

PERFORMANCE OF 'UMRAH MUFRADAH.

There are seven obligations in 'Umrah Mufradah:

FIRST WAJIB ACT

1) IHRAM.

This is the **FIRST** obligation in 'Umrah Mufradah. The subject has been discussed earlier in detail.

Niyyah: I AM WEARING IHRAM
FOR 'UMRAH MUFRADAH
MUSTAHAAB QURBATAN ILALLAHI
TA'ALA

Immediately recite Talbiyah:

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

SECOND WAJIB ACT

2) TAWAAF. (CIRCUMAMBULATION)

This is the **SECOND** obligation in 'Umrah Mufradah. Tawaaf means to circumambulate seven times continuously round the Ka'aba.

Niyyah: I AM PERFORMING
TAWAAF AROUND THE KA'ABA SEVEN
ROUNDS FOR 'UMRAH MUFRADAH
WAJIB QURBATAN ILALLAHI TA'ALA

CONDITIONS FOR TAWAAF.

(a) Formal purification, which is being in Wudhu, or Ghusl when applicable. If one performs Tawaaf without Wudhu whether deliberately, out of ignorance or by oversight, the Tawaaf is invalid.

NOTE: If it is not possible to perform Wudhu for a reason not likely to change, Tayammum must be performed for the Tawaaf and if Tayammum is not possible the Tawaaf itself cannot be performed. When all hope of possibility fades, a deputy must be appointed to perform the Tawaaf on one's behalf and, as a matter of recommended caution, one must also perform Tawaaf without Wudhu or Tayammum.

(b) If in the course of the Tawaaf a pilgrim’s Wudhu breaks, then:

(i) if he does so before completing the fourth round, the whole Tawaaf is invalid and he must repeat it after performing Wudhu;

(ii) if it occurs involuntarily after completing the fourth round, he must interrupt the Tawaaf, perform Wudhu and complete the Tawaaf from where he had interrupted it;

(iii) If it is done deliberately after completing the fourth round, then, as a matter of caution, he must complete the remaining Tawaaf after performing Wudhu and repeat the whole Tawaaf.

(c) The body and the clothes of Ihram must be free from Najasah. The Najasah which is excusable in prayers - like blood of the size of less than a dirham - is not, as a matter of caution, excusable in Tawaaf. There is no objection in carrying anything which is Najis during Tawaaf.

(d) A male pilgrim must have been circumcised.

(e) All the rules applicable to the clothes worn during prayers (Salaat) must be observed during Tawaaf as well. The clothes of Ihram have to be lawfully acquired (Mubah).

OBLIGATIONS IN TAWAAF.

There are eight obligations to be fulfilled in Tawaaf:

(a) It must be commenced at Hajar-e-Aswad (The Black Stone) and as a matter of recommended precaution the entire body of the pilgrim must pass in front of the entire Stone. It is recommended to start a little before the Stone so that one is certain to be opposite it and the extra distance will provide assurance of a proper start.

(b) Each round is completed at the Hajar-e-Aswad and in the last round it is recommended to proceed a little further after passing the Stone so that the extra distance covered provides assurance of its proper completion.

(c) At all times during the Tawaaf, the Holy Ka'aba must be to the left of the pilgrim. If, because of great rush of the pilgrims, one faces the Holy Ka'aba or it is to one's back or to the right, the distance covered in such pose will not be counted as part of Tawaaf. This rule is basic common sense as is also evident from the Tawaaf of the Holy Prophet (s.a.w.w.) when he did so riding. So there is no need for special effort to be made at the Hijr Ismail and at the corner.

(d) Hijr Ismail must be included in the Tawaaf, that is to say, the pilgrim must go round the Hijr Ismail without entering it or climbing its wall. As a matter of precaution he must not touch the wall of the Hijr Ismail.

(e) One must circumambulate keeping clear of the Holy Ka’aba and its projection known as Shaazarwaan. As a matter of precaution, one should not extend one’s arm towards the Shaazarwaan or the wall of the Holy Ka’aba to touch it.

(f) One must circumambulate seven times continuously. Less than seven rounds will invalidate the Tawaaf and if more than seven rounds are made deliberately, the Tawaaf will be invalid too.

(g) The seven rounds must follow each other without considerable interruption between them.

(h) The Tawaaf must be performed by free movement of the pilgrim. If he was made to move by being pushed by the crowd that Tawaaf will not be acceptable.

