

Manasik (Rituals) of Hajj in Brief

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This book details the jurisprudence related to Hajj as per the rulings of Ayatullah al-Uzma, Sayyid Ali Khamenei. Topics such as conditions that make Hajj obligatory, rites of Hajj and Umrah, their respective requirements and prohibitions, have been discussed.

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Introduction

The *Hajj* in Islam, being incumbent upon a *mustati*, is not obligatory for more than once in the entire lifetime (of an individual).

The obligation of *Hajj* is immediate for a *mustati*; i.e. the *Hajj* should be performed in the first year of *istitaah* and any delay in it is not permissible. In case of delay, the obligation still remains and it should be performed in the following years.

If after *istitaah*, *Hajj* requires preliminaries like travel provisions, these should be arranged for, so that the *Hajj* could be performed in the very first year (of *istitaah*). In case of dereliction of the individual such that he could not go on *Hajj* in that year, the *Hajj* obligation remains and should be fulfilled later on under any conditions, even if the status of *istitaah* is lost.

Conditions For The Obligation Of Hajj In Islam

Several conditions make the *Hajj* obligatory, and without all of them the *Hajj* would not be obligatory.

A And B: Maturity And Sanity

Hajj is not incumbent on the children and the insane.

If a child is made *muhrim* for *Hajj* and becomes religiously mature in the process of the pilgrimage, the *Hajj* would be acceptable as the required *Hajj* of Islam.

One who thought that he was religiously immature and went on *istihbabi Hajj* and then realised that he was religiously mature, cannot consider his *Hajj* as the required *Hajj* of Islam, unless he had made the *niyyah* to perform the *Hajj*, which the Divine Legislator (Allah the Almighty) has decreed for him.

Atonement for hunting rests with the guardian. Other types of atonements obviously do not rest with either the guardian or the child.

In *Hajj*, the child's guardian should procure sheep for sacrifice.

C. Having Financial Istitaah, Physical Health And Ability, And Free Access And Sufficient Time

Financial *istitaah* means having provisions for the *Hajj* journey and the means of conveyance for it. If the likes of these are not possessed, something such as money or another commodity should be available for possible use to obtain the required provisions. It is a condition that the individual should financially afford his return trip. Other issues related to *istitaah* will be subsequently explained.

For *Hajj* to become obligatory, the individual should be able to afford expenses of departure and return. In addition, he should have whatever is imperative for a living and sustenance such as a residence, household appliances, automobile and the like, in accordance with his social standing and honour. In case he lacks these things, he should possess money or anything else with which he could provide them.

One who needs to get married and for whom abstaining from marriage would result in disease or the commitment of sin and forbidden acts, and who needs money for marriage, would become *mustati* when the marriage expenses are met in addition to the *Hajj* expenditures.

If one has money owed to him and possesses the rest of the conditions for *istitaah*, he should receive the amount owed to him if the due time of payment has arrived provided he could obtain it without difficulty. Then he should go on *Hajj*.

If one who does not afford *Hajj* obtains a loan to cover its expenses, he will not become *mustati*, and the

Hajj he performs will not be considered the required *Hajj* of Islam.

One, who can afford *Hajj* expenses but has debt as well, should go on *Hajj* if he has time for repayment and he is confident that when repayment time comes he can afford to repay his debt. The same rule applies to a case when repayment time approaches yet the creditor agrees to defer repayment and the debtor is confident that he can repay it at the determined time.

Apart from these two cases, *Hajj* will not be regarded as obligatory.

If the high expenses of the *Hajj* do not make the prospective pilgrim unable to afford the pilgrimage, this will not remove the obligation of *Hajj*, unless such expenses cause distress and difficulty for him.

For those who have extra equipment which they do not require at the moment, and which if sold would cover the *Hajj* expenses, *Hajj* is obligatory, provided that they meet all other conditions for the pilgrimage.

If one doubts whether his property is sufficient enough to make him *mustati* for *Hajj*, it is obviously necessary for him to study the matter. There is no difference regarding the necessity of study and investigation in this matter between the one who does not know the amount of actual estimate of his property and the one who does not know *Hajj* expenditures.

One who knows that under the normal conditions and the expenses of *Hajj* he would not have *istitaah* but who believes that possibly through study and investigation he could find ways to go on *Hajj* under his present conditions, does not need to embark on such investigation. But for one who does not know whether or not he has *istitaah* for *Hajj* it is obviously obligatory to take proper stock of his present financial conditions.

One who is employed to render services to the pilgrims and who could meantime perform all *Hajj* rites and could earn his living upon return would be considered as having *istitaah* for *Hajj*. *Hajj* is obligatory for him and he would meet the requirements of the *Hajj* in Islam, even though it is obligatory for him to be hired.

Among conditions for *istitaah*, the individual should be able to meet expenses of his family (members of the household which are dependent on him) until his return from *Hajj*.

In *istitaah* arising through competence, i.e. upon return from *Hajj* the person has to engage in trade, agriculture, and industrial activity or have property such as orchards and shops in order not to face distress and difficulty in making his living, if he were able to engage in a business befitting his place and position, it would suffice. If upon return, he could make his living with allowance, it would also suffice.

As a result, *Hajj* is obligatory for students of theological seminaries who, upon return from *Hajj*, would require allowances of the theological seminaries and who could make a living with such allowances.

Conditions for the obligation of *Hajj* is physical ability, as well as openness of the route and availability of time. Therefore, *Hajj* is not obligatory for a sick person who lacks the physical strength to go on *Hajj* or who faces great distress and difficulty in doing so. The same applies to a person to whom the route for *Hajj* is closed or who faces time shortage such that he could not go on *Hajj* in due time.

If, while having *istitaah*, a person abstains from going on *Hajj*, he will be committing a sin and is duty-bound to go on *Hajj* in any way possible.

The *mustati* should personally perform *Hajj*. Deputation of *Hajj* would not suffice for him, unless for one who cannot perform *Hajj* due to old age and sickness.

One who is personally *mustati* cannot become a representative to perform another person's *Hajj*. If such a *Hajj* on deputation is performed, it will be null and void.

If one who is required to go on *Hajj* pilgrimage passes away before fulfilling this obligation, his *Hajj* should be performed with what he has left behind, and a *Hajj Miqati* will suffice in such a case.

Miscellaneous Issues Of Istitaah

A woman, who lacked financial means during her husband's lifetime, acquires the financial means for *Hajj* after his death through his inheritance, but since she has an illness that prevents her from going on *Hajj* she will not be called a *mustati* and *Hajj* is not obligatory for her. Likewise, if, after becoming a widow, she does not have a job, farming or industrial occupation with which to earn a living upon return from *Hajj*, she will not become *mustati*, even if what she has received as inheritance is enough for her to go on *Hajj* and return.

A woman whose marriage portion is equal to or more than the *Hajj* expenses is a *mustati* for *Hajj*, provided she can obtain her marriage portion without causing trouble and difficulty (for her husband).

A woman whose marriage portion is sufficient for *Hajj* and is owed the same by her husband, since he cannot afford to pay it does not have the right to demand the marriage portion and is not *mustati*.

If a person has a very expensive house and can go on *Hajj* with the difference earned through selling it and buying a cheaper one, should not sell the house if it is not higher than his status and position. In this case he is not a *mustati*. If the house is more than his social standing, he is a *mustati*, provided all other conditions are met.

Those who can meet the expenses of the *Hajj* journey through business or other means and who upon return can meet a part of their expenses through earnings such as preaching and the remaining part from allowances through legal sources (theological schools) are *mustati*, even if they need the allowance to meet their expenses upon return from *Hajj*.

If one sells a piece of land or something else to buy a house, he will not become *mustati* in case he needs the money to buy a house, even if the money is sufficient to cover the *Hajj* expenses.

When the due time for *Hajj* arrives, the *mustati* cannot dispense with his status of *istitaah*, and before this time, based on *ihtiyat wajib* he should not dispense with the status *istitaah*.

If a person who was hired to go on *Hajj* on behalf of another person who was not a *mustati* at the time of concluding the contract but who before the *Hajj* became a *mustati* through means other than the sum of the contract, should cancel the contract and perform his own obligation of the *Hajj* in Islam.

Caravan attendants who arrive in Jeddah would become *mustati* if, while serving the *Hajj* pilgrims, they are able to perform all *Hajj* rites and rituals and meet all other conditions of *istitaah*, for instance, having actual or potential means of earning a living and being competent for a job or industrial and other ability with which they could earn a proper living upon return. These persons should perform the *Hajj* in Islam that fulfils their obligation of *Hajj*. If the caravan attendants do not meet the required conditions, they're not *mustati* and their *Hajj* will be *istihbab*, but they should perform the obligatory *Hajj*, if they later become *mustati*.

It is incumbent on the physicians and other people who come to *miqat* on duty and who meet all conditions of *istitaah* in *miqat* to perform the Islamic obligation of *Hajj*, even though it is necessary for them to carry out their duties as well.

One who has financial capability and meets other conditions of *istitaah* should go on *Hajj*. Performing other good deeds such as visiting the holy sites or building mosques will not substitute the obligation of going on *Hajj*.

If, during the obligatory *Hajj*, the *mustati* were to make the intention of *istihbab* due to negligence or on the assumption of not having attained *istitaah*, or even consciously and willfully with the aim of practice for performing the obligatory *Hajj* better the following year, there is a degree of doubt for the fulfilment of *Hajj* unless the intention for the *Hajj* was according to what has been decreed by the Divine Legislator. On this basis, as a matter of *ihtiyat*, he should go on *Hajj* the next year.

If the *mustati* passes away after putting on the *ihram* and entering the Sacred Mosque, the *Hajj* obligation will be removed from him.

If the deceased person was *mustati* in his lifetime and deliberately delayed the *Hajj* pilgrimage, *Hajj* remains due on him and a *Hajj Miqati* should be performed for him from what he has left.

For one who meets all the conditions of a *mustati* for *Hajj* but has not performed it, the obligation of *Hajj* remains, even if due to old age or an incurable disease it is not possible for that person to go on *Hajj* in the latter case the person should send a representative to perform *Hajj* on his behalf.

A wife does not require the permission of her husband to go on obligatory *Hajj*, and she should perform

her obligatory *Hajj* even if her husband does not approve of her travelling for *Hajj*.

Family, in case of financial *istitaah* for which *nafaqah* is a requisite, refers to a person's formal family, though it may not be religiously qualified for his maintenance allowance.

Question 1: Suppose a person becomes ill in Madinah (say if he undergoes an apoplexy) and is hospitalised for two weeks by the doctors. If after convalescence, it is difficult to take him to Makkah to perform the *Hajj* rites, what is his duty?

Answer: If it is the first year of *istitaah* and the person lacks the strength, even for an emergency case, to carry out the *Hajj* rites, the status of *istitaah* will become null and void, and the *Hajj* will not be obligatory. If, however, it is not the first year of *istitaah* and the *Hajj* is already incumbent on him and the person is despaired of regaining health, then a substitute should carry out the rites of *Umrah* and *Tamattu*.

Question 2: At present, those who want to perform the *Hajj* pilgrimage should register their names in advance and make the necessary arrangements. If the turn of a person takes several years to come, and before the coming of the turn that person finds other means of going on *Hajj* and borrows money and goes to Makkah, will such a pilgrimage be considered the obligatory *Hajj* of Islam?

Answer: If *Hajj* has not already become incumbent and the person cannot presently go on *Hajj* without borrowing money, *Hajj* is not obligatory for him, and such a pilgrimage cannot be considered the obligatory *Hajj* of Islam.

Question 3: I went on *Hajj* by borrowing money and receiving a month's salary in advance. Since the person who lent the money fully approved of my going on *Hajj* and did not need his money, would my *Hajj* be regarded obligatory or not?

Answer: If your financial *istitaah* met the required conditions, your *Hajj* will be correct and deemed obligatory, provided that you can easily repay your debt later on. But if you obtained financial *istitaah* by borrowing money, you have not become *mustati*, and your *Hajj* will not be considered the obligatory *Hajj* of Islam.

Question 4: Based on lots drawn by the *Hajj* and Pilgrimage Organisation, Allah (SwT) willing, I will be able to go on *Hajj* in the coming years based on the following conditions:

- (a) The entire expenses of the *Hajj* performed by my spouse and me have been met by *khums* money.
- (b) I am a schoolteacher and lead an ordinary life with continence.
- (c) I do not have a house or an automobile of my own. I am a tenant in every city where I work.
- (d) I have ordinary housing appliances. In view of these conditions and doubts raised by others about

Hajj being obligatory for my spouse, and me would our *Hajj* meet conditions necessary for obligation?

