



Iharaam

(Iharaam is the state entered into at the Meeqat in which certain acts and types of clothing are forbidden).

1. It is mustahabb for anyone going for Hajj or 'Umrah to take a ghusl (bath **Trim your nails, and remove your pubic hair**) for ihraam - even if a woman is in her period or in after-birth confinement.

2. Then the men unstitched clothing's. He wears a ridaa (upper garment) and izaar (lower garment) and sandals or any footwear that does not cover the ankle-bone.

3. He does not wear a hat or an 'imaamah (turban) or anything like that which fits onto and covers the head - this referring only to men. As for the women - she does not remove anything of the clothes that are prescribed for her in the Shari'ah, except that she should not tie on the niqaab (face-veil) or the burqa' or the lithaam (lower face cover, up to the eyes) or handkerchief and she should not wear gloves.

Prophet sallahu alaihi wa sallam said: "The muhrim should not wear the shirt, or the 'imaamah, or the hooded cloak, or trousers, or garment touched by wars (dyes with saffron) or saffron; or leather socks - unless he cannot find sandals) then in that case he may wear leather socks)

Prophet sallahu alaihi wa sallam said: "The woman muhrim should not affix a face veil and should not wear gloves. And it is permissible to for the women to cover her face - even if it touches her face according to the correct opinion - however, she should not tie it on, as Ibn Taymiyyah stated.

4. He may put on the clothing of ihraam before the meeqat even in his own house as the Prophet sallahu alaihi wa sallam and his Companions (May Allah be pleased with them all) did. And this makes it easier for those making Umrah or Hajj by aeroplane for whom it is not possible to put on ihramm at the meeqat - so it is permissible for them to embark on the plane in ihraam, but they do not make the intention of ihramm until very shortly before the meeqat - in order that they do not go past the meeqat without ihraam.

5. He may use body oil and perfume himself with any perfume he please which was has odour but not colour, however, women use that which has colour not but no odour - and all this to be before he makes intention of ihraam at the meeqat - after that is Haraam (forbidden).

6. Before going out of the house/hotel read the following supplication

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(Bismillahi, Tawakkaltu, 'a-lallahi, wa laa hawla wa laa quwatta illah billah)

(In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah)

7. Supplication for travelling

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ،

Allahu Akbar, Allahu Akbar, Allahu Akbar. Subhaa-nalathee, Sakha-ra-la-naa ha-thaa wa maa kunaa, lahu muq-ri-nee-na wa innaa ilaa rabbinaa la-mun-qa-le-boon

(Allah is the greatest x3, How perfect He is, The One Who has place this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord if our final destiny.)

Ihram and Niyya (intention)

1. So when he comes to the meeqat it becomes waajib (obligatory) for him to assume ihram - and the mere wish and intention to perform Umrahj or Hajj is not sufficient as that has been with him since leaving his own land - rather he must perform by word and action what will cause him to be muhrim. So when he recites 'talbiyyah' intending to enter into ihraam then his ihram is concluded - as agreed upon by the scholars.

2. And he does not say anything more than the talbiyyah. Some innovated saying: "O Allah, I intend to make Hajj or `Umrah so make it easy for me and accept it from me..." as none of this is reported from the Prophet sallahu alaihi wa sallam - just like speaking with the intention for wudoo and salaah and Fasting - all of this being from the newly invented matters and is well-known the Prophet sallahu alaihi wa sallam said: "...for every newly invented matter is an innovation, and every innovation is a going astray and every going astray is in Hell_Fire." [Tirmidhee - saheeh]

The Meeqaats

The meeqaats (places for assuming ihram) are five:

1. Dhul Hulaifah,
2. Al-Juhfah,
3. Qarn-ul manaazil,
4. Yalamlam
5. Dhaatu `Irq.

They are for those who live there and those who pass by them intending Hajj or 'Umrah. And he whose house is nearer than them to Makkah then he makes ihram from his house, the people of Makkah making ihram from Makkah.

1. Making Intention for Umrah

The one doing Umrah one must say

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

- (*labbaikallaahumma bi-`umrah.*) **(Here I am O Allah making 'Umraah)**

2. Making condition

And if he wishes when making talbiyyah he may state a condition to Allah fearing that which may prevent him (from completion of the Hajj) whether illness or fear - saying as the Prophet sallahu alaihi wa sallam taught:

اللَّهُمَّ مَحَلِّيْ حَيْثُ حَبَسْتَنِيْ

- *Allaahumma mahillee haithu habastanee* **(O Allah my place is wherever you prevent me).**

So if he does that and is then prevented or becomes ill - then he may leave ihram of the Hajj or `Umrah - and there is no compensatory sacrifice due upon him and he does not have to do the Hajj again, except and unless it was his first Hajj - then he has to repeat it.

3. Ihram Prayer

There is no special prayer for ihram, however if it is time for prayer before ihram, then he should pray and then put on ihram following the example of the Prophet sallahu alaihi wa sallam who put on ihram after prying zuhr salah in Madinah at meeqaat because it was time for salah.

