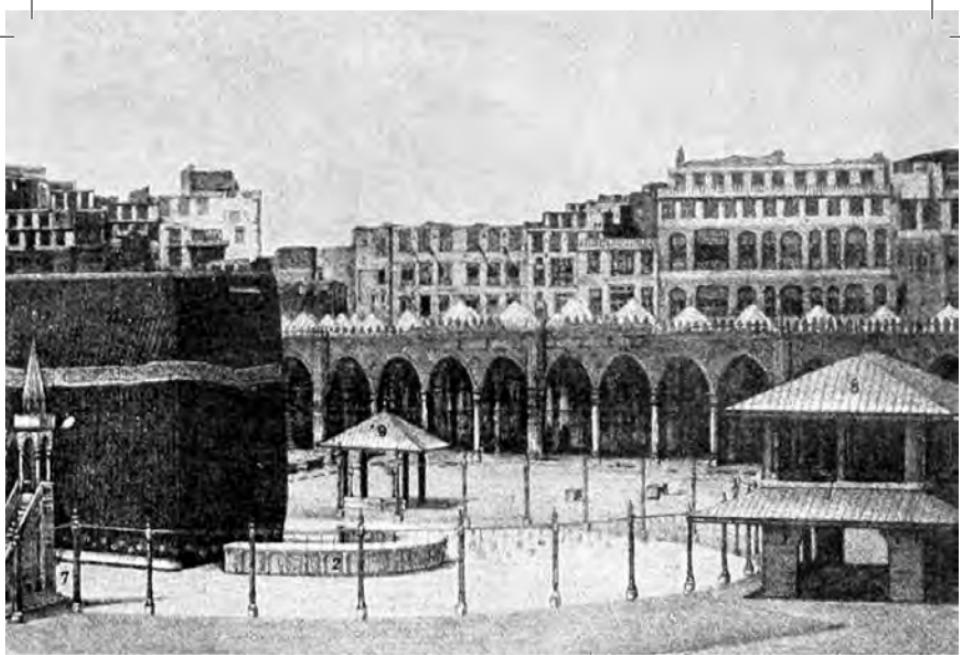


An Easy Guide to Hajj



Photograph of Kaa'ba taken in 1905.

A - Importance of Hajj



History of Hajj

Hajj started with Ibrāhīm ﷺ who left his legacy both in the *Hanifiyah*, the pristine religion of Islam, and in Hajj rituals. The legacy of Ibrāhīm ﷺ was his *millah*, way, of true submission to Allah. He was the first one who used the word "Islam". He named anyone holding to the same faith as him a "Muslim" meaning the one that surrenders and submits to the will of the Creator, Allah ﷺ.

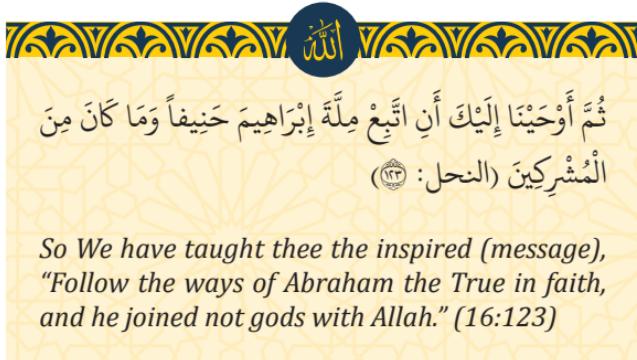
We read in Surat al-Hajj,

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَةً أَبِيكُمْ إِبْرَاهِيمَ هُوَ
سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلٍ وَفِي هَذَا لِيَكُونَ الرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَاقْرِبُوهَا
الصَّلَاةَ وَءَاتُوا الزَّكَوةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ (الحج: ٧٨)

And strive in His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the way of your father Abraham. It is He who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and you are witnesses for humankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector, the best to protect and the Best to help! (22:78)

Prophet Ibrāhīm's submission and total surrender to the Will of Allah is related to his establishment of Hajj. Even if he ﷺ did not remain in Makkah to the end of his life, he did lay the foundations of the Ka'bah in the middle of Makkah valley as well as the principles of *Tawhīd* (genuine monotheism) in the heart of his son Ismā'il ﷺ. The latter was also a prophet and a messenger of Allah who kept the promise to preserve and guard the House of Allah as well as the Islamic faith. Later on, one of his descendants through Kedar – the second son of Ishmael as prophesied in [Genesis 25:13] and a few other places - Muhammad ﷺ, who was also a Hanif, rejected the idolatry and paganism brought to Makkah and called to the same faith as his forefathers Ibrāhīm ﷺ and Ismā'il ﷺ. He was chosen by Allah to be the last Messenger sent as Mercy to the world. He restored the genuine and pristine Islam and preserved the Ka'bah from the alien beliefs and practices. He reminded people of the tenets of the religion and the way of Ibrāhīm ﷺ.

We read in the Qur'an:



The building of the Ka'bah was by Ibrāhīm and his son Ismā'īl (Peace be upon them). This house was named that way after its cubic shape. It is the center point for Muslims all over the world as it is the direction every Muslim must face to perform the five daily prayers known as Salat.

Hajj cannot be performed except in Makkah and its vicinity starting with the circumambulation around the Ka'bah in *al-Masjid al-Haraam*, sacred mosque, which is believed to be the first masjid

(place of prostration) built in the world. It is today the most visited religious place on earth and that is why it is called *al-Bayt al-'atīq* meaning the ancient house. One prayer in this masjid equals one hundred thousand prayers elsewhere as stated in a few authentic hadiths.

When Ibrāhīm ﷺ finished the construction of the Ka'bah, he called people to Hajj and prayed to Allah to bless Makkah and its vicinity and to make people come visit it until the latter Days though it was remote and in the desert.



مِنَ النَّاسِ تَهُوِي إِلَيْهِمْ وَأَرْزُقُهُمْ مِنَ الشَّمَراتِ لَعَلَّهُمْ يَشْكُرُونَ (ابراهيم: ٢٧-٢٨)

Remember Abraham said: "O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols. "O my Lord! They have indeed led astray many among mankind; he then who follows my (way) is of me, and he that disobeys me, but You are indeed Oft-Forgiving, Most Merciful. "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among people with love towards them, and feed them with Fruits: so that they may give thanks." (14:35-7)

Allah ﷺ always relates the story of Hajj and Ibrāhīm to Tawhīd and Islam, which is the way and faith of Ibrāhīm, Muhammad, and all the prophets (Peace be upon them).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخَذُوا مِنْ
 مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدُنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 أَنْ طَهِرَا بَيْتَنَا لِلظَّالِفِينَ وَالْعَاكِفِينَ وَالرُّكُوعَ السُّجُودَ
 وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ
 أَهْلَهُ مِنَ الشَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 قَالَ وَمَنْ كَفَرَ فَأُمْتَعِهُ قَلِيلًا ثُمَّ أَضْطَرْهُ إِلَى عَذَابِ
 النَّارِ وَبَئْسَ الْمَصِيرُ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ
 الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذُرِّيَّتْنَا أَمَّهَ
 مُسْلِمَةً لَكَ وَأَرَنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
 التَّوَابُ الرَّحِيمُ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتَّلُو
 عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُرِيكُهُمْ
 إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ
 إِلَّا مَنْ سَفَهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَا فِي الدُّنْيَا وَإِنَّهُ فِي

الْآخِرَةِ لِمَنِ الصَّالِحِينَ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ
 لِرَبِّ الْعَالَمِينَ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنَيْهِ وَيَعْقُوبُ يَابْنَيْهِ
 إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (البقرة: ١٣٢-١٣٥)

"Remember We made the House a place of assembly for men and a place of safety. And take the Station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer). And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits' such of them as believe in Allah and the Last Day." He said: "(Yes), and such as reject Faith, for a while will I grant them their Pleasure, but will soon drive them to the torment of Fire, an evil destination (indeed)!" And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord!

Accept (this service) from us: for You are the All-Hearing, the All-Knowing. "Our Lord! Make of us Muslims bowing to Your Will); and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Returning, Most Merciful. "Our Lord! Send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for You are the Exalted in Might, the Most Wise." And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous. Behold! His Lord said to him: "Bow (your will to Me):" he said: "I bow (my will) to the Lord and Cherisher of the Universe." And this was the Legacy that Abraham left to his sons, and so did Jacob; "O my sons! Allah has chosen the Faith for you; then die not except in the state of submission (to Allah)" (2:125-32)

Talking about the first call to Hajj, Allah ﷺ says,

الله

وَإِذْ بَوَأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكُ بِي شَيْئًا
وَطَهَّرْ بَيْتِي لِلظَّاهِيفِينَ وَالْقَابِيِّينَ وَالرُّكْعَ السُّجُودَ وَأَدْنَ
فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِيرٍ يَأْتِينَ مِنْ
كُلِّ فَجَّ عَمِيقٍ لِيَشَهُدُوا مَنَافِعَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي
أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُّوا
مِنْهَا وَأَطْعُمُوا الْبَائِسَ الْفَقِيرَ ثُمَّ لِيَقْضُوا تَفَثِّهُمْ وَلِيُوْفُوا
نُدُورَهُمْ وَلِيَطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ ذَلِكَ وَمَنْ يُعَظِّمْ
حُرُومَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ (الحج: ٣٠-٣١)

Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among people; they will come to you on foot and (mounted) on ev-

ery kind of camel, lean on account of journeys through deep and distant mountain highways. That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days Appointed, over the cattle which He has provided for them (for sacrifice): then eat thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House. Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord." (22:26-30)

As we see here, Hajj was practiced before the time of Prophet Muhammad ﷺ, but the latter removed the false worshipped idols and ended all pagan beliefs and practices, which had changed gradually over the centuries the way of Ibrāhīm and his son Ismā'īl (Peace be upon them) as well as the Ka'bah's sanctity. Many rituals were innovated by people over time, but Prophet Muhammad ﷺ showed his companions with every detail how to perform the best pilgrimage. He ﷺ said,



« يَا أَيُّهَا النَّاسُ خُذُوا عَنِّي مَنَاسِكُكُمْ فَإِنِّي لَا أَدْرِي لَعَلَّي لَا
أَحْجُّ بَعْدَ عَامِي هَذَا » (رواه مسلم والنسائي وأبو داود وأحمد)

“O people! Learn from me the way how to perform your Hajj rituals for I do not know if I will be able to make Hajj next year or not.” [Muslim, al-Nassā’i, Abu Dāwūd, and Ahmad].

Hajj: A station of Commemorations

When we perform Hajj, we should relate the rituals to our ancestors in faith: Ibrāhīm, Ismā’il, Hājar and Muhammad ﷺ as well as the first generations of Muslims. In Hajj, we commemorate them as well as their sacrifice, sincerity, dedication and patience, which constitute the main elements of their legacy. We should not perform Hajj only physically, but spiritually as well. We should try to understand the meaning of every thing we do and see what lessons

we can draw from each ritual. The following points are some reflections on the pillars of Hajj and some other rituals:

1 **In the state of Ihram,** we wear for a few days a seamless garment, which is similar to a shroud. It is a symbol of total renunciation of worldly life in order to remind the pilgrim of the reality of life and free the mind from being preoccupied with worldly matters in order to reach purification and raise the soul to a high spiritual level of consciousness of Allah and the Eternal life in the Hereafter. It also makes the pilgrim humble and feel equal to others as if he/she is in the Day of resurrection.

The restrictions of the state of Ihram are very rigorous in terms of the way the pilgrim behaves with others, with oneself, and with Allah and also in terms of using regular worldly things such as putting perfume, cutting one's hair and nails...etc. This makes Hajj a training school of discipline, *taqwā* and self-control. Indeed a school, which can potentially produce righteous, decent, honest

and hardworking people as the five daily prayers (*Salāt*) and the fasting of Ramadan (*Sawm*) and the pillars of Islam do.

2 In Tawāf - Circumambulating around the Ka'bah - the pilgrims walk fast in the first three rounds when they come to Makkah for the first time to commemorate the first generation of Muslims who came from Madinah with the Messenger of Allah ﷺ to perform Hajj. When the Polytheists of Makkah started spreading the rumours that the Prophet's companions were sick because they were affected by the fever of Madinah, the Prophet ﷺ ordered all the males among the pilgrims to uncover their shoulders and walk faster almost like jogging to prove them wrong.

We also imitate the angels who circumambulate around al-bayt al-Ma'mūr – the filled house – above in the seven Heaven as reported in many authentic hadiths.¹

¹ See the authentic hadith of Isrā' and Mi'rāj related by al-Bukhari and Muslim. It is mentioned in Surat at-Tor (Chapter: 52:4)



Pilgrim in a state of ihram and Iqābā'.

When we kiss the Black Stone we remember the other life and pray to Allah that Paradise will be our abode. In a Hadith², the Prophet ﷺ said that when the Black Stone was brought from Jannah it was very white, but it darkened and became

² Related by al-Tirmidhī, al-Nassā'ī and Ahmad

black because of the sins of human beings. We kiss it because we saw the Prophet ﷺ doing it and it is simply an act of following. The stone cannot bring any benefit or harm to us. All the rituals, the pillars of Islam and our lives should be established by following the best. If we understand deeply the meaning of the statement “I bear witness that Muhammad is the servant and Messenger of Allah” as following the pattern of the model chosen by God Almighty, we will certainly reach Jannah through the straight path, which was drawn by that model practically in this life.

3 In al-Ṣafā and al-Marwah we commemorate Hājar (Peace be upon her), the mother of Ismā'īl ﷺ and the wife of Ibrāhīm ﷺ. She performed the first ever Sa'y when she was looking for water for her son. After she relied on Allah and assured Ibrāhīm that Allah will not leave them without help (he left with them some dates and water but soon it was finished after a couple of days...). She was certain that Allah would not forsake her

and her son. In that remote place, water sprung out from under the feet of little Ismā'īl.

After the certitude she had, her strong faith in Allah, her sacrifice of searching for water by going back and forth between al-Ṣafā and al-Marwah, Allah answered her du'ā' and blessed her with a water that run and never stopped to this date in an arid and rocky land. She left



Al-Mas'ā between al-Ṣafā & al-Marwah.

a great legacy in sacrifice, piety, trust in Allah, and patience. Allah wants us to learn from her to the point that He made Sa'y between al-Ṣafā and al-Marwah one of the pillars of Hajj and Umrah. He says,



إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْيَتَمُّ أَوْ
اَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْمٌ (البقرة : ٢٣٨)

Behold! al-Ṣafā and al-Marwah are among the Symbols of Allah. Whosoever visits the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeys his own impulse to Good, be sure that Allah is He Who recognizes and knows.

(2:158)

4 In 'Arafāt, we commemorate the Success of Muslims over the pagans of Makkah. It was the success of truth over falsehood. There, the Muslim remembers that truth always prevails no matter how long it takes for falsehood and delusion to last and deceive. 'Arafāt is also the symbol of unity and solidarity; it is a fundamental pillar of Hajj that all the pilgrims should perform at the same time and at the same place following the same way. The day of 'Arafah also reminds us of the Day of



Jabal al-Rahmah (Mount of Mercy) in 'Arafāh.

