

# THE RITES OF HAJJ AND 'UMRAH

Visiting Madinah and Authentic Supplications

مناسك الحج والعمرة والمشروع في الزيارة

**A STEP-BY-STEP GUIDE**

Abu Khadeejah 'Abdul-Wahid Alam

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مَنَاسِكُ  
الْحَجِّ وَالْعُمْرَةِ  
والمَشْرُوعِ فِي الزِّيَارَةِ

The Rites of  
Hajj and  
‘Umrah

Additional chapters:  
—Visiting the City of Madīnah  
—Authentic Supplications

By Abu Khadeejah ‘Abdul-Wāhid Alam

Hajj and ‘Umrah according to the authentic narrations of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and from the works of the Major Scholars of the past and the present era: Ibn Bāz, Ibn ‘Uthaimīn, Al-Albānī and Ṣālih Al-Fawzān.

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## About This Book

Before you is a simple yet comprehensive guide that will help you through the rites of ‘Umrah and Hajj according to the Qur’ān and the authentic *Sunnah* of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The author has included two additional chapters that are useful for pilgrims: **Visiting the City of Madīnah** and **Authentic Supplications from the Qur’ān and Sunnah**. This booklet has been carefully compiled with illustrations and tips to suit the English reader. There is an extensive contents page to help you reach what you need quickly and easily. At the end of chapters there are lined sections for *your notes and things to remember*.

All-in-all an excellent compilation, gathered from the rulings of the major scholars of the era such as Ibn Bāz, Al-Albānī, Ibn ‘Uthaimīn and Ṣālih Al-Fawzān.

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In the name of Allah, Most Merciful, the Bestower of Mercy.

## Introduction

All praise is due to Allāh, Lord of all creation—may Allāh extol the Messenger, and may His peace and blessings be upon him, his family, and his Companions. The following is a simple but comprehensive guide to ‘Umrah and Ḥajj according to the *Sunnah* of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (تَبَارَكَ وَتَعَالَى) stated, **“And proclaim to the people the Ḥajj, they will come to you on foot and on every lean camel—they will come from every distant mountain pass.”** (Al-Ḥajj: 27) Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) **“Whoever intends to perform Ḥajj, then let him make haste, for he may fall sick, lose his mount, or be faced with some need.”**<sup>1</sup> And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever performs Hajj for Allāh without committing sexual acts or sins, he will return home like the day his mother gave birth to him.”**<sup>2</sup>

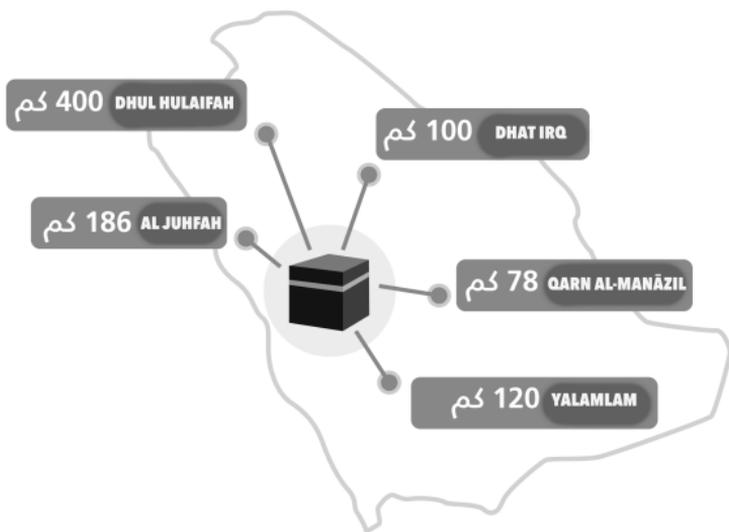
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<sup>1</sup> Ibn Mājah no. 2883.

<sup>2</sup> Bukhārī no. 1521, Muslim no. 1350.

## Assuming the Iḥrām at the Mīqāt

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



These are the 5 *Mīqāt*s from where one enters the state of *Iḥrām*.

### The ‘Umrah comprises of:

(1) *Iḥrām*, (2) Ṭawāf, (3) Sa‘ī, (4) shaving or shortening the hair.

Each of these will be explained in due course.



1. It is recommended for those embarking upon Ḥajj or ʿUmrah to take a *ghusl* (bath) for *Iḥrām*. This applies even to a menstruating woman. This may be performed at home for those taking a flight.



2. The man wears an upper garment (*riḍā*) and a lower garment (*izār*), sandals or any footwear that does not cover the anklebone. Watches, sunglasses, contact lenses, hearing aids, waist belts, money pouches, walking sticks, umbrellas and rucksacks are all permitted whilst in the state of *Iḥrām*.

3. The man is not allowed to cover his head, nor wear shorts, trousers, or a shirt. As for the woman, she wears her normal everyday clothing with a *jilbāb*

(*hijāb*) over them. However, she must not tie on a *niqāb* (face-veil) or wear gloves. It is permissible for her to cover her face by pulling down the top part of her *jilbāb* from her head when unrelated (non-*mah-ram*) men are around.



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

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

6. Upon reaching the *Mīqāt* it is obligatory to assume the *Iḥrām* by dressing appropriately, and one should vocalise the *Talbiyah*. The mere intention in the heart

to perform Ḥajj is not sufficient. One must also physically and verbally enter the state of *Iḥrām*. So, at the *Mīqāt*, he (or she) will recite the *Talbiyah*:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

**Labbaik Allāhumma bi-‘Umrah.** With that, he enters the state of *Iḥrām* as agreed upon by the scholars.

7. The *Mīqāts* (places at which one assumes *Iḥrām*) are five locations. They are for those who live there and those who pass by them intending Ḥajj or ‘Umrah. Your Ḥajj guide (or airline pilot) will inform you before you reach the *Mīqāt* so that you are well prepared.

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

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

**Labbaik Allāhumma bi-‘Umrah.**

(Here I am O Allāh, making ‘Umrah.)

