FREE

Umrah handbook

In the light of the Quran and authentic hadith, following the Hanafi school

Last updated 19 November 2026

Mabroor Tours & Travels

Contents

01 What is Umrah? Meaning, rulings and virtues

02 How to enter Ihram: Miqat, intention and Talbiyah

03 Ihram restrictions and penalties

04 How to perform Tawaf, with duas

05 How to perform Sa'i, with duas

06 Halq and Taqsir: shaving or trimming the hair

07 Umrah for women

08 Common Umrah mistakes

09 Visiting Madinah: etiquette and places

10 Umrah duas in Arabic, with transliteration and meaning

Follows the Hanafi school and notes the important differences with the others.

A scholar's review is in progress. If you are unsure about a ruling in your own case, ask a scholar.

CHAPTER 01

What is Umrah? Meaning, rulings and virtues

Umrah means ‘visit’. In Islamic law it is Tawaf of the Kaaba, Sa'i between Safa and Marwah, and shaving or trimming the hair, all in a state of Ihram. Unlike Hajj it has no fixed days and can be performed at any time of year.

Umrah in four steps

1. Ihram: put on Ihram before the Miqat, make the intention and recite the Talbiyah.
2. Tawaf: seven circuits of the Kaaba starting from the Black Stone, then two rak'ahs.
3. Sa'i: seven laps between Safa and Marwah.
4. Halq or Taqsir: men shave or trim the hair; women trim a little from the ends.

Once in Makkah, the whole Umrah usually takes three to four hours, depending on the crowds.

What is fard and what is wajib (Hanafi school)

Part	Ruling
Ihram	Condition (shart); no Umrah without it
The first four circuits of Tawaf	Pillar (rukn, fard)
The remaining three circuits	Wajib
Sa'i between Safa and Marwah	Wajib
Halq or Taqsir	Wajib
Tawaf in wudu with the awrah covered, outside the Hatim; two rak'ahs after Tawaf	Wajib

Leaving a wajib without a valid excuse requires a dam: a sheep or goat sacrificed within the Haram.

⚖ **Difference between schools:** Most scholars of the other schools count Sa'i as a pillar too, and the Shafi'is also count Halq or Taqsir as a pillar.

References: al-Kasani, Bada'i al-Sana'i; al-Marghinani, al-Hidayah

Is Umrah obligatory?

Allah says, “Complete the Hajj and Umrah for Allah” (Surah al-Baqarah 2:196). The relied-on Hanafi view is that Umrah is a confirmed sunnah (sunnah mu'akkadah) once in a lifetime for those who can afford it.

> ⚖ **Difference between schools:** In the Shafi'i and Hanbali schools Umrah is obligatory once in a lifetime for those who can afford it.

In the Hanafi school, starting an Umrah is disliked (makruh) on the Day of Arafah, the Day of Sacrifice and the three days after it (9–13 Dhul-Hijjah).

The virtues of Umrah

- One Umrah to the next is an expiation for the sins between them (Sahih al-Bukhari 1773).
- An Umrah in Ramadan equals a Hajj in reward — in one narration, “a Hajj with me” (Sahih al-Bukhari 1782, 1863; Sahih Muslim 1256). It does not replace the obligatory Hajj.

CHAPTER 02

How to enter Ihram: Miqat, intention and Talbiyah

Ihram is the doorway to Umrah. In the Hanafi school it begins when the intention is joined with the Talbiyah; from then on the Ihram restrictions apply.

Before Ihram

1. Trim your nails and moustache, and remove underarm and pubic hair.
2. Take a bath (ghusl); it is sunnah. A woman who is menstruating or in postnatal bleeding also bathes and enters Ihram (Sahih Muslim 1218; Sunan Abi Dawud 1744).
3. Men may put perfume on the body, but not on the Ihram cloth (Sahih al-Bukhari 1539).

Ihram clothing

- Men: two white sheets, one round the waist and one over the body. No garments cut to the body's shape, and the head stays uncovered. Wear sandals that leave the raised bone on top of the foot uncovered (Sahih al-Bukhari 1542).
- Women: ordinary modest clothes in any colour. No niqab, and no cloth touching the face; better to avoid gloves (Sahih al-Bukhari 1838).

