

1.

IHRAAM & MEEQAAT

Ihram is a spiritual state of ibadah. The pilgrim must be in the state of Ihraam throughout the duration of the 'Umrah. In other words, the pilgrim must be in a state of Ihraam for parts 1 to 4. (Note that Ihram is further elaborated at the back of this guide because of its lengthy nature)

The state of Ihram can only begin after entering and passing specific locations, which are known as Meeqat. The tour guide will inform the pilgrim of the Meeqaat. Whilst at the Meeqaat, the pilgrim is to put on the clothes of Ihraam (although there is no harm in wearing them before reaching the Meeqaat), and thereafter pronounce aloud the intention of 'Umrah with the following words:

لَبَّيْكَ اللَّهُمَّ عُمْرَةً
"Labbayk Allahumma Umrah"

After this point, the pilgrim is in the state of Ihraam and the restrictions of Ihraam must be adhered to.

2.

TAWAAF

Once the pilgrim arrives in Makkah, he/she would make way to the place of K'abah to perform Tawaaf. Tawaaf is the action of going around the K'abah. One must be in the state of Wudoo' in order to perform Tawaaf.

The Tawaaf must be initiated from the area in line with the Black Stone (can be located with the green light). The pilgrim begins the Tawaaf by uttering:

اللَّهُ أَكْبَرُ
"Allahu Akbar"

The pilgrim should say the above statement after he has either kissed the black stone, or touched it and thereafter kissed that particular hand. If that is not possible, the pilgrim may go anywhere near the Tawaaf line, point towards the Black Stone and say the above statement.

Each Tawaaf begins and ends at the black stone. One tawaaf is seven circuits around the Ka'bah. The pilgrim must make seven circuits to complete one tawaaf. During the Tawaaf, it is sunnah for men to uncover their right shoulders whilst covering their left. This is called idtiba'a.

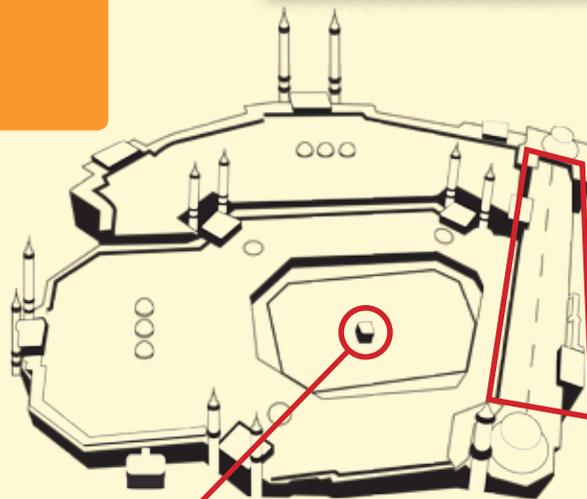
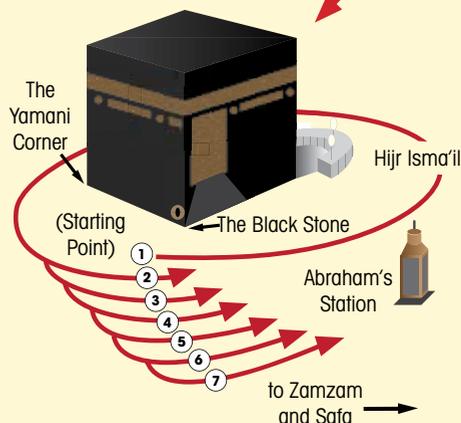
During the first three circuits of Tawaaf, it is sunnah for the male pilgrim to go around the Ka'bah whilst slowly jogging (which is called Ramal). He is to complete the remaining four circuits of Tawaaf by walking. Women should only walk for all seven circuits of Tawaaf.

While making Tawaaf, the pilgrim should praise Allaah (swt) much and make Du'aa to Him (swt). This may be done in any language. During each circuit of the Tawaaf, when the pilgrim reaches the place between the Yamani Corner and the Black Stone, it is recommended to say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Rabanaa aatinaa fid-dunyaa hasanatah, wa fil-Aakhirati hasanah, wa qinaa athaab an-Naar"

Thereafter, the pilgrim, male and female, is to offer two Rak'ah of Salaah anywhere behind the Maqaam al-Ibraaheem (Abraham's Station). The first Rak'ah should be offered with Soorah al-Kafiroon whilst the second Rak'ah should be offered with Soorah al-Ikhlaas.



3.

SA'EE

Sa'ee is the walk between the two hills, Safaa and Marwah, seven times. The pilgrim is to ascend to Safaa first. There, the pilgrim faces the K'abah, raises their hands, praises Allah and makes du'aa. The Prophet (saws) used to say:

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 وَحَدَهُ

"La ilaaha ill-Allah wahaahu la shareeka lah. Lahul mulku wa laahul-hamdu wa Huwa 'alaa kullii shay'in qadeer. Laa ilaaha ill-Allahu wahaahu, anjaza wa dahu wa nasara 'abdahu, wa hazamal-ahzaaba wahaahu"

The pilgrim should repeat this three times, and make du'aa in between. They should recite this dhikr then make du'aa, then recite it again and make du'aa, and recite it a third time, then come down to al-Marwah, and not make du'aa after the third time.