## **Actions that are Forbidden During Iḥrām from this Point for Men and Women**

- i.** Removal of the hair from any part of the body.
- ii.** Trimming the nails or pulling them off. However if the nail breaks without one intending that, and this causes discomfort to the person, then there is no harm in him removing it, and there is no *fidyah* (penalty) to pay.
- iii.** Using perfumed fragrance upon one's garments or body.
- iv.** It is prohibited to marry in a state of *Iḥrām*: he cannot marry a woman, nor perform a marriage for her by acting as a guardian, and one cannot propose to a woman until he is out of *Iḥrām*.
- v.** Touching with desire, kissing or caressing one's spouse with desire is prohibited, as well as sexual relations.
- vi.** Killing of wild game animals such as rabbits, antelopes, and pigeons.

## **Actions that are Forbidden During Iḥrām from this Point for Men**

- i. Covering the head. This means that a man may not wear anything that physically touches his head such as a cap, a scarf, a hood or a turban.
  - ii. The wearing of forbidden garments for men in *Iḥrām*. The intent here is a garment that is commonly worn fitting around the limbs, regardless of whether it covers a part of the body or all of the body. Underwear (shorts), the long shirt, the hooded cloak, trousers, leather socks that rise above the ankles, regular socks (rising above the ankles) and gloves are all forbidden.
- 

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

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

**Allāhumma mahillee haithu habastanee.**

(O Allāh, my place is wherever you prevent me)

Then he should say:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

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

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

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

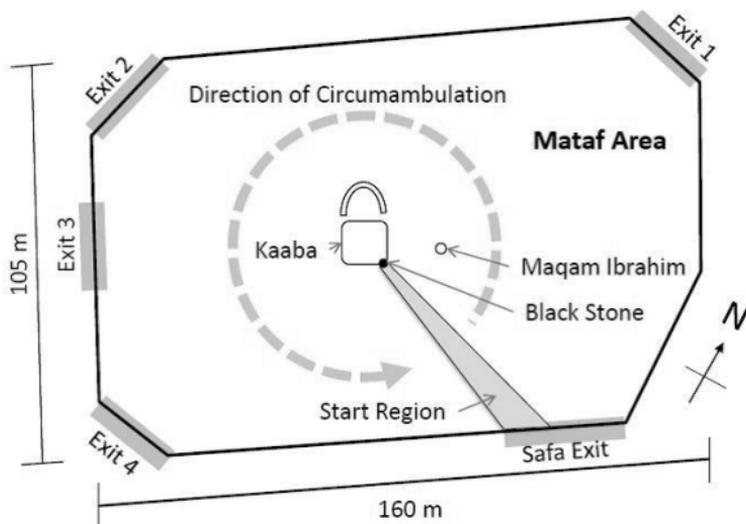
لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ • لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ •  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

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

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



## The Sacred Mosque and the Ṭawāf of 'Umrah



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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ • اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

**Allāhumma ṣalli ‘alā Muḥammadin wa sallim.**

**Allāhumma aftaḥ-lee abwāba raḥmatika.**

(O Allāh, praise Muḥammad in the highest company and grant him peace. O Allāh, open for me the doors of your Mercy.)

12. *Wuḍū* (ablution) is an obligation for performing

Ṭawāf of the Kaʿbah. One should go straight to the Black Stone, face it and say:

بِسْمِ اللَّهِ ۞ اللَّهُ أَكْبَرُ

**Bismillāhi, Allāhu-akbar.** He touches the Black Stone with his hand and kisses it and prostrates upon it if he is able to.

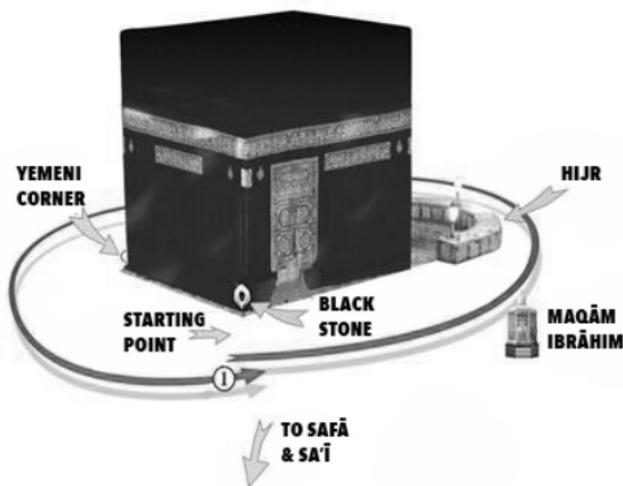
13. If it is not possible to kiss the Black Stone, he touches it with his hand, then kisses his hand. If he cannot touch it, he should raise his hand towards it and just make the *tabkīr* with: **'Bismillāhi, Allāhu-ak-**



**bar'**, or just *Allāhu-akbar* with-  
out kissing his hand. He does that in every circuit. One must not push the crowds to get to the Black Stone.

14. The man wears the *upper cloth* (*riḍā*) under his right armpit and over the left shoulder throughout the Ṭawāf. Men should walk quickly and with boldness in

the first three circuits (this is called the *ramal*) from the Black Stone to the Black Stone. This may not be possible for those accompanying womenfolk, young children, the elderly, or those pushing a wheelchair, in which case there is no problem in leaving off the *ramal*. He walks normally in the rest of the circuits. He begins the *Ṭawāf* around the Ka‘bah, with the Ka‘bah to his left. He passes the Black Stone seven times. When he completes his last circuit, he does not end it by raising his hand with the *takbīr* at the Black Stone.



Furthermore, one must remain outside the low semi-circular wall (the *Hijr*) when performing *Ṭawāf* as

passing through it breaks the *Ṭawāf*.

