

الله الرَّحْمَن الرَّحِيم

Islamic Foundation of Ireland

Umrah Notes

1- Etiquettes of the Journey for
Umrah

2- Summary of the Acts of
Umrah

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The Etiquettes of Travel for Umrah

(What should a person who is going on Umrah Do?)

- 1) One must make a pure intention that one's Umrah is for the sake of Allah (*Subhanahu wa t'aala*) alone. One should be very careful not do Umrah for the sake of *dunyah* or to boast or show off.
- 2) One should make a sincere *tubah* (repentance) to Allah (*Subhanahu wa t'aala*) from all sins major and minor and from all *mukrooh* (disliked) things. The essence of *tubah* is that: (i) one should stop doing the sinful act immediately. (ii) One should regret what one has done in the past and seek Allah's forgiveness. (iii) one should make a strong determination not to do the wrong act again (iv) if one has wronged anyone by physically hurting him/her or by attacking his/her honour or by taking his/her money unlawfully then one must settle any of these wrongs by returning what is due to those whom one has wronged or by seeking their pardon.
- 3) One should do one's best to pay one's debts. Whatever debts one is unable to settle before his departure, one should appoint someone to pay them on one's behalf. One should return the deposits under one's care o their owners. One should discharge the rights due to Allah such as Zakat, *Kaffarah* and *Qadha* (*Qaza*.) One should write one's will. One should leave for one's family enough money for their livelihood which will keep them until one's return.
- 4) One should seek the pleasure of one's parents and ask their pardon. One should seek the pleasure of one's relatives and settle any difficulty with them.

- 5) One should learn the rules of Umrah and how to do it. This is an obligation since an act of worship cannot be accepted from one who does not know how to do it. It is recommended that one should carry with him/her a comprehensive book on the rules of Umrah. One should read it frequently and repeat reading it until one almost memorises the rules and *du'a*.
- 6) One must ensure that one's provision is Halal. He/she should take with him/her enough provision (money) to spend and give *Sadaqah* to those in need.
- 7) One should look for a good and righteous companion who is known for his/her adherence to the rules and *adaab* of the *Shar'iah*. The purpose is that this companion should help one to discharge the rites of umrah correctly, to guide one if one does something wrong and to remind one when one forgets.
- 8) It is recommended that when leaving the house one should pray two *raka'ats* reading in the first *raka'at* after *surah Al-Fatihah* *surah Al-Kafrun* "*Qul Ya Ayyohal-Kafrun*" and in the second *raka'at* *surah Al-Khilas* "*Qul Huwal-Lahu Ahad....*"
- 9) It is recommended that when one leaves, one should read the *du'a* for leaving the house: بِسْمِ اللّٰهِ تَوَكَّلْتُ
 عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. "*Bismillah. Tawakkultu 'ala Allah, wala Huwla wa la Quata illa Billah.*"
 "اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ أَحَدٌ."

- 10) When one gets on a car or board a plane one should read the *du'a* for traveling: "الحمد لله (3 times) "الله أكبر" (3 times) "سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا واطْوِرْ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ." *"Subhanal-ladhi sakhara lana hadha wa ma kunna lahu muqrineen wa inna ila rabbina lamunqaliboon. Allahomma inna nas'aluka fee safarina hadhal-birra wat-taqwa wa minal-'amali ma tardhi. Allahomma hawwin 'alaina safarana hadha wa attwee 'anna bu'dah. Allahomma antas-sahibu fis-safari wal khalifatu fil-ahl. Allahomma inni a'udhu bika min wa'tha-es-safar wa kaabitol-mundhar wa suu-il-munqalabi fil-mali wal-ahli wal-walad."*
- 11) During the journey, one should increase in *dhikr*, *Istighfar* and recitation of the Qur'an and *du'a* for himself, his parents and to his loved ones. One should observe prayers in *Jama'ah*.
- 12) One should recite *takbir* when one goes up a hill and recite *tasbih* (*Subhan Allah*) when one descends down.
- 13) One should be very careful not to commit any *Haram* act in Makkah because the punishment for sins is multiplied in the sacred land. Allah (*Subhanahu wa ta'ala*) says: "..Whoever intend a wrongdoing therein We will make him taste of a painful punishment" (*surah Al-Hajj 25*)

PART TWO

SUMMARY OF THE ACTS OF UMRAH

THE PILLARS OF UMRAH

The major acts of Umrah are called pillars. Umrah has three pillars. These are:

