

INTRODUCTION TO ‘UMRAH MUFRADAH

It is Mustahab to perform ‘Umrah Mufradah in every month of the year though the best among them is the month of Rajab. However, observing a gap of thirty days between every such optional pilgrimage is not a must. That is, one can perform ‘Umrah Mufradah at the beginning of another month. It is not permissible to perform two such optional pilgrimages in the same month. There is no objection to a person performing two such optional pilgrimages, one for himself or another person and the other in the hope that it will gain him Thawab; or one for himself and the other for another person.

In ‘Umrah Mufradah, it is obligatory to perform Tawaaf-un-Nisaa.

It is obligatory to perform ‘Umrah Mufradah, if one intends to enter Makkah, for it is not permissible to do so without Ihram except for those who enter and depart from there regularly like by virtue of their trade. Similarly, if a person has completed ‘Umrah Mufradah and has left Makkah, he is permitted to re-enter without Ihram before the expiry of the same month in which the Umrah was performed.

MEEQAATS FOR WEARING IHRAM.

Meeqaat are specific places in Saudi Arabia designated by the Shariah for wearing Ihram and it is Wajib to wear the Ihram there. They are nine of them. Since most of our pilgrims travel to Makkah either from Jeddah or Madinah, we will identify only the two relevant Meeqaat.

1) **Dhul Hulaifah** which is situated near Madinah. It is the Meeqaat for the people of Madinah and all those who wish to perform the 'Umrah traveling from Madinah. As a matter of caution, it is preferred that Ihram be worn, if possible, in the Mosque known as **Masjid-ul-Shajarah**. It is insufficient to wear Ihram outside except for ladies in menstruation or the like.

2) **Johfa** is the Meeqaat for the pilgrims going to Makkah from Jeddah. It is not only the Mosque there that is considered to be a Meeqaat but the place itself is also a Meeqaat.

NOTE: It is obligatory on the pilgrim to be certain that he has reached the Meeqaat and wear Ihram there. He must be satisfied or have proof that the place is the Meeqaat. It is not permissible to wear the Ihram if there is doubt whether the Meeqaat has been reached.

If a pilgrim is unable to specify the exact place, he can wear Ihram by making a vow (nadhr) before reaching Meeqaat.

If a pilgrim has made a vow (nadhr) to wear Ihram before the Meeqaat, then it is valid to do so and it is not necessary to renew it at the Meeqaat or pass through it. It is permissible to proceed straight to Makkah.

PROCEDURE FOR PUTTING ON IHRAM.

There are three obligations for Ihram:

1) **NIYYAH**, that is, the pilgrim forms the intention to perform ‘Umrah Mufradah to attain nearness to Allah. If he does not know all the ceremonies in detail, he must form the intention generally. In such a case, it is Wajib that he should know what is required of him gradually by checking the Rules or from the learned he trusts. In the Niyyah, the following must be included:

(a) That the intention must be to attain nearness to Allah (Qurbatan Ilallah).

(b) That the intention must be formed at definite places specified above under the heading of Meeqaats.

(c) If it is on behalf of someone else, such intention must be expressly formed.

NOTE: It is not necessary to utter the intention aloud or mentally. It is enough that the intention is consciously formed as in other forms of worship.

1) **NIYYAH** can thus be expressed as follows:

I AM WEARING IHRAM FOR 'UMRAH MUFRAHAH MUSTAHAB QUBATAN ILALLAHI TA'ALA.

If it is on behalf of someone else, the **NIYYAH** should be as follows:

I AM WEARING IHRAM FOR 'UMRAH MUFRAHAH ON BEHALF OF
(NAME THE PERSON) MUSTAHAB QURBATAN ILALLAHI TA'ALA.

Immediately after wearing Ihram, recite TALBIYAH which must be recited in Arabic

2) **TALBIYAH**, that is to utter as follows:

LABBAIK, ALLAHUMMA LABBAIK, LABBAIK
LA SHARIKA LAKA LABBAIK.

And it is highly preferable to add the following:

INNAL HAMDA WANNI'AMATA LAKA WAL
MULK, LA SHARIKA LAKA.

