *du'aa*.

c) Then finally the *jamarah* al-'Aqabah is stoned with seven stones one after the other saying *Allaahu Akbar* each time. Then leave and do not stand by it or make any *du'aa*.

Then stone the three *jamarat* again on the second day of the days of tashreeq after the sun has passed the meridian, in the same manner as they were stoned on the first day.

2) If the *Mutamatti'* or *Qaarin* could not sacrifice for some reason then it is obligatory to fast for three days during the Hajj and seven days upon returning home. Either one may fast three days before the day of Nahr or on the three days of tashreeq.

'Aa'ishah and Ibn 'Umar, *radiyallaahu 'anhumaa*, both said: It was **not allowed for one to fast on the days of tashreeq except for the one who could not find a sacrifice.**³⁰⁸

³⁰⁷ Related by Maalik.

³⁰⁸ Related by al-Bukhaaree.

It is better to fast before the day of 'Arafah so as not to be fasting on that day because the Prophet (ﷺ) stood at 'Arafah and he was not fasting.

Maimoonah, *radiyallaahu 'anhaa*, related that the people were not sure whether the Prophet (ﷺ) was fasting on the day of 'Arafah. So I sent him a glass of milk and he was at 'Arafah. **He drank from it and the people were watching.**³⁰⁹

In another narration it says, Umm al-Fadl sent a glass of milk to him and he was at 'Arafah on his camel, and he drank it.³¹⁰

3) Those who cannot stone such as the old, sick, young and pregnant women etc. it is allowed for them to deputise someone to stone for them as Allaah says,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

So fear Allaah as much as you can.³¹¹

Those who cannot do it due to the crowds at the *jamaraat* and the time is about to pass, it is not allowed for them to perform it another time, but it is allowed for them to appoint someone on their behalf unlike in other rites of the Hajj.

As for the strong men and women it is not allowed for them to appoint someone to stone on their behalf.

It is allowed for the appointed person to stone for himself and then for someone else at every *jamarah* at one time. Stone the first *jamarah* with seven stones for yourself then another seven for the person who has appointed you. Do the same for the second and third *jamarah*. It is also allowed to stone for the child in the same way as has been mentioned.

Jabir, *radiyallaahu 'anhu*, related: We did the Hajj with the Messenger of Allaah (ﷺ) and there were women and children with us. **We recited the *talbiyyah* for the children and stoned on their behalf.**³¹² Allaah knows best.

³⁰⁹ Related by al-Bukhaaree.

³¹⁰ Related by al-Bukhaaree.

³¹¹ Soorah at-Taghaabun: 16.

³¹² Related by Ibn Maaajah and Ahmad.

4) It is better to stone the *jimaar*, on the days of tashreeq, before sunset and also the *jamarah* al-'Aqabah on the day of 'Eid. Stoning it before the sun sets on the day of Nahr is acceptable. However, it is better to stone it in the forenoon for those who are not weak.

As for stoning at night some scholars have permitted it, as the Prophet (ﷺ) prescribed the beginning time of stoning after the sun has passed the meridian on the days of tashreeq and did not prescribe an ending time.

As for the day of Nahr when you stone the *jamarah* al-'Aqabah after sunrise, for those who are strong, it is safer to stone before the sun sets thus avoiding any disagreement. However, if one is forced to, or feels a need to do it then there is no problem in stoning during the night.

5) If one has not left Meena by sunset on the second day he has to stay in Meena for another night and stone the three *jimaar* on the thirteenth day after midday as it is established from Ibn 'Umar, *radiyallaahu 'anhuma*, who used to say: If one was present at Meena in the middle day of the days of tashreeq and the sun had set, he should not leave until he has stoned the *jimaar* the next day.³¹³

However, if the sun had set on the twelfth and one was still there without choosing to stay, for example; One was sitting in a car and was leaving but got delayed due to a traffic jam, then you do not have to stay.

6) After the stoning of the *jamaraat* on the twelfth, from the days of tashreeq after midday, one can leave Meena if he wishes and do the *tawaaf*-ul-widaa and then go home. Or one can stay if one wishes by spending the night of the thirteenth and stone the *jimaar* after midday on the thirteenth day. This is what is preferred as Allaah says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اسْتَفَى

³¹³ Related by Maalik and al-Bayhaqee.

Remember Allaah during the numbered days. Whoever leaves after two days there is no sin upon him. One who stays one, there is no sin upon him for the one who fears Allaah.³¹⁴

Although the Prophet (ﷺ) gave permission for the people to leave early, he himself did not leave. He stayed on until he stoned the three *jamaraat* after midday on the thirteenth. Then he prayed Dhuhr, 'Asr, Maghrib and 'Eshaa at Abtah and then he slept. When he woke up he went to Makkah and did the *tawaaf ul-widaa'*.³¹⁵

Was his staying at al-Mohassab (al-Abtah) a *Sunnah* or is it that the Prophet (ﷺ) stopped there as it was on the way?

A group say it is from amongst the Sunnan of Hajj, as the Prophet (ﷺ) said at the time when he wanted to leave Meena: **Tomorrow we will stop, insha'allaah, by the hut of Baneer Kinaanah where we will harass the unbelievers.** That is al-Mohassab. The Quraish and Kinaanah were in alliance against *Baneer Haashim* and *Baneer 'Abdul-Muttalib* by not marrying with them, or trading with them, until they handed over the Prophet (ﷺ) to them.³¹⁶

Ibn 'Umar, *radiyallaahu 'anhuma*, said: **The Prophet (ﷺ) Aboo Bakr and 'Umar used to stop at al-Abtah.**³¹⁷

Ibn 'Umar viewed the staying there as a *Sunnah* and Naafi' said: The Messenger of Allaah (ﷺ) stopped there and so did the *khulafaa* after him.³¹⁸

Ibn 'Abbaas, *radiyallaahu 'anhuma*, and 'Aa'ishah, *radiyallaahu 'anhaa*, saw the stopping at al-Abtah just as a stop while passing through by the Prophet (ﷺ).³¹⁹

³¹⁴ Soorah al-Baqarah: 203.

³¹⁵ Refer to al-Bukhaaree.

³¹⁶ Related by al-Bukhaaree.

³¹⁷ Related by Muslim.

³¹⁸ Related by Muslim.

³¹⁹ Related by Muslim

What is stronger, *insha'allaah*, is that the stopping over at al-Abrah on the day of departure is a *Sunnah* as related by Ibn 'Umar and it was the action of the *khulafaa*. Ibn ul-Qayyim, *rahimahullaah*, agreed with this statement and 'Abdul-'Azeez bin Baaz also favours it. So it is preferred that the pilgrim should perform his Hajj like the Prophet (ﷺ) did. If it is not possible to do it then there is no harm or sin. It is only to be done if it is easy to do so without any difficulties, and this is better.

(It is lawful to visit the ka'bah and make *tawaaf* during each of the nights at Meena.)

TAWAAF UL-WIDAA' (THE FAREWELL TAWAAF)

Once the pilgrim intends to leave Makkah he should not leave until he has done the *tawaaf* ul-widaa'.

The Prophet (ﷺ) said: **You should not depart until the last act you do is at the house.**³²⁰

Ibn 'Abbaas, *radiyallaahu 'anhu*, said: **The people were ordered that the last act that they do should be at the house, except the menstruating women who were given a concession.**³²¹

So the menstruating woman and a woman in post childbirth bleeding does not have to do the *tawaaf* ul-Widaa'.

'Aa'ishah, *radiyallaahu 'anhaa*, related that Safiyyah, *radiyallaahu 'anhaa*, started her menses after the *tawaaf* ul-efaadah and the Prophet (ﷺ) said: **In that case let us depart.**³²²

So one does seven circuits of the House and then prays two *rakah* behind the station of Ibraaheem (عليه السلام) and then leaves the al-Masjid al-Haraam saying the *du'aa* for leaving the *masjid* as mentioned before.³²³ Then one goes home or to one's country.

³²⁰ Related by Muslim.

³²¹ Related by al-Bukhaaree and Muslim.

³²² Related by al-Bukhaaree and Muslim.

³²³ See page 78.

THE VISIT TO THE PROPHET'S MASJID

1) It is recommended to visit the *masjid* of the Prophet (ﷺ) and this is prescribed for any time and period. There is no specific time for it and it is not one of the actions of Hajj. It is not allowed to prepare for a journey especially to visit a grave. The preparation for any journey, as an act of worship, should not be for the intention of visiting graves but for the three *masaajid*, as the Prophet (ﷺ) said: **Do not prepare for a journey except to three masaajid: *Al-Masjid al-Haraam*, my *masjid* and *al-Masjid al-Aqsa*.**³²⁴

So one's intention to go to al-Madeenah should not be to visit the grave alone. However it is legislated for one to undertake a special journey to visit the Prophet's *masjid*.