Answer: As per the conditions cited, if your spouse has enough money to go on *Hajj* and return, she would be *mustati*. You would have *istitaah* only when you have household appliances for yourself and your family in accordance with your social position, and when upon return you could make a living for yourself and your family through what you earn.

Question 5: If a person was *mustati* but neglected to go on *Hajj* until he lost his turn, now that names are no longer being registered, would it be permissible for him to perform *Hajj* by way of connections and recommendations inside or outside Iran and through expending huge amounts? This is because otherwise, his duty of fulfilling the obligation would be delayed for years and he fears that, Allah (SwT) forbid, he would be considered as one who has forsaken *Hajj*.

Answer: He should go on *Hajj* in any way possible if it does not violate the regulations of the Islamic Republic of Iran, and in a way that he would not face distress and difficulty.

Question 6: Supposing *Hajj* has not already become incumbent on a person but while registering names for the *Hajj*, he became *mustati*. Later on, he, however, faced financial problems and needed the money he had deposited with the bank (for registering his name). Could he withdraw the money or not? Would it make any difference if his turn comes in the first year or in the next years?

Answer: Based on this supposition, he is not *mustati* and can withdraw his money. It would make no difference.

Question 7: A person, who had to perform the obligatory *Hajj* departed for *Hajj* from Pakistan, fell ill in Madinah but continued his journey to Makkah in that condition, and passed away in a hospital in Makkah before performing the *Hajj*. At the time of his death, his entire property consisted of some money and a piece of land in Pakistan. Given the fact that his money is not enough for *Hajj* on his behalf, should his heirs sell the piece of land and hire someone to fulfill his *Hajj*, or would the obligation of *Hajj* no longer be due upon his death?

Answer: If he arrived in Makkah with the *ihram* for *Umrah Tamattu* and passed away before performing *Umrah* or after completing its rites, whatever he performed will be accepted and the obligation of *Hajj* would be removed from him. But if he entered Makkah without *ihram* for *Umrah* and passed away there, and in case *Hajj* had remained incumbent on him, a substitute on his behalf should be hired out of what he has left behind. A *Hajj Miqati* would suffice in such a case. But if *Hajj* had not remained incumbent on him, he would not be considered a *mustati*, and there is no need to hire a person to perform *Hajj* on his behalf.

Question 8: If a person becomes *mustati* in *miqat* and performs the obligatory *Hajj* of Islam, would it suffice or not? Would *kifayah* be a precondition or not?

Answer: If he becomes *mustati*, it is sufficient, but he should have *kifayah*.

Question 9: In cases where an organisation or body sends a person on *Hajj* without asking him to do anything in return, would it be regarded as *Hajj Badhli* and should it be necessarily accepted?

Answer: Provided that it is legitimate, it would be *Hajj Badhli* if there were no commitment to do anything in return for it.

Question 10: A person has four sons, all of whom are married, and can meet his annual expenses and has no debts, but he and his sons make their living jointly from the same source of income. Now, since the *Hajj* expenses of only two people can be met, is *Hajj* obligatory in this case? If so, is it only incumbent on the father or on the sons as well? If *Hajj* is incumbent on the sons, which one has the priority to perform it?

Answer: One who has enough property to meet his *Hajj* expenses, go to Makkah, and upon return afford a living, which befits him, is *mustati* and should perform the *Hajj*.

Question 11: Having financial *istitaah* and being 72 years old, I have been prevented from going on *Hajj* pilgrimage by the Health ministry in accordance with domestic laws, as I am addicted to opium. What is to be done from the viewpoint of *Sharia*?

Answer: If you were previously *mustati* but did not go on *Hajj* pilgrimage, you shoulder the duty of going on *Hajj*. If previously you did not have *istitaah*, you are not *mustati* under the present conditions, unless you can abandon opium addiction, obtain the required permit, and go to Makkah.

Question 12: If a person has capital or equipment and can sell part of it to lead a comfortable life and go on *Hajj* with the difference, would he be *mustati*?

Answer: If all the other conditions are met, he will be deemed *mustati*.

Question 13: A person has an orchard that has not brought him any income for several years but which, if sold, would cover his *Hajj* expenses. He is sure that by the time the orchard bears fruit, he would be old and retired and would be dependent on it for his living. Would such a person be *mustati*?

Answer: If he has no source of income other than the orchard, he will not be considered *mustati*.

Question 14: In the case of debt, how much money should a person possess to have *istitaah*? In case he has the needed money but suffers from cardiac ailment and has been notified by the physicians at the *Hajj* and Pilgrimage Organisation that his pilgrimage might be dangerous, should he substitute someone else?

Answer: If before attaining *istitaah* he fell ill and consequently lacked the strength to go to Makkah, he will not become *mustati* and there is no need to substitute someone else for *Hajj*. In addition, financial

istitaah would develop only when he has enough money for a round trip and can easily repay his debt.

Niyabah In Hajj

Conditions of the *naib*:

- a. Maturity
- b. Sanity
- c. Faith
- d. Confidence in performing the rites
- e. Knowledge of *Hajj* rites and rituals
- f. Exemption from the obligatory *Hajj* that particular year
- g. Having no excuses to abstain from certain *Hajj* rites

Conditions of one for whom a *naib* is hired:

For the obligatory *Hajj*, the person for whom a *naib* is hired should be a deceased one, and in case he is alive. *Hajj* should be incumbent on him, while he cannot personally go on *Hajj* due to an incurable disease or old age. In the *Hajj Istihbabi*, this is not a condition, and the person who hires a *naib* does not have to be mature and sane. There is no need for the *naib* and one who hires him to have familiarity. One who has not so far gone on *Hajj* and is *mustati* can become a *naib* for another person.

Hiring a person who has little time for *Hajj at-Tamattu* and who is compelled to perform the *Hajj al-Ifrad* is not correct for a person on whom *Hajj at-Tamattu* is incumbent. But if the *naib* was hired with ample time and then the time ran out, he should engage in *udul*. This would suffice for *Hajj at-Tamattu*. The *naib* should be paid in return.

One on Whom *Hajj* had become obligatory but had not gone on *Hajj* pilgrimage in the first year of *istitaah* due to ailment or inability to walk because of old age or of imminent distress and difficulty by going on *Hajj* should hire a *naib* in case there is no hope of his recovery. Based on *ihtiyat wajib*, he should immediately hire a *naib*. If *Hajj* does not become incumbent on him, he will definitely face no obligation in this regard.

When the *naib* performs the *Hajj*, the one who hired him does not need to personally go on *Hajj* later even if the excuse he had no longer exists. But if this excuse is removed before the completion of *Hajj*, the pilgrimage on behalf will not suffice.

One on whom *Hajj* is incumbent, whether through having *istitaah* or being duty-bound, should not

engage in *niyabah* for another person.

If the hired person dies after *ihram* and entrance into the *Haram*, (Sacred Mosque of the Kabah) this would suffice for the *Hajj* of the one whom he represented. But if he dies after *ihram* and before entrance into the *Haram*, it would not suffice based on *ihtiyat wajib*. In this case there is no difference whether the *Hajj* was supererogatory, by hire (on behalf), the *Hajj* in Islam or the obligatory *Hajj*, the same decree that applies to one who goes on *Hajj* in person would apply here.

If a *naib* is hired to carry out the religious duty of one who hires him – as is the case for hiring the *naib* for *Hajj* – and if he dies after *ihram* and entrance into the *Haram*, he deserves the entire wage (of *naib*).

One who has gone to Makkah as a *naib* without having personally performed the obligatory *Hajj* should follow the *ihtiyat mustahabb* and, after *niyabah*, perform *Umrah Mufradah* for himself. This *ihtiyat* is not binding. Nevertheless, it is highly recommended.

One who cannot perform some *Hajj* rites due to valid reasons cannot be hired as a *naib* for *Hajj*. If such a person who has excuses not to perform some rites, gratuitously and voluntarily goes on *Hajj* on behalf of another person, this would not suffice.

Secondary Issues Related To Niyabah

The caravan attendants who are compelled to leave Mashar at midnight to perform the required tasks in Mina or who have to accompany the weak pilgrims to Mina, would be among those having excuses for not being able to have *ikhtiyari wuquf* in Mashar. Therefore, their *niyabah* will be invalid. But, if they have been hired as a *naib* before employment (as a caravan attendant), they have to perform the *Hajj* and observe *ikhtiyari wuquf*.

For a living person who can hire a *naib*, it would suffice to employ the *naib* at the *miqat*.

One who performed the *Hajj* for the first time, say as a caravan attendant, could go on *Hajj* as a *naib* for his deceased father or mother, unless he was not *mustati* in the first year and has become *mustati* in the next year.

Ihram would be incorrect for one who, as a *naib*, becomes a *muhrim* at the Masjid ash-Shajarah and goes to Makkah where he realises he was personally *mustati*. He should return and become a *muhrim* for his own *Umrah Tamattu* and perform his own religious duties.

The condition of faith and belief of the *naib*, being a prerequisite for *niyabah* in *Hajj*, also applies to other rites in which *niyabah* is permissible, such as *ramy* and *tawaf*.

It is incumbent on the *naib* to perform the rites in accordance with the decrees of his own *Marja Taqlid*.

A *naib* who, at the time of accepting *niyabah*, was fully capable of representing another person at the

Hajj but who has an excuse at the time of becoming a *muhrim* or even before, could continue his *niyabah* if his excuse does not make him violate some *Hajj* rites. But if his excuse makes him violate some *Hajj* rites, the contract for his *niyabah* could be declared null and void. Based on the *ahwat*, the *naib* and one who has hired him should make a compromise on the former's wages, and the duty of the *Umrah* and *Hajj* would be vested with the latter.

Gratuitous or wage earning *niyabah* is not acceptable from those hired to render services and unable to have *ikhtiyari wuquf* in Mashar, as well as all other people who have excuses and who have performed such incomplete forms of *Hajj*. Their *niyabah* would not be acceptable as the *Hajj* of the persons who have hired them, and they do not deserve wages.

One who cannot perform the *ikhtiyari* rites of the *Hajj* is exempt and cannot become a *naib*.

The *niyabah* of a person who lacks the ability to correct his *qiraah* is null and void. If he has the ability, the *niyabah* of such a person is valid, provided he corrects his *qiraah*.

Question 1: Suppose a person who registers his name, receipt of payment, and specifies in his will that after his demise his son should go on *Hajj* and perform it on behalf of him, passes away. Upon the father's death, the son obtains financial *istitaah* but he can only go on *Hajj* using his father's receipt of payment. Now by using this receipt and arriving at *miqat* should he perform the *Hajj* on behalf of his father? Or would he obtain *istitaah* and have to perform *Hajj* for himself.

Answer: The son can go on *Hajj* using the receipt based on his father's will in case the will for what is additional to the *Hajj Miqati* does not exceed one third and the heirs have allowed it. He should perform the *Hajj* on behalf of his father.

Question 2: In the past two cases, if the son shoulders the duty of performing *Hajj* on behalf of his father but performs his own *Hajj*, would it be considered his obligatory *Hajj* of Islam or not?

Answer: No.

Question 3: A person's father who was *mustati* passes away. The son takes his father's receipt and goes on *Hajj* with the intention of representing his father. He reaches *miqat* where he himself is *mustati*. What should he do? I should explain that there is no will. Nor has he been asked to engage in *niyabah*. For instance, he was the sole heir and *Hajj* would not be possible for him unless in this way.

Answer: In this case, he should perform his own *Hajj* and hire a *naib* for his father.

Question 4: Being responsible for the *Hajj* caravan, I had to take care of the sick and disabled people in my group and, therefore, performed *idhtirari wuquf*. Please explain my religious duty.

Answer: If you accompanied disabled and sick persons who had excuses not to engage in *ikhtiyari wuquf*, here is no problem for you. But if served as a *naib* for someone else, your *niyabah* would not be

acceptable.

Question 5: A person served as *naib* for a deceased person without having any excuses not to perform some *Hajj* rites at the time of being hired as *naib*. But several years after performing the *Hajj*, he realised that in the Mashar al-Haram he had engaged in *idhtirari wuquf* with women and sick persons for whom he was guide and went to Mina. He was unaware of the fact that the *naib* should engage in *inkhtiyari wuquf*. What duty does he shoulder?

Answer: This should not have been done on a *Hajj* in which he was hired as *naib* and he does not deserve any wages. In terms of the wages, he should refer to the person who hired him. Or in case his contract for *niyabah* has not expired, he should once again go on *Hajj* as a *naib* and correctly perform the rites.