Prayer, intention and Talbiyah

1. If it is not a disliked (makruh) time, pray two voluntary rak'ahs; in the Hanafi school this is sunnah. Entering Ihram after an obligatory prayer is enough.
2. Make the intention for Umrah in your heart and say:

Intention for Umrah

لَبَّيْكَ عُمْرَةً

Labbayka 'umratan.

Here I am, O Allah, for Umrah.

Based on Sahih Muslim 1251 (there for Umrah and Hajj together: 'Labbayka 'umratan wa hajjan')

3. Then recite the Talbiyah. With the intention and the Talbiyah together, you are in Ihram.

The Talbiyah

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

Labbayk Allahumma labbayk. Labbayka la sharika laka labbayk. Innal-hamda wan-ni'mata laka wal-mulk. La sharika lak.

Here I am, O Allah, here I am. Here I am, You have no partner, here I am. All praise, blessings and sovereignty are Yours. You have no partner.

Sahih al-Bukhari 1549; Sahih Muslim 1184

- Men recite the Talbiyah aloud; women quietly, so that only they hear.

- Keep repeating it on the way. Reciting it in chorus has no basis; each person recites on their own.
- Stop the Talbiyah when you make Istilam of the Black Stone at the start of Tawaf (Sunan Abi Dawud 1817; al-Hidayah).

⚖ **Difference between schools:** According to Ibn Taymiyyah and Ibn Uthaymin, Ihram has no prayer of its own; entering Ihram after an obligatory or any other prayer is enough.

⚠ **Take care:** The popular dua “Allahumma inni uridul-'umrata fa-yassirha li...” is not narrated in any hadith; it comes from fiqh books. The intention and the Talbiyah are enough.

Umrah on someone else's behalf

When performing Umrah for someone else, name them in the intention: “Labbayka 'umratan 'an (name)”. The Prophet ﷺ heard a man say ‘Labbayka 'an Shubrumah’ (Sunan Abi Dawud 1811).

⚖ **Difference between schools:** In the Hanafi school it is valid even if you have not done your own Umrah, but doing your own first is better. In the Shafi'i and Hanbali schools you must do your own first; otherwise it counts as your own.

Making a condition at Ihram (ishtirat)

The Prophet ﷺ told a Companion who was ill to say at Ihram "Allahumma mahilli haythu habastani" — I will leave Ihram wherever You stop me (Sahih al-Bukhari 5089; Sahih Muslim 1207).

⚖ **Difference between schools:** In the Hanafi and Maliki schools this condition has no effect: a pilgrim who is prevented sends a sacrifice to the Haram and then leaves Ihram (Surah al-Baqarah 2:196). In the Shafi'i and Hanbali schools, a condition lets you leave Ihram without a sacrifice.

The Miqat when travelling from Bangladesh

1. Flights from Dhaka cross the Miqat in the air — in line with Yalamlam or Qarn al-Manazil, depending on the route (the Miqat hadith: Sahih al-Bukhari 1524; Sahih Muslim 1181).
2. Put on the Ihram clothes before boarding; make the intention and start the Talbiyah a little before the crew announces the Miqat.

⚠ **Take care:** Jeddah is not a Miqat for pilgrims arriving from abroad. Anyone who passes the Miqat without Ihram must go back to it, or else owes a dam.

Going to Madinah first? Then you don't need Ihram from Dhaka. Enter Ihram at Dhul-Hulayfah (Abyar Ali), Madinah's Miqat, on the way to Makkah: by the Miqat hadith, the Miqat on your route is your Miqat.

CHAPTER 03

Ihram restrictions and penalties

From entering Ihram until the hair is cut at the end of Umrah, some things are forbidden. If something happens by mistake, don't panic: there is a remedy for each.

Forbidden for everyone

- Perfume on the body or clothes; avoid scented soap, shampoo and cream too.
- Cutting, shaving or plucking hair; cutting nails.
- Hunting land animals (Surah al-Ma'idah 5:95).
- Marital relations, and words or actions that lead to them.
- Sins, quarrelling and arguing (Surah al-Baqarah 2:197).