Judgement when we will all stand up waiting for the Just Judgement of Allah Almighty.

'Arafāt is also another symbol of manifestation of Tawhīd in terms of the unified collective standing of all the pilgrims at the same time and in the same place. Moreover, when Prophet Muhammad ﷺ performed Hajj he stood in Arafāt as his ancestor Ibrāhīm ﷺ used to do instead of standing at Muzdalifah as the Quraish pagans used to do because they believed they should not go beyond al-Ḥaram boundaries (sacred area of Makkah and vicinity). This was also another example of the distortion of the religion of Ibrāhīm ﷺ and Ismā'īl ﷺ.

5 In the Stoning at al-Jamarāt, we commemorate Ibrāhīm ﷺ and remember how strong and firm he was against Shayṭān (Satan) – our enemy since the time of Adam ﷺ. We should remember how Shayṭān does his utmost effort to distract us from doing what we are supposed to do to become closer to Allah and earn His pleasure and blessings. Allah warns us that Satan is the ene-

my of all humanity and that we should be constantly in a state of war with him in this life.



فَقُلْنَا يَا آدُم إِنَّ هَذَا عَدُوٌ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا
مِنَ الْجَنَّةِ فَتَشْقَى (طه: ١٧)

Then We said: "O Adam! Verily, this - Satan - is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery." (20:117)



إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُونَ حِزْبَهُ
لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ (فاطر: ٦)

Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents that they may become companions of the Blazing Fire. (35:6)



Al-Jamarāt on the 11th of Dhul Ḥijjah.

We also reflect on the great sacrifices and trials Prophet Ibrāhīm ﷺ had to undergo such as presenting his son Ismā'īl as a sacrificial offering after decades of waiting and prayers for the birth of a son. In the middle of joy and happiness for becoming a father, Allah wanted to see how strong his commitment to Him was. He ordered him to offer the most valuable thing he had in his life, namely his only son at that time Ismā'īl. Ibrāhīm and

Ismā'īl did not fail in that very difficult test and earned the pleasure of Allah. Allah called this trial a great one when He said, **“For this was obviously a great trial.”**

الله

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجِنِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ
صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَذَا لَهُوَ
الْبَلَاءُ الْمُبِينُ وَقَدْيَنَا بِذِيْجَ عَظِيمٍ (الصافات ١٣٢-١٣٧)

“So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, “O Abraham! You have already fulfilled the vision!” thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a momentous sacrifice.” (37:103-107)

The most important thing we should keep in mind is that Allah knows better than we do even if we sometimes think that a certain action is not clear

to us or does not make sense to us and why do we have to perform it. Of course Allah orders only what is good and just for all humankind. We should accept and submit to Allah as one of the meanings of Islam is acceptance.

In commemorating this, the pilgrim should think whether he/she is ready to offer the dearest thing to his/her heart for the sake of Allah. This religion cannot survive in the hearts of people without sacrifices, devotion, sincere love, commitment, and dedication. Allah ﷺ says,



A - IMPORTANCE



Pilgrims praying at a distance behind Maqām Ibrāhīm.

Lessons and Reflections



Hajj is an act of Worship – not of tourism –, which requires both a physical and a spiritual preparation.



It is a station of renewing one's Īmān (faith) as many other stations where sins are wiped out by forgiveness and where faith, trust, and love of Allah, His Messengers, and fellow humans increase. The pilgrim is purified and comes out of his/her sins like a newborn baby.



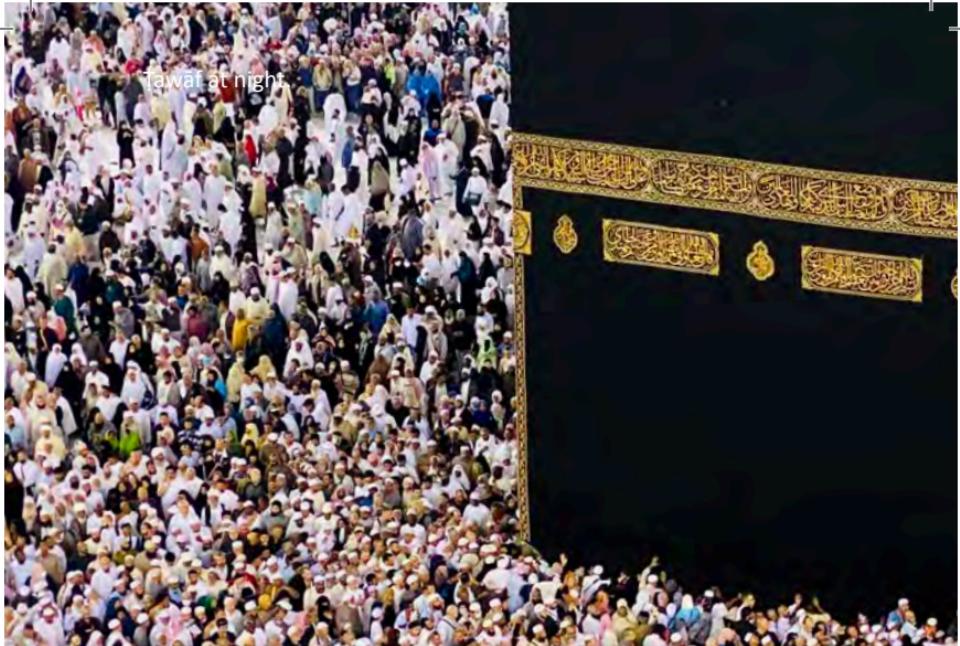
It is a school of training for *Taqwā* – consciousness of one's duties towards Allah –, good character and discipline like in the other schools of the pillars of Islam.



It is a manifestation of true spiritual brotherhood, goodwill, equality and Unity. The believers are like different branches but from one tree. In Hajj, we learn how to develop the Spirit of Unity, respect and love.



It is an annual Muslim convention attended by Muslims from different horizons, colors, races, and tongues... They exchange ideas and news and celebrate their unity in faith and diversity in culture. They meet in their center-point Makkah (*Qiblah*). Muslims always have to have a center-point and should be constantly focused on their noble goals and the purpose of the life of this world.



B - Hajj: The Fifth Pillar of Islam



Hajj is the fifth pillar of Islam. It is obligatory for every Muslim to perform Hajj once in his/her lifetime unless there is no financial or physical ability. Allah ﷺ says,



وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةِ لِلَّهِ (البقرة: ١٩٦)

And complete Hajj and 'Umrah in the service of Allah (2:196)

فُلْ صَدَقَ اللَّهُ فَاتَّسِعُوا مِلَّةً إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ إِنَّ أَوَّلَ بَيْتٍ وَضْعٌ لِلنَّاسِ لِلَّذِي بَسَّكَهُ مُبَارَّاً
وَهُدًى لِلْعَالَمِينَ فِيهِ عَائِيَاتٌ بَيْتَاتٌ مَقَامٌ إِبْرَاهِيمَ وَمَنْ
دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (آل
عمران: ٤٧-٥١)

Say: "Allah spoke the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans." The first House (of worship) appointed for people was that at Bakkah; full of blessing and of guidance for all kinds of beings. In it are Signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty people owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures. (3:96-97)



الْحَجَّ أَشْهُرٌ مَعْلُومَاتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ
وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَتَرَوَدُوا فَإِنَّ خَيْرَ الرَّادِ التَّقْوَىٰ وَأَتَّقُونَ يَا
أُولَئِكَ الْأَلْيَابِ (البقرة: ١٩٨)

For Hajj are the months well-known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj and whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O you that are wise! (2:198)

The Prophet ﷺ said:



«أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ
رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَّتَ حَتَّىٰ قَالَهَا ثَلَاثًا فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ قُلْتُ تَعْمَلُ لَوْجَبَتْ وَلَمَّا
اسْتَطَعْتُمْ» (رواه مسلم وأحمد)

"O people! Perform Hajj for Allah has made it obligatory on you". Hearing this, a man said, "is it every year O Messenger of Allah?" The Prophet ﷺ kept silent until the man repeated the question thrice and then said, "if I say yes it will become compulsory and you won't be able to do it". [Muslim & Ahmad]

حَجَّ

«بُنِيَ الإِسْلَامُ عَلَىٰ خَمْسٍ شَهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ» (رواه البخاري ومسلم الترمذى والنسائي وأحمد)

"Islam was built on five pillars: The Shahaadah - declaration - that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah, performing salat, giving Zakat, performing Hajj, and fasting Ramadan."

[Agreed upon]

Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ said,

مُحَمَّدٌ

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا: « يَا أَيُّهَا النَّاسُ كُتِبَ عَلَيْكُمُ الْحَجُّ » قَالَ: فَعَامُ الْأَقْرَبِ بْنُ حَابِسٍ قَوْلًا: أَفَيْ كُلُّ عَامٍ يَا رَسُولَ اللَّهِ؟ قَوْلًا: « لَوْ قُلْنَاهَا لَوْجَبَتْ لَوْ وَجَبَتْ مَمْ تَعْمَلُوا بِهَا وَمَمْ تَسْتَطِيغُوا أَنْ تَعْمَلُوا بِهَا الْحَجُّ مَرَّةً فَمَنْ زَادَ فَهُوَ تَطْعُعٌ » (رواه الحمسة إلا الترمذى)

Allah's Messenger ﷺ addressed us saying, "O people! Allah has prescribed Hajj on you." Al-Aqra' ibn Habis then stood up and said, "Is it for every year, O Messenger of Allah?" The Prophet ﷺ replied, "If I say yes it would become obligatory and if it's obligatory to perform Hajj annually you certainly won't be able to do it. Hajj should be performed only once in one's lifetime and whoever does more, it will be considered supererogatory." [Rep. by al-Nassā'i, Abū Dāwūd, Ibn Mājah and Aḥmad]

A view of Mina camp next to al-Jamarāt at sunrise on the 12th of Dhul Ḥijjah.



C - Virtues of Hajj



When he was asked about the best deeds that a person could do, the Prophet ﷺ said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«إِيمَانٌ بِاللَّهِ وَرَسُولِهِ» قِيلَ: إِنَّمَا مَا ذَرَّا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قِيلَ: إِنَّمَا مَا ذَرَّا؟ قَالَ: «حَجَّ مَبْرُورٌ» (متفق علية)

"Belief in Allah and His Messenger." Then he was asked: "What else?" He said, "Striving for the sake of Allah -Jihad -" Then he was asked: "What else?" He said, "A performance of Hajj, which is free from vice – accepted and complete."
[Agreed upon]

He ﷺ also said,

مَحْمُدٌ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَارَةٌ لِمَا بَيْتُهُمَا وَالْحُجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» (متفق عليه)

"A 'Umrah is a mean of expiation of sins committed between it and the next and a Mabrūr Hajj - complete and accepted – has no reward for it but Jannah." [Agreed upon]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَعْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».» (متفق عليه)

"Whoever performs Hajj to this house – Ka'bah-and does not commit any obscenity and wrong-doing, he/she will come out as the day he/she was born – pure and free from sins." [Agreed upon]

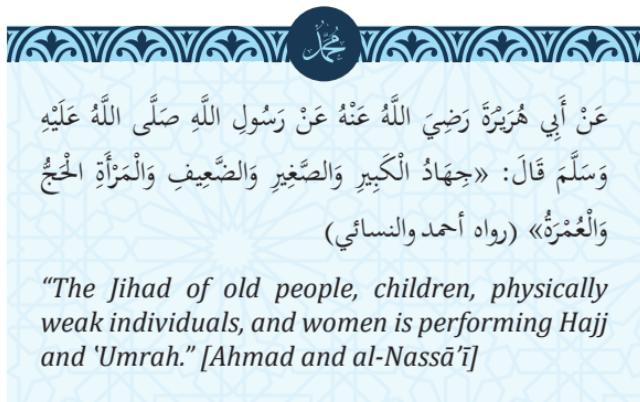
And when he was asked by his wife 'Ā'isha رضي الله عنها whether women are also supposed to perform Ji-had (military duty) or not, he replied saying,

مَحْمُدٌ
«تَعَمْ! عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحُجُّ وَالْعُمْرَةُ» (رواه
أَحْمَدُ وَابْنُ مَاجَةَ)

"Yes! The Jihad they have to do is a Jihad without fighting; it is Hajj and 'Umrah." [Ahmad and Ibn Maajah]

Since there is a lot of physical effort in Hajj and 'Umrah, it is usually more difficult for the old people, women and children. Therefore, performing this act of worship is considered as high as doing Jihad, which is the striving in defending the necessities of life.

The Messenger of Allah ﷺ said in this regard,



The people performing Hajj or 'Umrah are the guests of Allah because He invited them and they came. The Prophet ﷺ said,

بِحَمْلٍ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «الْحَجَاجُ وَالْعُمَارُ وَفُدُّ اللَّهِ إِنْ دَعَوْهُ أَجَابُهُمْ وَإِنْ اسْتَغْفِرُوهُ عَفَرُهُمْ» (رواه النسائي وابن ماجة وابن خزيمة وابن حبان في صحيحهما)

"The people performing Hajj or 'Umrah are the guests of Allah. If they ask Him something He answers them and if they ask him forgiveness He forgives them." [Rep. by al-Nassā'i, ibn Mājah, ibn Hibbān and ibn Khuzaymah]



Makkah al-Haram,
open 24 hours
throughout the year.

D - Conditions of Hajj



1 Islam

Faith is the first requirement and without it, the prescribed deeds are not valid or accepted as acts of worship. As we have seen previously, there is a strong relation between Hajj and its rituals with the religion of Ibrāhīm ﷺ, which is the religion of Tawhīd.

2 Sanity

Anyone who is not sane-minded –somebody who is proven to be mentally ill– is not held responsible for his/her actions. The Prophet ﷺ said,

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رُفِعَ الْقَلْمَنْ عَنْ نَلَاتِهِ عَنِ التَّائِمِ حَتَّىٰ يَسْتَقِظَ وَعَنِ الصَّبِيِّ حَتَّىٰ يَخْتَلِمَ وَعَنِ الْمَجْنُونِ حَتَّىٰ يَعْقُلُ» (رَوَاهُ الْخَمْسَةُ وَالْدَارْمِيُّ)

"There are three kinds of people who are not held responsible for their actions: The sleeping person until he wakes up, the child until he reaches the age of puberty and the mentally ill until he becomes sane." [Related by the Five and al-Dārimī]

3 Puberty

As understood from the above hadith.

4 Ability

It was explained by the Messenger of Allah ﷺ as the transportation and the provision during the journey. Today, Hajj is done through special arrangements and requirements and anyone who can fulfill those requirements and can afford to pay for his/her journey without begging others or taking loans should go for Hajj.

