

A Simple Yet Comprehensive Pocketsize

# ‘UMRAH GUIDE

ALONG WITH BEAUTIFUL SUPPLICATIONS

أعمال مناسك العمرة



By Abu Khadeejah ‘Abdul-Wahid

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ALONG WITH BEAUTIFUL SUPPLICATIONS

Within Makkah is the Ancient House (*Al-Bayt Al-‘Ateeq*) for the worship of Allah alone. It was the first place of monotheistic worship built for mankind. Allah stated:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Verily, the first House of worship appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for all of creation.” Allah has attached the hearts of people to His Sacred House, the Grand Mosque. He made it a place of constant return for them, as He (the Most High) said:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

“And [mention] when We made the House a place of return for the people and a place of security.”

A Simple Yet  
Comprehensive Pocketsize  
‘Umrah Guide  
Along with Beautiful Supplications



Abu Khadeejah ‘Abdul-Wāhid Alam

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# THE NEW SIMPLE ‘UMRAH GUIDE

- ★ 1. When you reach the Mīqāt (or just before it on a flight) assume the ihrām and recite:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

**Labbaik Allāhumma bi-‘Umrah.**

[Here I am O Allāh making ‘Umrah]

- ★ 2. If you are in fear of not completing the ‘Umrah, then recite:

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

**Allāhumma mahillee haithu habastani.**

[O Allāh, my place is wherever You prevent me]

- ★ 3. Stand [if you can], face the Qiblah, and recite:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

**Allāhumma hādhihi ‘Umrah , lā riyā’a feehā wa lā sum‘ah.**

[O Allāh this is an ‘Umrah, there being no showing-off in it nor seeking repute]

★ 4. Then recite loudly and frequently this talbiyyah until you reach the Sacred Mosque:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ  
وَالْمُلْكُ لَا شَرِيكَ لَكَ

**Labbaik Allāhumma labbaik, labbaika lā shareeka laka  
Labbaik, innal hamda wan-ni‘mata laka wal-mulk, lā  
shareeka lak.**

[Here I am, O Allāh, here I am! You have no partner. Here I am. Verily all praise is for You, and every bounty is from You—and all dominion is Yours, You have no partner]

★ 5. Also from the talbiyah is to recite:

لَبَّيْكَ إِلَهَ الْحَقِّ

**Labbaika ilāhal haqq.**

[Here I am, O God of Truth]

★ 6. Enter the Masjid Al-Harām (the Sacred Mosque) with your right foot first and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

**Allāhumma salli ‘alā Muhammadin wa sallim**

**Allāhumma aftah-lee abwāba rahmatika.**

[O Allāh, extol Muhammad and send peace upon him. O Allāh open the doors of your mercy for me]



★ 7. Start at Al-Hajr Al-Aswad (the Black Stone). Men should uncover the right shoulder by placing the ihrām under the right armpit. When beginning each circuit of Tawāf, touch the Black Stone—and if you cannot, make a sign with your right hand towards it, and say:

اللَّهُ أَكْبَرُ

**Allāhu akbar.**

[Allāh is the Greatest.] Do not stand here to make further supplications.

★ 8. Make seven circuits of the Ka‘bah. Men should walk swiftly around the Ka‘bah for the first three circuits, then begin the fourth circuit at a normal walking pace. During each circuit, between the Yemeni Corner and the Black Stone, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Rabbanā ātinā fid-dunyā hasanatan wa fil āakhirati hasanatan wa qinā ‘ādhāban-nār.**

[Our Lord! Give us what is good in this world, what is good in the Hereafter and save us from the torment of the Fire.] During Tawāf, supplicate to Allāh, make dhikr and recite the Qur’ān.

★ 9. Men re-cover the right shoulder, then go behind the Maqām of Ibrāhīm and recite:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

**Wattakhidhoo min-maqāmi Ibrāheema musalla.**

[Take the station of Ibrāhīm as a place of prayer.] Pray behind the Maqām of Ibrāhīm if possible, otherwise anywhere you can in the Masjid.

★ 10. And pray there two rak‘ahs. In the first rak‘ah recite Sūrat Al-Kāfirūn and in the second rak‘ah recite Sūrat Al-Ikhlās. Try and pray with a sutrah in front of you like a bag or another person.

★ 11. Then go to the Zamzam taps and drink from it, and pour some of the water over your head. Make plenty of supplication for good when drinking Zamzam.

★ 12. Return to the Black Stone and touch it if you are able, saying **Allāhu akbar**, but if you cannot touch it set off to make Sa‘ee between the hills of Safā and Marwah.

★ 13. Begin at Safā. At the foot of Safā recite the following (only on this occasion):

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا  
جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ  
— نَبَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

**Innas-Safā wal-Marwata min sha‘ā ‘irillāh faman  
hajjal-baita au wi‘tamara falā junāha ‘alaihi an  
yattawwafa bihimā wa man tatawwa‘a khairan fa  
innallāha shākirun ‘aleem. Nabda’u bimā bada’ Allāhu  
bihi.**

[Verily! Safā and Marwah are from the signs of Allāh. So  
he who performs Hajj or ‘Umrah of the House, there is no  
harm upon him to the walk between them. And whoever  
does good voluntarily—verily Allāh is Appreciative and  
Knowing.]

★ 14. Each time you are on Safā, face the Ka‘bah and  
recite 3 times with hands raised:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
لَهُ ۝ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا  
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ  
الْأَحْزَابَ وَحْدَهُ

**Allāhu akbar, Allāhu akbar, Allāhu akbar. Lā ilāha illallāh wahdahu lā shareekalah, lahum mulk, wa lahum-hamd, yuhyee wa yumeet—wa huwa ‘alā kulli shay’in qadeer. Lā ilāha illallāh wahdahu lā shareekalah, anjaza wa’dahu, wa nasara ‘abdahu, wa hazamal ahzāba wahdah.**

[Ilāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh alone, without partner. To Him belongs all sovereignty and all praise. He alone gives life and death—and He is All-Powerful over everything. There is none worthy of worship except Allāh alone, without partner. He has fulfilled His promise, aided His servant, He alone has defeated the confederates.]

Make plentiful supplications between each of these recitals.

★ 15. Then walk from Safā to the hill of Marwah and recite upon it the same as you did at Safā. That is one circuit. Then return to Safā and recite the supplications again (second circuit). Continue for seven circuits, finishing at Marwah. Do not recite it on the last visit to Marwah.