Thereafter, the pilgrim proceeds to Marwah, turns to face the qiblah, and raises their hands to say what was said at Safaa. The pilgrim must do this seven times. The walking from Safaa to Marwah is counted as one, and Marwah to Safaa is counted as another one.

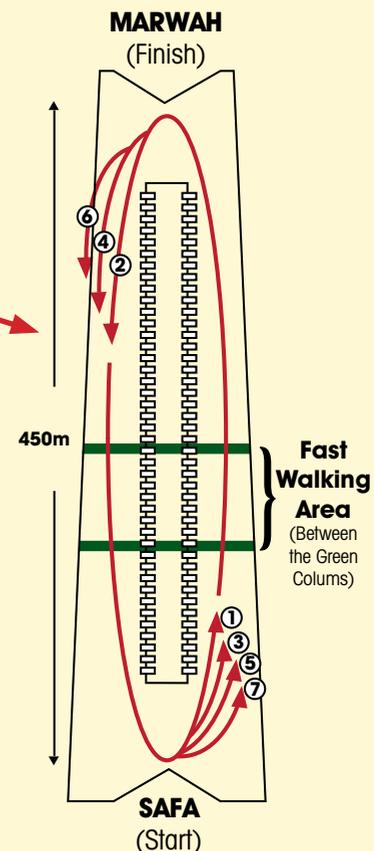
Wudoo' is not needed for the Sa'ee. There are two green lights between Safaa and Marwah. The male pilgrim should jog within the area of these two lights. Outside these two lights, he should walk as normal.

4.

SHAVING OR TRIMMING THE HAIR

The men must shave or trim their hair, and change their clothing to other than that of Ihraam. Women only have to shorten their hair by a fingertip. There are plenty of barbers outside the Masjid and women may purchase scissors and have it performed on them by family members. (who have already had their hair shaved or trimmed).

With that the 'Umrah is complete and the state of Ihraam is lifted.



The Sa'ee Area is approximately 1/2km each round. The total 7 rounds is less than 3.5km.

Further elaboration on the Ihraam

The Ihraam is composed of two parts; dress code and restrictions.

Dress code: Men

- Two pieces of white, unstitched cloth.
- The head and face must not be covered with any clothing.
- He may not wear any other pieces of clothing, including caps or underwear.
- The footwear must not cover much of the upper part of the feet and the heels. It must not exceed the ankles. A normal pair of flip-flops is highly recommended.

Dress code: Women

- Any Islaamic dress for women is acceptable. However, her face and hands must not be covered by any clothing.

Restrictions

Whilst in the state of Ihraam, the pilgrim is subjected to certain restrictions. The restrictions of Ihraam apply to both men and women.

Some of these restrictions are as follows:

- Do not apply any forms of perfumes. This includes scented soaps/handwash gel.
- Do not cut, pluck or forcibly remove any hair.
- Do not engage in any sexual activity. This includes kissing and caressing ones spouse.
- Hunting land animals or cooperating in that by chasing or pointing out game within the boundaries of the Haram
- Cutting or uprooting any trees or green plants within the Haram boundaries.
- Picking up anything dropped or lost in Makkah by anyone unless to assist in finding the owner.
- Marrying, sending a proposal or arranging a marriage for oneself or another.

What is permissible during Ihram

Whilst in the state of Ihraam one is allowed to do the following:

- Wear a wristwatch, ring, glasses, earphones, belt and sandals below the ankles.
- Shade oneself under an umbrella or ceiling including that of a car and bus.

- Bandage a wound
- Change one's garments, as well as cleaning or washing them.
- Wash one's hair and body. If any hair should come out unintentionally it is excused.

Performing Umrah only according to the way of Prophet (ﷺ) and some common practiced misconceptions to avoid

Hudhayfah ibn al-Yaman said, "People used to ask the Prophet (ﷺ) about good things, but I used to ask him about bad things because I was afraid that they might overtake me." [Bukhari, Kitaab al-Fitan, 9/65] Following this example, we list some common practiced misconceptions to avoid.

1: Thinking that Du`aa is accepted at first glance of the K`abah:

Some people have the wrong notion that the first time they look at the K`abah, any Du`aa they make will be answered. This is not the case. This practice has no evidence from the Sharee`ah. Any Hadeeth found regarding this is either extremely weak or fabricated, and therefore no religious belief or act can be established upon it.

2: Shouting out Du`aa in unison:

Some people shout at the top of their voices, in unison, while making Du`aa during Tawaaf. They then follow an Imaam or a leader who says various Du`aa aloud, and then the followers all repeat after him in unison. This causes a lot of confusion and disturbs others engaged in their own Du`aa. And obviously, it is also not befitting that one should shout and raise his voice in a place so sacred as the Haraam. To avoid this, it would be best for the pilgrim to prepare his/her du`aa before performing the tawaf.

3: Touching or wiping over the K`abah, any part of Masjid al-Haraam or Masjid an-Nabawee:

Some people try to touch any part of the K`abah, Maqaam al-Ibraaheem, different parts of Masjid al-Haraam or Masjid an-Nabawee with the assumption that there will be some Barakah (blessing) in it. They then wipe over themselves, again assuming that this is something good or it will be source of blessing for them. However, this is another act with no basis in the Sharee`ah.



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