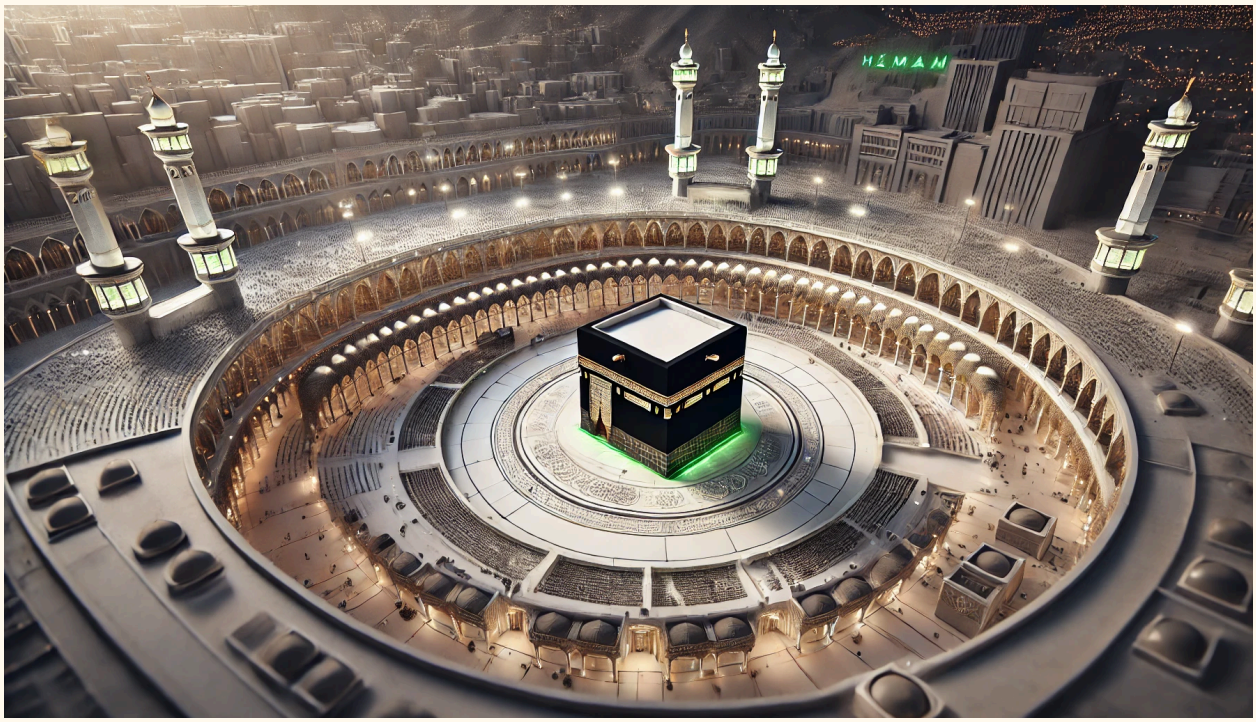
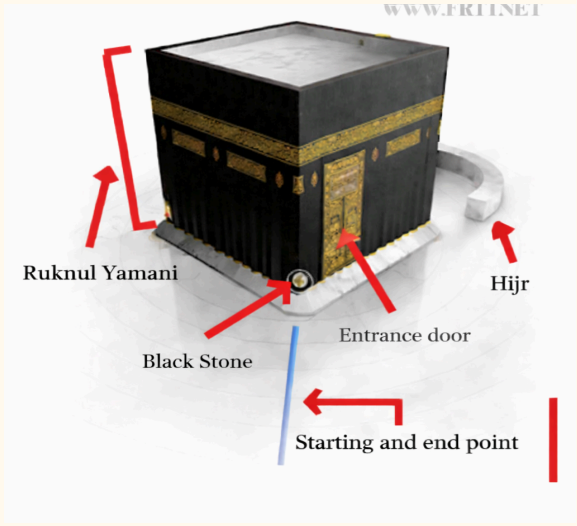
UMRAH Basic guide





Performing Umrah

1. The Intention and Ihram (Entering the State of Pilgrimage)

2. Performing Tawaf (Circumambulation of the Kaaba)

3.Performing Two Rak'ahs Near Maqam Ibrahim

4. Dua and Perform Sa’i (Walking Between Safa and Marwah)

5. Drinking ZamZam water.

6. Shaving or Trimming Hair.

Importance of Umrah

1. Umrah is an Expiation of Sins

The Prophet Muhammad (ﷺ) said:

"From one Umrah to another is an expiation for what comes in between, and Hajj al-Mabrur (the accepted Hajj) brings no reward less than Paradise."
(Sahih al-Bukhari, 1773; Sahih Muslim, 1349)

This Hadith teaches us that performing Umrah regularly serves as a means of forgiveness for the sins committed between two Umrahs. It’s a beautiful reminder of Allah’s mercy and the opportunity to renew our spiritual state.

The Virtues of Performing Umrah: Authentic Hadiths and Their Significance

Performing Umrah is one of the most spiritually rewarding acts of worship in Islam. It is a journey of devotion, purification, and seeking closeness to Allah. The Prophet Muhammad (ﷺ) highlighted the immense rewards and benefits of Umrah in several authentic Hadiths. In this article, we’ll explore some of these Hadiths and their significance to inspire and guide those planning to undertake this blessed journey.

2. Umrah During Ramadan is Equivalent to Hajj

The Prophet (ﷺ) said:

"Perform Hajj and Umrah, for they remove poverty and sins just as the bellows remove impurities from iron, gold, and silver. And the reward for Hajj al-Mabrur (accepted Hajj) is nothing but Paradise. Umrah during Ramadan is equivalent to Hajj (in reward)."
(Sunan an-Nasa'i, 2631; Sahih al-Bukhari, 1863)

Performing Umrah during the blessed month of Ramadan carries an extraordinary reward—equivalent to performing Hajj. This Hadith encourages Muslims to seize this opportunity if they are able to do so.

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3. Umrah is a Form of Jihad for Women

The Prophet (ﷺ) said:

"The jihad of the elderly, the young, the weak, and the women is Hajj and Umrah."
(Sunan an-Nasa'i, 2626; Sahih Ibn Khuzaymah, 3072)

For those who are unable to engage in physical jihad, Umrah serves as a form of spiritual struggle. This Hadith highlights the importance of Umrah as an act of worship that holds great value in the sight of Allah.

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4. The Supplication of a Person Performing Umrah

The Prophet (ﷺ) said:

"The performers of Hajj and Umrah are the guests of Allah. If they supplicate Him, He answers them, and if they seek His forgiveness, He forgives them."
(Sunan Ibn Majah, 2893; Sahih Ibn Khuzaymah, 2514)

This Hadith reminds us of the special status of those who perform Umrah. Their supplications are more likely to be accepted, and their sins are forgiven. It's a time to turn to Allah with sincerity and humility.

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5. Umrah is a Means of Drawing Closer to Allah

The Prophet (ﷺ) said:

"Follow up between Hajj and Umrah, for certainly, they remove poverty and sins just as the bellows remove impurities from iron, gold, and silver."
(Sunan at-Tirmidhi, 810; Sahih al-Bukhari, 1773)

This Hadith encourages Muslims to perform Umrah regularly, as it purifies the soul and brings one closer to Allah. It's a reminder of the spiritual and material blessings that come with this act of worship.

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6. The Virtue of Tawaf (Circumambulation) in Umrah

The Prophet (ﷺ) said:

"Whoever performs Tawaf around the Kaaba fifty times, it is as if he has freed a slave."
(Sunan Ibn Majah, 3077; Sahih al-Jami', 6131)

Tawaf is one of the key rituals of Umrah, and this Hadith highlights its immense reward. Every step taken around the Kaaba is a step toward earning Allah's pleasure and forgiveness.