★ Upon encountering the green lights between the two hills, men only should run from one green light to the next, and no more. Do not bother or push other people as you walk or run. Respond to people with gentleness even if they are not kind and gentle with you.

★ 16. You may now exit the Masjid al-Harām with your left foot, reciting:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

**Allāhumma salli ‘alā Muhammadin wa sallim,**

**Allāhumma innee as ‘aluka min faḍlika.**

[O Allāh, extol Muhammad, send peace and blessings upon him. O Allāh, indeed I ask You from Your Favour.]

★ 17. Finally, the man should shave his head, and this is best—or trim his hair equally from his head. The woman should cut a fingertip’s length of the ends of her hair as she bunches it together. Your ‘Umrah is now complete, may Allāh accept it.

## Beautiful Yet Simple Supplications from the Qur'ān and Sunnah

### 1. Supplications from the Qur'ān

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire.” (*Al-Baqarah* 2:201)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا  
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا  
طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, punish us not if we forget or fall into error. Our Lord, lay not on us a burden like that which You did lay on those before us. Our Lord, put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawlā (Supporter and Protector), so give us victory over the disbelieving people.” (*Al-Baqarah* 2:286)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً  
إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, let not our hearts deviate [from the truth] after You have guided us, and grant us mercy from Yourself. Truly, You are the Bestower.” (*Āli ‘Imrān* 3:8)

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Our Lord, we have indeed believed, so forgive us our sins and save us from the punishment of the Fire.” (*Āli ‘Imrān* 3:16)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Lord, grant me from Your grace, a good offspring. You are indeed the All-Hearer of invocation.” (*Āli ‘Imrān* 3:38)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Our Lord, we believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness.” (*Āli ‘Imrān* 3:53)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ

“Our Lord, we have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” (Al-A‘rāf 7:23)

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“Our Lord, place us not with the wrongdoers, polytheists and oppressors.” (Al-A‘rāf 7:47)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ  
الْكَافِرِينَ

“Our Lord, make us not a trial for the wrongdoers. And save us by Your Mercy, from the disbelieving people.” (Yūnus 10:85-86)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ  
الْعَظِيمِ



“Allāh is sufficient for me. None has the right to be worshipped but He. In Him I put my trust and He is the Lord of the Mighty Throne.” (At-Tawbah 9:129)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

“Our Lord, pour out on us patience, and cause us to die as Muslims.” (Al-A‘raf 7:126)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاء

“O my Lord, make me one who performs daily prayers (Salāh) and my offspring. Our Lord, accept my invocation.” (Ibrāhīm 14:40)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“Our Lord, forgive me and my parents, and all the believers on the Day when the reckoning will be established.” (Ibrāhīm 14:41)

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي  
وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ

“O my Lord, I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me

and have Mercy on me, I would indeed be one of the losers.” (Hūd 11:47)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ

“My Lord, forgive me and my parents and whoever enters my house as a believer, and forgive the believing men and believing women.” (Al-Wāqī‘ah 71:28)

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ  
لِّسَانِي يَفْقَهُوا قَوْلِي

“O my Lord, open for me my chest and ease my task for me. Make loose the knot from my tongue that they understand my speech.” (Tāhā 20:25-28)

رَبِّ زِدْنِي عِلْمًا

“My Lord, increase me in knowledge.” (Tāhā 20:114)

## 2. Supplications from the Sunnah

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

“O Allāh, I ask You for guidance, piety, chastity and contentment.” (Muslim)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

“O Allāh, forgive me, have mercy on me, guide me, give me good health, well-being and provide me with sustenance.” (Muslim)

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

“O Allāh, the Turner of the hearts, turn our hearts to Your obedience.” (Muslim)

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي  
دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي  
وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي  
مِنْ كُلِّ شَرٍّ

“O Allāh, rectify my religion for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return. Make my life an increase in types of good and make death a comfort for me from every evil.” (Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ  
وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ

“O Allāh, I seek refuge in You from inability, laziness and lethargy, cowardice, senility, and miserliness—I seek Your protection against the torment of the grave, the trials of life and death, from the burden of indebtedness and the tyranny of men.” (Muslim)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا  
أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ  
الرَّحِيمُ

“O Allāh, I have wronged myself much—there is none to forgive the sins but You. So, grant me forgiveness from

your Yourself and have mercy on me, You are the Most Forgiving, the Most Merciful.” (Al-Bukhāri and Muslim)

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطِيئِي وَعَمْدِي  
وَكُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا  
أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ  
وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O Allāh, forgive my sins, my ignorance and immoderation in my affairs. You are more aware of my faults than myself. O Allāh, forgive my faults which I committed in seriousness or in fun, deliberately or inadvertently—all of that is from me. O Allāh, grant me pardon for those sins which I committed in the past and my later sins, which I committed in private or in public, and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hellfire and You are All-Powerful over everything.” (Al-Bukhāri and Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

“O Allāh, I seek refuge in You from the evil of that which I have done and the evil of that which I have not done.”  
(Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ  
نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

“O Allāh, I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You.” (Muslim)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَ

“O Allāh, I ask You for guidance and uprightness.”  
(Muslim)

اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ  
وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا  
أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا  
إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“O Allāh, to You I submit, in You I truly believe, in You I put my trust, to You I turn in repentance, and with Your help I contend with my adversaries, and from You I seek judgement. So, grant me forgiveness for the faults which I made in the past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hellfire. There is none worthy of worship except You. There is no strength [to resist evil] and no power [to do good] except through Allāh.”  
(Al-Bukhāri and Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ  
الْغِنَى وَالْفَقْرِ

“O Allāh, I seek refuge in You from the trials of the Fire, the torment of the Fire, and from the evils of wealth and poverty.” (Abu Dawood and At-Tirmidhi, authenticated by Al-Albāni)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

“O Allāh, I seek refuge in You from evil manners, deeds, and desires.” (At-Tirmidhi, authenticated by Al-Albāni)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ  
لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّ

“O Allāh, I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue, the evils of my heart and the evils of my passions.” (Abu Dawood, At-Tirmidhi, authenticated by Al-Albāni)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجَذَامِ وَسَيِّئِ  
الْأَسْقَامِ

