
THE RITUAL ACTS OF ‘UMRAH

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The praise is for Allaah, Alone. To Proceed:

This is a summarized synopsis of the ritual acts of ‘Umrah, the clarification of which is being presented to the reader:

Firstly: When the one who wishes to perform ‘Umrah reaches the Meeqaat it is recommended for him to perform Ghusl and clean himself. This is the same for the woman, even if she is on her menstrual cycle or experiencing post-natal bleeding. However, she is not to perform Tawaaf around the House until she becomes pure and bathes. The man may perfume his body but not his Ihraam garments. If it is not easy for him to perform Ghusl at the Meeqaat then there is no harm; and it is thus recommended for him to perform Ghusl when he reaches Makkah before performing Tawaaf if that is easy.

Secondly: The man is to free himself of all stitched garments, and put on an Izaar (lower Ihraam garment) and Ridaa’ (upper Ihraam garment). It is recommended that they both be clean and white. As for the woman, she assumes Ihraam with her normal clothing¹ that does not contain decoration nor is it a garment worn seeking fame.

Thirdly: One makes the intention, within his heart, to enter into the ritual acts and he articulates this with his tongue, saying:

لبيك عمرة

Labayka ‘Umratan

I am here, at Your service, to perform ‘Umrah

Or:

اللهم لبيك عمرة

Allahumma Labayka ‘Umratan

O Allaah, I am here, at Your service, to perform ‘Umrah

¹ This is with the exception of the Niqaab, or Burqa’, or gloves. She removes these things but covers her face and hands from non-Mahram men using other items from her clothing.

If the one in a state of Ihraam fears that he will not be able to perform his ritual acts due to him being sick or in fear of an enemy or the likes, it is legislated for him to state a condition when assuming his Ihraam, saying:

فإن حبسني حابس فمحلي حيث حبستني

Fa'In Habasanee Haabis Fa-Mahlee Haythu Habastanee

If something withholds me, then my place is wherever You have detained me

This is due to the Hadeeth of Dhabaa'ah Bint Az-Zubayr, may Allaah be pleased with her. Then one recites the Talbiyah of the Prophet ﷺ

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك، لا شريك لك

Labbaykallaahumma Labbayk, Labbayka Laa Shareeka Laka Labbayk; Innal-Hamda wan-Ni'mata Laka wal-Mulk, Laa Shareeka Laka

I am here, O Allaah, at Your service; I am at Your service; You have no Partners. Indeed the praise and dominion belong to You. You have no partners.

He is to say this Talbiyah frequently and remember Allaah much and make much supplication until he reaches the House (i.e., the Ka'bah).

Fourthly: When he reaches Masjid Al-Haraam, he is to enter with his right foot and say:

بسم الله والصلاة والسلام على رسول الله أعوذ بالله العظيم وبوجهه الكريم وسلطانه القديم من الشيطان الرجيم اللهم افتح لي أبواب رحمتك

Bismillah was-Salaatu was-Salaamu 'Alaa Rasoolil-laah, A'oodhu Billahil-'Adheem wa Bi-Wajhihil-Kareem wa Sulataanihil-Qadeem Minash-Shaytaanir-Rajeem
Allahummaf-tah Lee Abwaaba Rahmatik

In the Name of Allaah; may prayers and peace be upon the Messenger of Allaah. I seek refuge with Allaah, the Magnificent; and with His Noble Face, and Predominant-Authority from the accursed Shaytaan. O Allaah, open for me the doors of Your Mercy.

Fifthly: When he reaches the House he discontinues the Talbiyah and heads toward the Black Stone and touches it with his right hand. He kisses it if this is easy and he does not cause harm to the people by way of crowding. When doing so he says:

بسم الله والله أكبر

Bismillaah wa-Allaahu Akbar

In the Name of Allaah, Allaah is the Greatest

If it is difficult to kiss it then he is to touch it with his hand or his stick or the likes and kiss that with which he touched it. If it is difficult for him to touch it then he may point to it and say:

الله أكبر

Allaahu Akbar

Allaah is the Greatest

However, he does not kiss that with which he pointed. It is a condition for the validity of the Tawaaf that the person performing Tawaaf is in a state of purity from minor and major impurities. This is because Tawaaf is similar to prayer with the exception of the fact that it is allowed to talk during it.

Sixthly: He is to have the House to his left side and perform seven units of Tawaaf. When he is parallel to the Yemeni corner he says:

بسم الله والله أكبر

Bismillaah wa-Allaahu Akbar

In the Name of Allaah, Allaah is the Greatest

But he is NOT to kiss it. If it is difficult for him to touch it then he leaves it and continues his Tawaaf without pointing to, nor does he say Allaahu Akbar; for this has not been transmitted from the Prophet ﷺ. As for the Black Stone, every time he is parallel to it he is to touch it and kiss it, as previously mentioned. It is recommended to walk briskly; this is to walk quickly taking short steps during the first three units of Tawaaf. This is specific to the men.

