



Rules and Regulations of Iḥrām

DEFINITION OF IḤRĀM

- ❑ **Literal:** Prohibited/Unlawful.
- ❑ **Shar‘ī:** A **sacred state** that a Muslim is required to enter to perform ‘*Umrah* or *Ḥajj* **before passing the boundaries (Miqāt) of the Ḥaram**. It is referred to as “*Iḥrām*” due to certain lawful things becoming prohibited and unlawful in such a state.

Intention + Talbiyah = ‘iḥrām

By simply making the **intention** of the *Iḥrām* of ‘*Umrah* or *Ḥajj* (verbally or in the heart) and **verbally reciting the *talbiyah***, one enters the state of *Iḥrām*



MĪQĀT: BOUNDARIES

Iḥrām should be made before entering/passing the *mīqāt*.

Failure to do so will result to a *dam* (penalty).

There are 5 boundaries that are stipulated in the *ḥadīth*:

Allāh's Messenger ﷺ made

- **Dhul-Hulaifa** as the Mīqāt for the people of Madinah;
- **Al-Juhfa** for the people of Shām;
- **Qarn-al-Manāzil** for the people of Najd;
- and **Yalamlam** for the people of Yemen;
- So, these (above mentioned) *Mawāqit* are for all those that are living in those very places, and besides them for those who come through those places with the intention of performing *Ḥajj* and *ʿUmrah*; and whoever is living within these boundaries can assume *Iḥrām* from the place he starts, and the people of Makkah can assume *Iḥrām* from Makkah. [Bukhāri #1524]



MĪQĀT: BOUNDARIES

5th Mīqāt

Narrated Ibn ‘Umar: When these two towns (Basra and Kufa) were captured, the people went to ‘Umar and said, “O the Chief of the faithful believers! The Prophet ﷺ fixed Qarn as the Mīqāt for the people of Najd, it is beyond our way, and it is difficult for us to pass through it.” He said, “Take as your Mīqāt a place situated opposite to Qarn on your usual way. So, he fixed **Dhatu-Irq** (as their Mīqāt).” [Bukhāri #1531]

