

نعود بحذر



بسلام
آمين



خدمة الحاج والزائر وسام شرف لنا
Caring Of The Hajj And The Visitors Is An Honour To Us

Together we are cautious ... all are careful

A description of `Umrah, Hajj and Visit (to the Prophet's Masjid) Followed by Comprehensive Supplications

By the eminent Shaykh:
Muhammad bin Saleh
Al-`Uthaiymeen
-Rest in peace-

English





**In The Name of Allaah
the Entirely Merciful
the Especially Merciful**

The Mawaqit (stated places) for Ihram for Hajj

Abyaar `Ali: Dhu'l-Hulayfah: the people of Madinah.

Yalamlam – The people of Yemen.

Juhfah - The people of Egypt, Ash-sham and Morocco.

Qarn ul-Manāzil: The people of Najd.

Dhāt-i `Irq - This people from the East.

Makkah – The people of Makkah.

The Pillars of Hajj

Ihram – standing at `Arafah
Tawaf Al-Ifadah – Al-Sa`iy

The Obligations of Hajj

- Ihram from the Meqat - Standing on `Arafah until nightfall.
- Spending the night at Muzdalifah - Spending the nights in Minaa
- Stoning the Jamrat - Shaving or trimming hair
- Farewell Tawaf (Al-Wada') except for menstruating or women in puerperal period.

Rulings related to Hajj

Whoever leaves out a pillar, then he has not completed his religious rites for Hajj until he fulfils that pillar.

Running between the two green signs (between Al-Sofa and Al-Marwa), for men.

Whoever omits an obligation must offer a blood (sacrifice of an animal) to make up for this omission.

There is no penalty upon one who omits a Sunnah.

The Pillars of `Umrah

Ihram – Tawaf – Sa`iy

The Obligations of `Ihram

Ihram from the Meqat or from Al-Hill for the people of Makkah - Shaving or trimming the hair for men. Cutting hair for women the amount of one joint of a finger.

The Sunnan of `Umrah

- Complete Bath – using perfume (‘iter or musk)
- Wearing a white wrapper (garment) and cover cloth.
- Saying the Talbiyyah and remembering Allah during Ihram
- Exposing the right shoulder during Tawaaf Al-Qudoom
- Getting into Ihram after an obligatory salah (prayer) or after two raka`ah for wudoo, etc.
- Ramal (moving briskly) for the first three rounds of Tawaf for men.
- Touching the Yemini corner.
- Kissing the black stone, pointing to it or touching it with right hand.
- Du`aa (supplication) and Dhikr (remembrance of Al-laah).
- Du`aa (supplication) on Al-Safa and Al-Marwa.
- Climbing the mountains of Al-Sofa and Al-Marwa
- Running between the two green signs (between Al-Sofa and Al-Marwa), for men.

Rulings related to `Umrah

- Whoever leaves out a pillar, then he has not completed his `Umrah until he completes that pillar.
- Whoever omits an obligation must offer a blood (sacrifice of an animal) to make up for this omission.
- There is no penalty upon one who omits a Sunnah.

The prohibitions while in the state of Ihram:

- a) Removal of hair.
- b) Removal of fingernails or toenails.
- c) Using perfume after getting into Ihram.
- d) Covering the head with something that touches it, for men.
- e) Wearing stitched clothes for men.
- f) Women wearing the face veil or gloves.
- g) Physical contact with lust.

The expiation due for nonconformity to restrictions is to choose from one of the following:

- Fasting three days, or feeding six poor people or slaughtering a sheep or goat in Makkah or in the place where the violation took place.
- If it was done out of forgetfulness or ignorance there is no penalty on him.

Additional prohibitions related to Ihram:

- Conducting a marriage contract: No expiation is due.
- Killing of a hunted animal: to offer whichever is similar in form to the animal hunted.
- Sexual intercourse: a sheep or goat is slaughtered, the `Umrah is invalidated. The `Umrah must be completed and he must make the `Umrah up (perform another one in its place).

In The Name of Allah, the Entirely Merciful, the Especially Merciful,

Preface

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Muhammad, the seal of the prophets and messengers, and upon his family and esteemed companions, what follows: (To commence)

Undoubtedly, Hajj is among the best forms of worship and one of the most sublime deeds as it is one of the Islamic Pillars that Allah sent Muhammad “peace be upon him” with, and a servant’s religion is considered incomplete without it.

As for one’s act of worship to be accepted; the following two conditions need to be fulfilled. First, keeping the act of worship sincerely for the sake of Allah alone with no hypocrisy, ostentation or any worldly motive. Second, following the prophet Muhammad Ṣallā Allāhu ‘alayhi wa-sallam.

in words and deeds which cannot be accomplished except through knowing the Sunnah.

Types of Pilgrimage

There are three types of Hajj:

At- Tamattu', Al-Ifraad and Al-Qiraan

- ❖ Al-Tamattu': A pilgrim goes into the state of Ihram during the months of Hajj for `Umrah only. This means that when he reaches Makkah, he performs Tawaf and Sa'yi for `Umrah, and shaves or clips (his hair). Then, on the day of Tarwiya, which is the eighth of Dhul-Hijja, he puts on his Ihram for Hajj only, and fulfills all the actions pertaining to it.
- ❖ Al-Ifraad: A pilgrim goes into the state of Ihram for the Hajj only. This means that when he reaches Makkah, he performs Tawaf for arrival in Makkah and Sa'yi for Hajj. He does not shave his head or trim

his hair, since he remains in the state of Ihram until after throwing the pebbles of Jamratul Al-Aqaba on the day of Eid. It is permissible for him to postpone his Sa'yi of Hajj until after the Tawaf for Hajj.

- ❖ Al-Qiraan: The pilgrim gets into the state of Ihram for both `Umrah and Hajj together. (Another way is) he gets into the state of Ihram for `Umrah, then before his Tawaf for Hajj, he can add Hajj to it. The actions of the one performing Qiraan are the same as those of one performing Ifrad, except that the one performing Qiraan must slaughter whereas there is no slaughter upon one performing Ifrad.