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

16. One should recite between the Yemeni corner and the Black Stone the following Quranic *du‘ā* (supplication):

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ  
النَّارِ

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

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

17. There is no specific *Dhikr* (Remembrance) for *Ṭawāf*, so one may recite the Qur’ān or utter any *Dhikr* he pleases from the *Sunnah*. This *Dhikr* is performed individually and not in unison or in chorus. There are

some useful supplications added at the end of this booklet, so please refer to them.

18. It is forbidden for a menstruating woman to make *Ṭawāf*. So, she remains in *Iḥrām*, waits till she is pure from her menstrual bleeding, performs the ritual bath, then she makes *Ṭawāf* and *Sa‘ī*. A woman who is experiencing irregular bleeding (non-menstrual) can make ‘Umrah and Ḥajj as normal.

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

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

**Wattakhidhū min-maqāmi Ibrāhīma musallā.**

(Take the Station of Ibrāhīm as a place of prayer.)

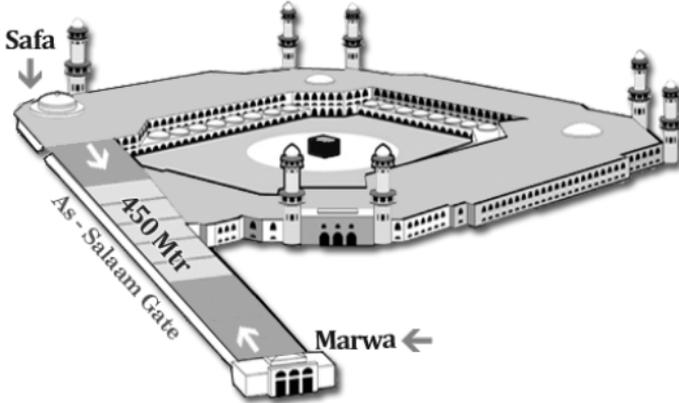
20. With the Station of Ibrāhīm (عَلَيْهِ السَّلَامُ) between him and the Ka‘bah, he prays two *rak‘ahs*. He recites therein *Sūrah al-Kāfirūn* in the first *rak‘ah* and *Sūrah al-Ikhlās* in the second. One should avoid walking in front of praying people and always take a person or an object to pray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

person and their point of prostration.

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

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

## The Sa'ī Between Ṣafā and Marwah



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

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

**Innas-Şafā wal marwata min sha‘ā ‘irillāhi, faman Ḥajjal baita auwi‘ tamara, falā junāḥa ‘alaihi an yattawwafa bihimā, wa man tatawwa‘a khayran, fa innallāha shākirun ‘aleem.**

(Indeed, Şafā and Marwah are among the symbols of Allāh. So, whoever makes Ḥajj to the House or performs ‘Umrah, there is no blame upon him for walking between them. And whoever volunteers good, then indeed, Allāh is appreciative and Knowing.)

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

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

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

**Nabda’u bimā bada’ Allāhu bihi.**

(We begin with what Allāh began with.)

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

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

**Allāhu akbar, Allāhu akbar, Allāhu akbar. Lā  
 illāha illallāh wahdaḥu lā shareekalahu, laḥul  
 mulku wa laḥul ḥamdu, yuḥyee wa yumeet, wa  
 huwa ‘alā kulli shay-in qadeer. Lā ilāha illallāhu  
 wahdaḥu lā shareekalahu, ‘anjaza wa‘dahu wa  
 naṣara ‘abdahu, wa hazamal aḥzāba wahdahu.**

He recites this three times and supplicates for good-  
 ness plentifully between each recitation. There are  
 some excellent supplications at the end of this book-  
 let.

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

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

28. Then he returns, until he reaches Şafā, walking in the place for walking, and running between the green lights (for men only). And that is the second circuit completed. One repeats this till he completes seven circuits finishing on Mount Marwah. When one reaches Mount Marwah at the end of the final circuit, he does not recite what he had previously recited nor raise the hands in supplication since the Sa‘ī has now come to an end.

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

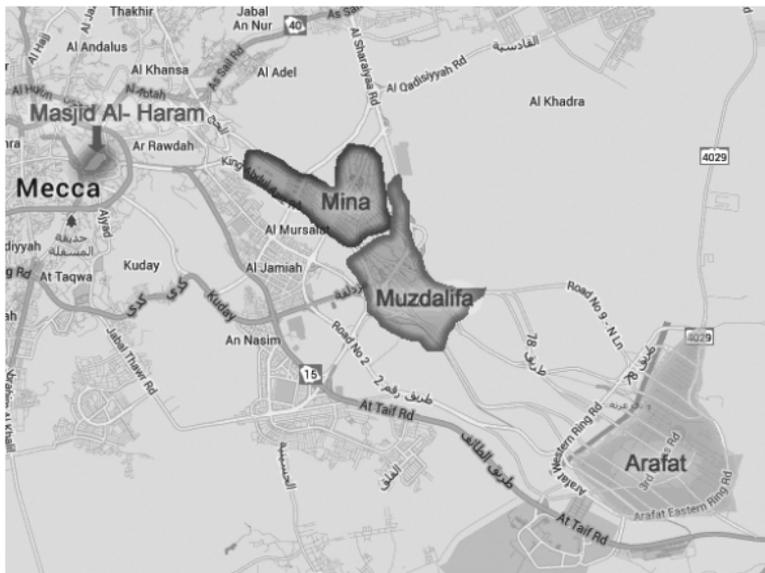
30. When he finishes from the seventh circuit upon

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

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

**End of the rites of 'Umrah.**

## Hajj Days—Summary of Events



Hajj days—summary of events and locations:

- **8th Dhul-Hijjah**. Before noon: move from Makkah to Minā. (The day of Tarwiyah.)
- **9th Dhul-Hijjah**. After sunrise: move from Minā to ‘Arafah. (The day of ‘Arafah.)
- **9th Dhul-Hijjah**. After sunset: move from ‘Arafah to Muzdalifah.

