

“Complete the Ḥajj and ‘Umrah for God.”

- Qur’ān 2:196

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Chapter 1

‘Umrah and Ḥajj, a Calling from the Almighty

‘**U**MRAH AND ḤAJJ, ALSO KNOWN AS RITUAL Islamic pilgrimage, both are extra-ordinary acts of worship. A believer completing ‘Umrah and Ḥajj attains stellar proximity with the Almighty, reinforces one’s dedicated loyalty, deep love and fervent obedience to God. Pilgrims also elevate to a highly purified state, a strengthened faith, a focus in life and make a solemn pledge to living a responsible and virtuous life.

Jurists generally define the pilgrimage as a visit to the holy lands to complete specified practices and defined rituals during a specified time. All this to attain the pleasure of the Almighty.

Key Differences Between ‘Umrah and Ḥajj

- Ḥajj is *farḍ* [mandatory] upon a Muslim who has the means and health to travel, while ‘Umrah is *sunnah* [an encouraged prophetic practice].
- Ḥajj can only be performed during the five days of the Islamic lunar month of Dhū al-Ḥijjah, while ‘Umrah can be performed anytime during the year.
- Ḥajj entails several additional rituals and practices including certain observances to be completed at the locations of Makkah, Minā, ‘Arafah and Muzdalifah. In contrast, ‘Umrah has less acts which are all completed at the Ka’abah [grand mosque] in Makkah, Saudi Arabia.

Virtues of ‘Umrah and Ḥajj

The Prophet of God, Muḥammad (*peace and blessings upon him*) said, “Performing ‘Umrah is an expiation for the sins committed between it and the previous ‘Umrah; and the reward of an accepted Ḥajj is nothing less than Paradise.” (Bukhārī and Muslim)

The Messenger of God, Muḥammad (*peace and blessings upon him*) also said, “As for your leaving home with the intent of the sacred house (Ka’abah), God writes for you a good deed for every span of land your conveyance treads and removes from you, a sin. As

Chapter 5

Ḥajj in Nine Steps

Step 1: Iḥrām

The 8th of the Islamic lunar month, Dhū al-Ḥijjah is the first day of Ḥajj. On this day the pilgrim will dawn the *iḥrām* clothing and enter the state of *iḥrām*. Men will wear two unstitched sheets. One sheet wrapped from the navel down. The other draped around the top of the upper body, covering the back and the arms. No headgear for men. Women will wear their regular loose Islamic clothing covering the entire body, apart from the face and hands. Once the garments of *iḥrām* are on, be sure to have *wuḍū* (ritual ablution). Perform two units of prayer. Thereafter make the intention to be in the sacred state of *iḥrām* and to perform Ḥajj. Now consistently, whenever possible, recite the ‘*talbīyah*’ (the statement of pilgrimage, “*Labbayk...*”). Remember, while in the state of *iḥrām*, clipping

nails, trimming hair, applying perfumes and scents and marital relations are all prohibited.

Step 1 at a Glance:

- Wash up.
- Put on your *Ihrām* clothing.
- Perform two units of prayer.
- Make intention for Ḥajj.

Step 2: The Minā Stay

As a pilgrim in Ḥajj, you will make your way to Minā after dawning *ihrām*. You will leave for Minā after sunrise. On your way to Minā, recite the ‘*talbīyah*’ and praises of the Almighty. Minā is a location situated about five kilometers from Makkah. Here in Minā, you will spend the rest of the day and a night. You will be allocated a tent with your group members. You will offer five ritual prayers here, Dhuhr, ‘Aṣr, Maghrib, ‘Esha and Fajr of the next day. In Minā, you are to reflect, engage in prayers, recitations, supplications, *dhikr*, readings and positive spiritual conversations. You will also need to rest, eat and relieve yourself when required. The stay at Minā will complete the first day of Ḥajj.

Step 2 at a Glance:

- Proceed to Minā.
- In your tents, engage in reflection and recitations.
- Perform Dhuhr, ‘Aṣr, Maghrib, ‘Esha and Fajr of the next day.

