Step-by-Step Guide to ‘Umrah and Hajj

Step-by-Step Guide to ‘Umrah and Hajj



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Sub Title:

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This text offers a practical guide to the religious obligations and rituals of ‘Umrah and Hajj according to Shi’a Islamic teachings.

It explains the different types of pilgrimage and presents the required acts in their proper order, from Ihram to the completion of the rites.

It also clarifies important rules, common mistakes and differences in the rulings of recognised Shi’a jurists. Alongside the practical instructions, the guide emphasises the spiritual purpose of pilgrimage and the importance of sincere obedience to Allah.

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Dedication

This book is dedicated in the fond memory of my late mother, Marhuma Rayhana Mohamed R. Manji.

Mu’minin are requested to recite Sura al-Fateha for the Marhuma and for all other Marhumeen Mu’minin and Mu’minat.

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Introduction

1st January 2004

Dear Hujjaj,

Salaamun Alaikum.

Having had the chance to perform my Hajj last year, the experience was wonderful, and pray to Allah for his acceptance.

Regretfully, I found that we lacked a manual for reference, and although we had great Aalims to guide us, it was extremely difficult for the Aalims to clear all the questions from so many pilgrims within the limited time.

This was the main reason I decided to take this task, and I sincerely hope that Hujjaj will be able to benefit from this book.

This book has been organised in a step-by-step manner, and includes most of the masael that would be required by a pilgrim. In issues that I have felt need more explanation, I have tried to include the masaels from the following Mujtahids;

a. Ayat. Al-Khui

b. Ayat. Gulpaygani

c. Ayat. Sistani

I am indebted to Maalim Al-Hajj Ahmed Issa Hasham for his support and sharing his experience, for without whom I would have failed to complete this book in time. Also special thanks to my family for their assistance and support during the making of this book.

I kindly request all Hujjaj and readers in general to point out any mistakes in the book, or advise any additional information necessary to be included in this book that may help fellow Hujjaj in the future, by contacting me on the below contact details.

For du'as and ziyarat guidance in the Holy cities of Mecca and Madina, kindly refer to Adabul Haramain; distributed by our family through the Umrah and Hajj organisers.

I would like to dedicate this book in the fond memory of my late mother, Marhuma Rayhana Mohamed R. Manji. Mu'minin are requested to recite Sura al-Fateha for the Marhuma and for all other Marhumeen Mu'minin and Mu'minat.

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Conversation of Imam Zayn al-’Abidin and Shibli

Imam Zayn al-’Abidin (‘a) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

The Imam: Did you perform Hajj, Shibli?

Shibli: Yes, son of Allah’s Messenger, I did.

The Imam: You stopped at Miqat, put off your sewn clothes, and washed yourself, did you not?

Shibli: Yes, I did.

The Imam: As you stopped at Miqat, did you intend to put off the garment of disobedience (to God) and put on a garment of obedience (to Him)?

Shibli: No, I did not.

The Imam: As you put off your sewn clothes, did you intend to get rid of ostentation, hypocrisy, and intrusion in suspicious matters?

Shibli: No, I did not.

The Imam: As you washed yourself, did you intend also to wash from sins and offenses?

Shibli: No, I did not.

The Imam: In that case, you did not really stop at Miqat, put off your sewn cloths, and wash yourself. You washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you not?

Shibli: Yes, I did.

The Imam: As you washed yourself, entered the state of Ihram, and intended to perform Hajj, did you intend to wash yourself with pure repentance to Allah?

Shibli: No, I did not.

The Imam: As you entered the state of Ihram, did you intend to abstain from every matter that Allah deems unlawful?

Shibli: No, I did not.

The Imam: As you intended to perform Hajj, did you intend to get rid of any pledge that you took with anyone other than Allah?

Shibli: No, I did not.

The Imam: In that case, you did not wash yourself thoroughly, enter the state of Ihram, or intend to perform Hajj. Did you enter Miqat, offer the two-Rakaat prayer of Ihram, and say Labbayk (Talbiyya)?

Shibli: Yes, I did.

The Imam: As you entered Miqat, did you intend to meet all the qualifications of the visitation of the Sacred House of Allah?

Shibli: No, I did not.

The Imam: As you offered the two-Rakaat prayer, did you intend to seek nearness to Allah through the best deeds such as prayers and the deeds by which servants of Allah can obtain His rewards?

Shibli: No, I did not.

The Imam: As you said Labbayk, did you intend to utter any statement of obedience to Allah and shut your mouth against any statement of disobedience to Him?

Shibli: No, I did not.

The Imam: In that case, you did not enter Miqat, offer the two-Rakaat prayer of Ihram, or say Labbayk. You entered the Sacred Precinct, saw the Kaaba, and offered prayers there, did you not?

Shibli: Yes, I did.

The Imam: As you entered the Sacred Precinct, did you intend to abstain from backbiting any individual of Islam?

Shibli: No, I did not.

The Imam: As you arrived in Mecca, did you intend to direct towards Allah and no one else?

Shibli: No, I did not.

The Imam: In that case, you did not really enter the Sacred Precinct, see the Kaaba, or offer prayers. You circumambulated the Holy House, touched the corners, and performed the Sa'i, did you not?

Shibli: Yes, I did.

The Imam: As you performed the Sa'i, did you intend to seek refuge of Allah (from the trickeries of Satan and evil temptations) and that He, the Knower of the unseen, knew this from you?

Shibli: No, I did not.

The Imam: In that case, you did not really circumambulate the Holy House, touch its corner, or perform the Sa'i. You caressed the Black Stone, stopped at the standing-place of Ibrahim ('a), and offered a two-Rakaat prayer there, did you not?

Shibli: Yes, I did.

The Imam ('a) then cried so loudly and said: To caress the Black Stone is to shake hands with Allah. Look, poor man, do not ever waste the reward for the thing that is greatly sacred and do not breach your caressing by acts of violation (of God's instructions) and seizure of illegal things, just like the sinful.

As you stopped at the standing-place of Ibrahim ('a), did you intend to stop at every act of obedience (to God) and leave every act of disobedience (to Him)?

Shibli: No, I did not.

The Imam: As you offered the two-Rakaat prayer, did you intend to offer the same prayer that was offered by Ibrahim ('a) and to disappoint Satan?

Shibli: No, I did not.

The Imam: In that case, you did not really caress the Black Stone, stop at the standing-place of Ibrahim ('a), or offer the two-Rakaat prayer there. You came near to the well of Zamzam and drank from its water, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to come near to acts of obedience (to God) and cast your sight down acts of disobedience (to Him)?

Shibli: No, I did not.

The Imam: In that case, you neither really came near that well nor did you drink from its water. You roamed, walked, and frequented to Mount Safa and Mount Marwa, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to be between hope and fear (of God)?

Shibli: No, I did not.

The Imam: In that case, you did not really roam, walk, or frequent between Safa and Marwa. You then left for Mina, did you not?

Shibli: Yes, I did.

The Imam: Did you intend to save people from your tongue (words), heart (ill intention), and hand (deeds)?

Shibli: No, I did not.

The Imam: In that case, you did not really leave for Mecca. You halted in Arafat, mounted Jabal al-Rahma (Mount Mercy), recognised Nemira Valley, and supplicated to Allah at al-Mil and Jamarat, did you not?

Shibli: Yes, I did.

The Imam: As you halted in Arafat, did you intend to recognise Allah, Glorified is He, and His knowledge, and recognise that He is holding on the record of your deeds and that He has full acquaintance with your hidden secrets?

Shibli: No, I did not.

The Imam: As you mounted Jabal al-Rahma, did you recognise that Allah would have mercy upon every believing man and woman and see to every Muslim male and female?

Shibli: No, I did not.

The Imam: As you were on Nemira, did you recognise that your advices and warnings to people are fruitless unless they are originated from Allah's instructions?

Shibli: No, I did not.

The Imam: As you stopped at al-Alam and an-Nemirat, did you recognise that these signs would testify for your acts of obedience (to God) and would keep you like the Keeping Angels whose mission is to keep you according to Allah's instructions?

Shibli: No, I did not.

The Imam: In that case, you did not really stop on Arafat, mount Jabal al-Rahma, recognise Nemira, supplicate to Allah, or stop at an-Nemirat. You passed by the Two Signs (al-Alamain), offered a two-Rakaat prayer before so, walked in Muzdalifah, picked up pebbles there, and passed by Mash-ar al-

Haram, did you not?

Shibli: Yes, I did.

The Imam: As you offered the prayer, did you intend it to be thanksgiving.... that saves from every hardship and alleviates all difficulties?

Shibli: No, I did not.

The Imam: As you walked between the Two Signs without turning to right or left, did you intend not to turn away from the right religion with heart, tongue, or other organs?

Shibli: No, I did not.

The Imam: As you walked in Muzdalifah and picked up pebbles, did you intend to get rid of every act of disobedience and every item of ignorance and to fix in your behaviours every item of knowledge and good deed?

Shibli: No, I did not.

The Imam: As you passed by al-Mash-ar al-Haram, did you intend to carry in heart the slogan of the pious people and the God-fearing ones?

Shibli: No, I did not.

The Imam: In that case, you did not really pass by the Two Signs, offer a two-Rakaat prayer, walk in al-Muzdalifah, pick up pebbles there, or pass by al-Mash-ar al-Haram. You reached in Mina, threw the pebbles, had your hair cut, slaughtered your sacrificed animal, offered prayer in Kheif Mosque, returned to Mecca, and performed Tawaf al-Ifadha, did you not?

Shibli: Yes, I did.

The Imam: As you arrived in Mina and threw these pebbles, did you feel that you achieved your aim and that your Lord would settle all your needs?

Shibli: No, I did not.

The Imam: As you threw the pebbles, did you intend to stone Eblis, your enemy, and challenge him through your precious Hajj?

Shibli: No, I did not.

The Imam: As you shaved your head, did you intend to purify from all filths and liabilities of people that lie on your shoulders, and to get rid of sins as if your mother had just given birth to you?

Shibli: No, I did not.

The Imam: As you offered prayer in Kheif Mosque, did you intend that you would never fear anything except Allah and the responsibilities of your (past) sins and that you would hope for nothing except Allah's mercy?

Shibli: No, I did not.

The Imam: As you slaughtered your sacrificial animal, did you intend to cut off the throat of greed by clinging to the reality of piety, and to follow the exemplary tradition of Ibrahim ('a) who intended to slaughter his dear son (so as to carry out God's order)?

Shibli: No, I did not.

The Imam: As you returned to Mecca and performed Tawaf al-Ifadha, did you intend to supply yourself with Allah's mercy, return to the obedience to Him, cling to His love, perform all His precepts, and seek nearness to Him?

Shibli: No, I did not.

The Imam: In that case, you neither reached Mina, nor did you throw these pebbles on Satan, nor did you shave your head, nor did you perform the rituals of the Hajj, nor did you offer prayer in Kheif Mosque, nor did you perform Tawaf al-Ifadha, nor did you offer sacrifice for the Lord. Go back, you did not perform Hajj.

As he heard these words, Shibli wept heavily for the shortcomings of his performance of Hajj and decided to perform ideal Hajj the next year, and he did.

Sayings by Imam 'Ali ('a)

Imam 'Ali ('a) has said "Perform the Hajj and Umrah, for they discard poverty and are an atonement (Kaffara) of sins and make paradise obligatory (on the Haji/Mu'tamir)". 1

Imam 'Ali ('a) has said "The Haji and Mu'tamir (one who performs Umrah) are visitors of Allah and the right of Allah on his visitors is to honor them and bestow upon them with love and forgiveness" 2.

Sayings by Imam Ja'far al-Sadiq ('a)

Imam Ja'far al-Sadiq ('a) has said "Perform Hajj and Umrah, for you shall be granted health, wealth (increase in sustenance), an increase in your faith and ample provisions for the people and your family members" 3.

Sheikh Kulayni has reported that Imam al-Sadiq (‘a) has said “Whoever dies without having performed obligatory pilgrimage when he was not prevented by lack of means, illness, or force, dies a death of a Jew or a Christian”4.

There are many traditions on pilgrimage being obligatory and, on its importance, but the brevity of this work does not permit setting them all out.

