

## 1. Ihram from Miqat

**Article 23-** The purpose of Miqat is the place that Ihram should be worn from there for Umrah and it is not possible to pass there without Ihram.

**Article 24-** The place of wearing Ihram is Adni al-Hal which means the first place out of Haram and it is permitted to become Muhrim from one of quintet famous Miqats but it is better to perform Ihram of Umrah al-Mufradah from one of quintet Miqats, therefore it is better for persons who have the intention of performing Umrah al-Mufradah and has gone to Medina before to become Muhrim from Masjid al-Shajarah or at least Juhfah; although it doesn't have problem to perform from "Hudaybiyah" or its parallel place in the new road.

### Quintet Miqats

#### Masjid al-Shajarah

**Article 25-** "Masjid al-Shajarah" is close to Medina and today is called "Abar Ali" and it is also called "Dhu'l-Hulayfah". All persons who want to go to Hajj from Medina should become Muhrim from that place, and it is not permitted to delay, and for example become Muhrim in "Juhfah", which is in the middle of the road of Mecca and Medina, except ill and weak persons and those who have other problems and cannot become Muhrim from Masjid al-Shajarah.

**Article 26-** It is not obligatory to perform Ihram from inside of Masjid al-Shajarah, but it is also possible to wear Ihram beside the mosque and there is no difference between old and new mosque, which has been very expanded; therefore women who are in their menstruation period can wear Ihram outside of the mosque.

**Article 27-** A Jonob (person in the state of Janabat) or menstruated person can become Muhrim while passing through the mosque and should not stay in the mosque, as he/she can become Muhrim out of the mosque.

**Article 28-** If a Jonob or menstruated person cannot wear Ihram because of congestion of crowd while

passing through the mosque and cannot also perform Ghusl because of some reasons then this person can perform Tayammum instead of Ghusl of menstruation or Janabat and become Muhrim from inside the mosque, also can wear Ihram outside the mosque.

**Article 29-** It is Mustahab precaution to become Muhrim from Masjid al-Shajarah not beside or around it, and it is Mustahab to wear Ihram in the main and old place of the mosque; although it is possible to wear Ihram in expanded places also out of the mosque, as we have said.

**Question 30-** Whenever a menstruated or Jonob person enters Masjid al-Shajarah deliberately and rebelliously and stays in there like the others and become Muhrim, is his/her Ihram correct?

**Answer:** If it is done deliberately then it is not free of problems; but as we have said before wearing Ihram is also permitted from outside the mosque.

## Juhfah

**Article 31-** “Juhfah” is a place located between Mecca and Medina 150 kilometers from Mecca and presently it has a little distance with the main road, and a big mosque has been built in there and that is Miqat for people who come from Egypt, north of Africa, Syria, Jordan and Lebanon (road trip) for Hajj, also it is Miqat of all persons who pass there.

**Article 32-** Muslims of Iran and other places who enter Jeddah airport by airplane, and don't want to go to Medina can go to Juhfah and become Muhrim from there.

**Article 33-** As it has been said before there is a mosque in Juhfah that it is possible to wear Ihram from inside or outside of that, and it is better to wear Ihram inside the mosque but menstruated women become Muhrim outside the mosque.

## Wadi Aqeeq

**Article 34-** Wadi Aqeeq is a place located in northeast of Mecca approximately 94 km from the city and that is the Miqat for people of “Iraq” and “Najd”, and all people who are passing from that way can become Muhrim from there. This Miqat has three sections; section one is called “Maslakh”, and section Two is called “Qumrah” and the third section is called “Dhat Irq” (also Zaat Irq) and although it is better to wear Ihram from “Maslakh”, but it is permitted to become Muhrim from any of these three sections.

## Qarn al-Manazil

**Article 35-** Qarn al-Manazil is a place located near “Ta'if” which is about 94 km from Mecca and this is the Miqat for people of there or those who pass from that way, also all people who enter Jeddah can go to that place and become Muhrim from there. Now, there is a mosque in there that all people can become Muhrim from that.

## Yalamlam

**Article 36-** “Yalamlam” is the name of a hill in south regions of Mecca about 84 km from the City and this is the Miqat of those who come from south parts of Arabian Peninsula like Yemen to Mecca, also all people who pass that way can become Muhrim in there.

## Adni al-Hal

“Adni al-Hal” means the first point out of Haram, and this is Miqat of those who perform Umrah al-Mufradah.

**Article 37-** It is better to wear Ihram for Umrah al-Mufradah from one of three places “Hudaybiyah”, “Ji’irranah” or “Tan’eem” which are famous among people of Mecca and the most easiest for persons who want to perform Umrah al-Mufradah after the Hajj is to go to Masjid al-Tan'eem, which is about eighty four kilometers from Masjid al-Haram and presently is a part of the city of Mecca, and become Muhrim from there.

**Article 38-** Persons who goes directly to Mecca from Jeddah for performing Umrah al-Mufradah should become Muhrim from “Hudaybiyah” which its distance is about 17 kilometers from Mecca (Hudaybiyah is the extreme of boundaries of Haram).<sup>1</sup>

**Article 39-** People who are working in Mecca (Iranians or from other countries) can become Muhrim for Umrah al-Mufradah like the others from “Hudaybiyah” or its parallel place in the new road and if they become Muhrim in another place because of ignorance about the matter then their Ihram is not correct and prohibited acts of Ihram don’t become Haram to them. In cases of knowledge or deliberation ruling of the issue is also the same, but in case of ignorance if they recognize the matter after the act then their acts are correct.

## Ihram from Parallel Places to One of Miqats

**Article 40-** Those who do not pass Miqats should become Muhrim whenever they reach to a place parallel to one Miqat and it is not necessary to go to one of famous quintet Miqats, and if they pass parallel places to two of Miqats, they should wear Ihram in the first place that is parallel to the first Miqat, and renew the intention of Ihram in the parallel place to the next Miqat.

**Article 41-** Persons who pass the parallel place to a Miqat other than Masjid al-Shajarah it is Mustahab precaution to become Muhrim by Nazr (Nadhr; vow) before reaching the parallel place and it is better to renew Ihram in parallel place (but it is not obligatory).

**Article 42-** The purpose of Miqat for a the person who goes to Mecca is that he/she reaches the place that Miqat is in his/her right or left side in the way that if he/she passes that point then Miqat is behind him/her.

**Article 43-** If a person doesn't know the location of parallel place then he/she should ask the knowledgeable and trusted persons and if he/she cannot recognize the location of parallel place then he/she becomes Muhrim by Nazr according to precaution before reaching the place that he/she supposes it can be the parallel place.

**Article 44-** Whenever a person passes a way that is not parallel to any of Miqats (like Jeddah) it is a precaution to go Miqat and becomes Muhrim in there or goes to a place that is parallel to one of Miqats and if it is not either possible then becomes Muhrim from any place that he/she supposes that it can be parallel to one of Miqats then renews his/her Ihram when he/she reaches the first point of Haram (around Mecca) (which means makes the intention again and says Labbayk).

**Article 45-** In the issue of parallel place to a Miqat there is no difference between desert and sea.

**Article 46-** Parallel place is proved by knowledge and certainty also testification of two impartial witnesses, and If it is not proved by these two ways then whenever strong assumption is acquired from the expression of those who are informed of those places then it is enough. Also if strong assumption is acquired from the expression of experts who assign the parallel place by scientific rules then it seems to be enough.

**Article 47-** If it is not approved that "Rabigh" is parallel to Juhfah then performing Ihram is nor correct from that place.

## Rulings of Miqats

**Article 48-** Wearing Ihram is not permitted before Miqat. As it is Haraam to pass Miqat without Ihram and pilgrims should become Muhrim in Miqat except two conditions:

1- If the person performs Nazr to become Muhrim before Miqat then it is necessary to accomplish his/her Nazr from any place and there is no need to renew Ihram in Miqat, accordingly when a person has doubt about Miqat or its parallel place can perform "Nazr of Ihram" before reaching the suspected place and becomes Muhrim from that place and there is no difference between obligatory or Mustahab Hajj; and Nazr of wife has not problem if it doesn't disturb her husband.

2- For the person who wants to perform Umrah of the month of Rajab and worries that the month ends before reaching Miqat it is permitted to become Muhrim before Miqat in order to have the benefits of Umrah of the month of Rajab.

**Article 49-** Reaching Miqat should be proved by certainty, confidence, famousness among people of that place or at least testification of one impartial person and if there is any doubt then wearing Ihram is not permitted, except by performing Nazr.

**Article 50-** Persons who don't know the place of Miqat cannot become Muhrim based on the expression

of guide or chief of caravan who says that place is Miqat except that they have certainty about their expression; also assumption acquired from the expression of informed people is enough. Unless they should refer to people of that place.

**Article 51-** Passing Miqat without Ihram is not permitted unless there is another Miqat on the way that in this case performing Ihram from the second Miqat is correct, although he/she has done a false act.

**Article 52-** It is not permitted to delay Ihram from Miqat deliberately, also it is obligatory precaution not to pass the parallel place to Miqat without Ihram although there is another Miqat after that.

**Article 53-** Persons who go to Mecca for performing Umrah al-Mufradah and should go to one of famous Miqats cannot pass Miqat without Ihram and if they do this then it is obligatory to return to Miqat and become Muhrim from there and if they cannot return they should become Muhrim from the place that they are.