Step 3: The ‘Arafah Stay

The second day of Ḥajj involves moving from Minā to ‘Arafah after sunrise. ‘Arafah is at a thirteen kilometers distance from Minā. The stay at ‘Arafah is one of the main tenants of Ḥajj. While you are on route to ‘Arafah from Minā, recite the *talbīyah* and praises of the Almighty. Once you arrive at ‘Arafah, you will be housed in a tent with your group members. Here, you will rest and prepare yourself by midday. Once midday starts, you are to rigorously engage in supplications. The imam of Ḥajj will deliver a sermon. You may be able to hear it in your tent through radio transmission. You will offer your Dhuhr and ‘Aṣr prayers, shortened and in congregation (combined or at their separate times). Thereafter, you are to engage passionately in supplications. The ‘Arafah stay is a day of fervent supplications. This is a day where God’s exceptional mercy descends. Stand as long as possible with your hands raised

while supplicating, facing the *qiblah*. You may take brief breaks. Continue with your supplications until sunset. After sunset, you will depart for the locality of Muzdalifah, without performing Maghrib prayers.

Step 3 at a Glance:

- Proceed to ‘Arafah after sunrise.
- Perform Dhuhr and ‘Aṣr.
- Engage in supplications until sunset.
- Proceed to Muzdalifah after sunset without praying Maghrib.

Step 4: The Muzdalifah Night

From ‘Arafah, the distance to Muzdalifah is about ten kilometers. On your way to Muzdalifah, keep busy reciting the *talbīyah* and praises of the Almighty. Once you arrive at Muzdalifah, after finding your sleeping area you will be offering Maghrib and ‘Esha prayers, combined and shortened, during ‘Esha timing. After performing the ritual prayers (*ṣalāh*), you may rest and gather yourself. You will collect 70 pebbles to be used to pelt the *Jamarāt* (devil pillars) in the remaining days of Ḥajj. It is advisable to spend some parts of the night in prayers and recitations. Women and persons with disabilities may proceed early from Muzdalifah after the

Chapter 10

Wisdoms of the Ritual Hair Cut, Ḥalaq and Qaşr

THE TRIM AND OR SHAVE OF THE hair on the head is a pilgrimage rite that releases one from the *iḥrām* state. The objective of the ritual pilgrimage haircut is symbolic to a fresh start, shedding off bad habits and making a commitment to remaining obedient and loyal to the Almighty. The haircut is also an epitome of reverence and humility unto the Lord, the Almighty.

The Jurisprudence

For brothers, a complete shave of all the hair on the head is the preferred way to fulfill this obligation. However, cutting all the hair short will also suffice. An inch must be cut. It should appear to the onlooker that the pilgrim has had a

haircut. The Prophet Muḥammad (*peace and blessings upon him*) shaved his entire head in pilgrimage. Sisters will trim approximately an inch from the end of their hair, in a line. The pilgrim is permitted to trim or shave their own hair or have someone render it for them. If one is already bald due to a previous hair cut or no hair growth, they will simply have a hair blade passed over their heads. Whatever small pieces of hair are cut, will suffice in such a scenario. The timing for the haircut in ‘Umrah is after completing all tenants of *iḥrām*, *ṭawāf* and *sae‘īe*. In Ḥajj, the time is on the 10th of Dhū al-Ḥijjah.

Wisdoms and Inner Dimensions of the Ritual Haircut

New Start

The hair cut symbolizes a new start. A new beginning after repentance and completion of the pilgrimage. This ritual haircut makes one feel fresh and clean. A spirit to start new commitments and a positive life. For many, the pilgrimage is once in a lifetime opportunity. It is a milestone for a fresh start to an amazing life forward. A profound perspective. It is never too late to start, no matter what has happened in the past.

Letting Go

During the ritual haircut, as the hair falls, the pilgrim makes a resolution to let go of bad habits and sin. The pilgrim spurns earthly unlawful pleasures to prioritize obedience to the Almighty. The ritual haircut reminds the believer to consistently let go and repent from evil. Letting go of the past, to commence a bright future, with positivity. The pilgrim emerges with a resolve to be one of commitment to good, always leaving and abandoning the bad. A trait you install to rise to your highest potential!

