

UMRAH IN BRIEF



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى وَ سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ،

METHOD OF UMRAH

There are two things that are Fardh in Umrah, viz.: IHRAAM and TAWAAF.

For Ihraam the Niyyah and Talbiyah both are Fardh, while for Tawaaf only the Niyyah is Fardh.

There are two Waajib acts in Umrah:
Sa'ee BETWEEN SAFAA AND MARWA and SHAVING OR CLIPPING THE HAIR.

Thus, in Umrah one must do four things:

- (a) Make the Niyyah for Umrah and don Ihraam.
- (b) Perform Tawaaf.
- (c) Sa'ee.
- (d) Finally, shave the hair to come out of Ihraam. (Ladies will not shave, only cut a few strands at the end.)

NIYYAH AND IHRAAM

Niyyah means an intention to perform an act of worship. The Niyyah for Umrah is:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي ،

O Allah I intend to perform Umrah, so make it easy for me and accept it from me.

If it is not a Makrooh time, perform two Rakaahs Salaah. Perform this Salaah with a Topi on. After completing the Salaah, remove the Topi and commence with the Niyah. If it is a Makrooh time, omit the two Rakaahs. The Niyah will suffice.

Immediately after making the Niyah start reading the Talbiyah. It is necessary for the Talbiyah to be read straight after the Niyah. If this is not done, one's Ihraam remains incomplete, and if the Ihraam is not valid the subsequent Hajj or Umrah too, is null and void.

The Talbiyah is as follows:

لَبَّيْكَ ، اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ
لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ ،

I am present O Allah! I am present! I am present! You have no partner. I am present! Verily all praises and favours belong to You, and all sovereignty. You have no partner.

Once one is in the state of Ihraam, keep on reciting the Talbiyah. Ensure that you do not commit any of the prohibited factors of Ihraam while in the state of Ihraam. Upon arriving in Makkah, put your luggage etc. where you intend staying, and proceed to the Haram. Enter the Masjidul Haraam through Baabus Salaam if possible.

Upon setting eyes upon the Holy Ka'bah, stop and recite the necessary Du'aas. Besides the Arabic Du'aas, ask whatever you

wish from Almighty Allah, for Du'aa on this occasion is very quickly accepted.

TAWAAF

Now proceed towards the Hajre Aswad and stand facing it (facing the Ka'bah) but slightly towards the left, in such a position that your right shoulder is in line with the Hajre Aswad. There is a green light indicating the line of the Hajre Aswad. Standing in line with this green light means you are standing in line with the Hajre Aswad. If one cannot see the Hajre Aswad then one should stand slightly to the left of this green light. **Stop reciting Talbiyah once you are about to begin Tawaaf.** When making Umrah, Talbiyah is not recited at all during Tawaaf, nor is it recited again after Tawaaf.

NIYYAH OF TAWAAF:

Make the Niyah of Tawaaf, either in the mind or verbally as follows:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ،

O Allah! I intend making Tawaaf of Your Sacred House, so make it easy for me and accept it from me.

After making the Niyah move slightly to the right so that you are completely in line with Hajre Aswad. Now make the Istilaam by raising both hands till the ears (as one does in Salaah) and recite the following Du'aa:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ ،

Thereupon lower the hands. If one is right in front of the Hajre Aswad, then place both hands on the stone and kiss the stone lightly without any noise. It is also permissible to place the forehead on the Hajre Aswad (as in Sajdah) after kissing it lightly. This can be done thrice (i.e. the kiss and Sajdah).

If one is far away, then after lowering the hands raise them in front of the face with the palms turned and stretched towards Hajre Aswad, then kiss both palms beginning with the right hand. This will suffice as Istilaam.

Note: Istilaam by touching the Hajre Aswad is Sunnah, whilst to injure or hurt or hinder another person while doing so is Haraam. So, it does not make Islamic sense to commit a Haraam in order to obtain a Sunnah act.

The Du'aa above will be read in every Istilaam. The hands will be stretched towards the Hajre Aswad in every Istilaam.

There are two more Sunnah practices to be observed before beginning the Tawaaf:

1. Idhtibaa: meaning to draw the Ihraam sheet under the right armpit and wrap it over the left shoulder so that the right shoulder remains bare. This method of wrapping the Ihraam shawl around the upper torso is maintained throughout the Tawaaf. However, do not perform your Salaah in this manner. For the two Rakaahs Waajib Tawaaf discontinue the Idhtibaa and wrap the Ihraam sheet over the shoulders as normal. Idhtibaa is done only for Tawaaf and not for Sa'ee. This practice applies for men only.