Upon arrival one should go to the grave of the Prophet (ﷺ) and his companions. So the grave should be visited following the visit to his (ﷺ) *masjid*.

There is a great reward for visiting the *masjid*. The Prophet (ﷺ) said: **Prayer in my *masjid* is better than a thousand prayers elsewhere, except in *al-Masjid al-Haraam*.**³²⁵

The Prophet (ﷺ) said: **Prayer in my *masjid* is better than a thousand prayers elsewhere, except *al-Masjid al-Haram* and the prayer in *al-Masjid al-Haraam* is a hundred thousand times better than elsewhere.**³²⁶

³²⁴ Related by al-Bukhaaree and Muslim.

³²⁵ Related by al-Bukhaaree and Muslim.

³²⁶ Related by Ibn Maajah and Ahmad.

2) When entering the Prophet's *masjid* it is recommended to enter with the right foot first and say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ] ،
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

I seek refuge with Allaah the Supreme and His noble Face and everlasting authority from the accursed devil.³²⁷

In the name of Allaah, prayers³²⁸ and peace be upon the Messenger of Allaah.³²⁹

O Allaah open the doors of Your Mercy for me.³³⁰

As one says while entering any *masaajid*.

When leaving the *masjid* one says:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

In the name of Allaah, prayers and peace be upon the Messenger of Allaah, O Allaah I ask for Your Blessings.³³¹ O Allaah protect me from the accursed devil.³³²

³²⁷ Related by Aboo Daawood.

³²⁸ Related by Ibn Sunnee.

³²⁹ Related by Muslim.

³³⁰ Related by Muslim.

³³¹ Related by Muslim.

³³² Related by Ibn Maajah.

3) Pray two *rakah* to greet the *masjid*. It is preferred to do this in the *Rawdah* which is between the *minbar* of the Prophet (ﷺ) and his house. The Prophet (ﷺ) said: What is between my *minbar* and my house is a garden from amongst the gardens of paradise and my *minbar* is on top of my pool.³³³

As for the obligatory prayer it should be performed by the traveller or the resident in the first row.

4) After the prayer one may go to the grave of the Prophet (ﷺ) stand in front of it, with respect and honour. With a lowered voice say *salaam* upon the Prophet (ﷺ) saying:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
 حَمِيدٌ مَجِيدٌ

Peace be upon you O Prophet and also the Mercy of Allaah and His blessings.

O Allaah send prayers upon Muhammad and upon the family of Muhammad as You sent prayers upon Ibraaheem and upon the family of Ibraaheem. You are indeed worthy of praise, full of Glory. O Allaah send blessings upon Muhammad and the family of Muhammad as You sent prayers upon Ibraaheem and upon the family of Ibraaheem. You are indeed worthy of praise, full of Glory.

³³³ Related by al-Bukhaaree and Muslim.

or say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you O Messenger of Allaah and also the Mercy of Allaah and His blessings.

The Prophet (ﷺ) said: When one of you sends *sallaam* upon me, Allaah returns my soul so that I can reply to the *sallaam*.³³⁴

5) Then move slightly to the right and say salaam to Aboo Bakr as-Siddeeq, *radiyallaahu 'anhu*, and pray for him. Then move slightly to the right again and say salaam to 'Umar bin al-Khattaab, *radiyallaahu 'anhu*, and pray for him.

When Ibn 'Umar, *radiyallaahu 'anhuma*, used to say salaams upon the Messenger (ﷺ) and his two companions, he would not say anything more than:

السلام عليك يا رسول الله
السلام عليك يا أبا بكر السلام عليك يا عمرو

Peace be upon you O Messenger of Allaah. Peace be upon you O Aboo Bakr. Peace be upon you O 'Umar.

Then he would leave.

It is not allowed to seek nearness to Allaah by wiping the room, or to do *tawaaf* around it, or to ask the Messenger (ﷺ) to respond to one's needs or to heal his sickness etc. All these things cannot be requested except from Allaah alone.

The women do not visit the grave of the Prophet (ﷺ) or any other grave, as the Prophet (ﷺ) cursed those women who visit graves.³³⁵

³³⁴ Related by Aboo Daawood.

³³⁵ Related by at-Tirmidhee, Ibn Maajah, Ahmad and Ibn Hibbaan.

However, they may visit the *masjid* and worship Allaah as much as they can, by increasing in their prayers in it. They send *sallaam* to the Prophet (ﷺ) from their place as it reaches the Prophet (ﷺ) from any place.

The Prophet (ﷺ) said: **Do not turn your houses into graves and do not turn my grave into a place of 'Eid. Send *sallaam* upon me, for indeed your *sallaam* will reach me from wherever you are.**³³⁶

The Prophet (ﷺ) said: **Indeed Allaah has angels who travel about the earth and convey to me the *sallaam* from my *ummah*.**³³⁷

6) It is recommended when visiting al-Madeenah, to also visit the *Masjid* of Qubaa and pray in it, because the Prophet (ﷺ) used to come to it, riding or walking and pray two *rak'ah* in it.³³⁸

Sahl bin Haneef related that the Messenger of Allaah (ﷺ) said: **One who does ablution in his house and then comes to the *masjid* of Qubaa and prays in it his reward will be the same as doing 'Umrah.**³³⁹

Aseed bin Zaheer al-Ansaaree, *radiyallaahu 'anhu*, related that the Prophet (ﷺ) said: **Prayer in the *masjid* of Qubaa is like doing 'Umrah.**³⁴⁰

7) It is the *Sunnah* for the men to visit the graves of al-Baqee' -which is the graveyard of al-Madeenah- the graveyard of the martyrs and Hamzah, *radiyallaahu 'anhum*, because the Prophet (ﷺ) used to visit them and make *du'aa* for them.

³³⁶ Related by Aboo Daawood.

³³⁷ Related by an-Nisaa'ee, Ahmad and al-Haakim.

³³⁸ Related by al-Bukhaaree and Muslim.

³³⁹ Related by an-Nisaa'ee and Ibn Maajah.

³⁴⁰ Related by at-Tirmidhee and Ibn Maajah.

The Prophet (ﷺ) said: Visit the graves for they will remind you of death.³⁴¹

When you visit them say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَإِنَّا إِن شَاءَ
اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ الْعَافِيَةَ

Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Indeed we will, if Allaah wills, be united with you, we ask Allaah for well-being for us and you.³⁴²

There is no doubt that the intention to visit the graves is for the remembrance of the Hereafter, to do good for the dead by praying for them and by following the *Sunnah* of the Prophet (ﷺ). This is the legislated visit and as for the visit to make *du'aa* alongside graves, asking the dead for one's needs to be fulfilled, seeking cures for sicknesses, asking them to ask Allaah etc. these types of visits are evil innovations in the religion not prescribed by Allaah or His Messenger, and the righteous predecessors never did such acts.

Some of these acts mentioned are innovations and not *shirk*, such as making *du'aa* to Allaah alongside the graves and asking the dead to ask Allaah. Some of these acts however, are the great *shirk*, such as asking the dead directly for things, asking them for help, asking them for success and needs directly.

So warn the people, and I ask Allaah for success and guidance to the truth, and He, the Most Perfect is the Giver and the Guide, there is no god besides Him worthy of being worshipped and there is no Lord except Him.

*All praises are for Allaah, Lord of the worlds. Prayers,
peace and blessings be upon His noble slave, our Prophet, Muhammad bin
'Abdullaah and upon his Companions and those who follow them
in goodness until the Day of Judgement.*

³⁴¹ Related by Muslim.

³⁴² Related by Muslim and Ibn Maajah.

25

CHAPTER

SUPPLICATIONS

What follows is a collection of beneficial supplications, *insha'allaah*, to be used at 'Arafaat, al-Mash'ar al-Haraam (Muzdalifah), after stoning the first and the second *jamarah* on the days of tashreeq, upon as-Safaa, upon al-Marwah and at every place of supplication at any time. These supplications are not just to be said at these places but may be said anywhere.

The Prophet r said: Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship, Allaah will grant it in one of three ways. He will either give him a speedy answer or store it up for him in the Hereafter or turn an equivalent amount of evil away from him. It was said: We will now make many supplications. He replied: Allaah is more ready to answer.³⁴³

All praise is due to Allaah alone and prayers and peace be upon the Prophet.

³⁴³ Related by Ahmad.

THE MERITS OF SEEKING FORGIVENESS AND REPENTANCE

- 1) The Messenger of Allaah (ﷺ) said: By Allaah I seek forgiveness and repent to Allaah, more than seventy times a day.³⁴⁴
- 2) He (ﷺ) said: O People, repent to Allaah! Indeed I repent a hundred times a day.³⁴⁵
- 3) He (ﷺ) said: Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek Allaah's forgiveness, besides Whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.

