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Detailed rules about performing 'Umrah are mentioned in this book. Also mentioned are the various supplications that have to be recited at various occasions.

**Umrah** is a Sunnah. There is no particular time for performing Umrah. It can be performed anytime except the days of Haj i.e. 9, 10, 11, 12, 13th of Dhul Hijjah.

### ***The excellence of 'Umrah***

There is a Hadith in Jame' Tirmidhi, Sunan Nasai, and Sunan Ibn Majah:

Translation of Hadith: It is narrated on the authority of Hadhrat Abdullah Bin Mas'ud that the Holy Prophet (Sallallahu alaihi wa sallam) said: You keep on performing Haj and 'Umrah as Haj and 'Umrah wipe out poverty and sins the way a furnace cleanses iron, gold and silver, etc. (Jame' Tirmidhi, Hadith No: 810; Sunan Nasai, Hadith No: 2630; Sunan Ibn Majah, Hadith No: 2887)

There is a Hadith in Sahih Bukhari and Sahih Muslim:

Translation of Hadith: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: One 'Umrah is the expiation of sins until another 'Umrah and the reward for an accepted Haj is nothing but Jannah. (Sahih Bukhari, Hadith No: 1773; Sahih Muslim, Hadith No: 3355)

There is a Hadith in Sunan Ibn Majah:

Translation of Hadith: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Those who perform Haj and 'Umrah are the guests of Allah (Subhanahu Wa Ta'ala). If they ask anything of Allah (Subhanahu Wa Ta'ala), He accepts it and if they ask for pardon, He forgives them.

### ***The rules of 'Umrah***

There are 2 Fardh in 'Umrah:

1. Wearing the Ihram with the intention of 'Umrah and reciting the Talbiya (Labbaik Allahumma Labbaik....).
2. The Tawaf of Ka'aba.

There are 2 Wajib in Umrah:

1. Performing the Sae'e between Safa and Marwa.
2. To get *Halaq* (shaving) or *Qasr* (haircut) done.

Those who live inside the boundaries of the Haram are called "Harmi"

The Meeqat (boundaries from where you cannot proceed without Ihram) are for Haj outside the Haram itself and for 'Umrah, *Hill*, i.e. the area outside the boundaries of Haram like Masjid 'Aisha (May Allah be well pleased with her) or Ja'araniya (name of place), etc.

The area outside the boundaries of the Haram till the Meeqat is called *Hill*. Those who live in this area are called *Hilli* for e.g. the residents of Jeddah, etc. If these people come to Makkah with the intention of 'Umrah or Haj, they should bind their Ihram right from their houses.

Those people who live outside the Meeqat and come for Haj/'Umrah are called "Afaaqi." The Holy Prophet (Sallallahu alaihi wa sallam) Himself fixed the Meeqat for those who come from the corners of the world to perform Haj/'Umrah. There is a Hadith in Sahih Bukhari:

Translation of Hadith: It is narrated on the authority of Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them), he said that the Holy Prophet (Sallallahu alaihi wa sallam) fixed the Meeqat for the residents of Madinah at "Dhul Hulaifah", for those who come from Syria at "Jahfa" and for those who come from Najd at "Qarn Ul Manazil" and for those who come from Yemen at "Yalamlam." (Sahih Bukhari, Hadith No: 1526)

There is a Hadith in Sahih Muslim:

Translation of Hadith: The Meeqat for those from Iraq is *Dhat 'Arq*. (Sahih Muslim, Hadith No: 2867)

### ***The Shariah definition of Ihram***

The literal meaning of Ihram is "to prohibit." When a "Muhrim" (a person who wears and Ihram) wears the Ihram and recites the Talbiya, some things which are otherwise permissible and allowed are prohibited for that person. For this reason, it is called Ihram.

### ***Ihram as people understand it***

Generally, Ihram are those 2 pieces of cloth, which a Muhrim or Haji use, one as a lower garment and one as an upper garment. After the (Ghusl) bath, one cloth should be draped on the upper body and the other should be used as a garment for a lower body.

It is Afdhal (superior) if the cloths of the Ihram are new, but used Ihram can also be used after washing them. As given in Fatawa A'alamgiri, Kitabul Manasik.

### ***Ihram for women***

No particular dress has been prescribed for women as Ihram. Their usual clothes are enough provided they cover the body appropriately and are modest.

For men, it is prohibited to cover their head and face. For women, only covering their face is prohibited. Before Non-Mahram people, women might use such veils to cover their faces in which cloth does not touch the face.