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7. Visiting the Prophet's Mosque After Umrah

The Prophet (ﷺ) said:

"Do not set out on a journey except to three mosques: the Sacred Mosque (in Makkah), this mosque of mine (in Madinah), and Al-Aqsa Mosque (in Jerusalem)."
(Sahih al-Bukhari, 1189; Sahih Muslim, 1397)

While this Hadith is not specific to Umrah, it encourages visiting the Prophet's Mosque in Madinah after performing Umrah. Many pilgrims combine their Umrah with a visit to Madinah to pay their respects to the Prophet (ﷺ) and pray in his mosque.

Conclusion

Performing Umrah is a deeply spiritual journey that brings immense rewards, forgiveness of sins, and closeness to Allah. The authentic Hadiths mentioned above serve as a reminder of the virtues and blessings associated with this act of worship. Whether you're planning your first Umrah or have performed it multiple times, let these Hadiths inspire you to approach this journey with sincerity, humility, and gratitude.

May Allah grant us all the opportunity to perform Umrah and accept our efforts. Ameen.

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Visa

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Things to take

1 ID with Tag

2 Ihram set (Two unstitched clothes)

2 Medicines example. Paracetamols

3 sun lotion,Sunglasses

4 Back Bag with strings.

5 Umrah Guide and Dua Books

6 Mobile and Travel adapter (Same as UK)

7 Sandals.

8 Miswak,brush,toothpaste,soap,Scissors etc

9 first aid pack

Miqat (Boundaries)

When it comes to performing Umrah, there are specific locations known as *miqat* (plural: *mawaqit*) that mark the boundary where pilgrims must don the *ihram* (special clothing for pilgrimage) and declare their intention (niyyah) to perform Umrah or Hajj.

The authentic hadiths and teachings related to where to start Umrah and about the miqat come from the Prophet Muhammad (PBUH). Below are a couple of narrations that clarify this:

1. Hadith on the Mawaqit (Miqat) for Umrah:

The Prophet Muhammad (PBUH) set specific points for the pilgrims to enter into the state of *ihram* before they enter Makkah. These are the *miqat* points:

- **Dhul-Hulaifah** (for those coming from the direction of Medina)
- **Juhfah** (for those coming from the direction of Syria/Levant) **Europe**, North America, Syria, Turkey & other African Countries.
- **Qarn al-Manazil** (for those coming from the direction of Najd) Riyadh, UAE, **Qatar**, Oman, Malaysia, Australia, Singapore, and others.
- **Yalamlam** (for those coming from the direction of Yemen)

A famous hadith related to this is:

> **"The Prophet (PBUH) set the miqat for the people of Medina at Dhul-Hulaifah, for the people of Syria at Juhfah, for the people of Najd at Qarn al-Manazil, and for the people of Yemen at Yalamlam. So, these are the boundaries for the pilgrims. Whoever comes from any of these places must make ihram from there. If a person is nearby and wants to perform Umrah or Hajj, they should make ihram from the place closest to them. Those who are not near any of these places may enter *ihram* from their own homes."**
> *– Sahih al-Bukhari, Hadith 1545.*

2. Hadith on where to start Umrah:

It's important to note that pilgrims can perform Umrah anytime of the year (except during the specific days of Hajj), and once they arrive at the miqat, they should make *ihram* and declare their intention to perform Umrah.

> **"When you intend to perform Umrah, begin your journey from the miqat, and declare your intention from there. Do not enter Makkah until you have made the *ihram* and declared the intention (niyyah) of Umrah."** – *Sunan Ibn Majah, Hadith 2881*.

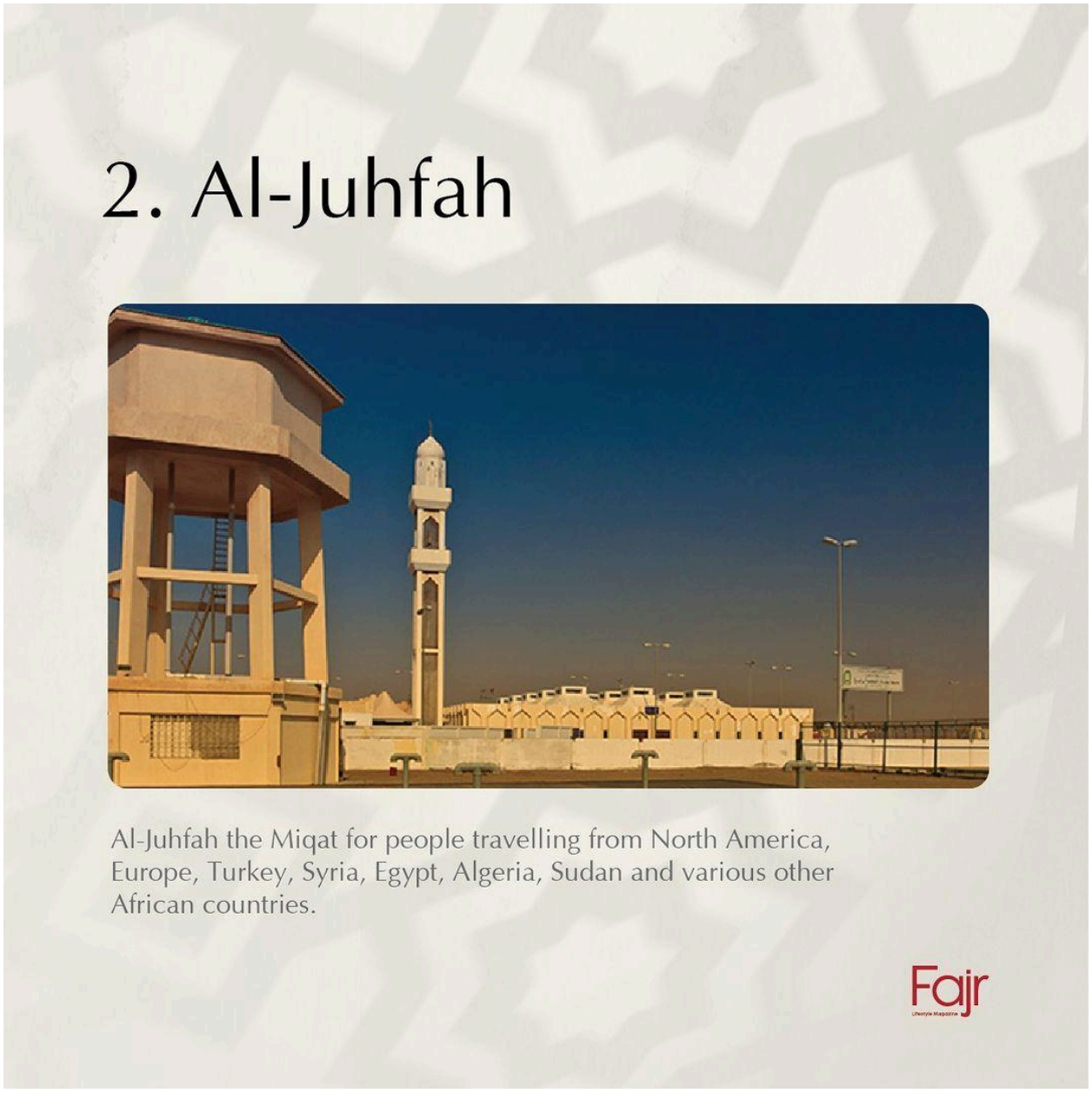
3. General Instructions from the Prophet (PBUH):

The Prophet Muhammad (PBUH) emphasized the importance of following these boundaries and guidelines to ensure that pilgrims performed their rites correctly.

> **"The *miqat* is a place from which the pilgrims begin their rituals of Hajj or Umrah. When they reach the *miqat*, they should assume the *ihram*, make the intention for their pilgrimage, and enter into the sacred state."**
> – *Sahih Muslim, Hadith 1181*.

