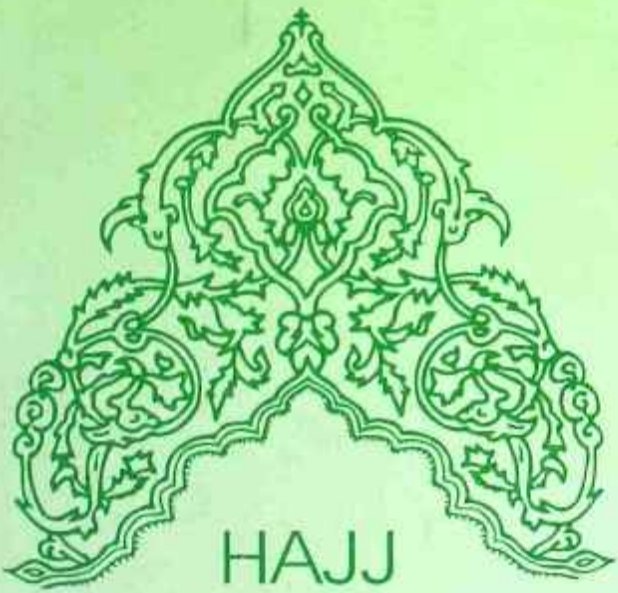
P.E.T. PUBLICATIONS



HAJJ U'MRA SUPPLICATIONS

BY
SYED ALI RAZA

COMPOSED BY
TALIB HUSSAIN ZAIDI

HAJJ
U'MRA
SUPPLICATIONS

HAJI HASSANALLY P. EBRAHIM

founder chairman, who, with a dedicated pioneering commitment, through printed books, established a permanent source of religious knowledge to communicate to the English speaking faithfuls, growing more and more, each day, all over the world, the message of Islam.

SAY:

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

S'ALLALLAAHU A'LAYHI WA AALIHEE WA SALLAM

Whenever you read or say the name or any epithet or appellation of the Holy Prohet.

SAY:

عَلَيْهِ السَّلَام

A'LAYHIS SALAAM

Whenever you read or say the name or any epithet or appellation of any Imam of the Ahl ul bayt, any prophet or messenger of Allah, and any distinguished member of the family of the Holy Prophet.

SAY:

صَلَوَاتُ اللهِ عَلَيْهَا

SALAWAATULLAAHI A'LAYHAA

Whenever you read or say the name of Fatimah Zahra, Khadija Kubra, Zaynab Binti Ali, Mayram and Asiya.

The passion for service to pilgrims began to give evidence when Haji Hassnally P. Ebrahim was in the service of a shipping company which took care of the transportation of the pilgrims, going to the holy house of Allah, Ka-bah.

He worked day and night to make their journey free from difficulties and troubles. In fact his dedicated service to the pilgrims served as a stepping stone to his later social work, which earned him the blessings of Allah to attain success in life.

His selfless dedication was acknowledged and respected by the government, the social and administrative agencies and the pilgrims.

He was the founder member of the Anjuman Khuddamun Nabiyy, founded in Bombay, in the year 1920.

In 1927 he became the nominated member of the Hajj Committee.

In 1933, he sailed for Hajj as the first Amirul Hajjaj.

He served the Port Hajj Committee, in Bombay, till 1956, as the chairman.

He joined Muslim League only to serve the pilgrims.

He established the Anjuman Khuddamun Nabiyy in Pakistan, in 1958.

We request you to please recite Fatihah for his *isal thawab*.

A.G.R. THAVER
CHAIRPERSON
PEERMAHOMED ERBAHIM TRUST

D'IQAD 11, 1413 HIJRA

BISMILLAAHIR RAH'MAANIR RAH'EEM

[In the name of Allah the beneficent the merciful.]

For those who have the means to reach there, the Hajj of Ka'bah is obligatory. [Ali Imran : 97]

Praise be to Allah who has opened the doors of supplication for His servants and has promised them its acceptance. He has also made it a means for securing His nearness and good in life. And benedictions and salutation be on Muhammad who is the most superior and dignified among those who called towards Allah, and on his purified progeny who are the means of conveying our needs before Allah and of fulfilling the aims in both the worlds.

There is no doubt that supplication creates a relationship between Allah and man. The Holy prophet as the great law giver has directed that man should maintain relationship with Allah in all his conditions and during all the difficulties that confront him during life, and to have reliance on Him. In this connection Imam Ali ibna abi Talib has said that we should keep our worship of Allah clear, that is, we should do it with the depth of our heart and from its real place. Imam Ali bin Husayn Zayn al

Abidin said that supplication repels calamity and straightens matters. Allah says:

"*Call me and I shall answer you.*"

And He says:

"*When My servants ask you about Me, tell them I am nigh close; whenever any one calls Me I answer him.*"

The Holy prophet said:

"When the door of supplication is opened Allah also opens the door of its acceptance. So when the door of supplication is opened for any one of you he should also exert himself because Allah would help you only when you exert yourself."

What prompted us to prepare this collection of the supplications of the Imams of Ahl ul Bayt relating to Hajj is that this is the most appropriate occasion for the acceptance of a supplication. So keeping reliance on Allah we decided to take it up and we ask Him alone to make it a treasure of blissfulness for us as well as those who make use of it. Surely Allah alone is to be approached through supplications.

UMRA TAMATTU

At any of the *miqats* it is obligatory to adopt *ihram*.

SUPPLICATION AT THE TIME OF BATH FOR IHRAM

In the name of Allah and with Allah;
O Allah,
make it a light and clearness and security and protection from every fear,
and cure from every illness and disease.
O Allah clean me and clean my heart;
and widen for me my bosom;
and let flow on my tongue Your love,
Your praise and Your tribute,
because I have no power except through You,

بِسْمِ اللّٰهِ وَ بِاللّٰهِ اَللّٰهُمَّ اجْعَلْهُ
نُوْرًا وَّ طَهُوْرًا وَّ حِرْزًا وَّ اَمْعًا مِّنْ
كُلِّ خَوْفٍ وَّ شِفَآءً مِّنْ كُلِّ دَاءٍ وَّ
سُقْمٍ اَللّٰهُمَّ طَهِّرْنِيْ وَطَهِّرْ قَلْبِيْ
وَاشْرَحْ لِيْ صَدْرِيْ وَ اَجْرِ عَلٰى
لِسَانِيْ مَحَبَّتَكَ وَمِدْحَتَكَ وَ
الثَّنَآءَ عَلَيْكَ فَاِنَّهٗ لَا قُوَّةَ لِيْ
اِلَّا بِكَ وَقَدْ عَلِمْتُ اَنَّ قِوَامَ

and I have come to realise that the basis of my religion is submission before You (for Your command), and to follow the *sunnah* of Your prophet, Your blessings be on him and his children.

SUPPLICATION AT THE TIME OF INTENTION FOR IHRAM

O Allah I ask You to make me among those who ask from You and have reliance on Your promise, and who follow Your command, because I am Your servant and in Your possession.
I avoid that which You command me to avoid and I take only that which You give me.
You have laid down Hajj,
so I ask You to make me firm on it

دِيْنِي التَّسْلِيْمُ لَكَ (لِاَمْرِكَ)
وَ الْاِتِّبَاعُ لِسُنَّةِ نَبِيِّكَ صَلَوَاتُكَ
عَلَيْهِ وَاٰلِهٖ

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اَنْ تَجْعَلَنِيْ
مِمَّنِ اسْتَجَابَ لَكَ وَ اٰمَنَ
بِوَعْدِكَ وَ اتَّبَعَ اَمْرَكَ فَاِنِّيْ
عَبْدُكَ وَفِيْ قَبْضَتِكَ لَا اَوْقٰى
اِلَّا مَا وَقَيْتَ وَلَا اٰخُذُ اِلَّا مَا
اَعْطَيْتَ وَقَدْ ذَكَرْتَ الْحَجَّ
فَاَسْئَلُكَ اَنْ تَعْزِمَ لِيْ عَلَيْهِ

according to Your book and the *sunnah* of Your Prophet;
grant me power over that I feel weak about and make me perform the rites of Hajj with ease and safety;
and make me among those pilgrims with whom You are pleased,
whom You have pleased and whose names You have laid down and written. Allah! I have come out from a distant place and have spent my money in quest of Your pleasure. O Allah! Therefore let my Hajj and Umra be complete. O Allah! I intend to perform, Umra of Hajj according to Your book and the *sunnah* of Your prophet.
If any handicap befalls me and stops me You dissolve it with the might that You possess over me.
Allah if it be not a Hajj, then for

عَلٰى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ
وَتُقَوِّيَنِيْ عَلٰى مَا ضَعُفْتُ عَنْهُ
وَتُسَلِّمَ لِيْ مَنَاسِكِيْ فِيْ يُسْرٍ وَّ
عَافِيَةٍ وَاجْعَلْنِيْ مِنْ وَفْدِكَ
الَّذِيْنَ رَضِيْتَ وَارْتَضَيْتَ
وَسَمَّيْتَ وَكَتَبْتَ اَللّٰهُمَّ اِنِّيْ
خَرَجْتُ مِنْ شُقَّةٍ بَعِيْدَةٍ وَاَنْفَقْتُ
مَالِيْ ابْتِغَآءَ مَرْضَاتِكَ اَللّٰهُمَّ
فَتَمِّمْ لِيْ حَجَّتِيْ وَعُمْرَتِيْ
اَللّٰهُمَّ اِنِّيْ اُرِيْدُ التَّمَتُّعَ بِالْعُمْرَةِ
اِلَى الْحَجِّ عَلٰى كِتَابِكَ وَسُنَّةِ نَبِيِّكَ
فَاِنْ عَرَضَ لِيْ عَارِضٌ يَحْبِسُنِيْ فَحِلَّنِيْ
مِنْ حَيْثُ حَبَسْتَنِيْ لِقُدْرَتِكَ الَّتِيْ
قَدَرْتَ عَلَيَّ اَللّٰهُمَّ اِنْ لَمْ تَكُنْ

Umra, for Your sake,
I make forbidden for my hair, my flesh, my blood, my bones,
my head and my muscles,
women, clothes and scent,
seeking Your face and the house of lasting life.

SUPPLICATION TO BE RECITED AT THE TIMEOF PUTTING ON CLOTHES OF IHRAM

Praise be to Allah who provided me that with which I cover my private parts and discharge with it my obligation, and worship in it my preserver and carry out with it whatever He has commanded me.
Praise be to Allah who carried me when I desired to approach Him and who assisted me when I intended for

حَجَّةً فَعُمْرَةً اُحْرِمُ لَكَ شَعْرِیْ
وَلَحْمِیْ وَدَمِیْ وَعِظَامِیْ وَمُخِّیْ
وَعَصَبِیْ مِنَ النِّسَآءِ وَالثِّیَابِ
وَالطِّیْبِ اَبْتَغِیْ وَجْهَكَ وَالدَّارَ
الْاٰخِرَةَ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَزَقَنِیْ مَا اُوَارِیْ
بِهٖ عَوْرَتِیْ وَ اُؤَدِّیْ مِنْهُ فَرِیْضَتِیْ
وَاَعْبُدُ فِیْهِ رَبِّیْ وَاَنْتَهِیْ مِنْهُ
اِلٰی مَا اَمَرَنِیْ
اَلْحَمْدُ لِلّٰهِ الَّذِیْ قَصَدْتُهٗ فَبَلَّغَنِیْ
فَاَرَدْتُهٗ فَاَعَانَنِیْ وَقَبِلَنِیْ وَلَمْ

Him. He accepted me and did not refuse me.
I intended towards His face and He protected me.
Therefore, He is my fortress, my refuge, my means of deliverance, my treasure,
and my provision during hardship as well as ease.

It is commendable to form intention verbally. Then take off stitched clothes and after wrapping both pieces of *ihram*, say:

> I adopt *ihram* for the *umra tamattu* of Hajj of Islam, seeking pleasure of Allah.

