

Recommended acts and supplications

Recommended acts in Ihram

There are a few mustahab acts recommended in a state of ihram:

1. Before wearing ihram one must clean the body, cut one's nails, trim the moustache and remove the hair under the armpits and below the navel.
2. Those who intend to proceed to Hajj should keep the hair on the head and beard loose from the first of Thil Qa'dah and those intending to perform an Umrat-ul-Mufradah for one month before the trip.
3. One must perform ghusl at the meqat but if there is fear that water will not be available there, it may be performed before leaving for meqat. If water is found there, the ghusl be repeated.
4. If after the ghusl, one urinates, eats or wears clothes forbidden in a state of ihram, it is recommended that the ghusl be repeated. A ghusl performed during the day will last to the end of the night which follows and the ghusl made in the night will last to the end of the following day.
5. At the time of ghusl, one can say the following supplication as stated by Sadooq:
6. (I commence by the name of Allah and seek help from Him. O Allah render this ghusl an illumination for me and that it may purify me, protect me from all fears and be a cure for all ills. O Allah! purify me and my heart, broaden my chest and that my tongue may utter words of love, adoration and praise for You as there is no strength for me but You and I know that my religion is submission to You and following the practices of Your prophet, may Your peace be on him).
7. At the time of wearing the ihram, you may say the following supplication:
8. (All praise to Allah who has graced me with clothes to cover my body, perform my duties, worship my Sustainer and reach where He has commanded me. All praise be to Allah who, when I directed my course towards Him, reached me; when I directed my intentions towards Him, assisted me, drew me closer and did not shatter me; when I sought His pleasure, granted me peace. He is my fort, refuge,

protector, support, hope, salvation, saviour and my provider in times of hardship and comfort).

9. The cloths for ihram be made of cotton.

10. The ihram be worn after dhuhr prayer. If this is not possible, it be worn after any daily prayer or after the recitation of two raka'as . It is preferable that in the first raka'a, after the recitation of the Chapter of Al-Hamd, the Chapter of Tawheed be said and in the second raka'a, after the Chapter of Al-Hamd, the Chapter of Kafiroon be said. After the prayer, Allah be praised and may peace be with the Holy Prophet and his pure progeny.

11. Then the following could be said: (O Allah! include me among those who have responded to Your call, have faith in Your promise and follow Your command, for I am Your slave in Your confinement. I cannot be saved, except by You, and cannot take, except what You grant. You have reminded us of Hajj. I beseech You that You make me firm on Your book and the practices of Your Prophet (s.a.w.). Grant me strength where I am weak and that I may perform what is incumbent on me with ease and health. Include me among those whose arrival pleases You, You are pleased with, You call by name and have recorded. O Allah! I have travelled from far and have spent my property to attain Your pleasure.

12. O Allah! accomplish my Hajj and Umrah. O Allah! in compliance with Your book and the practice of Your Prophet (s.a.w.), I intend to perform the Umrat-ut-Tamatu' for Hajj. If any impediment comes in my way, remove it by Your power. O Allah! if I do not achieve the Hajj, I may at least the Umrah. I forbid myself, for Your sake, my hair, body, flesh, blood, bones, brain, my union with my wife, clothes and perfume so that I may attain Your pleasure and the Hereafter).

13. Make the niyyah (intention) for ihram together with talbiyah.

14. It is recommended that men say the talbiyah aloud.

15. Say during the talbiyah:

16. (I am present, O High, I am present. I am present, O one who calls towards Heaven. I am present, I am present O Forgiver of sins. I am present, I am present O One who owns my presence. I am present, I am present O Mighty and Generous. I am present, I am present O You who first created and to whom all will return. I am present, I am present O One who is free from want and to whom all turn for their needs.

17. I am present, I am present O who is feared and to whom there is inclination. I am present I am present, O true God. I am present O the One with Grace, Excellence, Goodness and Beauty. I am present O one who averts major calamities. I am present, I am present Your servant and the son of Your servant. I am present, I am present O Generous, I am present).

18. Then say:

19. (I am present seeking closeness to You through Muhammad and his progeny. I am present, I am present for Hajj or Umrah, I am present, I am present. And this is the Umrah connecting to the Hajj. I am present, I am present; my presence is certain and so is my communication to You).

20. The talbiyah constantly repeated in a state of ihram, when waking from sleep, after every prayer, when embarking on a vehicle, riding, disembarking or dismounting, while climbing or descending, when meeting other riders or in the desert; and even in the condition of janabah or menstruation. It must not be stopped in the Umrat-ut-Tamatu' until the houses of Makkah appear and in Hajj-ut-Tamatu' till the zawaal of the day of Arafat.