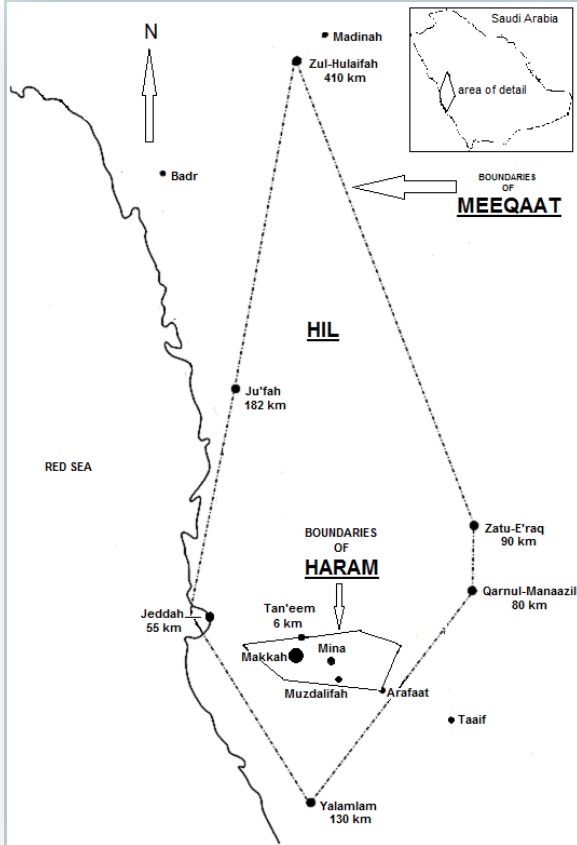


MĪQĀT: BOUNDARIES



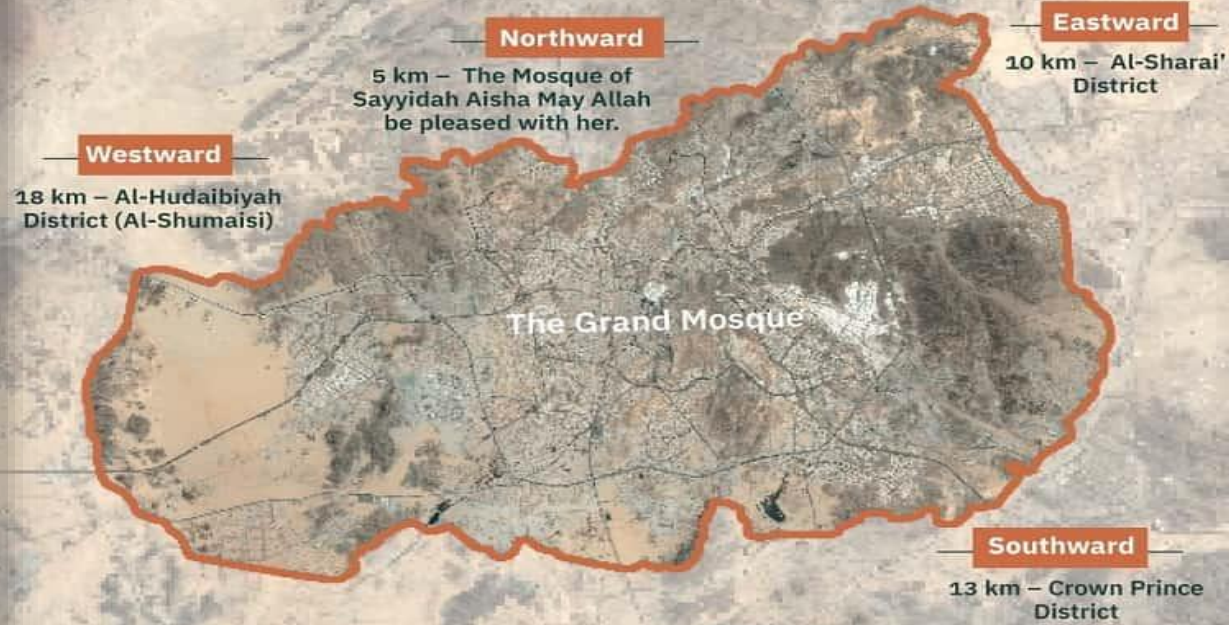


HARAM BOUNDARIES



The Boundaries of the Grand Mosque (Al Haram)

Praying within the boundaries of Al Haram is equal to praying in the Grand Mosque.
When entering the boundaries of Al Haram, hunting, clipping plants, and picking up the lost property of others are not permissible!



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MINISTRY OF HAJJ AND UMRAH



- It's called Ḥaram due to its sanctity.
- Boundaries shown by Ḥadrat Jibraīl to Prophet Ibrahīm, Prophet Ismā'īl and Prophet Mohammad ﷺ.



CLOTHING IN THE STATE OF IHRĀM

It was narrated from Ibn ‘Umar that a man called out and said: O Messenger of Allāh, what clothes should the *muḥrim* avoid? He said: “He should not wear trousers, a shirt, a hooded cloak, or a turban, or any garment dyed with saffron or wars. Each of you should enter *iḥrām* wearing an *izār* (lower piece of clothing) and *ridā’* (an upper piece of clothing)...” (Musnad Aḥmad 8/500)

❑ **For Males:** *iḥrām* is two pieces of clothing. No clothing should be worn that fits the shape of the body (stitched to fit the shape of the body). No headgear. Perfume can be applied prior to reading the *talbiyah* to enter into the state of *iḥrām*.

❑ **For Females:** Normal garments. Only hands to the wrists, and feet to the ankles can be exposed.

N.B. Originally, Face to remain uncovered, but Niqab cap should be worn.

WHEN TO WEAR THE IḤRĀM

- ❑ This can be delayed up to an hour before arriving at Jeddah airport.
- ❑ *Iḥrām* can be worn from home, at the airport restroom (if there is no difficulty caused) or whilst waiting in transit.
- ❑ Makkah first. Announcements in certain flights will be made before entering the *mīqāt*.
- ❑ Madinah first?