Al-Idtibaa' is likewise recommended for the men throughout all of the units of Tawaaf. Al-Idtibaa' is that he places the middle portion of the Ridaa' (upper garment of the Ihraam) under his right shoulder and over his left shoulder blade. It is recommended to make much remembrance and supplication with that which is easy during every unit (of Tawaaf). There is no specific Du'a or statement of remembrance for Tawaaf. Rather, one is to supplicate and remember Allaah with whatever is easy from statements of remembrance and supplications. Between the two pillars, in every unit of Tawaaf, he is to say:

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

Rabbanaa Aatinaa Fid-Dunyaa Hasanatan wa Fil-Aakhirati Hasanatan wa Qinaa
'Adhaaban-Naar

Our Lord, give us good in the Dunyaa and in the Hereafter and protect us from the punishment of the Fire

This is because this is affirmed from the Prophet ﷺ. He is to conclude the seventh unit by touching the Black Stone and kissing it, if this is easy; or by pointing towards it whilst saying the Takbeer in the manner previously mentioned. After completion of this Tawaaf he puts his Ridaa' up over his two shoulders and its ends over his chest.

Seventhly: Then he prays two Rak'ats behind the station of Ibraheem if that is easy. If he is not able to do so then he prays them in any place within the Masjid. After the Faatihah, in the first Rak'ah, he recites Soorah Al-Kaafiroon and in the second Soorah Al-Ikhlaas. This is that which is better, but if he recites other than them there is no harm. After he makes Tasleem from the two Rak'ats he is to head toward the Black Stone if this is easy.

Eighthly: Then he is to go out toward As-Safaa, ascend onto it or stand before it; and ascension is better if that is easy. He is to recite the statement of Allaah, the Exalted:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allaah. (Al-Baqarah 2:158)

It is recommended to face the Qiblah and praise Allaah and declare His Greatness and say:

لا إله إلا الله والله أكبر، لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، لا إله إلا الله وحده أنجز وعده ونصر عبده وهزم الأحزاب وحده

Laa Ilaha Illa-Allaah, wa-Allaahu Akbar, Laa Ilaha Illal-laah Wahdahu Laa Shareeka Lahu; Lahul-Mulk wa Lahul-hamd wa Huwa 'Alaa Kulli Shay'in Qadeer, Laa Ilaha Illal-laah, Wahdahu; Anjaza Wa'dahu wa Nasara 'Abdahu wa Hazamal-Ahzaaba Wahdahu

None has the right to be worshipped except Allaah and Allaah is the Greatest. None has the right to be worshiped except Allaah Alone who has no partners. For Him is the dominion and for Him is the praise and He has Power over all things. None has the right to be worshipped except Allaah Alone. He has fulfilled His Promise; He has aided His slave; and He Alone defeated the confederates.

Then he is to supplicate with that which is easy, raising his hands and repeating this statement and the Du'aa three times. Then he descends and walks to Marwah until he reaches the first marker whereupon the man is to walk briskly until he reaches the second marker. As for the woman, it is not legislated for her to walk briskly,

because she is 'Awrah. Then, he walks and ascends Marwah or stands before it. Ascension is better if that is easy; and he says and does at Marwah similar to that which he said and did at Safaa. Then he descends and he walks in the place of walking and he accelerates his pace in the place of acceleration until he reaches Safaa. He does this seven times; when he goes this is one unit and when he returns this is one unit. If he does so riding (i.e., a wheelchair or the likes) there is no harm; especially if there is a need for this.

It is recommended, whilst performing the Sa'y (between Safaa and Marwah) to increase in remembrance and supplication with that which is easy, and that one be pure from major and minor impurities. But if one performs Sa'y whilst not being in a state of purity then it will suffice him.

Ninthly: When he completes the Sa'y the man is to shave his head or shorten the hair. Shaving is better. If he came to Makkah shortly before the time of Hajj then shortening is better so that he can shave the remaining hair during Hajj. As for the woman, she pulls together her hair and removes from it that which is equivalent to the size of a fingertip or less.

If the Muhrim does that which has been mentioned then his 'Umrah is completed, and the praise is for Allaah; and it is permissible for him to do all of that which was impermissible for him whilst in a state of Ihraam.

May Allaah give us and the rest of the Muslims success in having understanding of His religion and firmness upon it; and may He accept it from us all. Indeed He is Kind and Generous.

May prayers and peace from Allaah be upon His slave and Messenger; our Prophet Muhammad, his family, companions, and followers until the Day of Recompense.

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Source: <http://www.binbaz.org.sa/article/290>

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