Separate rules for men and women

- Men: no garments cut to the body's shape (shirts, trousers, socks) and no covering the head. The Hanafi school also forbids covering the face.
- Men: no shoes that cover the raised bone on top of the foot (Sahih al-Bukhari 1542).
- Women: no niqab, and in the Hanafi view no cloth touching the face. A covering held away from the face, such as a cap niqab, is permitted.

- Women: better to avoid gloves (Sahih al-Bukhari 1838).

⚖ **Difference between schools:** In the Shafi'i school men may cover the face. Gloves are permitted in the Hanafi school and forbidden in the others.

What is allowed

- Bathing and washing the head (Sahih al-Bukhari 1840); unscented soap.
- Changing or washing the Ihram sheets.
- Killing mosquitoes and flies — in the Hanafi view nothing is owed. Harmful creatures such as crows, kites, scorpions, mice, dangerous dogs and snakes may also be killed (Sahih al-Bukhari 1829).

⚠ **Take care:** Do not kill lice on your body; in the Hanafi view a small sadaqah is owed if you do.

A marriage contract in Ihram

⚖ **Difference between schools:** In the Hanafi school a marriage contract in Ihram is permitted (Ibn Abbas's report, Sahih al-Bukhari 1837). The Maliki, Shafi'i and Hanbali schools forbid it and hold the contract void (Sahih Muslim 1409). Marital relations are forbidden in every school.

References: al-Hidayah

If a rule is broken (Hanafi school)

Mistake	Remedy
Perfume on a whole limb or more	**Dam**
Perfume on less than a limb	**Sadaqah**
Shaped clothing or a covered head for a full day or night	**Dam**
The same for less than a day	**Sadaqah**
Cutting a quarter of the head's hair or more	**Dam**
Cutting less than that	**Sadaqah**
Cutting all five nails of one hand or foot	**Dam**
Fewer than five nails	**Sadaqah for each nail**
Intercourse before four circuits of Tawaf	**Umrah spoiled: complete it, make it up later, and a dam**

A dam is a sheep or goat sacrificed within the Haram. Sadaqah is half a sa' of wheat (the amount of sadaqat al-fitr) or its value.

If done because of illness or necessity, choose one of three: a dam, three sa' of food for six poor people, or three days of fasting (Surah al-Baqarah 2:196).

⚠ **Take care:** Ask a scholar what you owe in your own case.

References: al-Quduri, al-Mukhtasar; al-Kasani, Bada'i al-Sana'i

CHAPTER 04

How to perform Tawaf, with duas

Tawaf is the one pillar of Umrah. Starting from the Black Stone, walk seven circuits with the Kaaba on your left; each circuit ends back at the Black Stone.

Entering Masjid al-Haram

1. Enter with your right foot, send salam on the Prophet ﷺ, then say:

Dua for entering the mosque

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahummaf-tah li abwaba rahmatik.

O Allah, open for me the gates of Your mercy.

Sahih Muslim 713; send salam on the Prophet ﷺ first: Sunan Abi Dawud 465

Seeking refuge on entering the mosque

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billahil-'azim, wa bi-wajhihil-karim, wa sultanihil-qadim, minash-shaytanir-rajim.

I seek refuge in Allah the Almighty, in His noble Face and His eternal authority, from Satan the outcast.

Sunan Abi Dawud 466 (sahih per al-Albani)

Before Tawaf

1. Be in wudu.
2. Men pass the middle of the upper sheet under the right arm and put both ends over the left shoulder, leaving the right shoulder bare (Idtiba; Sunan Abi Dawud 1883). This is for Tawaf only.

> ⚖ **Difference between schools:** In the Hanafi school wudu for Tawaf is wajib: a Tawaf done without wudu is repeated while still in Makkah, otherwise a dam is owed. In the other three schools wudu is a condition for the Tawaf to be valid.