“O Allāh! I seek refuge in You from vitiligo (small patches in the skin that remove it of colour), and from insanity, leprosy, and all horrid and ugly diseases.” (Abu Dawood, authenticated by Al-Albāni)

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“O Turner of the hearts, make my heart steadfast in Your religion.” (At-Tirmidhi, authenticated by Al-Albāni)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى  
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ



أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ  
الدُّنُوبَ إِلَّا أَنْتَ

“O Allāh, you are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So, I entreat You to forgive my sins, for nobody can forgive sins except You.” (Al-Bukhari)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ  
عَوْرَتِي

“O Allāh, I ask You for wellbeing and safety in this world and in the Hereafter. O Allāh, I ask You for forgiveness and wellbeing in my religion and my worldly affairs, in my family and my property. O Allāh, conceal my sins.” (Abu Dawood)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“None has the right to be worshipped except Allāh alone without any partners. To Him belongs all sovereignty and praise, and He is over all things Powerful and Able.” (Al-Bukhari) The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever says this a hundred times a day will receive the reward of freeing ten slaves, and one hundred good deeds are written for him, and a hundred sins are wiped away, and he has gained refuge from the Shaytān that day until the evening. None shall come with anything more excellent except the one who has done more than this.”**

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“How perfect is Allāh, free from all imperfections, and I praise Him.” (Al-Bukhari) The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever says this a hundred times during the day, his sins are wiped away, even if they reach the foam of the sea.”**

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

“How perfect is Allāh, free from all imperfections, and I praise Him. How perfect Allāh is, the Supreme.” (Al-Bukhari) The Messenger (ﷺ) said regarding this:

**“There are two words which are light on the tongue, heavy on the scale and beloved to the Most Merciful.”**

Abud-Dardā' (رضي الله عنه) said: I heard the Messenger of Allāh (ﷺ) saying, “Whenever a Muslim supplicates for his brother in his absence, the angels say: ‘May the same be for you.’” (Muslim)

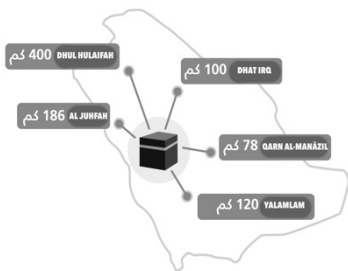
## The Detailed Rites of ‘Umrah

The ‘Umrah comprises of:

1. The *Iḥrām*.
2. The *Ṭawāf*.
3. The *Sa‘ee*.
4. Shaving or shortening the hair.

This the order of events that must be maintained during ‘Umrah.

### The *Iḥrām*



*Iḥrām* is the state entered into at the *Mīqāt* in which certain acts and types of clothing are forbidden. A *Mīqāt* is a designated place at which one must

assume the *iḥrām* for ‘Umrah. For those travelling from overseas and landing in Jeddah, the state of *iḥrām* and the

*talbiyah* for *ihrām* will take place on the flight (not in Jeddah).

As for ***ihrām*** then it is the intent to enter into the rites of ‘Umrah and to dress for it. So, the one who intends ‘Umrah should bathe (perform *ghusl*) just as he (or she) would from a state of sexual impurity.

A man should apply the best fragrance that is available to him such as the essence of ‘oud or other than that. They should apply it to their head, beard, and skin. Whatever remnant of fragrance remains after entering into the state of *ihrām* does

not harm the rites of ‘Umrah. The fragrance should not be applied to the *ihrām* garment. It is reported by Bukhāri and Muslim that ‘Ā’ishah



(رَضِيَ اللَّهُ عَنْهُ) said: “When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) intended to enter *ihrām* he would apply the best fragrance he could find. Thereafter I would see the musk glistening in his head and beard.”

The *ghusl* (or bath) for *Ihrām* is recommended for males and females, even for women who are menstruating or

bleeding after childbirth.<sup>1</sup> The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded Asmā bint ‘Umays to bathe after she had given birth to Muhammad Ibn Abu Bakr at *Dhul-Hulayfah* (the *Meeqāt* near Madinah) whilst on their way to perform the Hajj: “Take a bath, bind yourself with a cloth [to avoid the spread of blood] and enter into *Ihrām*.”<sup>2</sup>

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<sup>1</sup> The menstruating and postpartum bleeding woman does not perform the Ṭawāf (or Sa‘ee) and she does not pray but she remains in *ihrām* until she is pure from bleeding—then she can complete the rites of ‘Umrah. If her bleeding is non-menstrual and not from childbirth, but it is irregular bleeding (*istihāḍah*), or bleeding beyond the 40 days after childbirth, then she should wash the area, apply a pad, and perform *wuḍū* and complete all the rites of ‘Umrah. I do not recommend the use of pills to prevent menstruation as they usually make bleeding irregular and hard to distinguish from menstrual bleeding. (Also see the question towards the end of the booklet on this subject.)

<sup>2</sup> Reported by Muslim.



socks. Furthermore, he must not cover his head with a turban, cloth, or hat. He may wear anything that covers his feet so long as his ankles remain uncovered. It is



passing the *Meeqāt*, he enters into a state of *Ihram* by uttering the *talbiyah*.

So, after the bath and applying the scent (for men only), one puts on the garments of *Ihram*. For a man, large cloth for the lower body (*izār*) and a large cloth for the upper body (*riḍā*). A man is not allowed any garment that takes a form around his limbs such as trousers, shorts, shirt, hooded cloak, and leather

allowed for a man to wear the *Ihram* garments before he reaches the *Meeqāt* as that maybe more convenient (such as before boarding a flight). Then shortly before

## The Woman's Dress-code for 'Umrah

The woman can wear whatever she wants under her *jilbāb*.

However, she is not allowed to tie a *niqāb* (face veil) nor is she permitted to wear gloves.

However, she may cover her face with her own

*jilbāb* or *khimār* by pulling the cloth down from her head over

her face when unrelated men are nearby. There is no

problem with the cloth

touching her face. Other than this she must keep her whole body covered including her feet, ankles, shins, forearms, ears, hair, neck, etc.



Then one prays the obligatory prayer if it is the time for that. If not, then two *rak'ahs* can be prayed with the intention of praying the Sunnah for the completion of *wuḍū* (ablution). Women who are menstruating or postpartum bleeding are not allowed to pray or perform *Ṭawāf*.