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2. Al-Kafi, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Virtue of Hajj and Umrah (Bab Fadl al-Hajj wal-Umrah), Volume 4, Page 255, Hadith #13; Wasa'il al-Shia, Abwab al-Hajj (Chapters of Pilgrimage), Chapter on the Desirability of Frequent Hajj and Umrah (Bab Istihbab Tikrar al-Hajj wal-Umrah), Volume 11, Page 120, Hadith #14402; Man La Yahduruhu al-Faqih, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Virtue of Hajj and Umrah (Bab Fadl al-Hajj wal-Umrah), Volume 2, Page 143, Hadith #2010; Tahdhib al-Ahkam, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Virtues and Rewards of Hajj (Bab Fadl al-Hajj wa-Thawabih), Volume 5, Page 21, Hadith #64; Bihar al-Anwar, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Merits of the Pilgrims as the Guests of the Merciful (Bab Fadail al-Hujjaj wa-Annahum Wafd ar-Rahman), Volume 96, Page 162, Hadith #22.
3. Al-Kafi, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Virtue of Hajj and Umrah (Bab Fadl al-Hajj wal-Umrah), Volume 4, Page 252, Hadith #2; Wasa'il al-Shia, Abwab al-Hajj (Chapters of Pilgrimage), Chapter on the Desirability of Frequent Hajj and Umrah (Bab Istihbab Tikrar al-Hajj wal-Umrah), Volume 11, Page 116, Hadith #14390; Man La Yahduruhu al-Faqih, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Reward of Hajj and Umrah (Bab Thawab al-Hajj wal-Umrah), Volume 2, Page 141, Hadith #2005; Tahdhib al-Ahkam, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Virtues and Rewards of Hajj (Bab Fadl al-Hajj wa-Thawabih), Volume 5, Page 20, Hadith #61; Bihar al-Anwar, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Obligation of Hajj and Umrah and Their Rewards (Bab Wujub al-Hajj wal-Umrah wa-Thawabihima), Volume 96, Page 11, Hadith #25.
4. Al-Kafi, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Severe Warning for Neglecting Hajj (Bab al-Tashdid fi Tark al-Hajj), Volume 4, Page 268, Hadith #1; Wasa'il al-Shia, Abwab al-Hajj (Chapters of Pilgrimage), Chapter on the Absolute Obligation of Hajj and the Sin of its Abandonment (Bab Wujub al-Hajj wa-Ithm Tarkihi), Volume 11, Page 30, Hadith #14163; Man La Yahduruhu al-Faqih, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Condemnation of Postponing or Leaving Hajj (Bab العقوبة على ترك الحج), Volume 2, Page 146, Hadith #2020; Tahdhib al-Ahkam, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Obligation of Hajj and Rules of Neglect (Bab Wujub al-Hajj), Volume 5, Page 17, Hadith #52; Bihar al-Anwar, Kitab al-Hajj (Book of Pilgrimage), Chapter on the Severe Punishment for Intentionally Abandoning the Pilgrimage (Bab العقاب على ترك الحج وعظم ذنبه), Volume 96, Page 20, Hadith #35

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‘Umrah al-Mufradah

It is Mustahab to perform ‘Umrah al-Mufradah as often as possible in one’s lifetime, better still every month.

‘Umrah al-Mufradah can be performed in any month during the year, though the best among them is the month of Rajab.

Rule 137 (Ayat. Sistani)

It is Mustahab to perform ‘Umrah al-Mufradah in every month of the year. However, observing a gap of thirty days between every two such optional pilgrimage is not a must. That is, you can perform Umrah in the end of one month, and another at the beginning of another month. It is not permissible to perform two such optional pilgrimages in the same month.

There is no objection to a person performing two optional pilgrimages, one for himself or another person and the other in the hope that it will gain him thawab; or one for himself and the other for another person, or both of them for another person, or if one is Mufradah and the other Tamattu.

So if a person has performed ‘Umrah al-Mufradah, it is permissible for him to perform ‘Umrah al-Tamattu consecutively in the same month. Similar too is the rule of performing an ‘Umrah al-

Mufradah on completion of an obligatory pilgrimage. However it is not permissible to perform an optional pilgrimage between ‘Umrah al-Tamattu and Obligatory Pilgrimage.

However, if he stayed in Mecca until the day of Tarwiyah, intending to perform pilgrimage, ‘Umrah al-Mufradah will be his ‘Umrah al-Tamattu, he should then perform Hajj al-Tamattu thereafter.

‘Umrah al-Mufradah consists of seven Wajibats:

a. Ihram (refer to Pg. 2 onwards)

b. Tawaf (refer to Pg. 3 onwards)

c. Prayer (Salah or Namaz) al-Tawaf (refer to Pg. 11)

d. Sa’i (refer to Pg. 11 onwards)

e. Taqseer (refer to Pg. 13)

f. Tawaf-un-Nisa (to be performed as in reference to Pg. 3 onwards)

g. Prayer (Salah or Namaz) al-Tawaf-un-Nisa (to be performed as in reference to Pg. 11)

It is highly recommended to visit Madinatul Munawwara (City of the Holy Prophet), either before or after completing 'Umrah al-Mufradah.

For Du'as and Ziyarat guidance in the Holy cities of Mecca & Madina kindly refer to Adabul Haramain; distributed by our family through the Umrah and Hajj organisers.

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Hajj and Its Obligations

Hajj is an obligatory act of worship (Ibadat), means to visit the house of Allah (SWT), i.e. Khane al-Kaaba in Mecca, on the specified dates in the month of Dhulhijjah and to perform religious rites in accordance with the Islamic Laws.

The performance of Hajj is obligatory upon a person once in his Lifetime.

Hajj is one of the basic principles of Islam; its performance is one of the essentials, and its non-performance is a grave sin. Denial of the obligatory nature of Hajj is blasphemy (Kufr).

Allah states in the Holy Qur'an

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ

***"... And pilgrimage to the house is incumbent upon men for the sake of Allah,* (*upon*) *everyone who is able to undertake the journey to it; and whoever disbelieves, surely Allah is self-sufficient, above any need of the worlds"* (*3:97*).**

Hajj becomes Wajib when the following conditions have been realised:

1. Buloogh (attaining maturity)

2. Akil (becoming sane) which are preconditions for all the Furu al-Deen

3. On account to this journey to Mecca, he should not forsake another wajibat.

4. He should be a Mustati i.e. He should possess all the means to perform the Hajj without

hindrance. A person becomes Mustati on the following conditions:

a. Enough wealth to pay for the travelling (to and fro) expenses.

b. Healthy and strong enough to perform Hajj.

c. No obstacles; like fear of losing property, honor, roads being sealed.

d. Enough time to go to Mecca and perform the Wajibats.

e. Enough money left with dependents to enable them to continue with their normal life when the person has gone for Hajj.

f. Means for earning the livelihood is safe once he returns from the Pilgrimage.

Types of Hajj

Hajj are of three types:

1. Hajj al-Qiraan

2. Hajj al-Ifraad, these two types of Hajj are wajib upon the people of Mecca and those whose residence is less than 16 farsakh (1 farsakh is 5.5 kilometres) away from Mecca. These forms of Hajj do not have 'Umrah al-Tamattu', but it is wajib to perform 'Umrah al-Mufradah afterwards.

3. Hajj al-Tamattu, this Hajj is wajib on all those who live 16 farsakh from Mecca or beyond.

Hajj al-Tamattu consists of two acts of worship. The first act is called 'Umrah al-Tamattu, and the second one is termed Hajj al-Tamattu, and it is necessary that 'Umrah al-Tamattu be performed before Hajj al-Tamattu. Anyone who cannot perform 'Umrah al-Tamattu before Hajj al-Tamattu due to some justifiable excuses, which will be outlined later, will do Hajj al-Ifraad and thus this book explains Hajj al-Tamattu in two parts, in sequential order.

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1.'Umrah al-Tamattu

'Umrah al-Tamattu is part of Hajj al-Tamattu and is compulsory to perform for those who plan to perform HAJJ, anytime during the month of Shawwal, Dhul-Qa'da or Dhulhijjah of the same year. 'Umrah al-Tamattu consists of five wajibats:

a. Ihram, b. Tawaf c. Prayer (Salah or Namaz) al-Tawaf d. Sa'i e. Taqseer

1.1 Ihram

Ihram means wearing two pieces of unstitched clothes, one (shoulder cloth) to cover the shoulders and arms to the elbows and the other (Loin cloth) to cover the body; from the navel to the knees for men is wajib.

Ladies can wear stitched clothes but the face and hands should be uncovered. Gloves are not allowed.

Ihtiyat wajib; ladies should also wear 2 pieces at the time of entering into Ihram state, then they are allowed to remove & remain in ordinary clothes. Better to re-wear them during Tawaf & Sa'i (***Ayat. Gulpaygani***)

It is recommended to wear white for both gents and ladies and is Mustahab to wear cotton.

While wearing the Ihram refer to du'a and Prayer (Salah or Namaz) on page 212 in Adabul Haramain.

1.1.1 Ghusl

Ghusl is recommended before wearing Ihram but it's not wajib. **There is a du'a to recite, this du'a is in Adabul Haramain, on page 211.**

1.1.2 Miqats

Miqats are specific places in Saudi Arabia, on the way to Mecca where pilgrims must put on Ihram, generally we stop over at either **a). Masjid al-Shajarah (Aabaar 'Ali) if proceeding from Madina or b) Johfa if proceeding from Jeddah.**

Refer to Miqat sheet on Page No. 26

1.1.3 Niyyat

Niyyat is Mustahab to be uttered in words for wearing the Ihram 'but wajib in heart'.

A complete Niyyah should cater for the following:

a. That the intention must be to attain nearness to Allah

b. That the intention must be formed at either Masjid e Shajara or Juhfa

c. That the Ihram is worn for Umrah or Hajj, and whether for Hajj-ut-Tamattu, Qiraan, or Ifraad whether as wajib Hajjat ul Islam or mustahab or Ihtiyat. If it was on behalf of someone else, such intention must

be expressly formed.

Pilgrim must resolve to refrain from all forbidden acts during state of Ihram. (**Ayat. Gulpaygani**)

Pilgrim must resolve to refrain from sex & masturbation (**Ayat. Khui & Ayat. Sistani**)

1.1.4 Talbiyyah

Talbiyyah must be recited immediately after uttering the Niyyat and the Talbiyyah should be recited personally (can only delegate if cant learn to recite it properly).

Talbiyyah can be found in Adabul Haramain on pg 202.

1.1.5 There Are 25 Prohibited Acts in the State of Ihram

1. Hunting

2. Sexual union

3. Kissing a woman

4. Touching one's spouse with lust

5. Looking at women with lust and fondling

6. Masturbation

7. Nikah; likewise to be a witness and to testify it

8. Wearing perfumes

9. Wearing sewn dresses for men

10. Application of surma to the eyes, application of henna etc

11. Wearing of shoes and socks for men

12. Lying, boasting and abusing

13. Swearing

14. Killing insects

15. Ornaments

16. Looking in the mirror

17. Removing hairs
18. Mobile shade for men (i.e. umbrella, travelling in a shaded vehicle etc)
19. Covering of face for women
20. Blood–letting
21. Tooth extraction
22. Carrying weapons
23. Cutting nails
24. Covering of head for men (caps, using mobile phones)
25. Closing of nose from undesirable smell or odour.

1.2 Tawaf

Tawaf comprises of seven circuits around the Holy Kaaba.

It is preferable to perform Tawaf within the Maqam al–Ibrahim, but if it is difficult then the pilgrim can perform Tawaf behind Maqam al–Ibrahim beyond the area if he is connected to the people who are doing Tawaf around the Kaaba.

Tawaf is a Rukn which means that if someone misses out purposely or even by ignorance and if no time is left for Tawaf of 'Umrah al–Tamattu to be performed (before Dhuhr of Arafa Day to enable him to reach at least part of 'Arafa wuqoof) his Hajj would be Batil.

'His Hajj changes to Ifraad & next year has to pay Qadha Hajj'. (*Ayat. Gulpaygani*)

'He must repeat Hajj next year but better to revert to Hajj Ifraad this year'. (*Ayat. Khui & Ayat. Sistani*)

This also applies to those who may have left out part of the Tawaf purposely.

The time of performing 'Umrah al–Tamattu will be considered as ended when one is unable to perform it before Wuqoof at Arafat. Those who are compelled to change their Hajj al–Tamattu into Hajj al–Ifraad due to some justifiable excuse; kindly refer to the learned Aalim or to Hajj Masa'il books.

1.2.1 Conditions of Tawaf

1. First Condition

Taharat is necessary in Tawaf, if someone performs wajib Tawaf (eg 'Umrah, Hajj, Nisa) without

Wudhu or Ghusl (if necessary), then the Tawaf would be Batil even if it is due to forgetfulness or ignorance.

If Wudhu or Ghusl becomes Batil during Tawaf (***or any other impediment... Ayat. Gulpaygani***) occurs during the below mentioned situations, the pilgrim has to follow directions as under:-

a. If one has already completed four circuits, and unintentionally wudhu or ghusl becomes batil.

Ayatullah Sistani: One should abandon the tawaf, perform wudhu or Ghusl and complete the remaining circuits

Ayatullah Gulpaygani: One should abandon the tawaf, perform wudhu or Ghusl and complete the remaining circuits

Ayatullah al-Khui: One should abandon the tawaf, perform wudhu or Ghusl and complete the remaining circuits

b. If four circuits not completed and pilgrim had not reached even up to three and a half circuits.

Ayatullah Sistani: The Tawaf would be Batil. The pilgrim will need to do wudhu or ghusl and repeat the whole Tawaf.

Ayatullah Gulpaygani: The Tawaf would be Batil. The pilgrim will need to do Wudhu or Ghusl and repeat the whole Tawaf.