After putting on *ihram* recite *talbiyah:*

يَقْطَعُ بِيْ وَوَجْهَهُ اَرَدْتُ فَسَلِّمْنِيْ

فَهُوَ حِصْنِيْ وَكَهْفِيْ وَ وِزْرِيْ

وَظَهْرِيْ وَمَلَاذِيْ وَلَجَائِيْ

وَرَجَائِيْ وَمَنْجَائِيْ وَذُخْرِيْ

وَعُدَّتِيْ فِيْ شِدَّتِيْ وَرَخَائِيْ

TALBIYAH

[Announcement of being present]

I am present,
O Allah, I am present, there is no partner for You; I am present.
All praise and bounty is for You and also authority. There is no partner for You; I am present.

It is better to say:

I am present. I am present O the high, I am present, I am present; O who calls to the place of safety, I am present, I am present, O forgiver of sins; I am present, O whom, people come to, I am present, I am present, O the dignified, the glorified, I am present.I am present, You commenced creation and to You is the return; I am present.

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ
لَا شَرِيْكَ لَكَ لَبَّيْكَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ
الْمُلْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ
دَاعِيًا اِلٰى دَارِ السَّلَامِ لَبَّيْكَ
لَبَّيْكَ غَفَّارَ الذُّنُوْبِ
لَبَّيْكَ اَهْلَ التَّلْبِيَةِ لَبَّيْكَ
لَبَّيْكَ ذُوالْجَلَالِ وَالْاِكْرَامِ لَبَّيْكَ
لَبَّيْكَ تُبْدِىْ وَالْمَعَادُ اِلَيْكَ
لَبَّيْكَ

I am present, You are free of need,
and You are needed,
I am present.

I am present, frightened and over-awed towards You, I am present.
I am present,
O true Allah, I am present.
I am present, O the bounteous and the doer of decent good;
I am present.
I am present,
O the dispeller of great pains, I am present.
I am present,
Your servant and the son of Your servant, I am present.
I am present,
O the generous, I am present.
I am present,
I seek nearness to You through Muhammad

لَبَّيْكَ تَسْتَغْنِيْ وَيَفْتَقِرُ اِلَيْكَ

لَبَّيْكَ

لَبَّيْكَ مَرْهُوْبًا وَمَرْغُوْبًا اِلَيْكَ

لَبَّيْكَ

لَبَّيْكَ اِلٰهَ الْحَقِّ لَبَّيْكَ

لَبَّيْكَ ذَا النَّعْمَآءِ وَالْفَضْلِ

الْحَسَنِ الْجَمِيْلِ لَبَّيْكَ

لَبَّيْكَ كَشَّافَ الْكُرَبِ الْعِظَامِ

لَبَّيْكَ

لَبَّيْكَ عَبْدُكَ وَابْنُ عَبْدَيْكَ

لَبَّيْكَ

لَبَّيْكَ يَا كَرِيْمُ لَبَّيْكَ

لَبَّيْكَ اَتَقَرَّبُ اِلَيْكَ بِمُحَمَّدٍ

and the children of Muhammad,
I am present.
I am present for the Hajj or the Umra,
I am present.
I am present,
and this is Umra for Hajj.
I am present.
I am present, O whom people come to, I am present.
I am present,
the completion and fulfillment of the presence is on You.

SUPPLICATION TO BE RECITED AT THE TIME OF ENTRY IN MAKKA

O Allah You have said in Your book, and Your saying is true;
And announce for Hajj among the people;
they would come on foot and on all

وَ اٰلِ مُحَمَّدٍ لَبَّيْكَ
لَبَّيْكَ بِحَجَّةٍ اَوْ عُمْرَةٍ لَبَّيْكَ
لَبَّيْكَ وَهٰذِهٖ عُمْرَةٌ مُتْعَةٌ اِلَى
الْحَجِّ لَبَّيْكَ
لَبَّيْكَ اَهْلَ التَّلْبِيَةِ لَبَّيْكَ
لَبَّيْكَ تَلْبِيَةً تَمَامُهَا وَبَلَاغُهَا
عَلَيْكَ

اَللّٰهُمَّ اِنَّكَ قُلْتَ فِيْ كِتَابِكَ
وَقَوْلُكَ الْحَقُّ وَاَذِّنْ فِي
النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَ

sorts of lean camels,
approaching from every deep valley.

O Allah I do hope that I be one who accepts Your call.
I have come from a distant place and deep valley,
hearing Your call and responding to You, submitting to Your command.
All this is due to Your favour on me and Your good towards me.
So praise be to You for what You have enabled me.
Through this I seek nearness to You and position near You and rank with You and forgiveness for my sins, and acceptance of repentance from me by Your grace.

عَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ
فَجٍّ عَمِيْقٍ ۔

اَللّٰهُمَّ اِنِّيْ اَرْجُوْ اَنْ اَكُوْنَ
مِمَّنْ اَجَابَ دَعْوَتَكَ وَقَدْ
جِئْتُ مِنْ شُقَّةٍ بَعِيْدَةٍ وَفَجٍّ
عَمِيْقٍ سَامِعًا لِنِدَآئِكَ مُسْتَجِيْبًا
لَكَ مُطِيْعًا لِاَمْرِكَ وَكُلُّ ذٰلِكَ
بِفَضْلِكَ عَلَيَّ وَاِحْسَانِكَ اِلَيَّ
فَلَكَ الْحَمْدُ عَلٰى مَا وَفَّقْتَنِيْ لَهٗ
اَبْتَغِيْ بِذٰلِكَ الزُّلْفَةَ عِنْدَكَ
وَالْقُرْبَةَ اِلَيْكَ وَالْمَنْزِلَةَ لَدَيْكَ
وَالْمَغْفِرَةَ لِذُنُوْبِيْ وَالتَّوْبَةَ
عَلَيَّ مِنْهَا بِمَنِّكَ

Allah, send blessings on Muhammad and the children of Muhammad, and make my body unlawful to hell and give me security from Your chastisement and punishment, by Your mercy, O the most merciful of the merciful.

SUPPLICATIONS TO BE RECITED WHILE STANDING AT THE ENTRANCE

(i) O my Lord cause me to enter a goodly entrance and cause me to go out (of) a goodly exit, and grant me from You an authority to assist (me).

(ii) Salutation to you O the prophet; and Allah's mercy and blessings on you.

In the name of Allah and with Allah and whatever Allah wills.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
وَّحَرِّمْ بَدَنِيْ عَلَى النَّارِ وَاٰمِنِّيْ مِنْ
عَذَابِكَ وَعِقَابِكَ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ
وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللّٰهِ وَبَرَكَاتُهٗ

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَمَا شَآءَ اللّٰهُ

Salutation to the prophets of Allah and His messengers.
Salutation be to the prophet of Allah, Allah may send His blessings on him and on his children.
Salutation be on Ibrahim,
the friend of Allah, the preserver of the worlds.

RECITE AT THE ENTRANCE OF THE MASJIDUL HARAM

In the name of Allah and with Allah, and from Allah and towards Allah, and whatever Allah wills,
and according to the *sunnah* of the prophet of Allah, Allah may send His blessings on him and his children.
The best of names are of Allah, and praise is for Allah, and salutation be on the prophet of Allah.

اَلسَّلَامُ عَلٰی اَنْبِیَآءِ اللّٰہِ وَ رُسُلِہٖ
اَلسَّلَامُ عَلٰی رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ
اَلسَّلَامُ عَلٰی اِبْرَاھِیْمَ خَلِیْلُ اللّٰہِ
وَ الْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ

بِسْمِ اللّٰہِ وَ بِاللّٰہِ وَ مِنَ اللّٰہِ وَ اِلَی
اللّٰہِ وَ مَا شَآءَ اللّٰہُ وَ عَلٰی مِلَّۃِ
رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَ
خَیْرُ الْاَسْمَآءِ لِلّٰہِ وَالْحَمْدُ لِلّٰہِ
وَ السَّلَامُ عَلٰی رَسُوْلِ اللّٰہِ اَلسَّلَامُ عَلٰی

Salutation be on Muhammad, son of Abdullah. Salutation be on you O prophet and also mercy of Allah and His blessings.

Salutation on the prophets of Allah and His messengers. Salutation be on Ibrahim, the friend of Allah. Salutation be on the messengers, and praise be to Allah the preserver of the worlds. Salutation be on us and on the pious servants of Allah.Allah send blessings on Muhammd and the children of Muhammad, and send good on Muhammad and his children, and have mercy on Muhammad and his children, like the best of blessings, good and mercy that You conferred on Ibrahim and the children of Ibrahim. Surely You are the praised, the glorious. O Allah send blessings on Muhammad and the children of

مُحَمَّدِ ابْنِ عَبْدُاللّٰهِ اَلسَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
اَلسَّلَامُ عَلٰى اَنْبِيَآءِ اللّٰهِ وَرُسُلِهٖ
اَلسَّلَامُ عَلٰى اِبْرَاهِيْمَ خَلِيْلِ الرَّحْمٰنِ
اَلسَّلَامُ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ
لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَلسَّلَامُ عَلَيْنَا
وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ۔
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
وَارْحَمْ مُحَمَّدًا وَّاٰلَ مُحَمَّدٍ كَمَا
صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلٰى
اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ

Muhammad, Your servant, and Your messenger.

O Allah send blessings on Ibrahim, Your friend, and on Your prophets and Your messengers and send salutations to them.

Salutation be on the messengers, and praise be to Allah, the preserver of the worlds.

O Allah open for me the doors of Your mercy; keep me busy in Your obedience and Your pleasure; and grant me safety with the safety of belief for ever, so long as You keep me living.

High be the praise of Your face.

Praise be to Allah who made me a member of His party and his pilgrims, and made me one of those who keep His mosques busy; and made me one of those who converse with him. Allah I am Your servant

اٰلِ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ
اَللّٰهُمَّ صَلِّ عَلٰى اِبْرَاهِيْمَ خَلِيْلِكَ
وَعَلٰى اَنْبِيَآئِكَ وَرُسُلِكَ وَ
سَلِّمْ عَلَيْهِمْ وَسَلَامٌ عَلَى
الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ . اَللّٰهُمَّ افْتَحْ لِيْ
اَبْوَابَ رَحْمَتِكَ وَاسْتَعْمِلْنِيْ فِيْ
فِيْ طَاعَتِكَ وَمَرْضَاتِكَ وَاحْفَظْنِيْ
بِحِفْظِ الْاِيْمَانِ اَبَدًا مَّا اَبْقَيْتَنِيْ
جَلَّ ثَنَآءُ وَجْهِكَ اَلْحَمْدُ لِلّٰهِ
الَّذِيْ جَعَلَنِيْ مِنْ وَفْدِهٖ وَزُوَّارِهٖ
وَجَعَلَنِيْ مِمَّنْ يَّعْمُرُ مَسَاجِدَهٗ
وَجَعَلَنِيْ مِمَّنْ يُّنَاجِيْهِ اَللّٰهُمَّ

and Your pilgrim for Your house, and every visitor has a right on Him to whom he comes and visits, and You are the best of all those to whom one comes and the most honoured of all who are visited;
so I ask You O Allah, O compassionate, because You are Allah and there is no god except You, there is no partner for you,
because You are one, alone, independent.
You did not beget, nor were You begotten, and there has been no equal to You,
and that Muhmmad is Your servant and Your Messenger,
Your benedictions be on him and his Ahl ul Bayt (people of the house).
O Munificent, O Generous,
O Glorified, O Strong, O Generous,
I ask You, (please) make the gift to

اِنِّیْ عَبْدُكَ وَزَآئِرُكَ فِیْ بَیْتِكَ
وَعَلٰی كُلِّ مَاْتِیٍ حَقٌّ لِمَنْ اَتَاهُ
وَزَارَهٗ وَاَنْتَ خَیْرُ مَاْتِیٍّ وَ
اَكْرَمُ مَزُوْرٍ فَاَسْئَلُكَ یَا اَللّٰهُ
یَا رَحْمٰنُ بِاَنَّكَ اَنْتَ اللّٰهُ لَآ اِلٰهَ
اِلَّآ اَنْتَ وَحْدَكَ لَا شَرِیْكَ لَكَ
بِاَنَّكَ وَاحِدٌ اَحَدٌ صَمَدٌ لَمْ
یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَهٗ
كُفُوًا اَحَدٌ وَاَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُوْلُكَ صَلَوَاتُكَ
عَلَیْهِ وَعَلٰی اَهْلِ بَیْتِهٖ یَا جَوَادُ
یَا كَرِیْمُ یَا مَاجِدُ یَا جَبَّارُ یَا كَرِیْمُ
اَسْئَلُكَ اَنْ تَجْعَلَ تُحْفَتَكَ

me for visiting You as the first thing that You give me to be my deliverance from hell.