Upon reaching the *Meeqāt*, which is the place where one enters into a state of *iḥrām* whether by land or air, they pronounce the *talbiyah*. Shortly before passing over the *Meeqāt* (if on a flight) they enter into a state of *iḥrām* by uttering the *talbiyah*. One should not wait till they are directly over the *Meeqāt* on a flight before pronouncing the *talbiyah* because they may miss it.

### **Actions that are Forbidden During Iḥrām from this Point for Men and Women**

- i. Removal of the hair from any part of the body.
- ii. Trimming the nails or pulling them off. However, if the nail breaks without one intending that, and this causes discomfort to the person, then there is no harm in him removing it, and there is no *fidyah* (penalty) to pay.
- iii. Using perfumed fragrance upon one's garments or body.
- iv. It is prohibited to marry in a state of *iḥrām*: he cannot marry a woman, nor perform a marriage for her by acting as a guardian, and one cannot propose to a woman until he is out of *iḥrām*.
- v. Touching with desire, kissing or caressing one's spouse with desire is prohibited, as well as sexual relations.

vi. Killing of wild game animals such as rabbits, antelopes, and pigeons.

### **Actions that are Forbidden During Ihṛām from this Point for Men**

i. Covering the head. This means that a man may not wear anything that physically touches his head such as a cap, a scarf, a hood or a turban.

ii. The wearing of forbidden garments for men in *Ihṛām*. The intent here is a garment that is commonly worn fitting around the limbs, regardless of whether it covers a part of the body or all of the body. Underwear (shorts), the long shirt, the hooded cloak, trousers, leather socks that rise above the ankles, regular socks (rising above the ankles) and gloves are all forbidden.

### **The Talbiyah**

So, the *talbiyah* is recited as follows at the *Meeqāt*:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

Labbayk allāhumma bi ‘umrah.

[Here I am O Allāh, making ‘Umrah.]

Then one stands, faces the Qiblah and recites:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةً

**Allāhumma hādhihi ‘umrah, lā riyā’a feehā wa lā sum‘ah.**

[O Allāh this is an ‘Umrah, there being no showing-off in it nor seeking repute.]

After that they continue to call out the following *talbiyah* loudly and frequently until they reach the Ka‘bah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ • لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ • إِنَّ الْحَمْدَ  
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

**Labbayk Allāhumma labbaik, labbayka lā shareeka  
laka labbayk, innal-hamda wan-ni‘mata laka wal-  
mulk, lā shareeka lak.**

[Here I am O Allāh. Here I am. You have no partner. Here I am. Verily all praise is for You, and every bounty is from You—and all dominion is Yours. You have no partner.]

The *Sunnah* for men is to raise the voice with the *talbiyah* due to the *hadeeth* wherein Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Jibreel came to me and commanded me to

command my Companions to raise their voices with the word of *tawhīd* and the *talbiyah*.”<sup>3</sup>

As for the woman, then she is not to raise her voice with the *Talbiyah* or with any other type of *Dhikr* because she is not required to call out loudly. Her *talbiyah* should be with a quiet voice not be heard by unrelated men around her.

**‘Umrah on behalf of another person:** If a person is making ‘Umrah on behalf of someone else, then that intention is already in the heart. And they should say at the *Meeqāt*:

اللَّهُمَّ لَيِّكْ عُمْرَةَ عَنْ ...

**Allāhumma labbayk ‘umrah ‘an...** (state here the name of the person).

However, if one makes the normal *Talbiyah* without naming the other person but his intention was for that person, then the ‘Umrah is still counted for the one he intended.

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<sup>3</sup> Muslim

**‘Umrah of young children:** The Hajj and ‘Umrah of children is counted, including children under the age of discernment (i.e., under 7 years old). The accompanying guardian makes the intention in his heart that his child is to perform ‘Umrah. If it is a boy, the *Ihrām* garments are placed on him. The *talbiyah* is made on his or her behalf. So, when the adults make *Ṭawāf* and *Sa‘ee*, they can hold the hands of their children or carry them. If a young child who below the age of understanding falls into any violation of *ihrām* there is no compensation or expiation to make.

If one fears a hurdle or barrier that may prevent them from completing the ‘Umrah rites due to an illness or other than that, then it is from the *Sunnah* to introduce a condition into the intention of *ihrām* by saying:

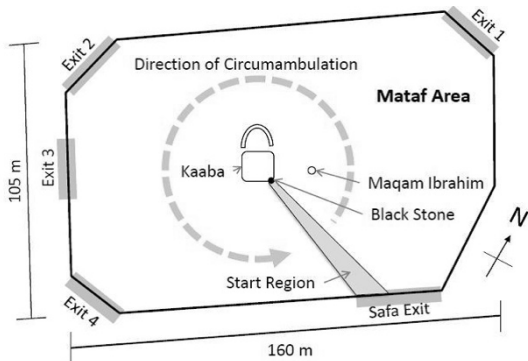
اللَّهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ

**Allāhumma mahillee haithu habastani.**

[O Allāh, my place is wherever You prevent me.]

As for the one who does not fear a hurdle that may prevent him from completing the rites, then it is not allowed for him to utter this condition.

## The Tawaf



When one reaches the *Masjid Al-Harām* in Makkah, he puts forward his right foot to enter it, and says:

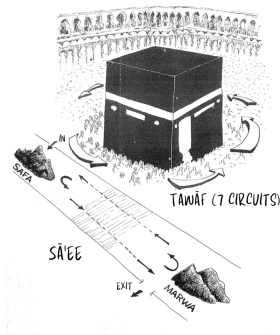
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ • اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

**Allāhumma ṣalli ‘ala muhammadin wasallim.**

**Allāhumma aftah-lee abwāba rahmatika.**

[O Allāh, extol the Prophet in the highest company, and send prayers and peace upon him. O Allāh, open the doors of your Mercy for me.]

A person should enter with submissiveness and humility and acknowledging the greatness and might of Allāh, whilst being aware that he is the recipient of the bounty of Allāh who has made it easy for him to reach the Sacred House, the Ka'bah.

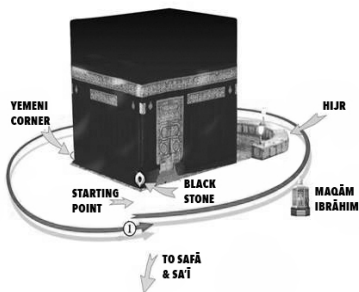


Then he heads for the Ka'bah aiming for the corner



where the Black Stone is located so that he may begin his Ṭawāf.