When deciding to wear the Ihram, remove excess hair (as hair cannot be removed once in Ihram) and take a complete bath. Women, even if they are in their menses should take a bath. Then cover the head with the chador of the Ihram and offer 2 Raka'at Salaat (at a time when offering Salaat is not Makruh like sunrise, sunset and high noon). In the 1st Raka'at, Surah Kafiroon, in the 2nd Surah Ikhlas should be recited. After completion of the Salaat, remove the covering of the head, face the Qiblah and make the Niyah (intention) of Umrah. Niyah is to make a (firm) intention with the heart, but still actually saying it is also Mustahab (commendable).

### ***The Niyah for Umrah***

*Allahumma Innee Ureedul 'Umrata fayassirha Lee  
Wa Taqabbalha minnee*

**Translation:** O Allah! I make the intention of Umrah, You make this easy for me and accept it.

It is Wajib to recite the Talbiya once along when making the intention of Umrah and it is Mustahab to recite it thrice. Men should recite it loudly and women softly.

### ***The Talbiya***

*Labbaik Allahumma Labbaik, Labbaik La Shareeka Laka Labbaik. Innal Hamda wan Ni'mata Laka Wal Mulk.La Shareeka Laka.*

After reciting the Talbiya, other Dhikr, Tasbeeh of Allah (Subhanahu Wa Ta'ala) and Durud and Salaam on the Holy Prophet (Sallallahu alaihi wa sallam) should be recited. One should supplicate with utmost humility and with tears in the eyes, in whatever language we can.

After wearing the Ihram, some things become prohibited for a Muhrim. These must be avoided.

### ***The prohibitions of Ihram***

Six things become prohibited for a Muhrim. Of these, 4 are about both men and women and 2 relate only to men.

1. Having sex with one's spouse and everything related to it to the extent of even talk about it.



2. Hunting the terrestrial animals or even guiding towards the prey.
3. Getting a haircut or cutting nails.
4. Using perfume/fragrance of any kind.

These 4 things are prohibited for both men and women. The following 2 are only for men:

1. To wear sewn clothes.
2. To cover the head and the face.

If any of the above is done in Ihram, then as per the rules given next, Kaffara (expiation) and/or Sadqa (charity) will become Wajib.

In the first case, if someone has sex with the spouse or engages in kissing/fondling, then Dam (sacrifice of a goat or such animal) becomes Wajib, irrespective of whether ejaculation has occurred or not.

In case of hunting, whatever price 2 just Muslims decide for the prey should be given in charity. This is also Wajib.

If hair are removed from any part of the body (including the head) or from the whole body in 1 sitting, then 1 Dam becomes Wajib. If hair are removed in separate sittings, then separate Dam becomes Wajib i.e. as many Dam as the sittings.

If the hair of the head, beard, neck, armpits and private parts are removed then Dam becomes Wajib and if the hair from other parts of the body are removed then 1 Sadqa Fitr becomes Wajb.

If in Ihram all the nails of the hands and feet are cut or all the nails of 1 hand or 1 foot are cut, then Dam becomes Wajib. If less than 5 nails are cut, then for every nail half a "Sa'a" i.e. almost 1.25 kg of wheat or its price is to be given in charity. If the nail is broken in such a manner that it will not grow anymore, then there is no problem in removing it. (Fatawa A'alamgiri, Vol. 1, Pg No: 244)

If fragrance/perfume is applied on one large part of the body (like hand) or it is applied on different parts of the body in such a manner that when collected, it equals the amount of large body part, then Dam becomes Wajib.

For men, wearing slippers/shoes/socks that cover the ankle is prohibited. However, for women, using such footwear is not prohibited.

Other things which are prohibited:

1. Committing sins, quarrelling, being angry with fellow-travelers, servants, etc. for worldly matters is

also prohibited. However, expressing anger/displeasure in matters of Deen and performing the duty of enjoining what is good and forbidding what is wrong is not prohibited.

2. To tie a cloth on the face/head even because of a disease is prohibited. Wearing/using colorful clothes, which have been dyed in fragrant substances, is not allowed. However, it is allowed if those clothes have been used and there is no longer any fragrance in them.

3. Eating scented things like spices, eating such uncooked eatables, which are scented and whose smell is strong enough and similarly clothes which are scented in any way.

4. Applying Henna (Mehndi) to the hair or any other part of the body and applying oil as well.

5. Scratching in such a way that lice die; or killing lice either with the body (like hand) or with the cloth or asking someone else to kill them or exposing them to heat for killing them.