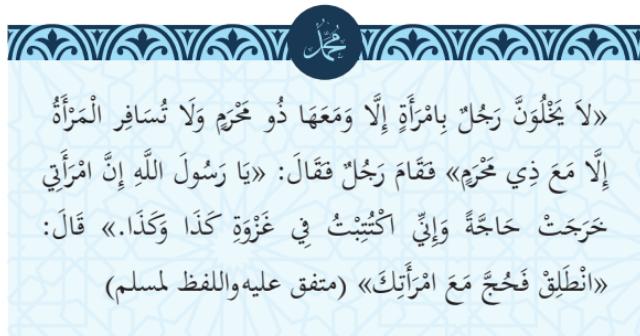
اللَّهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...
 (آل عمران: ٩٧)

"Pilgrimage thereto is a duty people owe to Allah, those who can afford the journey..." [3: 97]

Women's Hajj

Women are equal to men in terms of their religious duties and rights. They must perform Hajj if they have all the above conditions. However, a woman must go with her husband or a 'DhūMahram' – the one that a woman can never marry due to close relationship such as a father, a brother, a son, a nephew, an uncle...etc.

Ibn 'Abbās رضي الله عنهما related that he heard the Prophet ﷺ saying,



“A man cannot be alone with a woman unless when she is in the company of a dhū Mahram. A woman can travel only when she is accompanied by a dhū Mahram.” Hearing this, a man stood up and said, “O Messenger of Allah! My wife has gone for Hajj and I have enrolled myself in such and such expedition.” The Prophet ﷺ said, “Go and perform Hajj with your wife.” [Agreed upon]

Imam Abū Ḥanīfa رضي الله عنه and other scholars have considered this as one of the elements of ability. However, Imam Al-Shāfi‘ī رضي الله عنه as well as other scholars consider a good group of pious and trustworthy women to be an alternative, but only in the obligatory Hajj and ‘Umrah not the supererogatory ones. There are a few hadiths, which back this position such as the ones relating the Hajj of the wives of the Prophet ﷺ after the permission of ‘Umar ibn al-Khaṭṭāb رضي الله عنه .¹

¹ See *Fiqh al-Sunnah* by Sayed Sabeq and *Bidāyat al-Mujtahid* by Ibnu Rushd.

N.B.

Delaying this pillar of Islam to old age although the physical and financial abilities are available is a kind of carelessness, which could be of a great regret for a person in the Day of Judgement. Unfortunately, there is a common misconception among many Muslims that performing Hajj is due only for those who retire from work and have no commitments. Ibn 'Abbās رضي الله عنه ، the great commentator of Qur'an, said, "Whoever has money in his lifetime and does



not go to Hajj or pay Zakaat on it, he/she, will ask Allah to return to life when time for death comes." Hearing this a man said, "O Ibn 'Abbās heed Allah! Only the disbeliever who will ask that!" Ibn 'Abbās replied, "I will read for you a proof from the Qur'an:

اللَّهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
 عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ
 وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ
 الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَحْرَنْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَدَّقَ
 وَأَكُنْ مِنَ الصَّالِحِينَ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ
 أَجَلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ (المنافقون: ٨-١١)

"O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own. And spend something out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! Why did not you give me respite for a little while? I

should then have given (largely) in charity, and I should have been one of the doers of good." But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well-acquainted with (all) that you do."²(63:9-11)

In fact, Ibn 'Abbas رضي الله عنهما was right because Allah is addressing believers in this context and warning them from getting distracted by the worldly life because the time of death is unknown to us and it usually hits abruptly. The Prophet ﷺ said,

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعَجَّلُوا إِلَى الْحَجَّ يَعْنِي الْفَرِيضَةَ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ» (رواه أحمد وأبو داود وابن ماجة والبيهقي)

"Hasten going for Hajj – meaning performing the duty- for none of you knows what will happen in the future." [Ahmad, Abu Dawud, ibn Mājah, and al-Bayhaqī]

² See Tafseer al-Qurtubi on this Ayah.

The Prophet ﷺ also warned that whosoever dies without performing Hajj while he/she is not under some difficult circumstances whereby it's impossible to go for Hajj, or he/she is not allowed to leave because of an unjust ruler, or he/she is chronically sick or seriously sick during the Hajj season then he/she dies as if he/she is not a Muslim.”³



³ Related by al-Dārimī, al-Tirmidhī and al-Bayhaqī.



E - Pillars of Hajj and 'Umrah



The pillars of **Hajj** are four:

1 **Ihrām**

2 **Tawāf**

3 **Sa'y between al-Ṣafā and al-Marwah**

4 **Being present in 'Arafāt from Dhuhur to Maghrib on the 9th of Dhul Ḥijjah**

The Pillars of 'Umrah are:

1

Ihrām

2

Tawāf

3

Sa'y between al-Şafā and al-Marwah

In the following, we will talk about all these pillars called ***al-Arkān*** and we will see the obligatory actions called ***al-Wājibāt***, the conditions called ***al-Shurūt***, and the etiquettes called ***al-Ādāb*** as well as some important Sunnahs. If one of the pillars is not performed then everything should be redone whether for Hajj or Umrah. If one of the obligatory actions is not done, the pilgrim has to offer an animal or fast ten days if he/she cannot afford it. There are also actions, which are forbidden called ***al-Mahdhūrāt***, if done they can spoil the duties of Hajj or may make it void.

Iḥrām

الْحِرَامُ

A. Obligatory acts

They are duties that if one of them is left, a **sacrificial animal** should be offered as a *fidyah*, compensation, or if the latter is impossible a **fasting of ten days** must be offered.

a. Al-Miqāt

Iḥrām for Hajj or 'Umrah should be from the *Miqāt*, which is the station where a person can start the *Iḥrām* and becomes *Muḥrim*. As reported in the authentic hadiths, the Messenger ﷺ specified **Dhul-Hulaifah** for the people of **Madīnah** – **Al-Juhfah** – known also as Rābigh - for the people of **Shām** - **Qarn al-Manāzil** for the people of **Najd** - **Yalamlam** for the people of **Yemen** – **Dhātu 'Irq** for the people coming from **Iraq**.

Anyone who comes across those areas, whether by land or by air should make Ihrām at those stations and make the intention for Hajj or 'Umrah or for both combined. As for those who are Makkah than those stations, their starting point can be the places where they live.

b. Ihrām garment and restrictions

A Muḥrim wears **two seamless sheets** – towels – preferably white similar to the shroud. This is only for the male pilgrims not the females. Nothing that is seamed is allowed to be worn for men. **Nothing can be put on one's head such as hats or turbans.** No shoes or socks are allowed on the feet. During Ihrām state, the Muḥrim cannot **wear, or even touch perfume, clip nails, cut any hair** including the beard and mustache, or have a **sexual intercourse with the spouse.** Women wear regular modest Hijāb, which is not perfumed or colorful. They are not allowed to wear the face cover and the gloves.

c. Talbiyah

Once the Ihrām garment is worn and the Mīqāt is reached, the pilgrim should make the intention for 'Umrah or Hajj.¹ The Prophet ﷺ said, "Whoever wills to enter in the state of Ihram for Hajj and 'Umrah, let him do so. Whoever wills to enter in the state of Ihram for Hajj only, let him do so. Whoever wills to enter in the state of Ihram for 'Umrah only, let him do so." [Agreed upon]

After making intention of what kind of Hajj the pilgrim will perform, he, or she, should recite the Talbiyah saying:

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

¹ See "Different Ways to Perform Hajj" section.

**“Labbayka-Allahumma labbayk, Labbay-
ka lā sharīka laka labbayk. Innal-Ḥamda
wanni‘mata laka wal-Mulk,
lā sharīka lak!”**

*“Here I am O Allah! Here I am! Here I am,
there is no partner for you, here I am! Surely,
all praise, blessings, and dominion are for You.
There is no partner for you!”*

It is also recommended to say Salat on the Prophet ﷺ and to ask Allah forgiveness, Jannah and to revert to Him from His wrath and Fire.

This should be said when the pilgrim enters in the state of *Ihrām* in the *Mīqāt*. It is also recommended to repeat *Talbiyah* occasionally on the way to Makkah especially after prayers or when meeting other pilgrims or when ascending and descending, etc.

Moreover, the pilgrim should avoid arguing, slandering, acting without humility and decency,

and harming others with the hands and the tongue. Allah, the Almighty, says,



الْحُجَّاجُ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّاجَ فَلَا رَفَثَ
وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحُجَّاجِ وَمَا تَفْعَلُوا مِنْ حَيْثُ
يَعْلَمُهُ اللَّهُ وَتَرَوَدُوا فَإِنَّ خَيْرَ الرَّادِ التَّقْوَىٰ وَأَتَقْوُنِ يَا
أُولَئِكَ الْأَلْبَابِ (البقرة: ١٩٨)

For Hajj are the months well-known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj and whatever good you do, (be sure) Allah knows it. (2:198)

B. Sunnahs of Ihram

These Sunnahs are actions, which do not require a *fidyah*, (compensation) if they are not done. However, without them the *Muhrim* misses a lot

of rewards. That is why the more a person knows of the Sunnah the more he/she gets rewards. Just remember that the people who perform Hajj do not all have the same reward.

- 1 Taking a *ghusl* - ritual bath - before Ihram (even for the pregnant or women having menses).
- 2 Wearing a white Ihram garment.
- 3 Entering into the state of Ihram right after a compulsory or supererogatory prayer.
- 4 Clipping the nails, trimming the mustache, shaving the hair of the armpits and the hair of the pubis.
- 5 Repeating the Talbiyah very often.
- 6 Making du'a' and Salat on the Messenger of Allah ﷺ .

C. Forbidden Acts

These are restrictions that are not allowed during Ihrām. If they are committed, a *fidyah* should be offered to compensate for the mistake. They are as follows:

- 1 Covering the head for men by anything except for the umbrella provided that it does not touch the head frequently.
- 2 Shaving or cutting hair from any part of the body.
- 3 Clipping the nails of the fingers or the toes.
- 4 Touching perfume.
- 5 Wearing seamed clothes and socks for men.

6

Wearing shoes or sandals that completely cover all the foot and the ankle.

7

Killing or hunting an animal of the land as mentioned in the Qur'an (5:95) or cutting trees.

8

Kissing and caressing one's spouse or doing any action leading to an intercourse.

9

Marrying someone, getting married, or asking someone's hand for marriage.

10

Sexual intercourse.

How can the pilgrim compensate?

The fidyah for:

1 - 6

To fast 3 days or to feed 6 poor people, or to slaughter a sheep.

7 An animal similar or equivalent in size to it after consulting some scholars (Qur'an 5:95). For cutting the trees, the pilgrim should ask Allah for forgiveness and consult a local scholar to talk about it.

8 To slaughter a sheep.

9 To ask Allah for forgiveness by making a lot of *Istighfār* and to turn to him with sincere repentance. (We can add to this backbiting, slandering, wrangling...etc.,)

10 It makes Hajj or 'Umrah void, but the pilgrim should continue everything to the end and slaughter a big animal such as a camel or if it is impossible fast 10 days. The pilgrim should make up Hajj the next year with a *Had'y* or whenever it is possible.

D-Permissible acts

These are acts that the pilgrim can do while in the state of *Ihrām*:

- 1 Taking a bath or a shower as well as combing the hair and touching it with the hands.
- 2 Covering one's face when it is windy by the garb itself or wearing glasses.
- 3 Wearing socks for women.
- 4 Bloodletting, or cupping – without cutting some of the hair - or receiving any medical treatment of a wound, or one's skin, or aching teeth...etc.,
- 5 Looking in a mirror.
- 6 Wearing a belt or a belt purse around the waist or any necessary accessories.

7

Wearing a watch or a ring.

8

Using an umbrella for protection from the sun or rain.

9

Killing harmful insects such as lice, fleas, beetles and ants if they stick to the body. It is better to throw them away, but if they represent a harm and disturbance, they can be killed.

10

Killing harmful and dangerous animals such as snakes, scorpions, rats, desert crows and any other dangerous wild animals or birds, which become definitely a threat to one's life.

Tawāf (Circumambulating)

الطوافُ

Tawāf is the action of circuiting and circumambulating seven times around the Ka'bah in an anti-clockwise direction. Allah Almighty says,



Pilgrims pause their Tawāf once iqāmah is called.

"Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." (22:29)

A. Conditions

- 1 Intention to make Ḥajj as an act of obedience dedicated to Allah alone.
- 2 Cleanliness with Wudū' as we do for prayer.
- 3 Covering one's 'Awrah – private parts – for both men and women. Anything, which is considered a "Awrah" cannot be displayed otherwise the Ḥajj becomes null.
- 4 Ḥajj should be inside al-Masjid al-Harām.

5

The number of Ashwāṭ – pl. of Shawṭ i.e., round – should be exactly seven beginning from the Black Stone and ending at it. These rounds should be continued without interruption except in the case of an extreme necessity or loss of wudu.

B-Sunnahs of Ṭawāf

1

Ramal, or fast walking – close to jogging – in the first three Ashwāṭ only for men who can do it and only during a Ṭawāf, which is followed by a Sa'y.

2

Id̄tibā', which is the uncovering of the right shoulder for men and during the Arrival – Qudūm – Ṭawāf throughout the seven Ashwāṭ.

3

Kissing the Black Stone in the beginning of Ṭawāf if possible. Otherwise, if it's im-

possible to touch it or because the pilgrim fears harming others by pushing them, it is better to raise the hands to make *Istilām* – salutation – to the Black Stone starting Ṭawāf by saying,



«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ! اللَّهُمَّ إِيمَانًا بِكَ
وَ تَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنْنَةِ
نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

**“Bismillāhi wa-Allahu Akbar!
Allahumma Īmānan bika wa-
taṣdīqan bikitābika wa-Wafā'an
bi 'ahdika wa-t-Tibā'an li-sunnati
Nabiyyika Muhammadiṇ Ṣalla-
Allahu 'alayhi wa-Sallam”**

"In the Name of Allah, Allah is The Greatest! O Allah I have faith in You, I believe in Your Book, I am fulfilling the promise made to You, and I am following the Sunnah of Your Prophet (Peace be upon him)"

4

Once in Ṭawāf, the pilgrim can make a lot of dhikr such as:



«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ،
وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ!»

**“Subḥāna-Allahi wa-l-Ḥamdu-lillāhi
wa-Lā ilāha ill-Allahu w-Allahu
Akbaru walā Hawla walā Quwwata
illā billāhi!”**

"Glory be to Allah! All Praise is due to Allah! There is no god except Allah!"

Allah is the Greatest! There is no Power or strength except with Allah!"

There is not a specific du'ā' for circumambulating. However, the best thing to say is the word of Allah (the Qur'an); the pilgrim can recite without disturbing the others some chapters of the Qur'an he, or she, memorizes. It is also good to repeat the du'ā' of Ibrāhīm ﷺ and all the Qur'anic du'ās and to make Istighfār.

5

When the pilgrim passes by *al-Rokn al-Yamānī* – the fourth corner of the Ka'bah – it is good that he/she, touches it with the hand only if possible in every Shawt (no kissing).