BOUNDARIES OF TAWAAF:

Tawaaf must be performed between the Holy Ka'aba and Maqame Ibrahim (a.s.) which is a distance of twenty six and a half arm lengths (about 12 meters) and as one has to go round the wall of the Hijr Ismail, the distance there is reduced to six and a half arm lengths (about 3 meters). However, if one moves outside this ambit, it is acceptable, though Makrooh, particularly if one is unable to remain within the limits, or harm could befall him, if he did so. Nevertheless, where possible, observing Ehtiyat is recommended.

DEPARTING FROM THE BOUNDARIES OF TAWAAF:

(a) If a pilgrim enters Hijr Ismail in the course of a Tawaaf, by oversight or out of ignorance, the round in which this occurs is invalid and there is no option but to repeat that round. The same rule applies, as a matter of caution, to walking on the wall of the Hijr or touching the wall of the Hijr.

(b) If a person departs from the Tawaaf to the Shaazarwaan, the Tawaaf becomes invalid to the extent of the departure. As a matter of caution, after making good the distance, he should complete that round of Tawaaf and then repeat it.

IRREGULARITIES IN TAWAAF:

(a) If a pilgrim interrupts Tawaaf in order to obtain the benefit of praying at the earliest time or join congregational prayers or perform the recommended prayers, then he must complete that round of Tawaaf from where he interrupted it after completing his prayers. As a matter of caution, he should repeat the whole Tawaaf after completing it if the interruption was in the course of an obligatory Tawaaf and occurred before completing the fourth round

DOUBTS AS TO THE NUMBER OF ROUNDS:

(a) If after the completion of the Tawaaf a doubt arises as to the number of rounds performed or the correctness of the Tawaaf, the doubt may be ignored.

(b) If the pilgrim is sure of having performed seven rounds but has a doubt as to whether there was any addition, for example doubting if the last round is the eighth, the doubt should be ignored and the Tawaaf is valid. If, however, the doubt arises before the last round is completed, evidently the Tawaaf is invalid. The last round should, as a matter of precaution, be completed and the Tawaaf repeated.

(c) It is permissible for a pilgrim to rely upon the count of rounds by his companion if the latter is certain of his count.

THIRD WAJIB ACT

3) PRAYERS (SALAAT) AFTER COMPLETING TAWAAF.

This is the **THIRD** obligation. It consists of 2 Raka'ats to be prayed after the Tawaaf.

Niyyah: I AM PRAYING TWO RAKA'ATS NAMAZ OF TAWAAF FOR 'UMRAH MUFRADAH WAJIB QURBATAN ILALLAHI TA'ALA.

(a) It is prayed like the morning (Fajr) prayers except that the pilgrim has the option to recite it aloud or in low whisper.

(b) It is obligatory to pray close to Maqaam-e-Ibrahim (a.s.). Evidently it must be prayed behind it. If it is not possible to do so, one may pray on either side of it, in addition to praying far from the Maqaam but behind it. If this is not possible, any of the two is sufficient. However, if this is also not possible, then one may pray anywhere in the Mosque, as a matter of caution, as close to the Maqaam as possible.

(c) The prayers must be performed

immediately after the Tawaaf, i.e. there must not be a gap of time between the Tawaaf and the prayer.

(d) If a pilgrim forgets to recite the prayers after Tawaaf and remembers after Sa’y, he should pray immediately at the Maqam and there is no need to repeat the Sa’y, although one may do so as a matter of caution. If he remembers in the course of the Sa’y, he should interrupt it and say the prayers at the Maqam and then return to complete the Sa’y from where he had interrupted it. If he remembers after departing from Makkah, it is obligatory to return and pray at the Maqam, if doing so will not cause inconvenience and if it is not possible to return, he should say the prayers wherever he remembers it. Even if it is possible to return to the boundary of the Haram, it is not necessary to do so.

FOURTH WAJIB ACT

4) SA’Y.

This is the **FOURTH** obligation in ‘Umrah Mufradah.

Niyyah: I AM PERFORMING SA’Y FOR ‘UMRAH MUFRIDAH WAJIB QURBATAN ILALLAHI TA’ALA.

Sa’y is to be performed after the Tawaaf and the

prayers of Tawaaf. Sa'y consists of seven rounds. The starting point for Sa'y is Safaa and from there to proceed to Marwah. This is counted as the first round. Then one must return to Safaa. This would be counted as the second round and so on. The process must be repeated until seven rounds are completed at Marwah. One should cover the whole distance between the two mountains during each round and there is no need to climb any of the mountains even though it is preferable and precautionary (awla and ahwat) to do so. As a matter of precaution, it is obligatory for performance of Sa'y to be continuous, i.e. there should not be a break between the rounds.