- 1) *Al-Ihram* الإحرام
- 2) *Al-Tawaf* الطّواف
- 3) *Al-Sai* السّعي

AL-MUAQEET

(Appointed Places for Hajj & Umrah)

❶ The word *Al-Muaqeet* is the plural of *Miqat* meaning the appointed place for entering into the rites of Umrah or Hajj. These are points (places) at which the pilgrims who intend to perform Hajj or Umrah must enter into the state of *Ihram* before passing them. If one passes the *Miqat* without making *Ihram* one must return to the *Miqat* or make a *fidyah* by slaughtering a *Qurbani* (sheep.) There are five places for people who are travelling to Makkah from different directions to enter into *Ihram*. These places are:

- i) *Dhul Hulaifah* (nowadays called *Aabar Ali*) is the *Miqat* for the people of Madinah and those who pass by the *Miqat*.
- ii) *Al-Juhfah* (near Rabigh) is the *Miqat* for the people of *Sham* (Syria, Lebanon, Palestine.)
- iii) *Qaran al-Manazil* is the *Miqat* for the people of *Najd* (Eastern Saudi Arabia)

- iv) *Yalamlum* is the *Miqat* for the people of Yemen.
- v) *Dhat Eraq* is the *Miqat* for the people of Iraq.

② These *Muaqeet* are appointed for the people of the above mentioned lands and for those who pass by these places on their way to perform Hajj or Umrah.

③ Pilgrims who are flying to Jeddah and then travelling to Makkah should enter into *Ihram* before arriving at Jeddah airport. One should be ready wearing the clothing of *Ihram*. Once one comes in line with the *Miqat* one must make the intention of *Ihram* immediately. Pilgrims who are traveling to Madinah should make *Ihram* at *Dhul Hulaifah* also called *Aabar Ali* (outside Madinah.)

④ It is *Mukrooh* (disliked) to enter into *Ihram* before arriving at the *Miqat*; however, the *Ihram* is still correct.

AL-IHRAM

1) Definition: *Al-Ihram* is the intention to perform Umrah or Hajj.

2) It is *Sunnah* for one who intends to make *Ihram* to clean one's body by cutting the nails, trimming the moustache, removing hair of the armpits and shaving the pubic hair.

3) It is *Sunnah* to perform *Ghusl* (complete ablution.) for *Ihram*. If one is unable to perform *Ghusl*, then one should perform *Tayammum*. If *Hadath* (occurrence that invalidates one's *Ghusl* or *Tayammum*) happens after *Ghusl* and before *Ihram*, it does not harm.

4) A menstruating woman takes *Ghusl* for *Ihram*. Since this *Ghusl* intended for the ritual of *Ihram*, there is no difference in taking it between a menstruating and a pure woman.

6) It is *Sunnah* to put some perfume on the body even if traces of it remain after *Ihram*. It is *Mukrooh* to put perfume on one's clothes.

7) A male pilgrim takes off all sewn clothes and wears the special *Ihram* clothes which consist of two non-sewn pieces: one called *Izar* to cover the upper part of the body and the other called *Ridaa* to cover the lower part of the body. A *Muhrim* (person in state of *Ihram*) wears a shoe that does not cover his heels such as sandal or slippers.

8) After cleaning, *Ghusl* and wearing of the *Ihram* clothing one makes the intention to perform Hajj (or Umrah.) There is special permission to pronounce the intention of the *Ihram* verbally. (*Niyyah* is not to be pronounced by the tongue in any act except in *Ihram*.)

9) If one intends to perform Umrah one says: “*Labaiyka Allahomma Umratan* لَبَّيْكَ اللَّهُمَّ عُمْرَةً”

Talibyah التلبية :

① It is recommended to start *Talbiyah* immediately after *Ihram*. The wording of *Talbiyah* is:

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

“Labaiyka allahomma labaiyk. Labaiyka la shareeka laka labaiyk. Inn-al-hamda wan-ni`mata laka wal-mulk. La shareeka lak.”

This means: “Here I am at Your service O Allah, here I am. You have no partner, here I am. To You belongs praise, favours and sovereignty. You have no partner.”

② Saying *Talbiyah* is *Sunnah*. It is recommended to raise one’s voice with *Talbiyah*; however, one should not raise one’s voice more than one can bear with the result that one loses one’s voice and becomes unable to say *Talbiyah*.

③ A woman says *Talbiyah* no more loudly than she can hear her voice. It is disliked for her to raise her voice more than making a companion who is beside her hear.