Ayatullah al-Khui: The Tawaf would be Batil. The pilgrim will need to do Wudhu or Ghusl and repeat the whole Tawaf.

c. If one had completed three and a half circuits but not completed the fourth circuit.

Ayatullah Sistani: The Tawaf would be Batil. The pilgrim will need to do wudhu or ghusl and repeat the whole Tawaf.

Ayatullah Gulpaygani: then after becoming PAAK, it is Ihtiyat to complete the remaining circuits together with the Prayer (Salah or Namaz) of Tawaf and then repeat the Tawaf and its Prayer (Salah or Namaz)

Ayatullah al-Khui: after becoming PAAK, it is Ihtiyat wajib to complete the Tawaf from where he left, pray Prayer (Salah or Namaz) al-Tawaf. And then repeat the complete Tawaf and Prayer (Salah or Namaz) again. .....else... It would be sufficient to break tawaf, get taharat, perform one complete tawaf with the combined niyyat of completing previous Tawaf & repeating new Tawaf.

2. Second Condition

The **body and clothes must be Pure (Paak, Tahir),** just as in Prayer (Salah or Namaz). As per Ihtiyat Wajib, even those Najasat which have been exempted in Prayer (Salah or Namaz), like Blood when it is less than the size of a dirham, or that which comes out of a wound or injury, must be removed and made Pure (Paak, Tahir) before Tawaf, and if it is not possible to do so, then it is Ihtiyat that while he himself would perform Tawaf,

– *he could also appoint someone to perform Tawaf on his behalf.* (*Ayat. Gulpaygani*)

If a person learns after Tawaf, that his body or clothes were Najis, Tawaf will be Valid. But if he had forgotten about the Najasat and performed Tawaf then;

– *he must repeat Tawaf.* (*Ayat. Gulpaygani*).

– *Tawaf is valid* (*Ayat. Khui* & *Ayat. Sistani*).

If the clothes or the body become Najis while doing Tawaf, or if the Najasat was observed while in Tawaf, one should try to wash it off while doing Tawaf, but if that does not seem practical, then there are three alternatives.

a. If one learns about the Najasat after having completed four rounds of Tawaf…

Ayatullah Sistani: One must leave Tawaf, make oneself or the clothes Pure (Paak, Tahir), and return to complete the remaining three rounds

Ayatullah Gulpaygani: One must leave Tawaf, make oneself or the clothes Pure (Paak, Tahir), and return to complete the remaining three rounds

Ayatullah al-Khui: One must leave Tawaf, make oneself or the clothes Pure (Paak, Tahir), and return to complete the remaining three rounds

b. If the Najasat is found before completing three and a half rounds

Ayatullah Sistani: The Tawaf is Batil. It must be started all over again after becoming Pure (Paak, Tahir)

Ayatullah Gulpaygani: The Tawaf is Batil. It must be started all over again after becoming Pure (Paak, Tahir)

Ayatullah al-Khui: The Tawaf is Batil. It must be started all over again after becoming Pure (Paak, Tahir)

c. If the Najasat is found after three and a half rounds, but before completion of the fourth.

Ayatullah Sistani: After becoming Pure (Paak, Tahir) complete the remaining rounds, together with Prayer (Salah or Namaz) of Tawaf and then repeat.

Ayatullah Gulpaygani: After becoming Pure (Paak, Tahir), it is Ihtiyat to complete the remaining rounds, together with Prayer (Salah or Namaz) of Tawaf. After that, one should repeat Tawaf and its Prayer (Salah or Namaz) again.

Ayatullah al-Khui: He should break Tawaf, remove najasat, & Ihtiyat wajib perform one complete tawaf with the combined niyyat of completing previous Tawaf & repeating new Tawaf.

3. Third Condition

Males should be circumcised. Tawaf by an uncircumcised man is Batil, and he should not perform Sa'i, Taqseer and Tawaf-un-Nisa. As per Ihtiyat Wajib, Tawaf by children who have not been circumcised is Batil, Including Tawaf-un-Nisa, and if they did any of those Tawaf, they must be repeated by the child after circumcision, or by someone appointed on his behalf. Until then, it will not be permissible for him to take a wife.

If child is mumayyiz {discerning} & has entered into ihram by himself, should be circumcised otherwise it is ihtiyat mustahab. (*Ayat. Khui* & *Ayat. Sistani*)

4. Fourth Condition

One should **cover ones private parts** with clothes that are not Ghasbi. As per Ihtiyat wajib, all those conditions which are applicable to the clothes in Prayer (Salah or Namaz), (e.g. non-silken/golden, from halal & sharia-slaughtered animal skin) are applicable in Tawaf also.

5. Fifth Condition

One should make Niyyat and keep in mind that Tawaf around the Kaaba is being performed for 'Umrah al-Tamattu, in expression of total obedience to Allah.

1.2.2 Wajib Parts of Tawaf

1. The first act in Tawaf is that the Tawaf should start from Hajar-ul Aswad, and in order to be sure, the Niyyat for Tawaf should be made just before Hajar-ul Aswad, and then as one reaches parallel to the first edge of the sacred stone, the first circuit should begin.

2. The second act in Tawaf is that each circuit of the Tawaf should end at Hajar-ul-Aswad. In the last round it is recommended to proceed a little further from the Stone, so that the extra distance covered may provide assurance for its proper completion.

3. The third act is that one must remain detached from the Kaaba and all its parts. Around the Kaaba,

near its foundations, there are small raised walls called Shadharwan.

During Tawaf one must not pass over Shadharwan or through Hajr Isma'il and if one does, one must repeat that part of Tawaf.

It is Ihtiyat wajib not to even touch those walls or Hajr Isma'il until Tawaf is over, so that it can be surely said that Tawaf was performed in total detachment (*Ayat. Gulpaygani*). *But in the case of Ayat. Khui* & *Ayat. Sistani they both allow touch but avoid ihtiyate mustahab.*

4. The fourth wajib part of Tawaf is to observe Muwalaat, which means to perform the seven circuits sequentially, one after the other, not resorting to doing any such thing which would disrupt the continuity.

5. The fifth wajib part is to complete seven circuits, nothing less or more.

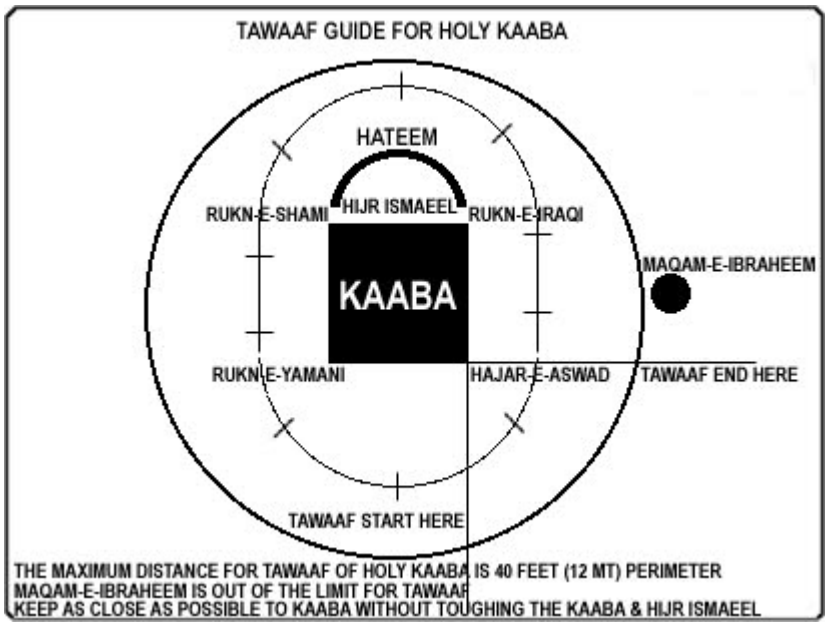
6. The sixth act in Tawaf is that as long as one is engaged in Tawaf, care must be taken to keep the Kaaba on one's left. Therefore when one faces the Kaaba during Tawaf, for kissing the corners of the Kaaba or for whatever other reason, or if one is pushed by the crowd turning one towards or away from the Kaaba, then for that part it will be necessary to retrace some steps and repeat that part of Tawaf keeping the Kaaba parallel to the left shoulder.

If retracing ones steps is not possible;

– then one should mentally mark the place where one turned towards or away from the Kaaba, proceed onwards and upon arriving at the noted place, make Niyyat of continuing Tawaf and thus complete Tawaf. (*Ayat. Gulpaygani*)

– one must repeat the round from Hajr ul Aswad (*Ayat. Sistani*).

A Sketch Of The Kaaba And The Method Of Performing Tawaf



Talbiyya:

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Labbaik Alla-Humma Labbaik Labbaik La-Sharika Laka Labbaik Innal Hamda Wanne'amata Laka Wal-Mulk La-Sharika Laka .....

7. The seventh act of Tawaf is to include Hajr Isma'il within each circuit. Hajr Isma'il is the arc near the Kaaba (between Rukn e Iraqi & Rukn e Shami) in which the mother of Prophet Isma'il and many other Prophets are buried.

It is forbidden to enter between Hajr Isma'il and the Kaaba while doing Tawaf. If someone knowingly or unknowingly enters between the Kaaba and Hajr Isma'il, thus excluding Hajr Isma'il from Tawaf. **That particular round of Tawaf will be Batil,** and it will have to be repeated, not from the point where he entered in between, but from Hajar-ul-Aswad. (i.e. that circuit is void and is not taken in consideration). **If that round is not repeated, the whole Tawaf will be Batil.**

Ayat. Sistani

In the above mentioned case, one has no option but to repeat the circuit, better though, after completing the entire Tawaf.

Ayat. Gulpaygani

When a person has had to repeat a round in Tawaf because of the error mentioned above, it is Ihtiyat Wajib that after completion of Tawaf and its Prayer (Salah or Namaz), he should perform both again.

8. The eighth act is that one should remain within 26 1/2 arms length (12m) area from the Kaaba while performing Tawaaf, which is the distance between the Kaaba and the Makam al-Ebrahim.

The count distance consideration from Hijr e Aswad wall is 12m. (*Ayat. Gulpaygani*)

Ayat. Sistani

Though Makrooh, it is acceptable if one moves outside the above mentioned ambit though Makrooh, particularly if one is unable to remain within the limits, or harm could befall him if he did so. Nevertheless, where possible, observing ihtiyat is recommended.

Ayat. Khui

Permissible to do tawaf beyond this limit though better to do it within.

Ayat. Gulpaygani

Says that Tawaf beyond the area would also be correct if there is a situation when people are in great numbers and are doing Tawaf close to each other thus forming a connection.

1.2.3 Masa'ils for Tawaf

a. If a person purposely performs fewer rounds, it is wajib that he or she proceeds **to complete the remaining rounds of Tawaf provided** that nothing to disrupt Muwalat and the sequence has been done. **If Muwalat has been disrupted,** then that person will have to act according to the following masael:

b. If a person due to forgetfulness performs less than seven rounds, and if he does not exceed three and a half rounds, then the **whole Tawaf must be performed all over again.**

If he has exceeded three and a half circuits, then:

i. If he had **forgotten only one circuit, he should complete it.**

ii. If he has **missed out more than one round,** then he must **complete them,** before Prayer (Salah or Namaz) of Tawaf, **and as per Ihtiyat al-Wajib, repeat the whole Tawaf and its Prayer (Salah or Namaz).**

If he has forgotten >3 rounds, he must return & complete the remaining rounds & Ihtiyat wajib repeat whole tawaf again. (Ayat. Khui & Ayat. Sistani)

For Mustahab Tawaf there is no need to repeat Tawaf, just completing the remaining round will be sufficient.

c. If someone performs more than seven rounds purposely, with the intention to join with the subsequent Tawaf, it will be a Makrooh act if the Tawaf was a Mustahab one.

And in the case of a Wajib Tawaf, it is **forbidden and Haram to join two Tawaf.** As per **Ihtiyat Wajib, it invalidates Tawaf** irrespective of whether such an intention was made before, during or at the completion of Tawaf. **However,** if the extra round or rounds were performed aimlessly, Tawaf would not be affected.

If someone purposely decides from the very beginning to perform more than seven rounds for Tawaf, then **Tawaf is Batil** from the very **beginning.** If the **decision was made during Tawaf,** it would become **invalid at the point.** And if one **decides to do so at the end,** Tawaf would be **Batil, but Ihtiyat** is that such a person should **go for Prayer (Salah or Namaz) of Tawaf** and thereafter **repeat Tawaf**

and its Prayer (Salah or Namaz).

d. If someone forgets and adds to the seventh round of Tawaf, and if that addition **is less than one complete round, he should abandon it,** and his Tawaf would be valid.