And he should say the talbiyyah of the Prophet sallahu alaihi wa sallam

لَبَّيْكَ اللَّهُمَّ تَبِيْكَ، تَبِيْكَ لَا شَرِيْكَ لَكَ تَبِيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ

- *labbaikallaahumma labbaika*
- *labbaika laa shareeka laka labbaika-*
- *innal hamda wan na'mata laka wal mulka-*
- *la shareeka laka*

(Here I am O Allah, here I am, there is no partners for You, here I am, Verily all praise for You, and every bounty is from You, and all dominion is Yours - You have no partners.)

And the one saying the talbiyyah is ORDERED to raise his voice with it, as the Prophet sallahu alaihi wa sallam said: "Jibreel came to me and ordered me to order my companions and those with me to raise their voices with talbiyyah."

And women, as regards the talbiyyah, are like men - as the two preceding hadith are general - so they should raise their voices as long as there is no fear of fitnah. And `Aa'ishah may Allah be pleased with her, used to raise her voice until the men could hear her.

Entering (Kaba) Masjid

So if you enter the masjid do not forget to enter by the right foot and say the supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلَّمَ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

- *allallahumma salli `alaa muhammadin wa sallim – allaahumma aftah lee abwaaba rahmatika*

(In the name of Allaah! O Allaah! Exalt the mention of your Messenger. O Allaah! Forgive my sins, and open the gates of Your mercy for me).

Tawaaf of Quadoom (arrival)

Then he should go straight to the Black Stone and facing it make takbeer. And he may say `Bismillah' Allahu Akbar

Then he touches the Black Stone with his hand and kisses it also, and makes sajda upon it also - as Prophet sallahu alaihi wa sallam did that, and `Umar, and Ibn `Abbaas.

If he is not able to kiss it then he touches it with his hand then kisses his hand.

Then if he cannot touch it he should make a sign towards it with his hand.

And he does that in every circuit. (**Seven circuits**)

And he should not push and crowd to get to it according to the Prophet sallahu alaihi wa sallam saying: O` Umar, you are a strong man, so do not harm the weak, and when you wish to touch it, then when it became free then touch it, and if not then face it and say takbeer.

And there is in touching the Black Stone a great excellence as the Prophet sallahu alaihi wa sallam said: "Allaah will raise up the Stone on the Day of Judgement, and will have two eyes with which it will see, and a tongue which it talks with, and it will give witness in favour of everyone who touched it in truth."

Prophet sallahu alaihi wa sallam said: "Touching the Black Stone and the Yemeni corner removes sins."

Prophet sallahu alaihi wa sallam "The Black Stone is from Paradise, and it used to be whiter than snow, but the sins of the idolaters turned it black."

Then he should begin making tawaaf around the Ka'bah - it being to his left - and he goes around past the Stone seven times - from the Stone to the Stone being one, wearing the ihram under his right armpit and over the left (called al-idtibaa') throughout the tawaaf (**seven circuits**). And walking quickly and with boldness (ramal – speed walking not jogging) in the first three only, from the Stone to the Stone - then he walks normally in the rest.

And he touches the Yemeni corner with his hand each time he passes and does not kiss it, and if he is not able to touch it then he should not make any sign towards it with his hand at all.

And he should say between the two corners:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

[Soorat-ul-Baqarah ayah 201]

(Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire.)

And he does not touch the two shaami corners at all because Prophet sallahu alaihi wa sallam didn't do it.

Maqaami Ibraheem (Place of Abraham)

So when he finished the seventh round he covers his right shoulder and moves to the Place of Ibrahim

And he places the Maqaami Ibraheem (Place of Abraham) between himself and the Ka'bah and then prays two rak'ahs. (He can do this any place in the masjid not necessarily behind the station due to overcrowding.)

And he recites therein Surat-ul-Kaafiroon (Surah Kafiroon) and Surat-Qul Huwallaahu Ahad.(Surah Ikhlas) Then after praying he goes to Zamzam and drinks there of, and pours some of the water onto his head, as Prophet sallahu alaihi wa sallam said the followings in regards to zamzam water.

- **"Zamzam water is for what it drunk for"**
- **"It is blessed and it is a food and a cure for illness"**
- **The best water upon the face of the earth is Zamzam water, in it is nourishment and a cure from illness.**

Then he returned to the Black Stone, says takbeer and touches it - as before. If one can or able to do so.

Sa'ee Between Safaa And Marwah (between the mountains)

The he goes off for sa'ee is the walk/run between Safaa and Marwah (two small hills). And when he reaches the foot of Safaa he reads Allaah ta'ala's saying:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi` tamara falaa janaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innallaaha shaakirun 'aleemun [Soorat-ul-Baqarah ayah 158]

(Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them, and if any one obeys his own impulse to good, be sure that Allah is He Who recognises and knows.)

Then he begins with as-Safaa - climbing upon it until he can see the Ka'bah (its in the corner may not be able to see it because of the construction) .