Conclusion:

- The Prophet (PBUH) prescribed that pilgrims must begin their Umrah (or Hajj) rituals by assuming the *ihram* at one of the *miqat* points, based on their location and direction of travel.
- The *miqat* serves as a boundary that pilgrims must not pass without being in the state of *ihram*, and the intention (niyyah) to perform Umrah is declared from that point.
- **2. Al-Juhfah**



- Al-Juhfah is another significant Miqat location. It is situated in the town of Rabigh, about 190 kilometers northwest of Makkah. Historically, Al-Juhfah was the Miqat for Syrians and Egyptians, but today it serves pilgrims coming from the direction of **Europe**, North America, Syria, Turkey & other African Countries.

- **3. Qarn al-Manazil**
- Qarn al-Manazil, alternatively referred to as Qarn al-Asfal, serves as the Miqat point for pilgrims coming from Najd and Taif regions. Positioned about 85 kilometers to the east of Makkah, it also acts as the Miqat for pilgrims traveling from countries

such as Riyadh, UAE, **Qatar**, Oman, Malaysia, Australia, Singapore, and others. In the 10th year of his Prophethood, Prophet Muhammad (PBUH) faced persecution from the people of **Taif**. It was during this challenging time that the angel Jibraeel (AS) appeared before him at the location known as Qarn al-Manazil.

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. **Miqat for the People of Mecca**
- The closest Miqat to Mecca is the Miqat of Tan'im, also known as **Masjid-e-Aisha**.

Here are key points about **Umrah**, supported by authentic **Hadith**:

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1. Dua for Entering the State of Ihram

- Before entering the state of **Ihram**, pilgrims make the **intention** (Niyyah) and recite the **Talbiyah**:

Talbiyah:



"Labbaik Allahumma Labbaik, Labbaik la shareeka laka Labbaik.

Innal hamda wan ni'mata laka wal mulk, la shareeka lak."

Translation:
"Here I am, O Allah, here I am. Here I am, You have no partner, here I am.

Verily, all praise, grace, and sovereignty belong to You. You have no partner."
(Sahih al-Bukhari 1549, Sahih Muslim 1184)

1. Step one -Ihram (State of Sanctity)

- Entering into a state of **Ihram** is the first step of Umrah. This includes specific clothing and abstaining from certain actions.
- **Hadith Evidence**:
    - The Prophet ﷺ said:
      "The deeds are judged by intentions, and everyone will get what they intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."
      (Sahih al-Bukhari 1, Sahih Muslim 1907)
      (Applicable to entering Ihram with pure intentions.)
    - For Men:
        - Wear two unstitched white sheets.
        - One sheet covers the lower body (waist to knees or below).
        - The other sheet covers the upper body (shoulders).
        - Avoid stitched clothing, socks, and footwear that covers the ankles.
        - **Hadith Reference**: The Prophet Muhammad (ﷺ) instructed men to wear two simple garments while in Ihram:
          "Let one of you wear an izar (lower garment) and a rida (upper garment)."
          (Sahih al-Bukhari, Hadith 1542; Sahih Muslim, Hadith 1177)
        - **Explanation**: The **izar** is a piece of cloth that covers from the waist down to the ankles, and the **rida** is a cloth that covers the upper body. Women, however, wear regular modest clothing without specific restrictions on colors or types of garments, as long as they meet the conditions of hijab.

Avoiding Stitched or Tailored Clothing for Men

- **Hadith Reference**: The Prophet (ﷺ) said:
  "A Muhrim (one in the state of Ihram) must not wear a shirt, turban, trousers, a hooded cloak, or leather socks unless he cannot find sandals; in that case, he may wear socks but should cut them so that they come below the ankles."
  (Sahih al-Bukhari, Hadith 1542; Sahih Muslim, Hadith 1177)
- **Explanation**: Men in Ihram should not wear sewn or fitted garments, such as shirts or pants, and must avoid head coverings. However, women in Ihram can wear sewn garments and cover their heads but not their faces (unless required, as with the niqab).

        - Apply Perfume.
        - For Women:
        - Wear modest, loose-fitting clothing that covers the entire body except the face and hands.
        - Avoid tight or decorative clothing.
    - General Rules:
        - Make the intention (niyyah) for Hajj or Umrah.
        - Avoid prohibited actions while in ihram.

These practices are based on authentic Hadiths and the Sunnah of the Prophet Muhammad (peace be upon him). Always refer to reliable scholars or Islamic sources for further clarification.

- ***Apply Perfume***
- ***Hadith Reference***: *Aisha (RA) narrated:*
- *"I used to apply perfume to the Prophet (ﷺ) before he assumed the state of Ihram, and when he exited Ihram before performing Tawaf around the Ka'bah."*
  (Sahih al-Bukhari, Hadith 1539; Sahih Muslim, Hadith 1189)

Avoiding Prohibited Actions in Ihram

- ***Hadith Reference**: The Prophet (ﷺ) said:*
  "Whoever enters Ihram for Hajj or Umrah should not engage in sexual relations, commit sins, or dispute unjustly."
  (Sahih al-Bukhari, Hadith 1521; Sahih Muslim, Hadith 1345)
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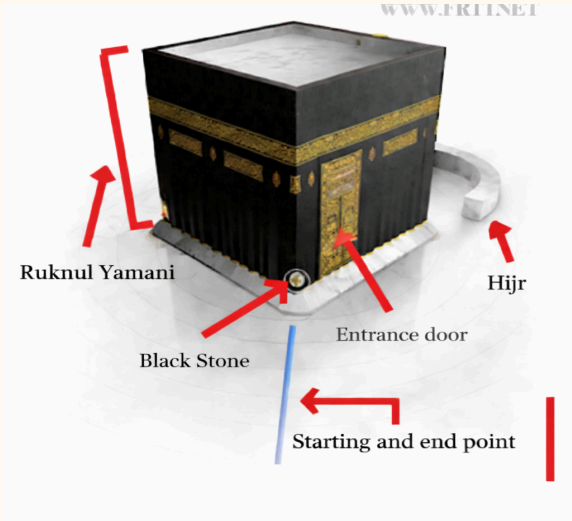

2 . Tawaf (Circumambulation of the Kaaba)

- Performing **Tawaf** (seven circuits around the Kaaba) is a key ritual.
- **Hadith Evidence**:
    - Ibn Umar (RA) reported:
      “The Messenger of Allah ﷺ said: ‘Whoever performs Tawaf around the House seven times and prays two units (of prayer), it is as if he has freed a slave.’”
      (Sunan Ibn Majah 2956 - Hasan)

The Sunnah of Ittiba‘ (Uncovering the Right Shoulder)

- ***Hadith Reference**:*
  Ibn Abbas (RA) narrated:
  *"The Prophet (ﷺ) and his companions arrived in Makkah, and they [the men] made **Ittiba‘** by uncovering their right shoulders and letting their upper garment hang from the left side. They also performed **Ramal** (brisk walking) in the first three rounds of Tawaf."*
  (Sunan Abu Dawood, Hadith 1884; Jami` at-Tirmidhi, Hadith 859; Sahih by Albani)

- ***Explanation***:
  Ittiba‘ *is performed by:*
  1. *Placing the upper garment of the Ihram (Rida) under the right arm.*
  2. *Letting it drape over the left shoulder, leaving the right shoulder exposed.*
  3. *This is done only during* ***Tawaf al-Qudum*** *and not after it.*

When and Why It Is Done

1. ***Timing***:
   - *Ittiba‘ is done exclusively during the* ***Tawaf al-Qudum*** *for men. Once the Tawaf is completed, men should cover both shoulders again.*
   - ***Ibn ‘Umar (رضي الله عنه) said:***
   - *"When Allah’s Messenger (ﷺ) performed Tawaf, he first performed Ittiba‘ (uncovering his right shoulder), and then, in the first three rounds, he did Raml (brisk walking). After Tawaf, he covered his shoulders again before praying two Rak‘ahs."*
   - ***(Sunan Abu Dawood 1882, Sunan an-Nasa’i 2926 - Sahih)***