**Article 54-** If a person passes Miqat without Ihram and there is another Miqat on the way then there is no need to return to first Miqat but he/she becomes Muhrim in the second Miqat.

**Article 55-** Whenever a person doesn't become Muhrim in Miqat because of ignorance or forgetfulness then whenever he/she remembers if he/she is out of Haram then he/she should become Muhrim from that place and if he/she has entered Haram then should go out of Haram (for example Tan'eem) and wears Ihram and if he/she cannot go out of Haram wears Ihram from the place that he/she is.

**Article 56-** Whenever a woman is in her menstruation period and thinks that she is not permitted to wear Ihram and doesn't wear Ihram in Miqat she should return to Miqat if she can and become Muhrim, and if she cannot then she should go out of Haram and wear Ihram in there, and if she cannot either then wears Ihram in place that she is and her Umrah is correct.

**Article 57-** Whenever a person renounces Ihram because of ignorance or forgetfulness and recognizes the matter after finishing the acts then his/her acts are correct.

**Article 58-** A person who enters Mecca with Ihram of Umrah al-Tamattu' it is permitted for him/her to consider it as Umrah al-Tamattu' if it is the months of Hajj (Shawwal, Dhu'l-Qa'dah and Dhu'l-Hijjah) and perform Hajj al-Tamattu' following that.

**Question 59-** Is Nazr of Ihram also permissible for the proxy?

**Answer:** It doesn't have problem.

## Obligatory Acts of Ihram

**Question 60-** A woman has performed Nazr without the permission of her husband and becomes Muhrim with Nazr before reaching Miqat. Are her Ihram and her following acts correct?

**Answer:** If her Nazr has no contradiction with her husband's rights then her Ihram is correct.

**Article 61-** The first act of Umrah al-Mufradah is "Ihram" and obligatory acts of Ihram are three acts: wearing clothing of Ihram, Niyah (intention) and saying Labbayk.

### First: Wearing Clothing of Ihram

**Article 62-** It is obligatory for a person who wants to wear Ihram to remove all clothes, which are Haraam for Muhrim, and then wear two clothes of Ihram, wrap one of them around the waist (that is called "Izar") and put another one on his shoulder like Aba (that is called "Rida"); this ruling is exclusive to men and it is not necessary for women to wear these two parts of clothing beneath or over their own clothes. But their clothes are considered as clothing of Ihram.

**Article 63-** It is an obligatory precaution that clothing of Ihram and the way of wearing to be as it is common, it means that the pilgrim wraps loincloth (Izar) in the way that at least it covers the body from belly to knees and puts Rida' on shoulder in the way that it covers the rest of the body, and there is no condition about the quality or color of the Ihram clothing, but it should not be sewn.

**Article 64-** It is an obligatory precaution to wear Ihram clothing before making intention and saying Labbayk, and if pilgrim wears them after Labbayk then it is a precaution to say Labbayk again.

**Article 65-** It is obligatory precaution not to tie loincloth around the neck and if pilgrim ties because of ignorance or forgetfulness it is a precaution to untie that immediately, but it doesn't harm the Ihram and there is nothing on pilgrim (but tying around the waist has no problem). And the best way is to fasten a belt or something like that on loincloth in order to be completely comfortable; but tying two sides of Rida' has not problem. Also fastening that by a pin, or putting a piece of stone in one side and fastening that to the other side with a string (as it is common among some of Hajjis) has no problem, although it is better to renounce these acts.

**Article 66-** It is obligatory precaution not to suffice to a long clothing which people consider a part of that as loincloth and the rest as Rida' when pilgrim has options; but it should be consists of two clothes.

**Article 67-** It is obligatory precaution to have the intention of closeness to Allah and satisfying him and it is Mustahab precaution to have the intention of closeness while removing the sewn clothes.

**Article 68-** All things, which are the conditions of clothing of prayer-performer, are also the conditions of Ihram clothing, therefore Ihram clothing should be clean and not to be made from the parts of Haraam-meat animals or pure silk or interwoven with gold (there is no difference between men and women in this ruling as obligatory precaution, although men and women have difference in the matter of wearing silk and gold-interwoven fabrics during prayer).

**Article 69-** Cases that impurity (Najasat) of the clothing of prayer-performer has been forgiven, also

implies on Ihram clothing.

**Article 70-** Izar (loincloth) should not be see-through and it is obligatory precaution that Rida' should not also be of this type.

**Article 71-** It is obligatory precaution for Ihram clothing not to be made from skin.

**Article 72-** It is obligatory precaution for Ihram clothing not to be made from texture or woven material, and things like felt is not enough.

**Article 73-** It is not obligatory to wear Ihram clothing all the time; but it is possible to remove that for washing, changing, taking the bath or other purposes temporarily.

**Article 74-** Whenever the Ihram clothing becomes Impure (Najis) the pilgrim should wash that, and if it is not possible he will do it whenever it is possible (and If Rida' becomes Impure the pilgrim can remove it temporarily) and it is a precaution to purify the body if it becomes impure during Ihram.

**Article 75-** If the pilgrim doesn't purify Ihram clothing or the body then it has not atonement.

**Article 76-** Whenever a person changes clothing of Ihram because of a reason it is better to wear the same clothing that he has become Muhrim in that when he wants to enter Mecca for performing Tawaf.

**Article 77-** If a pilgrim wears Ihram while he has ordinary clothes on because of ignorance or forgetfulness then his Ihram is correct; but he should immediately remove that clothes and wears only Ihram clothing and if he has done this act deliberately and knowingly then it is a precaution to make the intention and say the intention again after removing those clothes and wearing clothing of Ihram.

**Article 78-** Whenever a pilgrim wears a shirt after Ihram because of ignorance about the issue or forgetfulness then his Ihram is correct; but he should remove it from the bottom and if it is not possible then he should tear the shirt and remove that.

**Article 79-** Whenever a pilgrim is ill and cannot take off his common clothes in Miqat, it is enough to make the intention of Ihram and say Labbayk, and if it is possible for him to remove his common clothes temporarily he should do it and wear Ihram clothing, and after that if it is not possible to continue with that clothing he can wear his/her common clothes, and if this act was not possible in Miqat and after a while his/her health conditions got better for wearing Ihram clothing, it is an obligatory precaution to return to Miqat (if he can) and wears Ihram again, but if it was not possible to return to Miqat he should change the clothes in that place, but renewing Ihram is not necessary.

**Article 80-** It doesn't have problem to wear more than two parts of clothing of Ihram (for example two towels) in order to prevent from cold or heath or other than that.

**Article 81-** It doesn't have problem for Muhrim to wear sewn clothes because of coldness, or other

reason, but it is better to make the sewn clothes upside down and put it on shoulders and don't put hands in sleeves if it is possible and it is also precaution to make it inside out, but if necessity of wearing sewn clothing doesn't remove in this way then he can wear it in its ordinary way.

**Question 82-** Is it necessary to have any especial purpose while wearing clothing of Ihram whether it is done in Miqat or hours before wearing Ihram in Medina?

**Answer:** There is no especial purpose needed, but the pilgrim make the intention (Niyah) while wearing Ihram as it has been mentioned in the discussion of Ihram.

**Question 83-** If a person becomes Muhrim in Miqat, parallel places to Miqat, Adni al-Hal, city of Mecca or any other place that is his duty and changes his mind after that then can he revoke his Ihram?

**Answer:** He cannot exit the state of Ihram and even if he removes the clothing of Ihram or make the intention of exiting Ihram then his Ihram don't be revoked and those things that have become Haraam to him because of Ihram don't become Halaal and if he performs an act that has atonement then he should pay the atonement and the only way for exiting the state of Ihram is to perform Umrah or Hajj that the person has made the intention for.

**Question 84-** Some men pass one meter of cloth (not sewn) from between their legs in order that their private parts not be shown while wind blows or getting in the vehicle in the way that both sides of the cloth is beneath the clothing of Ihram. What is the ruling of this act?

**Answer:** It doesn't have problem; but abstaining from doing these acts is better except the necessary cases.

**Question 85-** Is clothing of ihram limited to two clothes and should not be more than that?

**Answer:** Its obligatory amount is two clothes and more than that has not problem; on the condition of being like the clothing of Ihram, for example using several towels.

**Question 86-** I cannot remain my body and clothing of Ihram pure because of incontinency in urination caused by paralysis, what is my duty?

**Answer:** Keep it as much as you can and the amount that causes you trouble and hardness has not problem.

**Question 87-** If women's clothing of Ihram is so much thin that their bodies are shown then does it harm their acts of Hajj?

**Answer:** This act has problem for Ihram and invalidates Tawaf and prayer of Tawaf.

**Question 88-** According to fatwa of some of Maraji' that have said: "women become Muhrim like men as a precaution" can women remove the towels of Ihram after wearing them and perform the acts of Hajj

with their ordinary clothes?

**Answer:** Women can become Muhrim in those ordinary clothes and wearing clothing of Ihram is not necessary and if they become Muhrim with them as a precaution then they can remove them.

**Question 89-** Is it correct to wear clothing for Ihram that has bought by the money which its Khums or Zakat has not been paid?

**Answer:** Ihram is Haraam in that clothing.

**Question 90-** Is it obligatory to pay the Khums of clothing of Ihram which it is not clear that it has been bought by unpaid-Khums money or the money that has not Khums (like heritage)?