Fiṭrah, The Pure and Natural Disposition

Haircut is an act of *fiṭrah* (natural way of living). Unwanted hair is cut, which is an action of neatness, cleanliness and tidiness. The haircut is one of the final acts of pilgrimage. Hence the pilgrim makes a symbolic gesture, through the haircut, that one will remain in the realms of *fiṭrah* and the natural way of living. The pilgrim commits to decency and a pure way of life. Indeed, this is a resonating message after pilgrimage as well. Whenever, one cuts the hair, one is reminded of this commitment made during the ‘Umrah or Ḥajj.

Absolute Loyalty

In the *iḥrām* state, one is prohibited to cut or trim hair. The pilgrim is very careful to ensure no violation of this regulation. Now, after completing the main tenants of pilgrimage, the instruction from the Almighty is to cut or shave. Thus, the pilgrim complies with no objection. The believer does as he or she is told. This is an exceptional trait of a successful believer. Absolute obedience and loyalty, in a true sense. A genuine slave of the Almighty. One attains freedom from the clutches of this material world by being a slave to the Most Merciful Lord. This is a resounding message through this ritual haircut, that as believers we will always comply to the Almighty and be ever so loyal to Him.

Humility

The pilgrimage haircut is a gesture of ultimate respect and also humility before the Almighty. The pilgrim is reminded to remain humble, even though the pilgrim is now purified and has successfully completed most and major parts of the pilgrimage. One should not boast after completing a task, rather remain humble and compassionate. Ego, unwarranted pride and arrogance have taken no one anywhere. It is the humble who serve others that are respected and honoured.

Chapter 14

Pelting the Devil Pillars

THE *JAMARĀT* ARE THREE BRICK POSTS OR walls that are symbolic of the devil. Pilgrims pelt the *jamarāt* posts on at least three days of the Ḥajj. This is an integral act of the pilgrimage wherein pilgrims follow in the footsteps of Muḥammad (*peace and blessing upon him*). Pelting the *jamarāt* posts is symbolic to fighting the forces of evil within. It also gives the pilgrim the opportunity to challenge whispers of the devil. An occasion to commit to being steadfast against devilish assaults in every way, shape and form. Fortify yourselves against all evils and bad habits. See yourselves elevate to your best.

The Rules of Pelting

The pilgrim gathers 70 pebbles preferably from Muzdalifah. Pelting is considered a *wājib* (necessary) act of pilgrimage for

the 10th, 11th and 12th of Dhū al-Ḥijjah. On the tenth of the month, pilgrims are only to pelt the large devil pillar with seven pebbles after returning from Muzdalifah. Timing for pelting on the 10th starts at sunrise. As for the remaining days, pelting timing commences at midday. All three pillars, small, medium and large are to be pelted on the 11th and the 12th. When throwing the pebbles at the pillars, throw one pebble at a time. Throwing all pebbles together will be considered only one throw, not the required seven. Due to crowds, one may defer the pelting to a suitable time in the evening before the next day commences. Pelting on behalf of another pilgrim is acceptable if the pilgrim is frail, sickly, very weak or unable to walk. Pilgrims should make supplications (*du'ā's*) in between two pillars while facing the *qiblah*. The pelting on the 13th of Dhū Al-Ḥijjah is optional, meaning it is only required if one decides to stay behind in Minā on the 13th.

Wisdoms, Secrets and Inner Dimensions

Humiliation

Pelting is a strong physical declaration to humiliate the devil and his attempts to deceive believers from the right path. It is also a reminder that if we fall in the traps of the devil, it will only lead to our own humiliation. Therefore, as pilgrims

throw each pebble, a firm resolution is made. We will ward off all devilish forces and never succumb to evil, sin and bad habits, since this will only lower us to the depths of humiliation and disgrace.