It is permissible to add LABBAIK and say, LA
SHARIKA LAKA LABBAIK.

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

Here I am! At Your service, O Lord! Here I am!
At Your Service, You have no partner. Here I am
at Your service. All the praise is Yours, so is the
bounty, and to You belongs the dominion; there
is no partner to You. Here I am! At Your service.

Every pilgrim must learn the proper
pronunciation of the words of the Talbiyah and
recite them correctly like the recitation of the
Takbiratul Ihram in prayers, even if it is by
following another person reciting these words. If
a person cannot pronounce the words properly
nor is there a person whom he can follow, he is
still obliged to recite the words as best as he can
unless his recitation is such that it is not
considered to be Talbiyah. In such a situation, as

a matter of precaution, he should recite as much as he can, recite the translation of the Talbiyah and appoint an agent to recite it on his behalf.

A person who becomes dumb as a result of disease or injury should recite Talbiyah as much as he can and if he is unable to recite he must move his tongue and lips while he is making intention and make gestures with fingers which coordinate with the recitation.

A person born dumb should move his tongue and lips as if he is reciting and make gestures with fingers as well.

Another person must recite Talbiyah for a child not capable of rational action (Ghayr Mumayyiz).

For the unconscious or the retarded, another person must recite for him.

The position of Talbiyah in Ihram is that of Takbirat-ul-Ihram in prayers (Salaat). Ihram is not complete without it. Therefore, if a person wears the two pieces of clothes for Ihram but before reciting the Talbiyah performs one of the acts prohibited during Ihram, he has not done any wrong and there is no penalty on him.

NOTE: Purity from Najasah is not a condition for the validity of the Ihram. Thus, a person can

wear Ihram even in condition of Janabah, Haydh, Nifaas or the like.

If after wearing the two pieces of cloth for Ihram but before departing from the Meeqat, a person doubts as to whether he had recited the Talbiyah or not, he should recite the Talbiyah. However, if the doubt arises after the recitation as to whether he had recited it correctly or not, he should assume that he had recited it correctly.

3) **CLOTHES FOR IHRAM**, which is wearing the two pieces of cloth after abstaining from the matters prohibited during Ihram, is obligatory. As a matter of caution, it is necessary that the cloth worn round the waist should cover the portion from the navel to the knee and the other cloth should cover both the shoulders, arms and a considerable part of the back.

As a matter of caution, both the pieces must be worn before the Niyyah and Talbiyah. If the Niyyah and Talbiyah precede the wearing of the Ihram, the pilgrim must make the Niyyah to recite the Talbiyah again after wearing Ihram.

NOTES:

(a) There is no objection in having more than two pieces of clothes in Ihram at the time of wearing or afterwards for protection against heat or cold etc...

(b) The conditions applied to the cloth of Ihram are the same as those applied to clothes worn in prayers. It is necessary that they should not be made of pure silk (as a matter of precaution even for ladies) or skin of any wild animal, parts of the body of an animal whose meat is forbidden, of gold, usurped or stolen and both the pieces must be Tahir (pure)

(c) As a matter of precaution, the cloth worn round the waist should be of the kind that conceals the body but the cloth round the shoulders need not be of such kind.

(d) As a matter of caution, both the pieces must be made of cloth, and not of leather or hide.

(e) The obligation to wear the two pieces round the waist and the shoulders is confined to males only and does not apply to females who may wear as Ihram their usual clothes which would comply with the conditions stated above.

(f) If either or both of the pieces of cloth worn as Ihram become Najis (impure) as a matter of caution, it or they must be changed or made Tahir as soon as possible.

(g) It is not obligatory to wear Ihram all the time. There is no objection to its removal, whether necessary to do so or not. Nor is there any objection to changing them, provided the other pair complies with the conditions stated above.

RECOMMENDED ACTS IN IHRAM.

(a) Before wearing Ihram one must clean the body, cut one's nails, trim the moustache and remove the hair under the armpits and below the navel.

(b) One should perform Ghusl at the Meeqaat but if it is felt that it will not be possible to perform the Ghusl there, it may be performed before leaving for Meeqaat. A Ghusl performed during the day will last to the end of the night which follows and the Ghusl performed in the night will last to the end of the following day.