**Answer:** With the assumption of doubt in consisting in Khums, paying its Khums is not necessary although paying that is a precaution.

**Question 91-** If a person who has not Khums year goes to Umrah al-Mufradah and pays the costs of Umrah including clothing with that unpaid-Khums money then what is the ruling of his/her Umrah?

**Answer:** His/Her acts have problem.

**Question 92-** A person has bought clothing of Ihram with unpaid-Khums money and has become Muhrim with that clothing and has performed Tawaf and prayer of Tawaf. Now what is his/her duty?

**Answer:** If it isn't done deliberately or knowingly then his/her Hajj and Umrah is correct but if he/she is a neglected ignorant then it is obligatory precaution to perform Tawaf and its prayer again.

**Question 93-** How long is Ghushl of Ihram, pilgrimage and like that valid? And how does it invalidate?

**Answer:** It is valid for one day; and if minor Hadath happens then it can be repeated with the intention of Rijah but it is not obligatory.

## **Second: Niyyah (intention)**

**Article 94-** Intention of Ihram is that the pilgrim intends to prohibit the acts which will be mentioned later to himself/herself and performs the acts of Umrah following that, and it is enough to say, by considering this meaning, by word or in the heart "I wear Ihram for Umrah al-Mufradah for myself (or the person whom I am his/her proxy) for closeness to Allah" and the meaning of "I wear Ihram" should be prohibiting the exclusive acts.

**Article 95-** It is not necessary to express the intention by words and it is enough to have this intention in the heart, but it is better to say that while having the internal intention.

**Article 96-** It is Mustahab that guardian of indiscriminating child or any other person who is responsible

of his/her acts makes him/her Muhrim, and dress him with clothing of Ihram and makes the intention in behalf of that child; it means to say “I make this child Muhrim for Umrah al-Mufradah for closeness to Allah” for Umrah and if it is possible makes him/her to say Labbayk and if the child cannot say Labbayk then that person says Labbayk in behalf of the child; but if the guardian worries that he/she is not capable of performing the acts of child correctly, it is better to forgo to make the child Muhrim.

**Article 97-** Whenever the pilgrim wants to perform some of prohibited acts while making the intention of Ihram (for example he is in travel and under the roof of the car or automobile without any necessity) then it is not out of problem for Ihram, but if he/she had the intention of renouncing those acts at the beginning but he/she has changed his/her mind after Ihram or has performed some of them then it doesn't harm his/her Ihram; although he/she should pay the atonement in some cases.

**Article 98-** Having explained knowledge of acts which are Haram for Muhrim is not necessary, and it is necessary to have the intention of renouncing the whole of those acts.

**Question 99-** What is the duty of a person who has always reminded others “intention of Ihram” and “Talbeeh” and now he has forgotten himself to make the intention?

**Answer:** If he hasn't said Talbeeh for Umrah then he hasn't become Muhrim and should return to Miqat (if it is possible) and becomes Muhrim and if it is not possible to return to Miqat then he goes out of Haram and wears Ihram in that place again.

**Question 100-** Whenever a person becomes Muhrim for Ihram of Umrah al-Mufradah with the intention of Rija' (hoping for the goodness of the act) then should he/she say the word “Rija'” in all acts of Umrah or it is not necessary?

**Answer:** Having the intention of Rija' for all acts of Umrah in mind is necessary and there is no need to repeat the word “Rija'”.

**Question 101-** Does having the intention for invalidating Umrah (without continuing the act while having the intention of invalidation) cause invalidation of that?

**Answer:** Having the intention of invalidation does not cause invalidation.

### **Third: Saying Labbayk**

**Article 102-** It is obligatory to say the “quadruple Labbayks” during Ihram with correct Arabic accent and it is obligatory precaution to be said in this way:

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

**Allah! I comply (and obey) you, again I comply you, and one more time I obey you, there is no**

**partner for you, I comply you, solely you deserve all praise and grace and sovereignty are exclusive to you, there is no partner for you!”**

**Article 103-** It is obligatory precaution to prevent from adding the fifth Labbayk and other expressions except those which will be mentioned in Mustahabbat.

**Article 104-** It is obligatory to pronounce above quadruple Labbayks correctly like Takbeerat al-Ihram of prayer.

**Article 105-** If the pilgrim cannot say these expression with correct Arabic pronunciation then he/she should learn how to pronounce and if he/she cannot to that or have not enough time for learning then it is enough that another person recites them articulately for him/her and the pilgrim repeats them and if he/she cannot pronounce then it is a precaution to recite as much as he/she can also says its translation.

**Article 106-** A mute pilgrim points with his/her hand instead of saying “Labbayk” and moves his/her tongue as normal and it is better that another person says Labbayk on behalf of that pilgrim, but it is not obligatory.

**Article 107-** Children can also become Muhrim for Umrah or Hajj, and if they discern between good and evil then they can say “Labbayk” with the intention and if they are indiscriminating children then a person makes intention and says Labbayk on behalf of them and whenever a person is unconscious in Miqat then it is possible to make the intention and say Labbayk on behalf of him/her.

**Article 108-** It is obligatory to say Labbayk during Ihram only once (in the way that has been mentioned before) and after that it is Mustahab to repeat that in different conditions as much as it is possible, it means during getting in and leaving the car, passing low and high lands, after awaking and after prayers and it is better for men to recite these words with loud voice.

**Article 109-** It is obligatory to stop saying Labbayk in Ihram of Umrah al-Mufradah by seeing the house of Ka’ba when the pilgrim has exited Mecca for Ihram and while entering the zone of Haram if he/she is coming there from outside of Mecca.

**Article 110-** Whenever Muhrim has not said obligatory Labbayk deliberately or because of a reason then prohibited acts of Ihram do not become Haram to him/her and if he/she perform one of prohibited acts which have atonement then paying the atonement is not obligatory to him/her. Also if he/she invalidates the first Labbayk by hypocrisy.

**Article 111-** Acts which are Haraam to Muhrim don’t become Haraam before saying Labbayk; although he/she has made the intention of Ihram and has also worn clothing of Ihram. Therefore if the pilgrim performs one of those acts then it has no atonement, and in fact “Labbayk” is like “Allah Akbar” at the beginning of prayer which until the person doesn’t say that does not enter the prayer, and whenever

he/she has doubt about saying “Labbayk” there is nothing Haraam to him/her either.

**Article 112-** Whenever a pilgrim is in Miqat and has doubt about saying Labbayk then he/she should say the Labbayk and if he/she has passed Miqat then it is a precaution to return and say the Labbayk and if it is not possible then says in that place and if he/she has said the Labbayk and doesn't know that he/she has said it correctly or not then consider it as correct and his/her Ihram is correct.

**Article 113-** If a pilgrim forgets to say the Labbayk or doesn't say that because of ignorance about the issue then it is obligatory to return to Miqat and wears Ihram and says Labbayk if it is possible and if he/she cannot return and he/she is not entered Haram yet then says the Labbayk in the place that he/she is and if he/she has entered Haram then it is obligatory to go out of Haram and if he/she cannot go out then becomes Muhrim in that place and says the Labbayk and if the pilgrim remembers after finishing Umrah then his/her act is correct.

**Article 114-** It is not permitted to delay the obligatory Labbayk from Miqat and if a person delays that deliberately then he/she should act as the duty of a person who has passed Miqat without Ihram, which means he/she should return to Miqat if he/she can.

**Question 115-** Some of Iranian pilgrims pronounce the words like “Labbayk”, “Ghair” (non) and “Yawm” (day) in the way that it is felt these words have lower sound. Instead, some of people who has monomania about this matter say that the upper sound should be pronounced clearly and pronounce those words so much strong that changes the pronunciation (and say Labbaayk) while masters and scholars of Arabic pronunciation and even Arabs themselves do not pronounce in the way that the second group pronounce those words. Please say that what the correct way of pronouncing these words is.

**Answer:** In these matters, we should notice to the pronunciation of native speakers, and because native speakers don't pronounce upper sound in the way that the second group pronounce then it is a precaution to abstain from that and it is understood from the pronunciation of native speakers that these words should be pronounced with upper sound with a little inclination to the lower sound and this is correct.

**Question 116-** One of Hajjis has lost his hearing sense and stammers while speaking and cannot pronounce correctly. Authorities and his friends didn't pay attention to this matter and he has made the intention in Miqat and entered Mecca accompanying the others without saying Labbayks, now what is his duty?

**Answer:** He should return to Miqat and become Muhrim with intention and Talbeeh; although it is by accompanying a person and if he cannot return to Miqat then he should become Muhrim out of Haram, and if he cannot say Labbayk correctly, although stammering, then it is a precaution to say that in any way that he can and says also its translation.

**Question 117-** If a person recognizes after exiting Miqat that he/she has not said the Labbayk or has not made the intention and his/her Ihram is not correct because of a reason, also he/she cannot return Miqat from middle of the way and should go to Mecca and then return to Miqat from there then what is the duty of this pilgrim?

