

A guide to UMRAH: ^{الْعُمْرَةُ}



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What is Umrah?

In Arabic, Umrah means “to visit a populated place”. As a special term used in the Islamic terminology, Umrah means to perform *Tawaf* of *Ka’bah* and *Sa’ee* between *Safa* and *Marwa*, *after assuming Ihram, from a Meeqat. Umrah is also called Hajj al Asghar- the minor Hajj* [ref. 1]

In Arabic, the word ‘Umrah is derived from I’timaar which means a visit. However, ‘Umrah in Islamic terminology, means paying a visit to Ka’bah, performing Tawaaf around it, walking between Safaa and Marwah seven times. A performer of ‘Umrah puts off his Ihraam by having his hair shaved or cut. ‘Umrah can be performed along with Hajj and in other days as well. [ref. 2]

Merits of Umrah:

- 1.. Abu Hurayrah (RA.) narrated that Rasulullah(PBU) said ”Umrah becomes an atonement for the sins committed between one and the next Umrah”. (Bukhari, Muslim)
- 2..It is narrated by Abdullah ibn Masud(RA.) and Jabir(RA.) that Rasulullah(PUB) said “Perform Hajj and Umrah again and again for both remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron”. (Tirmidhi and Nasa’i)
- 3..Hadrat Abdullah ibn Abbas(RA.) narrated that Rasulullah(PBU) said “The recompense of the Umrah performed in the month of Ramadan is equal to that of one Hajj. According to a Hadith Rasulullah (PBU) said “Performing Umrah in Ramadan is equal to performing Hajj with me”. (Bukhari, Muslim)
- 4..A Muslim who can afford to reach Makkah Mukarramah, it is *Sunnatul Mu’akkadah* (a compulsory *Sunnah*) for him to perform Umrah once in his lifetime and it is *Mustahabb* (desirable) to perform more than once. It is, however, prohibited to perform Umrah from the 9th to 13th Dhul Hijjah.
- 5..It has been narrated by Sahl ibn Sa’d “When a believer of Allah recites Talbiyah for Hajj or Umrah and says “Labbaik”, all the created things to his right and to his left, whether they are lifeless stones and trees or lumps of mud, also say Labbaik with him, right up to the both ends of the earth”. (Tirmidi, Ibn Majah)

THE RITES OF UMRAH:

Faraid (duties) of Umrah¹: They are two in number:

1. To assume *Ihram*, which is accomplished after a person recites *Talbiyah* with the intention of Umrah.
2. To perform *Tawaf*

Wajibat of Umrah¹: These are also two in number:

1. Sa'ee between *Safa* and *Marwah* (after *Tawaf*) and to begin it from *Safa* and to end it at *Marwah*.
2. Have the head shaved or hair cut short (it is *Wajib* to trim up to 1/4th of the head, and *Sunnah* if the whole head is shaved, better for men).

The rites of Umrah are: [Ref. 3]

1. Entering the state of *Ihram*
2. *Tawaf* of Ka'bah
3. Sa'ee between the hills of *Safa* and *Marwah*
4. Shaving or clipping of the hair

Before Ihram

1. Trim nails and remove underarm and pubic hair,
2. Wash whole body, have a complete bath with soap so as to become thoroughly clean. But there is no blame if one does not bathe.

The above actions are *sunnah* for both men and women [Ref. 4]

Put on clothes of *Ihram* – two white un-sewn pieces of cloth for men and regular clothes for women. Women should not cover their faces during *Ihram* & men should not cover their heads during *Ihram*. [Ref. 5]



Note: The two white sheets that a pilgrim puts on while assuming the state of *Ihram*, are also called "*Ihram*"

On entering state of Ihram [Ref. 1, 5 and 6]

Men must take off their regular clothes and put on the two unstitched pieces of clothes (*Ezaar* and *Redaa*). Additionally, men cannot wear shoes that cover the top of their feet. Women can wear any loose-fitting, decent dress which covers the entire body except face and hands.