Cutting the trees, which are within the boundary of Haram or grazing animals on them; except for "Idhkhir" grass.

### ***Those things which are Makruh in Ihram***

Those things, which are Makruh (Undesirable) in Ihram and there is no expiation/atonement for them are:

1. Cleaning the body of dirt/filth.
2. Unbraiding the hair (for women)
3. Combing the hair or beard.
4. Scratching the hair or beard in such a way that there is no danger of killing lice or of hair being broken.
5. Tying the chador of the Ihram on the neck.
6. Covering the face or head with the cloth of the Ka'aba (Ghilaaf-e-Ka'aba) in such a way that it touches the face.
7. To tie either end or both ends of the chador of Ihram and tie them with a thorn, needle or a piece of thread. To join the 2 flaps of the chador of the lower garment or the upper garment, either by sewing or patches, and draping it around the body.

8. Of women, wearing non-fragrant, black, yellow or blue clothes. Smelling a fragrance or touching it, provided it does not rub into the hand itself or smelling fragrant flowers, fruits, etc. Visiting or sitting a perfumer's shop/place for the sake of fragrance.

9. Tying a cloth on any part of the body excepting the face/head without the need for it or covering the nose or chin with a cloth, but covering with the hand is not Makruh.

10. If any scented food item like spices, etc. are cooked and its smell has become weak, then even though the smell is there, eating it is Makruh.

11. Having spices (cloves, *Elaichi*, etc.) or scented tobacco in Paan, etc.

Recite the Talbiya and Durud profusely. When entering Masjid Haram, become a model of humility, and recite the following Du'a:

*Bismillahi Walhamdulillahi Was Salaatu Wassalamu 'Ala Rasulillah. Allahummaf Tahali Abwaba Rahmatika Wad Khilnee Fiha. Allahumma Innee Asaluka Fi Maqamee Hadha An Tusallee 'Ala Sayyidina Muhammadin 'Abdika Wa Rasulika Wa An Tarhamnee Wa Tuqeela Atharatee Wa Taghfir Dhunubee Wa Tadha'a 'Anee Vizree.*

Then enter with the right foot.

When the sight falls on the Ka'aba, stop and supplicate, as this is a special occasion when the prayers are accepted.

It is given in "Bahr Ur Raiq" that Hadhrat Imam Abu Hanifa (May Allah be well pleased with him) instructed a person that on seeing the Ka'aba, pray that Allah (Subhanahu Wa Ta'ala) accepts all my prayers. With this 1 Du'a, all other supplications will be accepted.

It is better that along with this Du'a, one should also pray: O Allah! Guide me to ask for good and permissible things.

If it is the time for any Salaat, then first offer Salaat. If it is not, then come to the Mataf (the area of Tawaf) with Idhtebe'a.

Idhtebe'a is that the chador of the Ihram should be passed below the armpit of the right shoulder to the left shoulder.

Raml is to walk moving both the shoulders, with the chest puffed out, the way wrestlers walk in the arena.

In the Tawaf after which Sae'e is to be performed i.e., the Tawaf of either `Umrah or Haj, Raml and Idhtebe'a both are there. For women, there is neither Raml nor Idhtebe'a

Move towards the Hajr Aswad reciting the following Du'a:

*Allahumma Antas Salaamu Wa Minkas Salaamu Fahayyina Rabbana Bis Salaam Wad Khilna Dar As Salaam Tabarakta Rabbana Wa Ta'aalayta Ya Dhal Jalaali Wal Ikram. Allahumma Zid Hadhal Baita Tashreefan Wa Ta'adheeman, Wa Takreeman, Wa Birran Wa Mahaabatan Wa Zid Min Sharafihi Wa Karamihi Mimman Hajjahu Avi'tamarahu Tashreefan Wa Ta'adheeman Wa Takreeman Wa Birran.*

The Labbaik that you were reciting from the time of the Niyyah of the Ihram should be stopped now.

Then keeping the right shoulder in line with the left side of Hajr Aswad, so that the whole Hajr Aswad is on the right side, make the intention (Niyyah) of Tawaf in the following words:

*Allahumma Innee Ureedu Tawafa Baitikal Haraami Sab'ata Ashwatin Fa Yassirhulee wa Taqabbalhu Minnee*

Then come in front of Hajr Aswad and say:

*Bismillahi Wallahu Akbar Wa Lillahil Hamdu Was Salaatu 'Ala Sayyidina Rasulullahi Sallallahu alaihi wa sallam*

Reciting the following Du'a, raise the hands till the ears and drop them. Then keep both the hands on the Hajr Aswad and kiss it. This is called Istelaam and here it is Mustahab that the face and forehead both should be touched and kiss it 3 times.