Question 6: My late father had stated that his eldest son should go to Makkah on his behalf. I am the eldest son and have become *mustati* with the inheritance. So far, I have not been able to convert my share of the inheritance into cash. Under such conditions, can I perform the *Hajj* on my father's behalf or not?

Answer: Supposing that you have financial *istitaah* through converting your share of the inheritance into cash, you should primarily perform your own-obligatory *Hajj* and later on perform it on behalf of your father or hire a *naib* for him.

Question 7: A lady for whom the *Hajj* was obligatory said in her last will that the executor of her will should go on *Hajj* on her behalf using money from what she left behind. Now the executor of her will has physical, financial, and other types of *istitaah*, but has not registered name for *Hajj* based on an excuse and lacks *istitaah* for travelling. Could the executor of the will engage in *Hajj Niyabi*?

Answer: If the executor of the will did not previously have *istitaah*, if the route is not open to him now, and if he is not *mustati*, he can be hired for *Hajj Niyabi*. But if he can reach the *miqat* without being hired, he should not perform *Hajj Niyabi* and should perform his own *Hajj*.

Question 8: While hiring someone for *Hajj*, if the person hiring the *naib* is unaware that the latter has excuses and hires him, would the *niyabah* wages be halal for the *naib*? Would his *Hajj Niyabi* be correct and be considered the obligatory *Hajj* of Islam or other type of *Hajj* for the one who has hired him?

Answer: In case he had an excuse and was hired, he does not deserve wages and it would not suffice for the *Hajj Niyabi*.

Types Of Umrah

As with *Hajj*, *Umrah* also falls into two types: obligatory and recommended. *Umrah* would become incumbent only once in the lifetime of one who has *istitaah*. As with *Hajj*, its obligation is immediate. In

its obligation, there is no requirement for having *istitaah* for *Hajj*. If one were *mustati* for *Umrah*, it would become incumbent on him to perform, even if one is not *mustati* for *Hajj*. The opposite also holds true: If a person has *istitaah* for *Hajj* but is not *mustati* for *Umrah*, he should perform the *Hajj*.

But for those who are away from Makkah, such as the Iranians who shoulder the duty of *Hajj at-Tamattu*, the *istitaah* of *Hajj* and the *istitaah* of *Umrah* would be the same, as *Hajj at-Tamattu* is a combination of both. This is contrary to the case of people who are in Makkah or close to it. They shoulder the duty of *Hajj* and *Umrah Mufradah*, for one of which they should have *istitaah*.

Getting into the state of *ihram* is compulsory for anyone who wants to enter Makkah to get to the state of *Umrah* or *Hajj*. If he wants to enter Makkah sometime other than the *Hajj* season, he should perform *Umrah Mufradah*. This does not apply to one for whom only a month has passed after *ihram*. In such a case, *ihram* is not necessary.

Going on repeated *Umrah* (more than once), like going on *Hajj* repeatedly, is *mustahabb*. Spacing is not needed between two *Umrah*, but based on precaution, one can perform only one *Umrah* for himself every month. Each person can however, perform an *Umrah* on behalf of others.

Types Of Hajj

The *Hajj* in Islam is of three types: *Hajj at-Tamattu*, *Hajj al-Qiran*, and *Hajj al-Ifrad*. Those who live over 48 miles away from Makkah should perform *Hajj at-Tamattu*, while *Hajj al-Qiran* and *Hajj al-Ifrad* are incumbent on others.

Hajj Al-Ifrad And Umrah Mufradah

A person who cannot perform *Umrah Tamattu* due to shortage of time should go on *Hajj al-Ifrad*. With the same *ihram* for the *Hajj at-Tamattu*, he can perform the *Hajj al-Ifrad* and go to the plain of Arafat and embark upon *wuquf* like other pilgrims. He should then go to Mashar and stay (*wuquf*). Afterwards, he should go to Mina and perform the Mina rites apart from *hady*, which is not compulsory for him. He should subsequently go to Makkah, perform the *tawaf*, prayer, *Say*, *tawaf an-nisa* and its prayer.

After this, he can dispense with *ihram* and return to Mina to pass the night and spend nights of *tashriq* period as done by other pilgrims. In principle, therefore, *Hajj al-Ifrad* is similar to *Hajj at-Tamattu* with the exception that in the latter case, a *hady* should be offered, while in the *Hajj al-Ifrad*, *hady* is not compulsory and is rather recommended.

Umrah Mufradah, which should be performed after *Hajj* by one, whose *Hajj at-Tamattu* has been turned into *Hajj al-Ifrad* requires departing from *Adni al-Hal*. It is best to put on *ihram* from "Jeranah" or "Hudaybiyah", or "Taneem" which are closer to Makkah. Then he should go to Makkah for circumambulation around the Kabah and recite its prayer, embark upon *Say* between Safa and Marwah,

engage in *taqsir* or shave his head, carry out the *tawaf al-nisa* and recite *tawaf* prayer.

Hajj At-Tamattu In Brief

Hajj at-Tamattu includes two rites: *Umrah Tamattu* and *Hajj at-Tamattu*. *Umrah Tamattu* has priority over *Hajj*.

Umrah Tamattu has the following five acts:

1. Getting into the state of the *ihram*
2. *Tawaf* around the Kabah
3. *Tawaf* prayer
4. *Say* between Safa and Marwah
5. *Taqsir*

When the *muhrim* accomplishes these tasks, things, which had become unlawful to him due to *ihram*, become permitted.

Hajj at-Tamattu comprises of the following thirteen acts:

1. Getting into the state of the *ihram*
2. *Wuquf* in the plain of Arafat,
3. *Wuquf* in Mashar al-Haram
4. Stoning the Jamarat al-Aqabah in Mina
5. Offering sacrifice in Mina
6. Shaving the head or *taqsir* in Mina
7. *Tawaf* in Makkah
8. Reciting two *rakah tawaf* prayer
9. *Say* between Safa and Marwah
10. *Tawaf an-nisa*
11. Reciting two *rakah* prayer of *tawaf an-nisa*.
12. Staying in Mina on the 11th, 12th, and 13th Dhul al-Hijjah (for some people)
13. *Ramy Jamarat* on the 11th 12th of Dhul al-Hijjah. Those who remain in Mina on the night preceding the 13th should engage in *ramy jamarat* on the 13th.

It is permissible to perform *Umrah Mufradah* during the *Hajj* season before *Umrah Tamattu*.

Based on precaution, one should observe a month's space between the two *Umrah* he undertakes for himself. If the second *Umrah* is performed through *niyabah*, the *naib* can receive wages for it. If the *Umrah Mufradah* were obligatory for the one who has hired the *naib*, it would be sufficient.

Rites Of Umrah Tamattu

Chapter 1: Place Of Getting Into The State Of Ihram In Umrah Tamattu

The place of getting into the state *ihram* in *Umrah Tamattu*, which is called *miqat*, can be different based on the different places from which the pilgrims depart for *Hajj*. The following five places serve as *miqat*:

1. Masjid ash-Shajarah (also known as Dhul-Hulayfah) is the *miqat* for the people of Madinah who go to Makkah.

In the case of emergency, getting into the state of *ihram* could be postponed to reach the *miqat* of the pilgrims of ash-Sham (Syria) or places parallel to it (including Lebanon, Palestine, and Jordan).

Ihram outside the Masjid ash-Shajarah is not acceptable for the people who depart from Madinah and head for Makkah. It is compulsory for them to put on *ihram* inside the Masjid ash-Shajarah.

A person in the state of *junub* or *haydh* can become a *muhrim* while passing through the Masjid ash-Shajarah but should not halt in it.

2. Al-Aqiq which has three points, namely "al-Maslakh", "al-Ghamrah", and "Dhat al Irq", is the *miqat* for those who go to Makkah from Iraq and Najd.

3. Qarn al-Manazil is the *miqat* for the people who go on *Hajj* through Taif.

4. Yalamlam, which is the name of a mountain, is the *miqat* for those from Yemen.

5. Juhfah is the *miqat* for those who head for Makkah through ash-Sham.

After religious proof is provided on the *miqat* (that is, when two just witnesses testify about the place being *miqat*), there is no need for investigation. In the absence of religious proof, one can ask people who are informed of these places.

Whenever a pilgrim takes a route, which does not pass through any of the *mawaqit*, he should get into the state of *ihram* at any place parallel to the said *mawaqit*.

When there is choice, the pilgrim should not get into the state of *ihram* in Jeddah and should go to one of the five *mawaqit*, unless he or she lacks strength. In such a case, based on precaution, the pilgrim could put on *ihram* in Jeddah by making a *nadhr*.

Parallel areas refer to the case in which a person who heads for Makkah reaches a place where the

miqat is located on his right or left in a straight line, such that if he passes this area, the *miqat* would stand behind him.

Getting into the state of *ihram* before reaching the *miqat* is not permissible. If one thus puts on the *ihram*, it would be incorrect, unless the pilgrim makes a *nadhr* to get into the state of *ihram* in a place before the *miqat*. He should then become a *muhrim* in this very place. For instance, if he makes a *nadhr* to become a *muhrim* in Qurn, it is incumbent on him to act in accordance with his *nadhr*.

It is not permissible to voluntarily delay getting into the state of *ihram* in *miqat*. If due to forgetfulness, ignorance, or some other excuse, he leaves the *miqat* without getting into the state of *ihram*, he should, if possible, return to the *miqat* and become *muhrim* there. If not possible to return to the *miqat*, he should leave the *Haram*, if he has entered it and, based on *ihhtiyat wajib*, get as close to the *miqat* as possible and then get into the state of *ihram*. If he cannot go out of the *Haram* due to time limitation or the like, he should become a *muhrim* inside the *Haram* at the very point where his excuse has been removed.

If he leaves the *miqat* without getting into the state of *ihram*, it is *wajib* for him to return if time is not limited and become a *muhrim* in the *miqat* he has passed, no matter whether another *miqat* is before him or not.

Miscellaneous Issues Related To The Miqat

While putting on the *ihram* at Masjid ash-Shajarah, it is incumbent to put it on inside the mosque itself and not in its vicinities.

If a lady is *haydh* in *miqat* and is confident she cannot perform *Umrah Tamattu* in due time, she should make *niyyah* for *Hajj al-Ifrad* and after completion perform *Hajj Umrah*.

If a person is in Makkah and wants to perform *Umrah Tamattu* but has some reasons that prevent him from going to the *miqat* for it, he should go outside the harm and become a *muhrim*. It would suffice from Adni al-Hal.

For the Iranians, whether those employed in Jeddah or others, *miqat* for *Umrah Tamattu* and *Umrah Mufradah* is the prescribed *mawaqit*. But for *Umrah Mufradah*, there could be permit for *ihram* in Jeddah with *nadhr*, yet, as a precaution, the pilgrim should get into the state of *ihram* in the *mawaqit*.

Based on *ihhtiyat*, caravan attendants who want to go to Makkah and then leave it should not perform *Umrah Tamattu*. To enter Makkah, they should go to one of the prescribed *mawaqit* and become *muhrim* there for *Umrah Mufradah*. Adni al-Hal is not the *miqat* for such people. After performing *Umrah Mufradah*, they can leave Makkah. Afterwards entrance into Makkah for the second and third times would not require *ihram*. The last time such people arrive in Makkah they should go to one of the prescribed *mawaqit* such as Masjid ash-Shajarah or al-Juhfah to become *muhrim* for *Umrah Tamattu*.

Getting into the state of *ihram* before reaching the *miqat* would be correct with *nadhr*. As a result, *haydh* women who have religious excuses and cannot enter the Masjid can offer *nadhr* in Madinah to become *muhrim* for *Umrah*. In this case, they do not have to go to Masjid ash-Shajarah. If husbands of these women are present, they should give *idhn* for their wives' *nadhr*.

Miqat in al-Juhfah is not confined to the mosque, and people can become *muhrim* in any part of al-Juhfah.

Leaving Makkah between *Umrah Tamattu* and *Hajj* is not permissible, unless there is an emergency or exigency. In such a case, based on precaution, the *muhrim* should get into the state of *ihram* for the *Hajj* and then leave, unless this would cause him distress. In such a case, he can leave Makkah without *ihram*. At any rate, leaving Makkah would not make the *Hajj* incorrect. Caravan attendants and the like can enter Makkah with *Umrah Mufradah* and perform *Umrah Tamattu* when they would no longer leave Makkah unless for *Wuquf* in the plain of Arafat.