. *Women and Ittiba‘*

- *Women do not perform* ***Ittiba‘*** *as their entire body, including shoulders, must remain covered during Ihram.*

1. Tawaf Starting at the Black Stone

- ***Hadith Reference****: Jabir ibn Abdullah (RA) narrated:*
  "When the Prophet (ﷺ) came to the House (the Ka'bah), he touched the Black Stone, then started the Tawaf on his right side (anticlockwise), walking quickly in the first three circuits and walking (normally) in the last four."
  (Sahih Muslim, Hadith 1218)
- ***Explanation***:
  - *The Tawaf begins at the* ***Black Stone****, which is located on the eastern corner of the Ka'bah.*
  - *The worshiper should face the Black Stone, raise their hands, and either touch it or gesture toward it if unable to reach it.*

1. Starting at the Black Stone

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  (Sahih Muslim, Hadith 1218)
- Explanation:
  - The Tawaf begins at the Black Stone, which is located on the eastern corner of the Ka'bah.
  - The worshiper should face the Black Stone, raise their hands, and either touch it or gesture toward it if unable to reach it.

The green light near the Ka'bah is a modern addition to help pilgrims identify the starting point of Tawaf. It aligns with the location of the Black Stone (Al-Hajar Al-Aswad), which is the authentic starting and ending point for each circuit of Tawaf.

Authenticity and Guidance

The use of the green light is not directly mentioned in the Ahadith because it is a modern aid introduced for convenience. However, it aligns with the Sunnah of starting Tawaf at the Black Stone, as highlighted in the following Hadith:

- **Hadith Reference: Jabir ibn Abdullah (RA) narrated:**
  "The Prophet (ﷺ) started the Tawaf at the Black Stone..."
  (Sahih Muslim, Hadith 1218)

1. Hadith from Sahih al-Bukhari and Sahih Muslim

In Sahih Muslim and Sahih Bukhari, it is mentioned that the Prophet (peace be upon him) used to make du'a at various places during Tawaf, and Rukn al-Yamani is one of the key places where supplications are encouraged.

The Prophet (peace be upon him) said:

> **"When you come to the Black Stone (Hajr al-Aswad) and the Yemeni corner (Rukn al-Yamani), say: 'Rabbana atina fid-dunya**

hasanatan wa fil-akhirati hasanatan wa qina azab an-nar' (Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire)."
(Sahih Muslim, 1218)

2. Hadith from Sahih al-Bukhari

It has been narrated from Abdullah ibn Abbas that the Prophet (peace be upon him) said about the Rukn al-Yamani:

> **"When you reach the Yemeni corner (Rukn al-Yamani), make du’a, for it is a place where the supplications are accepted."**
> **(Sahih al-Bukhari, 1596)**

This is understood as a place of great virtue for making du'a, as the Prophet (peace be upon him) encouraged it.

3. Du'a Between the Black Stone and the Yemeni Corner

The Prophet (peace be upon him) also mentioned that when you pass between the Black Stone (Hajr al-Aswad) and the Yemeni Corner, you should make specific supplications. The commonly recited du'a is:

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْأَخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

> **"Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina azab an-nar"**
> **("Our Lord, grant us good in this world, and good in the Hereafter, and protect us from the punishment of the Fire.")**
> **(Sahih Muslim, Book 7, Hadith 318)**

This supplication encompasses requests for goodness in both this life and the Hereafter, and safety from Hellfire.

Conclusion:

The Rukn al-Yamani holds special significance in Tawaf, and the Prophet (peace be upon him) encouraged making du'a there. The du'a often made is one asking for goodness in both worlds and protection from the Hellfire. This practice is in accordance with the authentic Hadiths mentioned in Sahih Muslim and Sahih al-Bukhari.

STEP-3

Performing Umrah is a beautiful act of worship that follows the blessed footsteps of Prophet Ibrahim (عليه السلام) and our beloved Prophet Muhammad (ﷺ). Based on your request, here is a step-by-step guide for performing Umrah, starting from the prayer at the Station of Ibrahim (Maqam Ibrahim) until the shaving (halq) or trimming (taqsir) of the hair, supported by verses from the Quran and authentic Hadith.

It is assumed you have already completed your Tawaf (the seven circuits around the Ka'bah).

Step 1: Pray Two Rak'ahs Behind Maqam Ibrahim

After completing the seven circuits of Tawaf, the next step is to perform two rak'ahs of prayer. This act is a direct command from Allah in the Quran.

· Quranic Verse:

"And take you, people, the Maqam (station) of Ibrahim as a place of prayer." (Surah Al-Baqarah, 2:125)

· Procedure:

· After finishing Tawaf, men should cover their right shoulder (as they were in Idtiba' during Tawaf).

· Proceed to behind Maqam Ibrahim if possible. However, if the area is crowded, it is perfectly permissible to pray these two rak'ahs anywhere else in the Holy Mosque (Masjid al-Haram).

· Recitation: It is recommended to recite Surah Al-Kafirun in the first rak'ah after Al-Fatihah, and Surah Al-Ikhlas in the second rak'ah.

Step 2: Return to the Black Stone (Optional)

After the two rak'ahs, it is a recommended practice (Sunnah) to return to the Black Stone (Hajar al-Aswad) before proceeding to Sa'y.

· Authentic Hadith: The actions of the Prophet (ﷺ) are our guide. It is narrated that after finishing Tawaf and his prayer, he would return to the Black Stone.

Jabir (رضي الله عنه) reported: "When the Prophet (ﷺ) finished his Tawaaf, he returned to the corner (the Black Stone) and kissed it." (Sahih Muslim)

· Practical Note: If kissing the stone is not possible due to crowds, you may touch it with your hand and kiss your hand, or simply point towards it and say Allahu Akbar. You may then drink from the Zamzam water before heading to Sa'y.

Step 3: Proceed to Safa and Begin Sa'y

You will now proceed to the hill of Safa to begin the Sa'y (walking between Safa and Marwah). This rite commemorates the search for water by Hajar (رضي الله عنها), the wife of Prophet Ibrahim (عليه السلام).

· Quranic Verse:

"Indeed, As-Safa and Al-Marwah are among the symbols of Allah." (Surah Al-Baqarah, 2:158)

· Authentic Hadith: When approaching Safa, recite the verse above. The Prophet (ﷺ) taught us to begin with what Allah began with.

Jabir (رضي الله عنه) narrated: "When he (ﷺ) reached Safa, he recited: 'Indeed, As-Safa and Al-Marwah are among the symbols of Allah.' Then he said: 'I begin with what Allah began with.'" (Sahih Muslim)

The hadith you requested is found in Sahih Muslim, Book 15 (The Book of Pilgrimage), Hadith number 2137 (or 1218 in some editions). The narration is from Jabir (RA) , and the original English version is as follows :

Safa

"When the Prophet (ﷺ) reached Safa, he recited the verse:

'Verily, Safa and Marwah are among the symbols of Allah.' (2:158).

He then said: 'I begin with what Allah began with.' So he started from Safa. He mounted it until he could see the Ka'bah, then he faced the Qiblah, declared the Oneness of Allah, and glorified Him. He said:

'La ilaha illallah, wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shay'in qadir. La ilaha illallah, wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazamal-ahzaba wahdah'

(There is no god but Allah, Alone, with no partner; His is the sovereignty and His is the praise, and He is over all things Omnipotent. There is no god but Allah alone, Who fulfilled His promise, granted victory to His servant, and alone defeated the confederates).

He repeated this three times, supplicating in between. Then he descended and headed towards Marwah. When his feet reached the bottom of the valley (Batn al-Wadi), he hastened (ran). Then, when he began to ascend, he walked until he reached Marwah, where he did as he had done at Safa."