④ Virtue of *Talbiyah*: The Prophet (*salla Allahu alaihi wa sallam*) said: “No person says *Talbiyah* but everything on his right or his left whether it be stone, tree or clay says *Talbiyah* with him.”

The Prophet (*salla Allahu alaihi wa sallam*) also said: “No *Muhrim* spends his day saying *Talbiyah* until the sunset but his/her sins will disappear, and he/she will be cleansed from his/her sins like the day when his/her mother gave birth to him.”

⑤ It is (*Mustahab*) recommended to increase in *Talbiyah* at all times. It is especially recommended to say *Talbiyah* when one goes up a hill or descends down a valley, after prayers, when night falls or daylight breaks, when one mounts his means of transportation or sets down from it, and when one sees the *Ka’bah*.

⑥ It is *Sunnah* to supplicate after *Talbiyah* asking Allah *al-Jannah* and seeking refuge with Him from the *Hell-Fire*.

⑦ It is *Sunnah* to read *Assalatu-alan-Nabi* after *Talbiyah*.

⑧ One stops *Talbiyah* when he/she starts *Tawaf* around the *Ka'bah*.

Prohibited things for the *Muhrim*

① Removing hair from any part of the body by shaving or pulling.

② Cutting the nails.

③ Covering the head (for men) with something that touches it such as a hat, turban etc. It is all right to use an umbrella or to shade inside a car.

④ Wearing sewn clothes for men such as underwear, vest, shirt, trousers, socks etc.

A woman is prohibited to wear *Niqab* to cover her face or gloves; however, she is permitted to wear sewn clothes to cover the rest of her body such as *Jilbab*, shirts, trousers etc. A woman is also permitted to cover her face with her *Khimar* (scarf) if she needed to do so. There is no harm if the *Khimar* touches her face. Aisha, may Allah be please with her, said: “We were traveling for Hajj with Rasulullah (*salla Allahu alayhi wa sallam*) and other travelers would pass by us. When they used to come near us one of us would lower her *Jilbab* from her head over her face; when they pass us, one of us would uncover her face.”

- ⑤ Using perfume in one's clothes or body. There is a difference of opinion regarding washing with perfumed soap; however, it is better to avoid it.
- ⑥ Hunting game animals.
- ⑦ Cutting the wild vegetation (trees, shrubs, grass) of Makkah. This prohibition does not include vegetation which was planted by human beings, dry trees and grass and a plant with a nice smell called *al-Idhkhir*.
- ⑧ Marriage contract: A *Muhrim* does not marry, officiate over marriage or get engaged for marriage.
- ⑨ Sexual intercourse: It renders the Umrah invalid. Sexual contact other than intercourse is also prohibited; however, if one does so and ejaculates semen, one's Umrah is not spoiled but one has to make *fidyah*.

Various issues regarding Ihram:

- A *Muhrim* is permitted to remove his/her broken nail which hurts him/her.
- A *Muhrim* does not tie his *Ridaa*; however he can tie his *Izaar* to cover his private parts and to keep his money.
- A *Muhrim* is permitted to wash him/herself, take a bath and wash his/her head. If needed one can scratch one's head gently, and if some hairs fall as a result, then there is no harm in that.
- One can remove one's tooth, if needed.
- A *Muhrim* is permitted to kill harmful insects and animals.
- If one wears sewn clothes, put some perfume, cover one's head or pull some hairs out of forgetfulness or

ignorance, there is no harm in that. Rasulullah (*salla Allahu alayhi wa sallam*) said: “My *Ummah* have been forgiven for something they do by mistake, out of forgetfulness or under duress.”

- If a *Muhrim* for some good reason needs to do one of the prohibited things for a *Muhrim* (other than marital relation) such as shaving one’s hair for hygiene reasons etc., one can do so but one must make a *fidyah* by slaughtering a sheep.

AL-TAWAF

(1) Upon arrival in Makkah, one should hurry to *al-Masjid al-Haram* after putting one's luggage in a secure place.

(2) When entering *al-Masjid al-Haram* one should enter with one's right foot first and say the *dhikr* for entering a *Masjid*:

"أَعُوذُ بِاللَّهِ الْعَظِيمِ ، وَبِوَجْهِهِ الْكَرِيمِ ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، بِسْمِ اللَّهِ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي أَبْوَابَ رَحْمَتِكَ."