- **10th Dhul-Hijjah** is *‘Eid*. Just before sunrise: move from Muzdalifah to the *Jamarāt* and stone the *Jamrat Al-‘Aqabah* (the Third Pillar) only.
- **10th Dhul-Hijjah**. On this day: Sacrifice, shave hair (or trim), perform the *Ṭawāf* and *Sa‘ī*.
- **10th Dhul-Hijjah**. Return to *Minā* to spend the night there.
- **11th Dhul-Hijjah**. After midday: stone all three Pillars (*Ramī*). Spend the night in *Minā*. (These are the days of *Tashrīq*: 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> *Dhul-Hijjah*.)
- **12th Dhul-Hijjah**. After midday: stone all three Pillars (*Ramī*). Then one has the choice to leave *Minā* (before sunset) or stay another night.
- **13th Dhul-Hijjah**. Those who stayed the night: after midday, stone all three Pillars (*Ramī*) and leave *Minā*.
- Rites of *Ḥajj* are over. Perform the *Farewell Ṭawāf* just before leaving *Makkah*.

## The Hajj in Detail: 8th Dhul-Hijjah

31. When it is the morning of the 8th Dhul-Hijjah, he puts on his *Ihrām* exactly as he did when assuming *Ihrām* for ‘Umrah (points 1-6). However, this time he makes the *Talbiyah* of Ḥajj with the words:

‘**Labbaika Ḥajja**’ and does as he did before at the *Mīqāt* but this time from his residence in Makkah.

The **menstruating woman** who did not make ‘Umrah remains in *Ihrām* (since she did not leave it). She takes a bath and makes the *Talbiyah* of Ḥajj just as the men do.

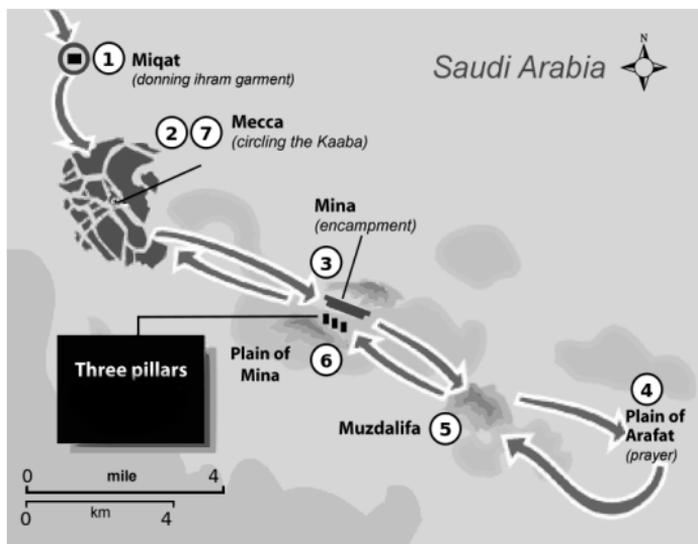
32. He leaves out for *Minā* before noon, and he prays *Dhuhr* and the rest of the five prayers there, shortening them, and praying them at their correct times without combining. The Sunnah is not to leave for *Minā* before this day (i.e., 8<sup>th</sup> Dhul-Hijjah). However, if he leaves out earlier, there is no penalty upon him—but it is in opposition to the Sunnah.



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

Your notes:


## 9th Dhul-Hijjah — The Day of ‘Arafah



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

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

Labbaik Allāhumma labbaik, labbaika lā shareeka laka labbaik, innal ḥamda wan ni‘mata, laka wal mulk, lā shareeka lak.

34. If possible, he stops at Namirah near ‘Arafah, and

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

35. He then remains in ‘*Arafah* for the rest of the day in worship. The acts of supplications and glorification (*Du‘ā* and *Dhikr*) of Allāh begin after the *Dhuhr* and ‘*Asr* Prayers have been prayed. See the end of this booklet for some excellent supplications.

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



## Leaving ‘Arafah for Muzdalifah and Minā

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

39. Upon reaching Muzdalifah, he calls the *Adhān* and prays three *rak‘ahs* for *Maghrib*, and two for *‘Ishā*, each one preceded with the *Iqāmah*. Then he sleeps till *Fajr* so he is refreshed for the next day. He awakes and prays *Fajr* in its earlier time.

It is allowed for the weak ones and the women (and their carers) to depart from Muzdalifah after half the night out of fear of the large crowds.

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

## 10th Dhul-Hijjah: The Day of ‘Eid—the Day Of Nahr (Sacrifice)

41. Then he sets off from Muzdalifah to Minā whilst still reciting the *Talbiyah*:

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

**Labbaik Allāhumma labbaik, labbaika lā shareeka laka labbaik, innal ḥamda wan ni‘mata, laka wal mulk, lā shareeka lak.**

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

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

43. When he has stoned this Pillar everything becomes lawful for him again, except sexual relations, even if he has not yet sacrificed an animal, shaven his head or performed *Tawāf* according to an authentic *Hadīth* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So, he may wear his clothes and use perfume.

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

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

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

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

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

45. Then he shaves all of his hair or shortens it, even



## The Ṭawāf of Ifāḍah and the Sa‘ī

46. Then he heads off to the Ka‘bah and makes Ṭawāf of it seven times just as he did before, except that he does not wear the *lhrām* under his right shoulder nor does he walk briskly in the first three circuits. Then he prays the two *rak‘ahs* Prayer behind the Station of Ibrāhīm (عَلَيْهِ السَّلَامُ) and performs the Sa‘ī just as before, between Mounts Ṣafā and Marwah (see points 11-29). After this, everything becomes lawful to him, even sexual relations, as he is no longer in the state of *lhrām*. He can pray *Dhuhr* in Makkah or in Minā and he should drink from the Zamzam water plentifully.

47. The Sunnah is to do the previous actions of Ḥajj in this order: the stoning, then the slaughter, then shaving the head, then Ṭawāf *Al-Ifāḍah*, then the Sa‘ī. However, if one brings something forward in the order or delays something in the order then that is permissible. For example: performing the Sa‘ī before Ṭawāf, or shaving before sacrificing, etc.