It is the *Sunnah* for the man during this Ṭawāf of 'Umrah to place one side of his *ihram* garment under his right arm, thus exposing his right shoulder and arm, whilst keeping the left covered—and placing the excess cloth over the left shoulder.



Furthermore, he should take quick short steps (known as *raml*) during the first three circuits of the *Ṭawāf*, and not the final four. This is not necessary if he is

accompanying his womenfolk, young children, or the elderly.

He does not say: ‘*I intend the Ṭawāf*’, this type of utterance is not reported from the Prophet (ﷺ). The place of the intention is in the heart. *Wuḍū* is an obligation for *Ṭawāf* in the most correct opinion of the scholars, but it is not a requirement for *Sa‘ee*.

He should go straight to the Black Stone and facing it say:

بِسْمِ اللَّهِ ۞ اللَّهُ أَكْبَرُ

**Bismillāhi, Allāhu Akbar.**

[In the name of Allāh—Allāh is the greatest.]



He touches it with his right hand, and he kisses it if that is easy for him—doing that in veneration of Allāh, the Mighty and Majestic, and in emulating the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—not believing in any way that the Black Stone can bring benefit or harm, for that lies with Allāh.

If it is not easy to kiss the Black Stone, he should touch it with his hand and kiss his hand.

If it is not easy for a person to touch the Black Stone with his hand, then he must not push and shove to reach it because that harms him and harms others.

So, it suffices that one raises his hand towards the Black Stone [in line with it] even if from afar—but he does not kiss his hand or touch his heart after that.

So, after beginning with this, one turns to the left so that the House (Ka‘bah) is on his left and proceeds forth. When he reaches the Yemeni corner, he touches it if it is easy for him without kissing [and it is the last corner before he reaches the Black Stone]. Again, he must not push and shove the people. Nothing of the House is to be touched with the hand except the Black Stone and the Yemeni Corner.

In the circuit, between the Yemeni Corner and Black Stone, one should recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Rabbanā ātinā fid-dunya hasana wa fil ākhirati  
hasana wa qinā ‘adhāban-nār.**

[Our Lord, give us that which is good in this world and in the Hereafter and save us from the torment of the Fire.]

So, each time one passes the Black Stone, he does as he did above and makes the *takbeer*.

However, when he finishes the seventh circuit, he does not indicate with his hand towards the Black Stone, nor does he recite the *takbeer* because his *Ṭawāf* has come to an end.

While he makes *Ṭawāf*, he may recite whatever he wishes from *dhikr*, supplications, and Qur’ān recitation. Refer to the supplications in this booklet. You can supplicate to Allāh in any language!

If one forgets the number of circuits, he recalls what he is certain of and finishes what remains. So, if he is certain he has completed three but not sure if he has completed

the fourth, he continues assuming he has already done the three (and not four).

The *Ṭawāf* is seven circuits, beginning at the Black Stone (*Al-Hajr Al-Aswad*) and finishing there. It is not permitted to make one's circuit cut through Al-Hijr, which is the area that is partially surrounded by a low semi-circular wall.

Upon completion of the seven circuits, one moves to the *Maqām* (Station) of Ibrāhīm (عَلَيْهِ السَّلَام) which is a small glass and brass structure not far from the Black Stone. So, with the *Maqām* of Ibrāhīm somewhere in front of him, he recites:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

**Wat-takhidhoo min-maqāmi Ibrāhīma musallā.**

[And take the station of Ibrāhīm as a place of prayer]

Then he prays two *rak'ahs* behind the Station of Ibrāhīm, close to it if he can, if not then further away from it. In the first *rak'ah* after Al-Fātihah, he recites Surah al-Kāfiroon as follows:

قُلْ يَا أَيُّهَا الْكَافِرُونَ  
 لَا أَعْبُدُ مَا تَعْبُدُونَ  
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
 وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ

And in the second *rak'ah* he recites Surah al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ  
 اللَّهُ الصَّمَدُ  
 لَمْ يَلِدْ وَلَمْ يُولَدْ  
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

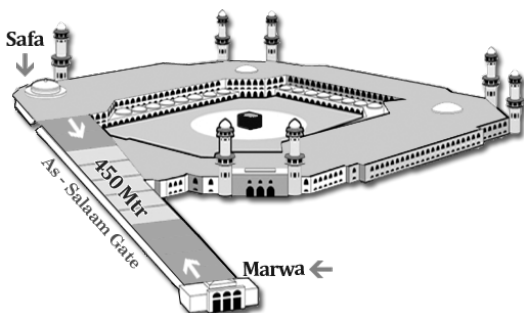
When walking through the Masjid al-Harām one should avoid, as much as possible, crossing in front of those who are praying, by coming in between them and their *sutrah* if they have one. The *sutrah* is any object, a cubit-length or taller, just in front of one's point of

prostration whilst he is praying—it could even be a stationary person. This rule does not apply during congregational prayers where the *imām* is leading because the *sutrah* of the congregation is the *sutrah* of the *imām*.

After praying, he moves to the water of Zamzam and drinks from it and pours some over his head. The Prophet (ﷺ) said: **“Zamzam is for whatever one drinks it for.”** In narration, he said: **“It is blessed, it is a nourishment that nourishes, and a cure that remedies.”** He also said: **“The best water upon the face of the earth is Zamzam...”**

Then he returns to the Black Stone and touches it if he is able otherwise, he does not signal with his hand towards it. So, if he is not able to touch it, he makes his way to Mount Şafā.

## The Sa'ee Between Şafā and Marwah



When he reaches the bottom of Mount Şafā, he recites:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ  
شَاكِرٌ عَلِيمٌ - نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Innas-Şafā wal-Marwata min sha'ā' irillāh faman  
hajjal-baita auwi' tamara falā junāha 'alaihi an  
yattawwafa bihimā wa man tatawwa'a khairan fa  
innallāha shākirun 'aleem. Nabda'u bimā bada' Allāhu  
bihi.

[Indeed, As-Şafā and Al-Marwah are from the signs of Allāh. So, it is not a sin on him who performs *Hajj* or ‘*Umrah* of the House to perform the walk between them. And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower. We begin with what Allāh began with.]