Now say three times:

O Allah grant me deliverance from hell.

Then say:

And grant me plenty in Your lawful and pure provision,
and keep away from me the evil of satans,
humans and jinn,
and the evil of the wrongdoers of Arabs and non-Arabs.

While entering Ka'bah say:

In the name of Allah and with Allah

إِيَّاىَ بِزِيَارَتِىْ إِيَّاكَ أَوَّلَ شَىْءٍ
تُعْطِيْنِىْ فَكَاكَ رَقَبَتِىْ مِنَ النَّارِ

اَللّٰهُمَّ فُكَّ رَقَبَتِىْ مِنَ النَّارِ

وَ اَوْسِعْ عَلَىَّ مِنْ رِّزْقِكَ الْحَلَالِ
الطَّيِّبِ وَ اَدْرَأْ عَنِّىْ شَرَّ الشَّيَاطِيْنِ
الْاِنْسِ وَ الْجِنِّ وَ شَرَّ فَسَقَةِ
الْعَرَبِ وَ الْعَجَمِ

بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَ عَلٰى مِلَّةِ

and being the community of the holy prophet of Allah, Allah may send blessings on him and his children.

Raising both hands towards Ka'bah say:

O Allah I ask You at this place during the first of my rites that You accept my repentance and forgive my faults,

and that You remove my burden (of sins) from me.
Praise be to Allah who enabled me to reach His sacred house.

O Allah I do bear witness that this is Your sacred house which You have made a source of reward for the people and a place of

رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِیْ مَقَامِیْ
هٰذَا فِیْ اَوَّلِ مَنَاسِكِیْ اَنْ تَقْبَلَ
تَوْبَتِیْ وَاَنْ تَتَجَاوَزَ عَنْ خَطِیْئَتِیْ
وَاَنْ تَضَعَ عَنِّیْ وِزْرِیْ اَلْحَمْدُ
لِلّٰهِ الَّذِیْ بَلَّغَنِیْ بَیْتَهُ الْحَرَامَ
اَللّٰهُمَّ اِنِّیْ اَشْهَدُ اَنَّ هٰذَا بَیْتُكَ
الْحَرَامُ الَّذِیْ جَعَلْتَهٗ مَثَابَةً

security, and sacred, and source of guidance to the worlds.
O Allah the servant isYour servant, the city is Your city, and the house is Your house.
I have come seeking Your mercy, pointing to Your obedience, submitting to Your command, agreeing with Your decision,
I ask You like the asking of a destitute towards You,
who is afraid of Your chastisement.
O Allah open for me the doors of Your mercy, and keep me busy in Your obedience and Your pleasures.

Addressing the Ka'-bah, say:

Praise be to Allah who granted you greatness and honour and gave you dignity and made you a source of reward for the people and a place of

لِلنَّاسِ وَاَمْنًا مُبَارَكًا وَهُدًى
لِّلْعٰلَمِيْنَ ۞ اَللّٰهُمَّ الْعَبْدُ عَبْدُكَ
وَالْبَلَدُ بَلَدُكَ وَالْبَيْتُ بَيْتُكَ
جِئْتُ اَطْلُبُ رَحْمَتَكَ اَؤُمُّ طَاعَتَكَ
مُطِيْعًا لِاَمْرِكَ رَاضِيًا بِقَدَرِكَ
اَسْئَلُكَ مَسْئَلَةَ الْفَقِيْرِ اِلَيْكَ
اَلْخَائِفِ مِنْ عُقُوْبَتِكَ ۞ اَللّٰهُمَّ
افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاسْتَعْمِلْنِيْ
بِطَاعَتِكَ وَمَرْضَاتِكَ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَظَّمَكِ وَ
شَرَّفَكِ وَكَرَّمَكِ وَجَعَلَكِ
مَثَابَةً لِلنَّاسِ وَاَمْنًا مُبَارَكًا وَ

security, and sacred, and source of guidance for the worlds.

Soon on sighting the black stone, say turning to it:

Praise be to Allah who guided us to this.
We would not have been guided if Allah had not guided us.
Glory be to Allah, and praise be to Allah. There is no god save Allah. Allah is great. Allah is greater than His creation. Allah is greater than His creation. Allah is greater than what I fear and apprehend.
There is no god save Allah, the one. There is no partner for Him. To Him belongs all authority; to Him is due all praise. He gives life and causes death; causes death and gives life. He is ever-living that dies not. In His

هُدًى لِّلْعٰلَمِيْنَ

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدٰنَا لِهٰذَا
وَمَا كُنَّا لِنَهْتَدِىَ لَوْ لَآ اَنْ
هَدٰنَا اللّٰهُ سُبْحَانَ اللّٰهِ
وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ
وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ مِنْ خَلْقِهٖ
وَاللّٰهُ اَكْبَرُ مِمَّا اَخْشٰى وَاَحْذَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ
وَيُمِيْتُ وَيُمِيْتُ وَيُحْيِىْ وَهُوَ

hand is all good, and He is powerful over every thing.

O Allah send blessings on Muhammad and the children of Muhammad,

and send good on Muhammad and the children of Muhammad,

as the best of what blessings and good and mercy You sent on Ibrahim and the children of Ibrahim.

Verily You are the praised,

the glorified.

Salutation be on all the prophets and messengers,

and praise be to Allah the preserver of all the worlds.

O Allah I repose belief in Your promise,

I testify Your messenger, and I follow Your book.

If possible kiss the black stone, if

حَيٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ * اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَ
بَارِكْ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
كَاَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ
وَتَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَاٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
وَسَلَامٌ عَلٰى جَمِيْعِ النَّبِيِّيْنَ
وَالْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ * اَللّٰهُمَّ اِنِّيْ اُوْمِنُ
بِوَعْدِكَ وَاُصَدِّقُ رُسُلَكَ
وَاَتَّبِعُ كِتَابَكَ

it is not possible touch it, if that too is not possible betoken towards it, and say:

O Allah I have discharged my obligation, and fulfilled my promise, so that You be witness to my fulfillment. O Allah this is in testification of Your book and according to the sunnah of Your prophet, Your blessings be on him and his children.
I stand witness that there is no god save Allah, the one, there is no partner for Him,
and that Muhammad is His servant and His messenger.
I hold belief in Allah, and deny Jibt and Taghoot and Lat and Uzza,
and the worshipping of satan and the worshipping of every idol that calls towards other than Allah.

اَللّٰهُمَّ اَمَانَتِیْ اَدَّیْتُهَا وَمِیْثَاقِیْ
تَعَاهَدْتُهٗ لِتَشْهَدَ لِیْ بِالْمُوَافَاةِ
اَللّٰهُمَّ تَصْدِیْقًا بِكِتَابِكَ وَعَلٰی
سُنَّةِ نَبِیِّكَ صَلَوَاتُكَ عَلَیْهِ وَاٰلِهٖ
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَاشَرِیْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ * اٰمَنْتُ بِاللّٰهِ وَكَفَرْتُ
بِالْجِبْتِ وَالطَّاغُوْتِ وَالَّاتِ
وَالْعُزّٰی وَعِبَادَةِ الشَّیْطَانِ
وَعِبَادَةِ كُلِّ نَدٍّ یُّدْعُوْ مِنْ
دُوْنِ اللّٰهِ

After this, say:

Towards You I extend my hand, and my liking for what I s with You has increased.
Therefore, accept my invocation, forgive me and have mercy on me.

O Allah I do seek refuge with You from unbelief,
from destitution and the position of shamefulness in this and the next world.

TAWAF

It is obligatory to perform tawaf by going round the Ka'-bah seven times, starting and ending each round at hajr aswad. It is commendable to form intention verbally by saying:

اِلَيْكَ بَسَطْتُ يَدِىْ وَفِيْمَا
عِنْدَكَ عَظُمَتْ رَغْبَتِىْ فَاقْبَلْ
سِبْحَتِىْ وَاغْفِرْلِىْ وَارْحَمْنِىْ
اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْكُفْرِ
وَالْفَقْرِ وَمَوَاقِفِ الْخِزْىِ فِى
الدُّنْيَا وَالْاٰخِرَةِ

I perform seven rounds of Ka'-bah for umra tamattu of Hajj of Islam, as an obligatory act, seeking nearness to Allah.

SUPPLICATION DURING TAWAF

O Allah I ask You with Your name with which walking is done on water as it is done on the surfaces of the earth;
And I ask You with Your name before which Your throne trembles; and I ask You with Your names before which the feet of Your angels trembles;

and I ask You with Your name with which Musa called You from the side of Tur Ayman and You responded to him and cast on him

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاسْمِكَ
الَّذِیْ یُمْشٰی بِهٖ عَلٰی ظُلَلِ الْمَآءِ
كَمَا یُمْشٰی بِهٖ عَلٰی جُدَدِ الْاَرْضِ
وَاَسْئَلُكَ بِاسْمِكَ الَّذِیْ یَهْتَزُّ
لَهٗ عَرْشُكَ وَاَسْئَلُكَ بِاسْمِكَ
الَّذِیْ تَهْتَزُّ لَهٗ اَقْدَامُ مَلٰٓئِكَتِكَ
وَاَسْئَلُكَ بِاسْمِكَ الَّذِیْ دَعَاكَ
بِهٖ مُوْسٰی مِنْ جَانِبِ الطُّوْرِ
الْاَیْمَنِ فَاسْتَجَبْتَ لَهٗ وَاَلْقَیْتَ

Your love,
and I ask You with Your name wit h which You protected Muhammad, blessings of Allah be on him and on his children, from committing sins, past and present,
and You completed on him Your bounty, that You may grant me **(mention your needs).**

After this say:

O Allah I am destitute towards You. I am afraid and seek refuge, therefore do not cause change in my body nor in my name.

SUPPLICATION NEAR THE DOOR OF KA'-BAH

During every round after asking blessing on Muhmmad and his

عَلَيْهِ مَحَبَّةً مِّنْكَ وَاَسْئَلُكَ
بِاسْمِكَ الَّذِىْ غَفَرْتَ بِهٖ لِمُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ مَا تَقَدَّمَ مِنْ
ذَنْبِهٖ وَمَا تَاَخَّرَ وَاَتْمَمْتَ عَلَيْهِ
نِعْمَتَكَ اَنْ تَفْعَلَ بِىْ

(mention your needs).

اَللّٰهُمَّ اِنِّىْ اِلَيْكَ فَقِيْرٌ وَّ اِنِّىْ
خَآئِفٌ مُسْتَجِيْرٌ فَلَا تُغَيِّرْ جِسْمِىْ
وَلَا تُبَدِّلْ اِسْمِىْ

children say:
Your beggar, Your destitute, Your poor is at Your door.
Confer on him the paradise as charity.
O Allah the house is Your house, the sanctuary is Your sanctuary, the servant is Your servant . This is the place of one who seek refuge with You and seek Your protection from hell. Therefore, deliver me, my parents, my wife, my children and my believer brothers from hell. O the munificent, the generous.