References: al-Kasani, Bada'i al-Sana'i; al-Hidayah

Starting at the Black Stone

1. Face the Black Stone. If you can reach it without harming anyone, kiss it; otherwise touch it with your right hand and kiss the hand (Sahih Muslim 1268).
2. If that is not possible either, point to it from a distance and say “Allahu Akbar” (Sahih al-Bukhari 1613). In the Hanafi view, raise both hands to the ears as in the opening takbir of prayer, palms facing the Stone, then kiss your palms (Radd al-Muhtar).

3 Stop the Talbiyah now.

Facing the Black Stone

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

Bismillahi wallahu akbar.

In the name of Allah, and Allah is the Greatest.

The practice of Ibn Umar (RA), al-Bayhaqi, with a sahih chain; 'Allahu Akbar' alone is from the Prophet ﷺ: Sahih al-Bukhari 1613

⚖ **Difference between schools:** According to Ibn Baz, Ibn Uthaymin and al-Albani, you point with the right hand only, and there is no evidence for kissing the hand after only pointing.

⚠ **Take care:** Kissing the Stone is sunnah, but pushing and hurting people is haram. In a crowd, pointing is enough.

References: Ibn Abidin, Radd al-Muhtar; Ibn al-Humam, Fath al-Qadir

The seven circuits

1 Walk with the Kaaba on your left. Men walk briskly with short steps in the first three circuits (Ramal; Sahih Muslim 1262), and normally in the other four.

2 The Hatim (Hijr Ismail) is part of the Kaaba, so walk outside it. In the Hanafi view a circuit through it must be redone; repeating the whole Tawaf is better.

3. Touch the Yemeni Corner with your right hand if you can, without kissing it. If you can't, walk on without pointing or saying takbir (Sahih al-Bukhari 1609).

4. Between the Yemeni Corner and the Black Stone, say:

Dua between the Yemeni Corner and the Black Stone

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhaban-nar.

Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Surah al-Baqarah 2:201; Sunan Abi Dawud 1892

5. Each time you come level with the Black Stone, point and say "Allahu Akbar". The seventh circuit ends at the Black Stone.

The rest of the time, make dua in your own language, remember Allah and recite Quran. Necessary talk during Tawaf is allowed.

⚠ **Take care:** There is no set dua for each circuit in the hadith. Many booklets print a 'dua of the first circuit', 'dua of the second circuit' and so on; Ibn Taymiyyah, Ibn Uthaymin and al-Albani say these have no basis.

References: al-Kasani, Bada'i al-Sana'i; al-Hidayah

After Tawaf

1. Men cover the right shoulder again. Walking towards Maqam Ibrahim, recite:

Walking to Maqam Ibrahim

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

Wattakhidhu min maqami Ibrahima musalla.

And take the station of Ibrahim as a place of prayer.

Surah al-Baqarah 2:125; recited by the Prophet ﷺ here: Sahih Muslim 1218

2. Pray two rak'ahs behind Maqam Ibrahim, or anywhere in the mosque if it is crowded. Reciting al-Kafirun in the first and al-Ikhlas in the second is sunnah (Sahih Muslim 1218; Jami' al-Tirmidhi 869). In the Hanafi school these two rak'ahs are wajib.

3. Drink Zamzam standing (Sahih al-Bukhari 1637), making dua for what you need as you drink.

4. If you can, go back and make Istilam of the Black Stone, then head to Safa for Sa'i (Sahih Muslim 1218).

⚠ **Take care:** The popular Zamzam dua attributed to Ibn Abbas, "Allahumma inni as'aluka 'ilman nafi'an...", has a weak chain. Make any dua you like.

References: al-Kasani, Bada'i al-Sana'i; al-Hidayah

CHAPTER 05

How to perform Sa'i, with duas

Sa'i is seven laps between the hills of Safa and Marwah, in memory of Hajar. It starts at Safa and ends at Marwah — about 3.2 km in all.

Starting at Safa

1. As you approach Safa, recite this verse — once at the start, not on every lap:

Once, approaching Safa at the start

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Innas-Safa wal-Marwata min sha'a'irillah.

Indeed, Safa and Marwah are among the symbols of Allah.

Surah al-Baqarah 2:158; Sahih Muslim 1218

Then say

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Abda'u bima bada'allahu bih.

I begin with what Allah began with.

