

Ihram procedure

Three Obligations for Ihram:

First: Niyyah

That is, the pilgrim makes up his mind to perform what is obligatory on him by way of Umrah and Hajj to attain proximity to Allah. If he does not know all the ceremonies in detail, he must establish the intention generally. In such a case, it is obligatory that he knows what is required of him gradually, by referring to the Manual, or by checking with a learned person he trusts. A sound niyyah should cater for the following:

1. that the intention must be to attain nearness to Allah, as is the case in other acts of worship;
2. that the intention must be formed at the definite places specified before, under the heading of Meqats;
3. that the ihram is worn for Umrah or Hajj, and whether for Hajj-ut-Tamatu, Qiraan or Ifraad, if it was on behalf of someone else, such intention must be expressly formed.

However, if it was for oneself – not intending it to be for someone else – it is sufficient. It is apparent that whoever wishes to perform a pilgrimage to fulfil a vow must perform the ceremonies to accomplish the vow without any need to state expressly the intention of any of such types of pilgrimage as:

- (a) upon a vow for oneself or on behalf of another,
- (b) Hajjatul Islam,
- (c) to fulfil a vow, and
- (d) obligatory as a penalty or optional.

If the niyyah is established without determining the type of pilgrimage, the ihram will be invalid.

Rule 177: It is not necessary for the validity of niyyah to be uttered loudly or notionally. It is sufficient that

it is consciously formed as is the case in other acts of worship.

Rule 178: It is not a requirement for the validity of the ihram that there should be a determination to refrain from all the prohibitions from the moment it is worn till its removal.

However, if the pilgrim was intent, from the outset of Umrat-ul-Mufradah, on having sex with his wife before completing sa'y, or he wavered, his ihram will, evidently, be void. The same applies to masturbation, as a matter of precaution (alal ahwat). Yet, if, from the outset of wearing ihram, he was intent on refraining from such acts, but after wearing ihram, he changed his intention to committing either of them, the ihram is not vitiated.

Second: Talbiyah

That is, to utter the following: “Labbaik, Allahumma labbaik, labbaik, la sharika laka labbaik”., meaning (Here I am! at Your service, O Lord! Here I am! at Your service, You have no partner. Here I am at Your service).

It is highly recommended to add the following: “Innal hamda wanni'amata laka wal mulk, la sharika laka”. It is permissible to add “labbaik” and say, “la sharika laka labbaik”., meaning (All the praise is Yours, so is the bounty, and to You belongs the property; there is no partner to You. Here I am! at Your service).

Rule 179: Every pilgrim must learn the proper pronunciation of the words of the talbiyah and recite them correctly just as the recitation of Takbiratul ihram in prayer. This should be achieved, even if it is by following another person reciting these words. If a person does not have the proper pronunciation of the words nor is there a person whom he can follow, he is still obliged to recite the words as best he can, unless his recitation is such that it is not considered to be talbiyah.

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

Rule 180: A person who becomes dumb as a result of disease or injury should recite talbiyah as much as he can, and if he is unable to recite it, he must move his tongue and lips while he is making intention, and make gestures by fingers in tandem with the recitation. A person born dumb should move his tongue and lips as if he is reciting and make gestures by fingers as well.

Rule 181: Another person must recite talbiyah for a child not capable of rational action (ghayr mumayyiz).

Rule 182: The ihram for Hajj-ut-Tamatu', Umrat-ut-Tamatu', Hajj-ul-Ifraad or Umrat-ul-Mufradah is not complete without talbiyah.

As for Hajj-ul-Qiraan, it can be completed with talbiyah, signs, or ??? by the following ways: ??? naqs.

The first by the sacrifice of a camel, the pilgrim, standing to the left of the camel, must tear off the right side of the hump of the camel letting its blood ooze out.

The second by garlanding a camel or one of the other animals round its neck with worn slippers used when going to pray. It is preferable that both the methods be used. In Hajj-ul-Qiraan it is preferable that the talbiyah be recited, even if the ihram was worn by following either of the methods.

Rule 183: Purity from urine or excrement is not a condition for the validity of the ihram. Thus, a person can wear ihram even in condition of janabah, haydh, nifas or the like.

Rule 184: For Qiraan, the position of talbiyah in ihram is that of Takbirat-ul-ihram in prayers. ihram is not complete without it. Therefore, if a person had made the intention for ihram and wore the two pieces of cloth but, before reciting the talbiyah, performed one of the acts prohibited during ihram, he had not done any wrong and he would not incur any kaffarah.