Matters discouraged in Ihram

1. To wear ihram in black cloths; as a matter of precaution, this colour must be avoided and it is preferred that the ihram be of white cloths.
2. To sleep on yellow bedding or pillow.
3. To wear dirty cloths for ihram. If they become dirty in a state of ihram, it is better not to wash them but there is no objection to wearing another pair.
4. To wear ihram of cloths with pictures.
5. To apply henna before wearing ihram if its colour would remain at the time of wearing ihram.
6. To have a bath and it is preferred, as a matter of precaution, that one must not massage the body.
7. To reply to a caller by saying, "Labaik", that is I am present.

Matters recommended on entry into Haram

1. On reaching the Haram, one must dismount and perform a ghusl to enter it.
2. The pilgrim must remove his shoes on entry into the Haram and hold them in his hands in humility to Allah, the High.
3. At the time of entering the Haram, the following supplication be said:
4. (O Allah! You have stated in Your Book, and Your word is true, "And proclaim among men the Hajj: they will come to You on foot and on every lean camel, coming from every remote path" (Ch. 22 V.30). O Allah! it is my fervent hope that I be among those who responded to Your call. I have come from far with difficulties and from a remote path, listening to Your call, responding to it and obeying Your command.

5. All this became possible because of Your generosity and favour to me. I praise and thank You for granting me the grace and by this advance towards You, I seek closeness to You, a place with You, forgiveness of my sins and acceptance of my repentance, by Your grace. O Allah! bless Muhammad and his progeny and out of Your mercy forbid the fire of Hell for my body and save me from Your punishment and penalties, O Most Merciful of the merciful).

6. To chew a little of Edhkher (s a well known herb) at the time of entry.

Countries on entry into holy Makkah and the Holy Mosque

It is recommended for anyone wishing to enter Holy Makkah to make a ghusl before entry and enter with peace and solemnity. For those arriving from the route of Madinah, it is recommended that they enter from the elevation and depart from there by its lower side. If the entry is by the gate of Bani Shaiba, albeit little known because of the expansion of the Mosque, some say it is like the gate of Bab-es-Salaam, yet it is preferred to enter through the Bab-es-Salaam and proceed straight until one faces the pillars. It is recommended to stop at the gate of the Mosque and say:

(May peace be with you, O Prophet and may the mercy and blessings of Allah be on you. In the name of Allah and by Allah and by His wish. Peace be with with! with the Prophets of Allah and His Messengers. Peace be with with! with the Messenger of Allah. Peace be with with! with Ibrahim, the friend of Allah and all praise is to Allah, the Sustainer of the universes).

Then enter the Mosque concentrating on the Holy Ka'ba and, raising hands towards the sky, say:

(O Allah! I beseech You in this holy place and in the first of my ceremonies to accept my repentance, forgive my sins and relieve me of the load on my back. All praise be to Allah who helped me reach the Holy House. O Allah! I bear witness to You that this is Your Holy House which You have made a refuge for men, a blessed place and a guide for the worlds. O Allah! I am Your servant, this city is Your city and this House is Your House.

I have come here to seek Your mercy and submit to You, following Your command and content with Your arrangement of destiny. I ask as a beggar fearful of Your punishment. O Allah! open for me the gates of Your mercy and keep me occupied in obedience to You and seeking Your pleasure).

According to another report, the following be said at the gate of the Mosque:

(I commence by the Name of Allah, by Him, from Him, towards Him, by His wish and on the following of the Holy Messenger (s.a.w.). The Holy Names belong to Allah. All praise is to Allah. Peace be with the Messenger of Allah. Peace be with Muhammad, son of Abdullah. Peace be with you, O Prophet of Allah and may the mercy and blessings of Allah be with you. Peace be with the Prophets of Allah and His Messengers.

Peace be with Ibrahim, the friend of the Merciful. Peace be with the Prophets. All praise is to Allah, the Sustainer of the universes. Peace be with us and on the virtuous servants of Allah. O Allah! send Your blessings on Muhammad and his progeny, bestow on them Your benediction and have mercy on them as You blessed, sent benediction and had mercy on Ibrahim and his progeny, You are Praiseworthy and Glorious.