You have it in you to navigate towards the peaks of your triumph by pushing away the lunges of bad habits, undesirable temptations and destructive sin.

Opposition

Legend has it that the location of the pelting pillars is the very place where Prophet Abraham (*peace and blessings upon him*) warded off the devil when he was ready to render an outstanding obligation summoned by God. Pelting entails opposing all devilish forces. Devils make every effort to misguide humans. Devils use tricks, temptations, desires and false justifications to entrap believers. This is the time for the believer, the pilgrim, as the days of Ḥajj come to a conclusion, to make a firm final blow against the devils. A major opportunity to be resolute in knowing and committing to opposing one's real enemy, the devil, our bad habits and sin. Stay strong! You are awesome.

Knowing the Threat

There are many things that can lead us to fall off the straight path. The pelting of the devils, in a physical and symbolic manner displays that we know our enemy. We are committed to be vigilant against his threats. Knowing what causes us to fail, where danger is, and how we end up in hazardous situations, will only fortify us from failure, both spiritually and physically. Knowledge is power. Acquire it and flourish.

Consistency

Pelting the devil pillars is the most repeated physical action during the entire Ḥajj. It spans over the course of at least three days. If pilgrims choose to stay behind in Minā an additional day, pelting is required for them one more day, totalling to four days of pelting. The secret here is that challenging the devil, evil temptations and sin is an ongoing persistent battle. A reminder of consistency and perpetuality in striving to do good and abstaining from evil.

Invocations of Salutations (Ṣalawāt)

One of the best deeds a believer can render is *ṣalawāt* and or *durūd*. This refers to chants of salutations and prayers for the Prophet Muḥammad (*peace and blessings upon him*). We all owe it to him. The Messenger (*peace and blessings upon him*) did so much for us so guidance could reach us. Reciting *ṣalawāt* is a way to express this appreciation and thanks. This is also a divine Qur'ānic command. From the benefits of *ṣalawāt* is that one will attain proximity to the Prophet, and also attain the presence and supplications of angels. The Almighty will cause the *ṣalawāt* to be a means of reducing and removing our griefs, sadness and worries. *Ṣalawāt* are also a testimony of our love to Muḥammad (*peace and blessing upon him*).

Fine Tips for the Stay in Madīnah

- Pack snacks for travel to Madīnah.
- Remember gate numbers when going in and out of the Prophet's Masjid.
- Keep a drawstring bag for your footwear. Many times, your entry and exits are different.
- Fill up Zam Zam in your own water bottles to drink through-out the day.

- Try completing your washroom and ablution needs in the hotel room before going to the masjid.
- Arrive early if you want a good spot to pray in the masjid.
- Unlike Makkah, women have separate dedicated sections at the Prophet's mosque. If you are a couple or a family, have a designated meeting point outside the masjid after prayers.
- Women also have specific timings to visit the Prophet's tomb. Ask your hotel administration or group leader for the timings. Also note that it can get very congested, pushy and chaotic in the crowds when women are visiting the Prophet's gravesite. Prepare accordingly. Avoid the pushing.
- Prices may be slightly cheaper in Madīnah than Makkah. You can conduct your personal and gift shopping in Madīnah. Set a specific time and make your list in advance so you complete your shopping in a timely fashion allowing ample time for worship at the masjid.

What is the Correct Way of Making Istilām?

Istilām of the Black Stone

Regarding the Black Stone, the pilgrim making *ṭawāf* should do one of the below mentioned during each circuit, while facing it, in order of merit, whatever is easily possible. One should not be a means to crowd and or push people:

- Touch and kiss it,
- Gesture with a hand-wave pointing at it, thereafter kiss the hands,
- Gesture or wave pointing at it, without kissing the hands afterwards.
- Point at it with some item (the item can be kissed but not necessary).

While doing *istilām* of the ‘Black Stone’, one should recite ‘*takbīr*’ [saying Allāh Akbar] and or ‘*tahlīl*’ [saying *Lā ilā ha illallāh*] or ‘*Bismillāh Wallāh Akbar*’ and or a similar *dhikr* (words of praise to the Almighty) or supplication.

