Types of Hajj and ‘umrah

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Issue 2: The hajj is basically of two types: hajj on behalf and hajj for oneself. Hajj on behalf is the hajj performed on behalf of another person, whereas hajj for oneself is hajj accomplished for oneself. Hajj for oneself is further classified into two forms: obligatory hajj and recommended hajj.

Issue 3: The obligatory hajj becomes an obligation in itself according to the Islamic law, or it becomes obligatory because of nadhr or invalidation of previous hajj.

Issue 4: For every kind of hajj, that is, ḥajjat ul-Islam and hajj on behalf — there are rulings and conditions, which will be mentioned in the first part in two chapters.

Issue 5: Obligatory hajj is further classified into three forms: tamattu’, ifrād and qirān.

Hajj tamattu’ is obligatory for a person whose homeland is located at a distance more than 90 km from the holy city of Mecca.

Hajj ifrād and hajj qirān are obligatory for people who reside within the holy city of Mecca or those who are settled at a distance less than the aforementioned one.

Hajj tamattu’ differs from hajj ifrād and hajj qirān with regard to rituals.

Issue 6: The basic feature that distinguishes hajj tamattu’ from hajj ifrād and hajj qirān is ‘umrah. Hajj tamattu’ comprises two parts: ‘umrah and hajj. It starts with ‘umrah. A gap exists between ‘umrah and hajj during which the pilgrim comes out of ihram state and is allowed to tamattu’ (literally enjoy) things which are prohibited for a muhrim (a person who is in state of ihram). Both ‘umrah tamattu’ and hajj tamattu’ should be performed in the same year.

Hajj ifrād and qirān comprise only hajj rituals, and ‘umrah in these cases is considered an independent worship termed as ‘umrah mufradah. So, a person may perform ‘umrah mufradah in one year and hajj ifrād/qirān in another year.

Issue 7: ‘Umrah tamattu’ and ‘umrah mufradah have common rites that would be mentioned in the second section and their differences will be mentioned in issue 16.

Issue 8: Similar to hajj, ‘umrah is sometimes obligatory and other times it is mustaḥabb.

Issue 9: In Islamic jurisprudential rulings, ‘umrah is obligatory once in life. If a person fulfills the required conditions of ‘umrah, he should perform it. Like hajj, it is obligatory for those who are mustaṭī’ to perform ‘umrah.
as soon as possible. For those who reside in Mecca or its vicinity (not further than ninety km from Mecca), being 
mustaṭī’ for hajj is separable from being mustaṭī’ for ‘umrah. Therefore, if a person is mustaṭī’ only for one of them,
he should perform it as soon as possible.

It is noteworthy to mention here that this rule is specific only for those who live in the holy city of Mecca or reside
at a distance of less than ninety kilometers from the holy city of Mecca. With regard to the people living far from
Mecca and their duty is to perform hajj tamattu, ability and qualification for hajj and ‘umrah is not separate from
each other because hajj tamattu includes ‘umrah of tamattu’ and hajj and both of them should be performed in the
same year.

**Issue 10:** It is not lawful for a person intending to perform hajj or ‘umrah to enter the Holy City of Mecca without
*iḥrām.* And if he wants to enter in the Holy city of Mecca in days other than hajj season, it is obligatory for him to
enter the Holy City with *iḥrām of *umrah mufradah. However, the following two groups are exempted from this
commandment:

1. Those who frequently visit the holy city of Mecca for job/occupational purposes.
2. Those who have exited the Holy city of Mecca after performing the rites and acts of hajj/‘umrah and want to re-
enter the holy city of Mecca during the same [lunar] month.

**Issue 11:** The repetition of ‘umrah is recommended similar to repetition of hajj and there lies no particular gap limit
between two ‘umrahs. But, on cautionary terms one can perform only one ‘umrah for himself within a month. If he
performs two ‘umrahs on behalf of others or he performs one ‘umrah for himself and the second for another person,
this caution is not necessary. Therefore, if he performs the second ‘umrah on behalf of another person, it is
permissible for him to receive the wages of performing ‘umrah and ‘umrah mufradah will be sufficient for the
performer whether it is obligatory or not.