

صفة العمرة (للوزارة)

**The Manner of Performing
'Umrah**

The Manner of Performing 'Umrah

'Abdul-'Azīz ibn 'Abdullah ibn Bāz

Ministry of Islamic Affairs, Dawah, and Guidance

The Manner of Performing 'Umrah

His Eminence Shaykh

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May Allah, the Most High, have mercy upon him.

All praise is due to Allah alone, and may Allah's peace and blessings be upon His servant and Messenger. To proceed:

This is an overview of the rituals of 'Umrah. Here is a further clarification for the reader:

1. When the performer of 'Umrah reaches the Mīqāt, it is recommended for him to make Ghusl and cleanse himself. The same applies to a woman, even if she is menstruating or experiencing post-natal bleeding; however, she should not perform Tawāf around the Ka'bah until she attains purity and makes Ghusl.

A man may apply perfume to his body but not to his Ihrām clothes. If he could not make Ghusl at the Mīqāt, there is nothing wrong, but it is recommended for him to make Ghusl upon reaching Makkah before performing Tawāf, if possible.

2. A male pilgrim should remove all stitched clothing and put on an upper and lower Ihrām

sheet. It is recommended that they be white and clean.

However, women assume Ihrām in their normal clothes that are neither adorned nor prominent.

3. Then he makes the intention in his heart to enter into the rituals by saying out loud: "Labbayka 'Umrah" (Here I am to perform 'Umrah) or "Allāhumma labbayka 'Umrah" (O Allah, here I am to perform 'Umrah). If the Muhrim fears that he may not be able to complete his rituals due to illness or fear of an enemy or the like, it is permissible for him to make a condition upon assuming Ihrām, saying:

«فَإِنْ حَبَسَنِي حَاسٍ، فَمَجِلِّي حَيْثُ حَبَسْتَنِي.»

"If something hinders me, I shall end my Ihrām wherever I am hindered," based on the Hadīth of Dubā'ah bint Az-Zubayr (may Allah be pleased with her).

Then, he recites the Talbiyah of the Prophet (ﷺ), which is:

«أَتَيْتُكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ»

Labbayka allahumma labbayk, labbayka la sharīka laka labbayk, inna al-hamda wan-ni'mata laka wal-mulk, la sharīka lak (Here I am at Your service, O Allah, here I am at Your service; here I am at Your service, You have no partner, here I am at Your service. Indeed, the praise, the favor, and the

dominion belong to You. You have no partner). He frequently recites this Talbiyah and remembers Allah Almighty and supplicates to Him until he reaches the House, i.e., the Ka'bah.

4. When he reaches the House, he stops the Talbiyah and then proceeds to the Black Stone, facing it. He should touch it with his right hand and kiss it if possible, without harming people by crowding. Upon touching it, he says: "Bismillah wa Allahu Akbar (In the name of Allah, and Allah is the Greatest)." If kissing is difficult, he may touch it with his hand, a stick, or a similar object and then kiss what he touched. If touching it is difficult, he should point to it and say, "Allahu Akbar (Allah is the Greatest)," without kissing the object he is pointing with.

For the validity of Tawāf, it is required that the person performing it be in a state of ritual purity from both minor and major Hadath (ritual impurity), as Tawāf is akin to prayer, except that speaking is permitted during it.

He should ensure the Ka'bah is on his left side and perform Tawāf around it for seven rounds. When he reaches the Yemeni Corner, he should touch it with his right hand if possible and say: "Bismillah, Allahu Akbar (In the name of Allah, Allah is the Greatest)" without kissing it. If touching it is difficult, he should leave it and continue his

Tawāf without pointing at it or saying Takbīr, as this was not reported from the Prophet (ﷺ).

As for the Black Stone, whenever he aligns with it, he should touch and kiss it as previously mentioned; otherwise, he should point to it and say Takbīr. It is recommended that men perform Ramal—which is to walk in fast, short steps—during the first three rounds of the Tawāf of Qudūm (Arrival Tawāf).

It is recommended for a man to perform Idtibā' during the Tawāf of Qudūm (Arrival Circumambulation) throughout all its rounds. Idtibā': It is to place the middle of his robe under his right shoulder and its ends over his left shoulder.

It is recommended to make Dhikr frequently and make supplications with whatever is easy in all the rounds.

There is no specific supplication or Dhikr for Tawāf; rather, one should supplicate and remember Allah with whatever is easy from the Dhikrs and supplications, and say between the two corners:

{...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}

{Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.} In every round; because this is proven from the Prophet (ﷺ).

He concludes the seventh round by touching and kissing the Black Stone if possible or pointing to it while saying Takbīr, as detailed earlier. After completing this Tawāf, he wears his upper Ihrām sheet, placing it over his shoulders with its ends on his chest.

Then he should offer two Rak'ahs behind the Maqām (Station of Ibrahīm), if possible. If he is unable to do so, he may offer them anywhere in the mosque. In these Rak'ahs, he recites after Al-Fātihah:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

1. {Say, O disbelievers} in the first Rak'ah, and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

{Say: "He is Allah, the One} in the second Rak'ah, as this is preferable, though there is no harm if he recites other Surahs. After concluding the two Rak'ahs with Taslīm, he proceeds to the Black Stone and touches it with his right hand, if possible.

Then, he goes out to Safa mount, ascends it or stands by it, although ascending is preferable if possible, and recites the verse in which Allah Almighty says:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah...} [Surat al-Baqarah: 201]

It is recommended that he faces the qiblah, praises Allah, makes takbīr, and says:

"لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، 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، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ"

"There is no god but Allah, and Allah is the Greatest. There is no god but Allah alone, Who has no partner. To Him belongs the dominion and to Him belongs all praise, and He is competent over all things. There is no deity worthy of worship but Allah alone. He fulfilled His promise, granted His servant victory, and He Alone defeated the Confederates." Then, he supplicates with whatever is easy for him, raising his hands, and repeats this Dhikr and supplication three times. He then descends and proceeds to Marwah. On the way, upon reaching the first sign, men should walk briskly until reaching the second sign.

As for women, it is not permissible for them to walk briskly because they are 'Awrah'. Then, he should walk and ascend Marwah or stand by it, although ascending it is preferable if possible. While on Marwah, he should say and do the same as what he said and did on Safa. Then, he descends and walks in the place of walking and briskly walks in the place of brisk walking until he reaches Safa. He does this seven times: going counts as one round and returning counts as another. There is no harm in performing Sa'y while riding, especially when there is a need. It is recommended to make Dhikr and supplications frequently during Sa'y with

whatever is easy, and to be ritually pure from major and minor Hadath (ritual impurity).

His Sa'y would still be valid if he is not ritually pure; after completing the Sa'y, he should shave his head or shorten it, with shaving being preferable.

If his arrival in Makkah is close to the time of Hajj, then shortening is preferable for him so that he may shave the rest of his head during Hajj. As for the woman, she should gather her hair and cut from it the length of a fingertip or less. Once the Muhrim has done what is mentioned earlier, his 'Umrah is completed, and all praise is due to Allah, and everything that was prohibited for him due to Ihrām becomes permissible.

May Allah grant us and all our fellow Muslims understanding of His religion and steadfastness upon it, and accept from all; indeed, He is Most Generous and Most Bounteous.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, his family, his Companions, and those who follow them with righteousness until the Day of Judgment.

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