**Answer:** This pilgrim should become Muhrim from Adni al-Hal with the intention of Umrah al-Mufradah.

## Rulings of Ihram

**Question 118-** Can women say Labbayk in the way that non-Mahram men hear their voice?

**Answer:** It doesn't have problem.

**Article 119-** It is not necessary for Muhrim to be pure of minor and major Hadath while wearing Ihram, therefore he/she can become Muhrim without ablution and in the state of Janabat or menstruation of lochia (Nifas). (It is obvious that in the state of Janabat and menstruation and lochia the pilgrim should become Muhrim out of the mosque) and performing Ghusl of Ihram is also Mustahab for menstruated women and women in the state of lochia.

**Article 120-** If a pilgrim forgets Ihram and recognizes the matter after finishing the rituals and acts then his/her Umrah is correct.

**Article 121-** Ihram of a person who has not been circumcised is correct but his Tawafs and prayers of Tawafs has problem and remains in the state of Ihram, except that he performs circumcision and then performs Tawaf and prayer of Tawaf.

**Article 122-** If an uncircumcised child is forced to perform Ihram or become Muhrim then his Ihram is correct; but all of his Tawafs has problem. Therefore, this person remains in the state of Ihram and exiting from the state of Ihram becomes hard for him; except that he circumcises and then performs Tawaf or others carry him for performing Tawaf.

## Prohibited Acts of Ihram

**Article 123-** When a pilgrim becomes Muhrim then the following acts become Haraam to him/her and some of them have atonement. In my opinion, some of them are Makrooh which will be explained later. These acts are in the following order:

- 1- Wearing sewed clothing (for men)
- 2- Wearing a thing which covers all top of the foot (for men)
- 3- Covering the head (for men)

- 4- Covering the face (for women)
- 5- Wearing ornaments (for all)
- 6- Applying mascara and kohl
- 7- Looking in the mirror
- 8- Using fragrance
- 9- Applying oils on the body
- 10- Cutting the nails
- 11- Going under the shade in the state of ihram (for men)
- 12- Removing hair from the body
- 13- Performing marriage
- 14- Looking spouse with sexual desire
- 15- Touching
- 16- Kissing
- 17- Performing sexual intercourse
- 18- Masturbating
- 19- Killing insects
- 20- Extracting blood from the body
- 21- Tooth extraction
- 22- Disputing
- 23- Telling lies
- 24- Hunting desert animals
- 25- Carrying weapons

**Article 124-** After that a child becomes Muhrim or others made him Muhrim his/her guardian or the person who is responsible of his/her acts should prevent him from prohibited acts of Ihram or if the child is indiscriminating then keeps him/her from prohibited acts of Ihram

**Article 125-** If a child performs one of prohibited acts of Ihram then the atonement of hunting is upon his/her guardian, not to be paid from child's assets, and it is Mustahab precaution that guardian pays the atonement in acts other than hunting.

### Wearing Sewed Clothing

**Article 126-** Wearing clothes like shirt, cassock, trousers and underclothes are Haraam for men in the state of Ihram. And it is an obligatory precaution to abstain from wearing any kind of sewed clothing, also woven clothes and clothes that their parts are attached to each other or have been made like left, and are in the form of shirt, overcoat, trousers and like them, although it is not sewed and needle and string have not been used in making them, it is a precaution to abstain from wearing all these clothes.

**Article 127-** There is no difference between large or small in sewed clothes but pulling blankets, which their edges have been sewn, over shoulders for preventing from cold and like that, or pulling that over the body (on the condition that pilgrim does not cover his/her head with that) has not problem, also it has no problem if the edges of clothing of Ihram have been sown although it is a precaution to renounce that.

**Article 128-** Wearing coin bag on the waist has not problem although it is sewed (coin bag is a little bag for carrying cash, coins and like that), also wearing a belt over clothing of Ihram has not problem if it is sewed or not, also wearing a wraparound even if it has made from a sewed fabric or not, but in all these cases it is Mustahab precaution that all clothing not to be sewed.

**Article 129-** Wearing truss has not problem even if it is sewed, also carrying sewed bags which pilgrims carry on their shoulders or necks has not problem, and water flask which is held in a sewed container doesn't harm.

**Article 130-** As we said about Ihram, it is an obligatory precaution not to tie the loincloth around the neck, but tying that around the waist, especially when it is needed, also tying Rida' around or using pin for fixing the position of Rida' or Izar has not problem, but it is better to renounce those acts. And the method, which is common among some of Hajjis, of putting a piece of stone on one side of clothing and fastening it with a rubber strap or a string to another side is also permitted, and the best way for keeping and holding loincloth is using a belt.

**Article 131-** Wearing all kinds of sewed clothes is permitted for women, except gloves, which are not permitted to wear, even if they are not sewed.

**Article 132-** The atonement of wearing sewed clothing deliberately is one sheep; but if it is done because of forgetfulness or ignorance then there is nothing on him.

**Article 133-** Wearing sewed clothes is not Haraam in cases of necessity, but it has atonement.

**Article 134-** If a Muhrim wears several sewed clothes then he should pay one atonement for each of

them and it is obligatory precaution to pay separate atonements for each of them if he put them together and wears them once.

**Article 135-** If the pilgrim wears several clothes in case of necessity then atonement will not be forgiven except that several atonements cause hardness.

**Article 136-** If a person wears a shirt and pays its atonement and then wears another shirt or removes that and wears it again then he should pay the atonement again.

**Question 137-** Can Muhrim men use blankets with sewed edges for keeping themselves from coldness?

**Answer:** It doesn't have problem and it is not considered as sewed clothing.

**Question 138-** What is the purpose of sewed clothing, which is Haraam for men in the state of Ihram? Is it clothing with separate parts sewed to each other or even if there is a sewing on the towels of Ihram then it has also problem?

**Answer:** These kinds of sewing has not problem.

**Question 139-** Is it permissible for handicap Muhrim persons to use artificial limbs which are tied to body by sewed leather?

**Answer:** It doesn't have problem, also doesn't have atonement.

**Question 140-** Is it permissible for women to wear clothing with needlework or other handicrafts for ornamental purposes? And is Miqna'ah considered as a part of clothing?

**Answer:** Wearing ornamental clothes should be abstained in the state of Ihram and Miqna'ah is a part of clothing.

### [Wearing a Thing Which Covers All Top of the Foot \(for men\)](#)

**Article 141-** Wearing shoes, which covers both tops of the feet like boots, also wearing socks in the state of Ihram is not permitted, even if they cover shank or not, but if they cover a part of tops of the feet, like straps of sandals and shoes that a part of tops of the feet are shown by wearing them then it doesn't have problem. Albeit, this ruling is exclusive to men and wearing socks and shoes in the state of Ihram has not problem for women.

**Article 142-** If the towel of Ihram is long and covers the top of the foot, or the pilgrim for example puts a hot towel on the foot for reducing the pain, then these have not problem.

**Article 143-** Whenever a man deliberately wears socks or shoes in case of necessity then this act has no atonement and it is obligatory precaution to shear the topside of the shoe if the pilgrim has to wear

socks or shoes.

**Question 144-** Is it permissible to perform Ihram in the sewed shoe that doesn't cover all tops of the feet?

**Answer:** Yes, it is permitted; but it is better for men not to wear such a shoe in the state of Ihram.

### Covering the Head (for men)

**Article 145-** Covering all of the head in the state of Ihram is Haraam for Muhrim men, and it is obligatory precaution not to cover even a part of the head, but covering the head with hands, drying with towel or covering with pillow during sleep, also putting the strap of bag and like that on the head are permitted. And covering the face is permitted for men.

**Article 146-** It is obligatory precaution not to cover the head with "mud", "henna" or medicine and like them.

**Article 147-** It is obligatory precaution not to put a thing on the head; for example men don't carry things on their head.

**Article 148-** It is also obligatory precaution not to cover the ears.

**Article 149-** Muhrim is not permitted to sink his head in to the water, even if the rest of the body is out of water or not, but pouring water on the head for Ghusl or other purposes and taking the shower are permitted; but Muhrim should not sink his head in to the water in bathtub.

**Article 150-** Tying a handkerchief in order to reduce headache has not problem and drying the head with handkerchief and towel is also permitted, on the condition that they don't cover the head with them.

**Article 151-** If Muhrim put a cloth on a bow in the way that it places over the head and put in above the head for preventing from mosquitoes then it doesn't have problem. Also using mosquito net has not problem.

**Article 152-** A Muhrim man should not cover his head during sleep and if he performs this act mistakenly or because of forgetfulness then he should bare his head immediately.

**Article 153-** The atonement of covering the head is one sheep for men (as obligatory precaution), but if this is performed because of ignorance, forgetfulness or negligence then it has no atonement.

**Article 154-** It is obligatory precaution to repeat the atonement if the pilgrim covers his head several times which means to pay the atonement of one sheep for each time, except that this causes hardness for him.

**Question 155-** If Muhrim gets headache and tie a handkerchief for this purpose on his head which

covers all of the head then what is the ruling of that?

**Answer:** This act is permitted in case of necessity; but it has atonement as obligatory precaution.

**Question 156-** A Muhrim has washed his head and his hairs are wet. If he waits until his hairs dry naturally and then performs ablution then his prayer will be delayed. What is his duty?

**Answer:** It doesn't have problem to dry his head with towel and then performs ablution. But he should use towel gently in order not to remove a hair, also he should notice not to cover all of the head.

**Question 157-** If a Muhrim man covers his head with a sewed thing like sewed hat then should he pays two atonements or only one atonement is enough?