2. Ramal: meaning to strut or walk at a brisk pace with the shoulders upright and chest out. This is only done for the first three Shauts or circuits. Here too, this is a Sunnah practice and should only be observed if other fellow worshipers will not be hindered, impeded or hurt. This too, is for menfolk only.

After Istilaam, make a right turn on the spot and start the Tawaaf, keeping the Ka'bah Shareef on your left. When passing Rukne Yamaani (south western corner of the Ka'bah) you may place both hands, or only the right hand on this stone. There is no kissing here nor is it permissible to make Istilaam from afar. When coming back to the Hajre Aswad, one circuit (known in Arabic as Shaut) is complete. Make Istilaam in the same way as at the beginning of the Tawaaf. However, the hands will not be raised to the ears. This is only done once at the beginning. Afterwards, when at a distance, Istilaam is made by facing the palms towards the stone and kissing them. In this manner one will go around the Ka'bah Shareef seven times. After the seventh time too, there is another Istilaam. In the second and subsequent rounds, do not turn the chest towards the Hajre Aswad when making Istilaam. Only turn the face towards it, stretch the palms towards it, kiss them and proceed for the next round. ENSURE THAT THE LEFT SHOULDER REMAINS TOWARDS THE KA'BAH AT ALL TIMES DURING TAWAAF.

From Rukne Yamaani back towards the Hajre Aswad, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ،

Make a lot of Du'aa whilst making Tawaaf. Du'aa in any language is permitted. Make the Du'aas silently.

Avoid talking during Tawaaf, unless necessary.

Upon completion of the Tawaaf, perform two Rakaahs Waajib of Tawaaf at the Maqaame Ibrahim, and if this is not possible, then at any other place in the Haram. Remember to cover both shoulders with the Ihram garments when offering this or any other Salaah. It is preferable to recite Surah Kaafiroon in the first Rakaah after Surah Faatihah and in the second recite Surah Ikhlaas after Surah Faatihah. Thereafter go and drink from the Zamzam. Now go to the Multazam and make earnest Du'aa while holding onto it. One can also go to the Multazam first and then perform the two Waajib Rakaahs of Tawaaf. Multazam is the wall between the Hajre Aswad and the door of the Ka'bah.

BASIC LAWS OF TAWAAF

The Arkaan or fundamentals (factors which are Fardh) of Tawaaf are three:

- 1) To perform at least four circuits of the seven.
- 2) To perform the Tawaaf within the confines of the Masjidul Haraam. Tawaaf cannot be done outside or around the Masjid. Whatever area is designated as part of the Masjid will be valid for Tawaaf, no matter how far the Masjid is extended.
- 3) To do the Tawaaf personally, not to depute another person. However, someone else can perform Tawaaf on behalf of one who is unconscious.

CONDITIONS FOR TAWAAF ARE THREE:

- 1) A Niyyah is a condition for Tawaaf. Without an intention the Tawaaf will not be valid. You don't need to specify which Tawaaf you are performing. A general Niyyah of Tawaaf will suffice.

- 2) One must be Paak, i.e., in the state of Wudhu and free from the need to bath. Tawaaf without wudhu or in the state of impurity such as Haidh or Janaabah is not valid.
- 3) The Aurah or area between navel and knee must be covered for Tawaaf, as is the case in Salaah. This applies to males. For females, the entire body must be covered, including the hair.

WAAJIB FACTORS IN TAWAAF:

- 1) To begin from your right side as you look at the Hajre Aswad.
- 2) To perform the Tawaaf walking if you are able to and have no handicap or illness, otherwise it will be permissible to do the Tawaaf on transport of some sort, provided other worshippers are not hindered.
- 3) To fulfil all the circuits of Tawaaf, i.e., to do the whole Tawaaf.
- 4) To include the Hateem in the Tawaaf, i.e. to go around the Hateem and not pass through it, for then the Tawaaf will not be valid.
- 5) To perform the two Rakaahs of Tawaaf after the Tawaaf.