When a pilgrim takes a bath, it is *Mustahabb* that he should form the *Niyyah* (intention) that he is taking this bath to assume *Ihram*. Bath and *Wudu* are not the conditions for *Ihram*, nor are they among *Wajibat* of *Ihram* but to leave them without any reason is *Makruh*. It is *Sunnah* to put on two sheets.

An-Niyyah (Intention)

This is the intention to make Umrah. It has to be made at the place of Meeqat before entering the jurisdiction of the Haram.

Upon making the intention (niyyah) for umrah, one should say: "LABBAYAKA ALLAAHUMMA UMRAH", which means: "O Allah I answered your call to perform Umrah"

Niyyah (Intention) in any language to enter into Ihram or recite –

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

LabbaikAllahumma bi-'Umrah

Here I am O Allah, (in response to Your call) making Umrah.

It is recommended to repeat the well-known dhikr of ihraam, called Talbeyah, as frequently as possible from the time of ihraam (after making niyyah at Miqaat). This should be said loudly by the men, and softly or quietly by the women.

Talbiyah Recitation (Hajj prayer supplication):

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ
Labbayk Allahumma Labbayk, Labbayk
la sharika laka Labbayk, Innal hamda
wanni'mata laka walmulk La sharika lak

Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all the Praise, Grace and Sovereignty belong to You. You have no partner.

When to Recite the Talbiyah

During Umrah: from the moment of ihram until the beginning of tawaf.
During Hajj: from the moment of ihram until the stoning the large pillar (jamrah) on the morning of Eid.

IHRAM – ITS RULES AND REGULATIONS

In Arabic, *Ihram* means “not to desecrate” or “to declare a lawful thing as Haraam (unlawful) upon oneself”. According to *Shari'ah*, *Ihram* is to enter into a state in which it is prohibited for a person to use certain *Halal* (lawful) and *Mustahabb* things, like wearing stitched garments, use of perfume, and hair cut, after he forms *Niyyah* for Hajj or Umrah and recites *Talbiyah*. [ref 1]

Wajibat of Ihram are given below¹:

i) To take off the stitched garments. They are not used as long as a pilgrim remains in the state of *Ihram*.

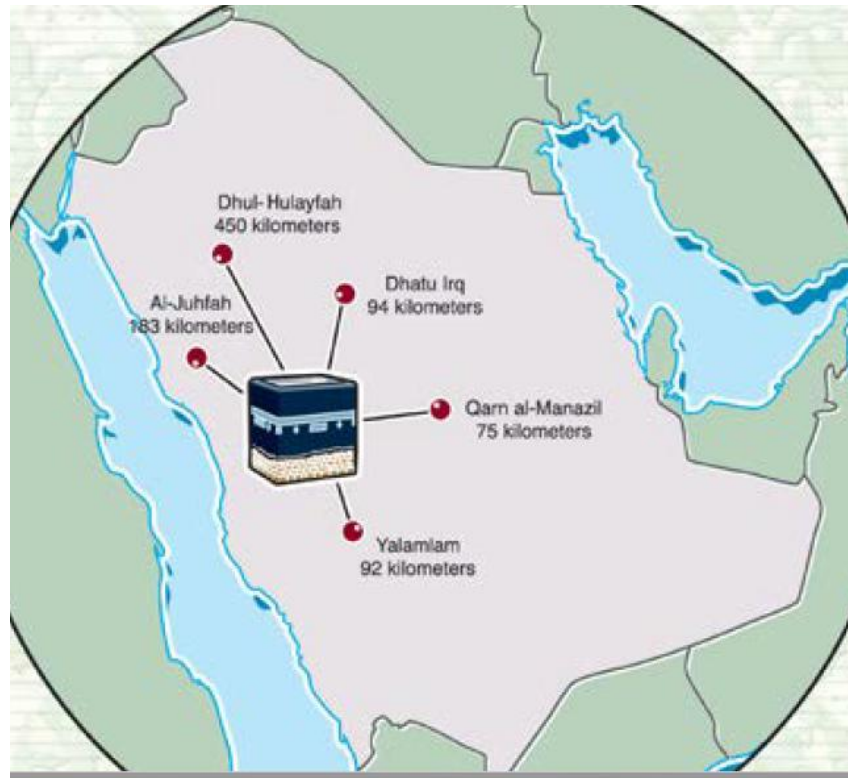
- ii) To assume *Ihram* at a *Meeqat*, but in no case beyond it. This can also be done at home at the time of departure. Anyhow it is imperative not to cross *Miqat* without being in the state of *Ihram*.
- iii) To abstain from the things forbidden in the state of *Ihram*.