And if the **addition is one full round or more, his Wajib Tawaf would be valid, but;**

– it is Mustahab that he should proceed to complete seven rounds with the Niyyat of Qurbat. (*Ayat. Gulpaygani*)

– must complete 2nd tawaf & Ihtiyat wajib with niyyat of qurbat without specifying whether 2nd tawaf is waajib or mustahab. (*Ayat. Sistani*)

As per Ihtiyat (*wajib; Ayat. Gulpaygani / mustahab; Ayat. Sistani*) *he will recite Prayer* (*Salah or Namaz*) *for wajib Tawaf before Sa'i, and for Mustahab Tawaf after Sa'i. However, it is recommended that after acting on this Ihtiyat, the original Wajib Tawaf is repeated together with its Prayer* (*Salah or Namaz*).

e. When someone forgets Tawaf altogether or a part of it, and **does not remember** about it until he has **returned to his country or city,** it will be **Wajib upon him** to **appoint someone to perform Tawaf on his behalf if he himself finds it difficult to return to Mecca for the purpose.**

In **this situation, as per Ihtiyat Wajib** he should also give a **Qurbani, (If he has had sexual contact; Ayat. Khui & Ayat. Sistani) which as per Ahwat;**

– should be that of a camel (*Ayat. Gulpaygani*)

– sheep suffices (*Ayat. Khui* & *Ayat. Sistani*)

f. If someone, after Tawaf completion, has doubts about the number of rounds he performed in Tawaf after its completion, he should ignore that doubt.

If the doubt occurs **at the end of the last round (i.e. after crossing Hajar ul Aswad, whether it is the 7th or 8th?), he should decide that it is the seventh & his tawaf is valid.**

When a **doubt about the number occurs during last round as** to whether it was the **seventh or the eighth,** then as per **Ihtiyat, Tawaf is Batil,** but it is **Ahwat** that **he** (*with niyyat of raja = desirability… Ayat. Khui* & *Ayat. Sistani*) **performs Prayer (Salah or Namaz) for this Tawaf.** After that he should **repeat Tawaf and its Prayer (Salah or Namaz).**

g. If a person is sure that he has not performed more than seven circuits, but remains in **doubt whether he has completed the seven circuits,** he should **repeat the whole Tawaf.**

(*It is Ihtiyat that when doubt occurs, he decides upon the lesser number, completes Tawaf and its Prayer* (*Salah or Namaz*)*, and then starts all over again Ayat. Gulpaygani*).

h. If a person is pushed further during Tawaf by the surging crowd of pilgrims, his Tawaf would be valid as long as he is in full control of himself and his Niyyat for Tawaf is unchanged.

i. Although it has more Thawab and merit to do Tawaf and Sa'i on one's own feet, it is permissible to do it on wheelchair, carriages or upon the shoulders of others.[1]

1.2.4 Prayer (Salah or Namaz) of Tawaf

Prayer (Salah or Namaz) of Tawaf is two rakaat Prayer (Salah or Namaz), exactly like morning prayers, Wajib after every Tawaf. This Prayer (Salah or Namaz) can be prayed silently or loudly. **It is Ihtiyat that Prayer (Salah or Namaz) is performed immediately after Tawaf, and that it is performed behind Maqam al-Ibrahim.** If one cannot stand there for Prayer (Salah or Namaz) because of the huge crowd;

– then he should position himself at the sides, but behind Maqam al-Ibrahim. Ayat. Gulpaygani.

– then he should position himself as close as possible to Maqam in any part of the mosque. Ayat. Khui

– Ihtiyat wajib he should combine praying by the sides of the Maqam AND far behind it. Ayat. Sistani

– When even that becomes impossible, then one can pray at any place behind Maqam al-Ibrahim or at the sides, trying to be as close as possible. However it is better to repeat this Prayer (Salah or Namaz) if one finds a place behind Maqam al-Ibrahim.

a. If someone forgets wajib Prayer (Salah or Namaz) of Tawaf, he should go behind Maqam al-Ibrahim **to perform it whenever he remembers.** If he **remembers after having performed Sa'i and other rituals,** it will **not be necessary to repeat Sa'i and other acts, though it is Ahwat (better) to do so.**

b. If someone forgets Prayer (Salah or Namaz) of Tawaf, he must return to Maqam al-Ibrahim and perform it. **However, if it becomes difficult to return,** one **should perform it** at the **place where one remembered it,** even if that **happens to be in another city.** It is better however, **to appoint someone** to perform the Prayer (Salah or Namaz) on his behalf, behind Maqam al-Ibrahim.

c. If someone forgets the Wajib Prayer (Salah or Namaz) of Tawaf, and dies before he can perform it, then his **eldest son has an obligation to give its Qadha.**

1.3 Sa'i

Sa'i is wajib to be performed after Prayer (Salah or Namaz) al-Tawaf, which **means moving seven times between Safa and Marwa,** by walking, riding or by being carried on someone's shoulders. **The Sa'i starts from Safa towards Marwa that's the first, the second is when returning from Marwa to Safa.** Thus every time one proceeds from Safa to Marwa, and returns, one completes two rounds. **This way the seventh will end at Marwa.**

Sa'i is a Rukn; if someone leaves it out purposely or even due to ignorance, he must **perform it and do Taqseer if he remembers or learns about it before Wuqoof at Arafat; otherwise Hajj is batil.**

– *his Hajj changes to Ifraad* & *next year has to pay Qadha Hajj* (*Ayat. Gulpaygani*)

– *must repeat Hajj next year but better to revert to Hajj Ifraad this year* (*Ayat. Khui* & *Ayat. Sistani*)

It is not necessary to be in the state of Wudhu or Ghusl in Sa'i, nor is it necessary for the body or the clothes to be Pure (Paak, Tahir). **But it is Ihtiyat Mustahab to be in Wudhu or Ghusl.**

The ruling on the new extension of Safa & Marwa is explained on Page No.35

1.3.1 Wajib Parts of Sa'i

a. Niyyat is wajib, if a person is doing Sa'i for 'Umrah al–Tamattu he must have in his mind that he is doing seven rounds of Sa'i between Safa and Marwa for 'Umrah al–Tamattu in Hajj in obedience to the command of Allah. **It is Mustahab to utter this Niyyat words,** and to say **it before starting Sa'i,** so that his Sa'i is fully covered by the Niyyat.

b, c. Sa'i must begin from Safa and must end at Marwa. In order to be **absolutely sure, as per Ihtiyat wajib, one must climb parts of the rocks** which are **at Safa and Marwa and include them in Sa'i.**

NB assuming that tiled portion already is lower part of mountain, no need to climb rocks.

d. Sa'i must be seven in all, no more, nor less. If a person **knowingly performs more** than seven rounds, **his Sa'i would be Batil.** But if he does it **forgetfully or because of ignorance of the Masa'il, his Sa'i would be valid.** (***though Ihtiyat better to repeat it... Ayat. Khui only***)

If a **person forgets Sa'i altogether,** or **forgets and performs fewer** than necessary number of walks, **he must perform it fully or partly, as the case may be, when he remembers.**

If he has already **gone out of Mecca, even back to his country,** he must **return to perform Sa'i at its place. However, if he cannot return, he may appoint someone to perform on his behalf.** It is (*Ihtiyat Mustahab; Ayat. Gulpaygani / Ihtiyat Wajib; Ayat. Sistani*) *that if he had not performed four full walks, he would first complete the balance and then repeat all over again.* (*Ayat. Khui ruling; perform one full Sa'i with combined niyya of complete unfinished* & *repeat new Sa'i*)

A person who forgets and performs less than seven Sa'i, remains in Ihram, and **forbidden acts do not become permissible for him** until he has **completed the remaining part of Sa'i.** If he has sexual intercourse or cuts his nails in this situation, he has to give a **Kaffara of one cow.**

If a doubt about the number of Sa'i occurs after one has completed Sa'i;

– *that doubt should be ignored* (*Ayat. Gulpaygani*).

– *if doubt occurs before taqseer, Sa'i is batil* (*Ayat. Khui*).

– *If doubt occurs before muwalat disrupted, Sa'i is batil* (*Ayat. Sistani*)

But if one has a **feeling that one has performed fewer times than the number of Sa'i, it is Ihtiyat to do it all over again.**

If someone doubts, while at Marwa, as to whether he has **performed seven rounds or more,** he should ignore the doubt and consider himself as having performed seven. **If the doubt occurs between Safa and Marwa** as to whether **it is the seventh or eighth time, Sa'i will be Batil,** and he will have to **repeat it.**

e. The fifth Wajib part of Sa'i is to perform Sa'i between Safa and Marwa in its usual and designated route.

f. It is wajib that while walking from Safa, one should face Marwa, and while returning, one should face Safa, if one **walks in reverse,** like facing Marwa when coming to Safa, or facing Safa while walking towards Marwa, **the Sa'i would not be correct.**

g. *It is wajib that the clothes and shoes worn during Sa'i are Mubah and not Ghasbi.* (*Ayat. Gulpaygani*)

h. It is wajib that Sa'i is performed after Tawaf. If someone forgets or due to ignorance performs Sa'i before Tawaf, it is Ihtiyat wajib for him to repeat Sa'i after performing Tawaf.

1.3.2 Taqseer

Taqseer is wajib to be done after Sa'i, intending to be relieved from Ihram, so that the forbidden acts during 'Umrah al–Tamattu become permissible except shaving of the head for males.

The Niyyat of Taqseer should be that one is doing it for the sake of obedience to the command of Allah.

Taqseer means to cut off some hair from the head, beard or mustache or one's nails.

– *but ruling of Ayat. Sistani; nails alone is NOT enough.*

It is Haram to shave off the hair of the head completely in 'Umrah al–Tamattu.

a. If someone shaves off the hair of his head completely in 'Umrah al–Tamattu if knowingly, then it is wajib to pay a kaffara of a sheep; if unknowingly or due to ignorance, **it is Ihtiyat wajib** (**ihtiyat mustahab; Ayat. Sistani**) **for him to give a sacrifice of one sheep.**

b. If a person forgets Taqseer altogether, and does not remember until he has put on the Ihram for hajj al-Tamattu, **his 'Umrah would be valid,** but as per **Ihtiyat Wajib** (**Ihtiyat mustahab; Ayat. Sistani**)**, he must give a Kaffara of one sheep.**

c. If a person purposely avoids Taqseer until the time that he puts on Ihram for Hajj al-Tamattu, **his 'Umrah would be Batil.** His hajj would then be Hajj al-Ifraad, and after its completion **it is Ihtiyat Wajib for him to perform 'Umrah Mufradah, and to do Hajj all over again in the ensuing year.**

d. After Taqseer, all those acts which were forbidden while one was in Ihram for 'Umrah al-Tamattu become Halal and permissible, **except shaving off the hair of the head, which will still be Haram for him.**

1.4 Tawaf-un-Nisa

Tawaf-un-Nisa is not obligatory in 'Umrah al-Tamattu. It is Wajib in Hajj al-Tamattu and Umrah al-Mufradah, regardless of whether it is Wajib Hajj or Mustahab.

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1. Ihtiyat Wajib: means precautionarily obligatory. It should be acted upon just like wajib with the difference that in the problems where a mujtahid says it is 'precautionarily obligatory', one has the option of leaving his taqlid in this particular rule and following the rules of the second-best mujtahid in that issue.

[1] [1]
SHARES

2.0 Hajj al-Tamattu

Hajj al-Tamattu is performed generally during the 8th, 9th,10th,11th, and 12th of Dhulhijjah. The following thirteen things mentioned below are wajib in Hajj al-Tamattu and will be explained later:

2.1 Ihram

2.2 Wuqoof at Arafat

2.3 Wuqoof at Mash-ar (also known as Muzdalifah)

2.4 Ramii of Jamarah al-Aqabah

2.5 Qurbani

2.6 Taqseer or Halq

2.7 Tawaf of hajj or Tawaf of Ziyarat

2.8 Two rakaat Prayer (Salah or Namaz) of Tawaf

2.9 Sa'i between Safa and Marwa

2.10 Tawaf-un-Nisa

2.11 Two rakaat Prayer (Salah or Namaz) of Tawaf-un-Nisa

2.12 To stay in Mina on the nights of 11th and 12th of Dhulhijjah

2.13 Ramii at the three Jamarats in Mina on the 11th and 12th day of Dhul Hijjah.

ٱلْحَجُّ أَشْهُرٌ۬ مَّعْلُومَـٰتٌ۬ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ وَٱتَّقُونِ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ

***"The hajj* [*season*] *is in months well-known; so whoever decides on hajj* [*pilgrimage*] *therein,* [*should know that*] *there is to be no sexual contact, vicious talk, or disputing during the hajj. And whatever good you do, God knows it. And take provision, for indeed the best provision is Godwariness. So be wary of Me, O you who possess intellects!"* (*2:197*).**

2.1 Ihram of Hajj

Ihram of Hajj **becomes wajib to be put on for Hajj al-Tamattu after** 'Umrah al-Tamattu is performed, and there is usually ample time for this. **However, if for any reason the time is short** that if one does not get into Ihram there will be insufficient time for Wuqoof at Arafat on the 9th of Dhulhijjah, **then it is Wajib to put on Ihram immediately to have enough time for Wuqoof at Arafat.**

Ihram for Hajj is the same as mentioned earlier in 'Umrah al-Tamattu.