(c) The clothes for Ihram be made of cotton and white in color.

(d) The Ihram be worn after the noon prayers. If this is not possible, it be worn after any daily prayers or after the recitation of two Raka'ats of prayers.

(e) Make the Niyyah (intention) for Ihram together with Talbiyah.

(f) Men should recite the Talbiyah aloud.

(g) The Talbiyah constantly repeated in the state of Ihram, when waking from sleep, after every prayers (Salaat), when embarking on a vehicle or riding and disembarking or dismounting, while climbing or descending, when meeting other riders or in the desert and even in the condition of Janabah or menstruation.

NOTE: Besides the above there are specified Duas to be recited, some of which have been included in this book.

ACTS TO BE AVOIDED IN IHRAM.

(a) To wear black clothes in Ihram.

(b) To sleep on yellow bedding or pillow.

(c) To wear dirty clothes for Ihram. If they

become dirty in the state of Ihram, it is better to wash them but there is no objection to wearing another pair.

- (d) To wear Ihram of clothes with pictures.
- (e) To apply Henna before wearing Ihram if its color would remain at the time of wearing Ihram.
- (f) To have a bath and it is preferred, as a matter of caution, that one must not massage body.
- (g) To reply to a caller by saying “LABBAIK”.

PROHIBITED ACTS IN IHRAM.

As has been stated, Ihram is established by Talbiyah. Once Ihram is worn and Talbiyah recited performance of twenty five acts become forbidden. They are:

- (1) Hunting.
- (2) Sexual Intercourse.
- (3) Kissing a Woman.
- (4) Touching a Woman.
- (5) Looking at a Woman and flirting with her.
- (6) Masturbating.
- (7) Reciting Nikah.

- (8) Use of Scent or {Perfume}
- (8a) Avoiding Bad Smell.
- (9) Wearing Sewn Clothes by Men.
- (10) Applying Collyrium (Surma)
- (11) Looking in a Mirror.
- (12) Wearing Shoes or Socks.
- (13) Lying and Abusing.
- (14) Quarrelling and Swearing.
- (15) Killing Lice or other Insects found on the Body.
- (16) Beautifying oneself.
- (17) Applying Oil.
- (18) Removing Hair from the Body.
- (19) Covering the Head by Males or immersing in Water even by Females.
- (20) Covering of the face by Females.
- (21) Being under Shade by Males.
- (22) Taking out Blood from the Body.
- (23) Cutting Nails.
- (24) Extracting Tooth.
- (25) Carrying Arms.

1) **HUNTING:**

While in the state of Ihram it is forbidden to hunt, hurt, injure or kill free animals living on land, whether it is hunted for eating or not. There is, however, no objection in fishing or slaughtering domestic animals, like sheep, cow, camel, and poultry including turkey. When one fears for safety, for example, from wild animals

or snakes, it is permissible to kill them.

2) **SEXUAL INTERCOURSE:**

Sexual intercourse of any kind is forbidden for a pilgrim in Ihram, even with one's wife.

3) **KISSING A WOMAN:**

It is not permissible for a pilgrim in the state of Ihram to kiss any woman, including his wife.

4) **TOUCHING A WOMAN:**

It is not permissible for a pilgrim in Ihram to touch, carry or cuddle his wife with passion, but if he does so without passion, no penalty is incurred.

5) **LOOKING AT A WOMAN AND FLIRTING WITH HER:**

It is not permissible for a person in the state of Ihram to look at his wife with passion or indulge in foreplay with her.

6) **MASTURBATING:**

It is forbidden for a person in the state of Ihram to masturbate. If he does so, the rule of intercourse applies to him.

7) RECITING NIKAH:

It is forbidden for a pilgrim in the state of Ihram to recite Nikah for himself or another person, and whether the other is also in the state of Ihram or not and whether the intended marriage is permanent or temporary. In all these conditions, the marriage is invalid.

