

Rulings & prohibitions regarding 'Umrah



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All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger, may Allaah exalt his mention as well as that of his family and all his companions.

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All praise is due to Allaah alone; may He exalt the mention of the seal of all Prophets and Messengers, our Prophet *Muhammad*, his family and all his companions.

This is a booklet which includes the description of how to perform ‘*Umrah* according to the authentic *Sunnah* of the *Prophet, sallallaahu ‘alayhi wa sallam*, written in a simple, easy to understand way, along with some warnings and prohibitions regarding some mistakes people commit during ‘*Umrah*.

Dear Muslims! There are many texts regarding the virtues of performing ‘*Umrah*, such as the narration of *Abu Hurayrah, may Allaah be pleased with him*, that the *Prophet, sallallaahu ‘alayhi wa sallam*, said: **“From one ‘*Umrah* to another is an expiation for the sins committed between them, and the complete and perfect *Hajj* has no less a reward than *Paradise*”** [*Al-Bukhaari and Muslim*].

Did you know that ‘*Umrah* during the month of *Ramadhaan* is equivalent to the reward of performing *Hajj*? But is it any type of *Hajj*? No, It is equivalent to one performed with the *Prophet*,

sallallaahu ‘alayhi wa sallam, as it was mentioned in the narration of *Ibn ‘Abbaas*, may Allaah be pleased with him, who said: "When the Prophet, *sallallaahu ‘alayhi wa sallam*, returned from Hajj, he said to *Umm Sinaan*, may Allaah be pleased with her: **“What prevented you from performing Hajj?”** She replied: **“So and so (i.e., her husband) has only two camels, he went off to Hajj using one and used the other for watering our land.”** Thereupon the Prophet *sallallaahu ‘alayhi wa sallam*, said: **“When Ramadhaan comes, perform ‘Umrah, because ‘Umrah during it is like performing Hajj with me”** [Al-Bukhaari and Muslim].

The following is the correct way to perform ‘Umrah

First: Ihraam: As one arrives at the *Meeqaat* (i.e., designated places to assume *Ihraam* from), he should bathe and apply perfume to his body, but not the clothes of *Ihraam*. If some of the perfume mistakenly touched them, then wash it off. It preferable for men to wear two clean white cloths, and take off all tailored and fitted clothes. Women may wear anything they wish as long as it is in accordance with Islamic regulations. One may wear a ring, a watch, sun glasses or a belt. If it is difficult to stop at the *Meeqaat*, like

people who travel by air, then bathe at home, and assume *Ihraam* when you are parallel to the *Meeqaat* saying : *Labbayka Allaahuma 'Umrah* (O Allaah! in response to your call I perform '*Umrah*). If one is afraid of anything that would prevent the completion of the rituals, then one should make ones *Ihraam* conditional by saying: "*In habasani haabisoon fa mahilli haythu habastani*" (O Allaah! My *Ihraam* will terminate at the point where You prevent me). Therefore, if anything were to happen to prevent one from completing the rituals, then one would come out of the state of *Ihraam* without facing any penalty.

It is *Sunnah* to exert great effort in the remembrance of *Allaah* and to repeat the *Talbiyah*, which is as follows: "*Labbaykallaahuma labbayk, labbayka laa shaareeka laka labbayk. innalhamda wanni'mata laka walmulk. laa shareeka lak*" (In response to Your call O *Allaah*! In response to Your call. In response to Your call, there is no partner with You, in response to Your call. Gratitude favours and the Kingdom belongs to You, there is no partner with You). This is to be uttered loudly by men, but women must utter it to themselves if there are men around.

Warnings

- Some women mistakenly think that their *Ihraam* clothes should be of a certain colour, such as white or green, and this is incorrect.
- Collective *Talbiyah* was never the practice of the *Prophet, sallallaahu 'alayhi wa sallam*, nor his companions.
- It is permissible for men or women to replace the garments of *Ihraam* with other garments of like nature.
- One should always make sure that his *'Awrah* (area of the body which should Islamically be covered) is covered while sitting down or sleeping.
- Some women believe they may uncover their faces in front of men as long as she is in the state of *Ihraam*, which is wrong, and women should cover their faces according to the following evidences:
 - a. *'Aa'ishah, may Allaah be pleased with her, said: "Whenever men used to pass next to us while with the Prophet sallallaahu 'alayhi wa sallam in the state of Ihraam, we used to draw down our veils on our faces, and uncover when they were gone"* [Ahmad and Abu Daawood].