2.1.1 Masa'ils Regarding Ihram for Hajj

a.) It is **permitted to wear the Ihram** for Hajj (Ayat. Khui: for sick & elderly if fear crowding, can enter into Ihram up till 3 days) **before the day of Tarwiyah which is 8th Dhulhijjah,** but then, **as per Ihtiyat,** one should not go out of Mecca before the 8th. **However, it is Mustahab that one puts on Ihram for Hajj on the day of Tarwiyah.**

b.) The **place for wearing Ihram of Hajj is Mecca (Ayat. Khui: valid only in old Mecca)** and one can wear Ihram at any place in the city; (Ayat. Gulpaygani and Ayat. Sistani: even new neighborhoods) even

better to wear in the Haram. After donning Ihram dress, **Niyyat and Talbiyah are also Wajib**, **Niyyat will be:**

"I am wearing Ihram for Hajj al-Tamattu of Hajjat ul-Islam or mustahab Hajj, for self/principal, and shall refrain from all that is forbidden during Ihram, in obedience to Allah".

c.) If one did not know or forgot to wear Ihram (or make niyyat or recite talbiya) until he or she reached Mina or Arafat, and learnt about it or recalled before starting the Wajib rituals, he or she should **return to Mecca, wear Ihram and then return to perform the Wajib rituals.**

If it is difficult to return to Mecca for some good reason or because time is running short, it is Ihtiyat wajib that he or she should return as far as possible. And if even that is not possible, it will be wajib to wear Ihram at the same spot where he or she remembered or learnt about Ihram.

d. If someone forgetful or ignorant of the Masa'il completed all the rituals of Hajj without remembering Ihram or knowing about it, his Hajj would be valid.

But if he remembers or comes to know about it **after Arafat or Mash-ar,** or before completing all the necessary rituals, **he should wear Ihram immediately wherever he is,** and then **proceed to perform the remaining parts of the Hajj.** (*Ayat. Gulpaygani: It is Ihtiyat mustahab that such a person should return the following year to perform Hajj again*).

e. If a person deliberately leaves out Ihram of Hajj until he has completed Wuqoof at Arafat and Mash-ar, then his Hajj is Batil. (*Ayat. Sistani ruling; but if manages to enter Ihram & stay few moments in 'Arafa, Hajj is valid though he is sinful*).

2.2 Wuqoof at Arafat

Wuqoof at Arafat is wajib for everyone performing Hajj, which means to be there, as per **Ihtiyat Wajib, from Dhuhr on the 9th of Dhulhijjah until Maghrib (Ayat. Khui & Ayat. Sistani: until sunset).** One has to remain within the bounds of Arafat during that time. This is the normal time for Wuqoof, and it makes no difference whether one moves about here on foot or by riding, and whether one sleeps (part of the night/day) or stays awake.

2.2.1 Masa'ils Regarding Wuqoof in Arafat

a. If a person remains asleep or unconscious from Dhuhr to Maghrib on the day of Arafat, his Wuqoof at Arafat would be Batil. But if one was at Arafat before Dhuhr, and had **intended to do Wuqoof, then fell asleep** with the intention of Wuqoof still in mind, the **Wuqoof would be valid, even if one did not wake up until Maghrib. If one sleeps after Dhuhr, after having made Niyyat, then it is permissible, and Wuqoof is valid.**

b. Although as per Ihtiyat, it is Wajib that a pilgrim must stay at Arafat from Dhuhr to Maghrib, the actual Rukn is to be present between **Dhuhr and Maghrib for a certain time,** such that it **can be safely said that one stopped there and performed Wuqoof.**

Any one, who intentionally (Ayat. Sistani: or out of inexcusable ignorance) fails to stay for that much time, will render his Hajj Batil, even if he stays the night of the 10th in Arafat for Wuqoof al-Idhterari (emergency case) then proceeds for Wuqoof at Mash-ar.

However if someone forgets and misses out Wuqoof at Arafat, his Hajj is not Batil, unless he forgets or intentionally misses out Wuqoof at Mash-ar also, in which case his Hajj would be Batil.

c. If a person deliberately delays his arrival at Arafat till after Dhuhr time, his Wuqoof will be valid, and he has to **give no Kaffara. But his act would be against Ihtiyat, and since it is wajib to be there from Dhuhr up to Maghrib, he will have committed a sin (Ayat. Khui & Ayat. Sistani: can delay commencement of wuqoof after zawaal by a time period necessary for ghusl & combined dhuhr & asr prayers).**

d. Wuqoof at Arafat should be with a Niyyat of Wajib, stating that: "I remain from dhuhr to maghrib today at Arafat for Hajj al-Tamattu, in obedience to the command of Allah"

e. It is not permitted to leave Arafat before Maghrib, and if someone does so deliberately, and does not return on the same day, it is Wajib for him to sacrifice a camel on the Eid day at Mina. If he cannot give sacrifice, he has to fast for eighteen (18) consecutive days.

It is Wajib for a person leaving Arafat before Maghrib to return to Arafat and stay there until Maghrib. If he **repented and returned the same day to Arafat,** he would still give the **Kaffara as per Ihtiyat Wajib (Ayat. Khui & Ayat. Sistani: no penalty).**

f. A person out of ignorance or forgets and leaves Arafat before Maghrib, must return the same day as soon as he remembers or learns about it. If he **does not return, he will have committed a sin,** and as per **Ahwat he will give Kaffara.**

However if a person remembers or learns about it after Maghrib, then he has no liabilities.

2.2.2 Mustahab Parts of Wuqoof at Arafat

a. To put one's tent at a place called Namirah, which is joined with Arafat.

b. To stay at the left-side of the mount on level ground. It's Makrooh to climb the Jabal ur Rahma mountain after niyyat of Wuqoof.

c. To be with one's own companions during Wuqoof.

d. To remain in Taharat, and do a Ghusl.

e. To avoid such things and acts that would distract one's attention from acts of worship.

f. To perform Dhuhr and Asr prayers together at its prime time, with one Adhan for both and two separate Iqamah.

g. After Prayer (Salah or Namaz), to remain occupied with prayers, in a standing position.

h. To remain standing during the entire Wuqoof. It is Makrooh to sit or ride during Wuqoof, but if assuming a standing position all the time becomes irksome, distracting one's attention from acts of worship, then it is better to sit down.

i. To pray and beseech Allah as much as one can, as this is the day of supplication to Allah. Nothing pleases Shaitan more than distracting the attention of man from his Creator.

j. To seek refuge in Allah from Shaitan

k. To remember and be conscious of one's sins and lapses, and seek forgiveness for them.

l. To weep, or make oneself to being tearful.

m. To remain facing Qibla, and with all the attention and presence of mind, praise Allah, thank him for his bounties and glorify him.

To recite:

100 times Allahu Akber

100 times Al-Hamdu Lillah

100 times Subhana Allah

100 times La Ilaha illa Allah

100 times Ayatul Kursi

100 times Salawat

100 times Sura-Al-Qadr

100 times La Hawla Wala Quwwata Illa Billah

100 times Sura-Al-Ikhlas

n. To pray for oneself, one's parents and the Mu'minin. It is recommended to mention at least forty

names. It is reported in Hadeeth that if someone prays for his Mumin brothers, an Angel is appointed to pray for him a thousand times.

o. To spend all the time in du'a and Istighfar, remembering Allah. Some Ulema have stated that it is Wajib to do so.

It is strongly recommended to read the du'a for the occasion, like the one in Sahifa Kamila, and that of Imam Husayn (‘a) and to read Ziyarat of Imam Husayn and du'a of Imam Zayn al-‘Abidin (‘a). It is Mustahab to recite a du'a which is in Adabul Haramain page 244.

2.3 Wuqoof at Mash-ar al-Haram

Wuqoof at Mash-ar is Wajib to be done after the Wuqoof at Arafat. This is a well known place situated between Arafat and Mina.

When the sun sets and Maghrib enters at Arafat, Hajis should proceed to Mash-ar, and it is Ihtiyat Wajib not to delay going there until Subh Sadiq, although if one unfortunately reaches there to do Wuqoof between **Subh Sadiq and sunrise, one's Hajj would be valid. It is Wajib to spend the night at Mash-ar.**

As per Ahwat, one should not avoid praying and remembering Allah at Mash-ar, even for a short time.

The Niyyat for this Wuqoof should be "I will stay here from nightfall to Subh Sadiq, in Mash-ar, for Hajj al-Tamattu, in obedience to the command of Allah".

Ayat. Gulpaygani, and Ayat. Sistani

One must not deliberately leave Mash-ar before Sunrise, though if one left in the final part of the night, one's Hajj would be valid but it would be a sin and one would have to give Kaffara of sacrificing a sheep.

Ayat. Al-Khui

If one left in the final part of the night without any valid reason, one's Hajj would be BATIL.

When Subh Sadiq comes, there will have to be another Niyyat for the second Wuqoof between Subh Sadiq and sunrise. **The Niyyat will be** "I will remain here at Mash-ar from now until sunrise, for Hajj al-Tamattu, in obedience to the command of Allah".

This way, we see that there are two Wuqoof at Mash-ar. It is permissible to make one Niyyat at the beginning, stating that two Wuqoof will be observed, one from night until [...]

2.3.1 Few Masa'ils Regarding Wuqoof at Mash-ar

a. Though it is Wajib to remain in Mash-ar until sunrise as per Ahwat, at the same time, **moving out of Mash-ar shortly before sunrise is also recommended,** provided that **one does not cross the valley of Mash-ar.**

This is Ahwat, but it is safer not to enter this valley, and whoever crosses the valley of Mash-ar, will have committed a sin, and may become **liable to give a sheep for Kaffara.**

b. The Rukn part of this Wuqoof is to be at **Mash-ar for at least some time between Subh Sadiq and sunrise,** so that it can safely be said that **Wuqoof was observed.** If this **Rukn is intentionally left out, Hajj would be Batil, unless** one had observed the previous Wuqoof at Mash-ar, i.e. from night to Subh Sadiq. Again, one **will have committed a sin and has to give a Kaffara of a sheep.**

c. Those who have urgent work, elderly people, women and sick people may leave for Mina from Mash-ar before Subh Sadiq, if they **fear that they will be greatly inconvenienced by the huge crowd if they remained until Subh Sadiq at Mash-ar.** Their Hajj would be Valid even if they left before Subh Sadiq without any excuse, provided that they have performed Wuqoof at Arafat, and also the first Wuqoof at mash-ar. For so doing, it will be **Wajib upon them to give a Kaffara of one sheep.**

If they **forget or do not know the rule** and they leave Mash-ar, before Subh Sadiq, there will **not be any Kaffara to give.** However, if they **remember or learn the Masa'il, and if there is a possibility of returning, they should do so to observe the Wuqoof** between Fajr and sunrise.

2.3.2 Mustahabat of Wuqoof al-Mash-ar (Muzdalifah)

a. To leave Arafaat slowly towards Mash-ar, in a state of serenity, ask forgiveness from Allah.

b. Postpone the Maghribain prayers at Arafaat, and to pray together at Mash-ar, it is mustahab to pray both Maghrib and Isha with one Adhan, but an Iqamah for each prayers, and leaving no gap in-between. If he wishes to perform Nafilah of Maghrib, he should do it after the Isha prayers, with the Niyyat of Raja.

c. To remain on the right side of the valley.

d. One should stay in Taharat and pass the night in Ibadat.

e. Mustahab to pick-up seventy pebbles in the night for throwing at the Jamaraats.

f. When passing the Valley of Mash-ar walk in a little haste for about 100 steps. If you are in a car or bus cross the place a bit faster.

2.4 Ramii of Jamarah Aqabah

The first Wajib act in Mina is to throw seven pebbles at Jamarah Aqabah, and the time for Ramii is **between sunrise and Sunset** (**Maghrib**) **on the Eid day.**

If one **forgets about it, or omits it due to ignorance, one should do it on any day up till the 13th of Dhulhijjah.** And if **one does not remember** to do it at all, **then one should return the following year** to do it oneself, **or appoint someone** to do it on one's behalf.

It is **permitted to do Ramii of Jamarah al-Akaba from all four directions,** standing at the lower level, though it is **Ihtiyat Mustahab to stand with ones back facing the Qibla** at the time of striking, and reciting '**Allahu Akbar**'.

It is **not permissible to perform Ramii at night,** except for those who are ill, or have any justified fear or any valid excuse for not doing Ramii during the day. Those who can themselves perform Ramii at night are not permitted to appoint someone to do Ramii during the day on their behalf.

There is no difference between performing Ramii in the preceding or the following night. If a pilgrim is incapable of going every night to do Ramii, he can perform the Ramii of the three Jamarats of all three days in one night.