### ***Du'a while kissing Hajr Aswad***

*Allahumma Eemaanan Bika Wa Tasdeeqan Bikitabika Wawa Faa am Biahdika Wa Ittiba an Li Sunnati Nabiyyika Muhammadin Sallallahu alaihi wa sallam.*

If there is such a rush that kissing Hajr Aswad is not possible, then touch it and kiss it; if this is not possible then touch with a stick, etc and kiss it and if even this is not possible then raise the hands in that direction reciting:

*Allahu Akbar La Ilaha Illallahu Wal Hamdulillahi Ta'ala Was Salaatu 'Ala Nabiyyihil Mustafa Sallallahu alaihi wa sallam.*

Kiss the hands, with certitude, as if you have touched it with both hands. Kiss it without a sound.

Then with the Idhtebe'a and Raml walk towards the right side.

While performing Tawaf, recite whatever Du'a you remember. When you return to the Hajr Aswad, one round of Tawaf is completed. In this way, perform 7 rounds and keep performing Istelaam. After completing Tawaf, move towards the Maqam Ibrahim reciting the following verse of the Holy Quran:

*Wat Takhizu Mim Maqami Ibrahima Musalla*

Near Maqam Ibrahim offer 2 Raka'at. In the first Raka'at, recite Surah Al Kafiroon and in the second Raka'at, Surah Ikhlaas. As per Hanafi school of



Fiqh, these 2 Raka'at are Wajib. If there is rush near Maqam Ibrahim, then offer it wherever possible in the Masjid Haraam. If it is the time when Salaat should not be offered (the Makruh time for Salaat), then it should be offered after this time ends.

After this come near the Multazam, the place between the door of the Ka'aba and the Hajr Aswad. Extend both hands and place your chest, stomach and the right cheek to the wall of the Ka'aba and keep making Dua.

After this, turn to the Qibla and drink Zam Zam as much as possible. This time is also one of acceptance of Dua. The Holy Prophet (Sallallahu alaihi wa sallam) said: Whatever purpose Zam Zam is drank for, that purpose will be achieved.

At this time, recite this Du'a:

*Allahumma Innee 'Asaluka 'Ilman Nafi'an wa Rizqan Wasi'an Wa 'Amalan Salihan Wa Shifa'an Min Kullida'*

When going to Safa for Sa'ee, perform Istalaam of Hajr Aswad. In this way, this will be the 9<sup>th</sup> Istelaam of Hajr Aswad.

Recite the following Du'a while leaving the Masjid Haram and put the left foot out of the Masjid first:

*Allahumma Innee Ureedu Sa'aya Bain As Safa Wal Marwati Fa Yassirhu Lee Wa Taqabbalhu Minnee*

It is Mustahab (Commendable) to go for the Sae'e from Bab Us Safa.

While going for Sae'e, recite the following Du'a:

*Abdaoo Bima Badallahu Bihi, Bismillahir Rahmanir Raheem, Innasafa wal marwata Min Sha'aairillahi Faman Hajjil Baita Avi'i Tamara Fala Junaha 'Alaihi Ayn Yattawwafa Bihima Wa Man Tatawwa'a Khairan Fa Innallaha Shakirum 'Aleem.*

After climbing Safa, turn towards the Ka'aba, raise the hands up to the shoulders with the palms facing the sky and recite the following Du'a:

*Allahu Akbar, Allahu Akbar, Allahu Akbar Wa Lillahil Hamd. Al Hamdu Lillahi Ta'ala' 'Ala Ma Hadana. Al Hamdulilahi 'Ala Ma Aulana. Al Hamdulillahi 'Ala Ma Alhamana. Al Hamdulillahi Hadana Wa Ma Kunna Li Nahtadiya Laula An Hadana. Allahu La Ilaha Illallahu Wahdahu La Shareeka Lahu. Lahul Mulku Wa Lahul Hamdu Yuhyee Wa Yumeetu Wa Huwa Hayyu La Yamutu Bi Yadihil Khairi Wa Huwa 'Ala Kulli Shain Qadeer. La Ilaha Illallahu Wahdahu Wa Sadaqa Wa'adahu, Wa Nasara 'Abdahu, Wa A'azza Jundahu, Wa Hazamal Ahzaba Wahdah. La Ilaha Illallahu Wa La Na'abudu Illa Iyyah, Mukhlisina Lahuddeena Wa Lau Karihal Kafiroona Allahumma Innaka Qulta wa Qaulukal Haqqa Ud'ooni Astajib Lakum Wa Innaka La Tukhliful Meea'ad Wa Innee Asaluka Kama Hadaitani Lil Islami Al La Tanzi'au Minnee Hatta Tawaffanee Wa Ana Muslimun.*