O Allah! bless Muhammad and his progeny, Your servant and Messenger. O Allah! bless Ibrahim, Your friend and Your Prophets and Messengers and bestow peace on them. Peace be with the Messengers. All praise is to Allah, the Sustainer of the universes. O Allah! open for me the gates of Your mercy. Keep me occupied in Your obedience and seeking Your pleasure. Protect me that I guard my faith to my last, Exalted is Your Praise. All praise to Allah who made me one of His callers and visitors, attendants in His Mosque and supplicants.

O Allah! I am Your servant and visitor to Your House. There are rights of callers over the host and You are the best of the givers and the most Generous. I beseech You, O Allah! O Merciful, You are Allah, there is no God but You, You have no partner, for You are One and on whom all depend. You were not born and do not give birth and there is none like You. Verily, Muhammad is Your servant and Messenger, may Your blessings be on him and his Household. O Magnanimous, O Generous, O Glorious, O Mighty, O Generous, I beseech You that of the gifts You grant me for visiting You, the first be the protection from the fire of Hell).

Then say thrice:..

(O Allah! save my neck from the fire of Hell).

Then say:

(And increase my lawful and pure sustenance and protect me from the evil of the devils, jinn and men and the godless of the Arabs and the non-Arabs).

It is recommended then to face the Black Stone and say:

(I bear witness that there is no God but Allah, He is One and has no partner and that Muhammad is his servant and Messenger. I believe in Allah and disbelieve in false gods, Laat, Uzza and the worship of devils and all those who call for worship other than Allah).

Then the pilgrim should move to the Black Stone, hold it, and say:

(All praise to Allah who has provided us this guidance, for we would not otherwise have been guided. Glory to Allah, all praise is due to Him, there is no God except Allah and Allah is Great. Allah is greater than His creatures. Allah is greater than whom I fear and beware. There is no God except Allah, He is One and without any partner. All land belong to Him and all praise is due to Him. He grants life and ends it. He ends life and grants it. He is alive and never dies. All good emanates from Him and has power

over all things).

One must then pray for the Holy Prophet and his progeny and for all the Prophets as was done at the time of entry into the Holy Mosque. Then say:

(I believe Your word and have faith in Your promise).

It has been authentically reported by Abi Abdillah (a.s.) that when you come close to the Black Stone, raise your hands, praise Allah, pray for the Holy Prophet and ask Allah to accept your acts of worship. Then hold the Black Stone and kiss it. If it is not possible to kiss it, just hold it by hand, and if even doing so is not possible, point at it and say:

(O Allah! I have discharged the trust reposed with me and fulfilled my promise so that You can be witness of my fulfilment. O Allah! I have brought faith in Your Book and the practices of Your Prophet (s.a.w.). I bear witness that there is no God except Allah, He is One and has no partner and that Muhammad is his servant and Messenger. I have faith in Allah and disbelieve in false gods, Laat and Uzza, the worship of devils, and all those who call for worship other than Allah).

If it is not possible to say the whole of the above supplication, a portion of it may be said and then say:

(O Allah! I have extended my hands towards You and have great expectations from You. Accept my endeavours, forgive me and shower mercy on me. O Allah! I seek refuge from infidelity, poverty and disgrace in this world and in the Hereafter).

Courtesies during Tawaf

It has been reported from Muawiyah bin Ammar, quoting Abi Abdillah (a.s.), as saying that, during tawaf, the following supplication be said:

(O Allah! I beseech You by Your name which makes possible motion in the darkness of water as it does on land. I beseech You by Your Name which makes Your Arsh (Throne) swing. I beseech You by Your Name which puts in motion the feet of Your angels. I beseech You by Your name by which Moosa (Moses) supplicated to You on Mount Sinai and You granted his supplication and met him with love. I beseech You by Your name by which You granted forgiveness to Muhammad of his past and future sins and completed Your bounty on him, treat me with (ask for your wishes).

When You reach the gate of the Holy Ka'ba, pray for Muhammad and his holy progeny (a.s.) and say between Rukn-ul-Yamaani and the Black Stone:

(O Allah! grant me goodness in this world and the Hereafter and save me from the fire of Hell).

And say during tawaf:

(I am in need for Your mercy, fearful and seeking Your refuge. Do not change my body or my name).

Imam Sadiq (a.s.) has said that when Ali bin Hussein (a.s.) reached the Hijr (enclosure) of Ismail (a.s.) before reaching the Meezaab, he would raise his head and say while looking at the Meezaab:

(O Allah! place me in Heaven by Your mercy, save me, by Your mercy, from the fire, protect me from evil, increase for me lawful sustenance, and save me from the viciousness of the jinn, men, Arabs and non-Arabs).