2.4.1 Conditions of Pebbles

a. Pebbles must be small, picked up from Haram, and it is better that they should be the ones collected at Mash-ar.

b. They should not have been **already used for Ramii.**

c. The pebbles should preferably be of several colours and about the **size of a fingertip.**

2.4.2 Conditions of Ramii

a. It must be preceded by Niyyat, which is "I am throwing seven pebbles at Jamarat Akaba for Hajj al-Tamattu, in obedience to the command of Allah.

b. The pebbles must actually be thrown. Mere placing or passing them over the Jamarah is not sufficient.

c. **The pebbles must strike the Jamarah directly.** If it reaches the Jamarah after having hit some other place, person or animal, it will not suffice. **When in doubt whether the pebble has hit the Jamarah or not, one should repeat the strike.**

d. The number of pebbles for Ramii must not be less than seven.

e. The pebbles must be thrown one after the other. If someone **throws all the seven pebbles** in one go, **Ramii would not be valid,** even if the pebbles don't reach the Jamarah together. **If a person forgets or out of ignorance casts less than seven pebbles, he should do the remaining balance, if he remembers or learns about it before Muwalat has been disrupted and the sequence is broken.**

Otherwise, he will first cast the remaining pebbles and then repeat it all over again. When in doubt about the number of pebbles cast, always decide on the lesser and complete the balance.

2.5 Qurbani

Qurbani is the second act in Mina, and Qurbani can be of a camel, cow, or a sheep on Eid day. Every Haji must perform his own Qurbani, if two or more wish to do it jointly, it will not be accepted.

If someone, due to forgetfulness, ignorance, or due to some good reason, misses out Qurbani on Eid day, he should do it before the end of Dhulhijjah, and as per Ahwat there should be no delay.

2.5.1 Masa'ils of Qurbani

a. It is a Wajib condition that Qurbani is preceded by Niyyat. So, if he is slaughtering the animal himself, the Niyyat would be "I am giving this qurbani, being wajib in Hajj al–Tamattu, in obedience to the command of Allah".

b. If he has appointed someone to slaughter on his behalf, then the appointed person would do the **Niyyat the same way, but specifying that he is doing it on behalf of the person who appointed him.**

If he himself is present while the appointed person is slaughtering the animal on his behalf, it is **Ahwat that he should also do Niyyat.** For the **sake of Niyyat it is sufficient to be aware and conscious** that the act is being performed in obedience to the command of Allah.

2.6 Halq or Taqseer

Halq or Taqseer is wajib to be done after Qurbani, Halq **means shaving off hair on one's head.** If a person has braided his hair into plaits or used some adhesive substance to stick them to the head, **then as per Ihtiyat Wajib,** he must shave off the hair completely.

Ayat. Gulpaygani and Ayat. Sistani

Similarly, a person who has gone for his first Hajj must, as per Ihtiyat Wajib shave off the hair of his head completely.

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

"And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (***send***) ***whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he*** (***should effect***) ***a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage*** (***should take***) ***what offering is easy to obtain; but he who cannot find*** (***any offering***) ***should fast for three days during the pilgrimage and for seven days when you return; these*** (***make***) ***ten*** (***days***) ***complete; this is for him whose family is not present in the Sacred Mosque, and be careful*** (***of your duty***) ***to Allah, and know that Allah is severe in requiting*** (***evil***)***."*** (***2:196***).

2.6.1 Masa'ils Regarding Halq and Taqseer

a. Women and hermaphrodites should do Taqseer only, which means cutting their nails or some of their hair. They are not permitted to shave off the hair from their heads. Though it is advisable to cut nails and a little hair.

b. Halq or Taqseer must be preceded by a Niyyat which would be "I am doing Halq (or taqseer) for Hajj al–Tamattu, in obedience to the command of Allah". It is recommended that the person who shaves him should also make the Niyyat.

c. When a Haji has completed Halq or Taqseer, all those acts which were forbidden to him during Ihram become Halal, except sexual intercourse, hunting and using perfumes or any sweet smelling substance.

d. As per Ihtiyat Wajib, Ramii, Qurbani and Halq or Taqseer should be performed in that order and sequence and if someone forgets and changes the order, by say giving Qurbani first and then doing Ramii and Halq, or doing Halq first and then the rest, there is no objection. And if one **changes the order purposely, it is not Wajib** to repeat the performance but it is **Ahwat to do so, if possible.**

2.7 Tawaf of Hajj

Tawaf of Hajj or Tawaf al–Ziyarat is wajib to travel to Mecca from Mina to perform this act; however it is not wajib to travel to Mecca immediately, as one can delay until the 11th day. In fact, these acts can be performed any time until the end of Dhulhijjah, but it is Ahwat not to delay.

2.8 Prayer (Salah or Namaz) of Tawaf al-Ziyarat

Prayer (Salah or Namaz) of Tawaf is two rakaat Prayer (Salah or Namaz), exactly like morning prayers, Wajib after every Tawaf. This Prayer (Salah or Namaz) can be prayed silently or loudly. **It is Ihtiyat that Prayer (Salah or Namaz) is performed immediately after Tawaf, and that it is performed behind Maqam al-Ibrahim.**

2.9 Sa'i of Hajj al-Tamattu

Sa'i is wajib to be performed after Prayer (Salah or Namaz) al-Tawaf, which means moving seven times between Safa and Marwa.

2.10 Tawaf-un-Nisa

Tawaf-un-Nisa is the tenth essential part of Hajj al-Tamattu. Niyyat for Tawaf-un-nisa is the same as that of Tawaf al-Hajj except that the wordings Tawaf-un-Nisa should be included in the Niyyat.

2.11 Prayer of Tawaf-un-Nisa

Prayer (Salah or Namaz) of Tawaf is two rakaat Prayer, exactly like morning prayers, Wajib after every Tawaf. This Prayer (Salah or Namaz) can be prayed silently or loudly. **It is Ihtiyat that Prayer (Salah or Namaz) is performed immediately after Tawaf, and that it is performed behind Maqam al-Ibrahim.**

Related Masa'ils

a. A person going for Hajj al-Tamattu is not allowed to perform the Tawaf and Sa'i for Hajj before going to Arafat and Mash-ar. However, if a person feels that he **will not be able to perform these acts after returning from Mina to Mecca,** like an old man who fears inconvenience due to the huge crowd of pilgrims, or a lady who knows that at that time she would be in haidh or nifas, **then he/she is allowed to perform them before going to Arafat, Mash-ar and Mina.**

It is Ahwat that if such a person finds out later that he or she can perform Tawaf and Sa'i of Hajj on 11th, 12th, or 13th of Dhulhijjah, and then they should be repeated.

b. When a person has completed Tawaf of Ziyarat, its Prayer (Salah or Namaz), and Sa'i, smelling perfume or fragrances become permissible, besides the other things which become Halal after Taqseer. But hunting and sexual intercourse still remain forbidden.

And when he completes Tawaf-un-Nisa and its Prayer (Salah or Namaz), hunting and sexual intercourse become permissible, except for the hunting of animals within the precinct of the Haram which are protected because of the sanctity of the area

c. If a person knowingly, out of ignorance or forgets and leaves out Tawaf-un-Nisa and its Prayer (Salah or Namaz), his Hajj would not be Batil. But it is **Wajib for a Hajji to perform this Tawaf and its Prayer (Salah or Namaz), otherwise a woman will never be Halal for him. Such a person can not marry, nor can he be a witness to any Nikah.** As per Ihtiyat Wajib, such a person should not give witness. **Similarly, for a woman Hajiani who has not performed Tawaf-un-Nisa and its Prayer (Salah or Namaz), a man cannot be Halal for her.**

2.12 Staying in Mina on the Nights of 11th and 12th of Dhulhijjah

a. The twelfth wajib act in Hajj al-Tamattu, is to remain in Mina during the 11th and 12th nights. And if a person **has hunted or had sexual intercourse, it is Wajib for him to stay there on the 13th night as well, and with morning to perform ramii of all three Jamarats after sunrise.** For a person who goes to Mecca on Eid Day to perform Tawaf, Sa'i... etc., it is Wajib for him to return to Mina so that he can spend the night there.

b. On the 12th day, a pilgrim is allowed to return to Mecca after Dhuhr, and not before. If he can not return until nightfall, he must spend the night, that is the 13th, in Mina, and also perform Ramii at all three Jamarat on the 13th day.

c. For remaining in Mina there should be a Niyyat, 'I remain here tonight in Mina for Hajj al-Tamattu' in obedience to the command of Allah.'

d. It is Wajib that a pilgrim remains in Mina at least until midnight, After Midnight, he can go out if he likes, but it is Ihtiyate Mustahab not to enter Mecca before Subh Sadiq.

e. If a person does not remain in Mina during those nights without any good reason, he will have committed a sin, though his Hajj will be Valid. It will be wajib upon him to give Kaffarah of one sheep for every night which is left out, And if a person could not spend a night there because of some good reason, like being ill, or attending a sick person etc. then though he committed no sin, he should as per Ahwat, give a Kaffara of a sheep.

d. For a person who wishes to go to Mecca solely for remaining awake there, engaging in acts of worship, and doing nothing else except the necessary things like eating, drinking or responding to the call of nature, and renewing Wudhu, it is not Wajib to remain in Mina, nor does it have any Kaffara.

2.13 Ramii at the Three Jamarats in Mina on the 11th and 12th

a. On the 11th and 12th day of Dhul Hijjah it is wajib to do Ramii of all the three Jamarat. This means striking each Jamarah with seven pebbles, in the following sequence:

First - Jamarah al-'Ula

Second – Jamarah al–Wusta

Third – Jamarah al–Aqabah

This sequence must be followed; if someone performs Ramii without following the sequence, he will have to repeat the Ramii to correct the order. For example, if he hit Jamarah Wusta first then came to Jamarah al–'Ula, he must repeat Ramii at Jamarah Wusta to set the order right and then perform Ramii at Jamarah Aqabah.

b. If it became Wajib on someone to stay at Mina on the 13th night, due to reasons explained earlier, then it would be wajib upon him to perform all the Ramii on the 13th night.

c. If someone threw only four pebbles at a Jamarah, and then forgot and began striking the other, it would be sufficient. Upon remembering, he would return to the Jamarah which he had struck with four pebbles, and throw the remaining three pebbles.

If someone omits certain pebbles deliberately, then he has to repeat the Ramii, with due regard to the prescribed sequence. **This rule will also apply to those who omit throwing the pebbles due to ignorance.**

d. The other Wajib parts of Ramii are exactly as explained earlier in the Masa'il of Jamarah Aqabah in Mina.

e. If someone deliberately left out Ramii of Jamarat, his Hajj would not be Batil, but he would have committed a sin.

f. A person who is unable to perform Ramii during the daytime because of some good reason is allowed to perform Ramii on the preceding night.

g. If someone knowingly or due to ignorance or forgetting omitted all the three Ramii Jamarah, and if he was in Mecca or even out of Mecca, he should return to Mina to perform them if the days of Tashreeq (i.e. 10th, 11th and 12th day) have not passed.

If he could not return, he should appoint someone to perform Ramii at all the three places on his behalf. And if neither he himself, nor his appointee did it in those three days, then has to give it Qadha in the following year by going to Mina during those three days, or by appointing someone to do it on his behalf.

h. If a person can not perform Ramii because of sickness, and finds himself totally incapable of doing it during the prescribed days, he should appoint someone to perform it on his behalf.

If possible, he should hold the pebbles on his hand, and then give them to his appointee to throw. If he recovers, there will be no need to repeat the Ramii, although it is Ahwat to do so if he recovers during the days of Tashreeq.

i. If a person forgot to do Ramii of Jamarah on one day, and remembered it on the next day, he would first give Qadha Ramii for the preceding day, and then do Ramii for that day.

j. It is not Wajib to do Ramii on the 13th day if remaining there on the 13th night has not become obligatory due to the explained reasons.

Tawaf of Wida

As one prepares to leave Mecca, it is Mustahab to do Ghusl then perform Tawaf for farewell. It is Mustahab to touch the Hajar-ul-Aswad and the Rukn of Yamani in every round, and to read all the recommended Du'as upon reaching Mustajar. And then proceed to pray Prayer (Salah or Namaz) al-tawaf.

At the end, it is Mustahab to come to Hajar-ul Aswad, and cling to the sacred stone, and the other extended on the wall. Then praise Allah for his blessings and bounties, read Salawat upon the Prophet (S) and Ahl al-Bayt ('a), and exit from the gate called Hanatain which is opposite the Rukn of Shami.

It is Mustahab to resolve that one would return for Hajj, and pray to Allah that he may grant such an opportunity. It is also Mustahab to give away a Sadaqah of one handful of dates and distribute it among the needy, with the intention of recompensing for any errors, lapses or transgression during the state of Ihram.

Hajj Kabul - InshaAllah

[1] [1]
SHARES

Ziyarats in Saudi Arabia

Ziyarat in Mecca al-Mukarramah

1. Jannatul Muala (Cemetery in Mecca).

i. Grave of Ummul Mu'minin - Hazrat Khadijatul Kubra

ii. Grave of Bibi Amena (Mother of the Holy Prophet)

iii. Grave of Hazrat Abu Talib (Father of Imam 'Ali ('a))

iv. Grave of Ancestors of the Holy Prophet (Hazrat Hashim, Hazrat Abdul Muttalib, Hazrat Abde

Manaf..etc)

v. Grave of other Holy personages.