Ever-Powerful over everything. There is no one worthy of worship except Allāh alone. He fulfilled His promise, helped His servant and defeated the [oppressive] groups.” (Ṣaḥīḥ Muslim)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbighfir warḥam wa-anta al-A‘azzu al-Akram

“O my Lord, forgive and shower Your mercy on me. You are the Most Majestic and Most Honorable” (Muṣannaf Ibn Abī Shaybah)

Minā Supplications

اللَّهُمَّ هَذِهِ مِنِّي قَدْ أَتَيْتُهَا وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ أَسْأَلُكَ أَنْ تَمُنَّ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَاءِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْحِرْمَانِ وَالْمُصِيبَةِ فِي دِينِي يَا أَرْحَمَ الرَّاحِمِينَ الْحَمْدُ لِلَّهِ الَّذِي بَلَّغَنِي مِنِّي سَالِمًا مُعَافًى

Allāhumma hādhihī minā qad ataytuhā wa ana ‘abduka wabnu ‘abdika as-aluka an tamunna ‘alayya bimā mananta bihī ‘alā awliyā-ika, Allāhumma innī a‘ūdhubika min al-ḥirmāni wa al-muṣībati fī dīnī yā arḥam al-rāḥimīna al-ḥamdulillāhi al-ladhī ballaghanī minā sāliman mu‘āfan

“O God, this is Minā. I have come to it as Your slave and the offspring of Your slave. I ask You to favour me with all that You have favoured Your friends. I seek protection in You from deprivation and difficulty in my religion, O the One who is Most Merciful. I extend all praises to You, God, for bringing me to Minā safe and sound.” (Al-Adhkār, Nihāyat Al-Muḥtāj)

‘Arafah Supplications

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

*Lā ilāha illā Allāh waḥdahū lā sharīkalahū lahu al-mulkū
walahū al-ḥamdū wahuwa ‘alā kullī shayin qadīr*

“There is no god but Allāh. He is alone in divinity with no partner. To God belongs sovereignty and all praise. He is Ever-Powerful over all things.” (Tirmidhī, Musnad Aḥmad)

اللَّهُمَّ اجْعَلْهَا خَيْرَ عَدْوَةٍ عَدَوْتُهَا وَأَقْرَبَهَا مِنْ رِضْوَانِكَ وَابْعَدَهَا
عَنْ سَخَطِكَ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجَّهْتُكَ أَرَدْتُ
فَاجْعَلْ دَنْبِي مَغْفُورًا وَحَاجَّتِي مَبْرُورًا وَارْحَمْنِي وَلَا تُخَيِّبْنِي وَبَارِكْ
لِي فِي سَفَرِي وَاقْضِ بَعْرَفَاتِ حَاجَّتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allāhummaj‘alhā khayra ghadwatin ghadawtuhā wa-aqrabahā min riḍwānika wa-ab‘adahā ‘an sakhatika, Allāhumma ilayka tawajjahtū wa-‘alayka tawakkaltū wa-wajhuka aradtū faj‘al dhanbī maghfūran wa-ḥajjī mabrūran warḥamnī wa-lā tukhayyibnī wa-bārik lī fī safarī waqḍi bi-‘arafātin ḥājatī innaka ‘alā kulli shayin qadīr

“O God make this morning the best morning I experience, a morning with the most nearness to Your pleasure, furthest from Your displeasure. O God I turn to You. I rely upon You. I intend Your countenance. Forgive all my sin. Make my pilgrimage righteous and shower Your mercy upon me. Protect me from failure and bless me in my journey. Fulfill all my needs [I supplicate to You about] at the plains of ‘Arafah. Indeed, You are Ever-Powerful over everything.” (Fath Al-Qadīr, Manāsik Al-Nawawī)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subḥān Allāh wa al-ḥamdu li Allāh wa lā ilāha illā Allāh wa Allāh Akbar