The best of these three types (of Hajj) is Tamattu' since it is the one the prophet Şallā Allāhu 'alayhi wa-sallam commanded his companions to perform and encouraged them to do. If a pilgrim already intended to perform Qiraan or Ifrad, he should change his intention to perform `Umrah, so that it becomes a

Tamattu' Hajj instead, even if he had already performed the Tawaaf and Sa'yi, since, after the Prophet Muhammad Ṣallā Allāhu 'alayhi wa-sallam performed Tawaf and Sa'yi with his companions during the year of the Farewell Hajj, he ordered all those who didn't bring the sacrificial animals (with them) to make their intentions for 'Umrah instead, to cut their hair, and disengage from Ihram. He then said, "If I hadn't brought the sacrificial animal, I would have done what I ordered you to do."

The description of `Umrah

If a pilgrim intended to perform Umrah, it is recommended for him to get out of his regular clothing, take a complete bath similar to the one taken after one becomes sexually defiled and perfume his head and beard with the best (scented oil) he can find. There is no harm if any scent remains after one gets into Ihram.

Taking a shower for Ihram is Sunnah for both men and women, including menstruating women and those in puerperal period. After bathing and wearing Ihram clothes, the pilgrim, other than menstruating and puerperal

women, prays the obligatory prayer, if it is the time for it. Otherwise, he prays two Sunnah Rakaas for Wudhoo. After the prayer, he enters the state of Ihram by saying: Labbayka Umrah (Here I am O Allah in response to your call for Umrah), - [then he starts reciting the Talbiyah] Labbayka llāhumma labbayk(a), labbayka lā sharīka laka labbayk(a), inna l-ḥamda wa n-ni'mata, laka wa l-mulk(a), lā sharīka lak. "Here I am O Allah in response to your call, here I am. Here I am. You indeed have no partner. Here I am. No doubt all praise, grace and sovereignty belong to you. You indeed have no partner".

Men should say the Talbiyah with a loud voice while women say it so that only the one next to her can hear it (in a subdued voice).

It is necessary that one in Ihram says the Talbiyah as often as possible, especially when conditions and times change; like, when descending or ascending during travel or when day or night approach. After repeating the Talbiyah, he should seek Allah's pleasure, ask him for Jannah and also seek refuge through

Allah's mercy from Hellfire.

The Talbiah for Umrah, starts from the time one enters into the state of Ihram until he starts Tawaaf. As for Hajj, it starts from the time he enters into the state of Ihram and ends when he begins to throw Jamarat Al-Aqaba on the day of `Eid.

If one enters the Holy Mosque (Al-Masjid Al-Haraam), he enters with his right foot and says: "In the name of Allah, may peace and blessings be upon the Messenger of Allah. Oh Allah, forgive my sins and open the doors of your mercy for me. I seek refuge in Allah, the Almighty and in his Eminent Face and Eternal Dominion from the accursed devil."

Then he approaches the Black Stone to begin the Tawaf (i.e. circling the K`abah). He touches it with his right hand. If touching it is not possible, he should face the Black Stone and point to it once with his hand without kissing it. It is best not to push and shove, causing harm to people or being harmed by them.

When a pilgrim touches the Stone (or points to

it), he/she should say:

“In the name of Allah. Allah is the greatest. Oh, Allah, with faith in You, belief in Your book, fulfilling Your covenant, and following the way of Your Prophet Muhammad Ṣallā Allāhu ‘alayhi wa- sallam. Then he begins the Tawaaf (circling around the K`abah). When he reaches the Rukn Al Yamani he should touch it without kissing. If he cannot do it, then he should not crowd around it. Between the Rukun Al Yamani and the Black Stone one says:

“Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hellfire. Oh Allah, I beg You for forgiveness and health in this life and in the Hereafter.” Each time the pilgrim passes by the Black Stone he should say: Allahu Akbar (“Allah is the Greatest).” During the remainder of his Tawaaf he can say supplications, Dhikr (remembrance of Allah), and recitation of Quran as he likes. Since the Tawaf around the House, Sa’yi between Safa and Marwa, and Stoning the Jamarat are for the purpose of Dhikrullaah (remembering Allah).

During this Tawaf, meaning the first Tawaf

(for `Umrah) it is necessary for men to do two things:

- Al-Idhtebaa' from the beginning of Tawaf to its end. Al-Idhtebaa' means placing the middle of one's Reda' (i.e. upper garment) under his right arm and the ends of it over his left shoulder. After completing the Tawaf, he returns his Reda' (upper Ihram cloth) to its original state because the time for Idhtebaa' is only during Tawaaf.

- Al-Ramal – this is only done during the first three circuits. Al-Ramal means speeding up one's pace with small steps. As for the last four circuits, the pilgrim should walk at a normal pace.

When seven circuits of Tawaf are completed, the pilgrim may approach Maqam Ibrahim and recite:

“And take from the standing place of Abraham a place of prayer”

He then prays two Raka`as behind Maqam Ibrahim. During the first Raka`a he recites Suratul-Kafirun [Chapter 109] and during the

second one he recites Suratul-Ikhlās [Chapter 112], and that is after having recited Al-Faatihah (in each Raka`a).

After the two Raka`as, he should return to the Black Stone and touch it, if he can, then he goes to the Mas`a (i.e. the place for S`aiy). When he gets near to Al-Safa he recites:

“Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. (2:158)

He then ascends Al-Safa until he is able to see the Ka`bah. He faces the Ka`bah, raises his hands, praises Allah and makes any supplications he chooses. The du`aa of the Prophet Muhammad Ṣallā Allāhu `alayhi wa-sallam on Safa was:

(Laa i-laaha illal-laahu wah-dahu laa shareeka lah; lahul-mulk, wa lahul-hamd, wa huwa `alaa kul-li shay-in Qadeer. Laa i-laaha illal-laahu wah-dah, An-jaza wa`dah, wa na-sa-ra `ab-

dah, wa ha-za-mal ah-zaa-ba wah-dah)

“There is none worthy of worship except Allah alone with no partner or associate. He is the Dominion and to Him be all praise and he is able to do all things. There is none worthy of worship except Allah alone. He has fulfilled His Promise, aided His servant and He single-handedly defeated the allies”.