It is *Makruh* for a *Muhrim* to remove the dirt from his body and to comb the disheveled hair. It is in the *Hadith* that a perfect pilgrim is he, whose hair is matted and whose body and clothes are untidy.

MEEQATS [Ref. 1, 4]

(The places traditionally stipulated for the assumption of Ihram)





Masjid Dhul Hulayfah

Masjid Dhul Hulayfah (Arabic: **مَسْجِدُ ذِي دُجَسَمٍ**) also known as also known as Abyar Ali or Masjid al-Shajarah (Arabic: **مَسْجِدُ الشَّجَرَةِ**) - (mosque of the tree) is a mosque which serves as the Miqat for pilgrims travelling from Madinah to Makkah, with the intention of performing Hajj or Umrah. It is where, the Prophet ﷺ made his intention in Ihrām.



PROHIBITIONS DURING IHRAM



Once the pilgrim has entered the state of ihram at the meeqat, the following is prohibited to him:



- Removing hair or cutting the nails. (However, if some hair falls or is pulled out unintentionally or if the hair or nails are cut due to forgetfulness or ignorance of the ruling, it is excused.)



- Using perfume or scent on the body or clothing. (What remains on the body from before ihram is excused, but scent in clothing must be washed out.)



- Hunting land animals or cooperating in that by chasing or pointing out game within the boundaries of the Haram. This applies to all Muslims, male and female, whether in ihram or not.



- Cutting or uprooting any trees or green plants within the Haram boundaries which were not planted by man. This also applies to all Muslims, irrespective of ihram.



- Picking up anything dropped or lost in Makkah by anyone unless to assist in finding the owner. Again, the ruling applies to all, with or without ihram.



PROHIBITIONS DURING IHRAM

- Marrying, sending a proposal or arranging a marriage for oneself or another, as well as marital intercourse and anything that stimulates desire. The Prophet ﷺ said,

"One in ihram must not marry, be wedded or propose."

(Muslim)



- A woman during ihram is not permitted to wear gloves or a niqab or burqa` (a tightly fitted face mask). When there are unrelated men nearby she covers her face with part of her headcover.



- A man in ihram is not permitted to cover his head with the ihram garment or any headgear such as a cap, cloth headcover or turban. If he should do so having forgotten or out of ignorance of the ruling, he should remove it as soon as he is aware of it and no ransom is required from him.



- The man is also not allowed to wear garments stitched to fit the body or part of it, such as a gown or robe, a shirt, pants, underwear or shoes. One who cannot obtain a waist wrapper for ihram may wear loose pants and one who cannot find sandals may wear slippers with no ransom required.



WHAT IS PERMISSIBLE DURING IHRAM



● While in Ihram, one is allowed to do the following:

● Wear a wristwatch, ring, eyeglasses, earphones, belt and sandals below the ankles.



● Shade oneself under an umbrella or ceiling, including that of a car or bus.



● Carry baggage, mattresses, etc., on his head.

● Bandage a wound.



● Change one's garments, as well as cleaning or washing them.

● Wash his/her head and body. If any hair should come out unintentionally it is excused.