GENERAL LAWS

- 1) Tawaaf can be done at any time of the day or night. There is no Makrooh or forbidden time for Tawaaf. However, if the Fardh Salaah has begun then it is Waajib to stop Tawaaf and join the Fardh Salaah since on such an occasion the Jamaa'ah Salaah takes precedence. The method of stopping Tawaaf is by completing the circuit at Hajre Aswad without Istilaam, and then joining the Salaah. When resuming Tawaaf begin with Istilaam and fulfil the remaining circuits as normal. Do not stop

in the middle of a circuit, for then the Tawaaf will not be complete unless one resumes from the point where the circuit was broken off.

2) When the Jumu'ah Khutbah begins, then too, Tawaaf should be stopped and resumed after the Jumu'ah Salaah. It is Makrooh to make Tawaaf while Jamaa'ah Salaah or Jumu'ah Khutbah is in progress.

3) It is not Makrooh to halt the Tawaaf after two or three circuits for a valid reason, such as Jamaa'ah Salaah. Otherwise to do so is Makrooh.

4) For Nafil Tawaaf there is no need for Ihraam. Hence the practice of Idhtibaa too will not apply. Similarly, the practice of Ramal will not be observed in Nafil Tawaaf.

5) During Tawaaf one should not face the Ka'bah Shareef nor should the back be turned towards the Ka'bah Shareef. When making Istilaam though, one will face the Hajre Aswad.

6) The two Rakaahs after Tawaaf must not be performed in the Makrooh times (at sunrise and a few minutes after, at Zawaal, a few minutes before sunset and at sunset). Wait for the Makrooh time to pass before offering these two Rakaahs. Also, if Jamaa'ah Salaah or the Khutbah of Jumu'ah is about to begin, then perform the Tawaaf Salaah afterwards.

7) During Tawaaf it is permissible to recite Qur'aan Shareef but making Thikr is better. In any case, remember that it is Makrooh to raise the voice with Thikr or Tilaawah during Tawaaf.

8.) The Istilaam at the start and at the end of Tawaaf is Sunnah Mu'akkadah, so one should not leave these out unnecessarily.

SA'EE

Sa'ee means to run. Since this practice is in commemoration of Hazrat Haajar (Alayhas Salaam) who ran between these two mountains searching frantically for water, it is termed Sa'ee.

METHOD OF SA'EE

Having completed the Tawaaf, one should proceed to the Hajre Aswad and make Istilaam as before. Thereafter, go towards Mt. Safaa while reciting the following words:

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ ، إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللهِ ،

Climb onto Mount Safa until you have a full view of the Holy Ka'bah. While looking towards the Ka'bah Shareef raise the hands and make Du'aa.

The following Du'aa is also Sunnah during Sa'ee:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ ،

THE GREEN ILLUMINATED AREA: Every time the men reach the illuminated area, they will run (jog) in that area. The rest will be done walking at a normal pace. Jogging will only take place in the illuminated area and females will not jog.

In every round, men will jog in the illuminated area.

It is recommended to pause at the end of every round and make Du'aa. Du'aa can be made each time when mounting Safa

and Marwah. Lift the hands and make Du'aa while facing the Ka'bah.

HALQ OR SHAVING THE HEAD

- 1) Once the Sa'ee has been completed, one should shave or clip the hair on the head.
- 2) It is Sunnah to do this on Marwah. If not, then anywhere in the Haram precincts. It is not permissible to remove the hair outside the Haram precincts.
- 3) Clipping the hair is also allowed but shaving all the hair off is better.
- 4) When it is time to come out of Ihraam (i.e. after Sa'ee) then the Muhrim (person in Ihraam) is allowed to cut his/her own hair. However, before cutting the hair no other hair or nails may be removed.
- 5) A woman clips her hair by dividing it into three locks and then clipping just about a finger-tip's length from each lock. She is not allowed to cut more than this, and it is totally Haraam to shave her head. The woman too can cut her own hair and does not need to wait for the Mahram or husband to do it for her. This is when the time is due for her to end the Ihraam, i.e. after completion of Sa'ee.

Having performed the four practices mentioned thus far means one has completed an Umrah. Subsequently, other Umrahs will be accomplished in the same manner, difference being that one who comes into Makkah from outside the Meeqaat will don the Ihraam for Umrah before crossing the Meeqaat, while those who wish to perform Umrah while staying in Makkah may do so from Masjid Aa'ishah in Tan'eem or from Ju'raanah.

وَ صَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ ،

وَ آلِهِ وَ صَحْبِهِ أَجْمَعِينَ ،

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ،

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