**Answer:** In this example, using sewed cloth that is not like a hat has one atonement; but putting sewed hat or like that has two atonements as obligatory precaution.

### Covering the Face (for women)

**Article 158-** Covering the face is not permitted for women in the state of Ihram, even it is with a mask, fan or any other thing, even it is obligatory precaution not to cover the face with mud or like that.

**Article 159-** Covering a part of the face in the way that it is not called mask is not Haraam. Also covering the face during sleep or putting the face on the pillow or covering it by hands are permitted.

**Article 160-** It is obligatory for women to cover their head during prayer, therefore they can cover a part of their face in order to have certainty about covering their head with Miqna'ah (a type of head cover) or something like that.

**Article 161-** It is permitted for women to pull their veil down in the way that it shades half or all of the face and it is a precaution not to stick to the face, and if a non-Mahram is not there then they should open their face (the round of the face is also permitted to be shown in other than the state of Ihram).

**Article 162-** It is Mustahab precaution to pay the atonement of one sheep for women and it is possible to renounce this precaution.

**Question 163-** When a Muhrim woman uses a Miqna'ah that covers the chin and lips then what is the ruling of that?

**Answer:** It doesn't have problem; although it is better that Miqna'ah to be on the line of the chin.

**Question 164-** Can a Muhrim woman dry her face with towel?

**Answer:** Drying the face has not problem for women, on the condition that it doesn't cover all of the face.

**Question 165**– Face of Muhrim women will be covered during putting on and removing the Miqna'ah, what is the ruling of that?

**Answer:** This amount has not problem.

### Wearing Ornaments

**Article 166**– It is not permitted for men to wear ornamental rings; but the rings which are used for blessings has no problems if they are not ornamental. Therefore, the pilgrim should abstain from wearing ornamental rings, even if they are used for ornamental purposes or blessings.

**Article 167**– If a pilgrim wears a ring neither for ornamental purposes nor blessings, for example wear it for its especial features, and it is not considered as ornament in common law then it doesn't have problem.

**Article 168**– Wearing ornaments is absolutely Haraam for a woman in the state of Ihram, but ornaments that she had been used commonly before can be worn in the state of Ihram if she hide them, and she should not show them to men even her husband.

**Article 169**– Using henna is not permitted for men and women if it has ornamental purposes.

**Article 170**– It is obligatory precaution that Muhrim even man or woman, abstain from wearing any other kinds of ornament, even he/she should not wear ornamented clothing of Ihram or sandals and abstain from any kind of makeup and decoration for the head, face or other parts of the body.

**Article 171**– Coloring the hairs has problem for Muhrim if it is called decorating, even if he/she have not intended for decoration, and if it has no decorating purpose (like using henna for treatment) then it doesn't have problem; also coloring the hairs and using henna before Ihram in the way that its effects remain until Ihram has not problem, unless the pilgrim had intended for decoration for Ihram from the beginning, that usually no one does that.

**Article 172**– Wearing ornaments is Haraam for women in the state of Ihram but it has not atonement.

**Question 173**– You have said about ornamentation of women in the state of Ihram: “If she ornaments with the intention of remaining that ornamentation before Ihram, and its effects can be seen also after Ihram then it has problem”, is this ruling Taklifi (injunctive; like Haraam, obligatory, Mustahab...) or Vaz'ee?

**Answer:** The foresaid ruling is Taklifi; and her Ihram doesn't invalidate and it has no atonement.

### Applying Mascara and Kohl

**Article 174**– Applying mascara or kohl with black materials or other kinds is Haraam for men and

women in the state of Ihram if it is for decorating purposes, and if it is not for decorating for example for eye treatment, then it doesn't have problem if it applies in a form other than decorating forms.

**Article 175**– Applying mascara and kohl in the state of Ihram doesn't cause to pay the atonement, unless it has perfume that in this condition if the person applies mascara or kohl deliberately then it is a precaution to pay the atonement of one sheep.

**Article 176**– If Muhrim needs to apply mascara or kohl for treatment or like that then it doesn't have problem.

### Looking in the Mirror

**Article 177**– It is Haraam for men or women to look in the mirror in the state of Ihram for make up or checking the condition of hair or beard or like them. But it doesn't have problem for other purposes like looking the sides of the car, or observing the tooth or mouth by physician, or looking in the mirror without seeing his/her own face, or looking in the mirror for seeing the condition of injuries and like that.

**Article 178**– Looking in the water and polished or glossy objects for checking the conditions of the face and hairs and like that has the ruling of looking in the mirror and it is not permitted in the state of Ihram.

**Article 179**– It is Mustahab precaution not to look in the mirror even it is not for ornamentation.

**Article 180**– If Muhrim looks in the mirror involuntarily then it doesn't have problem, and it is better to cover the mirrors of the rooms and elevators, which Muhrim are staying there during Hajj in order that they do not look in the mirrors suddenly and involuntarily.

**Article 181**– looking in the mirror has no atonement but it is Mustahab to say Labbayk after looking in the mirror.

**Article 182**– Looking in to the glass of the window or eyeglasses which the other side is visible has not problem, but if the eyeglasses is ornamental then using that is not permitted for Muhrim even men or women.

**Question 183**– Does it have problem to take pictures or videos in the state of Ihram? Because photographer looks at the glass of the camera which is transparent and mirror-like.

**Answer:** Taking pictures and videos has not problem in the state of Ihram.

**Article 184**– Using fragrance like perfumes, musk, saffron, rose water and other things by smelling, rubbing on the body or clothes, or spraying in the room or eating fragrant foods are Haraam for Muhrim men and women.

## Using Fragrance

**Article 185**– Eating fragrant fruits like apple and orange and like them has not problem, but it is better to abstain from smelling their fragrance.

**Article 186**– It is obligatory precaution to abstain from all kinds of fragrant flowers and vegetables.

**Article 187**– Buying and selling perfumes has not problem in the state of Ihram, but Muhrim should not smell or use them even as a test.

**Article 188**– It is a precaution that Muhrim abstains from cinnamon, ginger, cardamom and all the things that have fragrance.

**Article 189**– Muhrim cannot wash himself/herself with aromatic soaps and shampoos, and it is necessary to abstain from putting these things beside the clothing of Ihram, which causes them to be fragrant.

**Article 190**– Whenever Muhrim reaches places which there are pleasant odors in there then he/she should put something on his nose in order not to smell the fragrance, except that this act causes him/her strong hardness; but if Muhrim reaches a place with unpleasant odors then he/she should not keep his/her nose but he/she can pass that place rapidly.

**Article 191**– If Muhrim has to wear a clothing that has pleasant odor or eat a fragrant food then he/she should put something on his/her nose in order to prevent smelling that odor, except that this act causes him hardness.

**Article 192**– It is famous that smelling and using Khuluq of Ka"ba (the thing that authorities perfume Ka"ba with that) is not Haraam; but because it is not known that what Khuluq of Ka"ba is then it is a precaution to presently abstain from the fragrant that is applied on Ka"ba, too.

**Article 193**– If Muhrim uses fragrance deliberately then it is obligatory precaution to pay the atonement of one sheep.

**Article 194**– If Muhrim uses fragrance several times in one time then it seems that one sheep will suffice but it is a precaution to pay several atonements, and if he/she uses fragrance in different times then he/she should not renounce repeating the atonement, and if Muhrim pays the atonement after using fragrance and uses fragrance again then it is obligatory to pay the atonement again.

**Question 195**– Is it permissible for Muhrim to use soaps with odor, although it is not very pleasant odor?

**Answer:** If it is considered as fragrance then Muhrim should abstain from that unless it doesn't have problem, and if he/she has doubt about the matter then it doesn't have problem.

## Applying Oils on the Body

**Article 196**– Applying any kinds of oils or creams on the body is not permitted for Muhrim even if they are fragrant or not, even applying fragrant oils before Ihram in the way that their odors remain in the state of Ihram is prohibited, but applying non-fragrance oils and creams before Ihram has not problem.

**Article 197**– Applying all kinds of medical creams and ointments for treatment on the body has not problem.

**Article 198**– Eating greasy foods is permitted for Muhrim even if they grease around the mouth or hand.

**Article 199**– Eating oil has not problem if it doesn't have fragrance, like the smell of saffron.

**Article 200**– If there is fragrance in oil then its atonement is one sheep, although it has been done because of necessity and if it has no fragrance then it is a precaution to pay the atonement of one sheep if it is applied on the body.

## Cutting the Nails

**Article 201**– Cutting the nails of hand or foot, even cutting only one or some of the nails is Haraam for Muhrim, but if the nail is damaged and its remaining causes harm or severe discomfort then it can be cut.

**Article 202**– There is no difference between cutting the nails by scissors, nail cutter or even by tooth.

**Article 203**– There is no difference between extra fingers or other than that in this matter (as obligatory precaution).

**Article 204**– Whenever Muhrim cuts the nail because of forgetfulness or ignorance about the matter, then nothing is on him/her, but if it is performed deliberately its atonement is one portion of food (750 gr) for each nail and if he/she cuts all the nails of both hands then the atonement is one sheep. If Muhrim cuts the nails of the hands and feet in one session then the atonement is one sheep, but if this happens in two sessions then the atonement is two sheep.