He says this three times, supplicating between them of whatever he likes.

He then descends from Al-Safa and heads to Al-Marwa at a normal pace. However, when he reaches the green marker he should run as quickly as he can to the other one (green marker) without causing harm to others. Thereafter, he continues toward Al-Marwa at a normal pace until he reaches it, he then ascends Al-Marwa, faces the Qiblah, raises his hands and repeats what he said on Al-Safa. He then descends Al-Marwa and heads to Al-Safa, taking care to walk where he walked and runs where he ran.

He continues this until he completes seven laps. Going from Al-Safa to Al-Marwa is one lap, while returning to Al-Safa from Al-Marwa

is another lap.

During his Sa'yi he may recite what he likes of Dhikr (remembrance of Allah) supplications, and recitation of Qur'an.

After completing seven laps of Sa'yi, the man shaves or trim his hair. As for women, they trim their hair the length of the joint of a finger from every plait.

It is imperative for men to either shave (or trim) the entire head. Shaving is preferable, except when Hajj is near and there isn't sufficient time for the hair to grow back. In this case, it is best to trim the hair so that it will remain for shaving during Hajj.

With those acts, `Umrah is completed, and a pilgrim is free to dress in regular clothing, use perfume and engage in marital relationship, etc.

The description of Hajj

On the eighth day of the month of Dhul-Hijja, a pilgrim gets into the state of Ihram for Hajj in the morning from the place he is at. He enters into Ihram for Hajj the way he did his Ihram for

`Umrah. So he takes a complete bath, uses `itr (perfume) and prays (salah). He declares his intention for Hajj and says the Talbiyah. The description of Talbiyah for Hajj is:

Labbayka Hajjaa (I obediently answer your call for Hajj), - [then he says Talbiyah]

(Labbayka llāhumma labbayk(a), labbayka lā sharīka laka labbayk(a), inna l-hamda wa n-ni'mata, laka wa l-mulk(a), lā sharīka lak).

“Here I am O Allah in response to your call, here I am. Here I am. You indeed have no partner. Here I am. No doubt all praise, grace and sovereignty belong to you. You indeed have no partner”.

If he fears that something will prevent him from completing his Hajj he should make a condition after declaring his intention for Hajj, saying:

“If I am prevented by any obstacle my place (to get out of Ihram) is wherever I am held up.”.

If he has no such fear, he doesn't have to make this condition. He then leaves to Mina where he prays Dhuhr, Asr, Magrib, Isha and Fajr, shortening the four unit prayers (by praying

them two units each), without combining prayers.

When the sun rises on the day of `Arafah (i.e. the 9th of the month of Dhil Hijjah), he goes to `Arafah. He stops at Namirah and waits there until midday, if possible. If it is not possible (to go to Namirah), then that is no problem since stopping at Namirah is sunnah. After the sun passes over the zenith, the pilgrim combines Dhuhr and Asr prayers in the early time of Dhur, praying two units for each one. This is what the Prophet Muhammad ﷺ did to increase the time for the standing (on `Arafah), making du`aa and invoking Allah, the Almighty. While supplicating, pilgrim raises his hands while facing the Qiblah with whatever invocation he likes, even if the mountain (of mercy) is behind him, since the sunnah is to face the direction of the K`abah while making du`aa and not the mountain.

In `Arafah the du`aa that the Prophet ﷺ recited most was:

Laa i-laaha illal-laahu wah-dahu laa shareeka lah; lahul-mulk, wa lahul-hamd, wa huwa `alaa

kul-li shay-in Qadeer.

“There is none worthy of worship except Allah alone with no partner or associate. He is the Dominion and to Him be all praise and he is able to do all things.”

If the pilgrim gets tired and wants to rest, it is permissible for him to engage in beneficial conversation with his companions or reading what he can find of beneficial books, especially those concerning Allah’s grace and abundant gifts which will strengthen his hope in Allah during that day.

After that, he should return to invoking his Lord, supplicating to Him and be extra careful to seize the opportunity to spend the end of the day in deep supplication, as the best supplication is the supplication of the day of `Arafah.

After the sun sets, he leaves to Muzdalifah. When he reaches there, he combines the Salah (prayer) of Maghrib and Isha, except if he reaches Muzdalifah before the time of `Isha, then he prays each Salah (prayer) on its time. However, if he has a need to combine because of tiredness or scarcity of water, etc.,

then there is no harm to combine even if it is not yet the time for the `Isha Prayer.

Moreover, if he fears that he will not reach Muzdalifah until after midnight, he should pray even if it before he reaches it, since it is not permissible to delay the `Isha prayer until after midnight. He then spends the remainder of the night in Muzdalifah. After the time for Fajr comes in, he makes the Adhan and Iqamah and prays Al- Fajr early. He then proceeds to Al-Mash`aril Haraam (the place of the Masjid in Muzdalifah), there he declares Allah's Oneness, make supplications, and be in the remembrance of Allah until just before sunrise.

If it is not possible to go to Al-Mash`aril Haraam, he can supplicate from wherever he is, be in Allah's remembrance and supplicate with hands raised while facing the direction of the K`abah.

After it becomes very bright, but before sunrise, the pilgrim leaves to Mina. It is recommended to hasten through Waadi Muhasir (the length of a stone throw between Muzdalifah and Mina).

When he reaches Mina, he throws the pebbles of the Jamaratul-`Aqabah - it is the final one, but the closest one to Makkah - with seven chick pea size pebbles, consecutively, one after the other, saying Takbeer (i.e. Allahu Akbar) with every pebble he throws.