It has been authentically reported from Abi Abdillah (a.s.) that when You reach the back of the Holy Ka'ba having passed the Hijr (enclosure), say:

(O one of bounty, might, generosity and nobility, my devotions are weak, make them stronger and accept them from me, verily You are All-Hearing, All-knowing).

It has been reported from Abul Hassan Ridha (a.s.) that on reaching the Rukn-ul-Yamaani, one should raise hands in supplication and say:

(O Allah! O Controller of health and its Provider, One who grants it, One who bestows it as a reward or as a grace on me and all creation, O Merciful in this world and the Hereafter, shower Muhammad and his progeny with Your blessings, grant me health, lasting and complete and thankfulness for it, in this world and in the Hereafter, by Your mercy, O Most Merciful of the merciful).

It has been reported from Abi Adillah (a.s.) that when the pilgrim completes the tawaf and reaches the 'Mustajaar' which is a little before the Rukn-ul-Yamaani, he must stretch his hands onto the Holy Ka'ba, cling to it and say:

(O Allah! this House is Yours and this creature is Yours and this is the place for taking refuge in You from the fire of Hell).

Then make confession of your sins for there is no faithful who makes confessions to his Lord in this place without Allah forgiving him, Allah willing, and say:

(O Allah! comfort, success and health come from You. O Allah! my devotions are weak and so grant them strength and forgive me the sins which are so apparent to You but concealed from Your creatures).

Then seek refuge in Allah from the fire of Hell and engross yourself in supplication. Then hold the Rukn-ul-Yamaani as is stated in another report from him (a.s.). Then kiss the Rukn-ul-Yamaani and the corner where the Black Stone is placed and say:

(O Allah! grant me contentment in the sustenance You have provided me and bestow Your blessings on it).

It is recommended to hold on to each corner of the Holy Ka'ba in each tawaf and when holding the Black

Stone say:

(I have discharged the trust reposed with me and fulfilled my promise so that You can be the witness of my fulfilment).

Courtesies of Tawaf prayer

In tawaf prayer, it is recommended that after the recitation of the Chapter of Fatihah, in the first raka'a be said the Chapter of Tawheed and in the second raka'a the Chapter of Kafiroom. On completion of the prayer, one must praise Allah, pray for Muhammad and his progeny (a.s.) and pray for the acceptance of one's efforts. It has been reported from Imam as-Sadiq (a.s.) that he would say in sajdah after the prayer the following:

(I prostrate myself before You in worship and service. It is the truth that there is no God except You. You were there before anything and will be there after everything perishes. I am before You and my forelock is in Your hands. Forgive my sins for there is none to forgive major sins except You. Forgive me as I confess my sins against myself and none can avert cardinal sins except You).

It is recommended to drink water from Zamzam before departing to Safa and say:

(O Allah! grant me useful knowledge, abundant sustenance and spare me all sickness and evil).

If possible, on completing the prayer after tawaf , one should draw a bucket or two of water from Zamzam, drink a little and pour a little on the head, back and body and say the supplication mentioned above. Then one must proceed to the Black Stone and from there to Safa .

Courtesies in Sa'y

It is recommended to depart to Safa, with peace and serenity, by the door facing the Black Stone. On arrival, one must look at the Holy Ka'ba and concentrate on the corner with the Black Stone, praise Allah, narrate His bounties, chant Allahu Akbar, Al-Hamdulillah and La ilaha ilallah (seven times each), and then say thrice:

(There is no God except Allah, He is One without any partner. All property belongs to Him and all praise is due to Him. He gives life and takes it away; He has always been alive and will never die. All goodness emanates from Him and He is powerful over all things).

Then pray for Muhammad and his progeny (a.s.) and say thrice:

(Allah is Great; He has granted us guidance. All praise is to Allah; He has showered us with bounties. All praise to Allah who is Living and Eternal and all praise is ever due to Him).

Then say thrice:

(I bear witness that there is no God except Allah, and I bear witness that Muhammad is His servant and Messenger. We do not worship anyone except Him, sincere in our faith, however averse may the polytheists be).

Then say thrice:

(O Allah! I beseech You for forgiveness, health, and firmness in faith in this world and the Hereafter).

Then say thrice:

(O Allah! grant us the virtues of this world and the Hereafter and spare us the fire of Hell).