If a person has become *muhrim* in Jeddah and performed *Umrah Tamattu*, he should go to *miqat*, become *muhrim*, and renew *Umrah Tamattu* if he does not have any excuse not to go to *miqat* and if there is still time to perform *Umrah Tamattu*.

If a person leaves Makkah after performing *Hajj at-Tamattu* and wants to return while still a month has not passed from the time of *ihram* for *Umrah Tamattu*, he does not need to become *muhrim* and can enter Makkah without *ihram*.

One who has performed *Umrah Mufradah* less than a month back can pass the *miqat* without *ihram*.

In the absence of her husband, a woman who wants to make a *nadhr* to get into the state of *ihram* before reaching the *miqat* does not need his permission. But in case her husband is present, based on precaution, she should make the *nadhr* with his permission; otherwise, her *nadhr* would not be valid.

Pre-*miqat nadhr* for *ihram* is also permissible for the *naib*.

Question 1: A group headed for Makkah via Taif. Before reaching Qarn al-Manazil, they were sent to go through al-Aqiq. They were barred from going to Qarn al-Manazil and became *muhrim* in al-Aqia. What consideration should be taken in regard to their *ihram*?

Answer: Their *ihram* is correct.

Question 2: A *haydh* woman leaving Madinah for Makkah thought she could become *muhrim* and perform her duty while passing through Masjid ash-Shajarah. But when reaching the mosque's courtyard, she realised that due to the huge crowd gathering there she could not become a *muhrim* by passing through. She obtained her husband's permission for *nadhr*, went several steps away from the Masjid, and became *muhrim* with *nadhr*. Does this suffice or not?

Answer: There is no problem if she became *muhrim* with *nadhr* before reaching the *miqat*.

Question 3: A *haydh* woman, conceiving she could get into the state of *ihram* while passing through Masjid ash-Shajarah, entered the mosque, immediately got into the state of *ihram*, cited the *talbiyah*, and took several steps toward the door she wanted to use to leave the mosque. But when she saw she could not pass through, she left through the door from which she had entered. Is her *ihram* correct or not?

Answer: It is correct.

Question 4: If upon leaving the *miqat* and along the way the pilgrim realises that he has not made the *talbiyah* or *niyyah* or that his *ihram* is incorrect due to some other reason and wants to return to the *miqat* and that this would not be feasible for him unless he can possibly return to the *miqat* via Makkah, could he go to Makkah and return to the *miqat*? Or should he become *muhrim* where he is?

Answer: If he can return to the *miqat*, even from Makkah, he cannot become *muhrim* from any place other than the *miqat*. But to enter Makkah, he should become *muhrim* at Adni al-Hal, while making intention for *Umrah Mufradah*. After performing its rites, he should go to one of the prescribed *mawaqit* and get into the state of *ihram* for *Umrah Tamattu*.

Chapter 2: Three Acts Are Obligatory At The Time Of Getting Into The State Of Ihram

First: Niyyah

When a person wants to become *muhrim* for *Umrah Tamattu*, he should make *niyyah* for it.

Umrah, *Hajj*, and their rites serve as *ibadat* and should be carried out with sincere *niyyah* for the satisfaction of Almighty Allah (SwT) without any intention for whatsoever that renders *ihram* vain and void.

Second: Talbiyah

Talbiyah means saying *labbayk*. He should pronounce the following:

"*Labbayk Allahuma labbayk. Labbayk la shareeka laka labbayk.*" (Yes, here I am O Lord, here I am. Here I am, there is no partner for You, here I am)

This much would be sufficient for him to become *muhrim* and for his *ihram* to be correct. Based on *ihtiyat mustahabb*, after pronouncing the four *labbayk*, he should say:

"*Innal hamda wan-nemata laka wal-mulka, la shareeka laka labbayk.*" (Surely the praise and the

bounties are for You, and the kingdom is Yours; there is no partner for You, here I am)

After pronouncing the above, as an additional precaution, he should say:

"*Labbayk Allahuma labbayk. Innal hamda wan-ne'mata laka wal-mulka, la shareeka laka labbayk.*" (Yes, here I am O Lord, here I am. Surely the praise and the bounties are for You, and the kingdom is Yours; There is no partner for You, here I am) only once.

It is obligatory to recite *labbayk*.

If one cannot learn the obligatory *labbayk*, or if he is short of time to learn it and cannot pronounce it even with instruction, he should pronounce it any way he can, or, based on precaution, he should hire a *naib*.

It is obligatory to discontinue reciting the *talbiyah* for *Umrah Tamattu* upon sighting the houses of Makkah. It is also obligatory to discontinue reciting the *talbiyah* of *Hajj* by the *zawal* of Arafa Day.

Third: Ihram

Men should wear two pieces of clothing to get into the state of *ihram*. These are lounge (a piece of cloth worn around the waist downwards) and the *rada* (cloak which should be worn on the shoulders).

Based on *ihhtiyat*, these two pieces of clothing should be worn before making the *niyyah* for *ihram* and pronouncing the *labbayk*. If he wears them after pronouncing the *labbayk*, he should repeat the pronouncement of the *labbayk* based on *ihhtiyat mustahabb*.

It is not necessary for the lounge to cover the naval and the knees. It would suffice to be conventional.

While wearing the clothing for *ihram*, based on necessary precaution, one should make *niyyah* with the intention of submitting to the Will of Almighty Allah (SwT).

It is a condition that these two pieces of clothing are such that if one prays while wearing them, his prayer would be correct. Therefore, they should not be made of silk. Nor should they be stained with impurities that render prayer null and void. In addition, the lounge should not be made of thin and transparent cloth.

Women's *ihram* cloths should not be made of pure silk.

The two pieces of clothing, which the *muhrim* should wear, are exclusive to men. Women can become *muhrim* while wearing their usual clothes—whether stitched or not. But their clothes should not be made of pure silk, as already mentioned.

If the *ihram* clothing were made of hide, nylon, or the like, it would create no problems, provided that it is conventionally known as clothes.

The *ihram* clothing does not necessarily have to be made of woven fabrics. Rather if it is made of felt and is conventionally known as clothes, it would not be a problem.

If one knowingly and intentionally fails to take off his stitched clothes at the time of *ihram*, his *ihram* will not be completely correct.

While getting into the state of *ihram*, it is not permissible to wear the lounge around the neck. But tying the lounge and the like is permissible.

Secondary Issues Related To Ihram

An insane person has no *takleef*, and *ihram* is not obligatory for him. If he enters Makkah without *ihram*, it would not be a problem.

The *Hajj* rites of one who has deliberately mispronounced the *talbiyah* are incorrect. If *talbiyah* is mispronounced involuntarily or due to forgetfulness or unawareness, it might be deemed correct.

In the case of a person who mispronounces the *talbiyah* and realises that he has not correctly become *muhrim* after the *wuqufayn* and before the completion of the *Hajj* rites, his *Hajj* might be deemed correct, provided that he comes up with this realisation after the time for correction has passed. But based on the *ahwat*, he should not suffice with such a *Hajj*.

Chapter 3: What Becomes Haram To The Muhrim

First: Hunting Wild Animals, Unless There Is Fear Of Their Attack

Second: Sex

Having sexual intercourse, kissing, caressing, or amorously looking (at the opposite sex). In short, any kind of carnal pleasure.

If a man lustfully and sensually kisses his wife, he should give a camel as *kaffarah*. If there is no lust or sensuality, he should offer a sheep. Kissing those other than the spouse, such as one's mother or children, is not Haram and does not require *kaffarah*.

If there is sexual intercourse after *Wuquf* in al-Mashar al-Haram and before the end of the *tawaf an-nisa*, *Hajj* would be correct, but *kaffarah* should be offered. But if it is after *tawaf an-nisa*, no *kaffarah* should be given. The *fuqaha* disagree on its *hukm* during *tawaf an-nisa*: whether doing half of it or passing through the fifth *shawt* is equal to the entire *tawaf*.

One camel should be offered as *kaffarah* for masturbation, which leads to ejaculation.

Third: Marriage

It is not permissible for the *muhrim* to contract marriage for himself or on behalf of another person whether the latter is a *muhrim* or a non-*muhrim* (*muhill*).

Fourth: Masturbation

Masturbation means causing ejaculation with the hands or other means.

One who mistakenly or unaware of the precept masturbates, does not have to pay *kaffarah* and should engage in *istighfar*. If he does so knowingly and deliberately, he should offer a camel as *kaffarah*. If he cannot offer the camel, he should sacrifice a sheep. If he masturbates before al-Muzdalifah, he should complete the *Hajj* rites and perform it over again next year. The same applies to a case in which his wife touches his genitals.

Fifth: Use Of Perfume

Use of perfume—whether it is musk, saffron, camphor, aloes-wood, ambergris (in general perfume in the absolute sense of the word is prohibited).

Based on necessary precaution, one should abstain from smelling anything, which has a scent, but which is not deemed perfume.

Repeated use of sweet-smelling material such that it is considered as one application does not increase the *kaffarah*, but apparently *kaffarah* should be offered for each application, even though the principle of necessity of *kaffarah* on sweet-smelling material is not prescribed.

Sixth: Men Should Not Wear Stitched Clothes

Men should not wear stitched clothes, including shirt, underwear, long garment open in the front, vest, coat, and the like. The same applies to clothes with buttons and also woven clothes, though these might not be stitched.

If a man needs the aforementioned clothes, it is permissible for him to wear them but, based on precaution, he should offer *kaffarah*.

Women are allowed to wear stitched clothes without any restrictions.

It is permissible to wear wallets, belts, and other small stitched items that are not ordinarily considered as clothes.

Seventh: Darkening The Eyelids With Kohl For Ornamentation, Even If There Is No Intention For Ornamentation

Based on necessary precaution, one should avoid using kohl, which might cause ornamentation.

Application of kohl is for both men and women.

There is no *kaffarah* for application of kohl.

Eighth: Looking Into The Mirror

There is no problem in wearing glasses without having the intention for adornment. But based on precaution, glasses should not be worn for adornment.

Ninth: Wearing Boots, Giveh (Light Cotton Shoes), Socks And The Like

This applies to men only.

Evidently, covering the surface of the feet (from the ankle) with boots, socks, and the like is forbidden. At any rate, if the *muhrim* has to wear such items, he should, as a precaution, tear the surface area.

There is no *kaffarah* for whatsoever covers the surface of the feet.

Tenth: Fusuq

Fusuq does not merely apply to lying. It also covers cursing and boasting.

Fusuq is forbidden, even if it does not involve insulting and cursing others.

Eleventh: Jidal

Jidal, which means saying such words as "Yes, by Allah!" or "No, by Allah!" Pronouncing the words "No" and "Yes" to indicate negative and affirmative contexts is not related to *jidal*. *Jidal* means swearing to prove or disprove something.

Twelfth: Killing Insects That Appear On One's Body Such As Louse, Flee And Leech

Thirteenth: Wearing Rings For Adornment

Wearing rings for adornment. There is, however, no problem in wearing rings for *istihbab*.

There is no problem in wearing rings for a special purpose other than adornment and *istihbab*.

It is forbidden for the *muhrim* to dye his body with henna for adornment. As a necessary precaution, henna should not be used for adornment, even if there is no intention to this effect. There is no *kaffarah* for wearing rings and dying the body with henna.

Fourteenth: Women's Use Of Ornaments

As necessary precaution, ornaments should not be used for adornment, even if there is no intention to this effect.

Ornaments that women habitually wear before *ihram* should not be taken off to get into the state of *ihram*.

Women should not show to men even to their husbands, ornaments that they habitually wear.

Using ornaments is *n* but does not involve *kaffarah*.

Fifteenth: Applying Oil To The Body (An Ointment)

Application of oil to the body members and the hair for ornamentation and softness is not permissible, even if the oil has no perfume.

There is no *kaffarah* for application of perfume-free oil.

There is no *kaffarah* for application of perfumed oil, but based on the *ahwat*, a sheep should be offered as *kaffarah*.

Sixteenth: Removing Hair

Removing hair from the body of oneself or from that of another person, whether he is a *muhrim* or a *muhill*.

If apart from the time of *wudhu* and *ghusl*, one touches his head or face and hair falls out, he should, as a precaution, offer a handful of wheat, flour, or the like even though the necessity of this *ihtiyat* is not prescribed.

Seventeenth: Men Should Not Cover Their Heads With Anything

As a precaution, men should offer a sheep as sacrifice for covering the head. Covering parts of the head does not involve the *hukm* for the entire head, unless it conventionally signifies this; for instance, such as wearing a small hat that covers only the middle part of the head.