Sahih Muslim 1218

2. Climb Safa, face the Kaaba and raise your hands as in dua.

3. Say “Allahu Akbar” three times and recite the dhikr below, then make your own dua in any language. Alternate the dhikr and dua like this three times (Sahih Muslim 1218; Muwatta Malik).

Dhikr on Safa and Marwah, facing the Kaaba

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

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

There is no god but Allah alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no god but Allah alone; He fulfilled His promise, helped His servant and alone defeated the confederates.

Sahih Muslim 1218

The seven laps

1. Safa to Marwah is one lap; Marwah back to Safa is the second. The seventh lap ends at Marwah.
2. Between the two green lights men hurry (Sahih Muslim 1218). Women walk at a normal pace; scholars agree on this.
3. On Marwah, do the same as on Safa.

Sa'i has no set dua; make any dua, dhikr or recitation. Between the green lights Ibn Mas'ud (RA) used to say the dua below; it is his practice, not a dua proven from the Prophet ﷺ.

Between the green lights (practice of Ibn Mas'ud (RA))

رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbighfir warham, innaka antal-a'azzul-akram.

My Lord, forgive and have mercy; You are the Most Mighty, the Most Generous.

Musannaf Ibn Abi Shaybah 31626; a Companion's practice (reported as the Prophet's ﷺ words, it is weak)

References: Ibn al-Mundhir, al-Ijma'; Musannaf Ibn Abi Shaybah 31626

Good to know

- Wudu is not required for Sa'i, but it is better to be in wudu.
- Sa'i comes after Tawaf; a Sa'i done before Tawaf does not count.
- If you are tired you may rest and then continue. Sa'i in a wheelchair is valid; the Prophet ﷺ did Tawaf and Sa'i riding (Sahih Muslim 1273).

⚖ **Difference between schools:** In the Hanafi school Sa'i is wajib, and missing it requires a dam. Most scholars of the other schools hold it a pillar, without which the Umrah is incomplete.

References: al-Kasani, Bada'i al-Sana'i; Ibn Qudamah, al-Mughni

CHAPTER 06

Halq and Taqsir: shaving or trimming the hair

After Sa'i, cutting the hair completes the Umrah and lifts the Ihram restrictions.

For men

1. Shaving the whole head (Halq) is better. The Prophet ﷺ prayed three times for those who shave, then for those who trim (Sahih al-Bukhari 1727, 1728).
2. When trimming (Taqsir), cut about a fingertip's length from the hair of the whole head.

⚖ **Difference between schools:** In the Hanafi school shaving or trimming at least a quarter of the head fulfils the wajib, though leaving the rest is disliked. The Maliki and Hanbali schools require the whole head; the Shafi'i school at least three hairs. Snipping a few hairs is not enough.

References: Surah al-Fath 48:27; al-Kasani, Bada'i al-Sana'i

For women

1. Women do not shave (Sunan Abi Dawud 1985). Gather the hair and cut a fingertip's length (about an inch), or slightly more, from the ends.

Your Umrah is complete

- Once the hair is cut, all Ihram restrictions end and you can change into normal clothes.
- Do not cut the hair before Sa'i is finished.

> ⚖ **Difference between schools:** In the Hanafi school a farewell Tawaf before leaving Makkah is not wajib after Umrah alone, though it is good to do. The Shafi'i and Hanbali schools hold it wajib.

References: al-Kasani, Bada'i al-Sana'i

CHAPTER 07

Umrah for women

A woman's Umrah is the same as a man's, with a few differences. They are gathered here in one place.

What differs from men

- Clothing: ordinary modest clothes in any colour; no niqab and no cloth touching the face (Sahih al-Bukhari 1838). In front of men, a covering held away from the face, such as a cap niqab, can be used.
- Better to avoid gloves; the Hanafi school permits them.
- Recite the Talbiyah quietly.
- No Idtiba or Ramal in Tawaf, and no hurrying between the green lights in Sa'i.
- Hair: trim a fingertip's length from the ends; women do not shave (Sunan Abi Dawud 1985).