Imam Alibin Husayn Zayn al Abidin a.s., at the Hajr Ismail, used to raise his hand and recite:

O Allah make me enter paradise and deliver me from hell, with Your mercy, cure me from illness,
grant me plenty in lawful provision

سَآئِلُكَ فَقِيْرُكَ مِسْكِيْنُكَ
بِبَابِكَ فَتَصَدَّقْ عَلَيْهِ بِالْجَنَّةِ
اَللّٰهُمَّ اَلْبَيْتُ بَيْتُكَ وَ الْحَرَمُ
حَرَمُكَ وَ الْعَبْدُ عَبْدُكَ هٰذَا
مَقَامُ الْعَائِذِ بِكَ اَلْمُسْتَجِيْرِ
بِكَ مِنَ النَّارِ فَاعْتِقْنِيْ وَوَالِدَيَّ
وَاَهْلِيْ وَ وُلْدِيْ وَ اِخْوَانِيَ
الْمُؤْمِنِيْنَ مِنَ النَّارِ يَا جَوَادُ يَا كَرِيْمُ

اَللّٰهُمَّ اَدْخِلْنِي الْجَنَّةَ وَ اَجِرْنِي
مِنَ النَّارِ بِرَحْمَتِكَ وَعَافِنِيْ مِنَ
السَّقَمِ وَاَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ

and keep away from me the evil of the jinn and the humans and the evil of the wrong-doers among the Arabs and non-Arabs.

SUPPLICATION TO BE RECITED NEAR THE RUKN OF KA'-BAH

O the obliger, the generous,
O the munificent, the bounteous, my act is weak, so double it and accept it from me, verily You are the hearer, the knower.

SUPPLICATION TO BE RECITED NEAR THE RUKN YAMANI

O Allah, O the holder of healthiness, the Provider of healthiness, the creator of healthiness, the granter of healthiness, the obliger with healthiness, and the conferer of healthiness on me and on all Your

الْحَلَالِ وَادْرَأْ عَنِّيْ شَرَّ فَسَقَةِ
الْجِنِّ وَالْاِنْسِ وَشَرَّ فَسَقَةِ الْعَرَبِ
وَالْعَجَمِ

يَا ذَا الْمَنِّ وَالطَّوْلِ يَا ذَا الْجُوْدِ
وَالْكَرَمِ اِنَّ عَمَلِيْ ضَعِيْفٌ فَضَاعِفْهُ
وَتَقَبَّلْهُ مِنِّيْ اِنَّكَ اَنْتَ السَّمِيْعُ
الْعَلِيْمُ

يَا اَللّٰهُ يَا وَلِيَّ الْعَافِيَةِ وَرَازِقَ
الْعَافِيَةِ وَخَالِقَ الْعَافِيَةِ وَالْمُنْعِمُ
بِالْعَافِيَةِ وَالْمَنَّانُ بِالْعَافِيَةِ
وَالْمُتَفَضِّلُ بِالْعَافِيَةِ عَلَيَّ وَعَلٰى

creation, O the compassionate on this world and the next and merciful on them, send blessings on Muhammad and the children of Muhammad, and provide us healthiness and the fulfilment of healthiness and thankfulness for healthiness in this world and the next.
O the most merciful of all the merciful.

After this say:

Praise be to Allah who made you honourable and granted you dignity. And praise be to Allah who sent Muhammad as prophet and Ali as guide.
O Allah, grant him the best men of Your creation and save him, from the evil persons of Your creation.

جَمِيعِ خَلْقِكَ يَا رَحْمٰنُ الدُّنْيَا
وَالْاٰخِرَةِ وَرَحِيمُهُمَا صَلِّ عَلٰى
مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
وَارْزُقْنَا الْعَافِيَةَ وَتَمَامَ الْعَافِيَةِ
وَشُكْرَ الْعَافِيَةِ فِي الدُّنْيَا وَ
الْاٰخِرَةِ يَا اَرْحَمَ الرَّاحِمِيْنَ

اَلْحَمْدُ لِلّٰهِ الَّذِىْ شَرَّفَكَ وَ
عَظَّمَكَ وَالْحَمْدُ لِلّٰهِ الَّذِىْ
بَعَثَ مُحَمَّدًا نَبِيًّا وَعَلِيًّا اِمَامًا
اَللّٰهُمَّ اهْدِ لَهٗ خِيَارَ خَلْقِكَ
وَجَنِّبْهُ شِرَارَ خَلْقِكَ

SUPPLICATON TO BE RECITED BETWEEN THE RUKN YAMANI AND THE BLACK STONE

O our preserver grant us good in this world and good in the next, and save us from the chastisement of hell.

After completing the seventh round when you reach the place Mustajar which lies behind the Ka'-bah near *rukn yamani*, stretch your hands on its wall and naming each of your sins offer repentance and seek forgiveness, then say:

O Allah, the house is Your house, and the servant is Your servant, and this is the place for one who is seeking refuge with You from hell. O Allah ease, happiness and

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي
الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

اَللّٰهُمَّ الْبَيْتُ بَيْتُكَ وَالْعَبْدُ
عَبْدُكَ وَهٰذَا مَقَامُ الْعَائِذِ
بِكَ مِنَ النَّارِ اَللّٰهُمَّ مِنْ

healthiness come from Your side.

O Allah my action is weak, so You double it for me, and forgive me what You have come to know from me and remains hidden from Your creation.
I seek refuge with Allah from hell.

Recite this supplication which Imam Ali bin Husayn Zayn al Abidin used to recite:

O Allah I have hosts of sins and hosts of faults, while with You are hosts of mercy and hosts of forgiveness,
O One who responded to the most inimical being among His creation when he said:
"Give me time upto the day when people would be raised", do respond to me.

قِبَلِكَ الرَّوْحُ وَالْفَرَجُ وَالْعَافِيَةُ
اَللّٰهُمَّ اِنَّ عَمَلِىْ ضَعِيْفٌ فَضَاعِفْهُ
لِىْ وَاغْفِرْلِىْ مَا اطَّلَعْتَ عَلَيْهِ مِنِّىْ
وَخَفِىَ عَلٰى خَلْقِكَ
اَسْتَجِيْرُ بِاللّٰهِ مِنَ النَّارِ

اَللّٰهُمَّ اِنَّ عِنْدِىْ اَفْوَاجًا مِنْ
ذُنُوْبٍ وَاَفْوَاجًا مِنْ خَطَايَا
وَعِنْدَكَ اَفْوَاجًا مِنْ رَّحْمَةٍ
وَّ اَفْوَاجًا مِنْ مَّغْفِرَةٍ يَا مَنِ
اسْتَجَابَ لِاَبْغَضِ خَلْقِهٖ اِذْ
قَالَ اَنْظِرْنِىْ اِلٰى يَوْمِ يُبْعَثُوْنَ
اَسْتَجِبْ لِىْ

[Seek forgiveness from Allah, it is likely He may forgive.]

Then go to the black stone and recite:

O Allah, grant me bounty in what You have provided me, and grant plenty in what You have given me.

THE SALAT OF TAWAF

This *salat* is in two *rakats* like the morning *salat.* It is offered behind the *maqam Ibrahim.* If it is not possible, then it is to be offered on either of its two sides, as near it as possible.

INTENTION: "I offer two *rak-at salat* for *tawaf* of *Hajj tamattu*, as an obligatory act, seeking nearness to Allah.

اَللّٰهُمَّ فَنَعِّمْنِيْ بِمَا رَزَقْتَنِيْ وَ
بَارِكْ فِيْمَا اٰتَيْتَنِيْ

SUPPLICATION TO BE RECITED AFTER THE SALAT OF TAWAF

O Allah accept from me,
and do not make it the last time for me.
Praise be to Allah for all His graces,
for all His bounties,
till the praise attains what He likes and agrees with.
O Allah send blessings on Muhammad
and the children of Muhammad,
and accept me and cleanse my heart,
and purify my act.

And say:

O Allah have mercy on me because of obeying You and

اَللّٰهُمَّ تَقَبَّلْ مِنِّيْ وَلَا تَجْعَلْهُ اٰخِرَ
الْعَهْدِ مِنِّيْ اَلْحَمْدُ لِلّٰهِ بِمَحَامِدِهٖ
كُلِّهَا عَلٰى نَعْمَآئِهٖ كُلِّهَا حَتّٰى
يَنْتَهِيَ الْحَمْدُ اِلٰى مَا يُحِبُّ وَ
يَرْضٰى اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
وَّ اٰلِ مُحَمَّدٍ وَتَقَبَّلْ مِنِّيْ وَطَهِّرْ
قَلْبِيْ وَ زَكِّ عَمَلِيْ

اَللّٰهُمَّ ارْحَمْنِيْ بِطَاعَتِيْ اِيَّاكَ

obeying Your prophet.
O Allah keep me away from crossing Your bounds,
And make me one of those who love You and love Your prophet, Your angels and Your dutiful servants.

After this go in prostration and say:

My face has prostrated to You in service and humility. There is no god save You, most truthfully,
being the first before every thing, and the last after every thing,
Here I am before You, my forehead is in Your hand; so forgive me, because no one forgives the great sin other than You,
because I am admitter of my sins against myself,
and no one forgives the great sin other than You.

وَطَاعَةِ رَسُوْلِكَ اَللّٰهُمَّ جَنِّبْنِيْ
اَنْ اَتَعَدّٰى حُدُوْدَكَ وَاجْعَلْنِيْ
مِمَّنْ يُّحِبُّكَ وَيُحِبُّ رَسُوْلَكَ
وَمَلٰٓئِكَتَكَ وَعِبَادِكَ الصّٰلِحِيْنَ

سَجَدَ لَكَ وَجْهِيْ تَعَبُّدًا وَّرِقًّا
لَآ اِلٰهَ اِلَّآ اَنْتَ حَقًّا حَقًّا * اَلْاَوَّلُ
قَبْلَ كُلِّ شَيْءٍ وَالْاٰخِرُ بَعْدَ
كُلِّ شَيْءٍ وَهَآ اَنَا ذَا بَيْنَ يَدَيْكَ
نَاصِيَتِيْ بِيَدِكَ فَاغْفِرْلِيْ فَاِنَّهٗ
لَا يَغْفِرُ الذَّنْبَ الْعَظِيْمَ غَيْرُكَ
فَاِنِّيْ مُقِرٌّ بِذُنُوْبِيْ عَلٰى نَفْسِيْ
وَلَا يَغْفِرُ الذَّنْبَ الْعَظِيْمَ غَيْرُكَ

Going to the Zam Zam, drink its water and sprinkle it on head and back, then recite:

O Allah make it useful knowledge, plentiful provision and cure from every ailment and disease.

RITES OF SA-EE ON REACHING MOUNT SAFA

1) Praise Allah.
2) Glory Allah.
3) Recall the bounties conferred by Allah.
(4) Recall the favours, trials and good done to you by Allah.

Then say seven times.

ALLAHU AKBAR,
[Allah is the Greatest.]
LAA ILAAHA ILLALLAH
[There is no god save Allah]

اَللّٰهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَآءً مِّنْ كُلِّ دَآءٍ وَسُقْمٍ

Then say seven times.

اَللّٰهُ اَكْبَرُ

لَآ اِلٰهَ اِلَّا اللّٰهُ

After this say 3 times:

There is no god save Allah,
the one, there is no partner with Him.
For Him is all authority,
and for Him is all praise.
He grants life and causes death,
he causes death and grants life;
in his hand lies all good,
and He is powerful over every thing.

After this recite *salawat* and say three times:

Allah is great for what guidance He has given us.
Praise be to Allah for what superiority He has given us.
Praise be to Allah,
the ever-living, the self-subsistent.
Praise be to Allah, the ever-living, the ever-existent.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ
وَيُمِيْتُ وَيُمِيْتُ وَيُحْيِيْ وَهُوَ
حَيٌّ لَايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

After this recite *salawat* and say three times:

اَللّٰهُ اَكْبَرُ عَلٰى مَا هَدٰنَا اَلْحَمْدُ
لِلّٰهِ عَلٰى مَآ اَوْلٰنَا وَالْحَمْدُ لِلّٰهِ
الْحَيِّ الْقَيُّوْمِ وَالْحَمْدُ لِلّٰهِ الْحَيِّ
الدَّآئِمِ

After this say three times:

I bear witness that there is no god save Allah the One, there is no partner with Him.
And I bear witness that Muhammad is His servant and His prophet. We do not worship except Him, being sincere in His religion even though the polytheists dislike it.