Then say a hundred times: Allahu Akbar, La ilaha illallah, Al-Hamdulillah, Subhanallah, each; then say:

(There is no God but Allah, He is only One, He has accomplished His promise, He has helped His servant and singly overpowered the groups of infidels. All property belongs to Him and all praise is due to Him, Him alone. O Allah! bless my death and what happens after it. O Allah! I seek refuge from the darkness and loneliness of the grave. O Allah! grant me shelter under the shade of Your Throne on the day when there will be no shelter except Yours).

Then say:

(I leave my religion, myself and family in the hands of Allah, the Merciful, the Beneficent, who does not let anything deposited with him to be lost. O Allah! keep me steadfast in following Your Book and the practices of Your Prophet, keep me among his followers until my death and save me from dissension).

Then say thrice Allahu Akbar and repeat the above supplication twice. Then chant takbeer and repeat the supplication. If it is not possible to perform all this, one may say a portion of it.

It has been reported from Imam Ali (a.s.) that when one climbs the Safa, one must face the Holy Ka'ba, raise one's hands in supplication and say:

(O Allah! forgive all my sins whenever I may have committed them and if I repeat them, forgive me again, for You are Forgiving and Merciful. O Allah! deal with me as it befits You and if You would do so, You would have mercy on me. You are free from any need to punish me but I am in need of Your mercy, have mercy on me.

O Allah! do not deal with me as I deserve, for if You do so, You will punish me without being unjust to me. I fear Your justice but have no fear of injustice from You. O One who is absolutely Just, have mercy on me).

It has been reported from Abi Adillah (a.s.) that if one seeks to increase one's wealth, one should wuqufat Safa longer. It is recommended to perform the sa'y by walking in peace and dignity. When men reach the first minaret, they should hasten the pace till the location of the second minaret. There is no

such recommendation for women.

Then one should continue to walk with peace and awe till one arrives at Marwah where one should repeat what was done at Safa and return from Marwah to Safa in the same manner. If one is riding, one should hasten the pace between the minarets. One must perform the sa'y in earnestness, weeping and supplicating intensely.

Courtesies in Ihram during Wuquf at Arafat

Whatever has been stated above in respect of the courtesies in a state of ihram during Umrah, apply equally to a state of ihram in Hajj. When one has worn the ihram for Hajj and departed from Makkah, one must say the talbiyah on the way but not in a loud voice till one reaches Abtah when it must be said aloud. When one heads for Mina, one should say:

(O Allah! I place all my hopes in You and supplicate to You. Fulfil my hopes and put my actions in order).

Then proceed to Mina peacefully and with respect, engrossed in remembrance of Allah; on reaching there, say:

(All praise is due to Allah who brought me to Mina in sound health and got me thus far).

Then say:

(O Allah! this is Mina where You have graced us with performance of ceremonies. I beseech You for the grace You have bestowed on Your Prophets, for I am one of Your servants and in Your power).

It is recommended that the eve of Arafat be spent in Mina in worship; its preferred form is prayer in the Mosque at Kheef. After dawn, one must continue in prayer till sunrise and then move to Arafat. There is no objection to departing from Mina before sunrise. When one turns to Arafat, one should say:

(O Allah! I turn to You, repose trust in You and seek Your pleasure. I beseech You to bless my journey, fulfil my wishes and include me among those superior to me whom You honour today).

When one should say the talbiyah till one reaches Arafat.

Courtesies of Wuquf at Arafat

A number of matters have been recommended during the wuquf (stay) at Arafat and some of them are:

1. Cleanliness (taharah) during the stay.
2. Ghusl at zawaal.

3. Continuous supplication and remembrance of Allah.
4. Wuqufon the flat land to the left of the mountain.
5. Joining the two prayer of Dhuhr and Asr with one adhan and two iqamaas.
6. Recitation of supplications, the most famous of which is ones attributed to Imam Hussain (a.s.) and his son Imam Zainul Abideen (a.s.) which will be set out.

It has been authentically reported from Mu'awiyah bin Ammar that Abi Abdillah (a.s.) stated, "Hasten to your prayer and gather yourselves to indulge in supplications for it is a day of supplications and prayer. Then find yourself a place where You can have peace, and with solemnity praise and glorify the Oneness of Allah. Recite the Allahu Aakbar a hundred times, the Alhamdu Lillah a hundred times, Subhanallah a hundred times. Then recite the Chapter of Ikhlas a hundred times, followed by supplications of your choice.

One must make great effort to indulge in worship for it is a day for supplications and seeking refuge with Allah from Shaitan (Satan) who does not spare opportunity to divert your attention, especially on that day. One must not engage in looking at others, but be concerned with oneself and say:

(O Allah! I am Your servant. Do not include among those who do not hope to be close to You. Have mercy on my having travelled to You from far-flung nook).

