

**المختصر في صفة العمرة وأحكامها
(الجمعية)**

**Concise Description of 'Umrah
and Its Rulings**

Concise Description of 'Umrah and Its Rulings

Praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings upon our Prophet Muhammad and all his family and Companions.

To proceed:

This is a brief treatise on the description of 'Umrah, its rulings, and etiquettes, in which we have endeavored to clarify most of what the performer of 'Umrah needs.

We ask Allah to make it pure for His noble Countenance and benefit all Muslims with it.

The Scholarly Committee at the Islamic Content Service Association in Languages

Introduction

First: Conditions for an act of worship to be accepted

Allah Almighty does not accept acts of worship except with two conditions:

Sincerity, which means that it should be done purely for the sake of Allah and the Hereafter, as Allah Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

{although they were commanded only to worship Allah with sincere devotion to Him, being

inclined to the true faith¹.} [Surat al-Bayyinah: 5]
[Surat al-Bayyinah: 5]

And the Prophet (ﷺ) said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

"Verily, the reward of deeds depends upon the intentions, and indeed each one will be rewarded according to his intention."²

Following the Prophet (ﷺ) in words and actions;
the Prophet (ﷺ) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ»

"Whoever introduces something into this matter of ours (Islam) that is not part of it will have it rejected."³ In a version by Muslim (1718):

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

"Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected."⁴

Second: The Ruling on Learning the Manner and Rulings of 'Umrah

Whoever wishes to worship Allah Almighty must learn the guidance of the Prophet (ﷺ) in it, so that his actions align with the Sunnah. The Prophet (ﷺ) used to urge people to follow him and be guided by

¹ i.e., turning towards Him and His worship, while turning away from everything else. Tafsīr As-Sa'di (p. 538).

² Narrated by Al-Bukhārī no. (1) and Muslim no. (1907).

³ Narrated by Al-Bukhārī, no. (2697), and Muslim, no. (1718).

⁴ Narrated by Muslim, no. (1718).

his example. Mālik ibn al-Huwayrith (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Pray as you have seen me pray."¹

Jābir (may Allah be pleased with him) reported: «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: لِنَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ».

I saw the Prophet (ﷺ) throwing pebbles while riding his mount on the Day of Nahr, and he was saying: "Learn your rituals, for I do not know whether I will be performing Hajj after this Hajj of mine."²

Third: The Virtue of 'Umrah

There are two virtues of 'Umrah: general and specific.

The general virtue:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

"Umrah expiates for the sins committed between it and the next 'Umrah, and the accepted Hajj has no reward but Paradise."³

¹ Narrated by Al-Bukhārī, no. (6008).

² Narrated by Muslim, no. (1297).

³ Narrated by Al-Bukhārī, no. (1773), and Muslim, no. (1349).

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ إِلَّا الْجَنَّةُ».

"Alternate between performing Hajj and ‘Umrah, for they eliminate poverty and sins just as the bellows remove impurities from iron, gold, and silver. And there is no reward for an accepted Hajj except Paradise."¹²

The specific virtue during Ramadan: Ibn ‘Abbās (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِيَ» [10].

"‘Umrah in Ramadan is equivalent to Hajj with me."³

How to Make ‘Umrah

First: The Rulings of the Miqāts

The Miqāts are the places designated by the Prophet (ﷺ) for assuming Ihrām (ritual state of consecration) by those intending to perform Hajj or ‘Umrah.

¹ Narrated by At-Tirmidhi, no (810) and An-Nasā’i, no. (2631).

² The place of the Blacksmith's and Goldsmith's Fire. At-Tamhīd by Ibn ‘Abd al-Barr (15/102).

³ i.e., it is equivalent to performing Hajj with me, as mentioned in another version.

Whoever passes by any of them intending to perform Hajj or 'Umrah, it is incumbent upon him to assume Ihrām therefrom, and it is not permissible for him to cross it without assuming Ihrām.

People who are closer to Makkah than these Miqāts, their Miqāt is their location; they should assume Ihrām from there for Hajj and 'Umrah.

As for the people of Makkah and those who intend to assume Ihrām from there: they assume Ihrām for Hajj from Makkah. As for 'Umrah, they go outside the Sacred Precincts and assume Ihrām from there, such as At-Tan'īm and similar places.

If one is traveling by air, he should assume Ihrām when he comes in alignment with the Miqāt. He should get prepared and put on the clothing of Ihrām before coming in alignment with it. Upon reaching the Miqāt, he should immediately intend Ihrām. It is not permissible to delay it until landing at the airport. He may take precautions by making Talbiyah before reaching the Miqāt, fearing the swift passage of the plane.

Second: Manner and Rulings of Ihrām:

It is prescribed for one intending to assume Ihrām to do the following:

Taking a bath, which is a confirmed Sunnah for both men and women, even those in menstruation or postpartum period.

Applying the best perfume one can find, such as 'Oud perfume or others, to his hair and beard. It does not harm if that remains after assuming Ihrām. As for a woman, it is not permissible for her to apply perfume that has fragrance so that non-Mahram (foreign) men do not smell it.