The specific Arabic supplications mentioned in this hadis are:

· لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

· لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

.

· Procedure:

· Ascend the Safa hill until you can see the Ka'bah. Face the Ka'bah, raise your hands in supplication, and praise Allah. It is recommended to say the following three times, making du'a in between:

"Laa ilaaha ill-Allaah, Allaahu akbar, laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahul-mulku wa lahul-hamdu yuhyi wa yumeetu wa huwa 'ala kulli shay'in qadeer. Laa ilaaha ill-Allaah wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazamal-ahzaaba wahdah."

(None has the right to be worshipped except Allah alone, with no partner or associate; His is the sovereignty and to Him be praise; He gives life and causes death; and He has power over all things. None has the right to be worshipped except Allah alone; He fulfilled His promise, granted victory to His slave, and defeated the confederates alone.)

Step 4: Perform the Seven Rounds of Sa'y

You will now walk seven times between Safa and Marwah.

· Counting: The walk from Safa to Marwah counts as one lap, and the return from Marwah to Safa counts as another. You begin at Safa and end at Marwah on the seventh lap.

· Procedure:

· Descend from Safa and walk towards Marwah at a normal pace.

· For Men Only: Between the two green fluorescent markers (which indicate the area of the valley), men should jog or hurry with small, quick steps. This is known as Harwalah. Outside of this marked area, you walk at a normal pace.

· Upon reaching Marwah, face the Qibla and make supplication again (similar to what was done at Safa).

· This process is repeated until you complete seven laps, ending at Marwah.

Step 5: Shave (Halq) or Trim (Taqsir) the Hair

Upon completing the seventh lap of Sa'y at Marwah, you have now completed the rites of Umrah. The final act is to exit the state of Ihram (Tahallul) by shaving or trimming the hair.

· Quranic Basis: The command to shave or shorten the hair is mentioned in the context of completing the pilgrimage rites.

"Certainly shall Allah fulfill the true vision of His Messenger. You shall indeed enter the Sacred Mosque, if Allah wills, with minds secure, having your heads shaved and hair cut short, without fear." (Surah Al-Fath, 48:27)

· Authentic Hadith: The Prophet (ﷺ) made a special supplication for those who shave their hair.

The Prophet (ﷺ) said: "O Allah, have mercy on those who shave their hair." The people said: "O Messenger of Allah, and those who shorten their

hair?" He said: "O Allah, have mercy on those who shave their hair." They said: "O Messenger of Allah, and those who shorten their hair?" He said: "And those who shorten their hair." (Sahih al-Bukhari)

· Rules for Men:

· Shaving the head (halq) is superior and more rewarding than trimming (taqsir).

· If you choose to trim, you must shorten the hair all over your head. It is not sufficient to cut only a few strands from one part. The minimum requirement is to shorten the hair by at least the length of a fingertip from your entire head, or from at least one-quarter of the head according to some scholars.

· Rules for Women:

· Women do not shave their heads. They should gather all their hair together and cut a small amount, approximately the length of a fingertip (about 2-3 cm), from the ends of their braid or hair.

Once the hair is shaved or cut, the state of Ihram is ended, and all restrictions are lifted. Your Umrah is now complete. May Allah accept your efforts and grant you a blessed journey.

1. Definition and Virtue of Umrah

- **Umrah** is a voluntary pilgrimage to the Kaaba, which can be performed at any time of the year, unlike Hajj.
- **Hadith Evidence**:
    - The Prophet ﷺ said:
      "An Umrah is expiation for the sins committed between it and the next, and the reward for an accepted Hajj is nothing but Paradise."
      (Sahih al-Bukhari 1773, Sahih Muslim 1349)

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2. Obligation of Umrah

- Scholars differ on whether Umrah is obligatory or recommended; however, it is highly emphasized.
- **Hadith Evidence**:
    - Jabir ibn Abdullah (RA) reported:
      "The Messenger of Allah ﷺ was asked about whether Umrah is obligatory. He said: 'No, but if you perform it, it is better for you.'"
      (Sunan al-Tirmidhi 931 - Hasan)

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3. Ihram (State of Sanctity)

- Entering into a state of **Ihram** is the first step of Umrah. This includes specific clothing and abstaining from certain actions.
- **Hadith Evidence**:
    - The Prophet ﷺ said:
      "The deeds are judged by intentions, and everyone will get what they intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."
      (Sahih al-Bukhari 1, Sahih Muslim 1907)
      (Applicable to entering Ihram with pure intentions.)

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4. Tawaf (Circumambulation of the Kaaba)

- Performing **Tawaf** (seven circuits around the Kaaba) is a key ritual.
- **Hadith Evidence**:
    - Ibn Umar (RA) reported:
      "The Messenger of Allah ﷺ said: 'Whoever performs Tawaf around the House seven times and prays two units (of prayer), it is as if he has freed a slave.'"
      (Sunan Ibn Majah 2956 - Hasan)

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5. Sa'i (Walking Between Safa and Marwah)

- Pilgrims perform **Sa'i** by walking seven times between the hills of **Safa** and **Marwah**.
- **Hadith Evidence**:
    - Allah says in the Quran:
      "Indeed, Safa and Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them."
      (Surah Al-Baqarah 2:158)

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6. Halq or Taqsir (Shaving or Trimming Hair)

- Shaving or trimming the hair concludes the Umrah.
- **Hadith Evidence**:
    - The Prophet ﷺ said:
      "O Allah, forgive those who shave their heads." The people said: 'And those who get their hair cut short, O Messenger of Allah.' He said: 'O Allah, forgive those who shave their heads.' They said: 'And those who get their hair cut short, O Messenger of Allah.' He said: 'And those who get their hair cut short.'"
      (Sahih al-Bukhari 1727, Sahih Muslim 1301)

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7. Repetition of Umrah

- Performing Umrah multiple times is permissible and rewarded.
- **Hadith Evidence**:

- Aisha (RA) said:
  "The Prophet ﷺ performed Umrah four times, one of them was in Dhul-Qa'dah."
  (Sahih al-Bukhari 1778, Sahih Muslim 1253)

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8. Supplication During Umrah

- The Prophet ﷺ encouraged making **du'a** at various stages, especially during Tawaf and Sa'i.
- **Hadith Evidence**:
  - The Prophet ﷺ said:
    "The Tawaf around the House, the Sa'i between Safa and Marwah, and the stoning of the pillars are meant for the remembrance of Allah."
    (Sunan Abi Dawood 1888 - Sahih)

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9. Performing Umrah During Ramadan

- Performing Umrah during Ramadan holds exceptional reward.
- **Hadith Evidence**:
  - The Prophet ﷺ said:
    "Umrah during Ramadan is equivalent to Hajj—or Hajj with me."
    (Sahih al-Bukhari 1782, Sahih Muslim 1256)

These points highlight the significance and rituals of Umrah with evidence from the Quran and Sunnah.

1. Safa and Marwah (Sa'i)

- Allah emphasizes the significance of the Safa and Marwah hills in the ritual of Sa'i.
- **Quranic Verse**:
  "Indeed, Safa and Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them. And

whoever volunteers good - then indeed, Allah is appreciative and Knowing."
(Surah Al-Baqarah 2:158)

---

2. Ihram and Prohibitions During Pilgrimage

- The Quran highlights the state of Ihram and prohibited actions during Hajj and Umrah, such as hunting.
- **Quranic Verse**:
  "And complete the Hajj and Umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting or charity or sacrifice. And when you are secure, then whoever performs Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals..."
  (Surah Al-Baqarah 2:196)

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3. Purification of the Kaaba (The Sacred House)

- Allah commanded the purification of the Kaaba for the worshippers who perform Tawaf and pray there.
- **Quranic Verse**:
  "And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], 'Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer].'"
  (Surah Al-Baqarah 2:125)

---

4. Rewards of Tawaf and Pilgrimage

- The Quran praises those who honor the Kaaba by performing Tawaf and related acts of worship.