“Glory to God, all praise is for God. There is no god but Allāh. God is the Greatest.” (Hadīyat Al-Sālik)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
 فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ
 اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً تُصْلِحُ بِهَا شَأْنِي فِي الدَّارَيْنِ وَارْحَمْنِي رَحْمَةً
 أَسْعَدُ بِهَا فِي الدَّارَيْنِ وَتُبْ عَلَيَّ تَوْبَةً نَصُوحًا لَا أَنْكُرُهَا أَبَدًا
 وَالزَّمْنِي سَبِيلَ الْإِسْتِقَامَةِ لَا أَرْبِعُ عَنْهَا أَبَدًا اللَّهُمَّ انْقُلْنِي مِنْ ذُلِّ
 الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ وَأَعْنِنِي بِجَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ
 عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَتَوَرَّ قَلْبِي وَقَبْرِي وَأَعِدْنِي
 مِنَ الشَّرِّ كُلِّهِ واجْمَعْ لِي الْخَيْرَ كُلَّهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
 وَالتَّقَى وَالْعَفَافَ وَالْغِنَى اللَّهُمَّ يَسِّرْ لِي الْيُسْرَى وَجَنِّبْنِي الْعُسْرَى
 وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي أَبَدًا
 مَا أَبْقَيْتَنِي وَاجْعَلْ ذَلِكَ الْوَارِثَ مِنِّي وَاجْعَلْ ثَأْرِي عَلَى مَنْ
 ظَلَمَنِي وَانصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ اسْتَوْدِعْكَ
 دِينِي وَأَمَاتِي وَقَلْبِي وَبَدَنِي وَخَوَاتِيمَ عَمَلِي وَمَا أَنْعَمْتَ بِهِ عَلَيَّ
 وَعَلَى جَمِيعِ أَحْبَابِي وَالْمُسْلِمِينَ

*Allāhumma innī dhalamtū nafsī dhulman kabīran wa-
 lāyaghfiru al-dhunūba illā anta faghfirli maghfiratan min
 ʿindika warḥamnī innaka anta al-ghafūr al-raḥīm,
 Allāhummaghfirli maghfiratan tuṣliḥu bihā shaʿnī fī al-*

darayn warḥamnī raḥmatan as‘adu bihā fī al-darayn wa tub‘alayya tawbatan naṣūḥan lā-ankuthuhā abadan wa-zimnī sabīla al-istiḳāmati lā-azīghū ‘anhā abadan, Allāhummanqulnī min dhulli al-ma‘aṣiyati ilā ‘izzi al-ṭā‘ah wa aghninī bi-ḥalālīka ‘an ḥarāmīka wa bi-ṭā‘atika ‘an ma‘aṣiyatika wa bi faḍlīka ‘amman siwāka wa nawwir qalbī wa qabrī wa-‘a-idhnī min al-sharri kullihī wajma‘alī al-khayra kullahū, Allāhumma innī as-aluka al-hudā wa-altuqā wa-al‘afāfa wa-alghinā, Allāhumma yassir liya al-yusrā wa-jannibnī al-‘usrā warzuqnī ṭā‘ataka mā-abqaytanī, Allāhumma matti’nī bisam‘ī wabaṣarī abadan mā-abqaytanī waj‘al dhālīka al-waritha minnī waj‘al tha‘rī ‘alā man dhalamanī wanṣurnī ‘alā man baghā ‘alayya yā-arḥama ar-rāḥimīna astawdi‘ūka dīnī wa-amānatī wa-qalbī wa-badanī wa-khawātīma ‘amalī wa mā an‘amta bihī alayy wa ‘alā jamīe‘ī aḥbābī wa-al-muslimīn

“O God, I have wronged myself a great wrong. None can forgive sins except You. Forgive me from Your Majesty and shower Your Mercy on me. Indeed, You are Ever Forgiving, Ever Merciful. Forgive me with such a forgiveness that rectifies my circumstance in both worlds. Shower Your Mercy upon me such that I become fortunate in both worlds. Accept my repentance, such that it is pure, and I never break it.

