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The Manner of Performing 'Umrah



'Abdul-'Azīz ibn 'Abdullah ibn Bāz

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سَمَاحَةُ الشَّيْخِ

عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ

رَحِمَهُ اللَّهُ

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All praise is due to Allah alone, and may Allah's peace and blessings be upon His servant and Messenger. To proceed:

This is an overview of the rituals of 'Umrah. Here is a further clarification for the reader:

1. When the performer of 'Umrah reaches the Mīqāt, it is recommended for him to make Ghusl and cleanse himself. The same applies to a woman, even if she is menstruating or experiencing post-natal bleeding; however, she should not perform Tawāf around the Ka'bah until she attains purity and makes Ghusl.

A man may apply perfume to his body but not to his Ihrām clothes. If he could not make Ghusl at the Mīqāt, there is nothing wrong, but it is recommended for him to make Ghusl upon reaching Makkah before performing Tawāf, if possible.

2. A male pilgrim should remove all stitched clothing and put on an upper and lower Ihrām sheet. It is recommended that they be white and clean.

Women assume Ihrām in their normal clothes

that are neither adorned nor prominent (and neither tight-fitting nor transparent).

3. Then he makes the intention in his heart to enter into the rituals by saying out loud: "Labbayka 'Umrah" (Here I am to perform 'Umrah) or "Allāhumma labbayka 'Umrah" (O Allah, here I am to perform 'Umrah). If the Muhrim fears that he may not be able to complete his rituals due to illness or fear of an enemy or the like, it is permissible for him to make a condition upon assuming Ihrām, saying:

«فَإِنْ حَبَسَنِي حَابِسٌ، فَمَجَلِّي حَيْثُ حَبَسْتَنِي.»

"If something hinders me, I shall end my Ihrām wherever I am hindered," based on the Hadīth of Dubā'ah bint Az-Zubayr (may Allah be pleased with her).¹

Then, he recites the Talbiyah of the Prophet (ﷺ), which is:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.»

Labbayka allahumma labbayk, labbayka la sharika laka labbayk, inna al-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am at Your service, O Allah, here I am at Your service; here I am at Your service, You have no partner, here I am at

¹ As-Sunan Al-Kubrā by Al-Bayhaqi, No. (10117).

Your service. Indeed, the praise, the favor, and the dominion belong to You. You have no partner). He frequently recites this Talbiyah and remembers Allah Almighty and supplicates to Him until he reaches the House, i.e., the Ka'bah.

Men should raise their voices, while women should lower theirs, as the Companions (may Allah be pleased with them) did.

4. When he reaches the House, he stops the Talbiyah and then proceeds to the Black Stone, facing it. He should touch it with his right hand and kiss it if possible, without harming people by crowding. Upon touching it, he says: "Bismillah wa Allahu Akbar (In the name of Allah, and Allah is the Greatest)." If kissing is difficult, he may touch it with his hand, a stick, or a similar object and then kiss what he touched. If touching it is difficult, he should point to it and say, "Allahu Akbar (Allah is the Greatest)," without kissing the object he is pointing with.

For the validity of Tawāf, it is required that the pilgrim be in a state of ritual purity from both minor and major Hadath (ritual impurity), as Tawāf is akin to prayer, except that speaking is permitted during it.

He should make the Ka'bah to his left and perform Tawāf around it for seven rounds. When he reaches the Yemeni Corner, he should touch it with his right hand if possible and say: "Bismillah,

Allahu Akbar" (In the name of Allah, Allah is the Greatest) without kissing it. If touching is difficult, he should leave it and continue his Tawāf without pointing at it or saying Takbīr, as this was not reported from the Prophet (ﷺ).

As for the Black Stone, whenever he aligns with it, he should touch and kiss it as previously mentioned; otherwise, he should point to it and say Takbīr. It is recommended that men perform Ramal—which is to walk in fast, short steps—during the first three rounds of the Tawāf of Qudūm (Arrival Tawāf).

It is recommended for a man to perform Idtibā' during the Tawāf of Qudūm (Arrival Circumambulation) throughout all its rounds. Idtibā': It is to place the middle of his robe under his right shoulder and its ends over his left shoulder.

It is recommended to make Dhikr frequently and make supplications with whatever is easy in all the rounds.

There is no specific supplication or Dhikr for Tawāf; rather, one should supplicate and remember Allah with whatever is easy from the Dhikrs and supplications, and say between the two corners:

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

{Our Lord, give us good in this world and good in the Hereafter, and protect us from the

punishment of the Fire.] [Surat al-Baqarah: 201] in every round; because this is proven from the Prophet (ﷺ).