After this say three times:

O Allah I do ask Your forgiveness and healthiness and to be convinced in this world and next.

After this say three times:

O Allah grant us good in this world and good in the next and save us from hell.

After this say three times:

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ لَا نَعْبُدُ إِلَّا إِيَّاهُ
مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ

After this say three times:

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ
وَالْيَقِيْنَ فِي الدُّنْيَا وَالْاٰخِرَةِ

After this say three times:

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي
الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Say hundred times:
ALLAHU AKBAR
[Allah is the Greatest]
LAA ILAAHA ILLALLAAH
[There is no god save Allah]
AL H'AMDU LILLAH
[Praise be to Allah]
SUBH'ANALLAAH
[Glory be to Allah]

After this recite:

There is no god save Allah the One.
He fulfilled his promise,
gave assistance to His servants,
and alone attained victory over the parties.
To Him belongs all authority and for Him alone is all praise.
O Allah grant me blessings in death and whatever is after death.
O Allah, I seek refuge with You from the darkness and loneliness of the grave.

Say hundred times:

اَللّٰهُ اَكْبَرُ

لَآ اِلٰهَ اِلَّا اللّٰهُ

اَلْحَمْدُ لِلّٰهِ

سُبْحَانَ اللّٰهِ

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ
وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَغَلَبَ
الْاَحْزَابَ وَحْدَهٗ فَلَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَحْدَهٗ اَللّٰهُمَّ
بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْمَا بَعْدَ
الْمَوْتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ
مِنْ ظُلْمَةِ الْقَبْرِ وَوَحْشَتِهٖ

O Allah provide me the shade of Your *arsh* (throne) on the day when there would be no shade except Your shade.

And say

I entrust to Allah,
the compassionate, the merciful,
who does not spoil His trust,
my religion, my self,
my wife,
my property and my children.
O Allah make me act according to Your book and the *sunnah* of Your prophet,
and make me die after his ways,
and save me from evil.

After this say **Allahu Akbar three times** and then recite the above supplication two times and say Allahu Akbar and then recite the previous supplication, if possible

اَللّٰهُمَّ اَظِلَّنِيْ فِيْ ظِلِّ عَرْشِكَ
يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ

اَسْتَوْدِعُ اللّٰهَ الرَّحْمٰنُ الرَّحِيْمُ
الَّذِيْ لَا تَضِيْعُ وَدَآئِعُهٗ دِيْنِيْ
وَنَفْسِيْ وَاَهْلِيْ وَمَالِيْ وَوُلْدِيْ
اَللّٰهُمَّ اسْتَعْمِلْنِيْ عَلٰى كِتَابِكَ
وَسُنَّةِ نَبِيِّكَ وَتَوَفَّنِيْ عَلٰى مِلَّتِهٖ
وَاَعِذْنِيْ مِنَ الْفِتْنَةِ

other wise as much as possible. After that face Ka'-bah and recite:

O Allah forgive my every sin that I have ever committed:
So if I revert to it You revert against me with forgiveness,
because You are the forgiver,
the merciful.
O Allah do with me what You are capable of,
because if You would do with me what You are capable of You would be having mercy on me,
then You are too above chastising me while I am in need of Your mercy.
Therefore, O He towards whose mercy I stand needy have mercy on me.
O Allah do not do with me what I deserve, because if You do wit h me what I deserve You would be

اَللّٰهُمَّ اغْفِرْلِیْ كُلَّ ذَنْبٍ اَذْنَبْتُهٗ
قَطُّ فَاِنْ عُدْتُ فَعُدْ عَلَیَّ
بِالْمَغْفِرَةِ فَاِنَّكَ اَنْتَ الْغَفُوْرُ
الرَّحِیْمُ اَللّٰهُمَّ افْعَلْ بِیْ مَا
اَنْتَ اَهْلُهٗ فَاِنَّكَ اِنْ تَفْعَلْ بِیْ
مَا اَنْتَ اَهْلُهٗ تَرْحَمْنِیْ وَاِنْ
تُعَذِّبْنِیْ فَاَنْتَ غَنِیٌّ مِنْ عَذَابِیْ
وَاَنَا مُحْتَاجٌ اِلٰی رَحْمَتِكَ فَیَا مَنْ
اَنَا مُحْتَاجٌ اِلٰی رَحْمَتِهٖ اِرْحَمْنِیْ
اَللّٰهُمَّ لَا تَفْعَلْ بِیْ مَا اَنَا اَهْلُهٗ
فَاِنَّكَ اِنْ تَفْعَلْ بِیْ مَا اَنَا اَهْلُهٗ

chastising me, not being unjust on me.
I have come to fear Your justice while I do not fear injustice from You. So, O He who is just and does not injustice, have mercy on me.

After this say:

O He whose beggar does not remain unsatisfied, and whose bounty does not diminish, send blessings on Muhammad and the children of Muhammad, and deliver me from hell by Your mercy.

While getting down from mount Safa stay at the fourth step, face the Ka'-bah and say:

O Allah I seek refuge with You from the chastisement of the grave and its evil,

تُعَذِّبْنِيْ وَلَمْ تَظْلِمْنِيْ. اَصْبَحْتُ
اَتَّقِيْ عَدْلَكَ وَلَا اَخَافُ جَوْرَكَ
فَيَا مَنْ هُوَ عَدْلٌ لَا يَجُوْرُ اِرْحَمْنِيْ

يَا مَنْ لَا يَخِيْبُ سَآئِلُهٗ وَلَا يَنْفَدُ
نَآئِلُهٗ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ
وَاَجِرْنِيْ مِنَ النَّارِ بِرَحْمَتِكَ

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ
الْقَبْرِ وَفِتْنَتِهٖ وَغُرْبَتِهٖ وَوَحْشَتِهٖ

its loneliness, its darkness, its narrowness and its squeezing.
O Allah shade me under the shade of Your throne on the day when there is no shade except Your shade.

After that descending from the fourth step recite:

O the forgiver Allah.
O He who has commanded forgiveness.
O He who is the most eligible to forgive.
O He who is right in forgiving,
Forgive, forgive, forgive.
O generous, O honourable,
O near, O far, confer upon me Your bounty,
and keep me engaged in Your obedience, and Your pleasure.

After this form intention and it is commendable to express the

وَظُلْمَتِهٖ وَضِيْقِهٖ وَضَنْكِهٖ.
اَللّٰهُمَّ اَظِلَّنِيْ فِيْ ظِلِّ عَرْشِكَ
يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ

After that descending from the fourth step recite:

يَا رَبَّ الْعَفْوِ يَا مَنْ اَمَرَ بِالْعَفْوِ
يَا مَنْ هُوَ اَوْلٰى بِالْعَفْوِ يَا مَنْ
يُثِيْبُ عَلَى الْعَفْوِ، اَلْعَفْوَ الْعَفْوَ
اَلْعَفْوَ يَا جَوَادُ يَا كَرِيْمُ يَا قَرِيْبُ
يَا بَعِيْدُ اُرْدُدْ عَلَيَّ نِعْمَتَكَ
وَاسْتَعْمِلْنِيْ بِطَاعَتِكَ وَمَرْضَاتِكَ

intention verbally thus:

I perform *sa-ee* for the *umra tamattu* of Hajj, as an obligatory act, seeking nearness to Allah.

SUPPLICATION TO BE RECITED AT THE PLACE DENOTED BY GREEN COLOUR ON THE RIGHT OF THE PLACE OF SA-EE

In the name of Allah and with Allah; Allah is great.
Allah may send blessings on Muhammad and his Ahl ul Bayt .
O Allah forgive and have mercy, and pardon whatever You know.
Verily You are the most honoured, the most high and the most generous, and guide me towards what is most subsisting.
O Allah my act is weak, so double

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَاللّٰهُ اَكْبَرُ

وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَّاَهْلِ بَيْتِهٖ

اَللّٰهُمَّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا

تَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ وَالْاَجَلُّ

الْاَكْرَمُ وَاهْدِنِيْ لِلَّتِيْ هِيَ اَقْوَمُ

اَللّٰهُمَّ اِنَّ عَمَلِيْ ضَعِيْفٌ فَضَاعِفْهُ

it for me and accept it from me. O Allah on You is striving, and with You is my capability and power. Accept from me my act, O He who accepts the acts of the god-fearing.

Proceeding further from the other green sign say:

O the obliger, the bounteous, the generous, the conferer of favours, the munificent, forgive me my sins, for no one forgives the sins save You.

On reaching Marwa climb over it, perform the same acts as were performed at Safa reciting the same supplication as you recited at Safa and in the same order as they have been mentioned. Thereafter say:

O Allah, O he who has commanded to forgive. O He who loves

لِیْ وَتَقَبَّلْهُ مِنِّیْ اَللّٰهُمَّ لَكَ سَعْیِیْ
وَبِكَ حَوْلِیْ وَقُوَّتِیْ تَقَبَّلْ مِنِّیْ
عَمَلِیْ یَا مَنْ یَّقْبَلُ عَمَلَ الْمُتَّقِیْنَ

یَا ذَا الْمَنِّ وَالْفَضْلِ وَالْكَرَمِ وَالنَّعْمَآءِ
وَالْجُوْدِ اِغْفِرْلِیْ ذُنُوْبِیْ اِنَّهٗ لَا
یَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ

اَللّٰهُمَّ یَا مَنْ اَمَرَ بِالْعَفْوِ یَا مَنْ
یُّحِبُّ الْعَفْوِ یَا مَنْ یُّعْطِیْ عَلٰی

forgiving. O He who confers after forgiving. O He who forgives after forgiving. O forgiver Allah, forgive, forgive, forgive.

Try to weep and supplicate much and making yourself as one in weeping, recite:

O Allah I ask You good idea and true intention in relying upon You, under all circumstances.

TAQSIR
(CUTTING THE HAIR)

It is commendable to express intention verbally:

I cut hair for getting out of *ihram* of *umra tamattu* of Hajj, as an obligatory act for seeking nearness of Allah.

الْعَفْوِ يَا مَنْ يَّعْفُوْ عَلَى الْعَفْوِ
يَا رَبَّ الْعَفْوِ اَلْعَفْوَ اَلْعَفْوَ اَلْعَفْوَ

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ حُسْنَ الظَّنِّ
وَصِدْقَ النِّيَّةِ فِي التَّوَكُّلِ عَلَيْكَ

After cutting hair all that had become prohibited because of *ihram* becomes lawful including intercourse with wife.

ACTS OF HAJJ

For a performer of Hajj it is obligatory to adopt ihram from Makka, rather it is preferable to adopt it from the *hajar* Ismail or the *maqam ibrahim.* [Recite supplications mentioned on page 6 to 10 upto *talbiyah.*]

So one should wrap both the clothes of *ihram* and thereafter form the intention for Hajj thus:

INTENTION

It is commendable to say:

I adopt *ihram* for Hajj as an

obligatory act seeking nearness to Allah.

TALBIYAH

[To announce presence]

I am present, O Allah, I am present, I am present, there is no partner with You, I am present. Surely praise and bounty and authority lie with You; there is no partner with You, I am present.

Now proceed towards Mina.

Effective supplications of Hajj are the same which were mentioned on pages 6 to 10.

While proceeding towards Mina recite:

O Allah in You have I hope, and You it is whom I invoke,

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ
لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ
لَكَ لَبَّيْكَ

اَللّٰهُمَّ اِيَّاكَ اَرْجُوْ وَاِيَّاكَ اَدْعُوْ

So make me achieve my desire,
And make my acts good.

On reaching Mina say:

All praise is for Allah who brought me here in good condition and in healthiness and made me reach this place.

Entering it say:

O Allah this is Mina through which You have obliged me in performing the acts of Hajj.

Therefore I ask You that You may do me the same favours as You did on Your prophets,
because I am Your servant in Your possession.