CLOTHING IN THE STATE OF IHRĀM



COMMON ITEMS THAT CAN AND CANNOT BE USED IN IHRĀM



<u>Permissible actions</u>	<u>Impermissible actions</u>
✓ Vaseline or fragrance free products	× Perfumed soap
✓ Injections	× Shampoo
✓ Wearing glasses	× Washing up liquid/powder
✓ Wearing a money pouch / belt	× Deodorant with fragrance
✓ Plaster / bandage	× Creams with fragrance
✓ Using an umbrella	× Applying scents / perfumes
✓ Carrying a backpack	× Scented tissues

TYPES OF IḤRĀM (INTENTION)

- 1) *Ḥajj* for *Ḥajj* alone – *Ḥajj Ḥajj* *Ḥajj* *Ḥajj*
- 2) *Ḥajj* for *Ḥajj* and *Ḥajj* – *Ḥajj Qirān*
- 3) *Ḥajj* for *Ḥajj* first and then *Ḥajj* – *Ḥajj Tamattuḥ*
- 4) *Ḥajj* for *Ḥajj* alone.

Usually, we do the *Ḥajj* of *Ḥajj*.

CONDITIONS FOR THE IHRĀM TO BE CORRECT

- 1) Both the intention and the *talbiyah* must be said.
- 2) Any words of *dhikr* may suffice if you do not know the *talbiyah*
- 3) Intention from home and *talbiyah* before you enter the *mīqāt*.

WĀJIBĀTS OF IḤRĀM

- 1) To start the ḥajj from the *mīqāt*.
- 2) To refrain and stay away from the things that are prohibited in ḥajj.

SUNNAHS OF IHRĀM

- 1) To enter in the state of *'ihrām* in the months of Ḥajj, Shawwāl, Dhul Qa^ʿdah and the 10 Days of Dhul Hijjah.
- 2) To do *ghusl* or *wuḍhū'* before you start your *'ihrām*.
- 3) To use two pieces of cloth.
- 4) To perform two *rak'āts nafl ṣalah*.
- 5) To utter the specific words of *talbiyah* which are *Labbaik Allahumma Labbaik....*
- 6) To recite the *talbiyah* three times consecutively each time you start to recite it.
- 7) To recite it softly for females.
- 8) To be done consecutively, the *ṣalah*, intention and *talbiyah* without delay.

ṢALĀH OF IḤRĀM

- 1) It is *sunnah* to perform two *rak'āts* of *'iḥrām*.
- 2) If you just make an intention after you perform the *farḍ ṣalāh* then it will suffice for the two *rak'āts*, it is still best to perform this *ṣalāh*
- 3) If a woman is menstruating, she will **not** perform *ṣalāh*. After a *ghusl* or *wuḍhū'* she will sit towards the *qiblah* make her intention and recite her *talbiyah*.
- 4) The man will then take off his headgear/*topī* and the woman will keep her face open after this *ṣalāh*. The man will not put on a *topī* for any *ṣalāh* until he is out of *'iḥrām*.

MUSTAḤAB/PREFERABLE ACTS PRIOR TO DONNING THE IḤRĀM

- 1) To clean yourself from dirt. (*ghusl/wuḍhū'*)
- 2) Clipping your nails.
- 3) Plucking the underarm hair.
- 4) Plucking of the pubic hair.
- 5) To take a bath with the intention that you are doing it for 'Iḥrām.
- 6) For males to wear slippers in which their upper bone (instep) is visible.
- 7) To make intention for the 'iḥrām with your tongue. recite the specific *du'ā'*.
- 8) To make the intention after the *nafl ṣalah*.

PROHIBITIONS IN THE STATE OF IHRĀM

- 1) Intercourse or everything relating or leading to it.
- 2) To quarrel or use vulgar language.
- 3) To trim the nails or the hair.
- 4) To hunt or assist in hunting of an animal.
- 5) To use any type of fragrance - airplane wipes, toothpaste, soap, ointments etc.
- 6) To cover the face for males and females.
- 7) To cover the head for males
- 8) To wear socks and gloves for males.
- 9) To wear sewn garments for males.
- 10) To wear shoes or sandals that cover the bone in the center of the top of the foot (instep) for males.
- 11) To kill lice.

MAKRŪH/UNDESIRABLE ACTS IN THE STATE OF IḤRĀM

- 1) To remove dirt from the body.
- 2) To comb hair or beard.
- 3) To pull hair or beard vigorously.
- 4) To tie the upper or lower garment.
- 5) To smell perfume.
- 6) To smell fruits.
- 7) To sleep face-down on pillow.
- 8) To cover the nose, chin or cheek with a cloth.