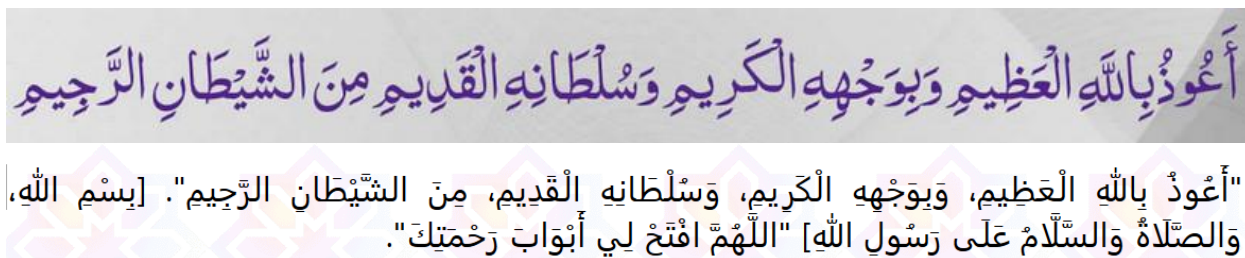
Additionally, if a man covers his head with a cap or cloth out of forgetfulness or ignorance he must remove it as soon as he remembers or knows, and there will be no ransom due from him.

Entering Masjid Al-Haram (Sacred Mosque) in Makkah:

A person should enter the Holy City with utmost humility and reverence.



Enter with your right foot.
Say upon entering the boundary of Masjid al Haram:



'A'oothu billaahil-'Adheem, wa bi-Wajhihil-Kareem, wa Sultaanihil-qadeem, minash-Shaytaanir-rajeem. [Bismillaahi, wassalaatu.] [Wassalaamu 'alaaRasoolillaahi.] Allaahum-maftah lee 'abwaaba rahmatika.

I seek refuge in Almighty Allah, by His Noble Face, by His primordial power, from Satan the outcast.⁷ [In the Name of Allah, and blessings.]⁸ [And peace be upon the Messenger of Allah.]⁹ O Allah, open before me the doors of Your mercy.¹⁰

There is also a report in Sunan Ibn Majah on the authority of Fatimah (RA), : "O Allah, forgive me my sins and open for me the doors of Your mercy." It was graded authentic by Al-Albani due to supporting Ahadith. See Sahih Ibn Majah 1/128-9.

Upon the first sight of Baitullah-Kaba'h



The Prophet ﷺ entered through the gate known as Bab Abdi Manaf, now known as Bab Bani Shaybah or Bab al-Salam, situated between Safa and Marwah on the same side as the [Prophet's birthplace](#). This was the gate that the Prophet ﷺ would normally use to enter the mosque when he lived in Makkah.[11]

It was reported that when the Prophet ﷺ first set sight on the Kaaba, he recited the following supplications:

اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيْمًا وَتَكْرِيْمًا
وَمَهَابَةً وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِنْ حَجَّهٖ
اَوْاعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيْمًا وَتَكْرِيْمًا
وَبِرًّا

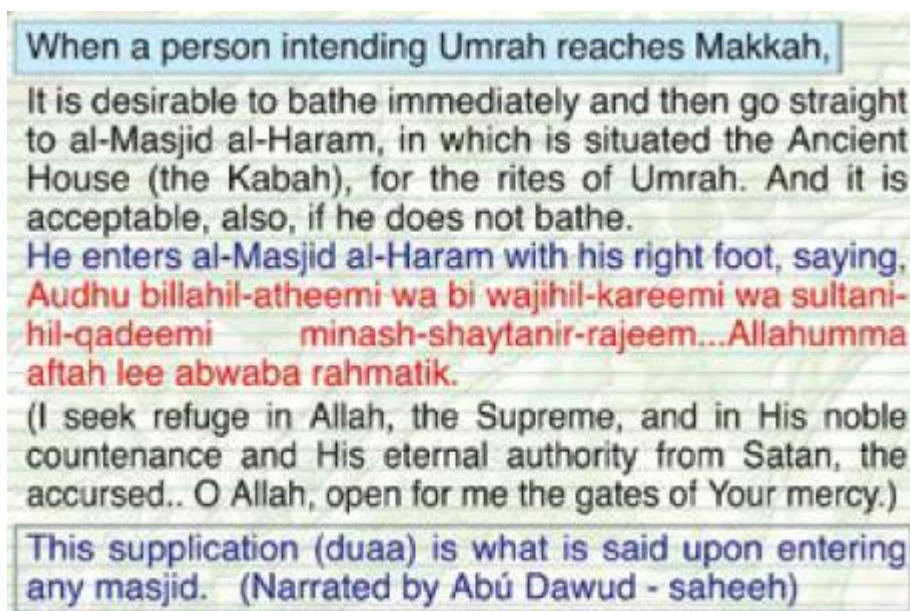
Allāhumma zid hādha l-bayta tashrīfan wa takrīman wa ta'zīman wa mahāba(tan), wa zid man sharrafahu wa karramahu mimman ḥajjahu wa'tamarahu tashrīfan wa ta'zīman wa birrā.