After completing that, he slaughters the sacrificial animal. Thereafter, men shave their heads while women cut their hair without shaving.

He then goes to Makkah to perform Tawaf (Al-lfadha) and Sa'yi for Hajj. It is Sunnah to use 'itr (perfume) after throwing Jamaratul Aqabah and shaving and before going to Makkah.

After performing Tawaf and Sa'yi, he returns to Mina to spend the nights of the eleventh and twelfth there.

He stones the three Jamarat after the sun passes over the zenith (at noon) on both the eleventh and twelfth (of the month of Dhul Hijjah). It is better to go walking to stone (the Jamarat), however, if one rides, there is no problem. He starts with the first Jamarah, which is the furthest from Makkah, and the closest to Masjid Al-Khaif. He stones it with

seven consecutive pebbles, one after the other, making takbeer with each stone he throws. He then moves forward a short distance and makes a long du`aa with whatever (du`aa) he likes. If it is difficult to lengthen his standing and supplication, then he supplicates with what easy for him – even if it is short – so as to achieve the sunnah. Then he stones the middle Jamarah with seven pebbles, one after the other, making takbeer with every stone he throws. He then moves to the left, with hands raised and facing the K`abah, he makes a long du`aa if this it is possible for him otherwise, he supplicates with what is easy for him. Then he stones Jamaratul Al-Aqaba with seven pebbles, one after the other, making takbeer with every stone he throws. He then moves away without supplicating after that.

After the stoning of all three Jamarat on the 12th day, if he wishes, he can hasten and leave Mina (before the sun sets).

However, if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones (the Jamarat) in the afternoon (of the 13th) in the same

manner as he did before.

If the sun sets on the 12th while the pilgrim is in Mina, then it becomes obligatory upon him to stay the night and stone the Jamarat during the daytime of the 13th.

When he wishes to return home, he must not leave until he performs Tawaf Al-Wada', as the Prophet Ṣallā Allāhu 'alayhi wa-sallam said: None should hasten to leave until (he fulfills) his final obligation by the House (i.e. the K`abah) Menstruating women and women experiencing postnatal discharge do not have to perform Tawaf Al-Wada'. Also, it is not necessary for them to stand by the door of the Sacred Masjid for their farewell.

Beneficial Points

The following are obligatory upon the one who is in Ihram for Hajj or 'Umrah:

1. He has to be committed to perform religious duties that Allah has made obligatory upon him, such as prayer in its time in congregation (for men).

2. That he avoids what Allah has made prohibited upon him such as obscenity, iniquity, and disobedience: **... So whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. (2:197)**

3. He must avoid hurting Muslims by speech or actions by the Masha'ir (symbols of Allah) or other than that.

4. He must avoid all of the prohibitions of Ihram which are those things that are prohibited to be done for one who is in the state of Ihram:

- a) He should not remove anything of his hair or nails. As for the prick of a thorn and the like, then there is no harm, even if there is bleeding.
- b) He must not use 'itr (sweet scent/ perfume) on himself, on his clothing or in his food or drink after entering the state of Ihram.

- c) He should also abstain from cleansing himself with scented soap. However, there is no harm in what remains from the effects of 'itr (sweet scent) that was used prior to Ihram.
- d) He should not kill hunted game, which is halal wild animals that live on land (and not in water).
- e) He must not touch or kiss with desire. What is even worse is sexual intercourse.
- e) The pilgrim cannot conduct a marriage contract for himself or others. Additionally, he cannot propose to a woman for himself or for others.
- f) He should not wear gloves, although there is no harm in wrapping the hands in cloth.

The above restrictions for the state of Ihram is for both men and women.

The following restrictions are specific for men:

- a) He cannot cover his head with something that touches it. However, there is no harm if one shades himself with an umbrella, the roof of a car or tent or carries baggage on his head.
- b) He cannot wear a shirt, turban, hooded cloak, trousers, or leather socks. However, if

he cannot find an Ezar (loincloth) he can wear trousers and if he cannot find sandals, he can wear leather socks.

c) He cannot wear anything with the same qualities mentioned above such as an overcoat, Qubaa, hat, undershirt, etc.

d) It is permissible for him to cleanse himself with unscented cleansers and to wash and scratch his head and body, even if some of hair falls off unintentionally. In such a case there is no penalty on him because of it.

A woman cannot wear a Niqab which covers the entire face, except the eyes or Burqa'. The Sunnah is for her to uncover her face except if men not related to her might see her, in which case it is obligatory for her to cover her face during the state of Ihram and otherwise.

The fidiyah (expiation) for nonconformity to these restrictions while one is in the state of Ihram is to choose from one of the following: (Fasting three days, or feeding six poor people or slaughtering a sheep or goat in Makkah or in the place where the violation occurred).

Visiting The Prophet's Masjid in Al-Madeenatul Munawwarrah

1. A pilgrim goes to Madina before or after Hajj with the intention of visiting the Prophet's Masjid and praying in it, as prayer in it is better than a thousand prayers elsewhere except in the Holy Mosque in Makkah.
2. Upon reaching the masjid, he prays two Raka'as of salutation or any obligatory prayer that is due.
3. He goes to the grave of the Prophet ﷺ stands before it and greets him saying: "May the peace, mercy, and blessings of Allah be upon you, O Prophet, may Allah grant you a good reward on behalf of your people "
4. Thereafter, he takes a step or two to his right to position himself before (the grave of) Abu-Bakr -may Allah be pleased with him- and greets him saying: "May the peace, mercy, and blessing of Allah be upon you. O Abu-Bakr, Caliph of the Messenger of Allah. May Allah be pleased with you and grant you a good reward

on behalf of Muhammad's people.”

Then he takes a step or two to his right to position himself before (the grave of) Umar -May Allah be pleased with him- and greets him saying: “May the peace, mercy and blessings of Allah be upon you, O Umar, the prince of the believers. May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people.”