48. The menstruating woman [and the one in post-natal bleeding] does all these things except for the Ṭawāf. So, she delays this until she is pure, even if it is



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

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

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

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

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

53. Then he comes to the third Pillar, and it is the *Jamrat Al-ʿAqabah*, and he stones it in the same way, standing so that the Kaʿbah is to his left and Minā to his right, but he does not supplicate afterwards.

54. Then on the second day he repeats this stoning and then on the third day too if he had spent the night in Minā.

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

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

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

Your notes:


## The Farewell Ṭawāf: Al-Wadā‘

58. When he has finished the rites of Ḥajj and has decided to travel, he is obligated to perform a farewell Ṭawāf of the Ka‘bah followed by two *rak’ahs* behind the Maqām of Ibrāhīm (عَلَيْهِ السَّلَامُ).

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

**Allāhuma ṣalli ‘alā Muḥammadin wa sallim,**

**Allāhumma innee as’aluka min faḍlika.**

(O Allāh, praise Muḥammad in the highest company and grant him peace. O Allāh, I ask you to grant me from your bounties.)

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



## Summary of the 'Umrah

### The Pillars:

- ① Iḥrām (intention for 'Umrah)
- ② Ṭawāf
- ③ Sa'ī

### The Obligations:

- ① Wearing the Iḥrām at the Mīqāt
- ② Shaving or shortening the hair.

## Summary of the Ḥajj

### The Pillars:

- ① Iḥrām (intention for Ḥajj)
- ② Staying at 'Arafah
- ③ Ṭawāf al-Ifāḍah
- ④ Sa'ī

### The Obligations:

- ① Wearing the Iḥrām at the Mīqāt
- ② Staying in 'Arafah until sunset
- ③ Spending the night in Muzdalifah

- ④ Spending first two nights of Tashrīq in Minā
- ⑤ Stoning the Pillars
- ⑥ Shaving or shortening the hair

Everything besides these are recommended deeds.

### **Missed a Pillar?**

Then Ḥajj or ʿUmrah is not valid until its pillars are completed.

### **Missed an Obligation?**

Sacrifice a sheep and distribute its meat to the poor of Mecca. The Ḥajj or ʿUmrah of a person is still valid.

## The City of the Prophet (Al-Madīnah)—and Visiting his Grave صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lived and died in Madīnah as did many of his wives and Companions. Buried next to him in the house of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) are his two closest and trusted Companions, the two Caliphs, Abu Bakr and ‘Umar (رَضِيَ اللهُ عَنْهُمَا).

However, it is not permissible for anyone to embark upon a journey to visit the graves of the Prophets (عَلَيْهِمُ السَّلَامُ) nor the righteous. This is proven by the *Hadīth*:

**“No journey should be undertaken to visit any Masjid except three: The Masjid Al-Ḥarām [in Makkah], this Masjid of mine, and Al-Masjid Al-Aqṣā.”**

Visiting the Prophet’s Mosque is not from the obligations of Ḥajj or ‘Umrah. However, if one is in Madīnah, then it is legislated to attend the funerals and to visit the graveyards so that one is reminded of death and may supplicate for the deceased.

In this regard, one may also visit the grave of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his two Companions to give them salutations, just as Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) would do

by saying, “Assalāmu ‘alaika yā Rasūlallāh. Assalāmu ‘alaika yā Abā Bakr. Assalāmu ‘alaika yā Abati (O my father).” Then he would leave.

So, a visitor today would say:

**Assalāmu ‘alaika yā Rasūlallāh. Assalāmu ‘alaika yā Abā Bakr. Assalāmu ‘alaika yā ‘Umar.**

And leave without lingering.

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

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said: “Imām Mālik would hate for the people of Madīnah that every time someone entered the Prophet’s Mosque that he should go to the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), because the Pious Predecessors of this Ummah would not do that.

Rather, they would come to the *Masjid*, and they would pray in it behind Abu Bakr, ‘Umar, ‘Uthmān and ‘Alī (رَضِيَ اللهُ عَنْهُمْ)—and each Muslim would utter in his Prayer (in the *Tashahhud*),

‘*Assalāmu ‘alaika ayyuhan Nabiyy wa raḥmatullāh wa barakātuhu.*’

(Peace be upon you, O Prophet, and the Mercy of Allāh and His Blessings).

Then once the prayer had finished, they would stand and leave, and they would not head to the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to give him salutations of *Salām*. This was due to their knowledge that the salutations, peace, their mention of him and prayers upon him in their daily Prayer [in *Tashahhud*] was better and more excellent.”<sup>3</sup>

And if that is the case with the *Salām* and Salutations, then how much greater in misguidance is the case of the one who stands by the grave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) talking with him, and seeking his assistance, intercession (*shafā‘ah*), mercy—or rescue, cure,

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<sup>3</sup> See *Manāsik al-Ḥajj wal-‘Umrah* of Ibn ‘Uthaimīn, p. 144.

and so on. These are acts of polytheism that nullify Islām.

It is also not permitted to go to any grave and supplicate to Allāh for one's own needs thinking that being in the presence of a grave is an act of nearness to Allāh making it more likely for his supplication being accepted. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“The evilest of people will be those who are alive when the Final Hour reaches them, and those who take the graves as places of worship.”**<sup>4</sup>

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<sup>4</sup> Ahmad 1/405 no. 38844, Al-Albānī in *Tahdhīr as-Sājid*, p. 23 (ṣaḥīḥ).

## Off-Quoted Fabricated and Weak Hadīth

1. “Whoever performs Ḥajj and does not visit me, then verily he has shunned me.” Then this Ḥadīth is weak at best, though in reality it is fabricated and a lie. In it there are narrators who are very weak, and others unknown as stated by Ad-Dāruqutnī, Al-Bazzār and Al-Bayhaqī.