As a precaution, *kaffarah* should be offered each time the head is covered.

It is not permissible to immerse the entire head into water. The impermissibility of this act as regards

some parts of the head has not been prescribed.

Based on precaution, a sheep should be offered as *kaffarah* for immersing the entire head into water.

There is no problem in drying the head with towels and the like, unless the towel covers the entire head.

There is no problem in wearing a handkerchief around the head to relieve headache.

Eighteenth: Women Covering Their Faces

Women should not cover their faces with small black veils or any other such items.

It is forbidden for women to cover the face as they habitually do to observe the hijab. But covering parts of the top or bottom or the sides of the face during prayer and on other occasions would bear no problem, provided that it does not signify covering the whole face.

There is no *kaffarah* for using small black veils on the face, no matter how these are used.

Nineteenth: It Is Not Permissible For The Muhrim Man To Shade Himself

Men are not allowed to shade themselves. But for women and child it is permissible and involves no *kaffarah*.

Passing under a shade is forbidden when one is moving from a place. But when one resides in a place such as Mina or elsewhere there is no problem in moving under the shade. Nor is there any problem in using an umbrella or the like to be under shade, even if one is walking. Therefore, the *muhrim* can use an umbrella to go from his tent in Mina to the place where sacrifices are offered or where *ramy al-Jamarat* is carried out.

It is not permissible for the *muhrim* to be under shade while travelling in any vehicle, aeroplane, or ship, which has a roof. There is, however, no problem in passing through or under fixed shades such as bridges and tunnels.

While moving from a place, the *muhrim* can use the shade of the side of the mount, the wall, or the car, but, based on precaution, he should abstain from it.

Sitting under the roof while moving from a place at night is contrary to precaution, even though it might be permissible.

The *muhrim* can sit in a roofed car or aeroplane that transports him at night. But he should observe the *ihhtiyat* on rainy and cold nights, unless this *ihhtiyat* causes him distress.

Those who board a ship in the state of *ihram* should not remain under its roof. But sitting next to the ship's wall, which provides shade, is obviously permissible, though, based on *ihhtiyat mustahabb*, this

should be avoided.

A sheep should be offered as *kaffarah* for going under the shade while moving or travelling from a place.

Those who become *muhrim* for *Hajj* in the Masjid al-Haram and have taken residence in Makkah till the Day of Arafah can use shade, so long as they are not going outside Makkah.

Using the shade involves no problem for one who has become *muhrim* in Taneem since it has become part of Makkah, which in turn has the status of residence.

Twentieth: Causing Blood To Gush Out From The Body

There is no *kaffarah* for causing blood to gush out from the body, although as a precaution, one sheep should be offered as sacrifice.

During *ihram*, it is impermissible to scrape the skin, brush the teeth or do anything, else that causes bleeding. But drawing blood out of body of others does not have the same *hukm*.

Twenty-first: Clipping The Nails

If a person clips all nails of his hands and less than ten nails of his feet, he should offer one sheep for nails of his hands and one *mudd* food for each nail of his feet. If he clips all nails on his feet and clips less than ten nails on his hands, he should offer a sheep for the nails of his feet and one *mudd* food for each nail of his hand.

Twenty-second: Pulling Out A Tooth Without Bleeding Is Not Forbidden, Nor Does It Require Kaffarah

In case pulling out the tooth is imperative and causes bleeding, a sheep should be offered as *kaffarah* based on *ihtiyat mustahabb*.

Twenty-third: Cutting A Tree Or Plant That Has Grown In The Haram

Twenty-fourth: Carrying Arms

Miscellaneous Issues Related To Restrictions Of Ihram

Going under the shade is *Haram* while one is in the state of *ihram*. But if the vehicle of the *muhrim* passes under bridges along the way or remains under a roof at the gas station, there would be no problem for the *muhrim*, and he does not have to pay *kaffarah*.

There is no problem in having injections while in the state of *Ihram*. But injections, which cause bleeding, should be avoided, unless there is dire necessity for them. In this case, no *kaffarah* would be required.

After the *muhrim* reaches Makkah, even those new districts that are away from the Masjid al-Haram, he could use roofed vehicles or shades to go to the Masjid al-Haram.

As a necessary precaution, perfumed soaps and shampoos should be avoided. There is no problem in using perfume-free soaps and shampoos.

Question 1: Due to heat rash, some *muhrim*s need ointments. Could a *muhrim* use such ointments or not?

Answer: No, unless there is exigency for it. But use of ointment, even if not exigent, does require *kaffarah*, unless it is perfumed. In this case, based on *ihhtiyat istihbab*i, he should offer a sheep as *kaffarah*.

Question 2: Does shading oneself refer to bringing the head under the shade only or does it also apply to the shoulders?

Answer: It does not apply to the shoulders.

Question 3: Does shading oneself only apply to going under the roof or does it also signify shades of cars?

Answer: It does not signify the latter, even though, based on *ihhtiyat mustahabb*, it should be avoided.

Question 4: Could one use an umbrella in Arafat as with Mina? Or does Arafat involves a *hukm* different from that of Mina?

Answer: There is no problem in using an umbrella in Arafat.

Question 5: Along the way from Makkah to Arafat and Mina, could the *muhrim* pass through tunnels, knowing that there is no other route that has no tunnels?

Answer: There is no problem in it.

Chapter 4: Obligatory Tawaf And Some Of Its Ahkam

The first rite of the *Umrah*, which is obligatory for one, who becomes a *muhrim* for *Umrah Tamattu* and enters the holy Makkah is to engage in *tawaf* around the Kabah for *Umrah Tamattu*.

Tawaf means circumambulating the Kabah seven times (as will be explained later). Each turn is called *shawt*. *Tawaf* then comprises of seven *ashwat*.

Tawaf is *rukn* of *Umrah*, and *Umrah* would be vain and void for whoever deliberately abstains from *tawaf* until its time is over, whether this is done knowingly or unknowingly.

One who makes his *Umrah* void without any excuse and who has no time for provisions should, based on the *ahwat*, perform *Hajj al-Ifrad* after which he would embark upon the *Umrah* and leave the *Hajj* for the coming year.

In case the *muhrim* wants to perform the *tawaf* with other rites of *Umrah* but would not be able to have *ikhtiyari wuquf* in Arafat, he would be regarded as being short of time for the *tawaf*.

If he mistakenly avoids *tawaf*, he should perform the *tawaf* and its prayer at any time. If he has returned to his place and cannot return to Makkah or if such a return is difficult, he should hire a trustworthy *naib*.

On Obligations Of Tawaf

First: Prerequisites Of The Tawaf

A. Niyyah

B. One should be pure of hadath Akbar and hadath asghar

One should be pure of *hadath Akbar* (such as *janabah*, *haydh*, and *nifas*) and *hadath asghar* (i.e. he should have wudhu after passing of gasses or after coming from toilet).

Tawaf of a person with *hadath Akbar* or *asghar* is null and void, whether willful or due to negligence, forgetfulness, or unawareness.

If *hadath asghar* occurs during *tawaf* (after the completion of the fourth round), he should stop and gain *taharah*. Afterwards, he should start from where he left off and complete the *tawaf*. If the *hadath* occurs before completing half of the fourth round, it is *wajib* to stop, gain *taharah* and then complete it. Likewise if *hadath asghar* occurs before half the fourth round (namely before completing the fourth round), he should stop, gain *taharah* and then complete it as *ma fil-dhimmah*.

Taharah from *hadath akbar* and *asghar* is not a precondition for a recommended *tawaf*.

If during *tawaf*, *hadath akbar* (such as *janabah* or *haydh*) occurs, the pilgrim should immediately leave the Masjid al-Haram. If this happens before half of the fourth round, he should complete it after *ghusl*. If it happens after half of the fourth round, he should again complete it after *ghusl* as *ma fil-dhimmah*.

If during the obligatory *tawaf*, the pilgrim has an excuse not to engage in *wudhu* or *ghusl*, it is obligatory to perform *tayammum* and then embark upon the *tawaf*.

If during the *tawaf*, he doubts whether he has performed the *wudhu* or the *ghusl*, he should disregard his doubt if he has already had *taharah*; otherwise, he should engage in *taharah* and complete the *tawaf*.

C. Taharah of the body and the clothes from nijasah or impurities

If during *tawaf*, the pilgrim's body or clothes become *najis* in such a way that purification would be impossible while performing the *tawaf*, he should stop, purify the clothes or the body, immediately return, and complete the *tawaf* from where he left off. His *tawaf* would be correct.

Apparently the previous hokum also applies to a case in which he realises that his body or clothes have become *najis* during *tawaf* and supposes that *nijasah* has occurred during *tawaf*.

If he forgets about the *nijasah* in his body or clothes and performs the *tawaf* but remembers it during the *tawaf* or afterwards, he should, based on *ihtiyat wajib*, perform *tawaf* all over again.

The type of bleeding that is excusable during prayer is not excused in *tawaf*. *Taharah* is not requisite for items such as socks, skullcaps, handkerchiefs, and rings.

D. Covering naked parts of the body

Based on necessary precaution, covering naked parts of the body is a precondition of *tawaf*.

E. Circumcision

Circumcision is a prerequisite for men's *tawaf* to be correct. This *hukm* applies to both the mature and the immature males.

Second: Essential Elements Of Tawaf Are Seven In Number

A. Commencing at the Hajar al-Aswad (the Black Stone of the Kabah).

While commencing at the *Hajar al-Aswad*, all parts of the pilgrim's body do not have to face all parts of the *Hajar al-Aswad*.

It is obligatory to start from any part of the *Hajar al-Aswad* and end where he started. For the sake of certainty, he can make the *niyyah* a little before the *Hajar al-Aswad* and start the *tawaf* while reaching its parallel areas and end where he started.

It is obligatory to start and end the *tawaf* at the *Hajar al-Aswad* in the commonly understood sense, whether at the beginning, the middle, or the end of it.

The seventh round should be completed at the point where one started the *tawaf*. As a result, if he started the *tawaf* at the beginning of the *Hajar al-Aswad*, he should end it at the same place. Likewise, if he started at the middle or the end, he should complete the *tawaf* at the same place.

As with all Muslims, the pilgrim should start the *tawaf* at the parallel areas of the *Hajar al-Aswad* without meticulousness shown by those having scruples. The seven rounds should be completed without any halt.

B. Ending each round at the Hajar al-Aswad

This can be done through completing the seven rounds without any halt. The seventh round should end at the same point where the pilgrim started the *tawaf*. It is not necessary to halt after each round and then commence a new round.

C. The Kabah should be on his left during tawaf

D. The Hijr Ismail must be included in tawaf

The Hijr Ismail must be included in *tawaf*. Hijr Ismail is linked to the Kabah and the pilgrim should circumambulate it.

If he does not circumambulate the *Hijr Ismail* and passes between it on all rounds, his *tawaf* will be null and void and should be performed all over again.

If in some rounds he does not circumambulate the *Hijr Ismail*, it is obligatory to repeat the relevant rounds. If this is not done and he continues the *tawaf*, the *tawaf* will be vain and void and must be performed all over again.

E. Tawaf should be performed between the Kabah and Maqam Ibrahim

It is held that *tawaf* should be performed between the Kabah and the rock called Maqam Ibrahim (Station of Abraham) on all sides. But based on the *aqwa*, there is no obligation in this act.

There is no limitation for *mataf*. *Tawaf* is permissible up to any part of the Masjid al-Haram in which *tawaf* would be regarded as the *tawaf* of Kabah. If there is no crowd and exigency, it is *mustahabb* to perform *tawaf* between Kabah and Maqam Ibrahim.

F. Covering the Kabah and whatever is part of it

There is a projected part called Shadhrawan around the walls of the Kabah. Shadhrawan is part of the Kabah and should be included in the *tawaf*.

It is permissible to place the hand on the wall of the Kabah at the Shadhrawan, and this act will not invalidate the *tawaf*.

It is permissible to place the hand on the wall of *Hijr Ismail* during *tawaf* and this act will not render the *tawaf* null and void.

G. The tawaf should consist of seven rounds, no more, no less

If upon returning to his country, the pilgrim realises that his *tawaf* has been incompletely performed, he must return and correctly perform the *tawaf* and its prayers. If he cannot return, he should hire a *naib*.