5. Go to Masjid Quba' in a state of purity, and pray in it.

6. Go to Al-Baqee' to visit Uthman's grave -may Allah be pleased with him-. Stand before it, and greet him saying:

“May the peace, mercy and blessing of Allaah be upon you, O Uthman, Prince of the believers. May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people. He also greets the other Muslims in Al-Baqee.

7. Then go to Uhud and visit the grave of Hamza -may Allah be pleased with him- and the other martyrs there with him. Greet them and pray to Allah to grant them forgiveness, mercy, and pleasure.

Allah is the giver of success. May His blessings be upon our Prophet Muhammad, his family and all of his companions.

Comprehensive Supplications

من جوامع الدعاء

• اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا تُحِبُّ رَبُّنَا وَتَرْضَى، حَمْدًا لَا يَنْقَطِعُ وَلَا يَبِيدُ وَلَا يَفْنَى مِثْلُ سَمَوَاتِكَ وَمِثْلُ أَرْضِكَ وَمِثْلُ مَا بَيْنَهُمَا وَمِثْلُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ عَدَدِ مَا حَمِدَكَ الْحَامِدُونَ، وَعَدَدِ مَا غَفَلَ عَنِ ذِكْرِكَ الْغَافِلُونَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى عَبْدِكَ وَرَسُولِكَ مُحَمَّدٍ خَاتَمِ أَنْبِيَائِكَ وَرُسُلِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَأَمِينِكَ عَلَى وَحْيِكَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ .

'O Allah, for You is all praise. Praise that is abundant, good and blessed as You love, our Lord and is pleased with; Praise that cannot be cut off nor come to an end. Your heavens and Your Earth and all between them abound with Your praises, and all that You will abounds with Your praises,

by the amount of praise by all who praise You, and the amount of negligent relative to Your remembrance. Prayers and peace be upon Your servant and messenger Muhammad, the seal of Your Prophets and Messengers and the chosen of Your creation, the trustworthy to Your revelation, and upon his family and all companions.

• اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ .

‘O Allah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise, You are The Truth, Your promise is true, your Word is true, and the meeting with

You is true, the Garden of Paradise is true and the Fire is true, the Final Hour is true, the Prophets are true, and Muhammad Ṣallā Allāhu ‘alayhi wa-sallam is true.

• اللَّهُمَّ لَكَ أَسَلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ وَإِلَيْكَ
أَنْبَتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا
قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدَّمُ
وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ .

O Allah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and with You (Your help) I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come in the future, and what I have hidden and what I have made public. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You, and there is no might nor power

except with Allah, the Most High, the Supreme.

• اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا.

O Allah give to myself its piety and purify it, for You are the best of those who can purify it, You are its Protector and Helper.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

O Allah, I seek refuge with You from knowledge that does not benefit, a heart that is not fearful, a self that is not satisfied and a supplication that is not responded to.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَاقْبِضْني

إِلَيْكَ غَيْرَ مَفْتُونٍ.

O Allah, I ask You since all praise belong to You alone, none has the right to be worshipped except You alone, the Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, forgive me, have mercy on me and if You wish to test people, then take me back to You without being tested.

• اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O Allah, our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the fire.

• رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

Our Lord, we do believe, so forgive us and have mercy on us and You are the Most Merciful of those who show mercy.

• رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ .

“Our Lord, let not our hearts deviate after You have guided us and grant us mercy from You. Indeed, You are the Bestower.

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

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

• رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ
دُعَاءَنَا ، رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ.

My Lord, make me one who performs the prayer, and (also) from my offspring. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and (all) believers, on the Day that the Reckoning will be established.»

• رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا.

«Our Lord, grant us from among our wives and offspring comfort to our eyes and make us leaders for the righteous.»

• رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّءْ لَنَا مِنْ أَمْرِنَا رَشَدًا
«Our Lord, bestow on us mercy from You and dispose of our affair for us in right way”.

• رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. For You never break (Your) promise.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى .

O Allah, I ask You for guidance, piety, chastity and prosperity.

• اللَّهُمَّ اقسِمْ لِي مِنْ خَشِيَتِكَ مَا تَحُولُ بِهِ بَيْنِي وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنِي بِهِ جَنَّتَكَ وَمِنْ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيَّ مَصَائِبَ الدُّنْيَا وَمَتِّعْنِي بِسَمْعِي وَبَصْرِي وَفُؤَادِي أَبَدًا مَا أَبْقَيْتَنِي وَاجْعَلْهُ الْوَارِثَ مِنِّي وَاجْعَلْ ثَارِي عَلَى مَنْ ظَلَمَنِي وَانصُرْنِي عَلَى مَنْ عَادَانِي وَلَا تَجْعَلْ مُصِيبَتِي فِي دِينِي وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّي وَلَا مَبْلَغَ عِلْمِي وَلَا إِلَى النَّارِ مَصِيرِي وَاجْعَلِ الْجَنَّةَ هَي دَارِي وَلَا تُسَلِّطْ عَلَيَّ بِذُنُوبِي مَنْ لَا يَخَافُكَ وَلَا يَرْحَمُنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah, give me that amount of fear for You that will cause me to avoid acts of disobedience to You, and such obedience to You that will cause me to attain Your paradise, and such certainty (in You) that will make it easy for me to deal with the calamities of this world. And help me enjoy hearing, sight and my strength for as long as You grant us life, and make (these things) as an inheritance from me. Grant me revenge on those who have wronged me and help me against those who are hostile towards me. Let not my trials be in my religion and let not the worldly affairs of life be my greatest concern or all that I have knowledge of. And let not the fire be my journey's end, and let Jannah be my (final) abode, and let not those who do not fear You overpower me because of my sins and show no mercy towards me, (I ask this) by Your Mercy O Most Merciful of those who show mercy.

• اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ
الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ.