PERMISSIBLE ACTIONS IN THE STATE OF IHRĀM

- 1) To take a bath whether it is a *wājib ghusl* or just a bath to cool down.
- 2) To kill snakes, scorpions, flies, bugs and mosquitoes.
- 3) To use a miswak (not flavored).
- 4) To slaughter cattle, poultry, sheep, goats.
- 5) To rub the body gently, no hair must fall off.
- 6) To use odorless surma.
- 7) To look into a mirror.
- 8) To fish.
- 9) To extract a tooth, clip off a broken nail, take an injection.
- 10) To use bandages to cover cuts or bruises.

RULES REGARDING THE TALBIYAH

- 1) It is an emphasized act to recite the *talbiyah* morning and evening.
- 2) One should not speak in between while reciting the *talbiyah*.
- 3) It is undesirable to give *salām* to a person who is reciting it.
- 4) If someone gives you *salām* while you are reciting it, it is not *wājib* to reply immediately, you can reply after completion.
- 5) Recite it after every *fard* and *nafl ṣalāh*
- 6) It is prohibited for women to recite it loudly.
- 7) You should not recite it in a group rather recite it individually.
- 8) To cut out the words while reciting it is *makrūh*/undesirable.
- 9) When you start the *rami* of the *Jamarātul Uqbah* on the 10th of *Dhul Hijjah* you will stop reciting the *talbiyah* and only recite the *takbir*.



Rules and Regulations of 'Umrah

❖ *Sunnah Mu'akkadah* once in a lifetime for those who possess the wealth.

'UMRAH

1 CONDITION

-To do ṭawāf and then
Sa'ī in order

2 FARDH

'Ihrām
Intention +
Talbiyah

Ṭawāf

2 WĀJIB

Sa'ī
Ṣafa
Marwah

Trimming/
Shaving the
hair

RULINGS REGARDING ṬAWĀF



CONDITIONS

- Islām – to be a Muslim
- To make a ṭawāf in the Masjid Harām
- To have the intention of making a ṭawāf



FARĀ'ID

- To complete most of its rounds (4 rounds).
- To do the ṭawāf around the *Ka'bah* and not inside the *Ka'bah*.
- To do the ṭawāf on your own.

RULINGS REGARDING ṬAWĀF



WĀJIBĀT

- Purity – to have *wuḍū'* and *ghusl*
- To cover the private parts
- To walk if one is able
- To start from the right
- To make *ṭawāf* outside of the *ḥaṭīm*
- To start from *ḥajr aswad* (some say this is Sunnah)
- To complete all the seven rounds
- To perform the two *rak'āh ṣalāh* after *ṭawāf*

RULINGS REGARDING ṬAWĀF



SUNNAHS

- To do *ʿistilām* of the *ḥajr aswad*
- To do *ʿiḍtibāʿ* (for men)
- To do *raml* in the first three rounds (for men)
- Not to do *raml* in the remaining four rounds (for men)
- To do *ʿistilām* after *ṭawāf* and before *saʿī*
- To lift both hands like in *takbīr taḥrīmah* in front of *ḥajr aswad* for *ʿistilām*
- To start from *ḥajr aswad* (some say it is *wājib*)
- To face *ḥajr aswad* in the beginning of *ṭawāf*
- To do all the rounds one after the next without delay
- For the body and clothes to be clean from impurities

RULINGS REGARDING ṬAWĀF

PREFERABLE ACTS



- To kiss the *ḥajr aswad* three times
- To recite the *sunnah du‘ā*’s while making *ṭawāf*
- To perform the *ṭawāf* close as possible to the *Ka‘bah* (for men)
- To make *ṭawāf* at night (for women)
- Due to some reason If you leave the *ṭawāf* in between , then to start over from the beginning is *Mustaḥab*
- Not to talk
- Not to indulge in things that takes away your concentration (taking pictures)
- To recite the *du‘ā*’s and *ḍikr* silently
- To do the *’istilām* of *Rukn Yamani*
- Not to look at things that will take your concentration away

RULINGS REGARDING ṬAWĀF

PERMISSIBLE ACTS



- To give *salam* to someone
- To say *alḥamdulillah* on sneezing
- To ask or teach any ruling
- To speak out of necessity or drink out of necessity
- To wear clean shoes
- To recite the Qurʾān in the heart