O Allah, increase this House in honour and ennoblement, reverence and awe, and increase the one who honours and ennoble it, of those who travel to it for Hajj and Umrah, in honour, reverence and piety.

O Allah! Increase the exaltation, the veneration and the awe of this House and he, who pays due regard and respect to this House, among the people who perform its Hajj and Umrah, also increase his nobility, greatness, honor and goodness.)

Allāhumma anta s-salāmu wa minka s-salāmu fa hayyina Rabbana bi s-salām.

O Allah, You are peace, and from you is peace, so give us life, our Lord, in the Abode of Peace. [Ref: 12]



This is the place and time, when *Du'a* is accepted. It is reported that when a Muslim casts first glance at *Baitullah*, his *Du'a* is accepted

Tawaaf

Before proceeding to the starting point of Tawaaf, AlHajarul-Aswad (The Black Stone)- for men only - uncover right shoulder by placing Ihram underneath right arm-pit (this is known as Idhtiba). When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad (The Black Stone), and recite – Allahu Akbar (Allah is the Greatest).

♦Men should walk briskly (Raml) during first 3 circuits only, the remaining 4 circuits are done at a normal pace completely around until 7th circuit.

No particular supplication (Dua) is essential during Tawaaf. ♦ Dua (supplication) can be made during Tawaaf, except it is Sunnah to recite the following when going between ArRuknul-Yamani (Yemeni Corner)

"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire [2:201]"

He then heads toward the honored Kabah to begin tawaf.

It is from the sunnah for a man to bare his right shoulder and arm (idhtib). This is done by passing the upper ihram wrapper under the right armpit and covering the left shoulder with both ends.

Then he begins the tawaf of seven circuits,

starting at the Black Stone. It is a sunnah act to kiss the Black Stone if one is able to reach it without harming people by crowding or pushing. And it is sinful to insult, strike or harm any Muslim. When the area is crowded, it is sufficient to point to the Black Stone from a distance, saying, "Allahu akbar" without stopping as one passes by it.

It is not permissible to push others
or harm them in any way

As one passes ar-Rukn al-Yamani (the Yemeni Corner),

he touches it with his hand if he can do so easily. He should not kiss it or wipe his hand over it as some do, contrary to the sunnah of the Prophet ﷺ. When unable to touch it with his hand, he should continue in his tawaf without pointing to it or saying "Allahu akbar". It is from the sunnah, as one performs tawaf, to recite between the Yemeni Corner and the Black Stone:

"Rabbana atina fid-dunya hasanatan wa fil- akhirati hasanatan wa qina `adhab an-nar."