*Subhanallahi Wal Hamdulillahi Wa La Ilaha Illallahu  
Wallahu Akbar Wa La Haula Wa La Quwwata Illa  
Billahil 'Aliyyil 'Azeem Allahumma Salli Wa Sallim  
'Ala Sayyidina Muhammadin Wa 'Ala Aalihi Wa  
Sahbihi Wa Atba'aihi Ila Yaumiddin.  
Allahummaghfirlee Wali Walidayya Wali Mashaiikhi  
Walil Muslimeena 'Ajma'een Was Salaamu 'Alal  
Mursaleen Wal Hamdu Lillahu Rabbil A'alameen.*

Whatever Du'a we remember, we should recite as this is a place where supplications are accepted.

Then while going from Safa to Marwah, walk with a medium speed.

While coming down from Safa, recite the following prayer:

*Allahummas Ta'amilnee Bi Sunnati Nabiyyika Wa  
Tawaffinee 'Ala Millatihi, Wa A'aidhnee Mim  
Mudhillatil Fitani Bi Rahmatika Ya Arhamar  
Rahimeen.*

Between the "Meelain-e-Akhdharain" (where green lights are there) walk fast. Women should walk here also at their normal pace.

At the "Meelain-e-Akhdharain," the following Du'a should be recited:

*Rabbighfir Warham Wa'afu Watakarram Watawaz  
'Ammam Ta'alam, Innaka Ta'alamu Ma La Na'alam  
Innaka Antal A'a Azzaul Akram.*

In this way from Safa to Marwah, one round is completed. On reaching Safa, it will be 2 rounds. For those who start from Marwah, the first round from Marwah will not be counted.

On reaching the summit of Marwah, recite the Dua in the same way as on Safa. Then come back from Marwah to Safa. The last (7th) round will be completed on Safa. Walk fast in the "Meelain-e-Akhdharain."

It is Mustahab (commendable) to offer 2 Raka'at Nafil after Sa'e. As given in Fatawa A'alamgiri.

After completing the Sa'ee, then shave the head. Be it Umrah of Haj, it is Wajib to shave or get the hair trimmed on opening (coming out of) the Ihraam. Not doing this will make Dam Wajib.

It is better to get the whole head shaved. In case somebody is getting a haircut, it is a Sunnah to get the hair trimmed more than the length of one finger pad. If hair out of one-fourth of the head is cut, then the Wajib is done, but this is not entirely free of undesirability.

Women can get more than a finger pad's length of hair cut from either the whole of their head or a fourth of the head.

While having this done, the women should not keep their head uncovered in such a way that others can see them.

It is Wajib to get this done in the limits of the Haram. If it is done outside the Haram, then Dam becomes Wajib.

The Holy Prophet (Sallallahu alaihi wa sallam) has rewarded those who get their head shaved while coming out of Ihraam with special prayers. There is a Hadith in Sahih Bukhari:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah Bin Umar (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: O Allah! Have mercy on those who get their heads shaved. The Sahabah requested: O Prophet of Allah (Sallallahu alaihi wa sallam) those who get their hair trimmed? He (Sallallahu alaihi wa sallam) said: O Allah! Have mercy on those who get their heads shaved. The Sahabah requested: O Prophet of Allah (Sallallahu alaihi wa sallam), those who get their hair trimmed? The Holy Prophet (Sallallahu alaihi wa sallam) said: May Allah have mercy on them as well. (Sahih Bukhari, Hadith No. 1612)

Now the Umrah is done. Now as long as you remain in Makkah, you can perform as many Tawaf as you want to and if there is a desire to perform another Umrah, then the Aafaqi can also tie their Ihraam from Masjid 'Aisha (May Allah be well pleased with her), etc.

May Allah Ta'ala, for the sake of the Holy Prophet (Sallallahu alaihi wa sallam), grant us Haj, Umrah and the privilege to pay our respects to the Holy

Prophet (Sallallahu alaihi wa sallam). *Aameen Bi  
Jahi Sayyidil Mursaleen*

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