2. Ghar al-Hira and Ghar al-Sur.

3. Arafat.

i. Jabal al-Rahmah

ii. Masjide Numrah

Ziyarats in Madinat al-Munawarah

Imam 'Ali ('a) has said, "Complete your Hajj and visit the grave of the Holy Prophet (S) in Madina, one whosoever neglects doing the Ziyarat of the Holy Prophet (S) after Hajj, has done injustice (jafaa) to us."

1. Masjid al-Nabawi

i. Rauza of the Holy Prophet (S)

ii. Hujra al-Hazrat Bibi Fatemah Zahra ('a)

iii. Maqame – Jibrael

2. In Jannatul Baqee:

i. Grave of the Bibi Fatemah Zahra ('a)

ii. Graves of the 2nd, 4th, 5th and 6th Imam ('a)

iii. Grave of Hazrat Abbas (uncle of the Prophet)

iv. Grave of Ummuhatul Mu'minin (wives of the Holy Prophet)

v. Grave of Hazrat Ibrahim (son of the Prophet)

vi. Grave of Hazrat Ummul Baneen (Mother of Hazrat Abbas)

vii. Grave of Bibi Safia and Bibi Ateka (Aunts of the Prophet)

viii. Grave of Bibi Fatemah binte Asad (mother of Imam 'Ali ('a))

ix. Grave of Hazrat Ja'far Tayyar

x. Graves of various Asahabe Rasul

Ziyarat in Jeddah

Grave of Bibi Hawa (‘a) (wife of Prophet Adam (‘a))

For Du’as and Ziyarat guidance in the Holy cities of Mecca & Madina kindly refer to Adabul Haramain; distributed by our family through the Umrah and Hajj organisers.

[1] [1]
SHARES

The Area Inside and Surrounding of the Holy Prophet’s (S) Mosque

1. The Pillar of “Sareer” (Bed): During the time of i‘tikaf, the Holy Prophet (S) would stay near this pillar and his companions would spread date leaves there so that he could rest on them.

2. The Pillar of “Haras” (Guard): Hadrat “Ali (‘a) used to sit next to this pillar and guard the Holy Prophet (S).

3. The Pillar of “Wufud” (Delegations): The Holy Prophet (S) would meet various heads of tribes and delegations next to this pillar, and would inform them about the teachings of Islam and discuss political issues with them.

4. The Pillar of “Maqam al-Jibrail” (Station of Jibrail): Hadrat Jibrail used to come to the Holy Prophet (S) from this place. This is also the location of the door of Hadrat Fatemah’s (‘a) house.

5. The Mihrab of “Tahajjud” (Night Vigil): The Holy Prophet (S) would sometimes recite his Night Prayer here.

6. The Pillar of “Tawbah” (Repentance): Abu Lubabah carelessly disclosed confidential military plans made by the Holy Prophet (S) to the Jews and then having realised his mistake, tied himself to this pillar and sought repentance there until he was forgiven.

7. The Pillar of “Qur‘ah” / “Aishah” / “Muhajirin”: This pillar has been given these three names due to the following reasons:

- “Qur‘ah” (Lots), as it is narrated by Aishah that the Holy Prophet (S) said that there is a piece of land next to this pillar that if people knew the value of, they would draw lots to

pray there.

- “Aishah”, as she narrated this Hadeeth and disclosed the virtues of this place.

- “Muhajirin” (Emigrants), as the Emigrants used to gather next to it.

8. The Pillar of “Mukhallaqah” (Fragrant): The Muslims would fragrant the air of the Mosque as well as themselves before they met the Holy Prophet (S) with incense placed on this pillar.

9. The Pillar of “Hananah” (Compassion): Before the mimbar was built, the Holy Prophet (S) used to deliver his sermons whilst leaning on a tree. When the mimbar was made and the Holy Prophet (S) started delivering his sermons from it, the tree cried out. The Holy Prophet (S) ordered that the tree be buried in that exact place.

10. Maqam al-Bilal (Station of Bilal): This is the place where Bilal would call the adhan.

11. **Suffah (Platform / Ledge):** Following the Emigration to Madina, poor Emigrants were given food and shelter in this place. It should be noted that the original location of the Suffah was at the eastern end of the Mosque as it stood at the time of the Holy Prophet (S), and adjacent to the northern wall.

[1] [1]
SHARES

Frequently Asked Questions

General Category

Q1. It is recommended to perform hajj every year. However, there are many poor Muslims who are in dire need of food and clothing in various Muslim countries. If it comes to making a choice between spending the money for hajj repeatedly or ziyarat (pilgrimage to the shrine of one of the Infallibles [a.s.]) and between giving in charity for those believers – which is more meritorious?

A. In principle, helping those needy Muslims is better than a recommended hajj or ziyarat of the holy shrines.

However, at times the hajj or the ziyarat is associated with certain other issues that can elevate them to

the same or even higher status of virtue.

Q2. The Kingdom of Saudi Arabia assigns the places for pilgrims in 'Arafat and Mina. We do not know whether or not those appointed places are within the boundaries required by the shari'a? Are we obliged to inquire and ask about the matter?

A. If it is within the known boundaries and the signs that are normally known for religious rites from generation to generation, it is not necessary to inquire about it.

Q3. A person on whom hajj had become obligatory but he has not yet fulfilled it – is such a person allowed to go for 'umrah in the month of Rajab? What if hajj became obligatory on him in Ramadhan, can he go for 'umrah [before performing hajj]?

A. The 'umrah mufridah (minor pilgrimage done off–season) is permissible for him. However, if going to 'umrah would financially prevent him from going for hajj, then it is not permissible for him to do 'umrah.

Q4. A man who is financially able in a particular year is prevented from travelling because he could not obtain a visa to perform the hajj in that year. Then, he is forced to spend the money which was set aside for hajj, after the season, to fulfil his living needs. Thereafter, he is not able to obtain the money needed to perform the hajj.

A. If he acquires the ability in later years, then hajj is obligatory for him, and if he does not acquire the ability, then it is not obligatory for him.

Q5. Can a Muqallid of Ayat. Khui perform Hajj according to Ayat. Sistani's rulings?

A. If satisfied by expert's testimony that Marhum Ayat. Khui is still accepted as more learned, then, check & compare rituals where they differ e.g. ihram outside masjid Shajara, shade in Ihram at night, how to correct if Tawaf is disrupted, prayer behind Maqam Ibrahim if can't be done near, taqseer by nail vs hair cut, etc.

i.) if Ayat. Khui had no fatwa on the issue, {e.g. new Jamara horizontal extension}, following Ayat. Sistani is valid

ii.) if Ayat. Khui had a fatwa on the issue, one must seek it

iii.) if failed to find it after reasonable search, then can follow Ayat. Sistani

iv.) if rulings differed, check if reconcilable eg ihtiyat wajib, which can be resolved by referring to next best {e.g. Ayat. Khui says IW must enter into ihram of Hajj from old Makka whereas Ayat. Sistani allows even from new Mecca};

v.) but if differences irreconcilable {e.g. Ayat. Khui prohibits taking shade even at night but Ayat. Sistani allows if no rain}, then he should pay penalty for Ihram violations even if did it excusably at the time.

Ihram

Rule 164 (Ayat. Sistani):

It is not permissible to wear ihram before reaching Miqat nor is it enough just to pass from there in ihram. There is no alternative to wearing the ihram at the Miqat itself. However, there are two exceptions:

1. If a pilgrim has made a vow (nadhr) to wear ihram before the Miqat, it is valid to do so, it is not necessary to renew it at the Miqat, or pass through it. Indeed, it is permissible to proceed straight to Mecca without passing through any Miqat. In this regard there is no difference between an obligatory and an optional pilgrimage or 'Umrah al-Mufradah. However, if the ihram is for an obligatory pilgrimage, then it is necessary that he should wear ihram in the season of the pilgrimage, as has already been discussed.

2. If a pilgrim wishes to perform 'Umrah al-Mufradah in the month of Rajab, and fears that the month will elapse before he proceeded to the Miqat, it is permissible to wear the ihram before the Miqat and it will count as the Umrah of Rajab, even if the remaining ceremonies were performed in Sha'ban. In this regard, it does not matter whether the Umrah is obligatory or optional.

Q1. Is it permissible to put on the ihram for hajj from the city of Jeddah? If it is not permissible, what should one do since the plane lands in Jeddah?

A. Jeddah is neither a meeqat nor parallel to any of the meeqats; therefore, it is not in order to put on the ihram from there for 'umrah or hajj. However, if one knows that between Jeddah and the Haram [the holy territory around Mecca], there is a place which is parallel to one of the meeqats – this is not improbable, if one looks for a parallel of Juhfah – he can put on the ihram from there by offering nadhr. [Nadhr means making a vow in the name of Allah that he will put on the ihram from place x.]

Q2. What is the ruling on one who enters the state of ihram from Jeddah, instead of Johfah, because of ignorance?

A. If he made a nadhr for the ihram in Jeddah, then his ihram is valid.

Q3. Is wearing of Ihram necessary for women?

A. Women may assume Ihram in her usual clothes provided it should not be made of Silk, Leather and Fashionable. It is mustahab to wear white cotton.

Q4. What is the rule concerning the use of oil/cream (perfumed or non-perfumed) during the state of ihram?

A. It is not permissible to apply oil/cream (perfumed or non-perfumed) on the body or the hair. If necessary and advised by the doctor one can apply non-perfumed oil/cream; in case the oil/cream is

perfumed, the kaffara is to sacrifice a sheep.

Q5. Is one allowed to wear ornaments?

A. Any ornament worn for adornment (also applying of henna) is not allowed. If the use of such things is considered adornment or can attract namahram, as an obligatory caution, avoid wearing them. The ornaments worn all the time at home can be worn provided they are concealed from sight of Namahrams and their husbands.

Q6. Is it permissible to cover faces for women in state of ihram?

A. It is not permissible for women to cover their faces. If they want to do so the veil should not touch the face at all. Care should be taken when wiping the face. It should not be covered completely with towel or when wearing makna/chadar.

Q7. Is it permissible for muhrim men to pass through tunnels or under long bridges?

A. There is no objection whatsoever.

Q8. Is it allowed to use Mobile phones in state of Ihram?

A. Ayat. Sistani: prohibition of head–cover includes ears, even partially; hence, to cover ear with mobile handset is haraam, Ihtiyate Wajib. One should keep mobile phone away from the ear. Single Ihram has one kaffara despite multiple violations.

Q9. Can a person take a bath in the state of ihram?

A. YES, but should not use perfumed soap, should not look in the mirror and should not comb his hair and follow all muhrimaat (prohibited things in the state of ihram).

Q10. Is it wajib to wear two unsewn clothes for ladies while donning ihram for muqallids of ayat. Gulpaygani?

A. It is ihtiyat wajib. It is allowed to remove after niyyat and talbiyyah. For this masael one can refer to another mujtahid.

Q11. If in the state of ihram can men travel by covered car/bus at night?

A. Muqallid of Ayat. Khui cannot travel in covered vehicles even at night but Muqallid of Ayat. Gulpaygani and Ayat. Sistani can travel in the covered vehicles at night, provided there is no rain. This rule does not apply for women as they are permitted to travel in covered vehicles.

Q12. Can women wear socks in the state of Ihram?

A. Yes she can wear them, however it is wajib in the case of hijab from namahram.

Q13. Can women wear gloves in the state of Ihram?

A. NO.

Q14. One of the restricted items during the state of Ihram is killing of insects. What is the rule regarding lice if found on one's body?

A. It is forbidden to kill the lice or to throw them from one's body. If it is killed, the penalty is to feed the poor Shia a handful of food. As for mosquitoes, gnats etc, as a matter of caution, it is better to avoid killing them so long as they do not harm the pilgrim but permissible to kill them to protect oneself, although as a matter of caution one should avoid.

Q15. Can a Muhrim man wear hernia belt or belt for protecting his back?

A. YES, but better not if his health will not deteriorate.

Q16. When it is very cold can men cover themselves with blankets or shawls in the state of Ihram?

A. YES, but the head should not be covered.

Q17. Can men wear ordinary / crepe bandage for stopping varicose veins from bleeding?

A. YES.

Q18. Can a Muhrim man wear a belt for securing ihram and not for safe-keeping of money, valuables and documents, etc?

A. It is not allowed if worn for securing Ihram. It is only allowed if worn for safe-keeping of above items.

Q19. Can a muhrim man wear undergarments or stitched clothes under his ihram?

A. No.

Q20. Should separate kaffarah be given by a muhrim man if he travels from meeqat by plane and gets down at airport and continues travel by closed vehicles to Mecca.

A. NO. for all journeys undertaken under shades for one ihram i.e. if plane, taxi/bus is used after Ihram of 'Umrah al-Tamattu, one kaffara (qurbani) sufficient and same applies for ihram of Hajj al-Tamattu; though its mustahab to give Kaffara for every travelling.

Q21. Should one assume the Ihram of Hajj from any point within the old city of Mecca, or can one assume it from any point within the present city?

A. It is permissible to assume Ihram from any point within the old city of Mecca. However, it is best to

assume Ihram in Masjide Haram.