Then ascend upon Mount Safaa, face the Qiblah, raise your hands and recite 3 times:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allaahu akbar allaahu akbar allaahu akbar.

(Allah is the Greatest, Allah is the Greatest, Allah is the Greatest.)

Then he faces the Ka'bah - and makes tawheed of Allaah and takbeer, saying :

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

- Allaahu akbar
- allaahu akbar
- allaahu akbar –
- laa illaaha illallahu wahdau laa shareekalahu –
- lahul mul ku wa lahul hamdu –
- yuheetu wa yumeetu
- wa huwa 'alaa kulli shai'in qadeer –
- laa ilaaha illallahu wahdahu laa shareekalahu –
- anjaza wa'dahu wa nasara ' abdahu
- wa hazamal ahzaaba wahdahu

Saying that three times and making du'aa after each time. (this must be done at the beginning of each mountain, facing the kaba take your time and don't rush)

So he walks till he reaches the green sign-post - on the right and left - then runs quickly till he reaches the next sign-post. And this place was in the time of the Prophet sallahu alaihi wa sallam a dried river bed covered with small stones, and the Prophet sallahu alaihi wa sallam: (The river bed is not crossed except with vigour.) Then he walks up to Marwah and ascends it and does upon it as he did upon as-Safaa - facing the Qiblah, saying takbeer and tahleel and making du'aa and that forms one complete circuit.

Then he returns till he ascends as-Safaa - walking in the place for walking, and running in the place for running - and that is a second circuit. Then he returns to Marwah - and so on till he completes seven circuits finishing upon Marwah. Until he completes the seven. This point he will be on the other side of the masjid.

Make any types of dua reading from book or phones or quran during the walking between safa and marwa,

And if he makes du'aa in sa'ee, saying :

رَبِّ اغْفِرْ وَأَرْحَمِ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbighfir warham innaka antal a'azzul akram

(O lord forgive and have mercy, verily You are the Most Mighty, Most Noble) then there is no harm as it is authentically reported from a group of the Salaf (pious predecessors)

Then when he finishes from the seventh circuit upon al-Marwah he shaves or shortens the hair of his head thus ending the 'Umrah - and everything that became forbidden to him upon entering ihram now becomes permissible again. Please note **women are to shorten their hair by a fingertip. In private only (hotel room)**

Now all Ihram rules are lifted, and your Umrah is completed. May Allah accept your Umrah, Ameen!!

Extra Notes and advice

Ittizaam between The Corner And The Door (Kaba Door)

And he may cling to the place between the corner and the Door - placing his chest and face and forearms upon this place.

And there is no particular dhikr for tawaaf - so he may read Qur'an or say any dhikr he pleases, according to the Prophet sallahu alaihi wa sallam saying : Tawaaf around the House is prayer, except that Allah has allowed speech in it, so he who speaks then let him not say except, good things and in a narration : so let him limit his talk in it.

1. Ikhlas = sincerity doing any type of worship (Ibada) only for Allah alone and not for anyone else or for fame or for someone to congratulate him/her. Worship is for Allah alone.

Prophet sallahu alaihi wa sallam said all deeds are based on intentions, and each will receive what they intended. Therefore this means no showing off or getting recognition from others..

For example using Whatsapp, twitter, taking pictures and sending to others in the time of prayer, dua , tawaf, or kissing black stone..etc..This will fall into very dangerous situation with Allah because at that time you are diverted your intention to other than Allah. Rather than seeking Allahs pleasure one is seeing the pleasures and recognitions and praises from the creations. This falls into Riya (showing off) and even Shirk (making partners with Allah) therefore the reward of the action may be reduced or even nullified if one is not careful .

2. Following exactly the teaching of Prophet sallahu alaihi wa sallam in his actions and his speech, without any bida (newly innovated matters in the religion which has no reference from Prophet sallahu alaihi wa sallam or the companions) therefore whoever has done an action to please Allah seeking reward from Allah but not according to the Prophet sallahu alaihi wa sallam action then that particular action is nullified and it is in hellfire and the person who has acted has committed a sin. As Prophet sallahu alaihi wa sallam said "Every innovation is misguidance and going astray"

3. Learn the rituals of umrah prior and read the duas and mark the pages and be prepared and DO NOT imitate anyone else as they could be doing bida and cause confusion.

4. Prophet sallahu alaihi wa sallam done only one umrah in per trip therefore its not recommended to go to Masjid Aisha and do several Umrah rather do one and do it to your best of abilities. If this was going to be good then Prophet sallahu alaihi wa sallam would have done so rather Prophet sallahu alihi wa sallam didn't do it so we don't do it.

5. Once you are a traveller (having left your areas of residence), and the next Salah is due, you can combine and shorten them as this is a concession from Allah. Although its recommended not to shorten in the haramain (two masjids Makkah and Madinah due to rewards)

- Dhur (2 Rakaats) & Asr (2 Rakaats) together
- Maghrib (3 Rakaats) & Isha (2 Rakaats) together
- Read as many sunnah/nawafil as you like, there is no restriction and do many tawaf