- b. *Asmaa'*, may Allaah be pleased with her, said: "***We used to cover our faces so that men would not see us, and comb our hair while in the state of Ihraam.***" [Al-Haakim].

Prohibitions during Ihraam

When a Muslim assumes *Ihraam* for *Hajj* or *'Umrah*, the following prohibitions apply until he is finished:

- Shaving or cutting the hair of the head or the body, or removing it by any other method.
- Nail clipping.
- Wearing perfume.
- Hunting, but this does not include fishing.
- Wearing trousers, or other sewn men's clothing which reveal the shape of the body. However, if the clothing had been sewn, and does not shape the body, such as a belt or shoes, then it is permissible.
- Covering the head with something which directly touches it, like a hat or a turban; however, one may go under the shade of an umbrella, inside a tent, or under the roofs of cars; he may also

- carry his belongings on his head as long as he does not intend to cover his head.
- Wearing gloves or any facial cover for women which directly touches the face (unless men are present, then she must draw down a veil on her face).
 - Marriage.
 - Sexual intercourse and related issues (i.e., lustful touching, eye contact, passionate kissing, masturbating), whether it leads to ejaculation or not.

Second: It is *Sunnah* that one enters the *Haram* mosque (or any other mosque) with the right foot first whilst saying the following supplication:

'Bismillaah, wassalaatu wassalamu 'alaa rasoolillah. Allaahumma ighfir lee waftah lee abwaaba rahmatik'. (In the name of Allaah, may Allaah send peace upon His Messenger and exalt his mention, O Allaah forgive my sins and open your gates of mercy for me).

Third: Begin *Tawaaf*, which is to be performed counter-clockwise, starting from the black stone or the line that runs parallel to it. It is

important that one does this without pushing or harming fellow worshippers. If possible, one should kiss the black stone; if this is not possible, then one should touch it with his right hand, or any object such as stick, and then kiss that. If neither of these things are possible, then one should point at the black stone, whilst standing on the black line that runs parallel to it, and say: '*Allaahu Akbar*'. This should be done upon each circuit of the *Ka'bah*, each one starting and ending at the black stone or the line that runs parallel to it. Go around seven times, and it is recommended for men to walk quickly during the first three rounds, and this is known as *Ramal*, then walk normally for the remaining four. It is recommended for men only to have their upper garment in the position of *Idh-Dhtibaa*', which is to have it wrapped in such a way that the left shoulder is covered and the right shoulder is exposed. This is achieved by wrapping the upper garment under the right armpit. This should only be done in one of two cases: either the *Tawaaf* of arrival, or for '*Umrah*. Also, one should make plentiful supplication, remembrance and glorification of *Allaah* as well as beseeching Him for forgiveness.

It is recommended that one touches the Yemeni corner, which precedes the corner that contains the black stone, with ones right hand without kissing it and say: '*Bismillaah, Allahu Akbar.*' If this is not possible, then one should NOT point at this corner as they do with the

corner that contains the black stone. Also, the *Sunnah* is to recite the following supplication between the Yemeni corner and the corner that contains the black stone, which is verse 201 of chapter *Al-Baqarah* in the Quran: *'Rabbanaa aatinaa fid-dunyaa hasanah wa filaakhirati hasanah waqinaa 'athaaban-naar'*. (Our Lord! give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire).

Note: There is no special supplication for each round during *Tawaaf*.