References: Ibn al-Mundhir, al-Ijma'; al-Hidayah

During menstruation

You can enter Ihram at the Miqat while menstruating: take a bath, make the intention and say the Talbiyah, but skip the two rak'ahs. Do not enter Masjid al-Haram or perform Tawaf until you are pure; then bathe and complete your Umrah with Tawaf and Sa'i. The Ihram restrictions stay in place until then.

References: Sunan Abi Dawud 1744; Sahih al-Bukhari 305; Sahih Muslim 1211

If you are worried about timing

If your period may fall during the trip, tell us when you book so the schedule leaves room. Ask a scholar about your own situation.

Farewell Tawaf

For Umrah, a farewell Tawaf before leaving Makkah is not obligatory; many scholars call it recommended (mustahabb). It is not done during menstruation.

Mahram

The ruling: in the Hanafi school women travel with a mahram. In the Shafi'i school, Umrah is obligatory once in a lifetime, and a woman may travel with a trustworthy group of women for that obligatory Umrah only, not for a voluntary repeat Umrah. Saudi law: under the latest rules we know of, women over 18 get an Umrah visa without a mahram; we confirm the current rule when you book. Ask a scholar about your own situation.

References: Sahih al-Bukhari 1862; Sahih Muslim 1341

CHAPTER 08

Common Umrah mistakes

Many popular practices have no basis in the Quran and hadith, and some mistakes require a dam. These are the ones scholars warn about most often.

In Ihram

- Passing the Miqat without Ihram and putting it on in Jeddah; this requires a dam.
- Baring the right shoulder from the moment of Ihram; Idtiba is only during Tawaf.
- Reciting the Talbiyah in chorus.
- Thinking Ihram is invalid without saying a particular formula of intention aloud.

References: Ibn Baz, at-Tahqiq wal-Idah

In Tawaf

- Pushing and shoving to kiss the Black Stone.
- Kissing the Yemeni Corner or pointing to it; wiping the Maqam, the walls or the cover of the Kaaba for blessing.
- Walking through the Hatim.
- Reading a set dua for each circuit from a booklet, or reciting loudly in a group and disturbing others.

- Continuing the Talbiyah after Tawaf has started.
- Keeping the right shoulder bare during the two rak'ahs after Tawaf.

References: Sahih al-Bukhari 1609; Ibn Taymiyyah, Majmu' al-Fatawa; Ibn Uthaymin, Majmu' Fatawa

In Sa'i

- Reciting “Innas-Safa...” on every lap; it is said once, at the start.
- Counting Safa → Marwah → Safa as one lap and walking fourteen laps.
- Women running between the green lights.
- Praying two rak'ahs after Sa'i; there is no basis for it.

References: Sahih Muslim 1218

At the end, and in Madinah

- Snipping a few hairs from a few places; the Hanafi minimum is a quarter of the head.
- Changing out of Ihram before cutting the hair.
- Thinking the visit to Madinah is part of Umrah.
- Facing the Prophet's ﷺ grave to make dua, or touching and kissing the grille or walls.

⚖ **Difference between schools:** Al-Albani lists raising both hands when pointing to the Black Stone, and cutting a quarter of the hair, among the mistakes. Both are Hanafi positions, so for Hanafis they are not mistakes.

References: al-Albani, Manasik al-Hajj wal-Umrah; Ibn Baz, at-Tahqiq wal-Idah

CHAPTER 09

Visiting Madinah: etiquette and places

Visiting Madinah is not part of Umrah; the Umrah is complete without it. But praying in Masjid an-Nabawi and greeting the Prophet ﷺ is a great blessing.

Masjid an-Nabawi

- Make the mosque the purpose of your journey. The Prophet ﷺ said journeys (for worship) are made only to three mosques: Masjid al-Haram, his own mosque and Masjid al-Aqsa (Sahih al-Bukhari 1189).
- A prayer in Masjid an-Nabawi is better than a thousand prayers elsewhere, except Masjid al-Haram (Sahih al-Bukhari 1190).
- The area between his house and his pulpit is one of the gardens of Paradise, Riyad al-Jannah (Sahih al-Bukhari 1196). Praying there needs a permit in the Nusuk app.