"*A`udhu-bil-lahil-`adheem wa bi-wajhihil-kareem wa-sultanihil-qadeem minash-shaytanir-rajeem. Bismillah, Allohomma sali`ala Muhammadin wa sallim. Allahomma aghfir li dhunubi waf-tah li`abwab rahmatika.*"

(3) One should not pray *Tahiyuatul-Masjid* (greeting of the mosque) because greeting of *al-Masjid al-Haram* is by performing *Tawaf*.

(4) When one arrives at the *Ka'bah*, one should go towards *al-Hajar al-Aswad* (the Black Stone) kiss it if possible or touch it and kiss one's hand. If neither is possible one should face it and point one's hand towards it without kissing one's hand afterwards. One should say when starting *Tawaf*:

"بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

“Bismiallh wal-lahu akbar, Allahomma imanan bika, wa tasdeeqan bi kitabiki, wa wafa`an bi `ahdika, wa `itiba`an li sunnati-nabiyyaka..”

(5) Conditions of *Tawaf*:

- Niyyah
- Covering the *‘awrah*.
- *Taharah* by performing *Ghusl* or *Wudu*. Rasulullah (*salla Allahu alaihi wasallam*) said: "*Tawaf* is prayer except that Allah has made talking in it permissible, so whoever speaks let him say something good."
- It should be seven rounds. If one leaves out even a short distance from any of the seven rounds, one's *Tawaf* becomes invalid. If one is in doubt as to the number of rounds which one has made, one should take it to be the lesser number.
- One should start *Tawaf* from the Black Stone and finish at it. The *Ka'bah* should be on one's left hand side.
- It should be inside *al-Masjid al-Haram* around the *Ka'bah* and outside *Hijr Isma'il* which used to be part of the *Ka'bah* before it was destroyed and rebuilt. If it is done outside *al-Haram* or inside the *Ka'bah*, then it is invalid.
- The seven rounds should be continuous. There is no harm if *Tawaf* is interrupted for prayer. When one resumes *Tawaf*, one should build on whatever number of rounds which one has performed.

(6) When one reaches in *Tawaf al-Rukn al-Yamani* (the corner of the *Ka'bah* facing southward), one touches it

and rubs one's hand over it. If one is unable to touch it, one should not point one's hand towards it.

(7) It is *Sunnah* to perform *Ramal* (walk quickly making one's footsteps closer) in the first three rounds of *Tawaf*. In the remaining four rounds, one walks in a normal way. It is also preferred to come near the *Ka'ba* if possible. If one is unable to walk quickly or to come near the *Ka'bah* (because the place is overcrowded), one performs *Tawaf* in whatever way possible.

(8) It is *Mustahab* for men to uncover the right shoulder. After one finishes one's *Tawaf*, one cover one's shoulder before praying the two *Sunnah Raka'ats* of *Tawaf*.

(9) It is *Sunnah* for the pilgrim to increase in *Dhikir* remembrance of Allah and *du'a* during *Tawaf*. One should not repeat what the *Mutawif* says. There is no such thing like a special *Dhikir* for the first round, second round etc.

Some of the *dhikir* which has been narrated from Rasulallah (*salla alayhi wa sallam*) are as follows:

-When one faces black stone (in every round), one says:

"اللَّهُمَّ إِيْمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ .
بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ."

"*Allahomma imanan bika, wa tasdeeqan bi kitabika, wa wafa'an bi 'ahdika, wa 'itiba'an li sunnati nabiiyyika. Bismillahi wal-lahu akbar.*"

-During *Tawaf*, one says:

"رَبِّ اغْفِرْ وَارْحَمْ، وَاهْدِنِي السَّبِيلَ الْأَقْوَمَ، وَاعْفُ عَمَّا تَعَلَّمَ، إِنَّكَ أَنْتَ
الْأَعَزُّ الْأَكْرَمُ ."

"*Rabbigh-fir warham, wah-dinis-Sabeelal-Aqwam, wa'fu 'amma ta'lam, innaka antal-a'azul-akram.*"

"اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا، وَذَنْبًا مَغْفُورًا، وَسَعْيًا مَشْكُورًا."

"*Allahomma aj'aluhu hajjan mabruran, wa dhanban maghfuran, wa sa'iyān mashkura.*

"سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ."

"*Subhanal-Lah, wal Hamdul-Lillah, wa la ilaha illa Allah, wal-Lahu akbar, wa la hawla wa la quata illa billah.*"

-One says between *al-Rukn al-Yamani* and *al-Hajar al-Aswad*:

"رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ."

"*Rabana aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qina 'adhaban-Nar.*"

It is all right to read Qur'an during *Tawaf*.