**Article 205**– Whenever Muhrim cuts all the nails of both hands but doesn't cut the nails of feet then pays the atonement of one sheep for nails of the hands and pays one portion of food for each nail of feet to a poor person. Also if he/she cuts all the nails of both feet but doesn't cut all the nails of the hands.

**Article 206**– If Muhrim cuts five nails of the hand and five nails of the foot then he/she should pay one portion of food for each of the nails as the atonement. Also if he/she cuts less than ten nails of the hands and feet.

**Article 207**– If Muhrim has more than ten nails and cuts all the nails then he/she should pay the

atonement of one sheep and it is Mustahab precaution to pay one portion of food as the atonement for each extra nail more than main nails.

**Article 208**– Whenever a person has more than ten nails and cuts ten main nails in the state of Ihram it is obligatory precaution to pay the atonement of one sheep, but if this person cuts some of main nails and some of extra nails then he/she should pay one portion of food for each of the main nails and it is also Mustahab precaution to pay one portion of food for each of extra nails as the atonement.

**Article 209**– If Muhrim is forced or has to cut the nail then it is obligatory precaution to pay the atonement, as it has been explained.

**Question 210**– What is the ruling of cutting the nail of non–Muhrim person by a Muhrim?

**Answer:** It doesn't have problem.

### **Going under the Shade in the State of Ihram (for men)**

**Article 211**– A Muhrim man should not go under the shade during travel or keeps a shade or an umbrella over his head. Therefore traveling with airplane or roofed vehicle and like them is not permitted for Muhrim men during the day, but it is permitted for women and children and has no atonement.

**Article 212**– Going in to the camp or under the roof of stations in, stations in middle of the way or in Mecca, Arafat, Mash'ar or Mena has not problem, although it is performed while he is walking; also passing roofed markets and tunnels, which have been made for pedestrians is permitted.

**Article 213**– Passing beneath the bridges in the middle of the way has not problem. Also staying in shades of unroofed vehicles is permitted.

**Article 214**– There is no difference in this ruling between pedestrians or those who are riding.

**Article 215**– Whenever a shade has no effect on preventing from sunlight and rain, men are permitted to go under that shade, therefore Muhrim men can use roofed vehicles or airplane during the night, from dawn to sunrise or in fully cloudy days, but using a shade on rainy nights has atonement.

**Article 216**– Nazr of persons who have performed Nazr to wear Ihram from their own countries and have to go to Mecca by airplane is correct and should become Muhrim in their countries but they should pay the atonement for being under the roof during travel.

**Article 217**– It is permitted for ill persons and those who sunlight harms them severely or make them strong discomfort to use roofed vehicle and like that; but they should pay the atonement.

**Article 218**– Whenever a Muhrim goes under the shade because of ignorance or forgetfulness then there is no atonement on him, but if it has been done deliberately or because of a necessity, then it has

atonement and the amount of the atonement is one sheep for each Ihram, it means that one sheep is obligatory for the whole Ihram of Umrah and one sheep for the whole Ihram of the Hajj.

**Question 219**– According to the fatwa of your highness, Muhrim can use roofed vehicle from his station in Mecca to Masjid al-Haraam. Can those who wear Ihram in Masjid al-Haraam go under the roof in Mecca, too?

**Answer:** It doesn't have problem in the city, although they are moving to Arafat, but when they reached out of the city then shade is not permitted except the nights.

**Question 220**– What is the ruling of going under the shade for the person who becomes Muhrim from Tan'eem?

**Answer:** According to the fact that Tan'eem has presently become a part of Mecca and Mecca is the station, then going under the shade has not problem in the condition of the question.

**Question 221**– Some persons have become Muhrim in Masjid al-Shajarah and have moved to Mecca at night by a roofed car, they have gone to sleep near the sunrise in the car, and have wakened after sunrise and has stopped the car immediately. Should they pay any atonement for that part of the day that they had been under the roof during day movement? Now that the car is stopped and they want to get off the car by movement, what is the ruling?

**Answer:** There is no atonement necessary in this case.

**Question 222**– What is the ruling of getting in and off the vehicle that is stopped if this act needs to pass beneath the roof at the front of the vehicle?

**Answer:** It doesn't have problem.

**Question 223**– Is going under the shade related to shade that is made from vertical sunlight or does it apply to the shade that is made from inclined sunlight?

**Answer:** Shade of unroofed vehicles and like them has not problem.

**Question 224**– Is doing under the shade related to the shade that is above the head of Muhrim or is the shade that is above the shoulder also related to this ruling?

**Answer:** In the conditions of the question that shade is not above the head, it doesn't have problem.

**Question 225**– There are tunnels in Mecca which their length is more than one thousand meters. Is it permissible for Muhrim to pass through them by car?

**Answer:** It doesn't have problem; because they are in the city.

**Question 226**– Is it permissible for Muhrim to use the shade immediately after reaching Mecca or this act should be performed after reaching the place of staying and the house?

**Answer:** Going under the shade has not problem by reaching Mecca.

**Question 227**– We moved to Mecca by unroofed vehicle in the state of Ihram, I went to front of the vehicle, which was roofed, for drinking water. Did I performed any false act and should I pay the atonement?

**Answer:** This act is not permitted and if it is performed deliberately then it has the atonement, and its atonement is one sheep for all of the time of Ihram; but it doesn't have problem if it is performed in the night that is not rainy.

**Question 228**– One of caravan staffs has to go with women to Mecca by roofed vehicle as the guide what is his ruling?

**Answer:** Going under the shade is permitted in cases of necessity, but it has atonement, and its atonement is one sheep for each Ihram.

**Question 229**– Some of Hajjis who go for Umrah al-Mufradah have to travel in day by roofed car and get in and off in the way several times for food and prayer. How many atonements are obligatory to them?

**Answer:** One atonement for all of the time of Ihram of Umrah or all of the time of Ihram of Hajj is enough.

### **Removing Hair from the Body**

**Article 230**– Muhrim should not remove hair from his/her body, even if it is performed by shaving, scissoring or removing by any other means (for example by lotions), even if Muhrim do it himself/herself or forced another person to do that, even removing only one hair from the body is not permitted and there is no difference between the parts of limbs of the body.

**Article 231**– There is no difference between amounts of removed hair in prohibition of hair removing in the state of Ihram and as it has been said removing even one hair is Haraam; although there are differences about the atonement.

**Article 232**– If Muhrim knows that combing causes hairs to be removed then it is not permitted to comb the hairs, and it is Mustahab precaution that Muhrim absolutely abstains from combing the hairs in the state of Ihram. Also Muhrim should be aware that no hair to be removed by scratching.

**Article 233**– Whenever hair causes illness or severe discomfort then it is permitted to remove that but it has atonement.

**Article 234**– If a hair is removed during Ghusl or ablution indeliberately then it doesn't have problem.

**Article 235**– Whenever a Muhrim shaves the hair of the head or both armpits of one of them deliberately, then the atonement of that is one sheep, but if he/she shaves his head because of a necessity then he/she has the choice of one sheep, three days of fasting or feeding six poor persons by giving each of them two portion of food (approximately one and a half kilogram) and it is obligatory precaution to pay the same atonement for removing the hairs of the armpit, but if Muhrim removes a part or some of the hairs of the head, the face or beneath the chin and like them, then feeding only one poor person is enough.

**Article 236**– If Muhrim removes the hair of the head in the way other than shaving then it is obligatory precaution to pay the atonement of shaving.

**Article 237**– It has no atonement if Muhrim removes a hair because of ignorance about the matter or forgetfulness, and whenever Muhrim rubs the hand on the body during Ghusl or ablution for prayer and hair is removed in this way then also there is no atonement on him, as it has been said before, but if he/she rub his/her hand on his face and head or the body without any purpose and hair is removed in this way then it is obligatory precaution to give some food to a poor person.

**Article 238**– Muhrim cannot remove hair from the body of another person, even if that person is in the state of Ihram or not, and even if it is performed by razor or scissor or any other instrument, but this act has no atonement, therefore Muhrim should pay attention that people cannot shave others' heads or faces in Mena when they are exiting from the state of Ihram, but they should exit from the state of Ihram first and then perform this act.

**Question 239**– A Muhrim has washed his head and his hairs are wet. If he waits until his hairs dry naturally and then performs ablution then his prayer will be delayed. What is his duty?

**Answer:** It doesn't have problem to dry his head with towel and then performs ablution. But he should use towel gently in order not to remove a hair, also he should notice not to cover all of the head.

**Question 240**– Whenever a person who has exited from the state of Ihram shaves or cuts the hair of another Muhrim, or performs one of the other acts which are Haraam for Muhrim for him/her like cutting the nail or ornamentation and like than, what is the ruling?

**Answer:** If Muhrim accepts these acts by freewill then he/she has performed a Haraam act and should pay the atonement; but if it has been performed indeliberately or because of forgetfulness then there is atonement on none of them.

## [Performing Marriage](#)

**Article 241**– Performing marriage is not permitted for Muhrim in the state of Ihram consisting men and

women; even if he recites the sermon marriage or deputizes another person to do that, even if marriage performs permanently or temporarily, and marriage is invalidated in this way, and if he knows about the prohibition of that and performs marriage, then that women will be Haraam for him forever.