Attach me to the path of steadfastness such that I never swerve from it. O God transfer me from the humiliation of sin to the honour of obedience. Allow me to suffice with Your permissible, away from Your forbidden. Grant me obedience away from disobedience. With Your bounty let me be independent of everyone other than You. Illuminate my heart and my grave. Protect me from all evil. Gather for me all good. O God I seek guidance, awareness, purity and independence. O God, make matters easy for me and protect me from difficulty. Provide me with Your obedience as long as You give me life. O God grant me pleasure in my hearing and my seeing as long as I am alive. Make that a legacy of mine. Let my vengeance be against the one who oppresses me. Assist me against the one who renegades me O the Most Merciful. I place my religion, trust, heart, body, final actions, all Your bounties on me, my loved ones and the muslims in Your protection.”
 (Al-Majmūʿ, Al-Adhkār)

اللَّهُمَّ اهْدِنَا بِالْهُدَى وَزَيْنًا بِالتَّقْوَى وَاعْفِرْ لَنَا فِي الآخِرَةِ وَالْأُولَى
 اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَعَطَائِكَ رِزْقًا طَيِّبًا مُبَارَكًا اللَّهُمَّ
 إِنَّكَ أَمَرْتَ بِالْأَدْعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ بِالْإِجَابَةِ وَإِنَّكَ لَا
 تُخْلِفُ وَعْدَكَ وَلَا تَكْذِبُ عَهْدَكَ اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ

فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ إِلَيْنَا وَجَنِّبْنَا
وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ بَعْدَ إِذْ أَعْطَيْتَنَاهُ

Allāhummahdinā bi-alhudā wa-zayinnā bi-al-taqwā waghfir lanā fī al-ākhirati wa al-ūlā. Allāhumma innī as-aluka min faḍlika wa-‘aṭāika rizqan ṭayyiban mubārakan, Allāhumma innaka amarta bi-al-du‘ā’ wa qaḍayta ‘alā nafsika bi-al-ijābati wa innaka lā tukhlifu wa’adaka wa lā takdhibu ahdaka, Allāhumma mā aḥbabta min khayrin fa-ḥabbibhu ilaynā wa yassirhu lanā wa mā karihta min sharrin fa-karrihhu ilaynā wa-jannibnāhu wa-lā-tanzi’ minnā al-islāma ba’ada idh a’ṭaytanāhu

“O God, guide me with profound guidance. Beautify me with piety. Forgive us in the hereafter and this world. O God, I ask You from Your bounty and favour for pure and blessed provisions. O God, You summoned to call upon You, You also took it upon Yourself to answer [our calls]. You do not go against Your promise nor do You deceive. O God, whatever You like of the good, make it beloved to us and make it easy for us. Whatever You dislike of the evil, make it abhorrent to us and protect us from it. Do not take Islam from us after gracing us with it.” (Ṭabrānī)

ibūna ‘ābidūna sājidūna lirabbīnā ḥāmidūna, sadaq Allāhū wa‘adahu wanaşara ‘abdahū wahazam al-aḥzāb waḥdahū

“There is no God but Allāh alone. He has no partner. For Him is sovereignty and to Him belongs all praise. He is Ever-Powerful over everything. We return repenting in worship. We return towards home while committing to prostrate only to our Lord and praising [God]. God has truthfully fulfilled His promise, helped His slave and defeated the [opposing] groups alone.” (Şahīḥ Bukhārī)

Conclusion

I am confident this book was of service to you. I anticipate the contents have given you a deeper sense of pilgrimage and its powerful rituals. I pray you are motivated to strive towards your true potential through the lessons found in the sacraments connected to the blessed lands.

Share what you have learned and continue your path to endless success. Thank you for allowing me to be of service to you. May you always be blessed.

I leave you with the inspiring words of God’s Messenger, Muḥammad (*peace and blessings upon him*), **“The most stunning sacrifice one can make is pilgrimage to the Sacred House. [Make it] a virtuous pilgrimage.”** (Nasa‘ī)