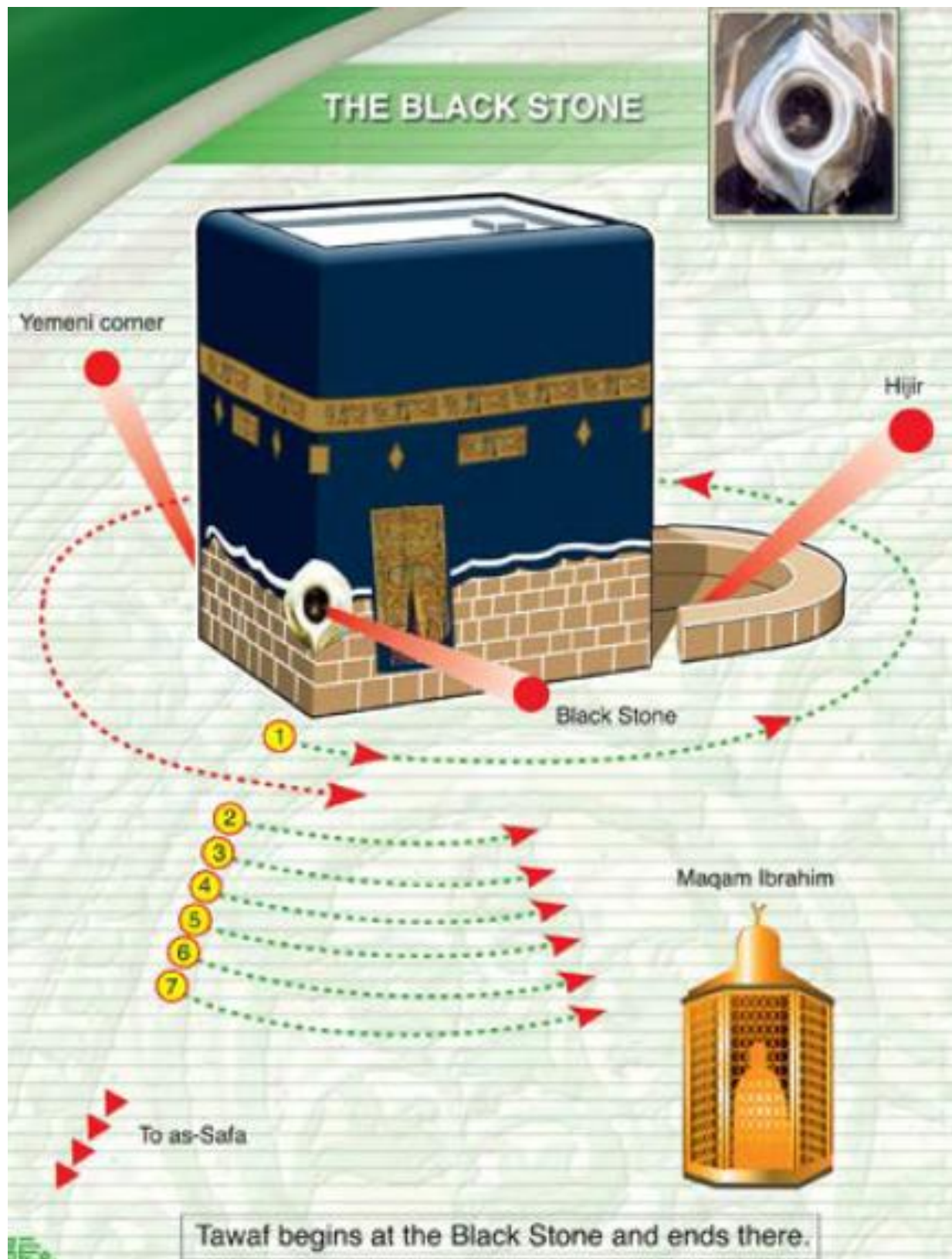
"Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire."

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

سورة البقرة

(Qur'an - 2:201)

In this way the tawaf is completed,





ERRONEOUS PRACTICES DURING TAWAF

- ❌ Walking inside the Hijr during tawaf. This actually invalidates the tawaf

because the Hijr is part of the Kabah and inside it.

- ❌ Touching and wiping the hands over all the corners of the Ka'bah or its walls, door, covering, or Maqam Ibrahim. All of this is not lawful as it is from the innovations in religion (bidah), which was not done by the Prophet ﷺ.

- ❌ The pushing and crowding of men and women during tawaf, especially at the Black Stone and Maqam Ibrahim. This should be strictly avoided.