- **Quranic Verse**:
  "Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."
  (Surah Al-Hajj 22:29)

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5. The Kaaba as a Place of Worship

- The Kaaba is declared as the first House of Worship for mankind.
- **Quranic Verse**:
  "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."
  (Surah Aal-E-Imran 3:96-97)

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6. Provisions and Taqwa During Pilgrimage

- Allah reminds pilgrims to maintain righteousness (Taqwa) and prepare adequately.
- **Quranic Verse**:
  "And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding."
  (Surah Al-Baqarah 2:197)

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7. Safety and Sanctity of the Sacred House

- The Quran emphasizes the sanctity and safety of the Kaaba.
- **Quranic Verse**:
  "And We made the House [i.e., the Kaaba] a place of return for the people and a place of security."
  (Surah Al-Baqarah 2:125)

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8. Ramadan and Its Special Status

- Although not directly mentioning Umrah, performing Umrah in Ramadan is a significant act of worship.
- **Quranic Verse**:
  "The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion..."
  (Surah Al-Baqarah 2:185)

These verses states aspects of Umrah as described in the Quran.

Duas During UMRAH

1. Dua for Entering the State of Ihram

- Before entering the state of **Ihram**, pilgrims make the **intention** (Niyyah) and recite the **Talbiyah**:

  Talbiyah:
  "Labbaik Allahumma Labbaik, Labbaik la shareeka laka Labbaik. Innal hamda wan ni'mata laka wal mulk, la shareeka lak."
  Translation:
  "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."
  (Sahih al-Bukhari 1549, Sahih Muslim 1184)

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2. Dua for Entering Masjid al-Haram (Sacred Mosque)

- Upon entering the **Masjid al-Haram**, pilgrims recite:
  - *"Bismillah, Allahumma salli 'ala Muhammadin wa 'ala aali Muhammad. Allahumma ighfir li dhunubi waftah li abwaba rahmatika."*

Translation:
"In the Name of Allah, O Allah, send blessings upon Muhammad and the family of Muhammad. O Allah, forgive my sins and open the gates of Your mercy for me."
(Sahih Muslim 713)

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3. Dua During Tawaf (Circumambulation of the Kaaba)

- **General Supplications**:
  - During Tawaf, pilgrims can recite any supplication they wish. The Prophet ﷺ did not prescribe specific Duas for each round of Tawaf, but he emphasized the remembrance of Allah (dhikr) and heartfelt prayers.
  - A common Quranic Dua:
    "Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ʻadhab an-nar."
    Translation:
    "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."
    (Surah Al-Baqarah 2:201, Sahih al-Bukhari 6389)
- **Dua at the Yemeni Corner (Rukn al-Yamani)**:
  - The Prophet ﷺ specifically encouraged reciting:
    "Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ʻadhab an-nar."
    (Sunan Abi Dawood 1892, Sahih)

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4. Dua at the Multazam (The Space Between the Black Stone and Kaaba Door)

- It is Sunnah to cling to the Multazam and make heartfelt Duas.
  - **General Supplication**:
    "Allahumma inni as'aluka al-ʻafwa wal-ʻafiyata fid-dunya wal-akhirah."
    Translation:
    "O Allah, I ask You for forgiveness and well-being in this world and the Hereafter."

---

5. Dua During Sa'i (Walking Between Safa and Marwah)

- At the start of **Safa**, recite the verse:
  - *"Inna as-Safa wal-Marwah min sha'a'irillah."*
    (Surah Al-Baqarah 2:158)
    Translation:
    "Indeed, Safa and Marwah are among the symbols of Allah."
- Climbing Safa and Marwah:
  - Face the Kaaba, raise your hands, and recite:
    "Allahu Akbar, Allahu Akbar, Allahu Akbar. La ilaha illallah wahdahu la sharika lah, lahul-mulku wa lahul-hamdu wa huwa ʿala kulli shay'in qadeer. La ilaha illallah wahdahu anjaza wa'dahu wa nasara ʿabdahu wa hazamal ahzaba wahdahu."
    Translation:
    "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is no deity worthy of worship except Allah alone, without partner. To Him belongs sovereignty and praise, and He has power over all things. There is no deity except Allah alone, who fulfilled His promise, helped His servant, and defeated the confederates alone."
    (Sahih Muslim 1218)
- Between Safa and Marwah, recite:
  - *"Rabbighfir warham wa anta khayrur rahimeen."*
    Translation:
    "My Lord, forgive and have mercy, for You are the best of the merciful."
    (Surah Al-Mu'minun 23:118)

Performing **two Rak'ahs (units of prayer)** near **Maqam Ibrahim** after completing Tawaf is a **Sunnah** and highly recommended. Here's a detailed guide along with authentic Duas:

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1. Reference to Maqam Ibrahim in the Quran

- Allah mentions the Maqam Ibrahim in the Quran as a place of worship:
    - **Quranic Verse**:
      “And take, [O believers], from the standing place of Abraham (Maqam Ibrahim) a place of prayer.”
      (Surah Al-Baqarah 2:125)

---

2. Authentic Hadith about Praying Near Maqam Ibrahim

- The Prophet ﷺ performed this Sunnah after completing Tawaf:
    - Ibn Umar (RA) reported:
      “When the Prophet ﷺ performed Tawaf, he would pray two Rak'ahs behind Maqam Ibrahim.”
      (Sahih al-Bukhari 390, Sahih Muslim 1218)

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3. Steps to Perform Two Rak'ahs Near Maqam Ibrahim

1. **Complete Tawaf**:
    - Finish the seven circuits around the Kaaba.
2. **Move to Maqam Ibrahim**:
    - After completing Tawaf, proceed to a spot near **Maqam Ibrahim**, ensuring not to disturb other pilgrims.
3. **Pray Two Rak'ahs**:
    - Pray **two Rak'ahs** of Salah facing the Kaaba.
    - If praying at Maqam Ibrahim is not possible due to crowding, pray at any suitable place in the Haram.

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4. Recommended Duas and Surahs for Salah

- **First Rak'ah**:

    - After **Surah Al-Fatihah**, recite **Surah Al-Kafirun**:
      “Say, ‘O disbelievers, I do not worship what you worship…’”
      (Surah Al-Kafirun 109)
      (Sahih Muslim 1218 - Encouragement for reciting this Surah during these Rak'ahs.)
- **Second Rak'ah**:
    - After **Surah Al-Fatihah**, recite **Surah Al-Ikhlas**:
      “Say, ‘He is Allah, [Who is] One…’”
      (Surah Al-Ikhlas 112)

---

5. General Supplications (Duas) After Salah

After completing the two Rak'ahs, it is recommended to make sincere **Duas**. Some examples include:

- **Dua of Ibrahim (AS)**:
    - *“Rabbij'alni muqeema as-salati wa min dhurriyyati rabbana wa taqabbal du’a.”*
      Translation:
      “My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.”
      (Surah Ibrahim 14:40)
- **General Dua**:
    - *“Allahumma inni as’aluka min fadlika wa rahmatika fa innahu la yamlikuha illa anta.”*
      Translation:
      “O Allah, I ask You for Your bounty and mercy, for none owns them except You.”
- **Forgiveness and Mercy**:
    - *“Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ‘adhab an-nar.”*
      (Surah Al-Baqarah 2:201)

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6. Etiquette

- Be mindful of the space and avoid disrupting other pilgrims.

- If Maqam Ibrahim is crowded, perform the prayer elsewhere in the Haram, as this is permissible.

Following these steps fulfills a Sunnah of Umrah and aligns with the practice of the Prophet ﷺ.