Then say:

(O Allah! the Sustainer of all the places for the ceremonies. Spare me the fire of Hell, increase my sustenance from lawful sources and keep me away from harm, from the evil ones among the jinn and mankind).

Then say:

(O Allah! I ask You by Your power, generosity, charity, favour and bestowal, O the Best of the Listeners, the Greatest of those who see, the Quickest in taking account and the most Merciful of the merciful, shower Muhammad and his progeny with Your blessings and grant me (and then ask your wishes).

Then, raising your head towards the sky, say:

(O Allah! I have a wish which if You grant will not affect what You have refused me but if You reject that wish, I will not benefit from anything else You grant me. I pray to You to spare me the fire of Hell).

Then say:

(O Allah! I am Your slave and belong to You, my forelock is in Your hands, my destiny is in the domain of Your knowledge. I seek that I do what would please You and accept from me the performance of the

rituals which You showed to Your friend, Ibrahim (a.s.), and, by them, guided Your Prophet Muhammad (s.a.w.)).

Then say:

(O Allah! include me among those whose actions have pleased You, whose lives You have elongated and granted them life after death pure lives).

Then say the following supplication taught by the Holy Messenger (s.a.w.) to Ali (a.s.) as reported by Muawiyah bin Ammar from Abi Abdillah (a.s.):

(There is no God but Allah, He is One without any partner. All property belongs to Him, all praise is due to Him. He grants life and death and death and life. He is eternally living and does not die. All good is in his hands and He has power over all things. All praise is due to You as You state, for what You state is better than any other statement. O Allah! my prayer, worship, living and death are for You. All the power with me is from You and all my strength is from You. O Allah!

I seek refuge in You from poverty, wicked intentions, adversity of affairs, the fire of Hell and the torments of the grave. O Allah! I seek from You the goodness that comes from the wind, and seek refuge from the evil caused by the wind, and the goodness from the day and night).

Among the supplications reported by Adullah bin Maymoon from Abi Adillah (a.s.) is that, during his wuqufin Arafat, the Holy Messenger (s.a.w.) used to say at the time of sunset before departure:

(O Allah! I seek refuge in You from poverty, adverse affairs, the evils of night and day. Let my transgressions be sheltered by Your forgiveness, my fear by Your security, my abasement by Your honour and my mortality by Your eternity. O the Best from whom to seek and the Most Generous to give, envelope me with Your mercy, clothe me with health from You, and keep away from me the evil of all Your creation).

Abu Basir has reported from Abi Adillah (a.s.) that the following be said when the sun has set on the day of Arafat:

(Do not make this my last wuqufin this place and grant me future visits to this place so long as I live and make my wuqufsuccessful and providing for me salvation, mercy and forgiveness better than the day has provided to the other guests and pilgrim to Your Holy House. Make me today the most honourable of Your visitors, grant me more goodness, prosperity, mercy and forgiveness more than You have granted any of them. On my return, bless me with children, wealth, little or more, and make me a blessing for them too).

Courtesies of Wuquf at Muzdalifah

Similarly, there are many courtesies to be observed in Muzdalifah but we shall set out a few of them:

1. To proceed from Arafat with serenity and solemnity seeking forgiveness and on approaching the red sand hill on the right, say:
2. (O Allah! have mercy on me as I stand in Your audience in worship, enrich my devotions, maintain my firmness in faith, and accept my performance of the rituals).
3. To walk steadily.
4. To delay the recitation of prayer until reaching Muzdalifah and combine the recitation of Maghraib and Isha with one adhan and two iqamah, even though a third of the night has passed.
5. To descend into the valley on the road to the right near the Mash'ar; it is recommended to be on foot for those whose pilgrimage is the first one.
6. To remain awake during the night in prayer and supplication and say:
7. (O Allah of this gathering, I ask You to gather for me in it a collection of goodness. O Allah! do not make me despair of the goodness which I asked You to accumulate in my heart. I ask You to grant me the knowledge of this place which You granted to Your chosen ones and guard me against the assembly of evils).
8. To remain in state of taharah, saying prayer, praising Allah, remembering Him and His greatness as much as possible, and praying for the Holy Prophet and his progeny, and then say:
9. (O Allah! Lord of the Holy Mash'ar, spare me the fire of Hell, increase my lawful sustenance and keep me away from the harm of the evil ones among the jinn and mankind. O Allah! You are the best to turn to, the best to beseech, and the best to be supplicated to).
10. There is a reward for every visitor, and in this place, I aspire that my reward be that You forgive my slips, accept my plea, forgive my sins, and make piety my provision from this world).
11. Collect seventy stones in Muzdalifah for throwing at jamarat.
12. When passing through Wadi Muhassar, one should accelerate pace and say:
13. (O Allah! make me keep my covenant, accept my repentance, answer my wishes and look after those I have left behind).