. . . Allaah would forgive him even if he fled during the advance of an army.³⁴⁶

- 4) He (ﷺ) said: The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allaah at that time, then be so.³⁴⁷

³⁴⁴ Related by al-Bukhaaree.

³⁴⁵ Related by Muslim.

³⁴⁶ Related by Aboo Daawood, at-Tirmidhee and al-Haakim.

³⁴⁷ Related by at-Tirmidhee, an-Nisaa'ee and al-Haakim.

5) He (ﷺ) said: The nearest a servant is to his Lord is when he is in prostration, so supplicate much therein.³⁴⁸

6) Al-Agharr al-Muzanee said: Indeed the Messenger of Allaah (ﷺ) said: Indeed my heart becomes preoccupied³⁴⁹, and I seek Allaah's forgiveness a hundred times a day.³⁵⁰

³⁴⁸ Related by Muslim.

³⁴⁹ i.e. In a state of forgetfulness. The Prophet (ﷺ) always used to increase in remembrance of his Lord, in attaining a nearness to Allaah and having a consciousness of Allaah to the extent that if this intensity lessened in any way, he would regard it as a sin and would then hasten to seek forgiveness from Allaah.

³⁵⁰ Related by Muslim.

EXCELLENCE OF REMEMBRANCE AND GLORIFICATION OF ALLAAH (*Tasbeeh, Tambeed, Tableel And Takbeer*)

1) Aboo Hurayrah, *radiyallaahu 'anhu*, related that the Messenger of Allaah (ﷺ) said: Whoever says:

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

None has the right to be worshipped except Allaah alone, without any partners. To Him belongs all sovereignty and praise and He is over all things omnipotent

. . . a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until the evening and none shall come with anything better except someone who has done more.³⁵¹

2) Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

How perfect Allaah is and I praise Him.

³⁵¹ Related by al-Bukhaaree and Muslim.

... a hundred times during the day, his sins are wiped away, even if they are as much as the foam of the sea.³⁵²

3) Aboo Hurayrah, *radiyallaahu 'anhu*, related that the Messenger of Allaah (ﷺ) said: Whoever says in the morning and evening time:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

How perfect Allaah is and I praise Him.

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.³⁵³

4) Aboo Ayyoob al-Ansaaree, *radiyallaahu 'anhu*, related that the Prophet (ﷺ) said: Whoever says:

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 Allaah alone, without any partners. To Him belongs all sovereignty and praise and He is over all things omnipotent.

...ten times, is like one who has freed four people from among the children of Ismaa'eel.³⁵⁴

5) Aboo Hurayrah, *radiyallaahu 'anhu*, related that the Messenger of Allaah (ﷺ) said: There are two words which are light on the tongue, heavy on the Scale and beloved to the Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ

³⁵² Related by al-Bukhaaree and Muslim.

³⁵³ Related by Muslim.

³⁵⁴ Related by al-Bukhaaree and Muslim.

How perfect Allaah is and I praise Him. How perfect Allaah is, the Supreme.³⁵⁵

6) Aboo Hurayrah, *radiyallaahu 'anhu*, related that the Messenger of Allaah (ﷺ) said: Saying:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ

How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah alone, and Allaah is the greatest.

. . . is more beloved to me than everything the sun has risen over.³⁵⁶

7) Sa'd, *radiyallaahu 'anhu*, said: We were with the Messenger of Allaah (ﷺ) and he said: Are any of you unable to gain a thousand good deeds each day? Somebody then asked him: How does one achieve a thousand good deeds? He replied: He should say:

سُبْحَانَ اللَّهِ

How perfect Allaah is.

. . . one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.³⁵⁷

8) Jaabir, *radiyallaahu 'anhu*, related that the Prophet (ﷺ) said: **Whoever says:**

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

How perfect Allaah is, the Supreme, and I praise Him.

. . . a palm tree is planted for him in Paradise.³⁵⁸

³⁵⁵ Related by al-Bukhaaree and Muslim.

³⁵⁶ Related by Muslim.

³⁵⁷ Related by Muslim.

³⁵⁸ Related by at-Tirmidhee and al-Haakim.

9) ‘Abdullaah bin Qays, *radiyallaahu ‘anhu*, related that the Prophet (ﷺ) said: O ‘Abdullaah bin Qays, shall I not inform you of a treasure from the treasures of Paradise?

I replied by all means O Messenger of Allaah. He then said: Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might nor power except with Allaah.³⁵⁹

10) He (ﷺ) said: The most beloved words to Allaah are four:

سُبْحَانَ اللَّهِ ، وَ الْحَمْدُ لِلَّهِ ، وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

How perfect Allaah is, all praise is for Allaah, none has the right to be worshipped except Allaah alone and Allaah is the Greatest.

. . . it does not matter which of them you start with...³⁶⁰

11) Sa’d bin Abee Waqqaas, *radiyallaahu ‘anhu*, related that a man came to the Messenger of Allaah (ﷺ) and said to him: Teach me something which I should say? He replied: Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، اللَّهُ أَكْبَرُ كَثِيرًا وَ الْحَمْدُ لِلَّهِ
كَثِيرًا ، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَزِيزِ الْحَكِيمِ

None has the right to be worshipped except Allaah alone without any partners. Allaah is the Most Great and much praise is for Allaah. How perfect Allaah is, Lord of the worlds. There is no might nor power except with Allaah, the Exalted in Might, the Wise.

³⁵⁹ Related by al-Bukhaaree and Muslim.

³⁶⁰ Related by al-Bukhaaree and Muslim.

... the man then said: These are for my Lord, and what is for me? He replied:
Say:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَارْزُقْنِي

O Allaah, forgive me, have mercy upon me, guide me and grant me sustenance.³⁶¹

12) Taariq al-Ashja'ee said: When someone would embrace Islaam, the Prophet (ﷺ) would teach him how to perform the prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَعَافِنِي وَارْزُقْنِي

O Allaah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.³⁶²

13) Jaabir bin 'Abdullaah, *radiyallaahu 'anhumaa*, related that the Messenger of Allaah (ﷺ) said: Indeed the best supplication is:

الْحَمْدُ لِلَّهِ

All praise is for Allaah.

...and the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ

None has the right to be worshipped except Allaah alone.³⁶³

³⁶¹ Related by Muslim.

³⁶² Related by Muslim.

³⁶³ Related by at-Tirmidhee, Ibn Maajah and al-Haakim.

14) He (ﷺ) said: The everlasting righteous deeds are:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah alone and Allaah is the Greatest. There is no might nor power except with Allaah.³⁶⁴

³⁶⁴ Related by Ahmad.

HOW THE PROPHET ﷺ MADE *TASBEEH* 365

'Abdullaah bin 'Amr, *radiyallaahu 'anhumaa*, said: I saw the Prophet ﷺ make tasbeeh with his right hand.³⁶⁶

Wa sallallaahu was sallam wa baarik 'ala nabeenaa Muhammad wa 'ala aalihee wa ashaabihee ajma'een.

365 *Tasbeeh*, it means here to say: سبحان الله ، الحمد لله ، الله أكبر

366 Related by Aboo Daawood and at-Tirmidhee.

A COLLECTION OF PRAYERS

1)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord, we have wronged ourselves. If You do not forgive us or have mercy on us we will certainly be amongst the losers.³⁶⁷

2)

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

My Lord, I seek refuge with You from asking You that which I have no knowledge. If You do not forgive me and have mercy upon me I will be from amongst the losers.³⁶⁸

3)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَاللِّمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

My Lord, forgive me and my parents, whoever enters my home as a believer and the believing men and women.³⁶⁹

³⁶⁷ Soorah al-Aa'raaf: 23.

³⁶⁸ Soorah al-Hood: 47.

³⁶⁹ Soorah an-Nuh: 28.

4)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ . . .
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ . . .

Our Lord, accept from us, You are the All-Hearing and the All-Knowing. Accept our repentance, indeed You are the One who Accepts repentance, the Most Merciful.³⁷⁰

5)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me one who offers prayers and from my off-spring. Our Lord accept our supplications.³⁷¹

6)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ

Our Lord, forgive me and my parents and the believers on the day when the reckoning will be established.³⁷²

7)

رَبِّ هَبْ لِي حُكْمًا وَارْحَمْنِي بِالصَّالِحِينَ * وَاجْعَلْ لِي لِسَانَ
صَادِقٍ فِي الْآخِرِينَ * وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ . . .
. . . وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

³⁷⁰ Soorah al-Baqarah: 127-128.

³⁷¹ Soorah al-Ibraaheem: 40.

³⁷² Soorah al-Ibraaheem: 41.