He does not recite this except at this point at the foot of Mount Şafā and does not repeat it again. Then he ascends Şafā until he can see the Ka‘bah [if possible]. He faces it, raises his hands and praises Allāh and glorifies Him as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would, saying:

اللَّهُ أَكْبَرُ • اللَّهُ أَكْبَرُ • اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ • لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي  
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ • أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ  
وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar. Lā ilāha illallāh wahdahu lā shareekalah, lahum mulk, wa lahum hamd, yuhyee wa yumeet, wa huwa ‘alā kulli shay’in qadeer. Lā ilāha illallāh wahdahu lā shareekalah,

**anjaza wa‘dahu, wa nasara ‘abdahu, wa hazamal  
ahzāba wahdah.**

[Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh alone, without partner. To Him belongs all sovereignty and all praise. He alone gives life and causes death, and He is All-Powerful over everything. There is none worthy of worship except Allāh alone, without partner. He has fulfilled His promise, aided His slave and He alone has defeated the confederates.]

**He repeats this three times** and between the recitals, he should supplicate to Allāh with whatever *du‘ā* he wishes, and for as long as he wishes.

Then he descends from Mount Ṣafā and walks towards Mount Marwah until he reaches the green light. Once he reaches it (for men only), he runs quickly in accordance with his ability, without causing harm, until he reaches the next green light. Then he walks at a normal pace until he reaches Mount Marwah. He ascends it partially and faces the Qiblah and raises his hands and repeats what he did when he ascended Mount Ṣafā. Then he descends Marwah and walks towards Ṣafā, running when he reaches the first green light and stopping when he



reaches the second green light. At Şafā, he ascends and repeats what he did before of raising his hands in *du‘ā* to praise, glorify and supplicate to Allāh. The circuit from Mount Şafā to Mount Marwah is **one circuit** and from Marwah to Şafā is **two**, then back to Marwah is **three**. It is a must that seven circuits are completed. If done correctly, one will always finish at Mount Marwah. When one reaches Marwah at the end of the seventh circuit, he is not to recite the praises or supplications again. By reaching Mount Marwah, the *Sa‘ee* is completed.

Whilst walking between Mount Şafā and Marwah, he may recite whatever he wishes from *dhikr*, *du‘ā* and Quran. He may carry with him a *du‘ā* and *dhikr* pamphlet such as the one you are reading now.

The actual ascent up the side of Mount Şafā and Mount Marwah, and the running between the green markers are both a *Sunnah* and not obligatory. Women should not run between the green lights. If a man is accompanying the elderly or womenfolk or young children and fears losing them in the crowds, he need not run.

The *Ṭawāf* and *Sa‘ee* can be performed on any floor of the Grand Mosque. However, in general, *Ṭawāf* is quicker on

the ground floor, though more crowded. On the upper floors, it is less crowded but more time-consuming. The Sa'ee is the same distance on every floor but can be more crowded on the ground floor. Zamzam water taps can be found at various locations in the Grand Mosque. If the congregational prayer begins whilst one is performing *Tawāf* or *Sa'ee*, he should join the congregation and pray with them. After finishing he carries on from where he left off.

### **Trimming or Shaving the Hair**

Once the seven circuits of the Sa'ee have been completed, a man must either shave or trim his hair, and shaving is preferable for the man. As for the woman, then she must shorten her hair and not shave it. From her hair when it is bunched together, she removes a mere fingertip length. It is obligatory upon the male if he chooses to shave that he shaves the whole head as that is what the Messenger (ﷺ) did. Likewise, if a man is trimming his hair, it must be from all over his head.

So, after the performance of these rites, the 'Umrah is completed and he exits the state of *iḥrām*, and everything that was previously forbidden is now allowed for him.

## Performing Repeated ‘Umrahs for Oneself or Others Whilst in Makkah

The jurist and scholar, Shaikh Muhammad Ibn Ṣālih Al-‘Uthaimeen (رَحِمَهُ اللهُ) stated that it is not from the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or his Companions that they would make another ‘Umrah after performing ‘Umrah on the same journey to Makkah. *Shaikhul-Islām* Ibn Taymiyyah (رَحِمَهُ اللهُ) cited the consensus of the scholars that it is disliked to perform repeated ‘Umrahs while a person is in Makkah. There is no proof that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any of the Sahābah (رَضِيَ اللهُ عَنْهُمْ) repeated their ‘Umrahs after having performed it.

‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) only went to Tan‘eem (i.e., outside the precinct of the *haram*) to take her *ihrām* for ‘Umrah after she had performed Hajj because she was not able to make her initial ‘Umrah along with the Prophet and the Companions as she was menstruating at the time. So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) permitted her to go and perform ‘Umrah by going to Tan‘eem and entering *ihrām*. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent her brother to accompany her. However, he did enter *ihrām* and perform ‘Umrah along with her, nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advise

him to do so—that is because he had already performed his ‘Umrah in that trip. And Allāh knows best.

## **A Summary of the Rites of ‘Umrah**

1. Taking a bath or shower as one would from sexual relations and men apply fragrance. Women must not apply fragrance or scent.
2. Wearing the garments of *iḥrām* which are the *izār* and *riḍā* (upper and lower cloth). The woman may wear whatever she chooses under her *jilbāb* but she cannot tie the *niqāb* or wear gloves.
3. The utterance of the *talbiyyah* for entering *iḥrām* at the appointed *meeqāt*. Then one recites the *talbiyyah* often until he is about to begin the *Ṭawāf*.
4. To make seven circuits of the *Ka‘bah* (*ṭawāf*) beginning at the Black Stone and ending at the Black Stone.
5. Praying the two *rak‘ahs* behind the Station of Ibrāhīm.
6. The *Sa‘ee* between Mount Ṣafa and Mount Marwah of seven circuits, beginning at Ṣafā and finishing at Marwah.
7. Shaving or trimming the hair for men. Shortening the hair for women.

## Sunnah Ṭawāfs after ‘Umrah

These Ṭawāfs are performed anytime, day or night. Each Ṭawāf is seven circuits of the Ka‘bah. It is not performed in *iḥrām*, nor do the rules of *iḥrām* apply. Men do not walk swiftly (*raml*), nor uncover their right shoulders. After every seven circuits, one should pray two *rak‘ahs* behind the *Maqām* of Ibrāhīm. There is no *nafl* (optional) Sa‘ee between Ṣafā and Marwah!