Courtesies of Rami the Jamarat

Of the recommended acts during rami are:

1. One should be in a state of taharah (cleanliness) while performing rami (throwing pebbles).
2. While taking the stones in hand, one should say:
3. (O Allah! take into account my stones and elevate my act of worship).
4. While throwing each pebble, say:
5. (Allah is great. O Allah! drive away Satan from me. O Allah! I believe in Your book as true and the tradition of Your Prophet. O Allah! accept my Hajj, my acts and my devotions, and forgive my sins).
6. Throw the stones at Jamrat-ul-Aqabah from the distance of ten to fifteen steps.
7. While throwing the stones at Jamrat-ul-Aqabah, face it with the back to the qiblah but throw the stones at the First and Middle, facing the qiblah.
8. Place the pebble on the rear of the thumb and push it with the nail of the index finger.
9. When back in Mina, say:
10. (O Allah! my faith and trust is in You and You are the best Sustainer, Master and Helper).

Courtesies during Hady

Of the recommended acts during the offering hady are:

1. These should be in the order of camel, cow and male sheep.
2. The animal should be in sound health.
3. At the time of offering the sacrifice, say:
4. (I turn my attention towards the One who has created the heavens and the earth as a true believer and a Muslim; and I am not among the polytheists. My prayer, hady, life and death are for Allah, the Sustainer of the worlds. He has no partner and so have I been ordered and I am of those who have submitted to You. O Allah! all this is from and for You. I commence in the Name of Allah and Allah is great. O Allah! accept my devotions).
5. The animal be slaughtered by the pilgrim himself but if he cannot, he should hold the knife in his hand and the person slaughtering the animal should hold the hand of the pilgrim; there is no objection to the

pilgrim holding the hand of the person slaughtering the animal.

Courtesies of shaving the head

1. It is recommended that the shaving commence from the front of the head and this supplication be said:
2. (O Allah! grant me on the Day of Judgement light for every hair).
3. The hair be buried in his tent in Mina.
4. After shaving of the head, hair also be taken from the beard and moustache and nails be cut.

Courtesies of the Tawaf of Hajj and Sa'y

The courtesies of the tawaf of Umrah and its prayer and of sa'y have already been stated and they apply here as well. It is recommended to perform the tawaf on the day of Eid . At the gate to the Masjid-ul-Haram, say:

(O Allah! help me to worship You; save me for it and save it for me. I ask You as a weak, lowly person confessing his sins, forgive my sins and grant my wishes.

O Allah! I am Your servant; the land is Yours and the House too. I have come asking for Your mercy and to be obedient to You. I submit to your ordinance and am pleased with what You have destined. I ask You as a distressed person, obedient to Your orders, apprehensive of Your torments, fearful of Your punishment, me to Your forgiveness and spare me Hell fire by Your mercy).

Then hold the Hajar-ul-Aswad, hold and kiss it. If this is not possible do so, face it and chant takbir. Then perform tawaf as is done on entering Makkah.

Courtesies of Mina

It is recommended that the pilgrim remains in Mina during the period for the wuquf (stay) there. One should not move out even for a recommended tawaf. It is recommended to say the takbir after fifteen prayers, commencing from dhuhr on the day of the sacrifice and after ten in other cities. It is preferred that the takbir be said thus:

(Allah is great, Allah is great. There is no God except Allah, Allah is great. Allah is great and all praise is due to Allah. Allah is great, in that He has guided us. Allah is great, in that He has granted us animals for sustenance; all praise is due to Allah for what he has destined for us).

It is recommended that all obligatory and recommended prayers be said in the Mosque of Kheef. Abu

Hamza Thumali has reported that the Fifth Imam (a.s.) has stated that he who recites a hundred raka'as in the Mosque of Kheef in Mina before departing from there will be rewarded the equivalent of the worship of seventy years. He who recites subhanallah in the Mosque a hundred times will have the reward for freeing a slave. He who recites there la ilaha illallah a hundred times, will be rewarded the equivalent of saving a life; he who recites there alhamdu lillah a hundred times will be rewarded the equivalent of giving in charity the revenue of the two Iraqs.