6

Finishing every Tawāf by saying this du'ā':



رَبَّنَا إِاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة:٦٦)

**Rabbanā Ātinā fi al-Duniā Hasanatan
wa-fil-Ākhirati Hasanatan wa-qinā
'adhaaba-n-Nār.**

*"Our Lord! Give us good in this world and
good in the Hereafter, & protect us from
the torment of the Fire!" (2:201)*

7

Being in a state of *Khushū'* (serenity), concentration, and humbleness. The pilgrim should avoid harming others and should also refrain from talking to others unless it is necessary.

8

Making du'a' after finishing Tawāf at the *Multazam* – the spot between the Black Stone and the door of the Ka'bah.

9

Praying two Rak'as behind the *Maqām* -station - of Ibrāhīm ﷺ as mentioned in the Qur'an (2:125). It is good to say,



وَاتَّخِذُوا مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلًّى

"Wa-t-takhidhū min maqāmi Ibrāhīma Muṣallā"

"And take the Station of Abraham as a place of prayer!"

10

Drinking from Zamzam water in three sequences while having the intention to be cured with the blessing of Allah from any disease. The pilgrim can make the following du'a' while facing Qiblah,



«اللَّهُمَّ إِنِّي أَسأْلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَالشُّفَاءَ مِنْ كُلِّ دَاءٍ وَسَقَمٍ»

**“Allahumma innī as’aluka ‘ilman
nāfi‘an wa-rizqan wāsi‘an wa -shifā‘a
min kulli dā‘in wa saqam!”**

*“O Allah! I beseech You to bless me with a
useful knowledge, a generous subsistence,
& a cure from any ailment & disease!”*

11

Going back to the Black Stone and salute it before leaving to al-Ṣafā and al-Marwah for Sa'y.

N.B:

The pilgrim does three different kinds of Ṭawāf:

1 **Ṭawāf al-Qudūm:** Arrival Ṭawāf. For the pilgrim who is performing *Hajj Tamattu'*, the Ṭawāf of his/her 'Umrah is also the *Qudūm* Ṭawāf.

2 **Ifāḍah Ṭawāf:** It is on the 10th of dhul Hijjah and it is the main Ṭawāf (it can also be performed on the 11th, 12th and 13th). It is also called **Ṭawāf al-Ziyāra** and **Ṭawāf al-Hajj** because it is the main ṭawāf, which is also considered a pillar of Hajj.

Ibn 'Umar ﷺ narrated that the Prophet ﷺ performed the *Ifāḍah* Ṭawāf on the Day of Sacrifice, then returned and performed the Noon Prayer at Mina." [Muslim, Abū Dāwūd and Ahmad]

'Āisha ؓ said, "We performed Hajj with the Prophet ﷺ and we performed *Ifāḍah* Ṭawāf on the Day of Sacrifice." [Al-Bukhārī]

3 **Ṭawāf al-Wadā'** (or Farewell Ṭawāf) is the one performed by the pilgrim when he/she intends to leave Makkah immediately after

finishing it. The Prophet ﷺ said, “Circumambulating the House should be the last ritual a pilgrim performs before his/her departure.” [Mālik, Abū Dāwūd, ibn Mājah and al-Dārimī]

What to say after the Farewell Ṭawāf:



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَفَلَ مِنْ الْعَرْوَةِ أَوِ الْحِجَّةِ أَوِ الْعُمْرَةِ يَبْدأُ فِيْكَبِرٍ ثَلَاثَ مِزَارٍ ثُمَّ يَقُولُ: « لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَدْهُ وَهُنَّ الْأَحْزَابُ وَحْدَهُ » (رواه أحمد)

'Abdullah ibn 'Umar رضي الله عنهما said that the Messenger of Allah ﷺ at the conclusion of his Hajj or 'Umrah, he used to say after starting by Takbīr - Allahu Akbar - three times, "Lā ilāha illa Allahu wahdahu lā sharīka lahu, Lahu-l-

Mulku wa lahu-l-Ḥamdu wa huwa 'alā kulli shay'in Qadīr. Āyibūna tā'ibūna 'ābidūna sājidūna li-Rabbinā hāmidūna. Ṣadaqa Allahu Wa'dahu wa naṣara 'abadahu wa hazama-l-Aḥzāba wāḥdah! (*There is no god but Allah. He is One and has no partner, to Him is the dominion and all praise is due to Him. We are returning, repenting, worshipping, prostrating, and to Allah we are very grateful. Allah is true to His promise, He gave victory to His servant and defeated the confederates all by Himself.*) [Imam Ahmad]

Sa'y between al-Ṣafā & al-Marwah

السَّعْيُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ

Sa'y is to walk between al-Ṣafā and al-Marwah hills back and forth with the intention of dedicating this act of obedience to Allah.

الله

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْمٌ (البقرة: ١٥٨)

"Behold! Al-Ṣafā and al-Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeys his own impulse to Good, be sure that Allah is He Who recognizes and knows." (2:158)

Describing the Hajj performed by the Prophet ﷺ, Jabir رضي الله عنه narrated, “Then, he - the Prophet ﷺ - got out from the door heading for al-Ṣafā, then recited the Qur’anic āyah:

*“Inna al-Ṣafā and al-Marwata min Sha'ā'iri-l-Lāh.
Fa man hajja-l-Bayta aw-i'tamara falā junāḥa
'alayhi an-yatṭawwa fa bihimā. Wa man taṭawwa'a
khayran fa'inna Allaha Shākirun 'Alīm.” (2:158)*

Then, he ﷺ said, “We begin with what Allah began.” Then, he mounted as-Safaa until he faced the House and there he glorified Allah (i.e. raised his voice) saying, **“Allahu Akbar!”** three times then **“Lā ilāha illa Allahu wahdahu lā sharīka lahu. La-hu-l-Mulku walahu-l- Ḥamdu wa huwa 'alā kulli shay'in Qadīr. Lā ilāha illa Allahu wahdahu, Ṣadaqa Wa'adahu, wa naṣara 'abdahu wa hazamal-Aḥzaa-ba wahdah!** (*There is no god but Allah. He is One and has no partner; to Him is the dominion and all praise is due to Him. We are returning, repenting, worshipping, prostrating, and to Allah we are very grateful. Allah is true to His promise; He gave victory to His servant and defeated the confederates all by Himself.*)”



«اسْعُوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ» (رواه أَجْمَد)

"Perform Sa'y for Allah Almighty has ordained it upon you." [Ahmad]

Habibah bint Abi Taghrrah ﷺ heard the Prophet ﷺ saying to his companions,

A. Conditions

- 1 Intention.
- 2 Being after Ḥajj not before. Usually after the Arrival Ḥajj or the Ifāḍah Ḥajj or the 'Umrah Ḥajj.
- 3 Continuation without interruption except when it is extremely necessary.
- 4 Standing on al-Ṣafā and al-Marwah by going back and forth seven times- 4 stops at each hill - and making the above-mentioned du'ā facing Qiblah.

B. Sunnahs of Sa'y

1

Khabab, which is a fast walking that is closer to running, between the two green signs (green lights) as Hājar عَلِيَّةُ الْحَجَرِ did and as it was recorded about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2

Making dhikr and du'ā' or reading Qur'an.

3

To be clean (Wuḍū' is recommended but not compulsory as in Ṭawāf. A person can make Sa'y even if he/she, does not have wuḍū' unlike Ṭawāf it is one of its requirements).

4

To walk unless the pilgrim is sick or weak.

5

To lower the gaze and abstain from talking to others unless it is needed.

6

To avoid harming others with the hands or the tongue.

7

To be humble and serene and to remember the Day of Judgement and the purpose of this life.



The day of 'Arafah on the Mount of Mercy.

'Arafah عَرْفَةٌ

Allah ﷺ says,

اللّهُمَّ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا
أَفْضَلْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللّهَ عِنْدَ الْمَسْعَرِ الْحَرَامِ
وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَيْنَ الصَّالِيْنَ
ثُمَّ أَنْيِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّهَ إِنَّ
اللّهَ عَفُورٌ رَحِيمٌ فَإِذَا قَصَبْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا
اللّهَ كَذِكْرِكُمْ عَابِئَكُمْ أَوْ أَشَدَّ ذِكْرًا فِينَ النَّاسِ مَنْ
يَقُولُ رَبَّنَا عَاتَنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
 حَسَنَةً وَقَتَنَا عَذَابَ النَّارِ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا
 وَاللَّهُ سَرِيعُ الْحِسَابِ وَإِذْ كُرُوا اللَّهُ فِي أَيَّامٍ مَعْدُودَاتٍ
 فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ
 عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

(البقرة: ٢٣٦-٢٣٧)

"It is no crime in you if you seek of the bounty of your Lord (during pilgrimage). Then when you pour down from (Mount) Arafāt, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful. So when you have accomplished your holy rites, celebrate the praises of Allah, as you used to celebrate the praises of your

fathers, yea, with far more heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" But they will have no portion in the Hereafter. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account. Celebrate the praises of Allah during the Appointed Days. But if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his/her aim is to do right. Then fear Allah, and know that you will surely be gathered unto Him." (2:198-203)

The Prophet ﷺ said, "Hajj is 'Arafah." [Ahmad and at-Tirmidhi]

The pilgrim must be at 'Arafāt on the ninth of *dhil Hijjah* after Dhuhra time. Anyone, who misses 'Arafāt day, his/her Hajj is void. All the scholars said

in consensus that this pillar is the most important one.

The Prophet ﷺ also said, "Hajj is valid only by attending 'Arafah." [Al-Tirmidhī, al-Nassā'ī, Abū Dāwūd, Mālik and al-Dārimī]

There are some of many authentic ḥadiths, which talk about the virtues of observing the day of 'Arafah as well as the days before it (1st to 9th of dhul-Hijjah).



عن عائشة رضي الله عنها قالت: إن رسول الله صلى الله عليه وسلم قال: «ما من يوم أكثُر من أن يُعْتَقَ اللَّهُ فِيهِ عَنْدَهُ مِنْ النَّارِ مِنْ يَوْمِ عَرْفَةَ وَإِنَّهُ لَيَدْعُونَ مِمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هُؤُلَاءِ...» (رواه مسلم والنمسائي وابن ماجة)

'Āisha رضي الله عنها reported that the Messenger ﷺ said: "There is no day in which Allah (swt) frees more people from the Fire as He does

on the Day of 'Arafah. He comes close and then He boasts to His angels: 'What are these people seeking...' [Muslim, al-Nassā'ī and Ibn Mājah]

Going to Mina before 'Arafāt: In his report describing the Hajj of the Prophet ﷺ, Jabir said: "Then, the Prophet ﷺ rode for Mina where he performed the Noon, Afternoon, Sunset, Night and Dawn prayers." [Muslim]

On the 8th of dhil-Hijjah – ***Yawm al-Tarwiyah*** – the pilgrim heads for Mina where he/she can pray Dhuhra, 'Asr, Maghrib, 'Isha, and Fajr of the 9th. It is very well recommended that the pilgrim makes Talbiyah and du'ā' on the way to Mina.

The pilgrim should not waste his/her time during these great days of *Dhul Hijjah*. Ibn Abbas رضي الله عنه reported that the Messenger ﷺ said:



«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ
الْأَيَّامِ الْعَشْرِ» فَقَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ
اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَا الْجِهَادُ
فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ قَلْمَنْ يَرْجِعُ مِنْ
ذَلِكَ بِشَيْءٍ» (رواه البخاري، الترمذى، أبو داود، ابن ماجة،
أحمد، والدارمى)

"There are no other days on which good deeds are more beloved to Allah than on these (Ten) Days." Somebody asked, "O Messenger of Allah! Not even Jihad in Allah's way?" He replied, "Not even Jihad in Allah's way; except for a person who went out (for Jihad) with his self and wealth and came back with none." [Al-Bukhārī, Abū Dāwūd, al-Tirmidhī, ibn Mājah, Ahmad and al-Dārimī]

The Messenger ﷺ also said:

«مَا مِنْ أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ
مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثُرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالْتَّكْبِيرِ
وَالْتَّحْمِيدِ» (رواه أَجْمَدُ وَالْطَّبَرَانِي)

"There are no other days that are greater before Allah (swt), or that good deeds are more beloved to Him in them, than these Ten Days, so say in plenty Tahleel (laa ilaaha ill-Al-lah), Takbeer (Allahu Akbar), and Tahmeed (al-Hamdu lillaah)." [Ahmad & al-Tabarānī; authentic]

The Big Day

On the 9th of *dhul-Hijjah*, the pilgrim goes to 'Arafāt and prays Dhuhra and 'Asr with the Imam.

A. Obligatory Actions

1

Going to 'Arafāt on the 9th of *dhul-Hijjah*. After Sunrise on the 9th, the pilgrim can head for 'Arafāt through the road of *Dabb* - if possible - making Talbiyah and dhikr. Once the pilgrim prays Dhuhra and 'Asr combined and shortened with the Imam at Masjid Namirah – if possible – he/she, goes to the *Mawqif* where the standing is valid because Namirah mosque is not fully a part of 'Arafāt. Standing simply means to be present there and it does not mean that the pilgrim is not allowed to sit down and rest.

2

The presence in 'Arafāt on the 9th of *dhul-Hijjah* between Dhuhr and Maghrib is essential.

3

Praying Maghrib and 'Isha in *Muzdalifah* and sleeping/spending time there.

4

Throwing pebbles at *Jamrat al-'Aqabah* on the 10th day of *dhul-Hijjah*.

5

Shaving off the hair of the head or cutting some of it after the stoning at *Jamrat al-'Aqabah and sacrifice*. After this, the pilgrim ends his state of *Ihrām* and can wear regular clothes and put perfume, clip nails...etc, but intimate intercourse is not allowed until the *Ifādah Tawāf* is performed.

6

Sleeping on the eve of the 11th, the eve of the 12th, and the eve of the 13th. If the

pilgrim has to leave, the eves of the 11th and the 12th would be enough.

7

Throwing pebbles at the three Jamarāts after Dhuhr of every day of *Tashrīq*: 11-12-13.



Pilgrims facing qiblah and making du'ā in 'Arafāt.

B. Some Sunnahs

- 1** Making *ghusl* before standing in 'Arafāt even for the person who has menses or post-childbirth bleeding.

- 2** Standing up if possible where the Prophet ﷺ stood at the big rock adjacent to the Mount of Mercy – *Jabal al-Rahmah*.

- 3** Making a lot of dhikr and du'ā' while facing Qiblah until sunset. The best thing to say is: "Lā Ilāha illa-Allahu wāḥdahu lā Sharīka lahu!" The Prophet ﷺ said,



«أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمٍ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ
إِنَّا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ» (رواه مالك والترمذى)

"The best du'ā' is the du'ā'on the day of 'Arafah and the best thing I and the Prophets before me have ever said is: Lā Ilāha illa-Allahu wāḥdahu lā Sharīka lahu!" [Mālik and al-Tirmidhī]

4

Avoiding useless talk, wrangling, pushing or harming others.