2. “Whoever visits me after my death, it is as if he has visited me during my lifetime.” Collected by Ad-Dāruqutnī, Abu Ya‘lā in his *Musnad*, and Ibn ‘Adiyy in *Al-Kāmil*. There is in the chain of narration weak and unknown narrators. So, the narration cannot be attributed to the Prophet (ﷺ).

The Prophet (ﷺ) himself forbade rituals and ceremonies at his grave saying in an authentic Ḥadīth: **“Do not turn your houses into graveyards, and do not make my grave into a place of ritual celebration. And send your prayers (salutations of peace and blessings of Allāh and His praise) upon me, for indeed your prayers will reach me wherever you**

may be.”<sup>5</sup> ‘Alī Ibn Al-Husayn (رَحْمَةُ اللَّهِ) stated that he saw a man coming to a gap that was next to the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so he entered it and started supplicating. So ‘Alī Ibn Husayn prohibited him from that and told him: “Shall I not relay to you a *Ḥadīth* that I heard from my father, from my grandfather, from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said: **‘Do not take my grave as a place of ‘eid (ritual celebration), nor your homes as graves. And send prayers upon me for verily your salutations (Taslīm) will be conveyed to me from wherever you are.’**”<sup>6</sup>

As for the *Ḥadīth*: “Whoever prays forty prayers [in the Prophet’s Mosque] then freedom from Hellfire will be written for him and freedom from hypocrisy.” Shaikh Ibn Bāz (رَحْمَةُ اللَّهِ) said: “This narration is weak as the scholars of *Ḥadīth* verification have stated, and

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<sup>5</sup> Reported by Abu Dawūd, no. 2042, with a *ḥasan* chain of narration, and all the narrators are trustworthy.

<sup>6</sup> Abu Ya‘lā in *Al-Musnad*, 1/361 no. 469, Aḍ-Ḍiyā Al-Maqdisī in *Al-Mukhtārah*, no. 468—and authenticated by Al-Albānī in *Tahdhīr As-Sājīd*, p. 85.

thus it cannot be used as a proof or relied upon.”<sup>7</sup>

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<sup>7</sup> *Fatāwā Tata‘allaq bi Aḥkām al-Ḥajj wal-‘Umrah waz-Ziyārah min Ijābah* of Imām Ibn Bāz (رَحْمَةُ اللَّهِ), pp. 147-149.

## The Prophet's (ﷺ) Mosque

Prayer in the Prophet's Mosque receives a manifold increase in reward. Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said: “The prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid* except for *Al-Masjid Al-Ḥarām* [in Makkah].”<sup>8</sup>

### Masjid Qubā

In Madīnah there is *Masjid Qubā* and praying in it equates to an ‘Umrah. Sahl Ibn Hunaif narrated that Allāh’s Messenger (ﷺ) said: “Whoever leaves out until he reaches this *Masjid*, meaning *Masjid Qubā*, and he prays therein, it is like performing an ‘Umrah.”<sup>9</sup> And he (ﷺ) said: “Whoever purifies himself in his house, then comes to *Masjid Qubā* and offers one prayer therein, will have a reward like that for ‘Umrah.”<sup>10</sup>

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<sup>8</sup> Bukhārī no. 1190, and Muslim no. 1394.

<sup>9</sup> Imām Ahmad (رحمته الله) narrated in his *Musnad* no. 15981.

<sup>10</sup> Ibn Mājah, no. 1412.

## The ‘Ajwah Date of Madīnah

From Madīnah we get the ‘Ajwah date. Sa‘d (رَضِيَ اللهُ عَنْهُ) that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever eats seven ‘Ajwah dates in the morning, then he will not be harmed by poison or magic on that day.”**<sup>11</sup>

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

Your notes:


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<sup>11</sup> Al-Bukhārī no. 5445 and Muslim no. 2047.

## Beautiful Yet Simple Supplications

### Supplications from the Qur'ān

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ  
النَّارِ

“Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire.” (*Al-Baqarah* 2:201)

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

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, let not our hearts deviate [from the truth] after You have guided us, and grant us mercy from Yourself. Truly, You are the Bestower.” (Āli ‘Imrān 3:8)

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

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

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Lord, grant me from Your grace, a good offspring. You are indeed the All-Hearer of invocation.” (Āli ‘Imrān 3:38)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Our Lord, we believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness.” (Āli ‘Imrān 3:53)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ

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

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“Our Lord, place us not with the wrongdoers, polytheists and oppressors.” (Al-A‘rāf 7:47)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِنَ

الْقَوْمِ الْكَافِرِينَ

“Our Lord, make us not a trial for the wrongdoers. And save us by Your Mercy, from the disbelieving people.” (Yūnus 10:85-86)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ

الْعَظِيمِ

“Allāh is sufficient for me. None has the right to be

worshipped but He. In Him I put my trust and He is the Lord of the Mighty Throne.” (*At-Tawbah* 9:129)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّأْنَا مُسْلِمِينَ

“Our Lord, pour out on us patience, and cause us to die as Muslims.” (*Al-A‘rāf* 7:126)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ

“O my Lord, make me one who performs daily prayers (*Salāh*) and my offspring. Our Lord, accept my invocation.” (*Ibrāhīm* 14:40)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

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

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا

تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

“O my Lord, I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be

one of the losers.” (Hūd 11:47)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ

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

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

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

رَبِّ زِدْنِي عِلْمًا

“My Lord, increase me in knowledge.” (Tāhā 20:114)

## Authentic Supplications from the Sunnah

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى

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

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

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

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

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

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ  
وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ وَضَلَعِ الدَّيْنِ وَعَلْبَةِ الرَّجَالِ

“O Allāh! I seek refuge in You from helplessness (to do good), laziness and lethargy, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death. And from the burden of indebtedness and the tyranny of men.” (Muslim)

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

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

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

“O Allāh! Forgive my errors, ignorance, and immoderation in my affairs. You are better aware of my faults than myself. O Allāh! Forgive my faults which I committed in seriousness or in fun deliberately or

inadvertently. O Allāh! Grant me pardon for those sins which I committed in the past and my later sins, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hellfire and You are All-Powerful over everything.” (Al-Bukhārī and Muslim)