The Prophet (ﷺ) said: “Ṭawāf around the House is similar to the *Salāh* (Prayer) except that you talk during it. So, whoever talks in it, then let him not say but good things.”<sup>4</sup>

It was narrated by Abdullah bin ‘Ubaid bin ‘Umair that a man said: “O Abu ‘Abdur-Rahmān, why do I only see you touching these two corners (i.e., the Yemeni corner and black stone)?” He said: “I heard the Messenger of Allāh (ﷺ) say: ‘Touching them erases sins.’ And I heard him say: **‘Whoever makes the circuit of the House seven times, it is like freeing a slave.’**”<sup>5</sup>

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<sup>4</sup> At-Tirmidhi, no. 960.

<sup>5</sup> An-Nasā’i, no. 2919

Ibn ‘Umar (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) said: **“Whoever performs Ṭawāf around this House seven times, and he keeps track of it, then it is as if he freed a slave.”** And I heard him saying: **“One foot is not put down, nor another raised except that Allāh removes a sin from him and records a good deed for him.”**<sup>6</sup>

Mālik narrated from Hishām ibn ‘Urwah that his father, Zubayr, would never do two sets of seven Ṭawāfs together without praying between them. After every seven Ṭawāfs, he would pray two *rak‘ahs*, sometimes at the *Maqām* of Ibrāhīm, and sometimes elsewhere.<sup>7</sup>

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<sup>6</sup> At-Tirmidhi, no. 959.

<sup>7</sup> See *Al-Muwatta* of Mālik, no. 117.

## Menstruating Women

**Question:** For our womenfolk who are menstruating and will only stop menstruating after they are due to leave Makkah for Madinah, what is legislated for them?

**Answer:**

1. Enter *iḥrām* as normal and wait till she's pure and make *Ṭawāf* then *Sa'ee* and shorten hair. If she's not pure by the time you are to leave, stay behind with her in Makkah a day or two, or until she's pure.
2. If you absolutely cannot stay behind and cannot return to Makkah, and she must leave—then she can make *Ṭawāf* as she is, in a state of bleeding, and applies a sanitary towel. She makes the *Ṭawāf* followed by the *Sa'ee*. This is the *fatwā* of Ibn Taymiyyah, Ibn Bāz, Ibn 'Uthaimīn and the *Lajnah Dā'imah*. She leaves this act close to her time of leaving in case she becomes pure.
3. She enters *iḥrām*, as normal, remains in *iḥrām*. If she's not pure by the time her people leave for Madinah, she remains in *iḥrām* and goes to Madinah with them. When she's pure, someone can bring her back to perform the *Ṭawāf*, *Sa'ee* and shortening hair. Then go back if you wish to Madinah or home.

## What Every Muslim Should Know

**Islam** is the Religion of all the Prophets, from Adam to Muhammad (ﷺ). A Muslim is anyone who embraces this Religion and acts upon it. Muslims worship none except the one true God (Al-Ilāh), and He is Allāh (سُبْحَانَهُ وَتَعَالَى). Muslims shun all forms of polytheism, and they steadfastly follow the teachings of the final Prophet sent to mankind, and he is Muhammad (ﷺ). This is the basis of the **Salafi Da‘wah**.

The **Sunnah** is the Path of the Prophet Muhammad (ﷺ) and his Companions (رضي الله عنهم). Whoever follows their path correctly and truly is referred to as a **Sunni**, and he is from *Ahlus-Sunnah wal-Jamā‘ah*. Sometimes the term Sunni is used more generally to refer to anyone who is not from the Shi‘ite sect. However, merely being a non-Shi‘ite is not sufficient to save a person from falling into misguidance.

**As-Salaf As-Sālih** are the **Pious Predecessors**—they are the Prophet (ﷺ), his Companions and three generations who came after them who followed their teachings precisely. They were given various



praiseworthy titles such *Ahlus-Sunnah wal-Jamā'ah*, *As-Salaf as-Ṣālih*, *Ashābul-Hadeeth*, *Ahlul-Athar* and *Ahlul-Hadeeth*. Whoever embraces their Methodology and Creed, and follows their Path without straying from it is upon true guidance and can be referred to as *Sunni*, *Salafi*, *Athari*, etc. So, a Salafi (or Sunni) is anyone who follows the path of the Pious Predecessors without deviation.

However, not everyone who claims attachment to these aforementioned titles is a true follower of the Path and Methodology of the Prophet (ﷺ) and his Companions (رضي الله عنهم) because the mere claim is not sufficient unless it is coupled with true and precise adherence.

### **What does Salafiyyah call to?**

1. We call, first and foremost, to the worship of Allāh alone without associating partners with Him (عَزَّوَجَلَّ). This was the starting point of the call of the Prophets (عليهم السلام), just as Allāh has stated: **“We sent a messenger to every nation proclaiming: Worship Allāh alone and abandon the worship of the false deities.”** So, this call to the worship of Allāh alone must be coupled with the negation of the worship of everything besides Him.

2. We acknowledge that the Religion calls to many essential affairs, therefore, we begin by inviting to the most essential affair, followed by that which is next in importance according to the Quranic and Prophetic texts. Allāh's Messenger (ﷺ) instructed Mu'ādh Ibn Jabal (ﷺ): **"Invite them firstly to worship Allāh alone and if they affirm that, then inform them that Allāh has obligated upon them five prayers during the day and night. If they affirm that, then inform them that Allāh has obligated upon them the Zakāt from their wealth..."**

3. We hold that the Sunnah is Revelation just as the Qur'ān is Revelation. Allāh (سُبْحَانَهُ وَتَعَالَى) said: **"He (the Prophet) does not speak from his desires, rather it is only Revelation that is revealed to him."**

4. We believe that the Sunnah is whatever was conveyed to the Prophet (ﷺ) other than the Qur'ān. The Prophet (ﷺ) stated: **"Indeed I have been given the Qur'ān and that which is like it along with it."**

5. Furthermore, we believe that the Sunnah is whatever the Prophet (ﷺ) said, whatever he did and whatever was done in his presence which he did not

object to. The Sunnah also includes his outward description and inward character.