RULINGS REGARDING ṬAWĀF

FORBIDDEN ACTS



- To do ṭawāf in the state of major ritual impurity
- To perform ṭawāf without wuḍūʾ
- To climb on someone's shoulders or ride without any valid *sharʿī* reason (wheelchair)
- To crawl in ṭawāf
- To go through the ḥatīm while performing the ṭawāf
- To leave out a round or half of a round
- Buying and selling

RULINGS REGARDING ṬAWĀF

UNDESIRABLE ACTS



- Useless talk
- To recite *du‘ā’s* and Qur’ān aloud which would disturb others
- To make *ṭawāf* in dirty clothing
- To leave out *’idhtibā* and *raml* (for men)
- To leave out the *’istilām* of *ḥajr aswad*
- To face or back the Ka‘bah during the *ṭawāf* (except at the beginning)
- To have a long delay between any two rounds of *ṭawāf*
- To do two complete *ṭawāfs* 7+7 together without performing the two *rak‘āhs ṣalah* between them.
- To perform *ṭawāf* when *farḍ jamā‘h* starts or at the time of *Khutbah*
- To eat during *ṭawāf*
- To perform *ṭawāf* when one has the urge to use the washroom
- To make *ṭawāf* while one is hungry
- To fold the hands, like in *ṣalah* at the time of *ṭawāf* or to place the hands on the neck.

RULINGS REGARDING 'ISTILĀM



'Istilām means to touch and kiss the ḥajr aswad



To touch and kiss the ḥajr aswad is a sunnah but to hurt others while trying to get there is ḥarām.



It is not permissible to touch it if it has perfume on it while you are in the state of 'iḥrām



Not permissible to touch the silver ring while doing 'istilām



It is prohibited (*bida'h*) to kiss any place other than the Multazam and the ḥajr aswad



If you cannot touch the Rukn Yamani then don't gesture towards it

RULINGS REGARDING TWO RAK'ĀTS WĀJIB ṢALĀTUT ṬAWĀF



It is *wājib* to perform two *rak'āhs ṣalātut ṭawāf* after every *ṭawāf*

- Do not perform it in a *makrūh* time
- It is *sunnah* to perform this *ṣalāh* right away after the *ṭawāf*, to delay it is *makrūh*
- To perform them behind Maqaamu-Ibrahim. If unable to, then:
 - a. close to it, otherwise,
 - b. in Hateem, if that is also not possible then,
 - c. anywhere in the Haram.

RULINGS REGARDING ADDING OR SUBTRACTION ROUNDS OF ṬAWĀF



- If you have a doubt after the 7th round and you make an 8th round and then you realize after that, that was your 8th round, you will have to complete 6 rounds
- If you do ṭawāf with a trustworthy person and she tells you that there is still 1 round remaining, then it is *Mustahab* to do one more round. If two people tell you then it is *wājib* to perform the next round.
- If a person has a doubt regarding how much rounds they have completed in Ṭawāf ziyārah or in the Ṭawāf of ‘Umrah then she should start the ṭawāf all over again.
- If it is a *Nafl* Ṭawāf then she should follow her dominant thought
- If your Wudhu breaks during ṭawāf, stop, make Wudhu and start from where you left off
- If a *farḍ ṣalāh* starts while doing ṭawāf stop, pray and then complete the remaining rounds



Rules and Regulations of Sa'ī

RULINGS REGARDING SA'Ī



FARD

- *Sa'ī* must be done between *Şafā* and *Marwah*

CONDITIONS



- To do *Sa'ī* on your own
- To do *Sa'ī* after the completion of a *ṭawāf* or majority of the rounds of a *ṭawāf* (4)
- To start from *Şafā* and end at *Marwah*
- If you start from *Marwah*, that round will not be counted
- To complete at least 4 rounds
- To do a *Sa'ī* in its time for a *Hājī* (in the months of *Hajj*)

RULINGS REGARDING SA'Ī



WĀJIBĀT

- Sa'ī must be done after such a *ṭawāf* which was performed in purity
- Sa'ī starts from *Şafā* and ends at *Marwah*
- To walk. If you didn't walk and used a wheelchair or anything else without any valid excuse, then a *dam* penalty is *wājib*
- To complete all seven rounds- First 4 are *fard*, next 3 are *wājib*