**Article 242**– It is not permitted that a Muhrim recites the sermon of marriage for another person, even if that person is in the state of Ihram or not and in this way marriage of that person is also invalidated, but that woman does not become Haraam forever, and in none of these cases atonement is obligatory.

**Article 243**– It is not permitted for Muhrim to attend a marriage ceremony as the witness, also (as obligatory precaution) it is not permitted to testify a marriage, although he has been the witness before Ihram, or propose for himself or another person.

**Article 244**– If Muhrim marry a woman knowingly for himself in the state of Ihram then that woman will become permanently Haraam for him as it has been said before, but if he performs this act because of ignorance about the issue then marriage is invalidated but that woman is not permanently Haraam for him and Mustahab precaution is not to marry her; especially if he has performed sexual intercourse with her.

**Article 245**– There is no difference between permanent and temporary marriage in these rulings.

**Article 246**– Whenever a non-Muhrim man marries a Muhrim woman for himself then it is obligatory precaution to divorce her and if he has known about the issue then that woman will be permanently Haraam for him as obligatory precaution.

**Article 247**– Returning to a woman who has been divorced by Ruj'ie (returning) divorce has not problem.

**Article 248**– Whenever a third person marry a woman for a man who is in the state of Ihram and that Muhrim man performs sexual intercourse and all three persons knows about prohibition of this matter then it is obligatory for each of them to pay the atonement of one camel, but if sexual intercourse is not performed then there is no atonement obligatory for any of them and there is no difference in this matter between that woman and marriage performer are Muhrim or not, and if some of them knew the ruling then it is obligatory to anyone who has known to pay the atonement.

## Looking

**Article 249**– It is not permitted for Muhrim to look his/her spouse with sexual desire; but talking and looking without the intention of pleasure has not problem and can associate with him/her like other Mahram persons.

**Article 250**– Whenever a Muhrim looks his/her spouse with sexual desire then he/she should pay the atonement of one sheep, and if he ejaculates because of this act then it is obligatory precaution to pay

the atonement of one camel.

**Article 251**– Whenever Muhrim looks at a woman other than his wife and ejaculates because of this act then it is obligatory precaution to pay the atonement of one camel if he can and if he cannot one cow and if he cannot pay that either pays the atonement of one sheep.

## Touching

**Article 252**– It is not permitted for a Muhrim to put a hand on the spouse's body but performing this act without the intention of pleasure has not problem.

**Article 253**– Whenever Muhrim touches his/her spouse's body for pleasure then he/she should pay the atonement of one sheep and if by this act ejaculation happens then it is obligatory precaution to pay the atonement of one camel.

**Question 254**– Is it permissible for a man who has exited from the state of Ihram to touch his wife, who is in the state of Ihram, with sexual desire?

**Answer:** It doesn't have problem for husband; but if wife is also take pleasure from this act it is a precaution not to agree for performing this act.

**Article 255**– It is not permitted for Muhrim to kiss his/her spouse with sexual desire and it is a precaution to also renounce kissing without sexual desire.

## Kissing

**Article 256**– If a Muhrim kisses the spouse then the atonement is one camel even if ejaculation happens or not.

**Article 257**– If Muhrim kisses a woman with sexual desire then it is obligatory precaution to pay the atonement of one camel and if it has been performed without sexual desire then the atonement is one sheep.

**Question 258**– A man exits from the state of Ihram and kisses his wife who is still in the state of Ihram, although his wife didn't agree with that act. What is the ruling of man and woman in this issue?

**Answer:** If wife didn't have a choice and didn't agree with that then there is nothing on him and there is also no atonement obligatory for husband.

## Performing Sexual Intercourse

**Article 259**– Performing sexual intercourse with spouse is Haraam in the state of Ihram of Umrah al-Mufradah and this has to kinds:

If this is performed before finishing Sa'y of Safa and Marwah then Umrah is invalidated and the atonement is one camel and it is obligatory precaution to finish Umrah and wait one month and then go to one of the Miqats and wear Ihram again and perform Umrah al-Mufradah again and there is no difference between obligatory or Mustahab Umrah; but if it has been performed after Sa'y (and before Taqsir) then Umrah is not invalidated.

**Article 260**– Whenever a Muhrim performs sexual intercourse because of forgetfulness or ignorance about the matter then it doesn't harm Umrah and it hasn't have atonement. Therefore, these rulings are for a person who performs this act knowingly.

**Article 261**– Whenever a Muhrim man performs sexual intercourse with his wife who is also in the state of Ihram forcefully then there is nothing on the wife, but man should pay the atonement of his wife adding to his own atonement if he has performed that act deliberately and knowingly; but if this act has been performed with knowledge and agreement of wife then each of them should pay the atonement, as it has been explained before.

**Article 262**– It is obligatory precaution to pay the atonement of one camel in all these cases and there is no difference between permanent and temporary spouse. Also vaginal or anal intercourse are equal in these rulings.

### Masturbating

**Article 263**– Whenever Muhrim plays with his sexual organ and semen comes out, the ruling of that is the ruling of a man who has performed sexual intercourse with a woman which has been mentioned in past articles, and if semen comes out because of playing with his wife or looking or visualizing such this scenes then atonement is obligatory for him, and the obligatory precaution is that it has all rulings of intercourse which has been mentioned in past articles.

### Killing Insects

**Article 264**– It is obligatory precaution that Muhrim does not kill insects like mosquito, fly, cootie and like them, even if they are on his/her body or clothes or not, and does not kill any moving creature, unless they cause him/her annoyance or if they are malefic and dangerous like snake, scorpion and like them, even it is obligatory precaution that Muhrim does not fling foresaid insects from the body, and if he/she has done it involuntarily, then he/she should give some food to a poor person.

**Article 265**– It is obligatory precaution not to move insects from a safe place to a place with the risk of falling; and it is a precaution absolutely not to move insect from a place to another place unless the second place is safer.

**Article 266**– Killing and moving insects in the state of Ihram has atonement and its atonement, voluntarily or involuntarily, is some food.

## Extracting Blood from the Body

**Article 267**– Extracting blood from the body even it is performed by phlebotomy, surgery, brushing or scratching in the way that blood extracts from the body, in other than cases of necessity is Makrooh and because some of Faqihs have considered it as Haraam, then Mustahab precaution is to renounce that.

**Article 268**– It is better to abstain from giving blood by today's methods in the state of Ihram, except in cases of necessity and for saving the life of a Muslim.

**Article 269**– Extracting blood from the body has no atonement.

**Question 270**– What is the ruling of injection in the state of Ihram for the person who injects the person who takes the injection?

**Answer:** Injection has not problem in the state of Ihram; but if it causes blood extraction then it is Makrooh.

**Question 271**– Is it permissible to remove dead skins on lips or around the nails?

**Answer:** If it doesn't cause blood extraction then it doesn't have problem and if blood extracts then it is Makrooh, and in any way it has no atonement.

## Tooth Extraction

**Article 272**– If extracting, cleaning or filling the tooth causes bleeding in the state of Ihram then it is Makrooh, but if it doesn't cause bleeding then it doesn't have problem; although it is Mustahab precaution to renounce that.

**Article 273**– It is obligatory precaution to pay the atonement of one sheep for tooth extraction in the state of Ihram.

**Question 274**– Is the purpose of tooth extraction, which is Makrooh if causes bleeding, the tooth of Muhrim or does it also apply to another person's tooth? For instance, is it disliked that a Muhrim dentist extracts the tooth of a Muhrim or non-Muhrim person?

**Answer:** It doesn't apply to another person's tooth.

**Question 275**– Is it permissible to extract a painful tooth in the state of Ihram which doctor has advised to extract that, although it causes bleeding?

**Answer:** Extracting blood in the state of Ihram in cases of necessity or other than that is not Haraam, but it is Makrooh and it has no atonement either.

## Telling Lies, Insulting and Priding

**Article 276**– Lying and insulting are Haraam in any condition, but these are prohibited especially in the state of Ihram, it means that these are from the act which Muhrim should renounce them, but it is an obligatory precaution to abstain from expressing the superiority of himself/herself to others or expressing the weakness of others against himself/herself, and these three acts have been collected in the term “Fosuq” according to some cabbalas quoted from infallibles (a.s.) in the holy verse:

فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ

*..so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another;(Surah al-Baqarah, 2: 197)*

**Article 277**– Whenever a Muhrim performs these acts has done wrong but Ihram is not invalidated, and the atonement of that is Istighfar (asking forgiveness from Allah), and it is better than a person keeps his/her tongue away from any evil and incompatible expression in the state of Ihram and say nothing other than good expressions.

**Question 278**– It is famous among people that Muhrim should not order other persons, and he/she should do his/her acts personally, is this correct? If a Muhrim orders another person in the state of ihram then did he/she performed a sin and should he/she pay the atonement?

**Answer:** This act has not problem, but priding and seeking superiority is Haraam.

**Article 279**– “Dispute” is prohibited in the state of Ihram as it is mentioned in the verse 179 of Baqara Sura, and here the purpose of “Dispute” is swearing to Allah because of enmity and hatred of another person for proving a matter and saying “بلى و الله” it means that “Yes, I swear Allah that the matter is like this”, or saying “لا و الله” which means “No, I swear Allah that the matter is not like this” and there is no difference between Arabic, Persian or any other languages, any expression that has this meaning is Haraam to say in the state of Ihram.