Warnings

- Purity is a precondition for the soundness of *Tawaaf* according to the majority of scholars, so if you nullify your *Wudhoo'* (ablution) during *Tawaaf*, you need to leave and perform *Wudhoo'* and repeat your *Tawaaf* (from the last round before nullifying it). *Ibn 'Abbaas, may Allaah be pleased with him, said: 'When Allaah revealed the verse which means, "Our Lord! Punish us not if we forget or fall into error" Allaah said, "I did"' [Muslim].*

- If the *Iqaamah* was called whilst in *Tawaaf*, or a prayer on the dead was called for, you must pray with the congregation and resume from the place you stopped, and do not forget to cover your shoulders during prayer, because this compulsory during prayer.
- There is no harm (during *Tawaaf*) to sit and take a rest for a short while, drink water, or, if one desires, to move between floors in the *Haram*.
- If you doubt the number of rounds of *Tawaaf* you have finished, base your judgment on the number you are certain of; if you doubted whether you circumambulated three or four times, make the count three and finish the remaining four, but if you thought and remembered the number for sure, then you may act upon what you are certain of.
- Some people remain in the state of *Idh-Dhtibaa'* from the time they wear their *Ihraam* until they finish the entire '*Umrah*, and this is wrong, because one is supposed to do this only during certain types of *Tawaaf* as mentioned above.

Fourth: Upon finishing *Tawaaf* men should cover their right shoulder again (from the position of *Idh-Dhtibaa'*) and then go behind the *Maqaam Ibraaheem* (the place where Prophet *Ibraaheem*, may Allaah

exalt his mention, stood), if possible, and recite: *“Take as your place of worship the place where Ibraaheem stood”* [Quran 2 : 125]. Then one should pray two *Rak’ah* there. Otherwise, one should pray anywhere else in the mosque. During these two *Rak’ah*, they should recite the chapter *‘Qul Yaa Ayyuha’l Kaafiroon’* in the first *Rak’ah*, having recited *Al- Faatihah*, and then in the second *Rak’ah* recite the chapter *Qul Huwa Allaahu Ahad*, having recited *Al-Faatihah*. Sadly, many people push and harm others in order to pray behind the *Maqaam* although it is permissible to pray anywhere in the *Haram*.

Fifth: After praying these two *Rak’ah* one should head towards the black stone and try to kiss it if possible, if not then touch it, and if this is not possible, one should simply point to it from a distance. Then one should go and drink from the water of *Zamzam*.

Sixth: After this, one should climb mount *Safa* and recite verse 158 of chapter *Al-Baqarah* in the Quran which states: *“Inna as-Safa wal-marwata min sh’aa’irillaah, faman Hajjalbayta awi’tamarah falaa junaaha ‘alayhi an yattawwafa bihimaa, wa man tatawwa’a khayran fa innallaaha shaakiroon ‘aleem’.* (*“Indeed Safa and Marwah are of the symbols of Allah. So there is no harm on him*

who performs Hajj or 'Umrah to the house to perform the going (Sa'y) between them. And whoever does good voluntarily, then indeed Allaah is All-Recognising, All-Knowing") and say: "I will start with what Allaah started with", then, it is recommended to face the Ka'bah and recite the following: 'Laa ilaaha illallaah wallaahu akbar. Laa ilaaha illallaah wahdahu laa shareeka lah, lahulmulku wa lahulhamdu, yuhyee wa yumeet wa huwa 'alaa kulli shay'in qadeer, laa ilaaha illallaah wahdah, anjaza wa'dah wa nasara 'abdah wa hazamal ahzaab wahdah' (None has the right to be worshipped except Allaah alone without partner, to Him belongs all sovereignty and praise, He gives life and causes death, and He is over all things omnipotent. None has the right to be worshipped except Allaah alone, He fulfilled His promise, gave victory to His slave (Muhammad) and defeated the confederates (alone). One should repeat this supplication three times and then supplicate with any other desired supplication depending one ones inclination.

Seventh: After this one should descend from mount *Safa* and begin walking towards mount *Marwah*. When one reaches the green marking, men only should walk hurriedly until one reaches the second green marking, then one should walk at a normal pace again until one reaches mount *Marwah*. This is considered as one leg of the *Sa'y* and

seven of these are required. This means that one begins their first leg from mount *Safa* and finally ends up at mount *Marwah*.

Note: There is no special supplication for each round during *Sa'y*.