Greeting the Prophet ﷺ

1. First pray two rak'ahs in the mosque.
2. Walk calmly to the grave and say in a low voice: “As-salamu 'alayka ya Rasulallah”.
3. Step a little to the right to greet Abu Bakr (RA), then a little further to greet Umar (RA).
4. To make dua, face the qiblah.

⚠ **Take care:** Don't touch or kiss the grille or walls. Hadiths such as “Whoever visits my grave, my intercession is due for him” are fabricated or rejected according to al-Albani and al-Dhahabi.

References: al-Fatawa al-Hindiyyah; Ibn Baz, at-Tahqiq wal-Idah

Other places to visit

- Masjid Quba: the Prophet ﷺ visited it every Saturday (Sahih al-Bukhari 1193). Making wudu at home and praying there earns the reward of an Umrah (Sunan Ibn Majah 1412).
- Jannat al-Baqi: the graveyard beside Masjid an-Nabawi, resting place of many Companions.
- Mount Uhud: the battlefield of Uhud and the graves of its martyrs, including Hamzah (RA).

CHAPTER 10

Umrah duas in Arabic, with transliteration and meaning

The duas and dhikr that come in the Quran and authentic hadith for each step of Umrah, in order. Beyond these, make any dua in your own language.

Ihram, intention and Talbiyah

Intention for Umrah

لَبَّيْكَ عُمْرَةً

Labbayka 'umratan.

Here I am, O Allah, for Umrah.

Based on Sahih Muslim 1251 (there for Umrah and Hajj together: ‘Labbayka 'umratan wa hajjan’)

The Talbiyah

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

Labbayk Allahumma labbayk. Labbayka la sharika laka labbayk. Innal-hamda wan-ni'mata laka wal-mulk. La sharika lak.

Here I am, O Allah, here I am. Here I am, You have no partner, here I am. All praise, blessings and sovereignty are Yours. You have no partner.

Sahih al-Bukhari 1549; Sahih Muslim 1184

Tawaf, step by step

Dua for entering the mosque

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahummaf-tah li abwaba rahmatik.

O Allah, open for me the gates of Your mercy.

Sahih Muslim 713; send salam on the Prophet ﷺ first: Sunan Abi Dawud 465

Seeking refuge on entering the mosque

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billahil-'azim, wa bi-wajhihil-karim, wa sultanihil-qadim, minash-shaytanir-rajim.

I seek refuge in Allah the Almighty, in His noble Face and His eternal authority, from Satan the outcast.

Sunan Abi Dawud 466 (sahih per al-Albani)

Facing the Black Stone

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

Bismillahi wallahu akbar.

In the name of Allah, and Allah is the Greatest.

The practice of Ibn Umar (RA), al-Bayhaqi, with a sahih chain; 'Allahu Akbar' alone is from the Prophet ﷺ: Sahih al-Bukhari 1613

Dua between the Yemeni Corner and the Black Stone

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhaban-nar.

Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Surah al-Baqarah 2:201; Sunan Abi Dawud 1892

Walking to Maqam Ibrahim

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

Wattakhidhu min maqami Ibrahima musalla.

And take the station of Ibrahim as a place of prayer.

Surah al-Baqarah 2:125; recited by the Prophet ﷺ here: Sahih Muslim 1218

Sa'i, step by step

Once, approaching Safa at the start

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Innas-Safa wal-Marwata min sha'a'irillah.

Indeed, Safa and Marwah are among the symbols of Allah.

Surah al-Baqarah 2:158; Sahih Muslim 1218

Then say

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Abda'u bima bada'allahu bih.

I begin with what Allah began with.

Sahih Muslim 1218

Dhikr on Safa and Marwah, facing the Kaaba

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

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

There is no god but Allah alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no god but Allah alone; He fulfilled His promise, helped His servant and alone defeated the confederates.

Sahih Muslim 1218

Between the green lights (practice of Ibn Mas'ud (RA))

رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbighfir warham, innaka antal-a'azzul-akram.

My Lord, forgive and have mercy; You are the Most Mighty, the Most Generous.

Musannaf Ibn Abi Shaybah 31626; a Companion's practice (reported as the Prophet's ﷺ words, it is weak)