My Lord, grant me wisdom and join me with the righteous. Give me descendants who speak the truth among the later generations and make me one of the inheritors of the bliss of Paradise. Do not disgrace me on the day when they are raised up.³⁷³

8)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

My Lord, make me from amongst the righteous.³⁷⁴

9)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

Our Lord, we have put our reliance in You and to You we turn in repentance and to You is the final return.³⁷⁵

10)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, do not put us into trial with the unbelievers and our Lord-forgive us. Indeed You are the All-Mighty and the All-Wise.³⁷⁶

11)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

³⁷³ Soorah ash-Shu'araa: 83-85,87.

³⁷⁴ Soorah as-Saffaat: 100.

³⁷⁵ Soorah al-Mumtahinah: 4.

³⁷⁶ Soorah al-Mumtahinah: 5.

My Lord, inspire me that I may be grateful for Your Favours which You have granted us and to our parents and that I may do righteous actions pleasing to You. Admit me by Your mercy amongst Your righteous slaves.³⁷⁷

12)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدَّعَاءِ

My Lord, grant me from You good off-spring. Indeed You are the All-Hearer of supplications.³⁷⁸

13)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

My Lord, do not leave me childless though You are the best of the inheritors.³⁷⁹

14)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

No deity has the right to be worshipped except You alone. You are the Most Perfect. Indeed I was from amongst the wrong doers.³⁸⁰

15)

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَأَحْلِلْ عُقْدَتِي
مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي

My Lord, open up my chest and make the affair easy for me. Loosen the knot from my tongue, so that they may understand my speech.³⁸¹

³⁷⁷ Soorah an-Naml: 19.

³⁷⁸ Soorah Aal 'Imraan: 38.

³⁷⁹ Soorah al-Anbiyyaa: 89.

³⁸⁰ Soorah al-Anbiyyaa: 87.

³⁸¹ Soorah Ta Ha: 25-28.

16)

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

My Lord, indeed I have done wrong to myself, so forgive me.³⁸²

17)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have indeed believed in what You have sent down and we followed the Messenger, so include us amongst those who bear witness.³⁸³

18)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ * وَنَجِّنَا
بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

Our Lord, do not put us into a trail with the oppressors. Save us by Your Mercy from the unbelievers.³⁸⁴

19)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord, forgive us our sins and transgressions. Establish our feet firmly and give us victory over the unbelievers.³⁸⁵

20)

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا سَرًّا

Our Lord, grant us mercy from Yourself and make our affair easy for us in the right way.³⁸⁶

382 Soorah al-Qassas: 16.

383 Soorah Aal 'Imraan: 53.

384 Soorah Yoonus: 85,86.

385 Soorah Aal 'Imraan: 147.

386 Soorah al-Kahf: 10.

21)

رَبِّ زِدْنِي عِلْمًا

My Lord, increase us in knowledge.³⁸⁷

22)

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ * وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

My Lord, I seek refuge with You from the whisperings of Shaytaan and I seek refuge with You my Lord, from their presence.³⁸⁸

23)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

My Lord, forgive me and have mercy and You are the best of those who show mercy.³⁸⁹

24)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, give us good in this world and good in the Hereafter and save us from the torment of the Fire.³⁹⁰

25)

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

We hear and we obey. Your forgiveness is sought our Lord, and to You is the final return.³⁹¹

³⁸⁷ Soorah Ta Ha: 114.

³⁸⁸ Soorah al-Muminoon: 97,98.

³⁸⁹ Soorah al-Muminoon: 118.

³⁹⁰ Soorah al-Baqarah: 201.

³⁹¹ Soorah al-Baqarah: 285.

26)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ

Our Lord, do not punish us if we forget or make mistakes. Our Lord do not put a burden on us like You did on those before us. Our Lord do not put a burden on us greater than we can bear. Excuse us, forgive us and have mercy on us. You are our Patron so give us victory over the unbelievers.³⁹²

27)

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

Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from Yourself, Indeed You are the Bestower.³⁹³

28)

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ *
رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ * رَبَّنَا إِنَّنَا
سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ * رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

³⁹² Soorah al-Baqarah: 286.

³⁹³ Soorah Aal 'Imraan: 8.

Our Lord, You have not created this without a purpose, Glory be to You. Give us salvation from the torment of the Fire. Our Lord, whoever You have entered into the Fire You have disgraced him and the wrong doers will never find any helpers. Our Lord, we have heard the call of the one calling to faith: Believe in Your Lord, so we have believed. Our Lord, forgive us our sins and remit from us our evil acts and make us die amongst in a state of righteousness. Our Lord, give us what You have promised us through Your Messengers and do not disgrace us on the Day of Resurrection, for You never break Your promises.³⁹⁴

29)

رَبَّنَا امْتِنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ

Our Lord, we have believed so forgive us and have mercy on us and You are the best of the Ones who shows mercy.³⁹⁵

30)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا
إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Our Lord, keep the torment of the Fire away from us as its torment is indeed permanent. Indeed it is an evil abode and an evil place to dwell in.³⁹⁶

31)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us from our wives and off-spring who will be the comfort of our eyes and make us leaders of the Muttaqeen.³⁹⁷

³⁹⁴ Soorah Aal 'Imraan: 191-194.

³⁹⁵ Soorah al-Muminoon: 109.

³⁹⁶ Soorah al-Furqaan: 65,66.

³⁹⁷ Soorah al-Furqaan: 74.

32)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
إِنِّي تَوَّابٌ إِلَيْكَ وَإِلَى مِنَ الْمُسْلِمِينَ

My Lord, grant me the ability that I may be grateful for Your Favour that which You gave me and my parents and that I may do righteous deeds which are pleasing to You and make my off-spring righteous. Indeed I have turned to You in repentance and indeed I am from amongst the Muslims.³⁹⁸

33)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who have preceded us in faith and do not put into our hearts any hatred for those who have believed. Our Lord indeed You are Most Kind and Most Merciful.³⁹⁹

34)

رَبَّنَا آتِنَا نُورًا وَافْعَلْ لَنَا حَسَنًا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Our Lord, lengthen for us our light and forgive us. Indeed You are able to do all things.⁴⁰⁰

35)

رَبَّنَا إِنَّا أَمَتْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Our Lord, indeed we have believed so forgive us our sins and save us from the torment of the Fire.⁴⁰¹

398 Soorah al-Ahqaaf: 15.

399 Soorah al-Hashr: 10.

400 Soorah at-Tahreem: 8.

401 Soorah Aal 'Imraan:16.

36)

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed so write us amongst the witnesses.⁴⁰²

37)

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

My Lord, make this land one of security and keep me and my descendants away from worshipping idols.⁴⁰³

38)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord, indeed I am in need of whatever good You bestow on me.⁴⁰⁴

39)

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

My Lord, give me victory over the wrong-doers.⁴⁰⁵

40)

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

Our Lord, do not place us amongst the wrong-doers.⁴⁰⁶

⁴⁰² Soorah al-Maa'idah: 83.

⁴⁰³ Soorah Ibraaheem: 35.

⁴⁰⁴ Soorah al-Qassas: 24.

⁴⁰⁵ Soorah al-'Ankaboot: 30.

⁴⁰⁶ Soorah al-Aa'raaf: 47.

41)

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

Allaah is sufficient for me, there is no deity worthy of worship except him alone, in Him I have put my trust and He is the Lord of the mighty Throne.⁴⁰⁷

42)

عَلَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

Perhaps that my Lord guides me upon the right way.⁴⁰⁸

43)

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

My Lord, save me from the wrong-doers.⁴⁰⁹

44)

«اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

O Allaah, give us good in this world, good in the Hereafter and save us from the torment of the Fire.⁴¹⁰

⁴⁰⁷ Soorah at-Tawbah: 129.

⁴⁰⁸ Soorah al-Qassas: 22.

⁴⁰⁹ Soorah al Qassas: 21.

⁴¹⁰ Related by al-Bukhaaree and Muslim.

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ

وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَسَرِّ فِتْنَةِ الْغِنَى، وَسَرِّ فِتْنَةِ الْفَقْرِ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ النَّجْحِ
وَالْبَرْدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي
وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ»

O Allaah, I seek refuge with You from the trial of the fire and the punishment of the Fire, the trial of the grave and the punishment of the grave, the evil trial of wealth and the evil trial of poverty. O Allaah, I seek refuge with You from the trial of the Dajjaal. O Allaah, wash my heart with water, ice and snow. Clean my heart from sins like a white dress is washed from sins. Extend the distance between me and my mistakes as You have kept distanced the east and the west. O Allaah, I seek refuge with You from laziness, sins and being in debt.⁴¹¹

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ

وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ»

O Allaah, I seek refuge with You from weakness, laziness, cowardliness, senility and stinginess. I seek refuge with You from the punishment of the grave and from the trials of life and death.⁴¹²

⁴¹¹ Related by al-Bukhaaree and Muslim.