Upon completion of tawaf one should:

1. Cover his right shoulder once again.
2. Pray two rak'ahs behind Maqam Ibrahim if it is possible with ease; otherwise in any part of al-Masjid al-haram. This prayer is a confirmed sunnah in which one recites (after al-Fatihah) in the first rakah:

سُورَةُ الْكَافِرُونَ

Surah al-Kafirun and in the second rakah: Surah al-Ikhlâs.

سُورَةُ الْإِخْلَاصِ

If he recites other parts of
the Qur'an it is acceptable.

After completion of Tawaf
Sa'ee (Completion of 7 rounds Safa & Marwah)

one goes to begin his sai of seven trips at as-safa, reciting: "Innas-safa wal-marwata min shaair illah "Indeed, as-safa and al-Marwah are among the symbols of Allah)

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

{2:157}, and adding, "I begin with that with which Allah began". This was the practice of the Prophet ﷺ as narrated in saheeh Muslim.

Each time you complete one round (Safa and Marwah)

recite =

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ
وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَ خَذَهُ

Then he stands on as-safa facing the Kabah,

praising and glorifying Allah and supplicating Him, saying:
"La ilaha ill-Allahu wahdahu la shareeka lah. Lahul-
mulku wa la hul-hamdu wa huwa ala kulli shay'in qadeer.
La ilaha ill-Allahu wahdahu, anjaza wa dahu wa
nasara abdahu wa hazamal-ahzaba wahdah."

"There is no god but Allah alone with no partner. His
is the dominion and His is [all] praise and He is over
all things competent. There is no god but Allah alone;
He fulfilled His promise and supported His servant and
defeated the [enemy] allies alone."

He repeats this three times,

supplicating in between with anything he wishes, and if he does less than that, there is no fault. He raises his hands only when supplicating, and does not point with them when saying, "Allahu akbar" (which is a common mistake among many pilgrims).

He then descends from as-safa

toward al-Marwah and supplicates with any dua that comes to mind for himself, his family and the Muslims in general. When reaching the green marker, men (but not women) should run until they come to the second marker, after which they walk as usual until they arrival at al-Marwh.



