

صفة العمرة

The Description of 'Umrah¹

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All praise is due to Allah the Lord of the Worlds. I bear witness that there is no God worthy of worship except Allah alone without a partner and I bear witness that Muhammad is His slave and Messenger. As for what follows:

Before beginning, my brother, the description of the 'Umrah, I will mention the virtue of 'Umrah.

The Virtue of 'Umrah

It is reported in the Saheehayn on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

'Umrah to 'Umrah is an expiation for what is between them. Hajj al-Mabroor has no other reward except Jannah

In both Bukhari and Muslim on the authority of Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً

Umrah during Ramadan is equivalent to Hajj

It is authentically reported by some of the companions of the Sunan and the Masaanid from the Hadith of Abdullah bin Mas'ud and Ibn Abbas (may Allah be pleased with them both) who both said that the Messenger of Allah (ﷺ) said:

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ حَبَّتَ الْحَدِيدِ

Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as the bellows removes impurity from iron

¹ The original source for this article is taken from the Shaikh's website here:
<http://www.sh-ibnhizam.com/view-books.php?ID=25>

The Description of 'Umrah

1. A Muslim leaves his land going in the direction of the Sacred house of Allah intending to perform 'Umrah as an act of worship to Allah, the Exalted
2. The person performing 'Umrah comes to the miqat which the Prophet (ﷺ) fixed for the people of its land. Dhul Hulaifa for Madinah and whoever comes from its direction, al-Juhfah for the people of Shaam and whoever comes from that direction, Yalamlam for the people of Yemen and whoever comes from that direction, Qarn al-Manazil for the people of Najd and whoever comes from that direction, and Dhat 'Irq for the people of Iraq, and whoever comes from that direction. Whoever is not from the people of these mentioned lands and his path is not through these miqat and it is difficult for him to incline to one of these miqat, then he makes ihram when he passes the nearest miqat to him
3. Whoever is living outside the miqats to Makkah, then he makes ihram for 'Umrah from the place of his residence. As for the people of the Haram, then what is correct is that they make ihram from outside the Haram if they want to perform 'Umrah. Likewise, the resident in the Haram does the same as the clarification of that comes in the Hadith of Ibn 'Abbas and Aisha (may Allah be pleased with them both) in the Saheehayn
4. If the one who is performing 'Umrah comes to his miqat, then he removes his clothes and makes ghusl for ihram. This ghusl is recommended not obligatory. Then the one who is making ihram wears the *izar* and *rida*. It is obligatory to avoid all clothing which separates specific limbs, what the jurists called *sewn clothing*. So he does not wear a turban, nor pants, nor a Burnoos (a hooded cloak), nor a Qamis, nor a jubbah or other than that from the clothing that separates the body completely or a limb from the limbs of the body. He also does not wear leather socks except that which covers the ankles
5. As for a woman who is making ihram, then she wears all her clothing and she does not abstain from anything except gloves and that which is fastened on the face, like a burqa' and niqaab. It is upon her to cover her face by pulling down the cloth on her head over her face. There is no harm if it touches her face however it should not be fasten to it
6. It is best that the removal of the normal clothes and the ghusl be performed at the miqat. Whoever needs to perform these actions in his land, then it is permissible for him to do that as occurs with those are travelling on an airplane. It is allowed for him to perform the ghusl and wear the ihram. Then when the plane passes the miqat, he makes the talbiyah for 'Umrah

7. For the one who is in a state of ihram, he can wear perfume on his head and face before ihram. He should be cautious of perfume touching the clothes of ihram. If he performs ihram for 'Umrah and Hajj, then it is not permissible for him to use perfume after that. Not on his body nor his clothes until he gets out of the state of ihram. It is not allowed for one in the state of ihram to shave his head or shorten his hair. It is permissible for him to scratch his head even if some hair falls from him due to that
8. It is recommended for the one making 'Umrah to make talbiyah for 'Umrah and to put on the ihram after praying salah. If that time corresponds to an obligatory prayer or a voluntary prayer like Duha or the two rak'aat after wudu, then he puts on the ihram after that. There is no specific prayer for wearing ihram
9. It is recommended for the one who is making 'Umrah to make ihram after riding his riding animal facing the Qiblah and after saying:

الحمد لله، وسبحان الله، والله أكبر

All praise is due to Allah, Glory be to Allah, and Allah is the Most High

As that comes in Bukhari on the authority Ibn Umar and Anas (may Allah be pleased with them) on from the Prophet (ﷺ)

10. After that, the one in the state of ihram announces his 'Umrah saying:

لبيك اللهم بعمره

At your service, O Allah, for 'Umrah

He does not say before that that he intends to make 'Umrah or the likes of that. For verily the place of the intention is in the heart. It is not allowed to verbalize it for that is an innovation

11. Then the one performing 'Umrah continues with the talbiyah:

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

"I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingdom. You have no partner"

He raises his voice with it and a woman does not raise her voice with the talbiyah. He continues with talbiyah until he begins the tawaf. The talbiyah in congregation with one voice is not legislated