Courtesies of Makkah

Of the matters recommended are:

1. Remembrance of Allah a great deal and the recitation of the Holy Qur'an.
2. Recitation of the entire Holy Qur'an.
3. Drinking the water of Zamzam and then saying:
4. (O Allah! grant me knowledge which is beneficial, great sustenance and relief from pains and illnesses).
5. Then say:
6. (By the Name of Allah, all praise is due to Allah and I thank Allah).
7. Looking in abundance at the Holy Ka'ba.
8. Make tawaf of the Holy Ka'ba ten times: three times in the first part of the night, three at the end of the night, twice after dawn and twice after dhuhr.
9. Three hundred and sixty tawaafs be performed during the wuqufin Makkah; if it is not possible to do so, fifty two tawaafs be performed, and if not, as many be performed as possible.
10. For the person performing their maiden pilgrimage, it is recommended that they do ghusl before entering the Holy Ka'ba. They may say at the time of entry:
11. (O Allah! You have stated that whoever has entered it is safe. Save me from the torments of fire).
12. Then say two raka'as between the two pillars on the red marble tiles. After the recitation of the Chapter of Fatiha, recite in the first raka'a the Chapter of Ha'meem Sajdah and in the second, fifty five verses.
13. Say prayer at all the corners of the Holy Ka'ba, saying after the prayer:
14. (O Allah! whomsoever among Your creation prepare themselves to turn to other people in the hope

of obtaining favours, gifts, benefits and grants from them, I, O my Master!, prepare myself and am ready to turn to You in the hope of receiving Your favours, benefits and grants. Do not dash my hopes today, O One! who does not disappoint those turning to Him, do not deny me Your mercy.

15. I have not brought today a weighty load of good deeds while approaching You nor do I hope from intercession of other people, but I turn to You, confessing the wrongs I have done to myself without an excuse. I implore You, as You are worthy, to send Your blessings on Muhammad and his progeny, grant me what I seek to gain from You. Forgive my wrongs, fulfil my wishes, and do not return me rejected, denied or disappointed. O Great, O Great, O Great! I have great hopes in You and beg You, O Great! to forgive my grave sins There is no God, but You).

It is recommended to say three times (Allahu Akbar) at the time of emerging from the Holy Ka'ba, saying this du'a (supplication):

(O Allah! do not afflict us with tribulations. O our Sustainer, do not let our enemies rejoice at our misfortunes; verily, You are the one to bring damage and benefit).

Then come out of Holy Ka'ba and, facing it with the ladder to the left, say two raka'as by the ladder.

Farewell Tawaf

It is recommended that, upon leaving Makkah, the pilgrim perform a tawaf of farewell. (tawaf –ul–widaa). In each round he should salute the Hajar–ul–Aswad and Rukn–ul–Yamani. He should perform the recommended acts already set out on reaching the Mustajaar. He should state his wishes. He should then salute the Hajar–ul–Aswad and press his abdomen to the Holy Ka'ba. He should hold the Hajar–ul–Aswad with one hand and the door of the Holy Ka'ba with the other. Then he should thank and praise Allah, pray for the Holy Prophet and his progeny and then say:

(O Allah! have mercy on Muhammad, Your slave, Messenger, Prophet, Trusted, Beloved, Noble and the best of Your creation. O Allah! just as he delivered Your message, fought in Your cause, accomplished Your commands and worshipped You to his last, O Allah! turn my fortunes around by granting me success, salvation, with the best of that every pilgrim would aspire for, of forgiveness, blessedness, good health and Your pleasure).

It is recommended to leave from the Gate of Hannateen and pause, facing the Rukn ash Shaami and pray to Allah to grant you to bestow success on you to return. It is also recommended to purchase at the time of departure about one dirham (3.65 grams of silver) worth of dates to be given away to the poor.

Greeting the Great Messenger (S.A.W.)

It is very strongly recommended that the pilgrim should return via Madinah and visit the Great Messenger (s.a.w.), his pure and truthful daughter (a.s.) and the Imams in the Baqi' (a.s.). The

boundaries of Madinah are the A'eer and Waeer which are two mountains surrounding Madinah from east to west.

Some scholars regard these places as sacrosanct and that though it is not obligatory to wear ihram there it is not permitted to cut trees or, in particular, the fresh ones except to cut those as permitted for the boundaries of Makka and it is also prohibited to hunt between the mountains. However, it is apparent that both are permitted and the opinion of prohibition is out of excess of precaution.

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