Safa and Marwa

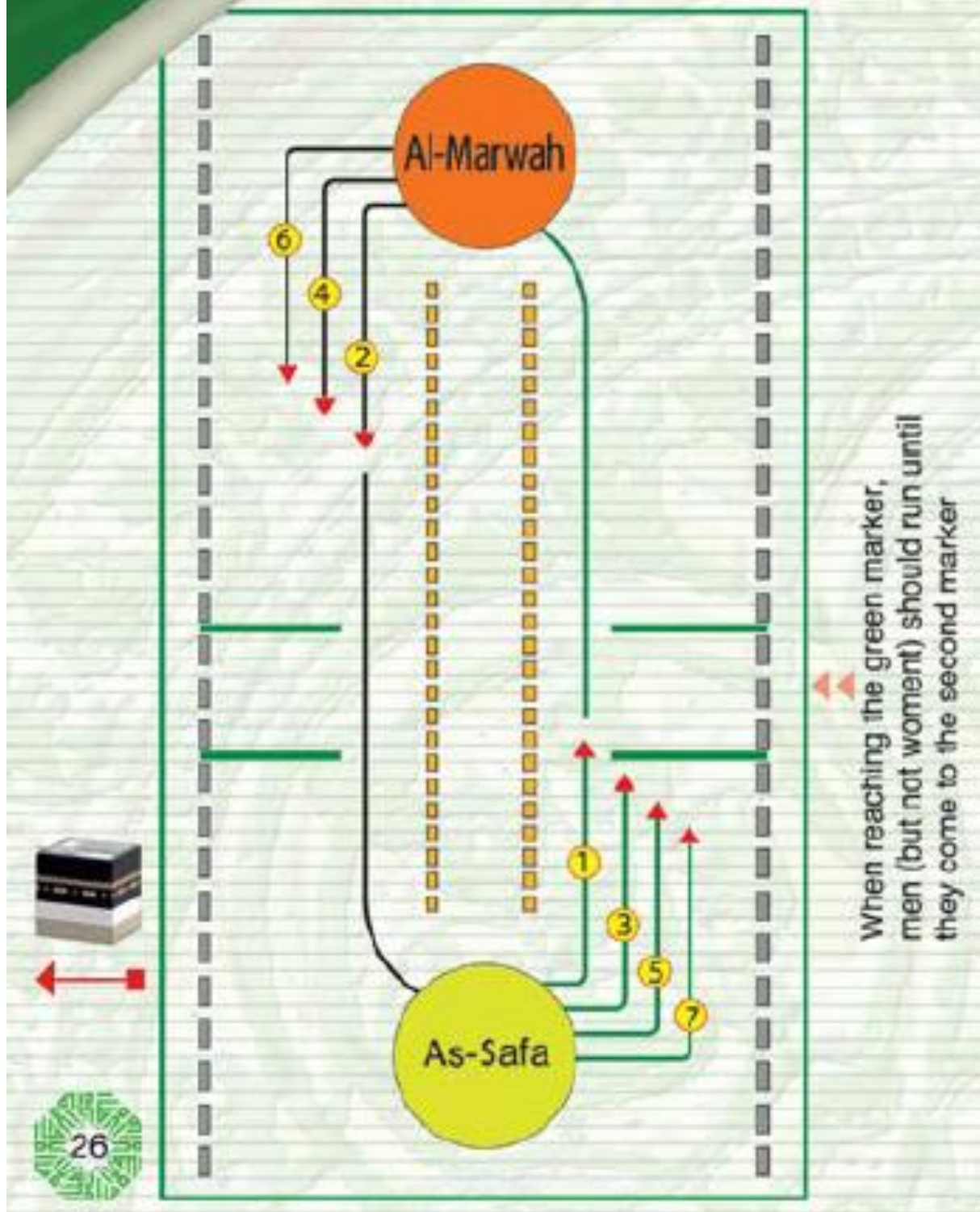


Green Mark Zone for running, only for men

Upon reaching al-Marwah,

- one faces the Kabah and supplicates as he did at as-safa with any supplications he wishes. He continues walking to the green marker, then runs between the two (men only) and then walks to as-safa. Thus, he has completed two trips - one from as-safa to al-Marwah and another from al-Marwah to as-safa. He continues until he finishes seven trips, ending at al-Marwah.
- There is no blame upon him/her for completing the sai on a wheelchair if overcome by fatigue or illness.
- ✓ **A woman who has menstrual or postpartum bleeding**
- can complete her sai (but not tawaf) because the area of sai is not a part of al-Masjid al-haram.

SAI BEGINS AT AS-SAFA AND ENDS AT AL-MARWAH



Among the common errors committed is

✗ the running of women between the two green markers.

- After the completion of sai, the man shaves or shortens his hair (shaving is preferable). When shortening the hair, some of it should be cut from every part of the head.
- The woman cuts from the length of her hair what is about equal to the width of a finger.

With this the rites of Umrah are complete

and one is free from all the restrictions of ihram

Upon leaving al-Masjid ul-Haraam with the left foot, recite-

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Oh Allah! I indeed ask you of your favour.

Allahumma innee 'as'aluka min fadhlika

O Allah, send prayers and peace upon Muhammad. O Allah, verily I ask You from Your Favor.

Shaving Head/Trimming:

After completing Sa'ee:

Men: shaving entire head is preferable or cut hair equally from all over head;

Women: cut one-third finger-length or width of finger of hair.

Remove Ihram, as all restrictions are now lifted.

Umrah is now complete!!!

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 - 10.. Muslim 1/494.
 - 11.. <https://hajjumrahplanner.com/entering-makkah-umrah/>
 12. Al-Sunan al-Kubra by Imam al-Bayhaqi

“May the Almighty accept our efforts, and grant us forgiveness and guidance. May He give us the ability to continue our good actions. Aameen”

**Muharram, 1440
September, 2018**