RULINGS REGARDING SA'Ī



SUNNAHS

- To do *'istilām* of *ḥajr aswad* the 9th time after the *ṭawāf*
- To make *Sa'ī* immediately after the *ṭawāf*
- To face the *ka'bah* while on Mount *Şafā* and *Marwah*
- To perform and complete the rounds one after the next without delay
- It is *sunnah* to be clean from *ḥaiḍ* and *janābah*
- To jog between the green lights (males)
- To climb on the Mountains

RULINGS REGARDING SA'Ī

PREFERABLE ACTS



- To make an intention
- To remain on the mountains engaging oneself in *du'ā'*
- To make *ḍikr* and *du'ā'* three time with full concentration
- If there was a big gap between the rounds, to start all over is *Mustahab*, once most of the rounds were not complete (4)
- To perform the *fard* ṣalāh if the *jamā'ah* has started and complete the remaining rounds thereafter
- To perform two *rak'āhs* of *nafl* ṣalāh after the completion of the *Sa'ī* in the *maṭāf*

RULINGS REGARDING SA'Ī

PERMISSIBLE ACTS



- To eat and drink without a gap between the rounds
- To speak such that it does not make a person lose their concentration and cause a hindrance

RULINGS REGARDING SA'Ī

UNDESIRABLE ACTS



- To buy and sell
- To speak in such a way that you cannot recite your *du'ā's*
- To delay the *Sa'ī* after the *ṭawāf* without any valid excuse
- To open your *satar* (body parts that must be kept covered)
- To leave out jogging in between the green lights. (males)
- To delay the rounds of *Sa'ī*

RULINGS REGARDING TRIMMING THE HAIR (women)



- After the completion of the *Sa'ī* to come out of the state of *'iḥrām* and become *ḥalāl*, one must trim their hair.
- It is *wājib* for a woman to cut quarter of her head's hair the size of one fingertip (one twirl around your finger)
- It is *sunnah* to take all her hair and cut the required amount.
- To cut another person's hair, one must exit *'iḥrām* first by having cut their own hair
- It is permissible to cut your own hair
- It is *ḥarām* for a woman to shave her head.
- Cutting the hair should be done in privacy

RULINGS FOR WOMEN

- A menstruating woman will not pray her *ṣalāh* for entering into *ʿiḥrām*, nor perform *ṭawāf* upon entering *Makkah*.
- She will come into the state of *ʿiḥrām* merely by making intention and reciting the *talbiyah*.
- A woman cannot recite the Qurʾān- but can read the *talbiyah* and other *duʿā*'s.
- Upon the completion of menses, a woman will have a bath and then perform her *ʿUmrah*.
- A woman will remain in the state of *ʿiḥrām* until the *ʿUmrah* is complete.
- It is permissible for her to take medication to delay her menses.

WOMEN PRAYING BEHIND THE 'IMĀM

- Intention for performing *ṣalāh* behind the 'imām.
- Sections designated for women.
- Do not stand men and women together.
- Remain quiet throughout the *qiyām*
- Women may also pray the *janāzah ṣalāh*.
- Memorize the *du'ā's* and learn the method.



Penalties for Violations Made in 'Iḥrām (Jināyāt)

PENALTIES FOR VIOLATIONS MADE IN 'IḤRĀM

- 1. BADANAḤ:** Sacrifice of a large animal (camel or cow) in the *ḥaram*. (\$2400 USD)
- 2. DAM:** Sacrifice of a small animal (sheep, goat etc.) or one seventh share in a large animal in the *ḥaram*. (\$300 USD)
- 3. ṢADAQAḤ:** Charity equal to the value of *Ṣadqatul Fiṭr* (1.75 kg of Wheat) discharge anywhere. (\$25-\$30 Saudi Riyāls)

CROSSING THE MĪQĀT WITHOUT ʾIḤRĀM

DAM

IF ONE CROSSES
THE MĪQĀT
WITHOUT
ʾIḤRĀM

**NO
DAM**

IF ONE RETURNS TO
THE MĪQĀT, ENTERS
ʾIḤRĀM AND
CONTINUES WITH
ʿUMRAH OR ḤAJJ

STICLED CLOTHING (males)