Warnings:

- There are two innovated acts which are widely spread between people which need to be warned against:
- Some people use specific supplications for each round during *Tawaaf*, as they find it in some booklets they buy to help them during *'Umrah*.
- One person takes the lead and loudly utters supplications, and people collectively repeat after him.
- One should shun these two innovations because it not from the practice of the *Prophet, sallallaahu 'alayhi wa sallam*, nor his companions.

Eighth: When one finishes the *Sa'y*, they should either cut or shave their hair. It is recommended for men that they shave their hair, unless they are about to perform *Hajj* soon after their *'Umrah*, in which case it is better to simply cut their hair and postpone the shaving until after *Hajj*. It is not sufficient to cut only parts of the hair; the hair on all parts of the head must be cut. Women should gather their hair and cut a tiny piece from the end of their hair collectively. By this one would have concluded their *'Umrah*.

Some people mistakenly think that they may repeat *'Umrah*; this was neither the way of the Prophet, *sallallaahu 'alayhi wa sallam*, nor his companions, and had it been something virtuous, they would have done it.

Important frequently asked questions

- *What is the ruling regarding wearing perfume, wearing sewed clothes or removing some of the hair forgetfully of due to ignorance while in the state of Ihraam?*

There nothing required from the one who performs any of the prohibitions of *Ihraam* either forgetfully, or due to ignorance. *Ibn 'Abbaas* may Allaah be pleased with him, said, 'When the verse, which means, "***Our Lord! Punish us not if we forget or fall into error***" [Quran 2: 286] was revealed, Allaah said, "***I did***" [*Muslim*].

- *Is it enough to cut only of the hair from the front or the back only after Sa'y?*

This is not sufficient, and a man should cut from all around his head, whether he shortens or shaves his head. Allaah says (what means): "***Having their head hair shaved or cut short***" [Quran 48: 27]

- *What is the description of funeral prayers (prayer over the dead)?*

It is to raise your hands four times while uttering *Takbeer* (*Allaahu Akbar*), whilst always standing up; then you conclude the prayer by

uttering *Salaam* on the right side. After the first *Takbeer*, recite the *Faatihah*; after the second you say *Salaah* upon the Prophet (ask Allaah to send salutations upon him and exalt his mention); after the third sincerely supplicate for the dead and ask Allaah to forgive and have mercy on them. Some supplications which the Prophet, *sallallaahu ‘alayhi wa sallam*, said after the third *Takbeer* are: ***“O Allaah! Forgive our deceased and living, the present ones and those who are absent, the young and the old, males and females. O Allaah! Make those amongst us whom You kept alive, live upon Islam, and make whomsoever You take unto Yourself, let such a death be upon faith. O Allaah! Do not deprive us from his reward (i.e., the deceased) and do not let us stray after his death.”*** [Abu Daawood and At-Tirmithi]. He *sallallaahu ‘alayhi wa sallam*, also said: ***“O Allaah! Forgive him, have mercy upon him, excuse him and pardon him, and make honorable his reception; expand his entry, and cleanse him with water, snow and ice; purify him from his sins as a white garment is purified of filth; exchange his dwelling for a better dwelling, and his family for a better family, and his spouse for a better spouse; admit him into Paradise, protect him from the punishment of the grave and the punishment of Hell Fire”*** [Muslim].

Then after the fourth *Takbeer* he concludes by uttering *Salaam*.

- *Is it prohibited to pass in front of a person while praying in the Haram?*

It is not permissible to pass in front of a person who is praying alone or leading the congregational prayer, but one may pass between the rows of people who follow the leader during the congregational prayer. One should pray away from the walkways in the *Haram*, and place a *Sutrah* (an object which is around one foot high) in front of him, and should pray close to this *Sutrah*, or pray behind a pillar, a wall or the *Quran* shelves, and it would not harm him if people pass beyond that. There is NO difference between the *Haram* or any other place in this ruling, because the narration that *Prophet, sallallaahu 'alayhi wa sallam*, prayed in the *Haram* of *Makkah* without placing a *Sutrah* is a weak narration which does not stand as an evidence, as *Imaam Ibn Hajar*, may Allaah have mercy upon him, mentioned.