⁴¹² Related by al-Bukhaaree and Muslim.

47)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ
الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَانَةِ الْأَعْدَاءِ»

O Allaah, I seek refuge with You from tribulations, hardships, an evil outcome and a victory from the enemies.⁴¹³

48)

«اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ 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 Allaah, put my religion in order for me, which is the basis of my affairs. Put in order for me my worldly affairs which are the source of my livelihood. Put in order for me my life in the Hereafter which is my ultimate destination. Make in my life an increase in all that is good and make death a rest for me from every evil.⁴¹⁴

49)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتَّقَى، وَالْعَفَافَ، وَالْغِنَى»

O Allaah, I ask You for guidance, piety, uprightness and prosperity.⁴¹⁵

⁴¹³ Related by al-Bukhaaree and Muslim.

⁴¹⁴ Related by Muslim.

⁴¹⁵ Related by Muslim.

50)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ،
وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا،
وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا. أَنْتَ وَلِيِّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ
لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَحْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

O Allaah, I seek refuge with You from weakness, laziness, cowardliness, stinginess, senility and the punishment of the grave. O Allaah, give my soul sufficient piety to fear You and to purify it as You are the best one who can purify it. You are its Patron and Master. O Allaah, I seek refuge with You from knowledge which is of no benefit, a heart which has no fear, an appetite which is insatiable and a supplication which is not answered.⁴¹⁶

51)

«اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَاتِ»

O Allaah, guide me and keep me upon what is right. O Allaah, I ask You for guidance and to keep me on the right side.⁴¹⁷

52)

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

O Allaah, I seek refuge with You from the absence of Your Favours, a change in You granting me well-being, a sudden vengeance from You and all that displeases You.⁴¹⁸

⁴¹⁶ Related by Muslim.

⁴¹⁷ Related by Muslim.

⁴¹⁸ Related by Muslim.

53)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ
شَرِّ مَا لَمْ أَعْمَلْ»

O Allaah, I seek refuge with You from the evil which I have done and the evil which I have not done.⁴¹⁹

54)

«اللَّهُمَّ أَكْثِرْ مَالِي، وَوَلَدِي، وَبَارِكْ
لِي فِي مَا أَعْطَيْتَنِي» «[وَأَطِلْ حَيَاتِي عَلَى طَاعَتِكَ وَأَحْسِنْ عَمَلِي] وَاعْفِرْ لِي»

O Allaah, increase my wealth, my children and bless me in what You have granted me.⁴²⁰ (Make my life longer upon Your obedience and make my deeds the best) and forgive me.⁴²¹

55)

«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا
إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ،
وَرَبُّ الْعَرْشِ الْكَرِيمِ»

There is no deity which has the right to be worshipped except Allaah alone, al-'Adheem, al-Haleem. There is no deity which has the right to be worshipped except Allaah alone, Lord of the Mighty Throne. There is no deity which has the right to be worshipped except Allaah alone Lord of the Heavens, the earths and the Noble Throne.⁴²²

⁴¹⁹ Related by Muslim.

⁴²⁰ Related by al-Bukhaaree and Muslim.

⁴²¹ Related by Ahmad and at-Tirmidhee.

⁴²² Related by al-Bukhaaree and Muslim.

56)

«اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي
إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ»

O Allaah, I hope for Your mercy so do not leave me to myself even for an instant. Correct for me all of my affairs, there is no deity which has the right to be worshipped except You alone.⁴²³

57)

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

There is no deity which has the right to be worshipped except You alone, the Most Perfect, indeed I was from amongst the wrong-doers.⁴²⁴

58)

«اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ، ابْنُ
أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ. أَسْأَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي،
وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي»

O Allaah, indeed I am Your slave, the son of Your slave and the son of Your female slave. I am under the control of Your Hand. Your Judgement shall come to pass over me and Your Judgement over me is just. I ask of You by all Your Names which You have named Yourself with or revealed in Your book or taught to any of Your creation or You have kept hidden in the matters of the unseen with you. Make the Qur'aan the spring of my heart and the light of my chest. Remove my sorrow and my worries.⁴²⁵

⁴²³ Related by Aboo Daawood and Ahmad.

⁴²⁴ Related by at-Tirmidhee and al-Haakim.

⁴²⁵ Related by Ahmad and al-Haakim.

59)

«اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ»

O Allaah, the Turner of the hearts, put our hearts upon Your obedience.⁴²⁶

60)

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

O Turner of the hearts, make my heart firm upon Your religion.⁴²⁷

61)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ»

O Allaah, I ask You for well-being in this life and the Hereafter.⁴²⁸

62)

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي
الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

O Allaah, give us the best results in all of our affairs and keep us away from the miseries of this world and the punishment of the Hereafter.⁴²⁹

⁴²⁶ Related by Muslim.

⁴²⁷ Related by at-Tirmidhee, Ahmad and al-Haakim.

⁴²⁸ Related by at-Tirmidhee.

⁴²⁹ Related by Ahmad and at-Tabaraanee.

«رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي

وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى إِلَيَّ،
وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَرًا، لَكَ ذَكَرًا، لَكَ رَهَابًا، لَكَ
مِطْوَاعًا، إِلَيْكَ مُخْبِتًا أَوْاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ
دَعْوَتِي، وَبَتِّ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي»

My Lord, help me and do not give help against me, grant me victory and do not grant victory over me, plan on my behalf and do not plan against me, guide me and make right guidance easy for me and grant me victory over those who act wrongfully towards me. My Lord, make me grateful to You, mindful of You, full of fear towards You, devoted to Your obedience, humble before You and earnest in supplication and penitent. My Lord, accept my repentance, wash away my sins, answer my supplication, establish my evidence, guide my heart, make my tongue truthful and draw out the malice from my heart.⁴³⁰

«اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ

مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ
الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

O Allaah, I ask You of the good from what Your Prophet Muhammad asked for. We seek refuge with You from what Your Prophet Muhammad sought refuge from. You are the One sought for help and every news reaches You. There is no power or movement except with Allaah.⁴³¹

⁴³⁰ Related by Aboo Daawood, at-Tirmidhee, Ibn Maajah and al-Haakim.

⁴³¹ Related by at-Tirmidhee and Ibn Maajah.

65)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي،
وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَخِيئَتِي»

O Allaah, I seek refuge with You from the evil of what I hear, from the evil of what I see, from the evil of my tongue, from the evil of my heart and from evil arising from my sexual passion.⁴³²

66)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ،
وَمِنْ سَيِّئِ الْأَسْقَامِ»

O Allaah, I seek refuge with You from leprosy, madness and evil diseases.⁴³³

67)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ»

O Allaah, I seek refuge with You from bad characteristics, deeds and desires.⁴³⁴

68)

«اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

O Allaah, You are the Generous Pardoner and You love to pardon so pardon me.⁴³⁵

431 Related by at-Tirmidhee and Ibn Maaajah.

432 Related by Aboo Daawood, at-Tirmidhee and an-Nisaa'ee.

433 Related by Aboo Daawood, an-Nisaa'ee and Ahmad.

434 Related by at-Tirmidhee.

435 Related by at-Tirmidhee.

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ،

وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي، وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ
فِتْنَةَ قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ
يُقَرِّبُنِي إِلَى حُبِّكَ»

O Allaah, I ask You for good actions, the abandoning of bad actions, to love the poor and that You forgive me and have mercy on me. When You intend to put a people to trial take me unto Yourself before I am taken. I ask You for Your Love, the love of those who love You and the love of the actions which will bring me closer to Your Love. ⁴³⁶

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ :

عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ
وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلَكَ عَبْدُكَ
وَبَيْتُكَ، وَأَعُوذُ بِكَ مِنْ شَرٍّ [مَا اسْتَعَاذَ بِكَ] [مِنْهُ] عَبْدُكَ وَبَيْتُكَ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ
إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا»

O Allaah, I ask You for all the good things now and in the future from what I did not know and what I will not know about them. I seek refuge with You from all the evil things now and in the future from what I did not know and what I will not know about them. O Allaah, I ask You for the good which Your slave and Prophet asked for. I seek refuge with You from the evil which Your

⁴³⁶ Related by at-Tirmidhee, Ahmad and al-Haakim.

slave and Prophet sought refuge from. O Allaah, I ask You for Paradise and for whatever action or statement which will bring me closer to it. I seek refuge with You from the Fire and from any action or statement will bring me closer to it. I ask You to make every affair of mine which You have ordained for me to be good.⁴³⁷

71)

«اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا،
وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا، وَلَا تُشْمِتْ بِي عَدُوًّا
وَلَا حَاسِدًا. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ
شَرٍّ خَزَائِنُهُ بِيَدِكَ»

O Allaah, strengthen me upon Islaam standing, strengthen me upon Islaam sitting and strengthen me upon Islaam lying down. Do not let any one who envies or enemy rejoice over my misfortunes. O Allaah, I ask You for every good which is in Your Hands and I seek refuge with You from every evil which is in Your hands.⁴³⁸

72)

«اللَّهُمَّ اقسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ
بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّتَكَ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ
بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقَوَاتِنَا مَا أَحْيَيْتَنَا،
وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا، وَأَنْصُرْنَا عَلَى مَنْ عَادَانَا،
وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا،
وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا»

⁴³⁷ Related by Ibn Maajah and Ahmad.