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

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

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

“O Allāh! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You.” (Muslim)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ

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

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

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

power to do good except through Allāh.” (Al-Bukhārī and Muslim)

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

“O Allāh! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty.” (Abu Dawūd, At-Tirmidhī, authenticated by Al-Albānī)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ  
وَالْأَهْوَاءِ

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ  
شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيَّ

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

the evils of my heart and the evils of passions.” (Abu Dawūd, At-Tirmidhī, authenticated by Al-Albānī)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ  
الْأَسْقَامِ

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

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

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

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا  
عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا  
صَنَعْتُ أُبُوهُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأُبُوهُ لَكَ بِذُنْبِي فَاعْفُرْ لِي  
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O Allāh! You are my Lord! None has the right to be

worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.” (Al-Bukhārī)

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 Allāh alone without any partners. To Him belongs all sovereignty and praise, and He is over all things Powerful and Able.” (Al-Bukhārī)

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever says this a hundred times a day will receive the reward of freeing ten slaves, and one hundred good deeds are written for him, and a hundred sins are wiped away, and he has gained refuge from the Satan that day until the evening. None shall come with anything more excellent except the one who**

has done more than this.”

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“How perfect is Allāh, free from all imperfections, and I praise Him.” (Al-Bukhārī)

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever says this a hundred times during the day, his sins are wiped away, even if they reach the foam of the sea.”**

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

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

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

## What Every Muslim Should Know

**Islam** is the Religion of all the Prophets, from Adam to Muhammad (عَلَيْهِمُ السَّلَامُ). A Muslim is anyone who embraces this Religion and acts upon it. Muslims worship none except the one True God (*Al-Ilāh*), and He is Allāh (سُبْحَانَهُ وَتَعَالَى). Muslims shun all forms of polytheism, and they steadfastly follow the teachings of the final Prophet sent to mankind, and he is Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is the basis of the **Salafi Da‘wah**.

The **Sunnah** is the Path of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللَّهُ عَنْهُمْ). Whoever follows their path correctly and truly is referred to as a **Sunni**, and he is from *Ahlus-Sunnah wal-Jamā‘ah*. Sometimes the term Sunni is used more generally to refer to anyone who is not from the Shi‘ite sect. However, merely being a non-Shi‘ite is not sufficient to save a person from falling into misguidance.

**As-Salaf As-Sālih** are the **Pious Predecessors**—they are the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his Companions and three generations who came after them who followed their teachings precisely. They were given various praiseworthy titles such *Ahlus-Sunnah wal-Jamā‘ah*, *As-*

*Salaf as-Ṣālih, Aṣḥābul-Ḥadeeth, Ahlul-Athar* and *Ahlul-Ḥadeeth*. Whoever embraces their Methodology and Creed, and follows their Path without straying from it is upon true guidance and can be referred to as *Sunni, Salafi, Athari*, etc. So, a Salafi (or Sunni) is anyone who follows the path of the Pious Predecessors without deviation.

However, not everyone who claims attachment to these aforementioned titles is a true follower of the Path and Methodology of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ) because the mere claim is not sufficient unless it is coupled with true and precise adherence.

### **What does Salafiyyah call to?**

1. We call, first and foremost, to the worship of Allāh alone without associating partners with Him (عَزَّوَجَلَّ). This was the starting point of the call of the Prophets (عَلَيْهِمُ السَّلَامُ), just as Allāh has stated: **“We sent a messenger to every nation proclaiming: Worship Allāh alone and abandon the worship of the false deities.”** So, this call to the worship of Allāh alone must be coupled with the negation of the worship of

everything besides Him.

2. We acknowledge that the Religion calls to many essential affairs, therefore, we begin by inviting to the most essential affair, followed by that which is next in importance according to the Quranic and Prophetic texts. Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) instructed Mu'ādh Ibn Jabal (رَضِيَ اللهُ عَنْهُ): **“Invite them firstly to worship Allāh alone and if they affirm that, then inform them that Allāh has obligated upon them five prayers during the day and night. If they affirm that, then inform them that Allāh has obligated upon them the Zakāt from their wealth...”**

3. We hold that the Sunnah is Revelation just as the Qur'ān is Revelation. Allāh (سُبْحَانَهُ وَتَعَالَى) said: **“He (the Prophet) does not speak from his desires, rather it is only Revelation that is revealed to him.”**

4. We believe that the Sunnah is whatever was conveyed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) other than the Qur'ān. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated: **“Indeed I have been given the Qur'ān and that which is like it along with it.”**

5. Furthermore, we believe that the Sunnah is

whatever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, whatever he did and whatever was done in his presence which he did not object to. The Sunnah also includes his outward description and inward character.

6. We hold that the best of mankind after the Prophets and Messengers (عَلَيْهِمُ السَّلَامُ) are the Companions of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) due to his saying: **“The best of mankind is my generation, then those who come after them, then those who come after them.”**

7. We hold that the most excellent of these Companions is Abu Bakr As-Siddeeq, then ‘Umar ibn Al-Khattāb, then ‘Uthmān ibn ‘Affān, then ‘Alī ibn Abī Tālib (رَضِيَ اللهُ عَنْهُمْ), then the rest of the ten who were promised Paradise. Then those that fought at Badr, then those who took the oath of allegiance of *Riḍwān* at Al-Hudaibiyah under the tree, then the rest of the Muhājīroon (Migrants), then the Anṣār of Madinah, then those of them who embraced Islam before the conquest of Makkah, then those who embraced after the conquest.