5

Leaving 'Arafāt after sunset to *Muzdalifah* from a different road other than *Dabb* road.

6

Walking with tranquility, patience and avoiding rush.

7

Making a lot of Talbiyah from Mina to 'Arafāt and From 'Arafāt to Muzdalifah and from Muzdalifah to Mina.

8

Picking up 7 pebbles from Muzdalifah

9

Delaying Maghrib prayer until reaching *Muzdalifah* and praying it with '*Isha (Jam' ta'akhīr)*' without *nāfilah* in between.

10

Leaving *Muzdalifah* after Fajr and before sunrise on the 10th.

11

Making du'ā' while standing and facing Qiblah at the *Mash'ar al-Harām* – Mount of *Quzah*.

12

Moving fast at *Baṭn Muḥassir* and avoiding standing there as much as possible.

13

Throwing pebbles at *Jamrat al-'Aqabah* after sunrise.

14

Saying "**Allahu Akbar**" while throwing the pebbles.

15

On the 10th (*Yawm al-Naḥr*) it is better to do the following rituals respectively in this order:

1. Going to Jamrat al-'Aqabah
2. Sacrificing an animal
3. Shaving or cutting hair
4. Making Ṭawāf al-Ifāḍah. However, it is permissible to do one of them before the other.

16

Killing the animal with one's hands if possible or at least witnessing it. Otherwise, if it is arranged by a trustworthy person then it is enough. Eating from it is a Sunnah.

17

Making Ṭawāf al-Ifāḍah on the 10th before sunset.

18

Throwing pebbles at the three Jamarāt during the days of Tashrīk: 11th, 12th and

13th. However, the pilgrim is allowed to leave on the 12th if it's necessary, but before Maghrib time.

19

Making du'ā' while facing Qiblah after throwing pebbles at the first and the second Jamarāt, but not after the third one.

20

Facing Jamrat al-'Aqabah while having Mina on the right hand-side direction and the Ka'bah on the left direction.

N.B.

Some people fast during the day of 'Arafāt while being in Hajj, but this is against the Sunnah. In fact, the Prophet ﷺ forbade people from fasting for the day of 'Arafah in 'Arafāt as reported in the hadith related by Imam Ahmad. The pilgrim should be well prepared and physically fit in order to make a lot of du'ā' and dhikr. Observing fast on this day is very well recommended for those who are not in Hajj.

The Prophet ﷺ said,



«وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرْفَةَ فَقَالَ: «يُكَفِّرُ السَّنَةُ الْمَاضِيَّةُ
وَالْبَاقِيَّةُ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ: «يُكَفِّرُ
السَّنَةُ الْمَاضِيَّةُ» (رواه مسلم وغيره)

*"Fasting the Day of 'Arafah expiates the sins of
the past year and the subsequent one. And fast-*

ing the Day of 'Ashūrā' expiates the sins of the past year." [Muslim and others]



Photograph of Kaa'ba taken in 1905.

F - Different Ways to Perform Hajj



Hajj can be performed in three different ways:

1 Tamattu' تَمْتُّع

2 Qirān قِرَان

3 Ifrād إِفْرَاد

Tamattu'

تمَّتْعُ

Tamattu' means performing 'Umrah during the Hajj season, and on the Day of Tarwiyah the pilgrim gets into the state of Ihram for Hajj. Anyone intending to perform a Tamattu' Hajj should make intention for 'Umrah when approaching the Miqāt. The intention here should be for 'Umrah. The pilgrim should say,



«لَبِّيَكَ اللَّهُمَّ لَبِّيَكَ بِعُمْرَةِ» أَو «لَبِّيَكَ عُمْرَةً»

“Labbayka-Allahumma labbayka bi
‘Umrah!”
or “Labbayka ‘Umratan!”

“O Allah! I answer Your call to perform
‘Umrah.”

The pilgrim can add some other du'ā' such as: "**O Allah! I intend to perform 'Umrah, so make it easy for me and accept it from me.**" It is also allowed for the pilgrim - though intending initially to complete Hajj or 'Umrah - to put a condition whereby if for some unexpected sickness or circumstances the journey could not be completed, he/she can end the state of Ihram without having to sacrifice an animal or fast. Therefore, the pilgrim can address Allah saying,



«إِنَّ مَحْلِي مِنَ الْأَرْضِ حِيثُ حَبَسْتَنِي»

“Inna mahillī min-al-Ardī haythu ḥabastanī”

“I will end my state of Ihram wherever I cannot proceed.”¹

1 Aisha ﷺ said: “The Prophet ﷺ was asked by a woman, Dubā'ata bintu al-Zubayr bin 'Abdul-Muṭalib: “O Messenger of Allah! I would like to perform Hajj, but I am sick!” The Prophet ﷺ replied, “Perform Hajj – make the intention – and put a condition whereby you say: “I will end the state of Ihram wherever I won’t be able to continue.” (Agreed upon)



Pilgrims flocking around the black stone and al-Multazam.

After this, the pilgrim proceeds with Talbiyah as shown previously. Once the pilgrim reaches Makkah, he/she heads for al-Masjid al-Harām and circumambulates the Ka'bah seven times in a state of wudū' beginning by kissing the black stone or if it's impossible by raising the hands as far as the ears saying, "**Bismillah Allahu Akbar!**" After Ṭawāf, the pilgrim prays two Rak'as at Maqāmu Ibrāhīm - without disturbing those who circumambulate- drinks Zamzam water then goes to walk between

al-Šafā and al-Marwah seven times, and then gets the hair cut or shaved (For women, they only cut the end of the hair, approximately 1 inch). With this, the state of Ihrām and 'Umrah are ended. On the day of Tarwiyah (the 8th of Dhul-Hijjah), the pilgrim enters another time in the state of Ihrām saying,



«لَبِيْكَ اللَّهُمَّ لَبِيْكَ بِحَجَّ» أو «لَبِيْكَ حَجَّاً»

**“Labbayka-Allahumma labbayka bi-Hajjin!” or
“Labbayka Hajjan”**

“O Allah! I answer Your call to perform Hajj.”

The pilgrim can add, **“O Allah! I intend to perform Hajj, so make it easy for me and accept it from me. I intend to perform Hajj and I am entering in the state of Ihram only for Your sake, O Allah !”** Then the Talbiyah is repeated



Shaving and cutting the hair on the 9th of Dhul Ḥijjah.

throughout the rituals of Hajj in Mina, 'Arafah, and Muzdalifah. On the 10th of Dhul-Hijjah, a sacrifice should be offered to Allah as mentioned in the Qur'an after stoning at al-Jamarāt. After the sacrifice is done, the pilgrim can shave or cut the hair. Once the Ṭawāf of Ifāḍah is done, the pilgrim should do Sa'y between al-Ṣafā and al-Marwah for Hajj. However, if a person starts with Ṭawāf al-Ifāḍah, then Sa'y, then shaves and then stones at al-Jamarāt it is also accepted.

Tamattu' Hajj is the most recommended for people and it was more encouraged to do by the Prophet ﷺ. Once Hajj is completed, a *Hady* should be offered on the 10th. Allah ﷺ says,



فَمَنْ تَمَّتَّعَ بِالْعُمْرَةِ إِلَى الْحَجَّ فَمَا أَسْتَيْسَرَ مِنَ الْهُدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةً كَامِلَةً ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُ حَاضِرِي الْمَسِيْدِ الْحَرَامَ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرة: ١٩٦)

If any one wishes to continue the Umra on to the Hajj, he must make an offering such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque, and be conscious of Allah, and know that Allah, is strict in punishment. (2:196)

Rituals of Hajj Tamattu'

1

Ihrām for 'Umrah
from the Mīqāt

2

Tawāf

3

Sa'y

4

Hair
Cutting

'Umrah is complete here and Ihrām is ended

5

On the 8th of Dhul-Hijjah:

Make the intention for Hajj then go to Mina
after entering in the state of Ihrām.

6

Remain in Mina and pray from Dhuhr to
Fajr of the **9th** then proceed to 'Arafāt and
pray Dhuhr & 'Asr combined and short-
ened with the Imam and then remain in
'Arafāt making du'ā and dhikr then leave
to Muzdalifah after sunset.

7

Pray Maghrib and 'Isha in Muzdalifah and remain there overnight. After praying Fajr and before sunrise go to al-Mash'ar al-Harām and make du'ā' then go to Jamarāt al-'Aqabah and throw seven pebbles then offer a hady then shave or cut the hair. Thereafter, go to Makkah to make Ḥajj.

8

Make Ḥajj al-Ifādah then make Sa'y and your Hajj is complete. Go back to Mina and sleep three nights or at least two. Before you leave Makkah make the Farewell Ḥajj.

Qirān قران

Qiran means to combine Hajj and 'Umrah. This means that the pilgrim should declare the intention to perform both Hajj and 'Umrah together,

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِحَجَّ وَعُمْرَةً!»
أو «لَبَّيْكَ حَجَّاً وَعُمْرَةً»

“Labbayka-Allahumma labbayka
bi-Hajjin wa-'Umrah!”
or “Labbayka Hajjan wa 'Umratan!”

“O Allah! I answer Your call to perform Hajj
and 'Umrah!”

In this kind of Hajj, it is not allowed for the pilgrim to end the state of *Ihrām* after Sa'y. The pilgrim will not have to perform after the *Ifādah Tawāf* on the 10th of dhul Hijjah the Sa'y because it is already performed for both Hajj and 'Umrah.

The pilgrim is supposed to bring his sacrificial animal with him as the Prophet ﷺ did. This must be done because the rituals of Hajj and 'Umrah were joined together.



Mina camp.

Rituals of Hajj Qirān

Iḥrām

1

Arrange for Hady
& then make
Iḥrām for 'Umrah
& Hajj combined
from the Mīqāt

2

Tawāf

3

Sa'y or it can
be delayed
until after
Tawāf
al-Ifādah

Do not shave or cut hair but stay
in the state of Iḥrām

4

On the 8th of dhul-Hijjah:

Make the intention for Hajj then go to Mina
after entering in the state of Iḥrām.

5

Remain in Mina and pray from Dhuhra to

Fajr of the **9th** then proceed to 'Arafāt and pray Dhuhūr & 'Asr combined and shortened with the Imam and then remain in 'Arafāt making du'a' and dhikr then leave to Muzdalifah after sunset. Sleep there then leave after Fajr, stone al-Jamarah with 7 pebbles only, sacrifice an animal, shave or cut the hair then remove your Ihram

6

Make Ṭawāf al-Ifādah then make Sa'y unless you made it before. Your Hajj is complete now. Go back to Mina and sleep three nights or at least two. Before you leave Makkah make the Farewell Ṭawāf.

Ifrād

إِفْرَادٌ

Ifrād means that the pilgrim declares his intention for Hajj only.



«لَبَيْكَ اللَّهُمَّ لَبَيْكَ بِحَجَّ!» أو «لَبَيْكَ حَجَّاً»

“Labbayka-Allahumma labbayka bi-Hajj!”
or **“Labbayka Hajjan!”**

“O Allah! I answer Your call to perform Hajj.”

The pilgrim maintains his Ihram up to the Day of Sacrifice. No animal sacrifice offering is required from him.

◆ F - DIFFERENT WAYS TO PERFORM HAJJ ◆



Workers replenish Zamzam water around al-Haram 24 hours a day throughout the year.

Don't Get Confused!

1

Hajj Tamattu': Complete Umrah then Hajj with a period of non-Ihrām state in between.

2

Hajj Qirān: Complete 'Umrah and Hajj Combined without breaking the state of Ihrām.

3

Hajj Ifrād: Complete Hajj without a 'Umrah.

Important Days to Remember

8TH

Dhul Hijjah: ***Yawmu al-Tarwiyah*** (Day of Tarwiyah) when we go to Mina.

9TH

Dhul Hijjah: ***Yawmu 'Arafah*** (Day of 'Arafah) or the Hajj Day and then we go to Muzdalifah.

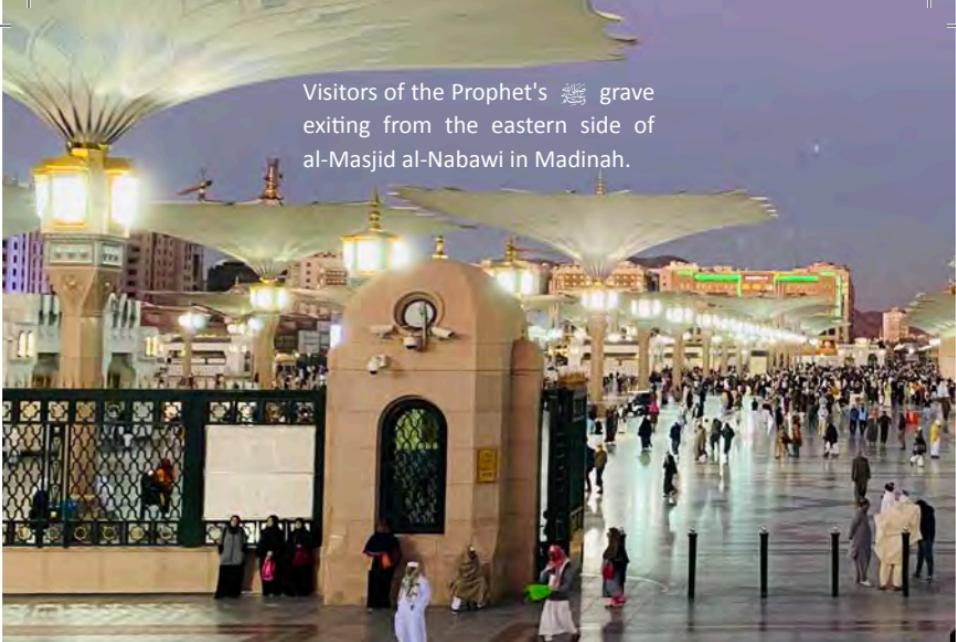
10TH

Dhul Hijjah: ***Yawmu an-Nahr*** (Day of Sacrifice) when we take off Ihrām after Sacrifice and Jamarāt.

11TH

- 13TH

Dhul Hijjah: ***Ayyaamu al-Tashrīq*** (Days that follow Eid) when we stay in Mina and go to Jamarāt after Dhuhra and do Ṭawāf of Hajj if we did not do it in the 10th.



Visitors of the Prophet's ﷺ grave exiting from the eastern side of al-Masjid al-Nabawi in Madinah.

G - Visiting Madinah



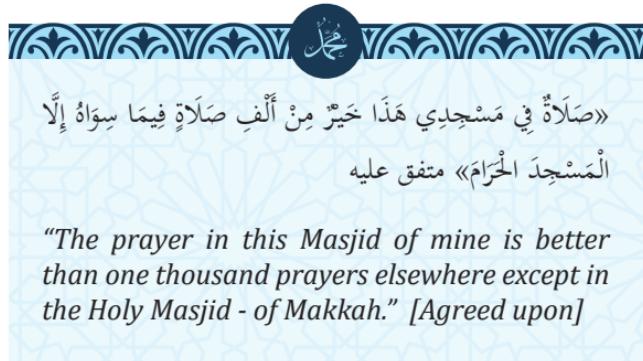
Visiting Madinah, the city of the Prophet ﷺ, has no relation or connection with Hajj rituals as some people may believe. It is a separate thing that a person can do at any time during the year. Visiting the Prophet's Masjid and grave (*rawdah*) is a recommended Sunnah.

