



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

Manner of Performing 'Umrah

English

إنجليزي

صفة العمرة



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The Manner of Performing **‘Umrah**

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Praise be to Allah alone.
To proceed,

The Manner of Performing 'Umrah

This is a brief overview of the rituals of 'Umrah.

The following will offer meaningful clarifications to the reader:

When one intending to perform '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.

A male pilgrim should remove all form-fitting clothing and put on an upper and lower Ihrām sheet. It is recommended that they be white and clean. A male pilgrim should remove all form-fitting 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 (excluding the Niqāb, Burqu', and gloves, which they must

The Manner of Performing 'Umrah

remove, but they should cover their face and hands when in the presence of non-Mahram men with other clothing items) that are neither adorned nor prominent.

Then the Muhrim makes the intention in his heart to enter into the rituals of 'Umrah 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: **«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 Then he recites the Talbiyah of the Prophet (ﷺ) which is: «Labbayka Allahumma labbayk. Labbayka la sharīka laka labbayk. Inna al-hamda wan-ni'mata laka wal-mulk, la sharīka lak» (I respond to Your call, O Allah, I do respond. I respond to Your call; You have no partner. I do respond. Praise, blessings, and sovereignty are Yours; 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.

When he reaches the Sacred Mosque, he should enter with his right foot first and say: «Bismillāh was-salātu was-salāmu 'ala rasūlillāh, a'ūdhu billāhi al-'Azhīm

wa bi wajhihi al-karīm wa bisultānihi al-qadīm min ash-shaytān ar-rajīm, allahumma iftahli abwāba rahmatik (In the name of Allah, the Most Gracious, the Most Merciful. Peace and blessings be upon the Messenger of Allah. I seek refuge with Allah, the Great, and with His honorable Face and His ancient authority, from the accursed Satan. O Allah, open for me the gates of Your mercy).»

When he reaches the House, he ceases 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 it proves difficult, he may touch it with his hand, with a stick or a similar object and kiss what he touched it with. If touching it is difficult, he should point to it and say: «Allahu Akbar (Allah is the Greatest),» without kissing what he points 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 make the Ka'bah to his left 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' 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 remembrances 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: Surat al-Kāfirūn in the first Rak'ah, and Surat al-Ikhlās 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, if easily 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: 158]

It is recommended that he face the Qiblah, praise Allah, make Takbīr, and say: «La ilāha illa Allah wa Allahu Akbar, la ilāha illa Allah wahdahu la sharīka lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr, la ilāha illa Allah wahdahu, anjaza wa'dah, wa nasara 'abdash, wa hazama al-ahzāba wahdah (There is no god but Allah, and Allah is the Greatest. There is no god but Allah alone, without a partner. To Him belongs sovereignty and to Him belongs praise, and He is Competent over all things. There is no god but Allah alone, who fulfilled His promise, aided His servant, and defeated the confederates alone).» Then, he supplicates with whatever is easy for him, raising his hands, and repeats this Dhikr and supplication three times.

He should then descend and proceed to Marwah. On the way, upon reaching the green lights above, men should walk briskly until reaching the end of these lights.

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 one round and returning counts another. If he performs Sa'y while riding, there is no harm especially when there is a need.

It is recommended to make Dhikr and supplications frequently during Sa'y, and to be ritually pure from major and minor Hadath (ritual impurity); however, his Sa'y would still be valid if he is not ritually pure.

When the Sa'y is completed, a man should shave his head or shorten his hair, although shaving is preferable. However, 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. Everything that was prohibited for him due to Ihrām becomes permissible.

May Allah grant us and all our fellow Muslims

The Manner of Performing 'Umrah

understanding of His religion and steadfastness upon it, and accept from everyone; 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.



رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