## Disputing and Fighting

**Article 280**– Saying the words “ لا ” and “ بلى ” and their meanings in other languages like “no” and “yes” in English in not dispute; but swearing for proving or denying a matter because of enmity and opposition is dispute.

**Article 281**– If Muhrim swears to other than “Allah” and god then it doesn’t have the ruling of dispute.

**Article 282**– Other names of god has also the ruling of the glorious word “Allah”; therefore (as obligatory precaution) if Muhrim swears to “رحمان”, “رحيم” or “creator of heavens and earth” and like that because

of enmity against another person for proving or denying a matter then it is considered as dispute.

**Article 283**– It is permitted for Muhrim to swear to the glorious word or other names of Allah in case of necessity for proving a right or invalidating a false.

**Article 284**– True or false swearing are the same in the matter of dispute; but if it is false then the atonement is one sheep for the first time and it is a precaution to pay the atonement of one cow for the second time and a camel for the third time, and if it is true and Muhrim repeats that three times then its atonement is one sheep; but less than three times has no atonement, although he/she has performed a false act and should perform Istighfar.

**Article 285**– If Muhrim swears more than three times, how much more, then the atonement is one sheep; unless he/she pays the atonement after three times and if he/she disputes three other times then he/she should pay the atonement of another sheep.

**Article 286**– If Muhrim disputes falsely for instance for ten times or more then it is a precaution to pay the atonement of a camel; unless he/she pays the atonement after three times or more that in this case he/she should pay one sheep for the first time, one cow for the second time and one camel for the third time.

**Article 287**– It is better that Muhrim abstains from any kind of dispute, debate and enmity in the state of Ihram, although it performs without swearing statements which has been said before; but expressing hatred and disgust and avoidance of enemies of Islam does not only harm the Ihram, but it is one of the duties of Muslims against infidels.

**Article 288**– Whenever Muhrim says “I swear you to Allah that do not perform this act” because of kindness (not because of enmity) or says that “I swear you to Allah to let me do it for you” then this is not Haraam and has no atonement.

## [Hunting Desert Animals](#)

**Article 289**– Hunting desert animals or slaughtering them is Haraam in the state of Ihram, also hunting of birds is Haraam and there is no difference that Muhrim hunts alone or with the help of the others.

**Article 290**– also pointing and referring the animal to the hunter, or tying and keeping the animal or eating the meat of a hunted animal (although another person has hunted or Muhrim has hunted that animal before Ihram) are Haraam.

**Article 291**– Also, killing grasshopper is not permitted for Muhrim; therefore if he/she is passing a way which there is grasshoppers in that, then he/she should change his/her way if it is possible, and if it is not he/she should be aware not to trample them, but it has no problem in inevitable case or if it causes strong hardness and discomfort.

**Article 292**– Killing malefic animals like snake and scorpion and ferocious animals is permitted when they cause danger.

**Article 293**– Zebh of livestock and farm animals like cow, sheep and camel has not problem in the state of Ihram.

**Article 294**– Hunting sea animals is permitted for Muhrim.

**Article 295**– The purpose of sea animals is animals which both their egg and growth of their newborns are performed in sea also lives in sea.

**Article 296**– Keeping the hunted animal in the state of Ihram is Haram as obligatory precaution, although Muhrim is the owner of that animal.

**Article 297**– Any animal which its hunting is Haraam, its newborns and eggs are also Haraam, although it is available.

**Article 298**– If Muhrim slaughters a hunted animal then it has the ruling of dead body and no one (Muhrim or non-Muhrim) can use that.

**Article 299**– A specific atonement had been defined for killing any of desert animals, but because today this act is not common and Hajjis of Bait Allah al-Haraam absolutely don't perform hunting then we abstain from explaining that.

### Carrying Weapons

**Article 300**– Muhrim should not carry weapons with himself/herself even if they are cold weapons or firearms, and it is a precaution not to use defensive weapons like shield and etc., but in cases of necessity and danger and fear from thief, ferocious animal and enemy using any necessary weapon is permitted.

**Article 301**– The thing that is Haraam is to carry the weapon like having a sword on the waist or having a gun on the shoulder or carrying it by hand, but if these are placed in the house, tent or trunk of the car of Muhrim then it does not harm his/her Ihram although it is Mustahab precaution to abstain from that except the cases of necessity.

### Cutting Trees and Plant of Haram

**Article 302**– Whenever Muhrim carries a weapon deliberately then the atonement of this act is one sheep as a precaution.

**Article 303**– Prohibition of cutting trees and plants of Haram is not exclusive to the state of Ihram or Muhrim, and it is Haraam to everyone.

**Article 304**– If a plant or tree is the house of a person then cutting that is permitted if he/she has personally planted that also if another person has planted then cutting that has not problem, but it is Mustahab precaution not to cut that plant or tree; but cutting wild plants and trees, which were there before building the house, is Haraam.

**Article 305**– “Camel Grass” (أذخر) which is one of fragrant plants in an exception from this ruling and cutting that has not problem.

**Article 306**– If a person walks normally and he/she cuts a plant in this way then it doesn't have problem.

**Article 307**– If a person cuts a tree that it is not permitted then it is a precaution to pay the atonement of one camel; even if that tree is big or small.

**Article 308**– If a person cuts a part of a tree, not completely, then it is necessary to pay its price as the atonement.

**Article 309**– Cutting the plant of Haram has no atonement other than Istighfar.

**Article 310**– If a proxy performs an act which causes to pay the atonement then the atonement is on the proxy not the person who has deputized him/her.

## **Other Prohibited Acts and Atonements of Ihram**

**Article 311**– Any of prohibited acts of Ihram which causes to pay the atonement has no atonement if it has been performed because of ignorance about the issue, negligence or forgetfulness and doesn't harm Umrah of Muhrim in this way, except hunting that has atonement in any condition.

**Article 312**– A person who performs some of prohibited act of Ihram because of forgetfulness, ignorance about the ruling or its subject or negligence has no atonement except hunting which has atonement in any condition. Therefore, if Muhrim performs any of prohibited acts of Ihram deliberately and knowingly then paying the atonement is obligatory.

**Article 313**– Condition of sacrifice of Hajj al-Tamattu is not valid for the animal that is going to be sacrificed for the atonement of Taqsir, therefore castrated and defected sheep can be sacrificed for this purpose.

**Article 314**– Consumer of atonements are only poor persons and it is a precaution not to give the atonement of non-Sadaat to Sadaat.

**Article 315**– Delaying to pay the atonements until returning home doesn't have problem. Therefore, Hajji can slaughter the sheep of the atonement in his/her hometown in order to give it to Shiite poor persons.

**Article 316**– Poor person cannot give his atonement meat to persons who take alimony from him.

**Article 317**– Using the meat of the atonement is not permitted for the person whom atonement has been obligated to him.

## Atonements of Ihram in Brief

Although atonements of each prohibited acts have been expressed during their explanation, but it is proper to mention all of them in one place for facilitation:

No. Prohibited Act	Atonement
1 Sexual Intercourse	One Camel (with explanation that has been mentioned before)
2 Using Fragrance	One Sheep (as obligatory precaution)
3 Cutting Less than Ten Nails	One Portion of Food for Each Nail (750 gr)
4 Cutting All the Nails of Hands or Feet	One Sheep
5 Cutting All the Nails of hands and Feet in One Session	One Sheep
6 Cutting All the Nails of hands and Feet in Two Sessions	Two Sheep
7 Cutting Trees of Haram Cutting Plants of Haram	One Cow (as obligatory precaution) Istighfar
8 Wearing Sewed Clothes Even in Case of Necessity	One Sheep
9 Wearing Shoes and Socks for Men	No Atonement
10 Covering the Face for Women	One Sheep (as Mustahab precaution)
11 Going under the Shade for Men	One Sheep
12 Shaving Hair of the Head or Armpits	One Sheep
13 Shaving the Head in Case of Necessity	Optional among One Sheep, Three Days of Fasting or Feeding Six Poor Person with Two Portions of Food for Each
14 Removing the Hair of Armpit in Case of Necessity	Like the Previous Item (as obligatory precaution)
15 Removing a Part of Hairs of the Head, Face or Armpits and like them	Feeding One Poor Person
16 Performing Marriage	No Atonement
17 Reciting the Sermon of Marriage for Other Persons	No Atonement
18 Looking or Touching Spouse with the Intention of Pleasure	One Sheep
19 Looking or Touching Spouse that Causes Ejaculation	One Camel (as obligatory precaution)
20 Kissing Spouse with the Intention of Pleasure	One Camel
21 Killing Insect even Indeliberately	Some Food (as obligatory precaution)
22 Telling Lies, Insulting and Priding	Istighfar
23 False Swear	One Sheep for each Time
24 True Swear (three times)	One Sheep
25 True Swear (less than three times)	No Atonement
26 Carrying Weapon	One Sheep (as obligatory precaution)
27 Applying Mascara and Kohl	No Atonement
28 Looking in the Mirror	No Atonement
29 Wearing Ornaments	No Atonement
30 Using an Oil that Has fragrance	One Sheep
31 Extracting Blood from the Body	No Atonement

32	Tooth Extraction	One Sheep (as Mustahab precaution)
33	Covering the Head	One Sheep (as obligatory precaution)
34	Applying Oil	One Sheep (as obligatory precaution)

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