The Prophet ﷺ said,

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدِ الْمَسْجِدِ الْحَرَامِ
وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى»
متافق عليه

"There are only three mosques that travelling specifically to them is recommended: The Holy Masjid -in Makkah – and the Masjid of Rassulu-l-Allah ﷺ and the Farthest Masjid -in Jerusalem."
[Agreed upon]

The prayer in the Prophet's Masjid is better than one thousand prayers elsewhere except in the Holy Masjid of Makkah (one hundred thousand times).
The Prophet ﷺ said,



The Prophet's `Minbar (pulpit) at al-Rawdah al-Sharifah.



Umbrellas shading the foyer outside al-Masjid al-Nabawi from the afternoon sun.

The Prophet's Masjid is distinguished by *al-Rawdah al-Sharifah*, which is the area between the former house/appartment of Rasulu-l-Allah ﷺ - *al-Hujrah al-Shariifah* - and the Minbar.

The Prophet ﷺ said,



«مَا بَيْنَ بَيْتِي وَمَنْبِرِي رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ» متفق عليه

“Between my house and my minbar – pulpit – a garden of Jannah.”

And about the virtues of praying in this beautiful Masjid, the Prophet ﷺ said,

مَسْجِدٌ

«مَنْ صَلَّى فِي مَسْجِدِي أَرْبَعِينَ صَلَادَةً لَا يَتُؤْثِرُ صَلَادَةً كُتُبَتْ
لَهُ بَرَاءَةً مِنَ النَّارِ وَنَحَاةً مِنَ الْعَذَابِ وَبَرَىءَ مِنَ التَّفَاقِ.» رواه
أَحْمَدُ وَالترْمِذِيُّ وَالْمَنْذُريُّ وَالطَّبَرَانِيُّ بِالْفَاظِ مُتَقَارَّةٍ

"Whoever prays in this Masjid of mine forty prayers consecutively without missing one of them, it will be written for him/her innocence from Hellfire, a salvation from the Torment and will be free from hypocrisy." [Ahmad, al-Tirmidhī, al-Mundhiri and al-Tabarānī]

I should emphasize here that this is not obligatory and the visiting person should not worry if he, or she, could not make it for some reason.

Things to do:



Pray two Rak'as at *al-Rawdah al-Sharifah* if possible once you enter the masjid. Otherwise, in any place close to it.



Follow all the etiquette of entering and behaving in the masājid.



Go near the Prophet's grave and say with serenity:



«السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! السَّلَامُ
عَلَيْكَ يَا نَبِيَّ اللَّهِ! السَّلَامُ عَلَيْكَ يَا حَيْرَةَ
خَلْقِ اللَّهِ! السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ! أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ
أَنَّكَ عَبْدُهُ وَرَسُولُهُ، قَدْ بَلَغْتَ الرِّسَالَةَ
وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَ

فِي اللَّهِ حَقٌّ جِهَادُهُ! صَلَّى اللَّهُ عَلَيْكَ وَعَلَى
آلِكَ وَأَرْوَاحِكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا!»

"As-Salāmu 'alayka yā Rassu-l-Allah!
As-Salāmu 'alayka yā Nabiyya-Allah!
As-Salāmu 'alayka Yā khirata khalqi-
llah! Ash-Hadu an-lā ilāha ill-Allah
wa-ash-hadu annaka 'abduhu wa-
Rassūluh! Qad ballaghta al-Risāla,
wa-addayta-l-Amāna, wa naṣaḥta-l-
Ummata, wa-Jāhadta fil-Lāhi haqqa
jihādihī! Ṣalla-Allahu 'alayaka wa
'alā ālika wa-azwājika wa-Sallama
taslīman kathīran!"

"Peace be upon you O Messenger of Allah!
Peace be upon you O Prophet of Allah!
Peace be upon you O the best creation of
Allah! May Peace, Mercy, and Blessings
of Allah be upon you O prophet of Allah! I
bear witness that there is no one worthy
of worship except Allah and that you
are the servant and Messenger of Allah.

And I bear witness that you did convey the Message –to us- and you did deliver what you were entrusted with, and you did advise the Ummah, and you did strive for the sake of Allah at your utmost. May Allah shower His blessings on you as well as your family and your wives!"



Then after this, the visitor should move a little bit forward to say Salām to Abū Bakr ﷺ then to 'Umar ﷺ may Allah be pleased with them.

Things to avoid doing:



To disobey the Prophet ﷺ by making du'ā to him instead of Allah ﷺ .



Asking the Prophet ﷺ favors and raising the hands towards his grave or to wipe oneself with *al-Hujrah al-Shariifah* – where the grave is. A person should pray to Al-lah using the love of His Prophet ﷺ and

the visit as a means to get closer to Allah. You make *tawassul* with that and Allah will bring you closer to Him.



To make Ṭawāf around *al-Hujrah al-Sharīfah*.



To push others to reach places in the Masjid.



To occupy a spot at the *Rawdah* for a long time making it difficult for other visitors to have a chance to pray there.



A view of the area inside al-Masjid al-Nabawi where the Prophet ` and his companions are greeted.

Visiting Qubā' Masjid

Qubā' or Qibā' Masjid is the first masjid in Islam. It is a Sunnah to visit it because the Messenger of Allah used to visit it and pray in it. The Prophet ﷺ said,



«مَنْ نَطَّهَرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَّةَ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأْجُورُ عُمْرَةٍ» رواه أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالْحاكَمُ

"Whoever cleans himself in his house and goes to Qubā' Masjid and prays in it a prayer, he will be given the reward of a 'Umrah" [Ahmad, al-Nassā'ī, ibn Mājah and al-Hākim]



The first mosque in Islam, Qubā' Masjid.



The Mountain of Uhud and Jabal al-Rumāt.

Visiting al-Baqī' & Uhud

It is good to visit the graves of the companions of the Messenger of Allah ﷺ as long as there are no bad innovations and Shirk practices such as wailing at al-Baqī' or asking favors from the dead.

The Prophet ﷺ taught his companions to say this du'a,



«السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ،
أَنْتُمُ السَّائِقُونَ وَإِنَا إِنْ شَاءَ اللَّهُ بِكُمْ لَأَحْقُوْنَ وَبِرَحْمَةِ
اللَّهِ الْمُسْتَقْدِمِينَ مِنْنَا وَمِنْكُمْ وَالْمُسْتَأْخِرِينَ. نَسْأَلُ
اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةِ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ اغْفِرْ لَنَا
وَلَهُمْ وَارْحَمْنَا وَإِيَّاهُمْ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تُفْسِدْ
بَعْدُهُمْ.» روی أوله مسلم، والنمسائي وأحمد

"As-Salāmu alaikum ahla-diyāri mina-l-Mu'minīna wa-l-Muslimīna Antum al-Sābiqūna wa-innā insha Allahu

bikum lalāhiqūna wa yarḥamu Allahu
al-Mustaqdīmīna minnā wa-minkum
wa-l-Mustā'khirīna. Nass'alu-l-Allah
lanā walakum al-'Āfiya fi-al-Duniā wal-
'Ākhira. Allahumma ighfir lanā wa-lahum
wa-rḥamnā wa-iyyāhum. Allahumma lā
taḥrimnā ajrahum walā taftinnā ba'dahum!"

"Peace be upon O inhabitants of the dwellings (i.e. the graves), amongst the believers and the Muslims. Indeed we are, Allah willing, soon to follow (to die also), we ask Allah for well-being for us and for you."

Going to Uhud is a good thing because many companions were buried there after the battle of Uhud. The Prophet ﷺ said about Uhud mountain,

«هَذَا أَحْدُّ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ» متفق عليه

"This is Uhud a mountain which loves us and we love it." [Agreed upon]



H - Before Leaving for Hajj



There are things that should be done by the person who intends to perform Hajj before leaving:

- 1 To make sure he/she learns the most important things about Hajj by reading books and going to seminars and workshops for

training pilgrims. Otherwise, he/she can arrange a study session with the Imam of the community to help him/her understand the major points as shown in the obligatory actions, then the Sunnahs...etc.,

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- 2 To leave behind enough money to cover the living costs for the family during the pilgrim's absence and to arrange with trustworthy relatives and friends to be there for assistance if needed.

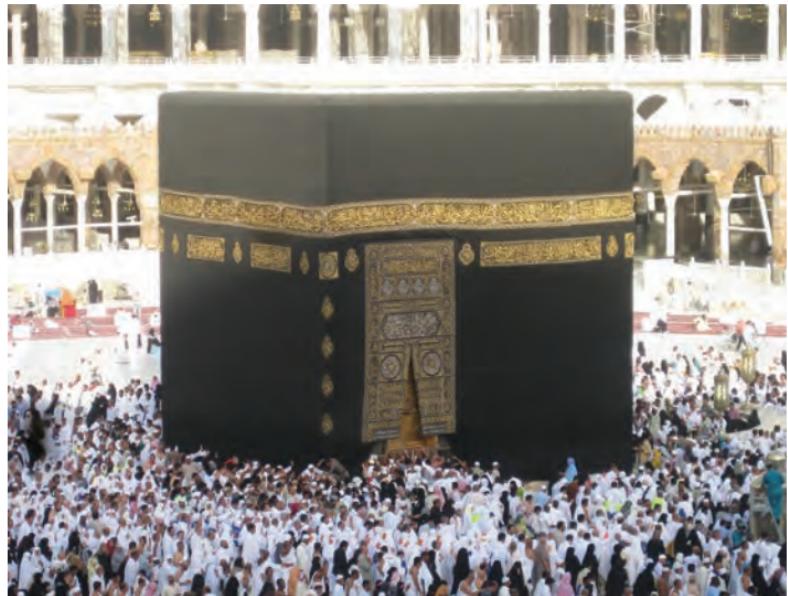
 - 3 To make sure that the money used for Hajj trip is earned in a Halāl way.

 - 4 To leave a written will with necessary details in case the pilgrim dies and never makes it back home.

 - 5 To let the spouse know about the decision to go for Hajj and talk about it before finalizing it.
-

6 To make sure that the Ihrām garb is with him/her before reaching the Mīqāt unless the pilgrim is going first to Madinah.

7 To make du'ā' before leaving and during the trip such as in this following hadith:





عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبِيرٍ ثَلَاثَةَ مُّمَّ قَالَ:

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا
إِلَى رَبِّنَا لَمْ نَقْلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ
وَالْتَّقْوَى وَمَنْ الْعَمَلِ مَا تُرْضِيَ اللَّهُمَّ هَوْنُ عَلَيْنَا سَفَرَنَا هَذَا
وَاطْبُعْ عَنَّا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْحَلِيقَةِ
فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَابَةِ
الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»

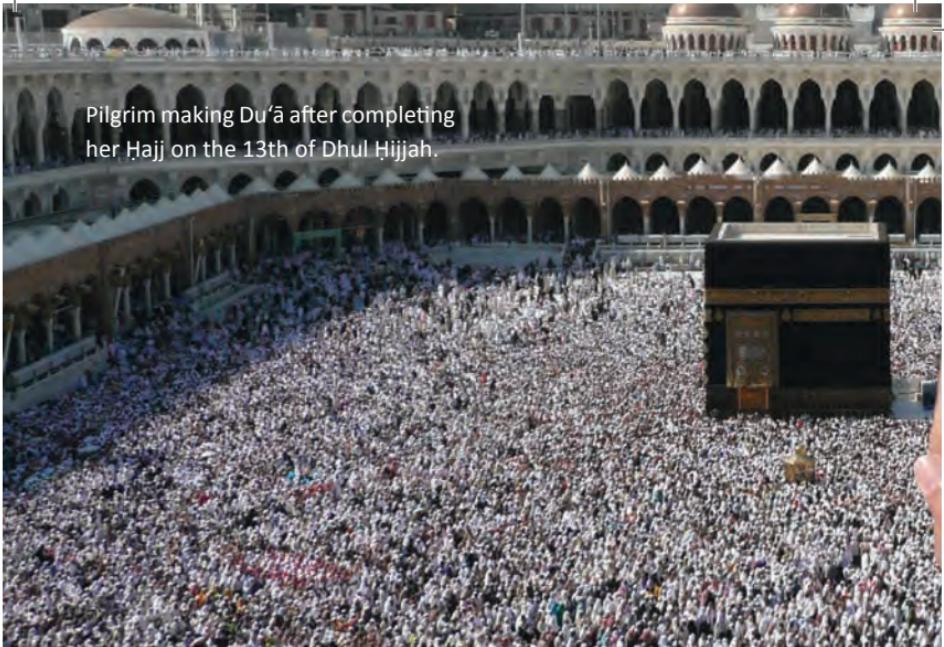
وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «آتُيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا
خَامِدُونَ» (مسلم والترمذمي وأبو داود وأحمد والدارمي)

Ibn 'Umar رضي الله عنهما related that when the Messenger ﷺ used to ride his camel for a journey, he used to say: "Allahu Akbar!" three times and then say,

"Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves). O Allah! We ask you in this trip piety and taqwah and to be able to do the best of deeds that you are pleased with. O Allah! Make this trip easy for us and shorten the length of its distance. O Allah! You are the Companion in the trip and the One looking after our family. O Allah! We revert to You from the difficulties of the trip, the grief and depression, and from finding the property and the family in a bad state when we return."

Ibn 'Umar ﷺ added: and when he returned from a trip he used to say the same thing and add, "We are coming back repenting to Allah, worshipping Him, and grateful to Him!" [Muslim, al-Tirmidhī, Abū Dāwūd, Ahmad, and al-Dārimī]

حَجَّ مَبْرُورٌ وَسَعْيٌ مَشْكُورٌ
وَذَنْبٌ مَغْفُورٌ



Pilgrim making Du'a after completing her Hajj on the 13th of Dhul Hijjah.

Some Important Duās & Adhkār



الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰةُ
وَالسَّلَامُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى آلِهِ
وَصَحْبِهِ وَمَنْ وَالاَهُ.

Praise be to Allah and May His blessings be showered on His beloved Prophet Muhammad as well as his beloved family, his companions and all those who follow them with beneficence!