While going from Mina towards Arafat say:

فَبَلِّغْنِيْ اَمَلِيْ وَاَصْلِحْ عَمَلِيْ

On reaching Mina say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَقْدَمَنِيْهَا
صَالِحًا فِيْ عَافِيَةٍ وَبَلَّغَنِيْ هٰذَا
الْمَكَانَ

Entering it say:

اَللّٰهُمَّ اِنَّ هٰذِهٖ مِنًى وَهِيَ مِمَّا
مَنَنْتَ بِهٖ عَلَيَّ مِنَ الْمَنَاسِكِ
فَاَسْئَلُكَ اَنْ تَمُنَّ بِمَا مَنَنْتَ
عَلٰى اَنْبِيَآئِكَ فَاِنَّمَا اَنَا عَبْدُكَ
وَفِيْ قَبْضَتِكَ

Towards You have I leant, in You have I trust, And Your face have I intended.So I ask You that you grant me blessings in my journey,
and grant me my needs,
and that today You may make me one on whom You boast over those superior to me.

STAY IN ARAFAT

The stay in Arafat is on the 9th from the time of zuhr prayer upto legal sunset. It is commendable to form intention verbally thus:

I stay for performing Hajj from the time of sun's decline upto sunset, as an obligatory act, seeking nearness to Allah.

COMMENDABLE ACTS DURING STAY AT ARAFAT

1) To stay on the left side of the mountain, but it is detestable to

اِلَيْكَ صَمَدْتُ وَاِيَّاكَ اعْتَقَدْتُ
وَوَجْهَكَ اَرَدْتُ فَاَسْئَلُكَ
اَنْ تُبَارِكَ لِيْ فِيْ رِحْلَتِيْ وَتَقْضِيَ
لِيْ حَاجَتِيْ وَاَنْ تَجْعَلَنِيَ الْيَوْمَ
مِمَّنْ تُبَاهِيْ بِهٖ مَنْ هُوَ اَفْضَلُ مِنِّيْ

climb over the mountain.

2) To take bath. It is better to do it near the time of sun's decline.

3) To offer zuhr and *asr* prayers with one *azan* and two *iqamats* without differentiating between the *imam* and the *mamun*.

4) To remain *tahir from hadth*.

5) To mix one's kit.

6) To remain attentive towards Allah, because this is the day for supplicating; and to keep one's mind free of every kind of worry and useless thoughts.

7) To remain facing *qibla*

8) To keep standing on feet all the time. It is beyond one's stamina, one may stand for some time and sit down for the remaining time. In case to keep sanding detracts from supplication, then it is preferable to sit down.

9) Keep extolling Allah. Keep reciting *tasbih-arba* and *takbir*.

10) To keep supplicating to the utmost and keep weeping.

11) To keep praying for self, for parents, brothers and sisters and for at least forty believers.

12) To offer repentance and seek forgiveness for one's sins naming them one by one, if it is not possible, do so collectively for all the sins.

13) To keep seeking refuge against Shaytan.

14) To keep seeking Allah's blessings on the Holy prophet. Allah may send blessings and salutations on him and on his children.

15) To say a hundred times:

i) Allah is great.
ii) There is no god save Allah.
iii) Praise be to Allah.
iv) Glory be to Allah.
v) What Allah wills (takes place),

اَللّٰهُ اَكْبَرُ

لَآ اِلٰهَ اِلَّا اللّٰهُ

اَلْحَمْدُ لِلّٰهِ

سُبْحَانَ اللّٰهِ

مَاشَآءَ اللّٰهُ

there is no strength save with Allah.
vi) O Allah, send blessings on Muhammad and on the children of Muhammad.

16) To recite:

I bear witness that there is no god save Allah, the one.
There is no partner with Him, sovereignty belongs to Him, praise belong to Him, He gives life and causes death, He causes death and gives life.
And He is ever-living, He does not die. In His hand is all good. He is powerful over every thing.

17) To recite ten verses of surah Baqara.
18) To recite surah Ikhlas hundred times.
19) To recite Ayat ul Kursi hundred times.

وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ ۔ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَيُمِيْتُ
وَيُحْيِيْ وَهُوَ حَيٌّ لَّا يَمُوْتُ بِيَدِهِ
الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

20) To recite sura Qadr a hundred times.

21) To recite Ayat Sakhra which is as follows:

Verily our preserver is Allah who created the skies and the earth in six days and He got established on the throne (of authority).
He draws the night as a veil over the day, each seeking the other in succession. He created the sun and the moon and the stars, all are controlled by his command. Is it not His domain to create and to exercise authority? Glorified is Allah the preserver of the worlds.

22) To recite Sura Falaq and Sura Nas.
23) To seek Allah's blessings on Muhammad and on the children of Muhammad, very

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي الَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَّالشَّمْسَ
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرٰتٍ بِأَمْرِهِ
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبٰرَكَ اللّٰهُ
رَبُّ الْعٰلَمِينَ.

much.

24) To recite *ziyarat* of Imam Husayn.

25) To recite Imam Husayn's supplication of day of *arafa*.

26) To recite the supplication of the day of *arafa* by Imam Ali bin Husayn Zayn al Abidin (see the Prayers' Almanac for 24, 25 and 26).

27) To thank Allah for all His bounties such as life, hearing, sight, property, wife , children, and to mention Allah's bounties one by one, so far as be within capability and possibility.

28) To call by the names mentioned towards the end of surah Hashr that is, to say:

I ask Allah because,
He is Allah and there is no god except He, the ruler,
the pure, the peace-giver,
the protector,
the guardian,
the strong, the authoritative,

اَسْاَلُ اللّٰہَ بِاَنَّہٗ ھُوَ اللّٰہُ الَّذِیْ
لَآ اِلٰـہَ اِلَّا ھُوَ الْمَلِکُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُھَیْمِنُ الْعَزِیْزُ
الْجَبَّارُ الْمُتَکَبِّرُ

the great , Allah is purified of all that people attribute to Him as partners. He is Allah, the creator, the originator, the allocator of shapes. He has good names.
Every thing that is in the skies and the earth extols Him, and He is the strong, the wise.

After this say:

O Allah You be praise on all Your bounties that cannot be counted by numbers nor equated with actions.

I ask You, O Allah, O the compassionate, with every name that is Yours,
I ask You with Your power, and Your authority,
and Your strength and with all that Your knowledge encompasses,
and with all its components,

سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ

هُوَ اللّٰهُ الْخَالِقُ بَارِئُ

الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ

لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ

الْعَزِيْزُ الْحَكِيْمُ ۝

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى نَعْمَآئِكَ

الَّتِىْ لَا تُحْصٰى بِعَدَدٍ وَتُكَافَأُ

بِعَمَلٍ

اَسْاَلُكَ يَا اللّٰهُ يَا رَحْمٰنُ بِكُلِّ

اِسْمٍ هُوَ لَكَ وَاَسْاَلُكَ بِقُوَّتِكَ

وَقُدْرَتِكَ وَعِزَّتِكَ وَبِجَمِيْعِ مَا

اَحَاطَ بِهٖ عِلْمُكَ وَبِاَرْكَانِكَ

and with the right of Your prophet, Your blessings be on him and his children,
and with Your name that is great, great, great,
and with Your high name which is such that whoever calls You with it,
it is an obligation on You respond to him,
and with Your high, high name which is such that if one calls You with it,
it is an obligation on You that You would not reject it,
and that You would grant him what he asks,
I ask You that You may forgive all my sins that be in Your knowledge.

29) To seek from Allah the needs of this world and the next and to inculcate linking to come here every

كُلِّهَا وَبِحَقِّ رَسُولِكَ صَلَوَاتُكَ
عَلَيْهِ وَآلِهِ
وَبِاسْمِكَ الْأَكْبَرِ الْأَكْبَرِ الْأَكْبَرِ
وَبِاسْمِكَ الْعَظِيمِ الَّذِي مَنْ
دَعَاكَ بِهِ كَانَ حَقًّا عَلَيْكَ أَنْ
تُجِيبَهُ وَبِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ

الْأَعْظَمِ الَّذِي مَنْ دَعَاكَ بِهِ كَانَ
حَقًّا عَلَيْكَ أَنْ لَا تَرُدَّهُ وَأَنْ تُعْطِيَهُ
مَا سَأَلَ أَنْ تَغْفِرَ لِي جَمِيعَ ذُنُوبِي
فِي جَمِيعِ عِلْمِكَ بِي

year.

30) To make request to Allah for paradise seventy times.

31) **To recite:**

O Allah deliver me from hell,
and grant me plenty in Your lawful and pure livelihood,
and remove from me the evil of the wrong-doers among jinn and humans,
and the evil of the wrong-doers among the Arabs and the non-Arabs.

This supplication should be repeated at the time of sunset.

32) **To say:**

O Allah, I am Your servant, therefore do not let me be the most disappointed among Your pilgrims,

اَللّٰهُمَّ فُكَّنِىْ مِنَ النَّارِ وَاَوْسِعْ عَلَىَّ
مِنْ رِزْقِكَ الْحَلَالِ الطَّيِّبِ وَ
ادْرَأْ عَنِّىْ شَرَّ فَسَقَةِ الْجِنِّ وَ
الْاِنْسِ وَشَرَّ فَسَقَةِ الْعَرَبِ وَ
الْعَجَمِ

اَللّٰهُمَّ اِنِّىْ عَبْدُكَ فَلَا تَعْجَلْنِىْ
مِنْ اَخْيَبِ وَفْدِكَ وَارْحَمْ

and have mercy on my coming to You from distant place.

33) **To say further:**

O Allah, the Lord of all the senses, deliver my neck from hell, and grant me plenty in Your lawful livelihood; and keep away from me the evil of the wrong-doers among the jinn and the humans.
O Allah do not plan against me, nor let me fall prey to deceit, nor let me get entangled in plots.
O Allah I ask You with Your power, Your generosity, Your honour, Your favour, and Your bounty.
O the best hearer of all the hearers.
O the best watcher of all the watchers;
O the quickest of all those who take account,
and O the most merciful of all the merciful,

مَسِيْرِىْ اِلَيْكَ مِنَ الْفَجِّ الْعَمِيْقِ

اَللّٰهُمَّ رَبَّ الْمَشَاعِرِ كُلِّهَا فُكَّ
رَقَبَتِىْ مِنَ النَّارِ وَاَوْسِعْ عَلَىَّ
مِنْ رِزْقِكَ الْحَلَالِ وَادْرَاْ عَنِّىْ
شَرَّ فَسَقَةِ الْجِنِّ وَالْاِنْسِ
اَللّٰهُمَّ لَا تَمْكُرْ بِىْ وَلَا تَخْدَعْنِىْ
وَلَا تَسْتَدْرِجْنِىْ اَللّٰهُمَّ اِنِّىْ
اَسْاَلُكَ بِحَوْلِكَ وَجُوْدِكَ
وَكَرَمِكَ وَفَضْلِكَ وَمَنِّكَ يَا اَسْمَعَ
السَّامِعِيْنَ وَيَا اَبْصَرَ النَّاظِرِيْنَ
وَيَا اَسْرَعَ الْحَاسِبِيْنَ وَيَا اَرْحَمَ

I ask You that You may send blessings on Muhammad and t he children of Muhammad, and that You do with me

[Here mention your needs.]

34) O Allah I submit my needs to You. If they are granted to me,
then, that which has been withheld will not harm me;
if You give me that which You would have withheld,
then, it will not profit me.
I beseech You to keep me safe from the hellfire.
O Allah I am Your servant, my life is under Your control,
my death is in Your knowledge,
I beseech You to make me do that which pleases You,
and perform those religious acts which You showed to Your friend, Ibrahim, peace be on him,

الرَّاحِمِيْنَ اَسْئَلُكَ اَنْ تُصَلِّيَ
عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَاَنْ تَفْعَلَ بِيْ

[Here mention your needs.]