DAM

WEARING STITCHED
CLOTHING OR
SOCKS FOR **MORE**
THAN **12 HOURS**

ŞADAQAH

WEARING STITCHED
CLOTHING OR SOCKS
FOR **LESS** THAN **12**
HOURS

A HANDFUL
OF WHEAT

WEARING STITCHED
CLOTHING OR
SOCKS FOR **LESS**
THAN **ONE HOUR**

PERFUME

DAM

A **LARGE PORTION** OF A BODY PART OR **CLOTHING**. E.G., HEAD, FACE, PALM OF HAND, BEARD, SHIN, THIGH, REGARDLESS OF THE PERIOD OF TIME

ŞADAQAH

A **SMALL PORTION** OF A BODY PART OR **LESS** THAN A LARGE BODY PART
E.G. NOSE, EAR, FINGER, WRIST OR PART OF HEAD REGARDLESS OF THE PERIOD OF TIME

DAM

LARGE AMOUNT OF PERFUME, REGARDLESS OF THE SIZE OF THE LIMB

SHAVING/TRIMMING

DAM

IF A WOMAN CLIPS
ONE FINGERTIP
LENGTH OF $\frac{1}{4}$ OF THE
HAIR ON HER HEAD

ŞADAQAH

IF **MORE** THAN 3 HAIR
STRANDS FALL OUT
WHEN DOING WUḌŪ' OR
FOR SOME OTHER
REASON

DAM

TO SHAVE **ONE** OR
BOTH COMPLETE
ARMPIT, PRIVATE
AREA OR NAPE

NAILS

DAM

CLIPPING THE
NAILS OF **BOTH**
HANDS AND FEET IN
ONE GATHERING

**FOUR
DAMS**

CLIPPING **ALL FOUR**
OF THEM IN FOUR
SEPARATE
GATHERINGS

**ONE
ŞADAQAH
PER NAIL**

CLIPPING **LESS**
THAN **FIVE**
NAILS

MALE/FEMALE COVERING 1/4 FACE OR MORE

DAM

WHOLE DAY OR
WHOLE NIGHT
(12 hours or more)

ŞADAQAH

LESS THAN A DAY
OR LESS THAN A
NIGHT (Less than 12
hours)

CONJUGAL RELATIONS (DURING ḤAJJ)

ḤAJJ IS
INVALID
DAM

Qaḍhā following
year

BEFORE WUQŪF
‘ARAFĀH

BADANAH

AFTER WUQŪF
‘ARAFĀH BUT
BEFORE ḤALQ AND
ṬAWĀFUZ ZIYĀRAH

DAM

AFTER WUQŪF
‘ARAFĀH AND ḤALQ
BUT **BEFORE**
ṬAWĀFUZ ZIYĀRAH

DAM

TO TOUCH OR KISS
ONE'S WIFE **WITH**
LUST, REGARDLESS
OF WHETHER
EJACULATED OR
NOT

ṬAWĀAF AND PURITY

In any of the following cases, if the ṭawāf is repeated correctly, the penalties will be waived.

ṬAWĀF OF
‘UMRAH

IF ANY CIRCUIT WAS
PERFORMED WITHOUT
WUḌHŪ’ OR GHUSL

DAM

ṬAWĀF ZIYĀRAH

DAM

IF **ALL OR MOST** OF
IT WAS PERFORMED
WITHOUT WUḌŪʾ

ṢADAQAḤ
FOR EVERY
CIRCUT

IF **LESS THAN HALF** (3 OR
FEWER CIRCUTS) WAS
PERFORMED **WITHOUT**
WUḌŪʾ

BADANAḤ

IF **ANY** CIRCUIT OF
IT WAS
PERFORMED
WITHOUT GHUṢL

FAREWELL ṬAWĀF OF ḤAJJ & ANY NAFL ṬAWĀF

DAM

IF THE ṬAWĀF
WAS PERFORMED
WITHOUT GHUSL

**ṢADAQAḤ
FOR EVERY
CIRCUT**

IF THE ṬAWĀF WAS
PERFORMED
WITHOUT WUḌŪ'

These are penalties for some common mistakes that might occur in the state of *'Iḥrām*. For further details or mistakes not mentioned please consult the *'Ulamā* (scholars).