If during *tawaf*, he faces *hadath* before reaching half the fourth *shawt* (namely reaching the parallel of the Kabah's third pillar), he should dispense with the *tawaf*, perform *wudhu*, and start the *tawaf* all over again. If the *hadath* appears between half the fourth *shawt* and the end of this round, he should dispense with the *tawaf*, perform *wudhu*, and then engage in a complete *tawaf* as *ma fil-dhimmah*. If the *hadath* occurs after the completion of the fourth *shawt*, he should stop the *tawaf*, perform *wudhu*, and then carry out three other *ashwat*. If he faces *hadath akbar* during *tawaf*, he should immediately leave the Masjid al-Haram and perform ghusl. If the *hadath akbar* happens before completing half of the fourth *shawt*, his *tawaf* will be vain and void and should be performed anew. If *hadath akbar* occurs after completing half of the fourth *shawt*, he should perform a complete *tawaf* as *ma fil-dhimmah*.

If he mistakenly, negligently, or unknowingly performs the *tawaf*, without *wudhu*, his *tawaf* will be invalidated. The same applies to engaging in *tawaf* while in the states of *janabah*, *haydh*, and *nifas*.

If due to illness or brevity of time, a *muhrim* cannot perform the *tawaf*, he should be assisted and taken (by others) for *tawaf*. If this is not possible either, he should hire a *naib*.

Based on necessary precaution, *muwalat* should be observed during the *tawaf*. This does not apply to halting the *tawaf* after completing half of its rites to perform prayer and the like.

If during the obligatory *tawaf*, he halts for daily prayer after having completed at least half of the required rounds (namely three and a half *ashwat*), he should continue the *tawaf* from where he left off. If he has completed less than three and a half *ashwat*, based on *ihtiyat*, he should perform the *tawaf* all over again if the time gap is long. But if the time interval is not long, this *ihtiyat* might not be *wajib* and is *mustahsan*. In the relevant *Ahkam*, there is no difference between congregation or individual prayers or abundance or brevity of time.

Secondary Issues Related To The Tawaf

If upon completion of *Haji at-Tamattu*, the *muhrim* realises that he has passed through the *Hijr Ismail* during several of the *ashwat* on *tawaf* of *Umrah* or *Haji*, his *Haji* will be correct, and he should only perform *tawaf* and its prayer all over again.

If after *taqsir* in *Umrah Tamattu*, he realises that his *wudhu* was null and void or was not performed and that he has, nonetheless, engaged in *tawaf* and its prayer, he should perform *tawaf* and its prayer anew, and thus his *Umrah* will be correct.

There is no problem in halting the *tawaf*. But based on *ihtiyat mustahabb*, the obligatory *tawaf* should not be halted in such a way as to disrupt its *muwalat*.

One who has to perform *jabirah wudhu* and *tayammum* but who has ignorantly completed *Umrah* rites without *tayammum* should perform *tawaf* and its prayer all over again.

If a woman's hair or parts of body, which should be covered during *tawaf*, are deliberately uncovered, her *tawaf* will be correct but she has committed a sin.

It is permissible to perform the *tawaf* in the upper floor, which would be parallel to the ceiling of the Kabah. But based on *ihhtiyat*, this should be dispensed with.

Chapter 5: The Tawaf Prayer

Upon completion of the *Umrah tawaf*, it is obligatory to recite two *rakah* of prayer similar to the morning prayer.

Based on the *ahwat*, the prayer should be performed immediately after *tawaf*.

It is obligatory to perform this prayer at Maqam Ibrahim. It is *wajib* to offer this prayer behind the Maqam such that the Maqam would stand between him and the Kabah. He should stand as close to the Maqam as possible, provided that he does not disturb others.

If due to overcrowding he cannot stand behind Maqam Ibrahim, he should stand at any point that would be considered as the Maqam's back even, if it were far away. Possibly then the prayer would be correct in any part of the Masjid al-Haram.

If he forgets to perform the obligatory prayer of the *tawaf*, he should offer it at the Maqam Ibrahim's back whenever he remembers it.

If he forgets to perform the *tawaf* prayer and realises this while engaged in *say* between Safa and Marwah, he should stop the *say* at that very point, return, offer two *rakah* of prayer, and then complete the *say* from where he left off.

The person who has forgotten to perform the *tawaf* prayer should return to the Masjid al-Haram if he has not gone far away from Makkah and if he does not face any problems in returning to the Masjid al-Haram. Then he should offer his prayer. If he has gone far away from Makkah and if returning to the Masjid al-Haram causes him trouble, he should offer his prayer wherever he realises that he has not already performed it.

The same prayer precepts mentioned for forgetfulness apply to those ignorant of the rites of *tawaf* prayer.

Tawaf prayer should be performed behind the Maqam Ibrahim and not on both sides of it.

Deliberate abandoning *tawaf* prayer invalidates the *Hajj*.

Question 1: Is it possible to perform other *mustahabb* prayer or acts of worship between *tawaf* and its prayer? What about congregation prayer?

Answer: It is obligatory to perform *tawaf* and its prayer consecutively. But an interval is to be taken as commonly understood such as the interval for *nafeelah* prayers after offering the daily prayers.

Question 2: Could one perform the obligatory prayer of the *tawaf* simultaneous with the daily congregation prayer?

Answer: The legitimacy of reciting the *tawaf* prayer in congregation has not been prescribed.

Question 3: Can *ghayr ul-mahram* men and women stand behind Maqam Ibrahim to perform the *tawaf* prayer?

Answer: There is no problem if there is one *wajib* space between them or if the men stand a little ahead of the women.

Chapter 6: Say and Some of Its Ahkam

After performing the *tawaf* prayer, the *muhrim* should embark upon *say* between the two famous hills of Safa and Marwah.

Say refers to beginning at Safa going towards Marwah, and returning again to Safa.

The *say* between Safa and Marwah should be performed seven times, each of which is called *shawt*. That is to say, going from Safa to Marwah is one *shawt*, while returning from Marwah to Safa is another.

It is obligatory to begin the *say*, at Safa and end the seventh *shawt* at Marwah.

It is obligatory to perform the *say* after *tawaf* and its prayer.

If the distance between Safa and Marwah is made into two or several layers or strata, all of which are between the two hills, the pilgrim can engage in *say* from each layer or stratum.

It is obligatory to turn the face toward Marwah while going and to turn the face toward Safa while returning.

Say can be delayed after *tawaf* and its prayer to rest or proceed when the weather gets cool. *Say* can be delayed until the night without any excuse.

Say cannot be delayed until next day, unless there is a valid excuse.

Say is an act of worship and should be performed with pure *niyyah* for the satisfaction of Almighty Allah (SwT). If due to the forgetfulness of *Hajj* pilgrim increases the number of *ashwat* of the *say* by one *shawt* or more, his *say* is valid.

If he mistakenly performs less *ashwat* than required, he has to complete it whenever he recalls his

mistake. In case he has gone to his homeland, he should return and perform it, if this does not cause him distress. If he cannot return or if returning involves distress, he should hire a *naib*.

If he forgets to perform the *say* in *Umrah Tamattu*, conceives that his *Umrah* rites have been completed, removes *ihram*, and then has intercourse with his wife, he should return and complete the *say*. Based on necessary precaution, he should offer a cow as *kaffarah*.

Secondary Issues Related To The Say

In case the pilgrim knows he should perform the *say* between Safa and Marwah seven times and begins from Safa with this intention but regards each instance of going and returning as one *shawt*, consequently performing fourteen *ashwat*, his *say* is acceptable, based on the *aqwa*.

If while performing the *say* he doubts the number of the *shawt* but continues the *say* and then comes to certainty and completes it, his *say* will be correct.

Haidh women who hire a *naib* for *tawaf* should personally perform the *say*, as the site of the *say* is not a mosque. They should also observe the order of *tawaf* and *say*.

The precept for mistakenly increasing the number of *ashwat* in *say* also applies to unknowingly performing more *ashwat* than required in *say*.

Question 1: A person was performing *say*. Suddenly he realized that the section marked for *harwalah* had been passed at normal speed. He conceived that *harwalah* was imperative and thus returned and assumed *harwalah* to go through those parts he had passed at normal speed. Is his *say* correct?

Answer: This should not be done with *ikhtiyari*. But in the aforementioned case, his *say* is correct, and he shoulders no obligation. Nevertheless, based on precaution, he should complete the *say*.

Question 2: A person performed *say* between Safa and Marwah five times, comprising a total of ten *ashwat*. When he realized what he had done, he stopped his *say* right there and then. He subsequently performed *taqsir*. Is his *say* correct or not?

Answer: His *say* is correct.

Question 3: While engaged in *say* a pilgrim doubts the number of the *ashwat* but nevertheless continues his *say*, trying to record the *ashwat*. After pondering and engaging in *say* for 100 meters or proceeding with the next *shawt*, he gains certitude about the number of the *shawt*. He completes the rest of the *say* with certitude. Is his *say* correct or not?

Answer: Yes, his *say* is correct and valid.

Chapter 7: Taqsir

Taqsir becomes *wajib* upon completion of *say*. *Taqsir* refers to clipping the nails or shortening the hair, mustachio, or beard. Shaving the hair (on the head) is forbidden and not required in *taqsir*.

Taqsir is also an act of worship and should thus be performed with pure *niyyah* for the satisfaction of Almighty Allah (SwT).

If a pilgrim forgets to perform *taqsir* until he gets into the state of *ihram* for *Hajj*, his *Umrah* will be correct. It is *mustahabb* (for him) to offer a sheep as sacrifice. Based on the *ahwat*, he should not abstain from offering this sacrifice.

If he intentionally or unknowingly abstains from *taqsir* until the time of getting into the state of *ihram* for *Hajj*, his *Umrah* will be null and void based on the *aqwa*. His *Hajj* will become the *Hajj al-Ifrad*. Based on necessary precaution, he should perform *Umrah Mufradah* after completing the *Hajj al-Ifrad* and carry out the *Hajj* the following year.

Tawaf an-nisa is not *wajib* in *Umrah Tamattu*. But based on precaution, *tawaf* and its prayer should be performed.

After the *muhrim* engages in *taqsir*, everything which had become forbidden to him due to *ihram* becomes halal, even intercourse with his wife. The only exception is shaving the head, which remains Haram.

Secondary Issues Related To Taqsir

Pulling out the hair is not sufficient for *taqsir*. Rather the hair should be shortened with whatever instrument.

In *Umrah Tamattu*, *halq* could not be substituted for *taqsir*. If *halq* is knowingly and intentionally substituted for *taqsir*, it would be a Haram act, and a sheep should be offered as sacrifice.

Question 1: A person performed *Umrah Tamattu* but instead of *taqsir* pulled out some hair, being certain that this would suffice. He has now completed the *Hajj*. Is pulling out the hair permissible? What should this person do?

Answer: Pulling out the hair cannot substitute for *taqsir*. If it is done knowingly and intentionally, *kaffarah* should be given. But if it is done unknowingly, it invalidates the *Umrah*, turning the person's *Hajj* into *Hajj al-Ifrad*. If *Hajj* was obligatory for this person, he should, based on necessary precaution, perform *Umrah Mufradah* after the *Hajj* rites. He should embark upon *Umrah Tamattu* and *Hajj* the following year.

Ahkam Related To Umrah And Hajj at-Tamattu

Based on necessary precaution, *Umrah Mufradah* should not be performed after *Umrah Tamattu* and before *Hajj at-Tamattu*. But it would bear no problem for *Umrah* and *Hajj at-Tamattu*.

The pilgrim is not allowed to leave the Holy Makkah after *Umrah Tamattu* and before completion of the *Hajj*, unless there is an exigency. In this case, based on precaution, he should first become *muhrim* for *Hajj* and then leave Makkah. But if becoming *muhrim* causes him distress, he can leave without getting into the state of *ihram*.

People such as caravan attendants who have to enter and leave Makkah several times should perform *Umrah Mufradah* the first time they arrive in Makkah. They should perform *Umrah Tamattu* the last time they enter Makkah and go to Arafat to perform *Hajj* and *wuquf* after *Umrah*.

The impermissibility of leaving Makkah between *Umrah* and *Hajj* applies to the precincts of the present day Makkah. As a result, the pilgrim can go to any area that is presently part of the Makkah, though it was previously considered as being outside Makkah.

Turning Hajj At-Tamattu Into Hajj Al-Ifrad

If for no good reason and intentionally he has not got into the state of *ihram* and invalidated his *Umrah*, he should, if time is short for *Umrah Tamattu*, perform the *Hajj al-Ifrad*, based on necessary precaution. Then he should engage in *Umrah Mufradah* and carry out the *Hajj* the following year.

A person who becomes *muhrim* for *Tamattu* in the obligatory *Hajj* but who deliberately delays it until he runs out of time should act in accordance with the precept put forward in item above.