OBLIGATIONS OF SA'Y.

- (a) Though it is preferable, there is no obligation to be with Wudhu during Sa'y.
- (b) Sa'y is to be performed after Tawaaf and the prayers of Tawaaf. If it is performed before the Tawaaf or its prayers, it is obligatory to repeat it after performing them.
- (c) It is better but not necessary that the pilgrim must walk in Sa'y; it is permissible to ride on an animal or be carried by another person or pushed on a wheelchair.

(d) It is necessary in Sa’y that a pilgrim must walk briskly between Safaa and Marwah and on the known track.

(e) When walking to Marwah, one must face towards it and likewise when walking to Safaa, one must face towards it. It is not permissible to turn ones back to Marwah when walking towards it, or turn his back to Safaa when returning from Marwah. However, there is no objection to merely looking to the right, left or back in the course of the walk.

(e) It is permitted to sit at Safaa or Marwah or between them to rest but, as a matter of caution, one must avoid sitting between Safaa and Marwah, except for those who are tired, or to pray at the earliest time. In these cases, one may complete the Sa’y from where it had been interrupted.

(f) It is also permissible to interrupt Sa’y to attend to a need. Yet one should, as a matter of precaution, complete it and then repeat it.

(g) It is recommended to perform Sa’y by walking in peace and dignity. At a certain distant between Safaa and Marwah there are two distinct minarets decked by green light. When men reach the first minaret they should hasten the pace till location of the second minaret, both ways. There

is no such recommendation for women.

RULES OF SA'Y.

(a) If a pilgrim is unable to perform the Sa'y personally even by being carried on the shoulders of another man or on a wheelchair, he may appoint an agent to perform the Sa'y on his behalf.

(b) As a matter of caution, a pilgrim must not delay the performance of Sa'y after the Tawaaf and its prayers. Evidently, it is permissible to delay it till night time to overcome tiredness, or avoid hot weather. Nevertheless, it is not permissible to delay it to the next day.

DOUBTS IN SA'Y.

(a) The rule on doubt concerning the number of rounds in Sa'y is the same as the rule for such doubts in the course of the Tawaaf. If there is any doubt on the number of rounds, the Sa'y is invalidated.

(b) If having reached Marwah in the last round, a pilgrim has a doubt as to whether it was his seventh or ninth round, the doubt should be ignored and the Sa'y is valid. However, if the same doubt arises in the course of a round the Sa'y is invalidated and has to be performed

again.

(c) After Taqseer or Halaq there is no room for doubt in the number of rounds made. However, if the doubt arises before Taqseer then, if the doubt is whether additions were made to the rounds of Sa’y, it should be ignored but if the doubt is about omissions of rounds of Sa’y made, the Sa’y is invalid and must be repeated.

FIFTH WAJIB ACT

5) TAQSEER OR HALAQ

It is the FIFTH obligation in 'Umrah Mufradah.

Niyyah: I AM PERFORMING
TAQSEER (OR HALAQ) TO BE
RELIEVED OF IHRAM FOR 'UMRAH
MUFAIDAH WAJIB QURBATAN
ILALLAHI TA'ALA

The only prescribed way to become Muhil (to be relieved of Ihram) is Taqseer or Halaq. Taqseer means to cut some hair from the head or beard or moustache and it is not enough merely to pluck out hair. Halaq means shaving off the head completely. The female pilgrims are only required to do Taqseer in order to free themselves from the Ihram; they are not allowed to do Halaq.

RULES OF TAQSEER OR HALAQ

Taqseer or Halaq is not obligatory immediately after completion of Sa'y. It is permissible to do Taqseer or Halaq wherever one pleases, whether near Marwah or at one's house or elsewhere.

SIXTH WAJIB ACT

6) **TAWAAFUN-NISAA.**

This is the **SIXTH** obligation in ‘Umrah Mufradah.

Niyah: I AM PERFORMING
TAWAAFUN-NISAA AROUND THE
KA’ABA SEVEN ROUNDS FOR ‘UMRAH
MUFRADAH WAJIB QURBATAN
ILALLAHI TA’ALA

Tawaafun-Nisaa is obligatory on both males and females. If the male fails to perform it, any woman becomes unlawful for him and if the woman omits to perform it, any man becomes unlawful for her.

The procedures and rules regarding the Tawaafun-Nisaa and the prayers following it are the same as those for the Tawaaf for ‘Umrah Mufradah and the prayers after it. The only difference is the Niyah.