6. We hold that the best of mankind after the Prophets and Messengers (عَلَيْهِمُ السَّلَامُ) are the Companions of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) due to his saying: **“The best of mankind is my generation, then those who come after them, then those who come after them.”**

7. We hold that the most excellent of these Companions is Abu Bakr As-Siddeeq, then ‘Umar ibn Al-Khattāb, then ‘Uthmān ibn ‘Affān, then ‘Alī ibn Abī Tālib (رَضِيَ اللَّهُ عَنْهُمْ), then the rest of the ten who were promised Paradise. Then those that fought at Badr, then those who took the oath of allegiance of *Riḍwān* at Al-Hudaibiyah under the tree, then the rest of the Muhājīroon (Migrants), then the Anṣār of Madinah, then those of them who embraced Islam before the conquest of Makkah, then those who embraced after the conquest.

8. We speak well of all the Companions (رَضِيَ اللَّهُ عَنْهُمْ) without exception, and we do not criticise any of them, nor belittle them. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Do not revile my Companions, for by the One in Whose Hand is my soul, if one of you were to spend the like of the Mount of Uhud in gold, it would not**

**equate to even a handful of one of them, and not even half.”**

9. We believe that rectification of the Muslim Ummah lies in holding fast to the Book of Allāh and the authentic Sunnah of Allāh’s Messenger (ﷺ) as collected in the books of Hadeeth upon the understanding of the Companions (رضي الله عنهم). The Prophet (ﷺ) said: **“I have left among you that which if you cling to it, you will never go astray: The Book of Allāh and my Sunnah.”** He (ﷺ) also said: **“Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.”** These narrations prove that we must follow the Qur’ān, the Sunnah and the way of the Companions.

10. We believe that the attainment of unity of the Muslims and the avoidance of splitting is a matter of utmost importance, and an obligation commanded by Allāh and His Messenger (ﷺ). Allāh (جَلَّ جَلَالُهُ) stated: **“And hold fast altogether to the Rope of Allāh and be not divided.”** And He said: **“Do not be like those who divided and differed after there had come to them the clear proofs.”**

11. We believe that true and long-lasting unity can only be achieved when all disputation and differing between

Muslims is referred back to the Book and the Sunnah upon the understanding of the Companions (رَضِيَ اللَّهُ عَنْهُمْ). This is due to the saying of Allāh (تَبَارَكَ وَتَعَالَى): **“If you differ in any affair between yourselves, then refer it back to Allāh and His Messenger if you truly believe in Allāh and the Last Day.”** And due to the saying of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): **“Whoever among you lives for long will see much differing and controversy, so upon you is to cling to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to that with your molar teeth.”**

12. We believe that calling to Allāh (i.e., da‘wah) begins with the rectification of the beliefs (‘aqeedah) of the people. This was the starting point of the call of all the Messengers (عَلَيْهِمُ السَّلَام). And the Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded Mu‘ādh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) to begin with the belief in the *Tawheed* of Allāh, i.e., the sole worship of Allāh, when calling the people of Yemen to Islam.<sup>8</sup>

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<sup>8</sup> If it is said, “Why are you calling the Muslims to rectify their beliefs? Are they not already Muslims?” We say yes, they are Muslims, but most of them have strayed from the

13. We reject all innovations (*bid'ah*) introduced into Islam, whether it be in matters of belief, speech, or action due to the saying of Allāh (تَبَارَكَ وَتَعَالَى): **“This day I have perfected for you your Religion, completed my favour upon you and I am pleased with Islam as your Religion.”** And the saying of the Most High: **“Or have they set up partners alongside Allāh who legislate for them in the Religion that for which Allāh has given no authority.”**

14. All innovations introduced into Islam are misguidance. There is no allowance in Islam for what is referred to as a good innovation (*bid'ah hasanah*). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Indeed the worst of all affairs are the newly introduced matters [in religion], every newly introduced matter is an innovation, and every innovation is misguidance.”** He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever introduces into this affair of ours that which is not from it, then it will be rejected.”**

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Straight Path in their 'aqeedah and that is very apparent in the various innovated and superstitious beliefs and practices that have become widespread in the Muslim Ummah.

15. We affirm the Names and Attributes of Allāh (سُبْحَانَهُ وَتَعَالَى) as they have been affirmed in the Qur’ān and authentic Sunnah. We believe that they are taken upon their apparent meanings and not metaphorically. We do not discuss *how* the Attributes are. We hold that to question *how* the Attributes of Allāh are is an innovation that leads to making resemblances with Allāh. The early Salaf, such as Mālik ibn Anas (رَحِمَهُ اللَّهُ) sternly forbade enquiries *how* about the Attributes of Allāh.

16. We free our Lord (سُبْحَانَهُ وَتَعَالَى) from any likeness to the Creation whilst affirming that His Attributes are real and true, just as He (سُبْحَانَهُ وَتَعَالَى) has stated: **“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.”** So, He (عَزَّوَجَلَّ) negated resemblance whilst affirming His Attributes of Hearing and Seeing. Humans also hear and see, but the hearing and seeing of humans are created and limited. As for the Attributes of Hearing and Seeing of Allāh, they are uncreated, perfect and without deficiency, and without likeness to the creation—this principle applies to all the Attributes of Allāh such as His Ascending above the Throne, His Descending, His Pleasure and so on.

17. Allāh commanded us to worship Him alone, and to abandon polytheism (*shirk*) and all superstitious practices such as seeking aid from the deceased in their graves or asking them for intercession (*shafā'ah*). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited Muslims from visiting fortune-tellers, astrologers, and magicians—and he forbade them from wearing amulets, good-luck charms as well as believing in evil omens and bad luck. Instead, every Muslim is required to call upon Allāh, seek His aid, trust in Him, and supplicate to Him for all their needs—only He (تَبَارَكَ وَتَعَالَى) knows the unseen and future events.<sup>9</sup>

In conclusion, I say: All praise is due to Allāh, Lord of the worlds, and may Allāh extoll the mention of His Messenger Muhammad in the highest company of angels, may the peace and blessings of our Lord be upon him, his family, his Companions and all who truly follow him until the Day of Resurrection.

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<sup>9</sup> From the article: *What is Salafism? Read about the most important aspects of Salafiyyah*. Visit [abukhadeejah.com](http://abukhadeejah.com) to read all 89 points in full.