Rites Of Hajj At-Tamattu

Chapter 1: Ihram Of Hajj At-Tamattu

Upon completion of *Umrah*, it is obligatory for the *mukallaf* to get into the state of *ihram* for *Hajj at-Tamattu*.

If he makes *niyyah* for *Hajj at-Tamattu* and pronounces the *wajib labbayks* (as already mentioned in the part on *ihram* for *Umrah*), he would become a *muhrim* and does not need to make the intention for *ihram* and for abstaining from the *muharramat*. He should not make the intention of doing anything that would invalidate the *ihram*.

Niyyah should be pure and sincere to satisfy Almighty Allah (SwT). Hypocrisy would invalidate the *Hajj at-Tamattu*.

Getting into the state of *ihram* and pronouncing *labbayk* is the same as mentioned in regard to *ihram* for *Umrah*.

Everything presented as *muharramat* for *ihram* is also *haram* in the *ihram* for *Hajj at-Tamattu*. Likewise, all which required *kaffarah* there would also need *kaffarah* in the *Hajj at-Tamattu*.

Time is ample for *ihram*. The pilgrim can delay it so long as he still has time for *ikhtiyari wuquf* in Arafah after *ihram*. He cannot delay it further.

Ihram for *Hajj* should be done in any part of Makkah, even in the newly built districts. Nevertheless, *ihram* in the Masjid al-Haram is *afdhal*.

The same precept, which applies to one who has not got into the state of *ihram* due to forgetfulness, applies to the person who fails to have *ihram* due to unawareness.

Hajj will be invalidated if a person knowingly and intentionally postpones *ihram* until the time for *wuquf* in Arafat and Mashar is over.

Question 1: The distance between some newly built districts of Makkah and the Masjid al-Haram is more than 18 kilometers. These might conventionally be deemed as suburbs of Makkah, not as parts of it, since traffic signs indicate the direction of Makkah. Is it then possible to become *muhrim* for *Hajj* at the aforementioned districts?

Answer: There is no problem if they are the districts of Makkah. But if they are not Makkah's districts or if there is doubt about this, the pilgrim should avoid becoming a *muhrim* at these sites.

Chapter 2: Wuquf In Arafat

Wuquf is obligatory in Arafat, which is a famous place with commonly known bounds, with pure intention, as is the case of other acts of worship.

Based on the *ahwat*, *wuquf* in Arafat should commence at the *zawal* until *maghreb*. The pilgrim might be allowed delay from the *zawal* to recite the *zuhr* and *asr* prayers and make the preliminaries.

It is obligatory to be in Arafat from midday until sunset on the same day. But as already indicated, this is not entirely *rukn* to invalidate the *Hajj* if abandoned. Therefore, if the pilgrim engages in a brief *wuquf*, departs, and returns in the afternoon for *wuquf*, his *Hajj* will be correct, even if he deliberately and knowingly abstains from *wuquf*.

Mere presence in Arafat is the *rukn* for *wuquf*. This presence might be very brief such as one minute or

two; therefore, if one does not at all go to Arafat, he has abstained from a *rukni*.

If one intentionally and knowingly dispenses with the *rukni wuquf* (namely if he does not have any presence in Arafat from midday until sunset), his *Hajj* will be invalidated.

If he deliberately departs from Arafat before sunset and leaves its precincts, he has committed a *haram* act. If he becomes repentant, returns, and engages in *wuquf* until sunset, he will not have to embark upon compensation.

If, however, he does not return, he should offer a camel as *kaffarah* to be sacrificed in the way of Almighty Allah (SwT) at any place. Based on *ihtiyat mustahabb* (recommended precaution), he should sacrifice the camel in Mina and on the day of *Eid al-Qurban* and his *Hajj* will be correct. If this is beyond his means, he should fast for 18 days.

If he mistakenly leaves Arafat, he should return before the time expires. If he realizes his mistake but does not return, he will be a sinner, yet he does not have to pay *kaffarah*. If he does not realize his mistake until the time expires, he does not have to offer *kaffarah*.

The same decree applies who leaves Arafat due to ignorance.

Realization of the obligatory stay (*wajib wuquf*) and not the *rukni wuquf* is the standard to measure the time for *wuquf* in Arafat, which converts the *Hajj*.

Chapter 3: Wuquf In Mashar Al-Haram

After completing *wuquf* in Arafat when the sun sets on the 9th of *Dhul Hijjah*, the pilgrim should go the Mashar al-Haram, which is a well-known place with specific limits.

After leaving Arafat, based on precaution, he should spend the night preceding the *Eid al-Qurban* until daybreak of the *Eid* in the Mashar al-Haram with the intention of submitting to the will of Almighty Allah (SwT) in spending the night there.

In the morning of *Eid al-Qurban*, he should make *niyyah* for *wuquf* in the Mashar al-Haram until sunrise. This is the extent of *wajib wuquf*. As this *wuquf* is an act of worship for Almighty Allah (SwT), it should be based on sincere *niyyah* without engaging in hypocrisy and show-off.

Those having excuses, such as women, children, the ailing people, old men, the physically weak and those who need nurses and guides, can leave the Mashar al-Haram for Mina after some halt in the Mashar at night.

Chapter 4: Wajibat Of Mina (Obligations Of Mina)

First: Ramy Of Jamarat al-Aqaba

Ramy of Jamarat al-Aqaba refers to throwing pebbles at the symbolic Satans that are located in Mina.

The pilgrim should use pebbles for *ramy*. These should not be very small such as gravel. Nor should they be very large. The pebbles should be of stone not of other material like clod, potsherd, and gems. However, different types of stones, even marble, can be used.

The pebbles should belong to the Mashar al-Haram, and those outside the Mashar are not acceptable.

The pebbles must be new, that is to say they should not have been used for *ramy* in the past years.

The pebbles must be *mubah*; therefore, usurped pebbles or those procured by others for personal use are not sufficient.

Ramy should be done from sunrise until sunset of the day of *Eid al-Qurban*. If the pilgrim forgets to perform the *ramy* on this day, he can carry it out until the 13th. If he cannot carry it out by then, he should, based on necessary precaution, carry it out in person or through deputation. The following year, he or his *naib* should perform its *qadha*.

Several things are obligatory in *ramy*:

- a. *Niyyah*, which should be sincere without hypocrisy or show-off, both of which invalidate the *ramy*.
- b. The pebbles should be thrown. Going close to the jamarah and placing the pebbles on it would not be sufficient.
- c. The pebbles, being thrown, should hit the jamarah.
- d. Each *ramy* must be carried out using seven pebbles.
- e. The pebbles should be gradually and consecutively thrown. In this case, there would be no problem if they hit the jamarah at the same time. But all or a few of the pebbles should not be thrown at the same time, even if they consecutively rather than simultaneously hit the jamarah.

If the pilgrim throws a pebble but does not hit the jamarah, he should throw it anew, even though at the time of *ramy* he conceived that the pebbles had hit the jamarah. Therefore, if there are other things installed close to the jamarah and he has mistakenly thrown the pebbles at them, the *ramy* should be repeated, even if next year and by the pilgrim's *naib*.

Those who have excuses not to engage in *ramy* during the day can perform it anytime at night.

Second: Dhibh Is Obligatory In Mina

One who performs the *Hajj at-Tamattu* should offer a *hady* (i.e. a camel or a cow, or a sheep) for *dhibh*. Camel is preferable.

Apart from the aforementioned three animals, other animals do not meet the requirements of *dhibh*.

Several points apply to the *hady*:

- a. It should be free of any defect
- b. It should have all bodily organs
- c. Its inner horn should not be broken
- d. It should not be thin
- e. It should not be castrated

It is not a condition for the *hady* to have unmutated testicles, unless it reaches the point of castration. All bodily organs such as testicles and ears or horns and tail that are natural to the relevant animals should be found in the *hady*; otherwise, it would be regarded as defective. The *hady* does not have to be young.

If the *hady* is a camel, it should have entered its sixth year. If the *hady* is a cow, based on necessary precaution, it should have entered its third year. The same applies to a goat. Based on necessary precaution, an ewe should have entered its second year.

Dhibh should be performed after *ramy jamarah*.

Based on necessary precaution, *dhibh* of *hady* should be performed on the day of *Eid al-Qurban* and not afterwards.

If due to an excuse, such as forgetfulness or others, he forgets to perform the *dhibh* on the day of *Eid al-Qurban*, he should, based on necessary precaution, engage in *dhibh* during the *tashriq* period. If not possible, *dhibh* should be carried out in the remaining days of the month of Dhul Hijjah.

If the pilgrim engages in *dhibh* of a *hady* which he conceives to be sound and healthy and later realizes that it was sick or lame (defective or having some bodily deficiencies) his *dhibh* will not suffice and he has to do it all over again if he can afford it.

Based on necessary precaution, the *naib* for *dhibh* should be a Shiite, unless the pilgrim himself makes the *niyyah* for *dhibh* and hires a *naib* only to perform the *dhibh*.

Dhibh is also an act of worship and entails pure *niyyah* to submit to the will of Almighty Allah (SwT).

Secondary Issues Related To The Hady

It is not permissible to deliberately delay the *dhibh* until after the day of *Eid al-Qurban*, unless there is an *ahwat*. But if the pilgrim intentionally, unknowingly, or mistakenly delays it, he should offer the *dhibh* during the *tashriq* period.

Based on precaution, the person who has accepted the *niyabah* of the *mukallaf* should personally conduct the *dhibh*.

Under the present conditions, offering the sacrifice at the new places for slaughter is correct and permissible.

If a man offers the *dhibh* on behalf of his wife or another person without having their *wikalah* and supposing to have implicit permission from them, the *dhibh* will not be correct. Based on necessary precaution, he should not suffice with the *dhibh* of the *naib* if prior permission has not been obtained from the one who hired the *naib*.

Iron and stainless steel (knives) should be used for *dhibh*. If the pilgrim doubts whether the knife or other instruments are made of iron or not, he should come to a certainty (and then perform the *dhibh*).

Question 1: What duty is shouldered by a person who has given his sheep to a non-believer for *dhibh* and who has performed *halq* and other subsequent rites and then realised that a non-believer has conducted *dhibh* for him?

Answer: There is no need to perform *dhibh* all over again if the *naib* is hired for the mere practice of *dhibh*. But if the *naib* had *niyabah* for both the practice of the *dhibh* and the *niyyah* for *dhibh*, it should be performed all over again. Then *halq* and other subsequent rites will be correct.

Question 2: What happens if a person mistakenly, unintentionally, or unknowingly fails to observe the specific order of the rites of the day of *Eid al-Qurban*?

Answer: It is obligatory to observe the specified order of the Mina rites. This order cannot be intentionally abandoned. If, however, one had not followed the order, obviously it is not obligatory for him to repeat the rites he had performed without observing order. But order should be observed based on precaution.

Question 3: What should be done if after *dhibh* and before or after completing the remaining *Hajj* rites, the pilgrim realizes that the age of the *hady* was less than required?

Answer: He should offer *dhibh* anew.

Third: Taqsir Is Obligatory In Mina

After *dhibh*, each *mukallaf* has the choice to either shave his head or shorten his, nail or hair.

Women should cut some locks of their hair or clip nails and should not shave their heads. Based on the *ahwat*, women should both clip their nails and cut some locks of their hair.

One who has gone on *Hajj* for the first time has the choice to either shave his head or perform *taqsir*. But based on the *ahwat* complete shaving of the head (*halq*) should be carried out.

Shaving the head and *taqsir*, being acts of worship, should be carried out with pure intention to submit to the Will of Almighty Allah (SwT). They would not be correct without pure intention and in such a case they would not make *halal* (permissible things which normally become *halal* after such acts).

Shaving the head and *taqsir* should be carried out in Mina and it is not permissible to voluntarily perform them elsewhere.

Based on precaution, the head should be shaved and *taqsir* should be performed on the day of the *Eid*, even though the pilgrim might be allowed to delay them until the end of the *tashriq* period.

In Mina, it is obligatory to primarily engage in *ramy jamarah*, then *dhibh*, and then *taqsir* or *halq*.

If the pilgrim does not observe the required order (of the *Hajj* rites), he has committed a sin. But obviously, he does not have to repeat those rites whose orders he has not observed, though their repetition would be in accordance with *ihtiyat*.

Secondary Issues Related To Halq Or Taqsir In Hajj

Based on necessary precaution *halq* or *taqsir* should not be postponed until the night. If the pilgrim fails or forgets to perform them on the day of the *Eid*, he should carry them out on the night of the 11th of Dhul Hijjah. And this would suffice.