اَللّٰهُمَّ حَاجَتِيْ اِلَيْكَ اَنْ اَعْطَيْتَنِيْهَا
لَمْ يَضُرَّنِيْ مَا مَنَعْتَنِيْ وَاِنْ مَنَعْتَنِيْهَا
لَمْ يَنْفَعْنِيْ مَا اَعْطَيْتَنِيْ اَسْئَلُكَ
خَلَاصَ رَقَبَتِيْ مِنَ النَّارِ اَللّٰهُمَّ
اِنِّيْ عَبْدُكَ وَمِلْكُ نَاصِيَتِيْ
بِيَدِكَ وَاَجَلِيْ بِعِلْمِكَ اَسْئَلُكَ
اَنْ تُوَفِّقَنِيْ لِمَا يُرْضِيْكَ عَنِّيْ
وَاَنْ تُسَلِّمَ مِنِّيْ مَنَاسِكِيَ الَّتِيْ
اَرَيْتَهَا خَلِيْلَكَ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ

and made known to Your prophet Muhammad,
Allah's blessings and peace be on him and on his children.

35) O Allah make me as those with whose deeds You are pleased, whose life will be prolonged, whom, after death, You will grant a satisfactory life.

Now raise hands towards the sky and recite:

(36) O Allah I seek refuge with You from destitution, and from dispersal of matters; and from the evil of what occurs to me during the day and the night.
My wrong-doing seeks protection of Your forgiveness; my fear seeks protection of Your safety; my humility seeks protection of Your honour; my perishable face seeks

وَدَلَّلْتَ نَبِيَّكَ مُحَمَّدًا صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

اَللّٰهُمَّ اجْعَلْنِيْ مِمَّنْ رَضِيْتَ عَمَلَهٗ
وَاَطَلْتَ عُمْرَهٗ وَاَحْيَيْتَهٗ بَعْدَ
الْمَوْتِ حَيَاةً طَيِّبَةً

Now raise hands towards the sky and recite:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْفَقْرِ
وَمِنْ تَشَتُّتِ الْاَمْرِ وَمِنْ شَرِّ
مَا يَحْدِثُ لِيْ بِاللَّيْلِ وَالنَّهَارِ
اَمْسٰى ظُلْمِيْ مُسْتَجِيْرًا بِعَفْوِكَ
وَاَمْسٰى خَوْفِيْ مُسْتَجِيْرًا بِعِزِّكَ
وَاَمْسٰى وَجْهِيَ الْفَانِيْ مُسْتَجِيْرًا

protection of Your continuity;
O the best of those who are asked, and the most generous of those who give,
O the most merciful of those whose mercy is sought, grant me greatness with Your mercy, and clothe me with Your healthiness, and remove from me the evil of Your creation.

(37) After sunset to recite:

O Allah, do not let it be the last time for this position,
and allow me always to return so long as You keep me living,
and change me today into one whose condition is good,
who is successful, who is responded to, who is accorded mercy and forgiveness,
in the best manner in which any one is changed today from among Your visitors and pilgrims of Your

بِوَجْهِكَ الْبَاقِيْ * يَا خَيْرَ مَنْ
سُئِلَ وَ اَجْوَدَ مَنْ اَعْطٰى
يَا اَرْحَمَ مَنِ اسْتُرْحِمَ * جَلِّلْنِيْ
بِرَحْمَتِكَ وَ اَلْبِسْنِيْ عَافِيَتَكَ
وَ اصْرِفْ عَنِّيْ شَرَّ جَمِيْعِ خَلْقِكَ

(37) After sunset to recite:

اَللّٰهُمَّ لَا تَجْعَلْهُ اٰخِرَ الْعَهْدِ
مِنْ هٰذَا الْمَوْقِفِ وَارْزُقْنِي الْعَوْدَ
اَبَدًا مَا اَبْقَيْتَنِيْ وَاَقْلِبْنِي الْيَوْمَ
مُفْلِحًا مُنْجِحًا مُسْتَجَابًا لِيْ مَرْحُوْمًا
مَغْفُوْرًا لِيْ بِاَفْضَلِ مَا يَنْقَلِبُ بِهِ
الْيَوْمَ اَحَدٌ مِنْ وَفْدِكَ وَحُجَّاجِ

sacred house;
and make me today one of the most honoured of those who came to You,
and give me the best of what You have given any one of them out of good, bliss, mercy,
pleasure and forgiveness;
and grant me blessing in whatever I resort to with regard to my people, my property,
whether little or much,
and also grant me blessing in myself.

When the sun has set one should set off toward Mash-'ar and recite:

O Allah have mercy on my position, and increase me in my deeds, grant safety to my religion, and accept my Hajj rites.

بَيْتِكَ الْحَرَامِ وَاجْعَلْنِي الْيَوْمَ مِنْ
أَكْرَمِ وَفْدِكَ عَلَيْكَ وَأَعْطِنِي
أَفْضَلَ مَا أَعْطَيْتَ أَحَدًا مِّنْهُمْ
مِنَ الْخَيْرِ وَالْبَرَكَةِ وَالرَّحْمَةِ
وَالرِّضْوَانِ وَالْمَغْفِرَةِ وَبَارِكْ
لِي فِيمَا أَرْجِعُ إِلَيْهِ مِنْ أَهْلٍ أَوْ
مَالٍ أَوْ قَلِيلٍ أَوْ كَثِيرٍ وَبَارِكْ لِي فِيَّ

اَللّٰهُمَّ ارْحَمْ مَوْقِفِي وَزِدْنِي عَمَلِي
وَسَلِّمْ لِي دِينِي وَتَقَبَّلْ مَنَاسِكِي

STAY IN MASH'AR

After setting off from Arafat the night preceding id it is obligatory to stay in Mash-a'rul Haraam. Thus at dawn one should form the intention as follows:

It is commendable to stay verbally:

As a part of Hajj I stay in Mash-a'rul Haraam upto the dawn as an obligatory act seeking nearness to Allah.

It is commendable to recite the following supplication:

1) O Allah, the Lord of Mash-a'rul Haraam, deliver my neck from hell,
and grant me plenty in Your lawful and pure livelihood,
and keep away from me the evil-doers jinn and humans. O Allah

اَللّٰهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ فُكَّ
رَقَبَتِيْ مِنَ النَّارِ وَاَوْسِعْ عَلَيَّ مِنْ
رِزْقِكَ الْحَلَالِ الطَّيِّبِ وَادْرَأْ عَنِّيْ
فَسَقَةَ الْجِنِّ وَالْاِنْسِ اَللّٰهُمَّ

You are the best of those who are sought after ,
and the best of those who are called,
and the best of those to whom one begs.
Every visitor has a permit; so in my this state and position make my permit t hat You forgive me my faults and accept my excuse and do away with my misdeeds,
then make abstention from the world to be my provision by Your mercy, O the most merciful of all the merciful.

2) To supplicate much before Allah for self, parents, children, wife and believer men and women while praying *tahhajud* (mid-night prayer).

To say hundred times:

i) Allah is great.
ii) Praise be to Allah.

اَنْتَ خَيْرُ مَطْلُوْبٍ اِلَيْهِ وَخَيْرُ
مَدْعُوٍّ وَّخَيْرُ مَسْئُوْلٍ وَلِكُلِّ
وَافِدٍ جَائِزَةٌ فَاجْعَلْ جَائِزَتِيْ
فِيْ مَوْطِنِيْ وَمَوْقِفِيْ هٰذَا اَنْ
تُقِيْلَنِيْ عَثْرَتِيْ وَتَقْبَلَ مَعْذِرَتِيْ
تَتَجَاوَزَ عَنْ خَطِيْئَتِيْ ثُمَّ اجْعَلِ
التَّقْوٰى مِنَ الدُّنْيَا زَادِيْ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ

اَللّٰهُ اَكْبَرُ
اَلْحَمْدُ لِلّٰهِ

iii) Glory be to Allah.

iv) There is no god save Allah.

3) To seek blessings on Muhammad and his children.

4) To recite the following supplication:

O Allah afford me guidance out of straying,
and take me out from ignorance,
provide for me the good of this world and the next,
lead me by the neck towards Your guidance,
move me towards Your pleasure;
because You see my stay in this Mash-a'r which humble itself to You and therefore You raised it high,
and it lowered itself for You so You made it a sign for the people, therefore let me achieve

سُبْحَانَ اللّٰهِ
لَآ اِلٰهَ اِلَّا اللّٰهُ

اَللّٰهُمَّ اهْدِنِيْ مِنَ الضَّلَالَةِ
وَ اَنْقِذْنِيْ مِنَ الْجَهَالَةِ وَاجْعَلْ
لِيْ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ وَخُذْ
بِنَاصِيَتِيْ اِلٰى هُدٰكَ وَانْقُلْنِيْ
اِلٰى رِضَاكَ فَقَدْ تَرٰى مَقَامِيْ بِهٰذَا
الْمَشْعَرِ الَّذِيْ انْخَفَضَ لَكَ
فَرَفَعْتَهٗ وَذَلَّ لَكَ فَاَكْرَمْتَهٗ
وَجَعَلْتَهٗ عَلَمًا لِلنَّاسِ فَبَلِّغْنِيْ

my desires and fulfill my hopes.
O Allah I ask You with the right of Mash-a'rul Haraam to make my hair and my body prohibited to hell,

and grant me life for Your obedience and insight into Your religion and action according to what You have made obligatory and carrying out Your commands and the good of the two worlds,

and that You grant safety to my self,
my parents,
my children,
my wife,
my brothers and my neighbours by Your mercy.

It is commendable that one picks up seventy pebbles; there being no objection in more than that.

مُنَایَ وَنَیْلَ رَجَائِیْ - اَللّٰھُمَّ اِنِّیْ
اَسْئَلُكَ بِحَقِّ الْمَشْعَرِ الْحَرَامِ اَنْ
تُحَرِّمَ شَعْرِیْ وَبَشَرِیْ عَلَی النَّارِ
وَاَنْ تَرْزُقَنِیْ حَیَاۃً فِیْ طَاعَتِكَ
وَبَصِیْرَۃً فِیْ دِیْنِكَ وَعَمَلًا
بِفَرَائِضِكَ وَاتِّبَاعًا لِاَمْرِكَ
وَخَیْرَ الدَّارَیْنِ وَاَنْ تَحْفَظَنِیْ
فِیْ نَفْسِیْ وَوَالِدَیَّ وَوُلْدِیْ
وَاَھْلِیْ وَاِخْوَانِیْ وَجِیْرَانِیْ
بِرَحْمَتِكَ

THE ACTS AT MINA

When the performer of Hajj reaches Mina he should proceed to Jumra Uqba which is the first Jumra and is also called Jumra Kubra, so that he should strike pebbles at it. The time of striking pebbles is from sunrise upto sunset. Seven pebbles are to be struck one by one. It is commendable to form intention verbally thus:

I am striking seven pebbles at Jumra Uqba as part of Hajj, as an obligatory act, seeking nearness to Allah.

While striking pebbles recite:

O Allah these are pebbles, so You account them for me and make them high in my act.

Also recite as follows at the time of striking each pebble:

اَللّٰهُمَّ اِنَّ هٰذِهٖ حَصَيَاتٌ فَاَحْصِهِنَّ
لِيْ وَارْفَعْهُنَّ فِيْ عَمَلِيْ

Allah is great; O Allah turn away Shaytan from me.
O Allah in testification of Your book, and according to the *sunnah* of Your prophet Muhammad,
Allah may send blessings on him and his children,
O Allah make it an admitted Hajj, an accepted performance,
an acknowledged effort, and forgiven sin.

It is also permissible that the striker of pebbles may say *takbir* only.

After one finishes the striking of pebbles and comes back to Mina one should recite:

O Allah on You I reposed reliance, and on You I depended, so You are the best preserver, the best guardian and the best succorer.

اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اَدْخِرْ عَنِّي
الشَّيْطَانَ اَللّٰهُمَّ تَصْدِيْقًا بِكِتَابِكَ
وَعَلٰى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ * اَللّٰهُمَّ وَاجْعَلْهُ
حَجًّا مَبْرُوْرًا وَعَمَلًا مَقْبُوْلًا
وَسَعْيًا مَشْكُوْرًا وَذَنْبًا مَغْفُوْرًا

اَللّٰهُمَّ بِكَ وَثِقْتُ وَعَلَيْكَ تَوَكَّلْتُ
فَنِعْمَ الرَّبُّ وَنِعْمَ الْمَوْلٰى وَنِعْمَ
النَّصِيْرُ

SLAUGHTER AND NAHR

The next obligatory act to be performed on coming back to Mina after striking the pebbles is to slaughter or *nahr* the animal of sacrifice. The act of *nahr* applies to camel only, and slaughtering applies to all other animals.