⁴³⁸ Related by al-Haakim.

O Allaah, apportion to us the fear of You that will come between us and the acts of disobedience to You and such obedience to You as will bring us to Your paradise and from the certainty that the calamities of this world will be made easy for us by You. O Allaah, let us enjoy our hearing, our sight and our power as long as You grant us life, and do the same for those who inherit from us. Grant us revenge on those who have wronged us and help us against those who are hostile to us. Let no calamity befall upon our religion and let no worldly affair be our greatest concern or all that we have knowledge of. Let not those who do not show mercy towards us rule over us.⁴³⁹

73)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ،
وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الدُّنْيَا وَعَذَابِ الْقَبْرِ»

O Allaah, I seek refuge with you from cowardliness and I seek refuge with You from stinginess. I seek refuge with You from being sent back to the despicable life and I seek refuge with You from the trials of the world and the punishment of the grave.⁴⁴⁰

74)

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي،
وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي،
وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي»

O Allaah, forgive me my sins, my ignorance, for extravagance in my affairs and what You know about me better than I do. O Allaah, forgive me my major and my minor sins, my unintentional and my intentional sins, for I am guilty of all of that.⁴⁴¹

439 Related by at-Tirmidhee and al-Haakim.

440 Related by al-Bukhaaree.

441 Related by al-Bukhaaree.

75)

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

O Allaah, I have done a great injustice to myself and no one forgives sins except You, so forgive me with forgiveness from You. Have mercy on me for You are the Oft-Forgiving, the Most Merciful .⁴⁴²

76)

«اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ آمَنْتُ،
وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ
إِلَّا أَنْتَ أَنْ تُضِلَّنِي. أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ»

O Allaah, to You I have submitted, in You I believe, upon You I rely, to You I turn in repentance and by You I am contended. O Allaah, I seek refuge with Your Might, there is no deity which has the right to be worshipped except You alone, in case You lead me into error. You are the Living One who does not die, while jinn and men die.⁴⁴³

77)

«اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ
رَحْمَتِكَ، وَعِزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ،
وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ»

⁴⁴² Related by al-Bukhaaree and Muslim.

⁴⁴³ Related by al-Bukhaaree and Muslim.

O Allaah, we ask You for that which causes Your Mercy and that which what secures Your forgiveness, security from all bad things, the taking from all good things, the success of Paradise and to be saved from the Fire.⁴⁴⁴

78)

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي، وَانْقِطَاعِ عُمْرِي»

O Allaah, widen Your provision for me when I am old and at the end of my life.⁴⁴⁵

79)

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي»

O Allaah, forgive me my sins, make my residence spacious for me and bless me in my provisions.⁴⁴⁶

80)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ»

O Allaah, I ask You for Your bounties and Your Mercy for no one can do that except You.⁴⁴⁷

81)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي،
وَالْهَدْمِ، وَالْفَرَقِ، وَالْحَرَقِ، وَأَعُوذُ بِكَ أَنْ يَنْخَبِطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ
بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لِدِينًا»

⁴⁴⁴ Related by al-Haakim.

⁴⁴⁵ Related by al-Haakim.

⁴⁴⁶ Related by Ahmad.

⁴⁴⁷ Related by at-Tabaraanee.

O Allaah, I seek refuge with You from my house falling on me, from falling into an abyss, from drowning and from burning. I seek refuge with You from the devil harming me at the time of my death. I seek refuge with You from dying in Your path while retreating and I seek refuge with You from dying from the sting of a poisonous creature.⁴⁴⁸

82)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ؛ فَإِنَّهُ
بُئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بُئْسَتِ الْبِطَانَةُ»

O Allaah, I seek refuge with You from hunger, for it is an evil bedfellow. I seek refuge with You from treachery, for it is an evil hidden trait.⁴⁴⁹

83)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ،
وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُحْلِ، وَالْهَرَمِ، وَالْقَسْوَةِ، وَالْعَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ،
وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْكَفْرِ، وَالْفُسُوقِ، وَالشَّقَاقِ، وَالنَّفَاقِ،
وَالسُّمْعَةِ، وَالرِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالْبُكْمِ، وَالْجُنُونِ، وَالْجُدَامِ،
وَالْبَرَصِ، وَسَيِّئِ الْأَسْقَامِ»

O Allaah, I seek refuge with You from weakness, laziness, cowardliness, stinginess, senility, harshness, carelessness, illness, vileness and humiliation. I seek refuge with You from poverty, disbelief, transgression, hardship, hypocrisy, seeking attention and showing-off. I seek refuge with You from blindness, deafness, madness, leprosy and evil diseases.⁴⁵⁰

⁴⁴⁸ Related by Aboo Daawood and an-Nisaa'ee.

⁴⁴⁹ Related by Aboo Daawood, an-Nisaa'ee and Ibn Maaajah.

⁴⁵⁰ Related by al-Haakim and al-Bayhaque

84)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ،
وَالْقِلَّةِ، وَالذَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ»

O Allaah, I seek refuge with You from poverty, a insufficiency and vileness. I seek refuge in You from committing oppression or being oppressed.⁴⁵¹

85)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمَقَامَةِ؛
فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ»

O Allaah, I seek refuge with You from a bad neighbour in the place of abode, for the bad neighbour leads astray.⁴⁵²

86)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا
يُخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ. أَعُوذُ بِكَ
مِنْ هَؤُلَاءِ الْأَرْبَعِ»

O Allaah, I seek refuge with You from a heart which is not submissive, a supplication which is not answered, an appetite which is insatiable and knowledge which does not benefit. I seek refuge with You from these four things.⁴⁵³

⁴⁵¹ Related by Aboo Daawood and an-Nisaa'ee.

⁴⁵² Related by an-Nisaa'ee and al-Haakim.

⁴⁵³ Related by Aboo Daawood, at-Tirmidhee and an-Nisaa'ee.

87)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ الشُّوْءِ،
وَمِنْ لَيْلَةِ الشُّوْءِ، وَمِنْ سَاعَةِ الشُّوْءِ، وَمِنْ صَاحِبِ الشُّوْءِ، وَمِنْ جَارِ الشُّوْءِ
فِي دَارِ الْمُقَامَةِ»

O Allaah, I seek refuge with You from a bad day, from a bad night, from a bad hour, from bad company, from a bad neighbour in the place of abode.⁴⁵⁴

88)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَسْتَجِيرُ بِكَ مِنَ النَّارِ» (ثَلَاثَ مَرَّاتٍ)

O Allaah, I ask You for Paradise and I seek Your protection from the Fire.⁴⁵⁵ (Say this three times)

89)

«اللَّهُمَّ فَفِّهْنِي فِي الدِّينِ»

O Allaah, give me understanding in the religion.⁴⁵⁶

90)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ،
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ»

O Allaah, I seek refuge with You from the shirk I may commit while I knew and I seek Your forgiveness for what I did unknowingly.⁴⁵⁷

⁴⁵⁴ Related by at-Tabaraanee.

⁴⁵⁵ Related by at-Tirmidhee, an-Nisaa'ee and Ibn Maaajah.

⁴⁵⁶ Related by al-Bukhaaree and Muslim.

⁴⁵⁷ Related by Ahmad.

91)

«اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي ، وَعَلِّمْنِي مَا يَنْفَعُنِي ، وَزِدْنِي عِلْمًا»

O Allaah, grant me benefit in what You have taught me, teach me that which will benefit me, and increase me in knowledge.⁴⁵⁸

92)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا»

O Allaah, I ask You for beneficial knowledge, good provision and an acceptable action.⁴⁵⁹

93)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ
لَوَاحِدُ الْأَحَدِ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ
لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

O Allaah, I ask You, O Allaah, al-Waahid, the self-sufficient Master who begets not nor was He begotten and there is none equal to Him, that You forgive me my sins. You are the Oft-Forgiving, the Most Merciful.⁴⁶⁰

94)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ،
لَا إِلَهَ إِلَّا أَنْتَ [وَحْدَكَ لَا شَرِيكَ لَكَ] [الْمَنَّانُ يَا] [بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ،
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ، إِنِّي أَسْأَلُكَ [الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ]»

O Allaah, I ask You because to You is all the praise. There is no deity worthy of worship except You alone, al-Mannaan, the Originator of the Heavens and

⁴⁵⁸ Related by Ibn Maajah.