(10) It is *Sunnah* to pray two *raka'ats* after *Tawaf*. It is better to pray them behind *Maqama Ibrahim* if possible, otherwise one should pray them in any place in *al-Masjid al-Haram*. It is *Sunnah* to read *surah al-Kafrun* in the first *raka'at* (after *al-Fatiha*) and *surah al-Ikhlās* in the second *raka'at*.

(11) Aaadab (etiquettes) of Tawaf:

One should perform *Tawaf* in complete *khushu'* (humility) recalling the greatness of Allah and fear from Him.

- One should not talk during *Tawaf* except for necessity.
- One should not harm any other pilgrim in any way.
- One should increase in *dhikir*, *du'a* and *Assalatu alan-Nabi*.

(12) It is *Sunnah* to drink from the water of *Zamzam* well. Rasulullah (*salla Allahu alayhi wasallam*) said about *Zamzam* water: "It satisfies the hunger and cures the disease."

He also (*salla Allahu alyhi wasallam*) said: "The water of *Zamzam* is for whatever purpose you drink it for."

When drinking *Zamzam*, it is *Mustahab* to face the *Qiblah*, say *Bismillah*, drink in three breaks (i.e. breathe twice outside the vessel.) When one finishes drinking, one should say "*Al-Hamdu-lillah*" and then follow it with the following *du'a*:

" اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ . "

"*Allahomma ini 'asaluka 'ilman nafi'an wa rizqan was'an wa shifa'an min kulli daa'.*"

This means: "O Allah! I ask You to give me Knowledge which is useful, abundant provision and cure from every disease."

(13) Passing in front of someone who is praying in *al-Masjid al-Haram*:

One can pray in the *Haram* while people (men or women) are passing in front of one without this being *Mukrooh* (disliked). This allowance is especially for *al-Masjid al-Haram*.

3) SA'I BETWEEN AS-SAFA & AL-MARWA

① One goes to *al-Mas'a* (place of *Sa'i*) through *al-Safa* gate reciting the words of Allah:

"إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا."

"Innas-Safa wal-Marwata min sha'iril-lahi faman hajjal-Baita awi-itamarfala junaha alihi ayyatawafa bihima."

One should ascend on *as-Safa* until one is able to see the *Ka'bah*. It is *Sunnah* to face the *Ka'bah* and say "*Allahu akbar*" three times and then say:

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

"La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku walahul-hamdu, yuhyee wa yumeet wa howa 'ala kulli shay'in Qadeer. La ilaha illal-lahu wahda, anjaza wa'da, wa nasara 'abda, wa hazamal-ahzaba wahda."

One should then supplicate Allah with any *du'a*. One should repeat this *dhikr* and *du'a* three times.

② One should descend and walk towards *al-Marwa*. When one reaches *al-Mayl al-Akhdhar* (the green pillar), it is recommended to run (men) until one reaches the second green pillar. One should do this in every phase of *Sa'i*. One should then continue one's walking until one reaches *al-Marwa*. It is *Sunnah* for one to say the same *dhikr* and *du'a* as one did at *al-Safa*.

③ Conditions of Sa'i

- Niyyah.
- It should be preceded by *Tawaf* (*wajib* or optional.)
- It should be seven phases starting at *al-Safa* and ending at *al-Marwah*.
- To walk if one is able to do so. It should be in the specified course.
- It should be continuous. One can interrupt *Sa'i* for a valid reason (e.g. for prayer). When one resumes, one builds on whatever one has done.

④ Aadab (etiquettes) of Sa'i:

One who is doing *Sa'i* should lower one's gaze, control one's tongue and should not harm any other person with words or action. One should recall one's humility and poverty before Allah, and one's need for Allah's guidance and forgiveness.

⑤ After one completes *Sa'i*, one shaves or cut one's hair. In this way one completes one's *Umrah*.

⑥ Climbing on al-Safa and al-Marwah: It is not a pre-condition for the correctness of *Sa'i* to climb on the two hills. However, one should at least touch both of them (with one's feet).

⑦ Taharah for Sa'i: It is not essential. However, it is *Mustahab* to be in a state of *Taharah* when performing all the acts of Hajj.

⑧ Du'a between Safa and Marwa: It is *Mustahab* during *Sa'i* to make *Dhikr*, read the Qur'an etc. It has been narrated that Rasulullah (*salla Allahu alaihi wasallam*) used to say during *Sa'i*:

" رَبِّ اغْفِرْ وارْحَمْ، وَاِهْدِنَا السَّبِيلَ الْأَقْوَمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ . "

"*Rabbi-ghfir warham, wahad-dinnis-sabeelal-aqwam, innaka antal-A'azzul-Akram*".