Rule 185: If a person puts ihram on via Masjidush Shajarah, it is preferable to delay the recitation of talbiyah till he reaches Bayda, which is the end of Thul Hulaifa and where the ground becomes flat. However, as a matter of caution (ihtiyat), he must recite talbiyah without delay and on reaching there should recite loudly and openly. As for women, they are not required to recite loudly.

If he proceeds by any other route, it is preferable to delay the recitation till he has walked a few steps. If a person proceeds on pilgrimage from the Holy Mosque, he can delay it till he reaches Raqtaa, a place near the Masjid-ur-Rayah, a little before Masjid-ul-Jinn.

Rule 186: The obligation is to recite talbiyah once; it is though mustahab to repeat it as many times as one possibly can. As a matter of precaution, a person performing Umrat-ut-Tamatu' must stop the recitation of talbiyah on sighting the houses of old Makkah. The point for those arriving at Makkah, via its upper approaches, from the route of Madinah is of Madniyeen. The point for those arriving via its lower approaches is Aqabat Thi Tawa.

As a matter of precaution too, those performing Umrat-ul-Mufradah must stop the recitation on entering the Haram, if they have arrived from outside Makkah. Those who have gone outside Makkah, only to wear ihram from adnal hil, should cease the recitation on sighting the Holy Ka'ba. Those performing all types of Hajj must stop the recitation at zawaal (noon) on the day of Arafat.

Rule 187: If after wearing the two pieces of cloth for ihram but before departing from the Meqat, a person entertains a doubt as to whether or not he had recited the talbiyah, he should recite it; if the doubt arises after the recitation as to whether he had recited it correctly, he should resolve that he had.

Third: Wearing ihram garments

After taking off all that which is not permitted to wear ihram, it is obligatory to wear the two pieces of

ihram. Children are exempt from this rule as they can delay wearing ihram till Fakh, if they take that route.

Apparently, there is no certain way of wearing them. So, one can wear one of the pieces of cloth around the waist in whatever way he wishes and place the other piece over the shoulders, or use it as a robe. However, as a matter of precaution, the two pieces should be worn in the traditional way.

Rule 188: Most evidently (alal adhhar), wearing the two pieces of cloth is obligatory as a matter of obedience in worship, yet it is not a condition for the validity of the ihram.

Rule 189: As a matter of precaution, it is necessary that the piece of cloth worn round the waist should cover the portion from the navel to the knee; the other piece should cover both the shoulders, arms and a considerable part of the back.

As a matter obligatory precaution (al ahwat wujuban), both the pieces must be worn before the niyyah and talbiyah. If the niyyah and talbiyah precede the wearing of the ihram, the pilgrim must repeat both, after wearing the ihram, as a matter of preferential precaution (al ahwatil awla).

Rule 190: If through ignorance or oversight the ihram is worn over a shirt, the shirt must be removed immediately and the ihram is valid. Indeed, most evidently, the ihram is valid even, if the shirt was worn deliberately. However, if it is put on after wearing ihram there is no doubt that the ihram will be valid; however, the shirt must be removed from below.

Rule 191: There is no objection to having more than the two pieces of cloth in ihram at the time of wearing it, or afterwards, for protection against heat or cold or for any other reason.

Rule 192: The conditions applied to the garments of ihram are the same as those applied to clothes worn in prayers. It is necessary that they should not be made of pure silk, gold, or products of wild animals. And, as a matter of precaution, they should not be made of parts of the body of an animal whose meat is forbidden. Both the pieces must be tahir (clean, not najis).

Rule 193: As a matter of precaution, the garment worn round the waist be of a quality capable of concealing the body, not a revealing one. This is not a must for the garment used round the shoulders.

Rule 194: As a matter of optional precaution (al ahwatil awla), both the pieces must be of textile, and not of leather, for example.

Rule 195: The obligation to wear the two pieces round the waist and the shoulders is confined to males only and does not apply to females who may wear as ihram their usual clothes, provided that they comply with the conditions stated above.

Rule 196: Although forbidding the wearing of silk is generally confined to males, it, as a matter of precaution, also applies to females insofar as ihram is concerned, in that they should refrain from

wearing anything made of pure silk throughout the period of ihram. The only exception is in the case of necessity, as for protection from cold or heat.

Rule 197: If either or both garments worn for ihram become najis, it or they, as a matter of precaution, must be changed or rendered tahir as soon as possible.

Rule 198: It is not obligatory to have the cloths of ihram on all the time. There is no objection to its removal, whether necessary to do so or not. Nor is there any objection to changing them, provided the other pair complies with the conditions stated above.

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