O Allah, I seek refuge with Your Might from being misguided by You as there is no deity that has the right to be worshipped except You alone. You are the Living that does not die and the Jinn and mankind die.

• اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ
نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ وَشَرِّكَهِ وَأَنْ أَقْتَرِفَ
عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ عَلَى مُسْلِمٍ.

O Allah, Creator of the heavens and the Earth, Knower of the unseen and the seen, I bear witness that there is none worthy of worship but you. Lord of everything and its possessor. I seek refuge in You from the evil of my soul and from the Satan and its polytheism (shirk) and plots, and from committing wrong

against my soul or bringing such upon another Muslim.'

shirk: to associate others with Allah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allah and (3) action, e.g. to bow or prostrate to other than Allah.

• اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي وَأَجْعَلْ الْحَيَاةَ زِيَادَةً لِي مِنْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

O Allah, set aright my religious life which is a safeguard in all my affairs. Set aright my worldly life which is a source of my maintenance. Set aright my life of the hereafter unto which I am bound to return, and make my life a source of earning more and more good and make my death a refuge against all troubles.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي
 أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ،
 اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ
 يَدَيْي وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي
 وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

'O Allah, I ask You for and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with Your Majesty lest I be swallowed up from beneath me.'

• اللَّهُمَّ أَحْسِنْ عَاقِبَتِي فِي الْأُمُورِ كُلِّهَا وَأَجِرْنِي مِنْ
 خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ.

O Allah let all my affairs end with the best results and keep me away from being dis-

grace in this world and from the punishment of the Hereafter.

• **اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.**

O Allah, help me to remember You, to thank You, and to worship You in the best of manners.'

• **اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ
وَمِنْ فُجَاءَةِ نِقْمَتِكَ وَمِنْ جَمِيعِ سَخَطِكَ.**

O Allah, indeed I seek Your protection from decline in Your bounties, alteration in Your protection, sudden punishment from You and all (forms) of Your wrath.

• **اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا
عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ
عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ.**

O Allah indeed I ask You for all good, now or later, what I know of and what I do not know about; and I seek refuge with You

from all evil, now or later, what I know of and what I do not know about.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيِّكَ مُحَمَّدٌ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَنَبِيِّكَ مُحَمَّدٌ .

O Allah indeed I ask You for the good, asked for by Your servant and prophet Muhammad and I seek refuge with You from the evils that Your servant and prophet Muhammad sought refuge with You from.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ .

'O Allah, I ask You for Paradise and what would draw me closer to it from statements and actions and I seek refuge in You from the Fire and what would draw me closer to it from statements and actions.'

• اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ
وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَالْفَوْزَ بِالْجَنَّةِ
وَالنَّجَاةَ مِنَ النَّارِ

O Allah, I ask You to grant me that which will necessitate Your Mercy and confirm Your forgiveness, and that which will grant profit from all that is good, protection from all sins, the success of Paradise and deliverance from the Fire (of Hell).

• اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ
وَالْأَدْوَاءِ.

O Allah distance me from vicious manners and actions, evil desires and diseases

• اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي جَمِيعًا وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ
لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا
يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ .

O Allah, forgive all of my sins and guide me to the best manners since no one guides to it except You, and avert me

from its evil since none can avert from its evil except You.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ
وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا وَأَسْأَلُكَ الْقَصْدَ
فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا
تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَبَرْدَ الْعَيْشِ بَعْدَ
الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ وَالشَّوْقَ إِلَى لِقَائِكَ
فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ.

O Allah I ask You to make me fearful of You in secret and openly. I ask You to help me speak the truth in anger and when I am content, and I ask You for moderation in poverty and in prosperity. I ask You for happiness that would never end and a comfort of the eye that can never go away; and I ask You for contentment after (Your) Judgment is executed and a pleasant life after death and the delight of looking at Your Noble Face and a strong desire to meet with You without adversity that brings about harm nor a

trial that causes misguidance.

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ غَيْرَ
ضَالِّينَ وَلَا مُضِلِّينَ سَلْمًا لِأَوْلِيَائِكَ حَرْبًا عَلَى أَعْدَائِكَ
نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَتِكَ مَنْ عَادَاكَ أَوْ
خَالَفَكَ.

O Allah beautify us with the beauty of faith and make us guides who are guided and not of those who are misguided nor lead others to misguidance, peaceful to Your allies, at war with Your enemies. We love due to Your love whoever You love and we are at enmity with Your enemies or those who opposes You because of Your enmity for them.

• اللَّهُمَّ انْقُلْنِي مِنْ ذُلِّ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ
وَأَغْنِنِي بِجَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ
مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ.

O Allah transfer me from the humiliation of disobedience to the honour of obedi-

ence and make what is halal sufficient for me as opposed to that which is prohibited and obedience to You over Your disobedience and spare me by Your grace, from the need of other than You O Ever Living, Self Sufficient, O Possessor of Loftiness and Nobility.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَمِنَ الْعَجْزِ وَالْكَسَلِ وَمِنَ الْجُبْنِ وَالْبُخْلِ وَمِنَ الْمَأْثِمِ وَالْمَغْرَمِ وَمِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

'O Allah, I seek refuge in you from grief and sadness, from weakness and laziness, from miserliness and cowardice, and from the burden sins and debts and from being overpowered by debt and subjugation of men.'

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَمِنَ سَيِّئِ الْأَسْقَامِ.

O Allah I seek Your protection from leprosy, insanity and sickness.

• اللَّهُمَّ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ
وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ
بِنَاصِيَتِهِ.

O Allah, Lord of the heavens and the earth and Lord of the Exalted Throne and the Lord of everything, Splitter of the seed and the date stone. Revealer of Tawrah, the Injeel and the Furqan. I seek refuge in You from all who possess evil that you take by the forelocks.

• اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ
وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ
وَاعْنِنِي مِنَ الْفَقْرِ

O Allah, You are the First and there was nothing before You. You are the Last and there is nothing after You. You are the Outward and there is nothing above You. You are the Inward and nothing is closer than You. Take care of my debts and free

me from poverty.

• اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ
وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ
مَا صَنَعْتُ أَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide by my solemn promise and covenant. I seek Your protection against the consequences of my wrongdoings. I fully acknowledge the grace you have bestowed upon me and confess my faults. So forgive me as none can pardon sins except You’.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ
الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً
فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ.

O Allah, I ask You (to facilitate me to do) good actions and the abandoning of bad

ones, loving of the poor (people), and that You forgive me and have mercy on me. And if You intend to put people to trial cause me to die without me being (put into) the trial.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ
وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ.

O Allah, I seek refuge with You from tribulations, hardships, an evil outcome and a victory from the enemies.

• اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ اللَّهُمَّ
يَا مُصَرِّقَ الْقُلُوبِ وَالْأَبْصَارِ صَرِّفْ قَلْبِي عَلَى طَاعَتِكَ.

O Allah! O Turner of hearts! Establish my heart firmly upon Your religion. O Allah! O changer of hearts and sight, change my heart (to be) upon Your obedience.

• اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ
وَلَا دَيْنًا إِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ

هِيَ لَكَ رِضًا وَلَنَا فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّاحِمِينَ.

O Allaah, do not leave me with a sin except that You have forgiven it; nor a concern except that You dispel it; and no debt except that You do away with it; and no need from the needs of the duniyā (worldly life) and the next life that You are pleased with and which has goodness in it for us expect that You take care of it, O Most Merciful of those who show Mercy.

• رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

«Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing. And accept our repentance; indeed You are the accepting of repentance, the Merciful.

• رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.
«Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.»

• اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَا ضِ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book,

or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.

• اللَّهُمَّ عَلَّمْنِي مِنْهُ مَا جَهِلْتُ وَذَكِّرْنِي مِنْهُ مَا نَسِيتُ
وَارْزُقْنِي تِلَاوَتَهُ أَنَاءَ اللَّيْلِ وَالنَّهَارِ عَلَى الْوَجْهِ الَّذِي
يُرْضِيكَ عَنِّي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah teach me from it (the Qur'an) that which I am ignorant about, and remind me from it what I have forgotten and allow me to recite it at the ends of the night and day as You are pleased for me to do, by Your Mercy, O the Most Merciful of those who show mercy.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

O Allah, I seek refuge in You from the

punishment of the grave, and I seek refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I seek refuge in You from the trials and tribulations of life and death. O Allah, I seek refuge in You from sin and debt.'

• اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي وَارْحَمْنِي اللَّهُمَّ
إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ وَخَيْرَ الدُّعَاءِ وَخَيْرَ النَّجَاحِ
وَخَيْرَ الْعَمَلِ وَخَيْرَ الثَّوَابِ وَخَيْرَ الْحَيَاةِ وَخَيْرَ الْمَمَاتِ
وَتَبَّتْني وَثَقُلَ مَوَازِينِي وَحَقَّقْ إِيمَانِي وَارْفَعْ دَرَجَتِي وَتَقَبَّلْ
صَلَاتِي وَاغْفِرْ خَطِيئَتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ
الْجَنَّةِ آمِينَ.

O Allah, forgive me, guide me, provide for me, pardon me, and have mercy on me. O Allah; I ask You for the best affair, the best du`aa, the best achievement, the best deeds, the best reward, the best living, the best death, make me firm and make my scale heavy (with good deeds), fortify my belief, raise my level, accept my prayers and forgive my sins. And I ask

***You for high levels in Paradise (Jannah),
Amen.***

• اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ
وَأَخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالدرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ.
• اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَى وَخَيْرَ مَا أَفْعَلُ وَخَيْرَ مَا
بَطَّنَ وَخَيْرَ مَا ظَهَرَ وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ.

***O Allah, indeed I ask You for the begin-
ning of goodness and the end of it, (I ask
for) all-inclusive good, the first and the
last of it, the apparent and the hidden of
it and for high levels in Paradise (Jannah),
Amen.***

***O Allah, indeed I ask of You the good of
what I bring forth and the good of what
I do and the good that is hidden and ap-
parent and for high levels in Paradise
(Jannah), Amen.***

• اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعَ وِزْرِي
وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتَحْصِنَ فَرْجِي وَتُنَوِّرَ قَلْبِي

وَتَغْفِرْ لِي ذَنْبِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ.
O Allah, indeed I ask You to elevate my status and lower my misdeeds, correct my affairs, purify my heart, protect my private part and place light in my heart. And I ask You for high levels in Paradise (Jannah), Amen.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِي فِي نَفْسِي وَفِي سَمْعِي وَبَصَرِي وَفِي رُوحِي وَفِي خَلْقِي وَفِي خُلُقِي وَفِي أَهْلِي وَفِي مَحْيَايَ وَفِي مَمَاتِي وَفِي عَمَلِي وَتَقَبَّلْ حَسَنَاتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ.

O Allah, I ask You to place blessings in myself, my hearing, my sight, my soul, my body and my character; and (place blessings) in my family, my life, my death, my work and accept my good deeds and I ask You for high levels in Paradise (Jannah), Amen.

• اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِماً وَاحْفَظْنِي بِالْإِسْلَامِ

قَاعِدًا وَاحْفَظْنِي بِالإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِي عَدُوًّا
وَلَا حَاسِدًا.

O Allah, protect me with Islam while I am standing, and protect me with Islam while I am sitting and protect me with Islam while I am lying down. Not to let any enemy or envier rejoice over my misfortunes.

• اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى
الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ
بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

O Allah, distance me from my sins just as You have distanced the East from the West, O Allah, purify me of my sins as a white robe is purified from filth, O Allah, cleanse me of my sins with snow, water, and ice.'

• اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ
 ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا
 إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ
 لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا
 يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ
 كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ
 وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

O Allah, You are the King, there is no deity worthy of worship but You, You are my Lord and I am Your servant, I have oppressed myself and I acknowledge my sins, so forgive me all my sins since none forgive sins except You; and guide me to the best conduct, none guides to the best of it except You; and avert me from evil conduct since none averts from it except You. I happily and obediently answer, and all good is in Your hand and evil is not attributed to You, my success is with You and I submit to You, blessed are You and Most High, I seek You forgiveness and repent to You.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ الْقَسْوَةِ وَالْغَفْلَةِ وَالذَّلَّةِ وَالْمَسْكَنَةِ وَأَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفُسُوقِ وَالشَّقَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ.

O Allah, indeed I seek refuge in You to return me to the decrepit (old) age and I seek refuge in You from hard heartedness, heedlessness, humiliation, wretchedness and I seek refuge in You from disbelief, mischief, discord, boasting and showing off.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَلِمْتُ وَمِنْ شَرِّ مَا لَمْ أَعْلَمْ.

O Allah! I seek refuge in You from the evil of what I did and from the evil of what I did not do; from the evil of what I know and from the evil of what I do not know.

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَالتَّرَدِّي وَمِنَ الْعَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ أَنْ يَتَحَبَّطَنِي الشَّيْطَانُ

عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ فِي سَبِيلِكَ مُذْبِرًا
وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لَدِيغًا وَأَعُوذُ بِكَ مِنْ طَمَعٍ
يَهْدِي إِلَى طَبْعٍ.

O Allah, I seek refuge in You from destruction, decline (in my religion), drowning, burning and from decrepit (old) age. And I seek refuge in You from the devil confusing me and causing me to blunder at the time of death. I seek refuge in You from dying in Your path while retreating (i.e. during Jihad) and I seek refuge with You from dying from being bitten and I seek refuge in You from greed that leads to being sealed off.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى
الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ
قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ
أَنْتَ عَلَامُ الْغُيُوبِ.

O Allah, indeed I ask You for firmness

in (all) affairs, and conviction about the right path. I ask You to (let me) show gratitude for Your bounties and (be in) good servitude to You. I also ask You for a sound heart, a truthful tongue, and I ask from You good that You know of and I seek Your protection from the evil You know of, and I seek Your forgiveness concerning what You know; indeed You are the knower of the unseen.

• اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَقِنِي شَرَّ نَفْسِي يَا حَيُّ يَا قَيُّوْمُ
اللَّهُمَّ زِدْنِي وَلَا تَنْقُصْنِي وَأَكْرِمْنِي وَلَا تُهِنِّي وَأَعْطِنِي وَلَا
تَحْرِمْنِي وَأَثِرْنِي وَلَا تُؤْتِرْ عَلَيَّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

O Allah, inspire in me guidance and protect me from the evil of myself, O the ever Living, the Self Subsisting. O Allah increase me, and do not take me to a lower level, honour me and do not humiliate me, give me and do not deny me, and give preference to me and do not reject me, O Possessor of Eminence and

Honour!

• اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي
وَتَجْمَعُ بِهَا أَمْرِي وَتَلْمُ بِهَا شَعْيِي وَتَحْفَظُ بِهَا غَائِبِي
وَتَرْفَعُ بِهَا شَاهِدِي وَتُبَيِّضُ بِهَا وَجْهِي وَتُزَكِّي بِهَا عَمَلِي
وَتُلْهِمُنِي بِهَا رُشْدِي وَتَرُدُّ بِهَا الْفِتْنَ عَنِّي وَتَعْصِمُنِي بِهَا
مِنْ كُلِّ سُوءٍ.

O Allah, indeed I ask for Mercy from Yourself that will guide my heart, bring together my affairs, gather up my untidiness, protect my heedlessness, elevate my case, brighten my face, purify my actions, inspire guidance in me, repel trials from me and protect me from all evil.

• اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةَ فِي إِيمَانٍ وَإِيمَانًا فِي خُلُقٍ
حَسَنٍ وَنَجَاحًا يَتَّبَعُهُ فَلَاحٌ وَرَحْمَةً مِنْكَ وَعَافِيَةً وَمَغْفِرَةً
مِنْكَ وَرِضْوَانًا .

O Allah, indeed I ask You for health along with faith, and faith along with good manners, prosperity that is followed by

success, mercy from You, good health, forgiveness from You and (Your) pleasure.

• اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَّتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا الْبَائِسُ الْفَقِيرُ وَالْمُسْتَغِيثُ الْمُسْتَجِيرُ وَالْوَجِلُ الْمُسْتَفِيقُ الْمُقِرُّ الْمُعْتَرِفُ إِلَيْكَ بِذَنْبِهِ أَسْأَلُكَ مَسْأَلَةَ الْمَسْكِينِ وَأَبْتَهَلُ إِلَيْكَ إِبْتِهَالَ الْمَذْنِبِ الدَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ دُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَذَلَّ لَكَ جِسْمُهُ وَرَغِمَ لَكَ أَنْفُهُ فَاللَّهُمَّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَأَسْأَلُ سَخِيمَةَ صَدْرِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah, You hear my speech, You see my place and knows my secrets and open affairs, and nothing of my affairs are hidden from You. I am the abject who is in total need, appealing for help, seeking refuge, the apprehensive, the extremely poor who acknowledges to You his sins. I beg You with the plea of the very poor and I beseech You with the plea of the

sinner, I supplicate to You the supplication of the one who is fearful and blind, the supplication of one whose neck and body is humble before You, whose nose is buried in mud, so, O Allah, accept my repentance, wash away my sins, answer my supplications, and establish my solemn declaration, fortify my tongue, guide my heart and extract the malice from my heart, O Most Merciful of those who show mercy.

• لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

«There is none worthy of worship but You. Glory is to You. Surely, I was among the wrongdoers.

• رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Our Lord, upon You we have relied, and to You we have returned, and to You is

the destination. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.»

• سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds.

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