8) USE OF SCENT OR PERFUME:

It is forbidden for a person in Ihram to smell or apply perfume of any kind or to wear clothes which have scent or perfume in them. There is one exception which is Khulooq-ul-Ka'aba which is extracted from saffron and other materials and is applied on the Holy Ka'aba. It is not forbidden to eat fruits which have a scent in them, like apples and quince. However, as a matter of caution, one must not smell the fruit when eating it.

8a) BAD SMELL:

It is forbidden for a pilgrim in the state of Ihram to close his nose to bad smell, although there is no objection to moving away quickly from the smell

9) WEARING SEWN CLOTHES BY MEN:

It is forbidden for a male pilgrim in the state of Ihram to wear a shirt, robe, trousers, etc. As a matter of caution, he must refrain from sewn clothes. However, there is no objection in tying a sewn money purse round the waist or over the shoulder to protect the cash. Likewise it is permissible to use a sewn belt to support a rupture, for example, of hernia. He can also use a sewn blanket or covering but he must not let it cover his head.

As a matter of caution, one must not tie the loose ends of the loin cloth at all, that is, one must not connect the two ends of the loin cloth, either by a knot or by a pin or needle. As a matter of caution, one must not tie a knot in the cloth round the shoulders either.

Ladies can wear sewn dresses in the state of Ihram but not gloves.

10) APPLYING COLLYRIUM (SURMA):

Two circumstances of its application need consideration:

- (a) Application of black Collyrium for beautification is totally forbidden, except

if used for treatment.

(b) Application of Collyrium which is not black and is not intended for beautification is not objectionable.

11) LOOKING IN A MIRROR:

It is forbidden for a pilgrim in the state of Ihram to look in a mirror for the purpose of beautification. There is no objection to look in a mirror for any other reason; for example, a pilgrim needs to look into a mirror to treat his face of some injury or to ensure that there is nothing on the face to obstruct water for Wudhu reaching the skin.

12) WEARING SHOES OR SOCKS:

It is forbidden for a male pilgrim in the state of Ihram to wear shoes or socks. However, he is permitted to let the cloth of the Ihram, worn around the waist, to cover the foot while sitting.

There is no objection to women wearing socks and shoes.

13) LYING AND ABUSING:

Lying and abusing is forbidden at all times but more seriously so when one is in the state of

Ihram.

NOTE: In the state of Ihram a pilgrim has to be cautious not to use abusive language in ordinary conversation.

14) QUARRELLING AND SWEARING:

It is forbidden for a pilgrim in the state of Ihram to quarrel with others, particularly to swear by Allah in order to prove something. It is apparent that the prohibition is not exclusive for LA WALLAH (No, by Allah) or BALA, WALLAH (Yes, by Allah) but includes all types of swearing in the name of Allah in any language.

However, there are two exceptions to the rule:

(a) It is permissible to swear if it is necessary to do so to establish a right or disprove a false claim.

(b) If it is not intended to take an oath or swear but for another purpose altogether, like showing respect or affection and saying, La, Wallah (No, by Allah) do not do so.

NOTE: There is no penalty for taking a true oath, but one should seek forgiveness from Allah if he has done so once or twice; otherwise there is a penalty.

15) KILLING OF INSECTS FOUND ON THE BODY:

It is forbidden for a pilgrim in the state of Ihram to kill lice or insects on one's body or throw them from one's body or clothes, as a matter of caution, but there is no objection in moving them from one place to the other.

As for mosquitoes, gnats and the like, as a matter of caution, it is better to avoid killing them so long as they do not harm the pilgrim but it is permissible to kill them to protect oneself, although as a matter of caution one should avoid doing so.

16) BEAUTIFYING ONESELF:

As a matter of caution, a pilgrim in the state of Ihram should avoid whatever is considered to be beautification, whether or not he has the intention to beautify himself, including applying "Henna". It is permissible to wear a ring, i.e. Aqeeq, Feruza, etc. not for beautification but as an act recommended in the religion.

It is forbidden for a lady in the state of Ihram to wear decorative jewelry unless she customarily wears them before getting into the state of Ihram but she should not exhibit them to her husband

or, as a matter of optional precaution, to any male who is Mahram to her.