The Importance & Virtues of Du'ā'

أَهْمَيْةٌ وَفَضْلٌ الدُّعَاءِ



وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَلِيلٌ قَرِيبٌ أَحِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلَيْسَتْ حِيْبُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

(البقرة: ١٨٦)

And if My servants ask you (O Muhammad) about Me, then I am indeed near to them for I respond to the invocations of the suppliant when he/she calls on Me. So let them obey Me and believe in Me, so that they may be led aright (2:186)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا

وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (الأعراف: ٥٦)

Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (7:56)

وَقَالَ رَبُّكُمْ ادْعُونِي اسْتَجِبْ لَكُمْ (غَافِر: ٦٠)

And Your Lord has said, "Call me I will answer you." (60)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«إِنَّ الْعَبْدَ لَيُحْرِمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ وَلَا يَرِدُ الْقَدَرُ إِلَّا
الْدُّعَاءُ وَلَا يَرِدُ فِي الْعُمُرِ إِلَّا لِبِرٍ» (رواه أَحْمَد)

"A person might be deprived from Rizq because of a sin he/she commits and nothing can change the Fate except by making du'a' and nothing increases in someone's life except being good to others- especially to one's parents." [Ahmad]



وَمِمَّا وَرَدَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ: « الدُّعَاءُ
مُحْكَمُ الْعِبَادَةِ »

The Prophet ﷺ said, "Du'a' is the brain of 'Ibadah."

Using the names of Allah is one of the best ways to call on Him. We can use any name of Allah ﷺ that He used Himself in the Qur'an or that His Messenger ﷺ used. It is also good to use the names and attributes that have a relation with what the person is making du'a' for such as the one asking Forgiveness and Mercy of Allah could say,



يَا غَفُورُ اغْفِرْ لِي وَ يَا رَحِيمُ ارْحَمْنِي

O Allah the Most Forgiving! Forgive me! O the Most Merciful! Cover me with Your Mercy!

Or the one seeking more of Allah's Bounties and Blessings could say,



يَا كَرِيمٌ يَا ذَا الْفَضْلِ الْعَظِيمِ

O the Most Generous! O the Most Bountiful!

Allah ﷺ says,



وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا (الأعراف: ١٨٠)

"And to Allah belongs the Beautiful Names. Therefore call on Him with (these names)." (7:180)



عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَصَابَ أَحَدًا قَطُّ هُمْ وَلَا حَزَنٌ فَقَالَ:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ امْتِنَكَ نَاصِيَتِي بِيَدِكَ
 ماضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاوَكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ
 هُوَ لَكَ سَمِيَّتْ بِهِ نَفْسِكَ أَوْ عَلِمْتُهُ أَحَدًا مِنْ خَلْقِكَ أَوْ
 أَنْزَلْتُهُ فِي كِتَابِكَ أَوْ اسْتَأْتَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ
 أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قُلُبِيْ وَ نُورَ صَدْرِيْ وَ جَلَاءَ
 حَزَنِيْ وَ ذَهَابَ هَمَّيْ»

قَالَ: «إِلَّا أَذْهَبَ اللَّهُ عَنْهُ هَمَّهُ وَ حَزَنَهُ وَ أَبْدَلَهُ مَكَانَهُ فَرَجَّاً»
 فَقَالَ: «يَا رَسُولَ اللَّهِ أَلَا تَتَعَلَّمُهَا؟» فَقَالَ: «بَلَى يَتَبَغِي لِمَنْ
 سَيِّعَهَا أَنْ يَتَعَلَّمَهَا» (رواه أَحْمَدُ وَالْتَّمْذِي وَابْنُ مَاجَةَ)

Ibn Mas'ud reported Prophet Muhammad ﷺ saying, "If any Muslim is afflicted with distress and makes this following supplication, then his/her supplication will be answered:

O Allah, I am your servant, the son of your servant, the son of your maidservant. My forelock is in your hand, your command

concerning me prevails, and your decision concerning me is just. I call upon you by every one of the beautiful names with which you have described yourself, or which you have revealed in your Book, or you have taught to anyone of your creatures, or which you have chosen to keep in the knowledge of the unseen with you, to make the Quran the delight of my heart, the light of my chest, and to remove my sadness and dispel my anxiety."

The Prophet ﷺ said, "If he/she says this, Allah will remove his affliction and replace it with joy and happiness." They said, "O Messenger of Allah, should we not learn it?" The Prophet said, "Yes, whoever hears it should know it." [Reported by Ahmad, al-Tirmidhī, ibn Mājah]

Şalāt & Salām on the Prophet

الصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ الْمُصْطَفَى



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

Allahumma Ṣalli 'alā Muhammadin wa
'alā āli Muhammadin kamā ṣallayta 'alā
Ibrāhīma wa 'alā āli Ibrāhīma innaka
Hamīdun Majīd. Allahumma Bārik 'alā

**Muhammadin wa 'alā āli Muhammadi
kamā Bārakta 'alā Ibrāhīma wa 'alā
āli Ibrāhīma ālamīna innaka Hamīdun
Majīd.**

*O Allah! Send Your Blessings on Muhammad
and the family of Muhammad as you sent Your
Blessings on Ibrāhīm and the family
of Ibrāhīm...*

Some Qur'anic Du'ās

أدعية قرآنية

Asking Forgiveness (الإستغفار)



رَبَّنَا لَا تُؤَاخِذنَا إِنْ نَسِينَا أَوْ أَخْطَلْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتُهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة: ٢٤٦)

Rabbanā lā tu'ākhidhnā in-Nasīnā aw
akhṭa'nā. Rabbanā wa lā taḥmil 'alaynā
Iṣran kamā ḥamaltahu 'alā alladhi nā min

qablinā. Rabbanā wa lā tuḥammilnā mā
lā Ṭāqata lanā bihi wa'fu annā wa-ghfir
lanā wa-rhamnā anta Mawlānā fan-ṣurnā
'alā-l-qawmi al-Kāfirīn.

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 and give us victory over those who reject faith. (2:286)

رَبَّنَا مَا حَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَدَابَ النَّارِ.
رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتُهُ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ. رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلإِيمَانِ أَنْ
ءَامِنُوا بِرِبِّكُمْ فَآمَنَّا. رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفَرْ عَنَّا
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا وَآتَنَا مَا وَعَدْنَا عَلَى

رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (آل

عمران: ١٩٤-١٩٥)

Rabbanā mā khalaqta hādhā bāṭilan subḥānaka fa qinā 'adhāba-n-Nār. Rabbanā innaka man tudkhili-n-Nāra fa qad akhzaytahu wa mā liddhālimīna min anṣār. Rabbanā innanā sami'nā munādiyan yunādī li-l-Īmāni an āminu birabbi-kum fa-āmannā. Rabbanā fa-ghfir lanād-hunūbanā wa kaffir 'annā sayyi'ātinā wa tawaffanā ma'a-l-Abrār. Rabbanā wa ātinā mā wa'adtanā 'alā rusulika walā tukhzinā yawma-l-qiyāmati innaka lā tukhli-fu-l-mi'ādh.

Our Lord! You have not created all this without a purpose, glory to You! Give us salvation from the torment of the Fire. Our Lord! Verily, who You admit to Hellfire, indeed You have disgraced him; and never will the

wrong-doers find any helpers. Our Lord! Verily, we have heard the call of one calling to faith: "Believe in Your Lord!" and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with al-Abraar -the righteous ones. [3:191-194]

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ (الأعراف: ٢٣)

Rabbanā dhalamnā anfusanā wa-in-lam
taghfir lanā wa tar-hamnā lanakūnanna
min al khāsirīn.

Our Lord, we have wronged ourselves, and if
You do not forgive us and have mercy upon us,
we will surely be among the losers. [7:23]

Du'a for Steadiness & Sticking to the Path of Truth

(دُعَاءُ التَّشْبِيهِ عَلَى الْحَقِّ وَعَدْ الزَّيْغِ بَعْدَ الْهُدَايَا)



رَبَّنَا لَا تُنْزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَابُ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا
رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (آل عمران: ٨٥-٨٦)

Rabbanā lā tuzigh qulūbanā ba'da idh
hadaytanā wa-hab lanā min ladunka
Raḥmatan innaka anta-Wahhāb. Rabbanā
innaka Jāmi'u-n Nāsi liyawmin lā Rayba fihi
inn-Allaha lā Yukhlifu-l-Mī'ādh.

Our Lord! Let not our hearts deviate (from the truth) after You guided us, and grant us mercy from You. Truly You are the Bestower. Our Lord! Verily it is You who will gather mankind together on the day about which there is no doubt. Verily Allah never breaks His Promise. [3:8-9]

From the Sunnah

أَدْعِيَةٌ مِّنِ السُّنَّةِ

1

(دعاء عند الشدة) Prayer in Times of Hardship



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
لَظَالِمِينَ!

Lā ilāha illā anta Subḥānaka innī
kuntu mina ahd-Dhālimīn!

*There is no god worthy of worship but
You: glory to You: I was indeed wrong!*

2 Upon Suffering (دعاة عند الكرب)



لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا
اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

Lā ilāha illa-Allahu al-'Adhīm-ul-Halīm. Lā ilāha illa-Allahu Rabb-ul-'Arshi al-'Adhīm. Lā ilāha illa Allahu Rabbu-s-Samawāti wa-Rabbu-l-Ardi Rabbu al-'Arshi al-Karīm.

There is no one worthy of worship except Allah the Almighty the forbearing. There is no one worthy of worship except Allah, Lord of the Magnificent Throne. There is no one worthy of worship except Allah, Lord of the Heavens and Lord of the earth and Lord of the Noble Throne.

3

In Times of Loneliness, Isolation & Difficulty



«اللَّهُمَّ إِلَيْكَ أَشْكُو ضُعْفَ قُوَّتِي، وَقُلَّةَ حِيلَاتِي، وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ، وَأَنْتَ رَبِّي، إِلَى مَنْ تَكَلَّنِي؟ إِلَى بَعِيدٍ يَسْجُّهُمْنِي؟ أَمْ إِلَى عَدُوٍّ مَلَكُتُهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أُبَايِي، وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقْتُ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالآخِرَةِ مِنْ أَنْ تُنْزِلَ بِي غَضَبَكَ، أَوْ يَحْلَ عَلَيَّ سَخْطَكَ، لَكَ الْعُتْمَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

"Allahumma ilayka ashkū ḏu'fa qu-wwatī wa qillata ḥīlatī wa Hawānī 'alā-n-Nāss. Yā Arḥama-r-Rāhimīn.
Anta Rabbu-l-Mustaq'afīna wa
Anta Rabbī ilā man takilunī? Ilā
ba'īdin yatajahhamunī? Am ilā
'aduwwin mallaktahu amrī? In lam
yakun bika 'alayya ghaḍabun falā
obālī wa lākinna 'āfiyataka hiya
Awsa'u lī. A'ūdhu bi-Nūri Wajhika
al-Ladhī ashraqat lahu al-Dhu-
lumātu wa ṣalāha 'alayhi amru
al-Duniā wa-l-ākhira min an tunzila
bī ghaḍabaka aw yaḥilla 'alayya
sakhaṭuka laka-l-'Utbā ḥattā tarḍā
walā ḥawla wa lā Quwwata illā
bika."

*"O Allah! To You alone I make
complaint of my helplessness, the
paucity of my resources and my
insignificance before mankind. You
are the most Merciful of the merciful
ones. You are the Lord of the helpless*

and the weak, O Lord of mine! Into whose hands would You abandon me: into the hands of an unsympathetic distant relative who would sullenly frown at me, or to the enemy who has been given control over my affairs? But if Your wrath does not fall on me, there is nothing for me to worry about." "I seek protection in the light of Your Countenance, which illuminates the heavens and dispels darkness, and which controls all affairs in this world as well as the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. And there is no power nor resource, but Yours alone."

[Du'ā' of the Prophet ﷺ after visiting Al-Tā'if]

Du'ās Related to Some Ibādāt

بعض الأدعية المتعلقة بالعبادات

1 Prayer/Ṣalāt (الصلوة)

- Du'ā' after making Wuḍū'



'Abduhu wa-Rasūluh."

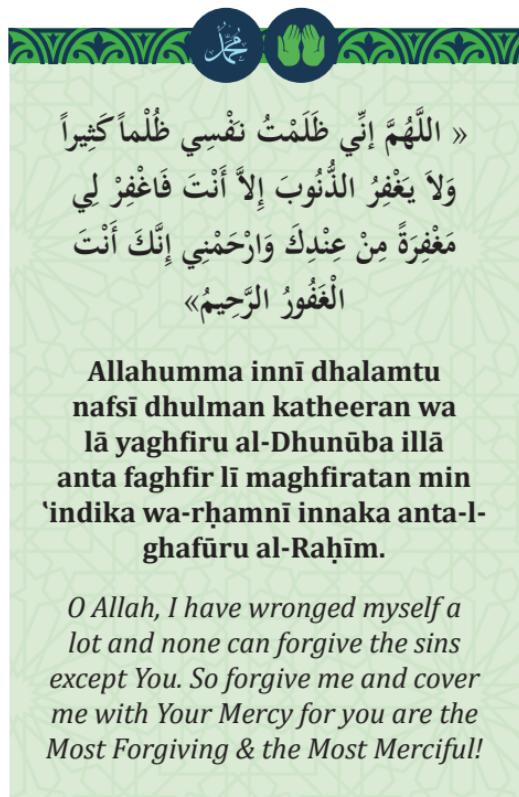
"I bear witness that no one is worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger." [Muslim]

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ» (الترمذى)

"Allahumma ij'alnī mina-t-Tawwābīna waj'alnī min-al-Mutatāhirīna."

"O Allah make me among those who turn to You in repentance and make me among those who purify themselves!" [al-Tirmidhi]

- Du'ā' After Tashahhud & Ibrāhimiyyah Salat (الدُّعَاء بَعْد التَّشْهِيد وَالصَّلَاة الْإِبْرَاهِيمِيَّة)



«اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ فَاغْفِرْ لِي
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ»

Allahumma innī dhalamtu
nafṣī dhulman katheeran wa
lā yaghfiru al-Dhunūba illā
anta faghfir lī maghfiratan min
'indika wa-rhamnī innaka anta-l-
ghafūru al-Rahīm.

O Allah, I have wronged myself a lot and none can forgive the sins except You. So forgive me and cover me with Your Mercy for you are the Most Forgiving & the Most Merciful!