8. We speak well of all the Companions (رَضِيَ اللهُ عَنْهُمْ) without exception, and we do not criticise any of them,

nor belittle them. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Do not revile my Companions, for by the One in Whose Hand is my soul, if one of you were to spend the like of the Mount of Uhud in gold, it would not equate to even a handful of one of them, and not even half.”**

9. We believe that rectification of the Muslim Ummah lies in holding fast to the Book of Allāh and the authentic Sunnah of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as collected in the books of Hadeeth upon the understanding of the Companions (رَضِيَ اللهُ عَنْهُمْ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“I have left among you that which if you cling to it, you will never go astray: The Book of Allāh and my Sunnah.”** He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: **“Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.”** These narrations prove that we must follow the Qur’ān, the Sunnah and the way of the Companions.

10. We believe that the attainment of unity of the Muslims and the avoidance of splitting is a matter of utmost importance, and an obligation commanded by Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (جَلَّ جَلَالُهُ)

stated: **“And hold fast altogether to the Rope of Allāh and be not divided.”** And He said: **“Do not be like those who divided and differed after there had come to them the clear proofs.”**

11. We believe that true and long-lasting unity can only be achieved when all disputation and differing between Muslims is referred back to the Book and the Sunnah upon the understanding of the Companions (رَضِيَ اللَّهُ عَنْهُمْ). This is due to the saying of Allāh (تَبَارَكَ وَتَعَالَى): **“If you differ in any affair between yourselves, then refer it back to Allāh and His Messenger if you truly believe in Allāh and the Last Day.”** And due to the saying of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): **“Whoever among you lives for long will see much differing and controversy, so upon you is to cling to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to that with your molar teeth.”**

12. We believe that calling to Allāh (i.e., *da‘wah*) begins with the rectification of the beliefs (*‘aqeedah*) of the people. This was the starting point of the call of all the Messengers (عَلَيْهِمُ السَّلَامُ). Therefore, the Messenger

Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded Mu‘ādh Ibn Jabal (رَضِيَ اللهُ عَنْهُ) to begin with the belief in the *Tawheed* of Allāh, i.e., the sole worship of Allāh, when calling the people of Yemen to Islam.<sup>12</sup>

13. We reject all innovations (*bid‘ah*) introduced into Islam, whether it be in matters of belief, speech, or action due to the saying of Allāh (تَبَارَكَ وَتَعَالَى): **“This day I have perfected for you your Religion, completed my favour upon you and I am pleased with Islam as your Religion.”** And the saying of the Most High: **“Or have they set up partners alongside Allāh who legislate for them in the Religion that for which Allāh has given no authority.”**

14. All innovations introduced into Islam are misguidance. There is no allowance in Islam for what is referred to as a good innovation (*bid‘ah hasanah*). The

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<sup>12</sup> If it is said, “Why are you calling the Muslims to rectify their beliefs? Are they not already Muslims?” We say yes, they are Muslims, but most of them have strayed from the Straight Path in their ‘aqeedah and that is very apparent in the various innovated and superstitious beliefs and practices that have become widespread in the Muslim Ummah.

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed the worst of all affairs are the newly introduced matters [in religion], every newly introduced matter is an innovation, and every innovation is misguidance.” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever introduces into this affair of ours that which is not from it, then it will be rejected.”

15. We affirm the Names and Attributes of Allāh (سُبْحَانَهُ وَتَعَالَى) as they have been affirmed in the Qur’ān and authentic Sunnah. We believe that they are taken upon their apparent meanings and not metaphorically. We do not discuss *how* the Attributes are. We hold that to question *how* the Attributes of Allāh are is an innovation that leads to making resemblances with Allāh. The early Salaf, such as Mālik ibn Anas (رَحِمَهُ اللهُ) sternly forbade enquiries *how* about the Attributes of Allāh.

16. We free our Lord (سُبْحَانَهُ وَتَعَالَى) from any likeness to the Creation whilst affirming that His Attributes are real and true, just as He (سُبْحَانَهُ وَتَعَالَى) has stated: “**There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.**” So, He (عَزَّوَجَلَّ) negated resemblance

whilst affirming His Attributes of Hearing and Seeing. Humans also hear and see, but the hearing and seeing of humans are created and limited. As for the Attributes of Hearing and Seeing of Allāh, they are uncreated, perfect and without deficiency, and without likeness to the creation—this principle applies to all the Attributes of Allāh such as His Ascending above the Throne, His Descending, His Pleasure and so on.

17. Allāh commanded us to worship Him alone, and to abandon polytheism (*shirk*) and all superstitious practices such as seeking aid from the deceased in their graves or asking them for intercession (*shafā'ah*). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited Muslims from visiting fortune-tellers, astrologers, and magicians—and he forbade them from wearing amulets, good-luck charms as well as believing in evil omens and bad luck. Instead, every Muslim is required to call upon Allāh, seek His aid, trust in Him, and supplicate to Him for all their needs—only He (تَبَارَكَ وَتَعَالَى) knows the

unseen and future events.<sup>13</sup>

In conclusion, I say, all praise is due to Allāh, Lord of the worlds, and may Allāh extoll the mention of His Messenger Muhammad in the highest company of angels, may the peace and blessings of our Lord be upon him, his family, his Companions and all who truly follow him until the Day of Resurrection.

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<sup>13</sup> From the article: *What is Salafism? Read about the most important aspects of Salafiyyah*. Visit [abukhadeejah.com](http://abukhadeejah.com) to read all 89 points in full.



# THE RITES OF HAJJ AND 'UMRAH

Visiting Madinah and  
Authentic Supplications

A STEP-BY-STEP GUIDE

Abu Khadeejah 'Abdul-Wahid Alam

مناسك الحج والعمرة  
والمشروع في الزيارة

Before you is a simple yet comprehensive guide that will help you through the rites of 'Umrah and Hajj according to the Qur'an and authentic Sunnah. The author has carefully compiled this booklet with illustrations and tips to suit the English-speaking pilgrim. There is an extensive contents page to help you reach what you need quickly and easily. At the end of each chapter there are lined sections for 'your notes'—and it's small enough to carry around in a pouch or handbag. All-in-all an excellent scholarly work based on authentic sources so you can do what is right and avoid contradicting the Sunnah.

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