12. If the one who is performing 'Umrah reaches Makkah, it is recommended that he begin with 'Umrah and he should hasten to perform it. He turns in the direction of the Masjidul-Haram facing the Ka'bah (may Allah protect it) until he comes to the Black stone. He kisses it if he is able to or touches it with his hand or a stick, then kisses his hand or stick or he stands parallel to it and points to it with his hand and makes takbir. Then he makes Tawaf around the ka'bah. He places the ka'bah on his left beginning at the black stone until he finishes [Tawaf]. He does that for seven circuits. If he is able to kiss the black stone in all the circuits, then he does so. If he is not able to, then he touches it. If he is not able to, then he touches it with a stick and then kisses the stick. If he cannot do so, then he points to it and makes takbir. As for the Yemeni corner, then there is no kissing it nor pointing towards it nor touching it except with the hand. As for the two Shaam corners, then he does not do anything of that sort
13. It is recommended for the one who is performing Umrah, if he is a man, to make *Raml*. Raml is to move quickly along with taking many steps in the first three circuits. He walks normally during the four remaining circuits. As for a woman, then it is not recommended that she makes Raml. It is upon the one who is performing Tawaf to increase in the remembrance of Allah and supplication. There is no specific remembrance for Tawaf that has been affirmed from the Prophet (ﷺ). It is obligatory upon the one who is making Tawaf to be in a state of purification
14. It is recommended for men to do (الاضطباع) in the Tawaf of the Sacred house. As for before that or after that, then it is not Legislated. (الاضطباع) is for him to place the middle of his rida under his right armpit, return its end onto his left shoulder, and leaves his right shoulder uncovered
15. It is obligatory to make the Tawaf behind the Hija because the Hija is from the Sacred house. If the one who is making Tawaf is in doubt during the circuits (as to how many he made) then he builds upon certainty. That is: the lowest number along with being cautious of satanic whispers. Tawaf is valid in all of the masjid. The more he draws nearer to the Sacred house, the better
16. When he finishes the seven circuits, he prays two rak'ah for Tawaf. It is recommended that he prays behind the Maqam of Ibrahim, even if far away. It is counted if he prays anywhere in the Masjidul-Haram. It is recommended that he recites in the first rak'ah after al-Fatiha

surah al-Kafiroon and in the second surah al-Ikhlaas. It is not allowed for someone to pass in front of one who is praying even in the Haram, except in necessity

17. When he finishes the prayer, he returns to the corner with the Black stone and touches it. Then he goes to the mountain as-Safa. When he comes close to the mountain he recites:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah [2:158]

Then he says:

نبدأ بما بدأ الله به

We begin with what Allah began with

Then he ascends as-Safa until he sees the Ka'bah and he faces it. Then he says:

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

"None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers)"

Then he supplicates with what he wants. He does this three times. Then he descends going in the direction of the mountain al-Marwa until he reaches it. Then he ascends it and does on al-Marwa what he did on as-Safa. He walks during his circuits normally except at the *Wadi* which are the two green lines. [Between here] he runs quickly in sa'y. As for a woman, then she walks [normally]. There is no specific dhikr for sa'y. So he remembers Allah during his circuits and supplicates with that he wishes

18. Then he returns to as-Safaa and walks in the place which he walks in and runs in the place he runs in. He considers his going to al-Marwa as one circuit and returning as another circuit. Until he completes seven circuits the last ending at al-Marwa. It is not a condition to be in a state of purification when making sa'y between as-Safa and al-Marwa

19. If the one who is performing Tawaf around the Sacred House or between as-Safa and al-Marwa needs to rest, then that is permissible for him to do. He continues from the place which he left off from. Likewise if he needs to rest before making the circuits between as-Safa and al-Marwa, then that is allowed for him
20. When he finishes the seventh circuit between as-Safa and al-Marwa, he comes out of ihram by shaving or shortening his hair. Shaving is better because the Prophet (ﷺ) supplicated for forgiveness and mercy three times for those who shaved their head and once for those who shorten their hair. As for a woman, then it is not allowed for her to shave her head. She can only shorten a small portion from the tip of her hair. So by that, the one who is performing his 'Umrah completes his 'Umrah

Pillars of 'Umrah:

1. Making ihram for it
2. Tawaf around the Sacred House seven times in a state of purification
3. Going between as-Safa and al-Marwa seven times. Then it is obligatory upon him to exit the state of ihram by shaving or shortening the hair

Notifications:

1. It is permissible to make tawaf in the second and third level [of the masjid] because the air follows [the ruling] of that which is fixed to the ground
2. It is permissible if he is riding. Walking and running is better
3. If the prayer is established and the one who is performing 'Umrah is in Tawaf, then he prays with the people. Then he continues his circuits from the place where he left off or repeats the circuit if it is not clear to him the place he left off from
4. It is not allowed to do more than one 'Umrah in one day or in consecutive days without a travel that separates between them. This is because the Messenger of Allah (ﷺ) did not do it nor his Companions (may Allah be pleased with him). If it was good, they would have preceded us to it. However, there is no harm if a person repeats another 'Umrah after a travel for it or after a time period when his hair grows back again if he shaved his head, as some of the People of Knowledge have said
5. 'Umrah and Hajj are invalidated by sexual intercourse, apostasy (if he dies upon it), and by leaving off one pillar from their pillars such that it is not possible to rectify it

Glory be to You, O Allah and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance

End of Description of ‘Umrah