Q22. Can one remove Ihram after sacrifice and Halq/Taqsir?

A. One can remove the ihram clothes, although it is Makrooh to do until after completing tawafe ziyarat, its namaaz, & Sa'i of Hajj al–Tamattu if performed on the same day or night.

Q23. One of the Muhrimaat in Ihram is perfume. How should we wash our Ihram clothes as all powder soap, washing soap, washing liquid have been perfumed?

A. It is better to wash with non–perfumed soap. If you wash with other perfumed detergents, then make sure to rinse many times that no trace of perfume is smelt. Smell and make sure that there is no trace of perfume. In travelling make sure you put your ihram in a plastic bag so they stay safe from perfume.

Tawaf

Q1. Is it permissible to interrupt an obligatory or a mustahab tawaf?

A. It is permissible although it is more in accord with caution not to break off during an obligatory Tawaf to avoid violation of muwalaat.

Q2. When tawaf is done by a group, some finish early and some later. Is it ok to wait for all in order to pray the two rakaat namaaz of tawaf?

A. It is all right if the wait does not exceed few minutes, or then it is better to tell the group to pray the Prayer (Salah or Namaz) first and then meet at a certain place for going together to do Sa'i.

Q3. In the state of Ihram can the husband help his wife in Tawaf and other rites by holding her?

A. He can help provided he does not hold her with lust.

Prayer (Salah or Namaz) of Tawaf

Q1. Is it correct for a woman and a man to pray by the side of each other behind maqame ibrahim?

A. There is no objection if there is a distance of at least a wajab (about 20cm/8inches) or the man stands a little ahead of the woman.

Q2. What is to be done if one remembers in Sa'i that he has not performed the prayer of Tawaf?

A. He should break Sa'i as soon as he remembers it and perform two rakaat of Namaaze Tawaf at its proper place then return to perform the Sa'i all over again.

Sa'i

Q1. What is the ruling of the extended Safa/Marwa area?

A. Ayat. Sistani: the muqallid must investigate to determine whether newly constructed passage is between original Safa & Marwa mountains or not;

i) if he is sure it is, (even by fatwa of other mujtahids) then Sa'i is valid

ii) if sure it isn't, then Sa'i is invalid & must pay kaffara to be released from ihram; in fact, ihtiyat, one should not even enter into ihram if one knows that he cannot do Sa'i within required boundary (can refer to next best on this issue)

iii) if unsure, then combine performing Sa'i & kaffara sacrifice before taqseer

NB: other mujtahids do confirm new passage is between former extensions of mountains

Q2. Is it alright if one is tired during Sa'i and takes a rest for some time and then continue to finish Sa'i?

A. It is all right provided the resting time is not prolonged unnecessarily. As soon as you have rested a little you can continue. You can rest at safa, or at marwa or if necessary anywhere on the way.

Q3. Can you turn 180 degrees and read du'a for the group during Sa'i?

A. No, you cannot as the condition is that the face should face the mountain towards which you are going i.e. if you are going to Safa you have to face Safa, etc.

Taqseer

Q1. What is the duty of someone performing 'Umrah al-Tamattu omits Taqseer intentionally, ignorantly, or forgetfully and goes on to assume ihram of Hajj al-Tamattu?

A. If the omission was intentionally his 'Umrah al-Tamattu is invalidated and his hajj changes into Hajj al-Ifraad. As a caution it is obligatory for him to return to perform the hajj next year. If it was on account of forgetfulness his hajj is valid and he should sacrifice a sheep/goat even at home and meat distributed to poor Shias.

Q2. Can a muhrim do taqseer of another muhrim?

A. As Ihtiyat does one's own taqseer first then can do taqseer to others.

Q3. Can Taqseer after Sa'i of umra Tamattu/Mufradah be done at night time?

A. YES, it can be done at night.

Q4. Where can the hair from taqseer of 'Umrah/ Hajj al-Tamattu be buried?

A. As there is no facility at Marwa to bury them, you can throw them. It is Mustahab to bury them near your tent in Mina if possible.

Arafat

Q. Should one be awake during wuqoof in Arafat?

A. YES, the person should be conscious. If the person sleeps or is unconscious throughout wuqoof period, the wuqoof will not be valid. However if the pilgrim commenced the stay consciously, then if he subsequently slept or became unconscious, the stay will be valid.

Muzdalifah

Q. Should women collect their own pebbles for Ramii in Muzdalifah?

A. If she wants she can or someone can collect on her behalf.

Ramii in Mina

Q1. Is it allowed for ladies to do Ramii at night?

A. If pilgrim has an excuse of being unable to do Ramii during day-time, e.g. shepherd, sick, handicapped or fear of crowd, then can do Ramii on preceding night ….

Ayat. Khui: … and this has priority over 'ramii by niyabat'.

Ayat. Gulpaygani: or if can't manage it then can combine all day Ramy on one night

Ayat. Sistani: Ramii must be done during the day with the exception of those who cannot remain in Mina during the day e.g. shepherd, sick, fearful, who are allowed to do Ramii on night preceding the Day; if they can't manage even this, then they can do all rami on one night. However ladies, weak, sick etc if can't manage rami during daytime due to big crowds then must give niyabat

Q2. Can a pilgrim appoint a Naib if he/she is not mobile or is very sick?

A. YES, in this circumstances only, but if he/she feels by waiting will be fit and mobile it is better to wait and perform personally.

Q3. Can one borrow pebbles from other companions to do Ramii?

A. YES, one can.

Mina

Q1. What is the obligatory period of spending the night in Mina?

A. The obligatory period of spending the night in Mina is half of the night, and the Muqallid has the option between the first half and the second half night.

Q2. If one does not make the nightly half at Mina from sunset to midnight or midnight to sunrise, what is the rule?

A. If one fails to make the obligatory night half in Mina, he should sacrifice a sheep for every night omitted, even if one acts out of ignorance or forgetfulness.

Q3. Pilgrims are faced with one more problem regarding slaughtering, which poses more of a mental anguish: the animals slaughtered [in Mina] are wasted in spite of the fact that there are many poor people amongst us spread all over the Muslim countries who go without tasting meat for days! So is it acceptable for us to do the slaughtering in our own cities; or is there a religious solution that you can suggest for the people?

A. It is necessary to fulfil the religious duty by doing the slaughtering in Mina. As for the sin of wasting the meat of the animals slaughtered, if it actually happens, it is on the shoulders of the authorities in charge.

Qurbani

Q1. Where should one slaughter the sacrificial animal relating to the Kaffarah that become obligatory on a Muhrim, and how is it to be used?

A. The kaffarah is to be given to the poor Shias and the place of sacrifice in the expiation for hunting during ‘Umrah in Mecca and during Hajj is in Mina. Other kaffarah can be done at your home-town.

Q2. What is the rule pertaining to making the sacrifice at the new sacrificial grounds?

A. To offer the sacrifice in the new sacrificial grounds is valid and permissible, if it is not possible at all to do in Mina boundary due to not being under our control. But the automation system is not accepted.

Q3. If one delays performing the sacrifice beyond the day of eid due to incapacity, would he also put off doing halaq/taqsir?

A. Yes. He should delay it until the sacrifice is offered.

Q4. After Qurbani, can Taqseer be done after sunset?

A. One must wait and do it during the day time.

Q5. The distribution of Qurbani meat is one part for oneself, one part for Mumin and one part for the poor Shia. As there are no poor in place of sacrifice, can the value of the one-third of meat be given to poor in advance before performing Hajjatul Islam or can it be given after return from hajj.

A. It can be given in advance or afterwards. It should be given to Mu'minin only.

Q6. Can we do Qurbani by buying government coupons of sacrifice?

A. Not at all.

Q7. Can we give value of sacrificial animals as the meat is wasted?

A. Not at all.

Q8. To which poor one-third of meat of Qurbani should be given?

A. To a poor Shia.

Taqseer After Qurbani

Q1. What is the ruling on Halq (full shaving of the Head) for one's 1st Hajj?

A. Ayat. Gulpaygani and Ayat. Sistani: Ihtiyate Wajib

Ayat. Khui: Ihtiyat Mustahab

Q2. While shaving the head in Mina, if the pilgrim's head is injured and blood flows out, what should he do in that case? And what are the implications [as far as penalty is concerned]?

A. If the injury was not intentional, there is nothing upon him.

Tawaf un Nisa

Q1. Is it necessary to perform Tawaf un Nisa? Can one perform it in stitched clothes? Is Tawaf un Nisa obligatory for a person doing hajj on behalf of a dead Muslim?

A. Yes, it is obligatory to perform Tawaf un Nisa. One can perform it in stitched clothes. It is obligatory to perform Tawaf un Nisa for a person doing hajj on behalf of a dead Muslim.

Ladies Related FAQs

Q1. Is it permissible for women in HAIZ who cannot enter in a Mosque, to assume Ihram from a parallel point?

A. Yes, in the compounds of the Masjide shajarah if she travels from Madina and Masjide Johfah if she travels from Jeddah to go to Mecca directly.

Q2. It is very difficult to maintain oneself in ihram. Some women experience HAIZ for 5–8 days, will she go on paying kaffarah for every mistake she makes? Is there any other remedy for this?

A. Yes, wherever applicable and obligatory. There is no other remedy. All Muhrimaats should be observed.

Q3. After performing Tawaf, Prayer (Salah or Namaz) etc. she realizes that she is in menses and doubts or even feels that it must have started with tawaf or namaaz. What should she do?

A. If the doubt comes after she completed acts, the doubt should be ignored. But if she is sure, then she has to wait till she becomes PAK, and then restart.

Q4. What should she do if she gets her menses on her way to Mecca?

A. She will have to wait for the period to be over, take her Ghusl and proceed with Tawaf and other acts.

Q5. What should she do if she suspects that she has menses during tawaf?

A. She should immediately leave the mosque and check it. If confirmed she will wait for her period to finish, perform Ghusl and start Tawaf again and then finish other rites. If not confirmed, she should finish her Tawaf if she has completed fourth round and over. If not she should start from the beginning.

Q6. What should she do if she experiences haiz after namaaze tawaf?

A. Her Tawaf and Namaaze tawaf is valid. She should leave the mosque immediately and go to perform Sa'i even in the impure state followed by Taqsir if Sa'i is for 'Umrah al–Tamattu and if Sa'i is for Hajj al–Tamattu, taqsir has already been done in Mina. She need not wait for ghusl but for Tawaf un nisa and its Prayer (Salah or Namaz) of Hajj al–Tamattu will have to be postponed and done after ghusl of haiz.

Q7. What should she do if she experiences haiz before Tawaf un nisa and has to travel with the group?

A. She should appoint someone to do these two acts on her behalf.

Q8. When wearing the Ihram of 'Umrah al–Tamattu, a woman is in her menses and is still in menses during the time of wearing the next Ihram of Hajj al–Tamattu. What rules should she

apply?

A. She cannot give the whole Niyabat for ‘Umrah al–Tamattu. She will change the niyyat to Hajj al–Ifraad and proceed to Arafat Muzdalifah, Mina and as soon as she is paak she will first perform Aamal al–Mecca and then ‘Umrah al–Mufradah with wajib niyyat i.e. she will wear ihram at Masjide Taneem, perform Tawaf, its Prayer (Salah or Namaz), Sa’i, Taqsir, Tawaf un Nisa and its Prayer (Salah or Namaz). Her hajj would be termed as Hajj al–Ifraad but she will not do Qurbani in Mina. She is still a Hajiyaani.

Q9. If the menses are not yet over after returning to Mecca from Mina and her companions want to leave for Medina or home or anywhere else and she cannot stay in Mecca alone. What should she do?

A. She will appoint someone to do Tawaf and Salaat for her. She will do Sa’i herself and she will appoint someone to do Tawaf un Nisa and its Prayer (Salah or Namaz).

Q10. Can one indulge in sex after completing Tawaf un nisa and its namaaz before finishing all the Amaals of Mina?

A. YES.

Q11. Can a lady adorn herself before Tawaf un nisa and its namaaz, i.e. wear all the ornaments that were removed when muhrim?

A. Yes, provided the ornaments do not attract any namahram and her husband

Q12. Is it allowed to take pills to control menses if the health is disturbed?

A. If your health is in great danger then you are not allowed to take them.

Q13. What should a lady who is afraid that her periods may start in Mina and linger for a long period of time?

A. She can perform Tawaf al–Ziyarat, its salaat, Sa’i, Tawaf un nisa and its salaat in advance after wearing her Ihram from Mecca. But she will have to redo if the period ends earlier and has time to perform all the acts again.

Q14. If blood is spotted on the first day, then stops on the second day and third day, and a drop is seen again on the fourth and fifth day and then nothing is seen at all. How would you classify this blood?

A. Treat as haiz only if blood is noticed for three days consecutively. In this case it is Istihadha.

Q15. What is the rule of istihadha?

A. The blood that is seen by a woman monthly / irregularly for less than three days or more than ten days is called Istihadha, and for praying the rules governing the Wudhu/Ghusl should be followed. In Istihadha, the woman is paak if the rules are followed and she is normal like any other women.

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