4) SHAVING OR CUTTING

After completing *Sa'i* between *Al-Safa* and *Al-Marwa* one cuts one's hair or shaves. Shaving is better for men.

A woman cuts from every plait what is equal to a tip of a finger. If she has no plaits, she brings her hair together and cuts what is equal to a tip of a finger.

If one cuts or shaves, one's Umrah is complete.

Du'a of Tawaf and Sa'i

i) *Du'a during Tawaf:*

1) When starting a round of *Tawaf* after touching the black Stone or pointing towards it:

"بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

2) During the rounds of *Tawaf*, one says:

"رَبِّ اغْفِرْ وَارْحَمْ وَاهْدِنِي السَّبِيلَ الْأَقْوَمَ وَاعْفُ عَمَّا تَعَلَّمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ."

"اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا."

"سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ."

3) One says between *al-Rukn al-Yamani* and the Black Stone:

"اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ."

4) One can say any other *dhikr* or read Qur'an.

ii) *Du'a during Sa'i:*

1) One climbs *as-Safa*, faces the *Ka'bah*, raises both hands and supplicates:

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

One then makes *du'a*, and then repeats this *dhikr* and *du'a* three times.

● "رَبِّ اغْفِرْ وَارْحَمْ، وَاهْدِنَا السَّبِيلَ الْأَقْوَمَ ."

Visiting the Prophet's Mosque

- 1) It is *Sunnah* to visit the Prophet's Mosque after or before the Hajj (and outside the Hajj season.) Rasulullah (*salla Allahu alaihi wa sallam*) said: "A prayer in my *Masjid* is better than a thousand prayers anywhere else with the exception of *al-Masjid al-Haram*, and a prayer in *al-Masjid al-Haram* is better than hundred thousand prayers in any other *Masjid*."
- 2) When the visitor arrives at the Prophet's Mosque, it is recommended that he/she enters with the right foot first and says: "*A`udhu-bil-lahil-`adheem wa bi-wajhihil-kareem wa-sultanihil-qadeem minash-shaytanir-rajeem. Bismillah, Allohomma salli `ala Muhammadin wa aalihi wa sallim. Allahomma aghfir li dhunubi wafatah li`abwaab rahmatika.*"
"أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاْفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ."
- 3) Then one prays two *rak'ats Tahiyat al-Masjid*. It is better if possible to pray in *al-Rawdah al-Sharifah*. However, the desire to pray in *al-Rawdah* does not justify pushing or harming other people.
- 4) It is recommended for the visitors of the Prophet's Mosque to visit the Prophet's grave and the graves of his companions Abu Bakr and Umar to greet them. The visitor should face the Prophet's grave and says: "*Assalamu alayka ya Rasulullah.*" He then should move forward a little bit and greets *Abu Bakr* saying:

“*Assalamu alayka ya Aba Bakr.*” One should then move forward a little bit and greets *Umar ibn al-Khattab* saying: “*Assalamu alayka ya Umar.*”

- 5) No one should kiss the room in which the Prophet (*salla alaihi wa sallam*) and his companions are buried or ask the Prophet (*salla alaihi wa sallam*) something which should only be asked from Allah.
- 6) It is not recommended that one should repeat or frequently visit the Prophet’s grave during his stay in Madinah such as visiting after every prayer, or every day after a certain prayer etc.
- 7) It is recommended for the visitors and residents of Madinah to visit *Qubah* Mosque and to pray in it following the practice of Rasulullah (*salla Allahu alaihi wa sallam*) who used to visit *Qubah Masjid* every Saturday and pray two *raka'ats* in it. He (*salla Allahu alaihi wa sallam*) said: "Whoever visits this *Masjid*- meaning *Qubah*- and prays in it will get a reward equal to the reward of *Umrah*." Other than the Prophets *Masjid* and *Qubah Masjid* no other *Masjid* in Madinah should be visited.
- 8) It is recommended for the visitors of Madinah to visit the *Baqi'* graveyard and *Uhud* martyrs.

لا تنسوا الدعاء لواقع هذا الكتاب العبد الفقير: يحيى محمد الحسين، وآله

Please make *du'a* to the poor slave of Allah who compiled this booklet: Yahya Mohammad Al-Hussein