The **Prophet Muhammad** ﷺ taught **Umrah** through his actions and instructions, as recorded in authentic **Hadiths**. Here is a step-by-step guide to how the Prophet ﷺ performed and instructed Umrah, based on **Sahih Hadiths**:

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1. The Intention and Ihram (Entering the State of Pilgrimage)

Hadith Evidence:

- The Prophet ﷺ said:
  "Deeds are judged by intentions, and every person will be rewarded according to their intention."
  (Sahih al-Bukhari 1, Sahih Muslim 1907)

Steps:

1. **Make the intention** for Umrah.
2. Enter the state of **Ihram** from the **Miqat** (the designated place for Ihram). For example:
   - For those traveling from Medina: **Dhul-Hulayfah** (now called Abyar Ali).
   - For others: Their respective Miqat zones (e.g., Juhfah, Yalamlam, etc.).
3. Men wear the **Ihram garments** (two unstitched white cloths), while women wear modest, non-revealing clothing covering the entire body except the face and hands.
4. Recite the **Talbiyah**:

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

   - *"Labbaik Allahumma Labbaik, Labbaik la shareeka laka Labbaik. Innal hamda wan ni'mata laka wal mulk, la shareeka lak."*
   - ***Translation***:
     "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily, all

praise, grace, and sovereignty belong to You. You have no partner."
(Sahih al-Bukhari 1549, Sahih Muslim 1184)

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2. Entering Masjid al-Haram

Hadith Evidence:

which relates to the supplication when entering a mosque:

عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ."

Transliteration:
Allahumma iftah li abwaba rahmatika. Wa iza kharaja falyaqul: Allahumma inni as'aluka min fadlika."

Translation:
On the authority of Abu Humayd or Abu Usaid (RA), the Messenger of Allah ﷺ said:
"When one of you enters the mosque, let him say: '

O Allah, open the gates of Your mercy for me.' And when he exits, let him say: 'O Allah, I ask You for Your bounty.'"

- The Prophet ﷺ would supplicate when entering the Masjid: *"In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me."*
  (Sahih Muslim 713)

Steps:

1. Enter the **Masjid al-Haram** with the **right foot** and recite the supplication above.
2. Upon seeing the Kaaba, pause and make a heartfelt **Dua**, as this moment is significant.

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3. Performing Tawaf (Circumambulation of the Kaaba)

Hadith Evidence:

- Jabir ibn Abdullah (RA) described the Prophet's Umrah:
  "The Prophet ﷺ, upon reaching the Sacred House, performed Tawaf around the Kaaba, running in the first three rounds and walking in the remaining four."
  (Sahih al-Bukhari 1605, Sahih Muslim 1218)

Steps:

1. Start at the **Black Stone (Hajr al-Aswad)**.
    - Touch it with your right hand and kiss it, if possible. If not, point toward it and say:
        - *"Bismillah Allahu Akbar"*
          (Sahih Muslim 1218)
2. Walk counterclockwise around the Kaaba seven times:
    - First three rounds: Walk briskly (for men, if possible).
    - Last four rounds: Walk normally.
3. Make **Dua and Dhikr** throughout, such as:
    - *"Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ʿadhab an-nar."*
      (Surah Al-Baqarah 2:201, Sahih al-Bukhari 6389)

Specific Points:

- At the **Yemeni Corner**: Touch it, if possible, but do not kiss it.
- Between the **Yemeni Corner and the Black Stone**: Recite the above Dua.

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4. Praying at Maqam Ibrahim

Hadith Evidence:

- Jabir ibn Abdullah (RA) narrated:
  "The Prophet ﷺ came to the Maqam of Ibrahim and recited: 'And take, [O believers], from

the standing place of Abraham a place of prayer.' Then he prayed two Rak'ahs."
(Sahih Muslim 1218)

Steps:

1. After Tawaf, proceed to **Maqam Ibrahim**.
2. Pray **two Rak'ahs** behind it:
    - **First Rak'ah**: Recite Surah **Al-Fatihah** and **Al-Kafirun**.
    - **Second Rak'ah**: Recite Surah **Al-Fatihah** and **Al-Ikhlas**.

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5. Drinking Zamzam Water

Hadith Evidence:

- The Prophet ﷺ said:
  "The water of Zamzam is for whatever it is drunk for."
  (Sunan Ibn Majah 3062, Sahih)
- *Ibn Abbas (RA) reported:*
- *"I gave the Prophet ﷺ Zamzam water to drink while he was standing."*
- *(Sahih al-Bukhari 5617, Sahih Muslim 2027)*

Steps:

1. After praying, drink **Zamzam water**.

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6. Performing Sa'i (Walking Between Safa and Marwah)

Hadith Evidence:

- Jabir ibn Abdullah (RA) narrated:
  "The Prophet ﷺ began Sa'i at Safa, reciting: 'Indeed, Safa and Marwah are among the symbols of Allah.'"
  (Surah Al-Baqarah 2:158, Sahih Muslim 1218)

Steps:

1. Start at **Safa**:
    - Recite:
      “Indeed, Safa and Marwah are among the symbols of Allah…”
      (Surah Al-Baqarah 2:158)
    - Face the Kaaba, raise your hands, and recite:
      “Allahu Akbar, Allahu Akbar, Allahu Akbar. La ilaha illallah wahdahu la sharika lah, lahul-mulku wa lahul-hamdu wa huwa ʻala kulli shay’in qadeer.”
      (Sahih Muslim 1218)
2. Walk briskly between the two green markers and walk normally elsewhere.
3. Complete **seven circuits**, beginning at Safa and ending at Marwah.
4. Recite Duas and Dhikr throughout.

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7. Shaving or Trimming Hair

Hadith Evidence:

- The Prophet ﷺ said:
  “O Allah, have mercy on those who shave their heads.” The people said: ‘And those who shorten their hair, O Messenger of Allah.’ He said: ‘And those who shorten their hair.’”
  (Sahih al-Bukhari 1727, Sahih Muslim 1303)

Steps:

1. For men:
    - Shave the entire head (preferable).
    - Alternatively, trim the hair evenly.
2. For women:
    - Cut a small portion of hair (about a fingertip’s length).

Key Hadith Summary:

- Jabir ibn Abdullah (RA) narrated the **Prophet's Umrah in detail** in Sahih Muslim 1218.
- The Prophet ﷺ emphasized **intention**, **remembrance of Allah**, and **fulfilling all rites as prescribed**.

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மதீனா வாசிகளுக்கு துல்ஹுலைஃபாஎன்ற இடத்தையும், ஷாம் (சிரியா) வாசிகளுக்கு ஜுஹ்ஃபாஎன்ற இடத்தையும், நஜ்துவாசிகளுக்கு கர்னுல் மனாஸில்என்ற இடத்தையும், யமன்வாசிகளுக்கு யலம்லம்(இப்போதைய ஸஃதியா) என்ற இடத்தையும் இஹ்ராம் கட்டும் இடங்களாக நபிகள் நாயகம் (ஸல்) அவர்கள் நிர்ணயம் செய்தார்கள். இந்த எல்லைகள் இந்த இடங்களில் உள்ளவர்களுக்கும், இந்த இடங்களில் வசிக்காமல் இந்த இடங்கள் வழியாக ஹஜ், உம்ராவை நாடி வரக்கூடியவர்களுக்கும் இஹ்ராம் கட்டும் இடங்களாகும். இந்த எல்லைகளுக்கு உட்பட்டு வசிப்பவர்களுக்கு அவர்கள் வசிக்கும் இடமே எல்லையாகும். மக்காவாசிகள் மக்காவிலேயே இஹ்ராம் கட்ட வேண்டும்எனவும் நபிகள் நாயகம் (ஸல்) அவர்கள் கூறினார்கள்.

அறிவிப்பவர்: இப்னு அப்பாஸ் (ரலி),நூல்: புகாரி 1524, 1526, 1529, 1530, 1845.

தவாஃப் அல்குதூம் செய்யும் முறை

கஃபா ஆலயத்தை ஏழு தடவை சுற்றுவது ஒரு தவாஃப் ஆகும்.