17) **APPLYING OIL:**

It is not permissible for a pilgrim in the state of Ihram to apply oil on the body even if there is no perfume or scent in it unless it is applied for necessity or treatment.

18) **REMOVING HAIR FROM THE BODY:**

It is forbidden for a pilgrim in the state of Ihram to pluck even one of his hairs or the hair of another whether in Ihram or not. There are three exceptions to this rule:

(a) If there are plenty of lice on the body of the pilgrim and is troubled by them.

(b) If it becomes necessary to remove them, for example the length or quantity of hair causes headache or for such other cause;

(c) If the hair drop by themselves in the course of Wudhoo or Ghusl.

There is no objection to a pilgrim in the state of Ihram scratching his head or body if no hair falls or blood oozes. If the pilgrim without any reason

moves his hand on his head or beard and one or two hairs drop off, he must give in charity a handful of food.

19) COVERING OF THE HEAD OR DIVING IN WATER:

It is not permissible for a male pilgrim in the state of Ihram to cover his head or part of it by way of shawl, shirt, and the like as a matter of caution; he must not carry anything on his head. However, tying it with handkerchief and the like in order to reduce a headache is permissible. It is permissible for him to cover the head with a part of the body, like hands but it is better to avoid doing so.

By head it is meant the part where the hairs grow; however, it is highly recommended the ruling applies to the ears also.

As a matter of caution, it is not permissible for a male or a female pilgrim in the state of Ihram to immerse his body above the neck in water and the like.

20) COVERING OF THE FACE BY FEMALES:

It is not permissible for a lady in the state of Ihram to cover her face with a veil, niqab or a

hand fan and the like. As a matter of caution, she should not cover even a part of the face. However, she can cover it while sleeping and there is no objection to covering part of the face in prayers (Salaat).

21) BEING UNDER A SHADE BY MALES:

One can be under a shade in two ways:

(a) By using an umbrella, the roof of a vehicle, an aero plane, and the like. This is forbidden for men, in the state of Ihram, if the shade is above the head. However, it is allowed to remain under the shade of a moving cloud or if the shade falls on one side only, that is, pedestrians can walk beside a car producing a shade on one side or the like. As a matter of caution, riders must avoid shade unless the shade from both sides is so short that it does not cover the head and chest of the pilgrim.

(b) By being under fixed objects like the shade of walls, tunnels, trees, mountains, etc. Being under such shade is allowed for a pilgrim in the state of Ihram whether he is riding or on foot. There is no objection in protecting oneself from the sun with one's bare hands, although, as a matter of caution, it is better to avoid doing so.

The meaning of avoidance of cover is that no protection be used against the sun, and as a matter of precaution, the rain. However, there is no objection in protecting oneself from wind, heat, cold, etc. It means that there is no objection to riding in a covered bus during the night, even if it is not raining, as a matter of precaution, even though one is protected against the wind.

The prohibition of resorting to shading, discussed above, is confined to walking and covering a distance. Once a pilgrim, in a state of Ihram, arrives at a place, be it that he uses for accommodation or not, there is no objection to his moving under shade. This is treated in the same way as if a pilgrim was en route, in that he can remain in the shade of a house in which he is resting, or meeting friends, i.e. it is apparent that he is permitted to be under shade.

The question, though, still remains as to whether a pilgrim is permitted to be under the shade of a moving object, once he settled and went about his business. Say, he had arrived in Makkah and wished to proceed to the Holy Mosque for Tawaaf and Sa'y, or once in Mina, he wished to proceed to the place of sacrifice or Jamaraat. It is very problematic (*mushkilun jiddan*) to pass a ruling, permitting it. Accordingly, and as a matter of precaution, one should avoid doing so.

There is no objection to women or children being under shade or men out of necessity or fear of heat or cold.

22) TAKING OUT BLOOD FROM THE BODY:

As a matter of caution, it is forbidden for a pilgrim in the state of Ihram to remove blood from his body in any way, be it by scratching, removing a tooth or the like. However, there is no objection in doing so out of necessity or to relieve pain.

23) CUTTING NAILS:

It is forbidden for a pilgrim in the state of Ihram to cut his nails or part thereof, unless it is causing injury to him. For example, if part of the nail causes pain to the remainder of it, it is permissible, in the circumstances, to cut the nail.