INTENTION

It is commendable to express it verbally:

I slaughter/or *nahr* the animal of sacrifice as part of Hajj as an obligatory act seeking nearness to Allah.

It is commendable to recite at the time of slaughtering/*nahr*:
I have turned my face to Him who created the skies and the earth, submissively and as a Muslim, and I am not one of the polytheists. Verily my *salat*,

وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ
السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا مُّسْلِمًا
وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلٰوتِيْ

my worship,
my life and my death are all for Allah,
the preserver of the worlds.
There is no partner for Him.
To this have I been commanded,
and I am one of the Muslims,
O Allah, from You and for You,
in the name of Allah,
Allah is great,
O Allah accept from me.

It is better to say:

O Allah accept from me as You accepted from Ibrahim Your friend, and Musa Your converser and Muhammad Your intimate,
Allah may send blessing and salutations on him and his children.

SHAVING THE HEAD OR CUTTING THE HAIR

The third obligatory act in Mina is

وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ ۔ لَاشَرِيْكَ لَهٗ وَبِذٰلِكَ
اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ
مِنْكَ وَلَكَ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ
اَللّٰهُمَّ تَقَبَّلْ مِنِّيْ

It is better to say:

اَللّٰهُمَّ تَقَبَّلْ مِنِّيْ كَمَا تَقَبَّلْتَ
مِنْ اِبْرَاهِيْمَ خَلِيْلِكَ وَمُوْسٰى
كَلِيْمِكَ وَمُحَمَّدٍ حَبِيْبِكَ صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

the shaving of head or cutting the hair. For the performer of Hajj for the first time it is obligatory to shave the head; however, the next year or thereafter it is optional either to shave or to cut the hair.

INTENTION

It is commendable to pronounce it verbally:

I shave my head (or cut my hair) for Hajj in order to get out of *ihram* as an obligatory act seeking nearness to Allah.

Then say:

O Allah grant me for every hair light on the day of judgement;

It is better to say further:

Then say:

اَللّٰهُمَّ اَعْطِنِىْ بِكُلِّ شَعْرَةٍ
نُوْرًا يَوْمَ الْقِيٰمَةِ

It is better to say further:

And good manifold, and keep away evil deeds from me. Surely You are powerful over every thing.

On finishing the supplication seek blessings on Muhammad and his children.

ACTS IN MAKKA

Stay at the entrance of Ka-bah and recite:

O Allah afford me assistance in the acts of Your obedience;
and keep me safe for it and keep it safe for me.
O Allah I ask You like the asking by one who is incapable, humble, and confesses his sin that You forgive me my sins and fulfill my needs. O Allah I am Your servant, the town is Your town, and the house is Your house; I have come seeking Your mercy,

وَحَسَنَاتٍ مُضَاعَفَاتٍ وَكَفِّرْ
عَنِّي السَّيِّاٰتِ اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ

اَللّٰهُمَّ اَعِنِّيْ عَلٰى نُسُكِكَ وَسَلِّمْنِيْ
لَهٗ وَسَلِّمْهُ لِيْ . اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ
مَسْاَلَةَ الْعَلِيْلِ الذَّلِيْلِ الْمُعْتَرِفِ
بِذَنْبِهٖ اَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ وَاَنْ
تُرْجِعَنِيْ بِحَاجَتِيْ اَللّٰهُمَّ اِنِّيْ
عَبْدُكَ اَلْبَلَدُ بَلَدُكَ وَالْبَيْتُ
بَيْتُكَ جِئْتُ اَطْلُبُ رَحْمَتَكَ

sticking of Your obedience,
carrying out Your command,
feeling agreeable with Your decision.
I ask You like the asking by a destitute forced to approach You,
obeying Your command,
fearing Your chatisement,
afraid of Your punishment,
that You may afford me Your forgiveness,
and deliver me from hell with Your mercy.

After this, approach the black stone so as to kiss it if possible, otherwise betoken towards it and saying *takbir* commence the *tawaf*.

[Recite the supplication mentioned on page 23 for seeing the black stone.]

TAWAF

During *tawaf* seven rounds are performed round the Ka'-bah in the state of *taharat*, commencing them

وَاَدُمُّ طَاعَتِكَ مُتَّبِعًا لِاَمْرِكَ
رَاضِيًا بِقَدَرِكَ اَسْئَلُكَ مَسْأَلَةَ
الْفَقِيْرِ الْمُضْطَرِّ اِلَيْكَ الْمُطِيْعِ
لِاَمْرِكَ الْمُشْفِقِ مِنْ عَذَابِكَ
الْخَائِفِ لِعُقُوْبَتِكَ اَنْ تُبَلِّغَنِيْ
عَفْوَكَ وَتُجِيْرَنِيْ مِنَ النَّارِ
بِرَحْمَتِكَ

from the black stone and ending them also at it.

Intention: It is commendable to express the intention verbally that:

I make seven round of this sacred house for Hajj as an obligatory act seeking nearness to Allah.

[Recite supplication mentioned on page 27 to 34 upto the "The *salat al tawaf.*"]

SALAT OF TAWAF

The *salat* of *tawaf* is two *rak-ats* and is offered behind the *muqam* Ibrahim.

INTENTION

I offer *salat* of *tawaf* of Hajj as an obligatory act seeking nearness to Allah.

[Recite supplication mentioned on

page 35 to 37 upto rites of Sa-ee."

SA-EE BETWEEN SAFA AND MARWA

Sa-ee is running seven times between mount Safa and Marwa commencing from Safa and ending at Marwa.

INTENTION

It is commendable to express intention verbally that:

I perform *sa-ee* for Hajj between Safa and Marwa, as an obligatory act seeking nearness to Allah.

[Perform the rite of *sa-ee* and recite the supplications mentioned on page 37 to 47 upto *taqsir.]*

TAWAFUN NISA

In *tawafun nisa* also seven rounds

are performed around the Ka'-bah commencing from the black stone and also ending at the same place.

INTENTION

It is commendable to express the intention verbally that:

I perform seven rounds of this sacred house as *tawafun nisa* for Hajj as an obligatory act seeking nearness to Allah.

SALAT OF TAWAF UN NISA

The *salat* of *tawafun nisa* is of two *rak-a'ts* and I s offered behind the *muqam* Ibrahim.

Intention: It is commendable to express the intention verbally that:

I offer *salat* of *tawafun nisa* for Hajj as an obligatory act seeking nearness to Allah.

After performing these obligatory acts it is obligatory to get back to Mina for passing nights on the 11th and the 12th days and to strike pebbles at the three Jumarat. On coming back to Mina from Makkah it is commendable to recite:

O Allah, I reposed confidence in You, I accepted belief in You, I submitted to You and I had reliance on You; so how good is the preserver, how good the master, and how good the succourer!

OBLIGATORINESS OF THE INTENTION TO PASS NIGHT

It is obligatory to have the intention to pass night; and it is commendable to express the intention verbally that:

I shall pass this night in Mina for Hajj, as an obligatory act seeking

اَللّٰهُمَّ بِكَ وَثِقْتُ وَبِكَ اٰمَنْتُ
وَلَكَ اَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ
فَنِعْمَ الرَّبُّ وَنِعْمَ الْمَوْلٰى وَنِعْمَ
النَّصِيْرُ

nearness to Allah.

STRIKING PEBBLES AT THE THREE JUMARAT

During the days of stay in Mina it is obligatory to strike pebbles at all the three Jumarat, namely (1) the Jumra Oola, (2) the Jumra Wusta and (3) the Jumra Uqba. The obligatory order is to strike first at Jumra Oola, and of all the three Jumarat this is the nearest to Mina, then the Jumra Wusta and after that at Jumra Uqba. This is the very place where on the day of *id* pebbles were struck only at it. Thus for striking pebbles it is also the last.

THE TIME OF STRIKING PEBBLES

The time for striking pebbles is from sunrise upto sunset, and it is obligatory to have the intention at the time of striking each pebble.

INTENTION:

I strike seven pebbles at Jumra Oola for Hajj as an obligatory act seeking nearness to Allah.

I strike seven pebbles at Jumra Wusta for Hajj as an obligatory act seeking nearness to Allah.

I strike seven pebbles at *jumra uqba* for Hajj as an obligatory act seeking nearnes to Allah.

RITES OF SIMPLE UMRA [UMRA MUFRADA]

Nine acts are to be performed for *umra mufrada.*

(1) To put on the clothes of *ihram* from any one of the *miqats.*

(2) To have the intention:
I am adopting *ihram* for *umra mufrada* as an obligatory act seeking nearness to Allah.

(3) *Talbiya,* that is, to say:

I am present, O Allah I am present, I am present, there is no partner for You, I am present. Verily all praise and bounty is for You as also all authority, there is no partner for You, I am present.

(4) *Tawaf,* that is, to have seven rounds around the Ka'-bah.

INTENTION

I perform seven rounds of this sacred house for *umra mufrada* as an obligatory act seeking nearness to Allah.

(5) *Salat* of *tawaf* with two *rak-a'ts* to be offered behind the *muqam ibrahim.*

INTENTION:

I offer two *rak-at salat* of *tawaf* for *umra mufrada* as an obligatory

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ
لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ
لَكَ لَبَّيْكَ

act seeking nearness to Allah.

(6) *Sa-ee* between Safa and Marwa.

INTENTION

I perform *sa-ee* seven times between Safa and Marwa for *umra mufrada* as an obligatory act seeking nearness to Allah.

(7) Cutting the hair.

INTENTION

I am getting hair cut in order to get out of *ihram* of *umra mufrada* so as to revert to lawful acts, as an obligatory act seeking nearness to Allah.

(8) To perform seven rounds around Ka'-bah for *tawafun nisa.*

INTENTION

I perform seven rounds of this sacred house for *umra mufrada as tawafun nisa* seeking nearness to Allah.

(9) *Salat* of *tawfun nisa.*

INTENTION

I offer two *rak-at salat* of *tawafun nisa* as part of *umra mufrada,* seeking nearness to Allah.

[For *umrah mufrada* recite the supplications mentioned for *umrah tamattu* of Hajj on page6 to 48 upto "Acts of Hajj".]

ACTS WHICH ARE UNLAWFUL DURING THE STATE OF IHRAM

The following twenty four acts are not permissible to a person in the state of *ihram:*

(1) To hunt land animals.
(2) To have sexual intercourse.
(3) To perform *nikah* whether permanent or temporary, and whether for oneself or for some other person.
(4) To be witness to a *nikah*.
(5) To let semen flow out.
(6) To use scent of any kind.
(7) For men, to put on stiched clothes.
(8) To apply antimony.
(9) To use such shoes or socks which cover the upper part of the foot.
(10) To look at a woman.
(11) Evil act, that is, to speak lie or to abuse any one.
(12) To say: "No, by God!" or "Yes, by God!" etc.
(13) To cause blood to come out.
(14) To kill any insect of the body, such as lice etc.
(15) To apply or rub any kind of

oil, fat etc.

(16) To put on a ring as an ornament; a women is also not allowed to use any ornament during *ihram*.

(17) To apply *henna*.

(18) For men, to cover the head.

(19) To remove hair from the head or the body.

(20) For a woman, to cover her face with a veil or any thing that is small.

(21) To put on arms.

(22) For men, to acquire shade while walking.

(23) To clip nails, even though it be one nail only.

(24) To pluck any thing growing within the precinct of Ka'-bah.

In it are
clear signs; the
place where Ibrahim
stood up (to pray); and whoever
enters it is safe; and pilgrimage to the
house (Hajj) is incumbent upon mankind (purely)
for Allah; (it is) for those who can afford
to go ther. And whoever disbelie-
ves, then verily, Allah (the self-
subsisting) is independent
of the worlds.

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