நபிகள் நாயகம் (ஸல்) அவர்கள் தவாஃப் அல்குதூம்செய்யும் போது மட்டும் முதல் மூன்று சுற்றுக்கள் ஓடியும் நான்கு சுற்றுக்கள் நடந்தும் தவாஃப் செய்தார்கள்.

அறிவிப்பவர்: இப்னு உமர் (ரலி),நூல்: புகாரி 1644, 1617

தவாஃப் செய்யும் போது (ஆண்கள்) தங்கள் மேலாடையை வலது தோள் புஜம் (மட்டும்) திறந்திருக்கும் வகையில் போட்டுக் கொள்ள வேண்டும். நபிகள் நாயகம் (ஸல்) அவர்கள் இவ்வாறு செய்துள்ளதாக யஃலா முர்ரா (ரலி) அறிவிக்கிறார்கள்.

நூல்கள்: திர்மிதீ 787, அபூதாவூத் 160

கஃபாவின் ஒரு மூலையில் ஹஜருல் அஸ்வத்எனும் கறுப்புக் கல் பதிக்கப்பட்டுள்ளது. தவாஃப் செய்யும் போது ஹஜருல் அஸ்வத் அமைந்துள்ள மூலையிலிருந்து துவக்க வேண்டும்.

நபிகள் நாயகம் (ஸல்) அவர்கள் ஹஜருல் அஸ்வதிலிருந்து ஹஜருல் அஸ்வத்வரை மூன்று சுற்றுக்கள் ஓடியும் நான்கு சுற்றுக்கள் நடந்தும் தவாஃப்செய்தார்கள்.

அறிவிப்பவர்: ஜாபிர் (ரலி),நூல்: முஸ்லிம் 2213, 2214.

நபிகள் நாயகம் (ஸல்) அவர்கள் ஒட்டகத்தின் மீது அமர்ந்து தவாஃப் செய்தார்கள். (ஹஜருல் அஸ்வத் அமைந்த) மூலையை அடைந்தவுடன் அதை நோக்கி சைகை செய்தார்கள். தக்பீரும் கூறினார்கள்.

அறிவிப்பவர்: இப்னு அப்பாஸ் (ரலி),நூல்: புகாரி 1612, 1613, 1632, 5293

நான் கஃபா ஆலயத்துக்குள் நுழைந்து அதில் தொழ விருப்பம் கொண்டிருந்தேன். அப்போது நபிகள் நாயகம் (ஸல்) அவர்கள் என் கையைப் பிடித்து ஹிஜ்ருக்குள் என்னை நுழையச் செய்தனர். ஆலயத்தின் உள்ளே தொழ விரும்பினால் இங்கே தொழு! ஏனெனில், இதுவும் ஆலயத்தின் ஒரு பகுதியாகும். எனினும் உனது கூட்டத்தினர் கஃபாவைக் கட்டிய போது அதைச் சுருக்கி விட்டனர். மேலும், இந்த இடத்தை ஆலயத்தை விட்டும் அப்புறப்படுத்தி விட்டனர்என்று நபிகள் நாயகம் (ஸல்) அவர்கள் கூறினார்கள்.

அறிவிப்பவர்: ஆயிஷா (ரலி),நூல்: திர்மிதீ 802,பார்க்க: புகாரி 126, 1583, 1584, 1585, 1586, 3368, 4484, 7243

நபிகள் நாயகம் (ஸல்) அவர்கள், நான்கு மூலைகளில் யமானிஎனப்படும் இரண்டு மூலைகளைத் தவிர மற்ற இரண்டு மூலைகளைத் தொட்டு நான் பார்த்ததில்லை.

அறிவிப்பவர்: இப்னு உமர் (ரலி),நூல்: புகாரி 166, 1609

நபிகள் நாயகம் (ஸல்) அவர்கள் உளூச் செய்து விட்டு தவாஃப் செய்தார்கள் என்று ஆதாரப்பூர்வமான ஹதீஸ்கள் உள்ளன. (புகாரி 1615, 1642)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّار

ரப்பனா ஆதினா ஃபித்துன்யா ஹஸனதன் வஃபில் ஆகிரதி ஹஸனதன் வகினா அதாபன்னார்என்று நபிகள் நாயகம் (ஸல்) கூறியதை நான் செவியுற்றுள்ளேன்.

அறிவிப்பவர்: அப்துல்லாஹ் பின் ஸாயிப் (ரலி),நூல்கள்: அஹ்மத் 14851, அபூதாவூத் 1616

நபிகள் நாயகம் (ஸல்) அவர்கள் தவாஃபை முடித்து விட்டு மகாமே இப்ராஹீம்என்ற இடத்தை அடைந்த போது மகாமே இப்ராஹீமில் தொழுமிடத்தை ஏற்படுத்திக் கொள்ளுங்கள்என்ற (2:125) வசனத்தை ஓதினார்கள். இரண்டு ரக்அத்கள் தொழுதார்கள். அத்தொழுகையில் குல்யாஅய்யுஹல் காஃபிரூன்சூராவையும், குல்ஹுவல்லாஹு அஹத்சூராவையும் ஓதினார்கள். பின்னர் திரும்பவும் ஹஜருல் அஸ்வதுக்குச் சென்று அதைத் தொட்(டு முத்தமி)ட்டார்கள். பிறகு ஸஃபாவுக்குச் சென்றார்கள்.

அறிவிப்பவர்: ஜாபிர் (ரலி),நூல்: முஸ்லிம் 2137,(பார்க்க புகாரி: 396, 1600, 1616, 1624, 1646, 1647, 1794)

நபிகள் நாயகம் (ஸல்) அவர்கள் தமது தவாஃபை முடித்து இரண்டு ரக்அத்கள் தொழுத பிறகு ஸஃபாமர்வாவுக்கு இடையே ஓடினார்கள்.

அறிவிப்பவர்: இப்னு உமர் (ரலி),நூல்: புகாரி 1616, 1624, 1646, 1647, 1767, 1794, 4188

நபிகள் நாயகம் (ஸல்) அவர்கள் ஸஃபாவை அடைந்ததும் ஸஃபாவும் மர்வாவும் அல்லாஹ்வின் சின்னங்களாகும்என்ற (2:158) வசனத்தை ஓதினார்கள். அல்லாஹ் எதை முதலில் கூறியுள்ளானோ அங்கிருந்தே ஆரம்பிப்பீராகஎன்று கூறிவிட்டு ஸஃபாவிலிருந்து அவர்கள் ஆரம்பித்தார்கள். அதன் மேல் ஏறி கஃபாவைப் பார்த்தார்கள். கிப்லாவை முன்னோக்கி லாயிலாஹ இல்லல்லாஹு வஹ்தஹு லாஷரீ கலஹு,

லஹூல் முல்கு வலஹூல் ஹம்து வஹூவ அலாகுல்லி ஷையின் கதீர். லாயிலாஹ இல்லல்லாஹூ வஹ்தா, அன்ஜஸ வஃதா, வநஸர அப்தா, வஹஸமல் அஹ்ஸாப வஹ்தாஎன்று கூறி இறைவனைப் பெருமைப்படுத்தினார்கள். இது போல் மூன்று தடவை கூறினார்கள். அவற்றுக்கிடையே துஆ செய்தார்கள். பின்னர் மர்வாவை நோக்கி இறங்கினார்கள். அவர்களின் பாதங்கள் நேரானதும் (சம தரைக்கு வந்ததும்) பதனுல் வாதீஎன்ற இடத்தில் ஓடினார்கள். (அங்கிருந்து) மர்வாவுக்கு வரும் வரை நடந்தார்கள். ஸஃபாவில் செய்தது போலவே மர்வாவிலும் செய்தார்கள்.

அறிவிப்பவர்: ஜாபிர் (ரலி),நூல்கள்: முஸ்லிம் 2137