If a man fails to perform the Tawaafun-Nisaa, whether knowingly and deliberately or out of ignorance of the rule or through oversight, then any woman is forbidden to him until it is performed. If there is a problem for him to perform it personally, it is permissible for him to

appoint an agent to do so on his behalf and when the agent has performed it on his behalf, his lawful women become permissible

SEVENTH WAJIB ACT

7) PRAYERS (SALAAT) AFTER TAWAAFUN-NISAA.

This is the **SEVENTH** and final obligation in 'Umrah Mufradah

Niyyah: I AM PRAYING TWO RAKA'ATS NAMAZ FOR TAWAAFUN-NISAA FOR 'UMRAH MUFRADAH WAJIB QURBATAN ILALLAHI TA'ALA.

FAREWELL TAWAAF (TAWAAF-UL-WIDAA)

It is recommended that when the pilgrim intends to depart from Makkah, he should perform a Tawaaf of farewell followed by 2 Raka'ats Namaz for Tawaaf. In each round he should salute Hajar-ul-Aswad and Rukn-e-Yamani. He should thank and praise Allah, send Salawaat on the Holy Prophet and his pure progeny, and seek his desires.

It is recommended to depart from the door of Hannateen and pause facing the Rukn-Shaami and seek from Allah the opportunity to return

again. It is also recommended at the time of departure to purchase about one dirham (3.65 grams of silver) worth of dates and distribute among the poor.

**SALUTATION TO THE HOLY
PROPHET MUHAMMAD (S.A.W.W.)
AND HIS PURE PROGENY (A.S.)**

It is very strongly recommended that the pilgrim should go to Madinah and visit the Holy Prophet (s.a.w.w.), his pure and truthful daughter (a.s.) and the Imams (a.s.) in the Baqii’.

***The Holy Prophet Muhammad
(s.a.w.w.):***

“The water of Zamzam is a
cure for whatever (ailment)
it is taken for.”

Biharul Anwar, Vol. 96, Page 245

Chapter 4

Important Matters

***Imam Muhammad Al-Baquir
[a.s.]:***

“As long as a person is looking at the Ka’aba, good deeds will be written (in his record) and one’s evil deeds will be erased until one turn’s away one’s glance (from the Ka’aba).”

Biharul Anwar, Vol. 96, Page 65

IMPORTANT MATTERS TO NOTE

(1) It is not permissible to do Wudhu with the water fountains dedicated for drinking in Makkah and Madinah. Of course, those who had done Wudhu with such water in the past, their wudhu is valid because of their ignorance about the ruling.

(2) The Saudi Government prohibits the use of Clay Tablets in Masjid-ul-Haraam or in Masjid-ul-Nabavi. In view of the fact that the entire Masjid-us-Haraam and Masjid-ul-Nabavi have floors of natural stone, Sajdah is, therefore, allowed on these floors. Certain parts of these Mosques are covered with carpets and since Sajdah is not valid on the carpet one has to look for open spaces in between the carpets for performing of Sajdah in Salaat. Alternatively while going to these two Mosques one may carry with him a straw mat and perform Sajdahs on it.

(3) Even if the stay in Makkah and Madinah is less than 10 days one has the option to pray either Kasr or Tamaam inside Makkah and Madinah including their newly developed suburbs. If one stays for complete 10 days or more, then full prayers apply.

RULES APPLICABLE TO WOMEN ONLY

It is adequate for ladies to wear their normal dress in Ihram provided that the dress fulfils all the other conditions of Ihram. Though in normal circumstances silk is Haraam (forbidden for men only), it is important that ladies also do not use any dress of silk when they are in Ihram.

When a woman experiences menses while performing Tawaaf, she must come out of the Masjid-ul-Haraam immediately.

After completion of Tawaaf and its prayers, if a woman is not certain whether her menses began after the Tawaaf and its Prayers or during or before, her Tawaaf will be valid.

If a woman gets her menses before wearing Ihram, then the best course will be to remain in Madinah or Jeddah, wait for completion of her menses and then proceed to Meeqat for wearing Ihram and subsequently perform her 'Umrah Mufradah. If she is unable to stay back because of certain valid Shar'i reason, then she can wear Ihram at Meeqat, recite Talbiyah and proceed to Makkah and perform 'Umrah Mufradah after becoming free of menses. If that is also not possible because of certain valid Shar'i reason, then she can appoint a Naib (representative) to

perform Tawaaf and its Prayers on her behalf. Then she will perform Sa'y and Taqseer herself and again her Naib will perform Tawaafun-Nisaa and its Prayers on her behalf.