Wearing the Ihrām clothing, which is an upper and lower sheet. It is Sunnah that they are white and clean or new. A woman assumes Ihrām in whatever clothing she wishes, provided she does not display adornment. However, she must avoid wearing the Niqāb (face veil) and gloves, and she may cover her face and hands with other than these.

Assuming Ihrām following a prescribed prayer, whether obligatory or supererogatory, is not mandatory.

He says: "Labbayka Allahumma 'Umrah" (I respond to Your call, O Allah, performing 'Umrah). If he is performing 'Umrah on behalf of another, he says: "Labbayka Allahumma 'Umrah on behalf of so-and-so".

If one who intends to assume Ihrām fears that something may hinder him from completing the rituals, it is recommended for him to make a condition upon Ihrām, saying: "Labbayka Allahumma 'Umrah, and if something prevents me, then my place of release is where You have detained me." If he makes this condition and

something occurs that prevents him from completing his rituals, he may exit Ihrām without anything due to him.

Then, one should frequently recite the Talbiyah: "Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-ni'mata laka wa al-mulk, lā sharīka lak" (I respond to Your call, O Allah, I do respond; I respond to Your call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner). A man should raise his voice with it, and likewise a woman, as long as she is not in the presence of non-Mahram men. A Muhrim (a person in a state of Ihrām) should recite Talbiyah often, especially when he changes from one state to another, and from a time to another, such as when ascending a high place or descending to a low place, or when night or day comes.¹

¹ The meaning of a person's saying "Labbayk": i.e., A response to You, O Lord, time and again, signifying the person's response to his Lord and his steadfastness in obedience to Him. "Verily, praise, blessing, and sovereignty belong to You." Praise is the description of the praised one with perfection, accompanied by love and veneration; when repeated, it becomes commendation. Blessing is what Allah bestows upon His servants, granting them what is desired and averting what is disliked. His saying "and sovereignty" means: sovereignty belongs to You, for Allah Almighty is the Sole Owner. His saying "You have no partner" means: No one shares with You what is exclusive to Allah Almighty, of His perfect attributes, including His uniqueness in sovereignty, creation, management, and divinity. Summarized from Majmū' Fatāwa Wa Rasā'il Al-'Uthaymīn (22/96).

Talbiyah is prescribed in 'Umrah, starting from Ihrām until the beginning of Tawāf (circumambulation).

A Muhrim must be cautious of falling into any of the prohibitions of Ihrām until he ends his Ihrām.

Third: The Manner of Tawāf

When a Muhrim enters the Sacred Mosque, it is a sunnah for him to enter with his right foot first and say the supplication for entering the mosque. Among the most authentic supplications reported for this is to say: "Allahumma iftah li abwāba rahmatik" (O Allah, open for me the gates of Your mercy). This supplication is to be said upon entering any mosque and is not specific to the Sacred Mosque.

When he intends to commence Tawāf, he ceases the Talbiyah and performs Idtibā'. The manner of Idtibā' is to place the middle of his robe under his right armpit and its ends on his left shoulder. Once Tawāf is completed, he restores his garment to its former state before Tawāf, as Idtibā' is only to be observed during Tawāf.

Then, he should proceed to the Black Stone, touching it with his right hand and kissing it. If he cannot kiss it, he should touch it with his hand and kiss his hand. If he cannot touch it with his hand, he should touch it with something he has, like a stick, and kiss that touched the Stone. If this is not

possible, he may face the Stone and point to it with his hand without kissing his hand. It is better not to crowd with the people so as not to harm them or be harmed by them.

He should say upon touching the Stone or pointing at it: "Allāhu Akbar" (Allah is the Greatest).

Then, he should turn rightwards, with the Ka'bah to his left, and when reaching the Yemeni Corner, he should touch it, without kissing it. If this is not easy, he should not push against the people, nor should he point to it.

Between the Yemeni Corner and the Black Stone, he says: "rabbanā ātinā fi ad-dunya hasanatan wafi al-ākhirati hasanatan waqinā adhāb an-nnār" {Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.}

Each time he passes by the Black Stone, he may point at it with his hand and say: "Allāhu Akbar" (Allah is the Greatest).

During the rest of his Tawāf, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.

The Sunnah is to perform Ramal only in the first three rounds. Ramal is to walk briskly with short steps. In the remaining four rounds, there is no Ramal; one walks at a normal pace.

When he completes Tawāf, he proceeds towards Maqām Ibrāhīm (the Station of Abraham) and recites:

{...وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى...}

{Take the Station of Abraham as a place for prayer.} [Surat al-Baqarah: 125] [Surat al-Baqarah: 125] Then, he offers two Rak'ahs behind it, if possible; otherwise, he performs them anywhere in the mosque, reciting in the first Rak'ah after Surat al-Fātihah:

{قُلْ يَا أَيُّهَا الْكَافِرُونَ}

{Say: "O disbelievers."} [Surat al-Kāfirūn] [Surat al-Kāfirūn: 1] And in the second Rak'ah, after Surat al-Fātihah, he recites:

{قُلْ هُوَ اللَّهُ أَحَدٌ}

{Say: "He is Allah, the One."} [Surat al-Ikhlās] [Surat al-Ikhlās: 1]

Fourth: The Manner of Sa'i

When he finishes Tawāf and its two Rak'ahs, he goes out to the place of Sa'i. When he approaches Safa, he recites:

{إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...}

{Indeed, Safa and Marwah are among the symbols of Allah.} [Surat al-Baqarah: 158] [Surat al-Baqarah: 158] Then, he says: "I begin with what Allah has begun with."

«أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ».

"I begin with what Allah has begun with."¹

Then, he ascends the Safa until he can see the Ka'bah or its direction; he faces it, proclaims the oneness of Allah, and declares His greatness, saying: "Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulk wa lahu al-hamd, wa huwa 'ala kulli shay'in qadīr. Lā ilāha illa Allah wahdahu, anjaza wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah" (There is no god but Allah, alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over all things. He fulfilled His promise, gave victory to His servant, and defeated the Confederates alone). He repeats this three times and supplicates in between.

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ»، ثُمَّ دَعَا بَيْنَ ذَلِكَ. قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ.

"Lā ilāha illallāh wahdahu la sharīka lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr, lā ilāha illallāhu wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah" (There is no deity worthy of worship but Allah, alone, with no partner. To Him belong the dominion and the praise, and He has power over all things. There is no deity worthy of worship but Allah alone. He has fulfilled His promise, given victory to His

¹ Narrated by Muslim, no (1218).

servant, and defeated the confederates alone), then he supplicated in between. He said this three times.

Then, he descends from Safa to Marwah, walking. When he reaches the green sign, he jogs vigorously. Upon reaching the second green sign, he walks normally. Intense jogging is not prescribed for women.

When he reaches Marwah, it is prescribed for him to do what he did on Safa (see paragraph 2).

Then, he descends from Marwah to Safa, walking. When he reaches the green sign, he runs at a faster pace. Upon reaching the second green sign, he walks normally.

Thus, he continues until he completes seven rounds, counting his onward going from Safa to Marwah as one round, and his return from Marwah to Safa as another.

During Sa'i, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.

Fifth: Manner of shaving or shortening the hair:

When the 'Umrah performer completes his Tawāf and Sa'i, he must shave or shorten his hair, if he is a man, and the Sunnah is that the shaving or shortening should encompass the entire head.

Shaving is better than shortening, except when Hajj is so imminent that there is no time for the hair

to grow again; in such a case, it is better to suffice with shortening.

Whereas a woman shortens the ends of her hair by a fingertip length.

Prohibited Acts During Ihrām

Prohibited acts during Ihrām are:

Shaving the hair, cutting it, or plucking it from any part of the body.

Clipping all or some of the nails from the feet or hands.

Covering the head with something attached to it, such as a cap, Ghutra, and turban, or placing a cloak on one's head, or using a handkerchief, blanket, cardboard, or anything else intended for covering. This is specific to men, and not women.

Wearing the usual form-fitting clothing in its customary manner, such as tailored garments, trousers, shirts, socks, and gloves. This is specific to males and not females. Women are only prohibited from:

Wearing the Niqāb, Burqu', or a face cover similar to the Niqāb. However, she must cover her face in the presence of non-Mahram men with the customary face cover, even if the cover touches her face. It is not prescribed for her to place a band or a similar item on her head to prevent the cover from touching her face, as there is no evidence indicating the legitimacy of such an action.

Wearing gloves on her hands. Yet, she must cover her hands in the presence of non-Mahram men by placing them inside her cloak.

Applying perfume to the body or the Ihrām clothing.

Killing or hunting game (wild animals), even if not killed.

Proposing marriage, for oneself or for someone else.

Contracting marriage.

Engaging in any form of intimate touching, even when it does not involve the private parts — like kissing or touching with desire.

Sexual intercourse, which is the penetration in the vagina.

Summary of the Acts of ‘Umrah

Taking a bath.

Applying perfume.

Wearing the Ihrām clothing.

Ihrām, which is the intention to start the ritual.

Talbiyah.

Tawāf around the Ka‘bah.

Praying two Rak‘ahs behind the Station of Abraham.

Performing Sa‘i between Safa and Marwah.

Shaving or shortening the hair. And Allah knows best, and may Allah’s peace and blessings be upon our Prophet Muhammad.

Index

Concise Description of ‘Umrah and Its Rulings.....	2
Introduction	2
First: Conditions for an act of worship to be accepted.....	2
Second: The Ruling on Learning the Manner and Rulings of ‘Umrah.....	3
Third: The Virtue of ‘Umrah	4
How to Make ‘Umrah	5
First: The Rulings of the Miqāts.....	5
Second: Manner and Rulings of Ihrām:	6
Third: The Manner of Tawāf	9
Fourth: The Manner of Sa’i	11
Fifth: Manner of shaving or shortening the hair:.....	13
Prohibited Acts During Ihrām	14
Summary of the Acts of ‘Umrah	15