⁴⁵⁹ Related by Ibn Maajah.

⁴⁶⁰ Related by an-Nisaa'ee and Ahmad.

the earths, O Possessor of Majesty and Honour, the Ever Living the One who Sustains and Protects all that exists, I ask You for Paradise and I seek refuge with You from the Fire.⁴⁶¹

95)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،
الْأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

O Allaah, I ask You, because I testify that You are Allaah, no deity has the right to be worshipped except You alone, the One, the Self-Sufficient Master who begets not nor was begotten and there is none equal to Him.⁴⁶²

96)

«رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ»

My Lord, forgive me and accept my repentance, You are the One who accepts repentance and is Oft-Forgiving.⁴⁶³

97)

«اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ

عَلَى الْخَلْقِ، أَحْبَبِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا
لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي
الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ،
وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ
بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ
ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيْنًا بَزِينَةَ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ»

⁴⁶¹ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

⁴⁶² Related by Aboo Daawood, at-Tirmidhee, Ibn Maajah and Ahmad.

⁴⁶³ Related by Aboo Daawood, at-Tirmidhee, an-Nisaa'ee and Ibn Maajah.

O Allaah, by Your knowledge of the unseen life is best for me and take me when You know death is best for me; O Allaah, I ask You to put fear of You in me both openly and secretly. I ask You for a word of truth, that I may say in pleasure and anger. I ask You for moderation both in poverty and in wealth; I ask You for felicity which does not pass away; I ask You for a comfort to my eyes which is not cut off; I ask You for satisfaction with what is decreed; I ask You for a pleasant life after death; I ask You for the pleasure at looking at Your Face and a longing to meet You in a state which I am not harmed by distress or the trial of being lead astray. O Allaah, beautify us with the adornment of faith and make us guides who are rightly guided.⁴⁶⁴

98)

«اللَّهُمَّ ارْزُقْنِي حُبَّكَ، وَحُبَّ مَنْ
يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحَبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ، اللَّهُمَّ
مَا زَوَيْتَ عَنِّي مِمَّا أَحَبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ»

O Allaah, provide me with Your love and the love of those whose love will benefit me. O Allaah, make the things I love which You have provided me a means to strengthen my love for You. O Allaah, make the things I love which you have turned away from me a means of my devoting myself to what you love.⁴⁶⁵

99)

«اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا
يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ»

O Allaah, purify me from my sins and mistakes. O Allaah clean my heart from sins like a white dress is cleaned from sins. O Allaah wash my heart with water, ice and snow.⁴⁶⁶

⁴⁶⁴ Related by an-Nisaa'ee and Ahmad.

⁴⁶⁵ Related by at-Tirmidhee.

⁴⁶⁶ Related by at-Tirmidhee and an-Nisaa'ee.

100)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُحْلِ،
وَالْجُبْنِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ»

O Allaah, I seek refuge with You from stinginess, cowardliness, a bad life, worries and the punishment of the grave.⁴⁶⁷

101)

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ،
وَرَبَّ إِسْرَافِيلَ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ»

O Allaah, Lord of Jibraa'eel, Lord of Mikaa'eel, Lord of Israafeel, I seek refuge with You from the heat of the Fire and from the punishment of the grave.⁴⁶⁸

102)

«اللَّهُمَّ الْهَمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي»

O Allaah, direct me to the right way and deliver me from the evil within myself.⁴⁶⁹

103)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ»

O Allaah, I ask You for the beneficial knowledge and I seek refuge with You from knowledge which has no benefit.⁴⁷⁰

⁴⁶⁷ Related by an-Nisaa'ee.

⁴⁶⁸ Related by an-Nisaa'ee.

⁴⁶⁹ Related by at-Tirmidhee and Ahmad.

⁴⁷⁰ Related by Ibn Maajah.

«اللَّهُمَّ رَبَّ السَّمَوَاتِ [السَّبْعِ]

وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى،
وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ
بِنَاصِيئِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ،
وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا
الدَّيْنَ وَأَعْنِنَا مِنَ الْفَقْرِ»

O Lord of the (seven) Heavens and Lord of the earths, Lord of the Mighty Throne, our Lord and the Lord of everything, the One who splits of the seed and the kernel, who has sent down the Tawrah, Injeel and the Furqaan. I seek refuge in You from the evil of every evil thing whose forelock You have seized. You are the First and there was nothing before You. You are the Last and there is nothing after You. You are the Outward and there is not anything above You. You are the Inward and nothing is below You. Pay our debts and take us away from poverty.⁴⁷¹

«اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ

ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُلُوبِنَا، وَأَزْوَاجِنَا،
وَذُرِّيَاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمِكَ
مُشِينِينَ بِهَا عَلَيْكَ قَابِلِينَ لَهَا وَآتِمِّمْنَا عَلَيْهَا»

⁴⁷¹ Related by Muslim and Aboo Daawood.

O Allaah, join our hearts together and strengthen our relationships. Guide us to the paths of safety and take us from darkness to light. Keep us away from outward and inward indecencies and bless our hearing, our eyes, our hearts, our wives and our off-spring. Accept our repentance, indeed You are the One who Accepts repentance and are the Most Merciful. Make us thankful for Your bounties and make us praise You for them while accepting them and give us plenty more.⁴⁷²

106)

«اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَهْوَاءِ، وَالْأَعْمَالِ، وَالْأَذْوَاءِ»

O Allaah, keep me away from having a bad character, desires, actions and cures.⁴⁷³

107)

«اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ»

O Allaah, make me content with what You have provided me and bless me in that. Substitute everything which is not seen, with good.⁴⁷⁴

108)

«اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا»

O Allaah, judge me with an easy judgement.⁴⁷⁵

109)

«اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ»

O Allaah, help me to remember You, to give thanks to You and to worship You better.⁴⁷⁶

⁴⁷² Related by Aboo Daawood and al-Haakim.

⁴⁷³ Related by al-Haakim.

⁴⁷⁴ Related by al-Haakim.

⁴⁷⁵ Related by Ahmad and al-Haakim.

⁴⁷⁶ Related by al-Haakim.

«اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ،
وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةً مُحَمَّدٍ ﷺ فِي أَعْلَىٰ جَنَّةِ الْخُلْدِ»

O Allaah, I ask for You for a faith which does apostate, blessings which are not taken away and to keep companionship with Muhammad r in the highest Paradise, forever. ⁴⁷⁷

⁴⁷⁷ Related by Ibn Hibbaan.

26

CHAPTER

THE MANNERS OF THE JOURNEY HOME

1) One should hasten to return and not to stay for too long without a need as travelling is a piece of punishment. The Prophet ﷺ said: Travel is a piece of punishment as it deprives you of food, drink and sleep. So when you complete your needs you should hurry back to your family.⁴⁷⁸

2) Read the travelling prayer:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، 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 وَعْثَاءِ السَّفَرِ ،
وَكَآبَةِ الْمُنْظَرِ وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

Allaah is the Greatest, Allaah is the Greatest, Allaah is the Greatest. How perfect is He who has subjected this to us, which we could never do (by our efforts) and verily to our Lord we shall return.⁴⁷⁹ O Allaah, I ask you for *al-*

⁴⁷⁸ Related by al-Bukhaaree and Muslim.

⁴⁷⁹ Soorah az-Zukhruf: 13-14.

birr and *at-taqwa*⁴⁸⁰ in this journey, and deeds pleasing to you, O Allaah, make our journey easy and let its distance be covered quickly.

O Allaah, You are the Companion in the journey and the protector of our family. O Allaah, I seek refuge in You from the harm in the journey, distress in what I see and finding (on my return) harm in my wealth and family . . .

Upon returning from a journey say the above and add:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

. . . Returning, repenting, worshipping our Lord and praising Him.⁴⁸¹

3) Say *Allaahu Akbar* upon every rising part of the ground three times then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، آيُونَ تَائِبُونَ ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ ،
صَدَقَ اللَّهُ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ .

There is no deity worthy of worship except Allaah alone, who has no partners, to whom belongs all sovereignty and all praise. He is omnipotent over all things. We are returning, repenting, worshipping and prostrating to our Lord, praising Him. Allaah has fulfilled His promise, helped His slave and He alone has defeated the confederates.⁴⁸²

4) Follow all the previous etiquette's mentioned in Chapter 6 points 13 to 35.

⁴⁸⁰ *Birr* and *taqwaa*: Two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoiding those actions which have been prohibited.

⁴⁸¹ Related by Muslim.