- Du'aa after Salaat (الدعاء بعد الصلاة)



اللَّهُمَّ أَعِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allahumma a'inni 'alā dhikrika
wa shukrika wa ḥusni 'Ibādatik

*O Allah help me to remember You
and to be grateful to You and to
worship You in the best way.*

- 2 One of The best way to ask forgiveness from Allah (سيد الاستغفار)



عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «سَيِّدُ
الإِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا
أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرٍّ مَا صَنَعْتُ أَبُوءُ لَكَ»

بِعِنْدِكَ عَلَيَّ وَأَبُوءُ لَكَ بِدَنْيِي فَاغْفِرْ لِي فَإِنَّهُ لَا
 يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ» قَالَ: «وَمَنْ قَالَهَا مِنْ النَّهَارِ
 مُؤْمِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ فَهُوَ مِنْ أَهْلِ
 الْجُنَاحِ وَمَنْ قَالَهَا مِنْ اللَّيْلِ وَهُوَ مُؤْمِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ
 يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجُنَاحِ» (رواه البخاري)

The Prophet ﷺ said, "The best way to seek forgiveness from Allah is to say: Allahumma anta Rabbī lā ilāha illā anta khalaqtanī wa anā 'abduka wa anā 'alā 'ahdika wa wa'adika mā staṭa'tu. A'ūdhu bika min sharri mā şana'atu. Abū'u laka bini'matika 'alayya wa abū'u laka bidhanbī faghfir lī fa innahu lā yaghfiru al-dhunūba illā anta! (O Allah! You are my Lord and there is no one worthy of worship except You! You created me and I am Your servant and I am faithful to my covenant and my promise to You as much as I can. I seek refuge in You from the evil I have done. I acknowledge before You all

the blessings You have bestowed on me and I confess to You that I have sinned. O Allah I entreat You to forgive me for none can forgive the sins except You!)” Then the Messenger of Allah added, “Whoever says it with certainty and belief during the day then dies in the same day before night then he will be among the dwellers of Jannah and whoever says it during the night then dies in the same night before the morning then he will be among the dwellers of Jannah.” [Related by al-Bukhaari and others]

3 (دعاء دخول المنزل) Upon entering your house



«بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ

تَوَكَّلْنَا» (أبو داود)

**"Bismillahi walajnā wa bismillahi
kharajnā wa 'alā Rabbinā
tawakklnā."**

*"In the Name of Allah we enter and in
His name we go out and in Allah we have
placed our trust!" [Abu Dawud]*

- 4 دعاء الخروج من () المنزل



In the name of Allah I place my trust on Allah and there is no might nor power except with Allah!

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزَّلَّ أَوْ أُزَّلَّ، أَوْ أَظْلَمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلُ عَلَيَّ»

Allahumma inni a'ūdhu bika an adhilla aw udhalla aw azilla aw uzalla aw adhlima aw udhlama aw ajhila aw yujhala 'alayya.

O Allah! I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I act unjustly towards others or others act unjustly towards me, and lest I behave foolishly or meet with foolishness of others!

5 Upon entering a mosque (دعاء دخول المسجد)



«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوْجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ
الْقَدِيمِ مِنَ
الشَّيْطَانِ الرَّجِيمِ»

"A'udhu billahi al-'Adheemi wa bi-Wajhihi al-Kareemi wa Sultaanihi al-Qadeemi mina as-Shaytaani ar-Rajeemi"

"I seek refuge in Allah the Magnificent, by His Noble Face, by His primordial power, from Satan the outcast!"

«بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، اللَّهُمَّ
اغْفِرْ لِي ذَنْبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ!»

"Bismillah! Allahumma salli 'alā Muhammad! Allahumma-ghfir



**lī dhunūbī wa-ftah lī abwāba
Raḥmatika!"**

*"In the Name of Allah! Blessings and
Peace be upon Muhammad. O Allah
forgive my sin and open before me the
doors of Your Mercy!"*

6

دعا الخروج من ()
(المسجد)



«بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ!»

Bismillah! Allahumma ṣalli 'alā
Muhammad! Allahumma-innī
as'aluka min Fadlika!

*"In the Name of Allah! Blessings and Peace
be upon Muhammad. O Allah! I am seeking
Your bounty!"*

7

(الدعاء بعد الأذان) Du'ā' after hearing Adhān



«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ
الْقَائِمَةِ آتِ مُحَمَّدًا الْوِسِيلَةَ
وَالْفَضِيلَةَ وَابْعُثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي
وَعَدْتَهُ»

Allahumma Rabba hādhihi-d-Da'wati
al-Tāmmati wa-s-ṣalāti-l-Qā'imati,
āti Muhammada-n-l-Wasīlata wa-l-
Faḍīlata wa-d-Darajata-r-Rafī'ata
wa-b'athhu Maqāman Mahmūdan-
al-Ladhī wa'adtahu!

"O Allah, Lord of this inclusive and perfect call and established prayer, grant Muhammad al-Wasilah and favor, and send him to the honored place you promised him!"

8

Upon the Death of a person (عند الموت)



9

Offering Condolences (عند التعزية)



10

Du'ā' for the deceased

The best things to ask for the deceased are forgiveness, mercy and Jannah such as saying:



«اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاجْعَلِ الْجَنَّةَ مَأْوَاهُ»
"Allahumma ighfir lahu wa-rhamhu
wa j'ali-l-jannata ma'wāhu!"
"O Allah forgive him, send Your Mercy upon him and make Jannah his abode!"

While laying the dead body in the grave say,



«بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ»
"Bismillahi wa 'alā millati
Rassulillahi"
"In the Name of Allah and in the Millah – way- of the Messenger of Allah!"

- 11 Upon entering or passing by the graveyard () عند زياراة المقابر أو المرور بها





wal-Ākhira. Allahumma ighfir lanā
wa-lahum wa-rhamnā wa-iyyāhum.
Allahumma lā taḥrimnā ajrahum walā
taftinnā ba'dahum!"

12

Upon visiting a sick person (دعاء عيادة المريض)



Fasting/Şawm

الصوم

Some Important Du'ās to repeat during the month of Ramadan.

1 Du'ā' when breaking the fast

The Messenger ﷺ used to say when breaking his fast:



«ذَهَبَ الظَّمَاءُ وَابْتَلَتِ الْغُرُوقُ وَتَبَّتِ الْأَجْزُرُ إِنْ شَاءَ اللَّهُ»

Dhababa al-Dham'a'u wa-btallati-l-'urūqu wa thabatal-ajru insha Allah"

"Thirst has gone away and veins are no more dried out and Allah's reward has been recorded."

He ﷺ also used to say:

«اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ»
(أبودود)

Allahumma laka şumtu wa'alā rizqi-ka aftartu!

O Allah! I have observed fasting only for Your sake and with what You provided me I have broken my fast!" [Abū Dāwūd]

2 Repeat during the month of Ramadan



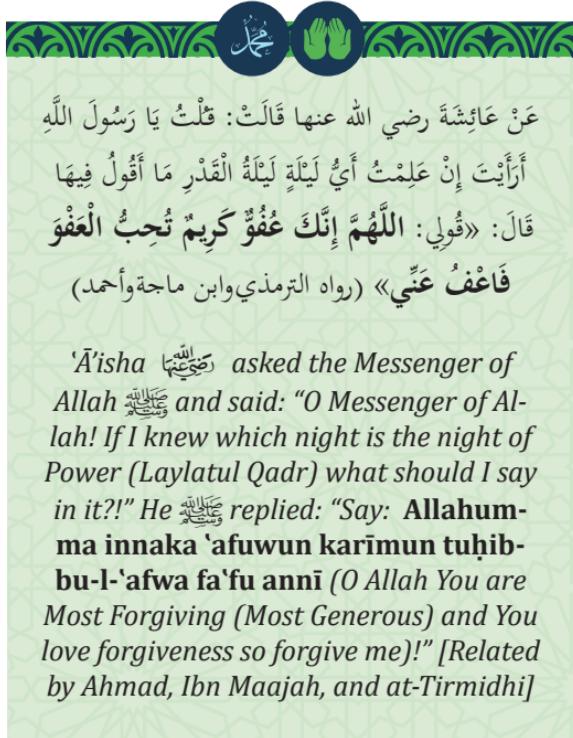
«لَا إِلَهَ إِلَّا اللَّهُ! أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ رِضَاكَ وَالجَنَّةَ وَأَعُوذُ بِكَ مِنْ سَخَطِكَ
وَالنَّارِ»

"Lā ilāha illaa Allah Astaghfiru-l-Al-
лаха ас'алука Rīdāka wal-Jannata
wa-a'ūdhu bika min Sakhaṭika wa-
n-Nār"

*"There is no one worthy of worship
except Allah and I seek forgiveness from
Him. I ask You Allah to be pleased with
me and to grant me Jannah and I seek
refuge in You from Your discontentment
and Hellfire!"*

3

During the last ten Nights of Ramadan



All Qur'anic Du'as

أَدْعِيَةٌ مُرَتَّبَةٌ حَسَبَ تَرْتِيبِ الْمُصْحَفِ
الشَّرِيفِ

الرَّقْمُ الْأَوَّلُ هُوَ رَقْمُ السُّوْرَةِ وَالرَّقْمُ الثَّانِي هُوَ رَقْمُ الْآيَةِ



رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٢/١٧٧) ،
وَثُبُّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ (٢/١٧٨)

رَبَّنَا ءَاتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا

عَذَابَ النَّارِ (٢/١٧٩)



رَبَّنَا أَفْرَغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَىٰ

الْقَوْمِ الْكَافِرِينَ (٢٠/٢)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (٢/٣٦) رَبَّنَا

وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُهُ عَلَى الَّذِينَ مِنْ

قَبْلِنَا (٣/٣٦) رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

وَاغْفِرْ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا

عَلَىٰ الْقَوْمِ الْكَافِرِينَ (٣/٣٦)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَابُ (٣/٨) رَبَّنَا إِنَّكَ

جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ

الْمِيعَادَ (٣/٩)



رَبَّنَا إِنَّا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

(٢٦/٣)

اللَّهُمَّ مَا لِكَ الْمُلْكُ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزَعُ
الْمُلْكُ مِمَّنْ تَشَاءُ وَتَعْرُّ مَنْ تَشَاءُ وَتُذَلِّ مَنْ تَشَاءُ
بِيَدِكَ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٧/٣)
تُولِّجُ اللَّيْلَ فِي النَّهَارِ وَتُولِّجُ النَّهَارَ فِي الْلَّيْلِ وَتُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ
مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ (٢٨/٣)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعٌ

الدُّعَاءُ (٢٩/٣)



رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ

الشَّاهِدِينَ (٢٣/٣٥)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثِبْتْ

أَقْدَامَنَا وَانصُرْ رَبَّنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٣٧/٣٧)

رَبَّنَا مَا خَلَقْتَ هَذَا بِالْطِّلَالِ سُبْحَانَكَ فَقِنَا عَذَابَ

النَّارِ (١١/٣) رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ

أَخْرَيْتُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٣/٣٨) رَبَّنَا إِنَّنَا

سَمِعْنَا مُنَادِيًّا يُنَادِي لِلإِيمَانِ أَنَّ آمِنُوا بِرَبِّكُمْ

فَآمَنَّا (٣٣/٣) رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِرْ عَنَّا

سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ (٣٤/٣) رَبَّنَا وَعَاهَتِنَا مَا



وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا

تُخْلِفُ الْمِيعَادَ (٢١٦/٢)

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَّةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِنَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

(٤٤/٤)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ

مِنَ الْخَاسِرِينَ (٣٣/٧)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحُقْقِ وَأَنْتَ خَيْرُ

الْفَاتِحِينَ (٨٩/٧)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبِرًا وَتَوَفَّنَا مُسْلِمِينَ (٣٦/٧)



أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

(١٠٥/٧)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلنَّقْوَمِ الظَّالِمِينَ وَلَا نَجْنَبْنَا بِرَحْمَتِكَ

مِنَ الْقَوْمِ الْكَافِرِينَ (٦٨/٦)

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ

وَإِلَّا تَعْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

(٤٤/١١)

أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي

بِالصَّالِحِينَ (١٢/١١)



رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى
اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (١٦/٣٨)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةَ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ
دُعَاءَ (٤١/١٥) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ (٤١/١٦)

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا (٢٧/٤٩)

رَبَّنَا عَاتَنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيْئَ لَنَا مِنْ أَمْرِنَا رَشَدًا
(١٨/٤٦)



رَبِّ إِنِّي وَهَنَ الْعَظُمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُنْ بِدُعَائِكَ رَبِّ شَقِيقًا (٤١/٦٩)

رَبِّ اشْرَحْ لِي صَدْرِي وَيُسِّرْ لِي أَمْرِي وَاحْلُلْ
عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي (٤٢/٥٥)

رَبِّ زِدْنِي عِلْمًا (٤٣/٦٦)

إِنِّي مَسَنِي الصُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (٤٤/٦٧)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
(٤٥/٦٨)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (٤٦/٦٩)



رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ

(٦٩/٦٣)

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ

رَبِّ أَنْ يَحْضُرُونَ (٨٩/٦٣)

رَبَّنَا ءَامَنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

(١٦٩/٣٣)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ

غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَاماً (٦٥/٦٥)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرَيَّاتِنَا قُرَّةً أَعْيُنٍ

وَاجْعَلْنَا لِلْمُتَقِينَ إِمَامًا (٧٤/٦٥)



رَبِّ هَبْ لِي حُكْمًا وَأَحْقِنِي بِالصَّالِحِينَ وَاجْعَلْ
 لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ
 جَنَّةِ النَّعِيمِ (٢٦/٨٩) وَلَا تُخْزِنِي يَوْمَ يُبَعَّثُونَ يَوْمَ لاَ
 يَنْفَعُ مَالٌ وَلَا بَنْوَنَ إِلَّا مَنْ أَتَى اللَّهَ بِقُلْبٍ سَلِيمٍ
 (٢٦/٩٠)

رَبِّ نَجِّي وَأَهْلِي مِمَّا يَعْمَلُونَ (٣٦/١٦٩)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ يَعْمَلَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
 وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
 بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (٢٦/١٦)

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي (٤٦/٥٨)



رَبِّ إِلَيْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرُ
 (٤٢/٤٣)

رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (٤١/٣٠)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
 تَابُوا وَاتَّبَعُوا سَيِّلَكَ وَقَهِيمَ عَذَابَ الْجَحِيمِ (٧/٦)
 رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ
 صَلَحَ مِنْ آبَائِهِمْ وَأَرْوَاحِهِمْ وَدُرْرِيَّاتِهِمْ إِنَّكَ أَنْتَ
 الْعَزِيزُ الْحَكِيمُ (٨/٦) وَقَهِيمُ السَّيِّئَاتِ وَمَنْ تَقِ
 السَّيِّئَاتِ يَوْمٌ إِنْ فَقَدْ رَحْمَتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
 (٦/٩)

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ (٤٤/٣٣)



رَبِّ أَوْزِعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِّيَّ وَأَنْ أَعْمَلَ صَالِحًاً تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
إِنِّي تُبَثُّ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (١٥/٦١)

رَبَّنَا اغْفِرْ لَنَا وَلَا حُوَانِّا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلَّا لِلَّذِينَ ءامَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ
رَحِيمٌ (٦٠/٥٩)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْبَنَا وَإِلَيْكَ الْمَصِيرُ
(٦١/٦٠)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٦٢/٦١)



رَبَّنَا أَنْتَمُ لَنَا نُورٌ وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ عَلِيمٌ

(٦٦/٨) قَدِيرٌ

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ (٦٦/١١) وَنَجِنَّى مِنَ

الْقَوْمِ الظَّالِمِينَ (٦٦/١٢)





رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَارًا إِنَّكَ إِنْ
تَذَرُّهُمْ يُضْلُّوا عِبَادَكَ وَلَا يَلْدُوا إِلَّا فَاجْرًا كَفَارًا
(٦٧/٦٨) رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا
ثَبَارًا (٦٩/٧٠)





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