He concludes the seventh round by touching and kissing the Black Stone if possible or pointing to it while saying Takbīr, as detailed earlier. After completing this Tawāf, he wears his Ridā' (upper Ihrām sheet), placing it over his shoulders with its ends on his chest.

6. After completing Tawāf, he should offer two Rak'ahs behind the Maqām (Standing place of Ibrāhīm), if possible; if he is unable to do so, he may offer them anywhere in the mosque. In these Rak'ahs, he recites after Al-Fātīhah:

﴿قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾﴾

1. {Say, O disbelievers} [Surat al-Kāfirūn: 1] in the first Rak'ah, and

﴿قُلْ هُوَ اللهُ اَحَدٌ ﴿١﴾﴾

{Say: "He is Allah, the One"} [Surat al-Ikhlās: 1] in the second Rak'ah, as this is preferable, though there is no harm if he recites other Surahs. After concluding the two Rak'ahs with Taslīm, he proceeds to the Black Stone and touches it with his right hand, if possible. It is Sunnah to drink Zamzam water after performing the two Rak'ahs of Tawaf, if possible.

7. Then, he goes out to Safa, ascends it or stands

by it, although ascending is preferable if possible. He begins at Safa and says at the start: 'We begin with what Allah began with,' and recites the verse in which Allah Almighty says:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah...} [Surat al-Baqarah: 158]

As the Prophet (ﷺ) did, he supplicates and praises Allah three times,

"اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ".

"Allāhu Akbar, Allāhu Akbar, lā ilāha illallāh, Allāhu Akbar, Allāhu Akbar wa lillāhil-hamd, lā ilāha illallāhu wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadīr, lā ilāha illallāhu wahdahu anjaza wa'dah wa nasara 'abdah wa hazama al-ahzāba wahdah" (Allah is the Greatest, Allah is the Greatest, there is no deity worthy of worship but Allah, Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise. None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion and to Him belongs all praise, and He is competent over all things. There is no deity worthy of worship but Allah alone. He fulfilled His promise,

granted His servant victory, and He Alone defeated the Confederates).¹ He makes whatever supplications are easily possible, then repeats the Dhikr and supplication three times. This is the Sunnah practiced by the Prophet (ﷺ) while facing the Qiblah. He then descends and proceeds to Marwah. On the way, upon reaching the first sign, men should walk briskly until reaching the second sign.

As for women, it is not prescribed for them to walk briskly, as this is not indicated by the Hadiths of the Prophet (ﷺ) nor was it practiced by the female Companions (may Allah be pleased with them), and because they are 'Awrah. Then, he should walk and ascend Marwah or stand by it, although ascending it is preferable if possible. While on Marwah, he should say and do the same as he said and did on Safa, except that he does not repeat the recitation of the verse nor the saying "We begin with what Allah began with." He does this seven times: going counts one round and returning counts another. There is no harm in performing Sa'y while riding, especially when there is a need. It is recommended to make Dhikr and supplications frequently during Sa'y with whatever is easy, and to be ritually pure from major and minor Hadath (ritual impurity).

¹ Narrated by Muslim No. (1218).

If he performs Sa'y without being in a state of purity, it is still valid. Once the Sa'y is completed, a man should shave his entire head or shorten it entirely, with shaving being preferable.

If his arrival in Makkah is close to the time of Hajj, then shortening is preferable for him so that he may shave the rest of his head during Hajj. As for the woman, she should gather her hair and cut from it the length of a fingertip or less. Once the Muhrim has done what is mentioned earlier, his 'Umrah is completed, and all praise is due to Allah, and everything that was prohibited for him due to Ihrām becomes permissible. The Prophet (ﷺ) did not pray two Rak'ahs after completing the 'Umrah, so whoever loves him should do likewise.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا﴾ (١)

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.}
[Surat al-Ahzāb: 21]

May Allah grant us and all our fellow Muslims understanding of His religion and steadfastness upon it, and accept from all; indeed, He is Most Generous and Most Bounteous.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, his

family, his Companions, and those who follow them with righteousness until the Day of Judgment.

The Grand Mufti of the Kingdom of Saudi Arabia and former President of the Council of Senior Scholars and the Administration of Scientific Research and Ifta, ‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz (may Allah have mercy upon him)





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