⁴⁸² Related by al-Bukhaaree and Muslim.

5) Upon seeing one's country or land say:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

Returning, repenting, worshipping our Lord and praising Him.⁴⁸³

Keep repeating this until it is actually entered.

6) Do not go to your family at night unless they have been informed of the time of your return.

7) Upon entering one's town first go to the masjid and pray two *raka'h* in it.

8) If one is greeted by his parents he should be nice and kind towards them.

9) It is recommended to bring presents because this is a way to remove enmity and to cultivate love.

10) It is recommended to greet someone when arriving with a hug and then to shake hands.

11) It is recommended to gather one's friends and feed them when one arrives from a journey.

⁴⁸³ Related by Muslim.

APPENDIX 1

THE HAJJ RITES, DAY BY DAY

8th Dhul-Hijjah

1. Enter *ihraam* and make the intention for the Hajj.
2. Go to Meena.
3. Pray Dhur, 'Asr, Maghrib, 'Eshaa.

9th Dhul-Hijjah

1. Pray Fajr.
2. After sunrise go to 'Arafat.
3. After the sun passes the meridian enter 'Arafat.
4. Pray Dhur & 'Asr together shortened and combined.
5. Make lots of supplications.
6. After sunset leave for Muzdalifah.
7. Pray Maghrib & 'Eshaa shortened and combined.

10th Dhul-Hijjah

1. Pray Fajr.
2. Leave for Meena before sunrise.
3. Pick up stones.
4. Stone.
5. Sacrifice.
6. Shave.
7. *Tawaaf*.
8. Return to Meena.

11th Dhul-Hijjah

1. Stone in the afternoon.

12th Dhul-Hijjah

1. Stone in the afternoon and then you may leave for Makkah.

13th Dhul-Hijjah

1. Stone in the afternoon and then you may leave for Makkah. Do the farewell *tawaaf* before you leave Makkah.

APPENDIX 2

INNOVATIONS OF HAJJ

This section is a translation from the book “Manasik Al Hajj Wal Umrah” written by the Alamah Muhammad Nasiruddin al-Albanni.

Innovations Before Wearing *Ihraam* :

*Praying two *rak'ah* when leaving for Hajj - reciting in the first Soorah al-Kaafiroon, and in the second Soorah al-Ikhlaas, then after finishing saying: O Allaah I have gone out for You..... Then reciting Ayat-ul-Kursi and Soorah al-Ikhlaas, and the last two, and other things which occur in certain *fiqh* books.

*Giving *adbaan* upon departure of, or making *dhikr* and *takbeer* loudly upon leaving or arrival of pilgrims.

*Travelling in order to visit the graves of the Prophets, and pious people.

*A man making agreement with a married woman who wishes to make Hajj, and has no *mahram*, that he will be *mahram* for her.

*A woman taking a non-related man as her brother, so that he can be *mahram* for her, and then treating him like as a *mahram*.

*A woman travelling together with a group of allegedly trustworthy women without a *mahram*, and similarly travelling along with a man who is *mahram* for one of them, claiming that he is *mahram* for all of them!

Innovations Of Ihraam And Talbiyyah:

- *Taking a particular sort of shoe with certain conditions well known in certain books.
- * Entering the state of ihraam (not merely putting on the clothing) before the *meeqaat*.
- * Wearing the ihraam under the right armpit and over the left upon assuming *ihraam*.
- * Making the talbiyyah in a group in one voice.
- * Going to perform prayer in the *Masjid* of 'Aa'ishah at Tameem.

Innovations Of Tawaaf:

- * The pilgrims praying two rak'ah when he enters the *al-Masjid* al-Haram.
- *His saying: I intend by my *tawaaf* these seven times such and such...
- * Crowding in order to kiss the Black Stone, and preceding the imam saying salaam in order to do so.
- *Placing the right hand upon the left while making *tawaaf*.
- * Wiping the walls of the Ka'bah and the Station of Ibraaheem.
- * Seeking to perform *tawaaf* because it is raining claiming that one who does that has all of his previous sins forgiven.
- * Bathing in Zam-Zam.
- * Making sure to drench their beards in Zam-Zam, and also their money and clothes in order to bless them.
- * What is mentioned in some books of fiqh regarding drinking Zam-Zam in many gulps, each time looking up at the Ka'bah.

Innovations Of The Sa'ee Between as-Safaa And al-Marwah:

- * Making ablution in order to walk between as-Safaa and al-Marwah, claiming that one who does so has 70,000 (deeds) written for him every step he takes.
- * Climbing right up as-Safaa until reaching the wall.
- *Praying two rak'ah after completing the Sa'ee.
- * Continuing to perform the Sa'ee between as-Safaa and al-Marwah after the iqamah has been given for prayer - so that they miss the prayer in congregation.

Innovations Of Arafah:

- * Bathing for the Day of 'Arafah.
- * Travelling to 'Arafah from Meena at night.
- * Seeking to leave 'Arafah before the time for standing.
- * Climbing upon the Mount of Mercy (Jabal ar-Rahmah) .
- * Praying voluntary prayers between Dhuhr and 'Asr in 'Arafah, like the *du'aa* of al-Khidhr, which is mentioned in *Ihya 'Uloom ud-Deen* and begins : O Him who is not preoccupied with..... and other supplications, some of them reaching five written pages.
- * Leaving 'Arafah before sunset, as some do.
- * What has become common upon the tongues of the people that the standing in 'Arafah on Friday is equivalent to 72 pilgrimages.

Innovations Of Muzdalifah:

- * Moving hurriedly at the time of leaving 'Arafah for Muzdalifah.
- * Bathing to spend the night in Muzdalifah.
- * To repeat du'aa upon reaching Muzdalifah saying: O Allaah this is Muzdalifah many languages have come together here.....
- * Leaving off praying Maghrib prayer as soon as Muzdalifah is reached and instead looking for small stones.
- * Staying awake at night.
- * Stopping at Muzdalifah, but not spending the night.

Innovations Of Stoning:

- * Bathing in order to perform the stoning.
- * Washing the stones before the stoning.
- * The saying of some of the later people: And it is Sunnah to say when throwing each stone.....
- * Adhering to a particular way of throwing the stones.
- * Stoning with shoes, etc.

Innovations Of Sacrifice And Shaving The Hair:

- * Giving charity to the value of sacrifice instead of making the obligatory sacrifice of an animal declaring that most of the sacrificial meat goes to waste, only a few benefiting from it.
- * Sacrificing the obligatory sacrifice in Makkah before the day of Sacrifice.

* Al- Ghazaalee? saying in *Ihya 'Uloom ud-Deen*: And the *Sunnah* is to face the Qiblah during shaving.

* Making du'aa while the head is shaved, saying: *Alhamdulillah 'alaa maa haadaanaa....*

* Holding it as recommendable to pray *'Eid* prayer in Meena.

* The *mutamatti's* leaving out Sa'ee after *Tawaaf* of ul-efaadah.

Other Innovations:

* Tying scraps of paper to the Station of Ibraaheem and the pulpit in order for needs to be fulfilled.

* The pilgrims writing their names upon the pillars and the walls of the Ka'bah.

* Declaring it to be lawful to walk in front of one praying in *al-Masjid* ul-Haraam, and opposing those who try to stop them from doing so.

* Calling one who has performed Hajj: Al-Hajj or Hajji.

* Leaving Makkah to perform an extra 'Umrah.

* Leaving al-Masjid ul-Haraam after the farewell *tawaaf* walking backwards.

A Manual On The Rites Of Hajj

This is a concise book containing the merits, the manners and the rulings of Hajj, Umrah and the visit to the Prophets ﷺ Masjid. It clarifies all the needs of the pilgrim from the time he leaves his house until he returns to it safe and sound, insha'Allaah.

All the points are backed with evidences from the Qur'aan and the Authentic Sunnah. The matters which were difficult for me were clarified from the rulings of Shaikh Abd ul-Azeez bin Abdullaah bin Baaz, rahamAllaah, may he be raised in status, and I took from what he had concluded. May Allaah reward him with goodness. Then this book was reviewed from the beginning to the end by Shaikh Abdullaah bin Abd ur-Rahmaan al-Jibreem. His work was both excellent and beneficial, may Allaah reward him with good.

(from the authors introduction)

This is one of the most comprehensive books on the subject of Hajj, Umrah and the visiting of the Prophet ﷺ masjid. To further add to the beauty of this work is the fact that the original work by Alee al-Qahtaani had been checked by the noble scholar Shaikh Abdulla al-Jibreem. The translator of this book has further added an appendix at the end of this work which outlines common innovations performed during the Hajj and Umrah. This appendix was translated from the book '*Manasik ul-Hajj wal Umrah*' of the *Allaamah* Shaikh Nasiruddin al-Albaani rahmAllaah.



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