24) EXTRACTING TOOTH:

Scholars are unanimous in the view that extraction of tooth by a person in the state of Ihram is forbidden even if no blood comes out in the process.

25) CARRYING ARMS:

Carrying of arms is forbidden only in ordinary conditions but if there is necessity to carry them, for example, when there is fear of enemies or thieves, then there is no objection in doing so.

MATTERS FORBIDDEN INSIDE THE HARAM.

The following acts are permanently forbidden whether a pilgrim is in the state of Ihram or not:

- (a) Hunting in the Haram.
- (b) Uprooting grass or cutting down tress in the Haram. However, there is no objection to grass being damaged in the course of ordinary walk.
- (c) It is not permissible to execute the religious punishment upon a person who, guilty of an act committed outside the Haram, has taken refuge inside the Haram. However, people should refrain from feeding such a person or communicating with him till he has no option but to leave the Haram and submit to the punishment.
- (d) It is highly discouraged to pick lost property within the Haram but if a person has

picked it and finds no sign to recognize its owner, he may keep it for himself. As a matter of caution, however, it is recommended that he should give it in charity on behalf of its owner. If its price is more than one Dirham (3.456 grams of silver) he should give notice for one year that he has found it; if it remains unclaimed, he must give it away in charity on behalf of the owner.

BOUNDARIES OF HARAM.

The boundaries of Haram are:

From North	Tan’eem.
North-West	Al-Hudaibiyah, that is, Shamaisi.
North-East	Thaniyyat Jabal-al-Maqta’.
East	Batan Namirah.
South-East	Ja’ranah.
South-West	Idha’atul Laban.

The boundaries of Madinah are the mountains of Aa’ir and Wa’eer and the valleys of Waaqim and Laili.

Although it is not obligatory to wear Ihram from Madinah, it is not permissible to cut the trees, especially the green ones, and, as a matter of caution, hunting is not permitted at all.

RECOMMENDED ACTS IN MAKKAH.

- (a) Remembrance of Allah a great deal and the recitation of the Holy Qur'an.
- (b) Completion of the full recitation of the Holy Qur'an.
- (c) Drinking the water of Zamzam.
- (d) Keep looking at the Holy Ka'aba a great deal.
- (e) Make Tawaaf of the Holy Ka'aba ten times: thrice in the first part of the night, thrice at the end of the night, twice after dawn and twice after Zohr.
- (f) Three hundred and sixty Tawaaf be performed during the stay in Makkah and if it is not possible to do so, fifty two Tawaaf be performed and if it is not possible to do so either, then as many be performed as possible.
- (g) For the one performing the pilgrimage for the first time, to go inside the Holy Ka'aba and it is recommended to perform Ghusl before entering.
- (h) Recite prayers (Salaat) in all the corners of

the Holy Ka’aba.

PLACE OF OFFERING SACRIFICE OF THE ANIMAL AS PENALTY (KAFFARA)

If the penalty is for hunting in the course of an ‘Umrah Mufradah in the state of Ihram, the animal must be sacrificed in Makkah. As a matter of caution the same rule applies to any other penalty.

If the penalty has become due on a pilgrim in the state of Ihram for hunting or otherwise but has not been fulfilled until after completion of the pilgrimage and arrival at home, he has the option to sacrifice the animal wherever he wishes.

DISTRIBUTION OF THE MEAT OF THE SACRIFICED ANIMAL

All penalties incurred by a pilgrim must be given to the poor and needy. As a matter of caution he must refrain from eating it, and if he did so, as a matter of precaution, he must pay its price to the poor.

الصَّادِقُ (ع):

الْحَاجُّ وَالْمُعْتَمِرُ وَقَدْ لَلَّهِ إِنْ
سَأَلُوهُ أَعْطَاهُمْ وَإِنْ دَعُوهُ
أَجَابَهُمَا

Imam al-Sadiq (a.s.): The one who goes for Hajj and 'Umrah are the guests of Allah, if they ask Him, He gives them, and when they pray to Him, He answers them.