One who wants to shave the head of another person cannot do so before he performs his own *halq* or *taqsir*. Removing the hair of another person is not permissible until one obtains relief from *ihram*.

One who has conducted *halq* in a place other than Mina and performed the subsequent rites has not become a *muhill* and should perform the subsequent rites all over again.

One who has, for some reason, postponed *dhibh* to after the *Eid* does not have to delay *halq* or *taqsir*. Based on precaution, *halq* and *taqsir* should be performed on the day of the *Eid*. But the *tawaf al-Hajj* would be invalid if performed before *halq* or *taqsir*.

Question 1: Would rites of Makkah be correct for those who came to Makkah after performing *halq* and *taqsir*, carried out Makkah rites such as *tawaf*, *say*, and *tawaf an-nisa* and then realised that their *halq*

and *taqsir* was not carried out in Mina?

Answer: In such a case, their Makkah rites are incorrect and should be performed all over again.

Chapter 5: The Obligations After The Rites Of Mina

Rites that is obligatory to be performed in Makkah:

- a. *Tawaf al-Hajj* known as *tawaf*
- b. *Tawaf* prayer
- c. *Say* between Safa and Marwah
- d. *Tawaf an-nisa*
- e. Prayer of *tawaf an-nisa*

The *tawaf al-Hajj*, its prayer, *say*, *tawaf an-nisa* and its prayer should be performed exactly as already indicated in the part of *tawaf al-Umrah* and its prayer and *say*. Only the *niyyah* would be different here. The pilgrim has to make *niyyah* for *tawaf al-Hajj*, its *say* and *tawaf an-nisa*.

If Mina rites were performed in advance due to excuses, they would suffice, unless the excuses become invalid later. For instance, a woman (who thought her monthly period would start) does not become *haydh*, a sick person recovers, and overcrowding is not as such to cause annoyance. Thus in such cases, it is not exigent to perform the rites all over again. But performing them all over again is in accordance with the *ahwat*.

A separate *tawaf an-nisa* is obligatory for *Hajj* and for *Umrah Mufradah*.

Question 1: A person has forgotten to perform *tawaf an-nisa* for *Umrah Mufradah* and has become *muhrim* for *Umrah Tamattu*. Should he perform the forgotten *tawaf an-nisa* before or after *Umrah Tamattu* rites?

Answer: He can perform it after the *Tamattu* rites. If *tawaf an-nisa* is delayed it would bear adverse impacts and the *Hajj* will not suffice.

Question 2: A person who has not performed the *tawaf an-nisa* of *Umrah Mufradah* is to carry out the *Hajj al-Ifrad* subsequently. Would *tawaf an-nisa* of the *Hajj al-Ifrad* suffice for him or not?

Answer: It will not suffice.

Chapter 6: Staying Overnight In Mina

It is obligatory for the pilgrims to spend the nights preceding the 11th and 12th of Dhul Hijjah in Mina. That is to say, they should stay there from sunset until midnight or from midnight until sunrise. Those who hold vigil in Makkah and engage in worship until the morning without doing anything else other than what is exigent (such as eating and drinking as needed, and renewing the *wudhu*) do not have to spend the nights preceding the 11th and the 12th in Mina.

Remaining in Mina for the said three nights could extend from the evening until midnight or from midnight until sunrise.

Staying overnight in Mina is an act of worship and should be performed with pure intention for the satisfaction of Almighty Allah (SwT).

One who abstains from remaining in Mina on the nights, which are obligatory, should sacrifice one sheep for each night he misses.

Based on precaution, the sacrifice should be offered if the pilgrim fails to spend the night at Mina either knowingly and deliberately, or forgetfully and unknowingly.

The *kaffarah* for hunting should be offered in Makkah during *Umrah* and in Mina during *Hajj*. Based on precaution, the same should apply to other instances of *kaffarah*.

Question 1: What would happen if one stays overnight in a place other than Mina? Are those ignorant of this precept excused or not?

Answer: He should offer a sacrifice. Based on precaution, there is no difference between those aware and those ignorant of this precept.

Question 2: After performing the threefold rites of the day of the *Eid*, a pilgrim wants to go to Makkah to perform the *tawafs*. But he knows that if he goes to Makkah he would not be able to spend the first three hours of the required period in Mina. Should he go to Makkah or not? Does he have to pay *kaffarah* for going to Makkah (in this case)?

Answer: In this case, there is nothing wrong with going from Mina to Makkah. But *kaffarah* should be given for delay. Unless he spends the entire second half of the night in Mina.

Chapter 7: Ramy Al-Jamar

Ramy al-Jamarat should be performed on the days following nights that are obligatory to be spent in Mina. *Ramy al-Jamarat* means throwing pebbles at the three Jamar or the symbolic Satans, namely the ones in the front, the middle, and the rear.

The pilgrim should daily throw seven pebbles at each jamarah. The manner, condition, and obligations of *ramy* have already been presented in the previous part on Jamarat al-Aqabah.

Pebbles should be thrown from sunrise until sunset on the morrow of the night the pilgrim spends in Mina. *Ramy* should not be carried out at night.

People with excuses not to perform the *ramy* during the day, such as shepherds, sick ones, impotent individuals, and those fearing something such as the huge crowds, are allowed to perform the *ramy* on the night of the same day or on the next night.

Ramy should be carried out in order. The front, the middle, and the rear jamarah should be respectively hit with pebbles.

A person who forgets to perform the *ramy* and leaves Mina should return and perform the *ramy*. If he cannot return, he should hire a *naib*. If the *tashriq* period has passed, he should return, based on necessary precaution, and perform *ramy* or hire a *naib*. He or his *naib* should perform the *qadha* the following year.

Secondary Issues Related To The Ramy

Women and their caretakers, as well as weak people, who are allowed to arrive in Mina from the Mashar al-Haram after midnight can engage in *ramy* at night, if they have excuses not to perform it during the day. Women are allowed to engage in *ramy* at night.

Ramy al-Jamarat can be done from the upper floor, though, based on recommended precaution (*ihhtiyat mustahabb*), it should be conducted from the conventional place of the past (ground level).

Those who have excuses not to engage in *ramy* on the day of the *Eid* can do so on the preceding or following night of the *Eid*. If they also have excuses not to conduct *ramy* on the 11th of Dhul Hijjah, they can perform the relevant *ramy* of the 11th on its night.

Question 1: Can one conduct the *ramy* at night without having any excuses? If *ramy* at night is correct, does it involve a sin? Likewise, although delay in *dhibh* on the day of *Eid al-Qurban* is aright, does it involve a sin?

Answer: *Ramy* cannot be done at night without an excuse. If one does not conduct *ramy* during the day without having a valid excuse, he would be committing a sin. Likewise, based on the *ahwat*, if he deliberately delays the *dhibh* and does not perform it on the day of the *Eid*, he would be committing a sin, though his *dhibh* would be correct.

Question 2: Can one throw the pebbles at the cement made part of the column?

Answer: If the cement-made part were conventionally regarded as a constituent of the column

(jamarah), *ramy* would be correct.

Question 3: Due to overcrowding and possible dangers, is it possible to bring the women from Mashar to Mina after the midnight of the 10th of Dhul Hijjah, take them to jamarah Aqabah on the same night for *ramy*, return them to the tents, and again take them to the Jamarat close to the sunset on the 11th to perform the *ramy* of both the 11th and the 12th on the night of the 12th?

Answer: After *wuquf* in Mashar and arrival in Mina, women can perform *ramy* jamarah al- Aqabah on the night before *Eid al-Qurban*. But they could perform the *ramy* on the 11th and the 12th at night, only if they have excuses not to perform them during the day.

Miscellaneous Issues

One has the option of *qasr* and *itmam* for the daily prayers all over the two holy cities of Makkah and Madinah. Apparently, the precept applies to the two cities as they stand, without any distinction between their former and new districts. But, based on the *ahwat*, in this case, one should suffice with the limits of the past Makkah and Madinah or rather the Masjidayn Sharifayn (The Masjid al-Haram in Makkah and the Masjid an-Nabi in Madinah).

If due to an excuse, such as illness, a pilgrim has failed to take off his stitched clothes in order to enter the state of *ihram*, he should make *niyyah* for *Umrah* and/or *Hajj* and pronounce the *labbayk* at the *miqat* or areas parallel to it. This would suffice. Whenever he is relieved of the excuse, he should remove the stitched clothes and enter the state of *ihram*. He, however, does not have to return to *miqat*, but, based on *ihdiyah wajib*, he should offer a sheep as sacrifice for having worn stitched clothes.

Kaffarah should be given to the poor and the needy.

A person who made intention for *iqamah ashrah* in Makkah retains his intention upon going to Arafat and Mina and returning. His Prayer would be *itmam* at all these sites.

Question 1: Should prayer be performed all over again if a person has engaged in *istidarah* prayer in the Masjid al-Haram such that he faced the congregation prayer leader or stood on his sides?

Answer: There is no need to perform it all over again and it is permissible.

Question 2: In Purifying the Masjid al-Haram, the *nijasah* is removed and it is then washed with water. *Qaleel* water is used to wash each side and one becomes aware of the *nijasah* of the entire Masjid. Can one engage in *sajdah* on those stones due to distress or difficulty or some other reason?

Answer: One cannot gain awareness (about this issue) and should disregard any doubt that may arise.

Question 3: A pilgrim, after performing all the rites of *Umrah* and *Hajj*, realised that his *wudhu* was null and void. Would his *Hajj* be considered correct if he makes provisions for the *tawafs* and prayer?

Supposing that his *Hajj* would become invalidate, how should he be relieved of *ihram*, and what duty does he shoulder?

ANSWER: Yes, by making provisions for the *tawafs* and the prayer his *Hajj* would be correct.

Glossary

A

afdhal meritorious

ahkam decrees or injunctions; plural of *hukm*

ahwat greater precaution or care

Arafat the 9th day of Dhul Hijjah when the pilgrims assemble at the place outside Makkah, known as the plain of Arafat

asr afternoon

aqwa (what is) stronger or more forceful

ashwat rounds or turns; plural of *shawt*

B

badhl gift, present

Badhli Hajj Gifting of *Hajj*; sending someone on *Hajj* as a way of generosity

Bayt Allah al-Haram The Sacred House of Allah

D

dhibh slaughtering, animal sacrifice

E

Eid al-Qurban Feast of Sacrifice celebrated on 10th Dhul Hijjah

F

faridhah an indispensable religious duty

fuqaha jurists

fusuq disobedience to the commands of God; committing sins

G

ghayr ul-mahram one who is not *mahram*

ghusl ritual bathing

H

hadath akbar major impurity requiring *ghusl*

hadath asghar minor impurity requiring *wudhu*

hady animal sacrifice, sacrificial offering

haidh menstruating

Hajar al-Aswad The Black Stone

Hajj pilgrimage

Hajjat ul-Islam the obligatory *Hajj* pilgrimage in Islam

Hajji pilgrim

Hajj Miqati Hajj, which starts from one of the *mawaqit* or the specified places where pilgrims are required to assemble

Hajj Nyabi pilgrimage performed on one's behalf

halal permitted; religiously lawful

halq complete shaving of the head

haram prohibited; religiously unlawful

Haram sanctuary, sacred precincts

harwalah with a fast pace

haydh menstruation

hijab Islamic mode of dressing and covering for women

Hijr Ismail The semicircular 1.3 meter high wall on the northern side of the Kabah, where Ismail and his mother Hajar are buried

Hujjaj pilgrims

hukm religious decree or injunction acts of worship

I

ibadat acts of worship

idhn permission

idhtirar exigency; urgency; emergency need

idhtirari based on exigency, exigent, emergency

ihram state of pilgrim sanctity, which a pilgrim of *Hajj* or *Umrah* assumes on reaching miqat

ihtiyat precaution, reservation

ikhtiyar choice

ikhtiyari based on choice, optional

istidar circular

istighfar seeking forgiveness

istihbab considering an act as *mustahabb*; recommendable

istitaah capability

itmam reciting the prayer completely as opposed to the shortened prayer of the traveller

J

jidat quarrelling, swearing

janabah major ritual impurity caused by sexual intercourse or the like

jabirah wudhu a special kind of ablution for one who has bandages or the like on the parts that should be washed during *wudhu*

junub one who is in the state of *janabah*

K

kaffarah expiation, atonement

khums one-fifth levy

kifayah being sufficient, sufficiency, competence, capability

kurr water weighing about 384 kilograms which does not become *najis* if *nijasa* reaches it

M

Madinah Medina

ma fil-dhimmah an act or deed that is incumbent on the pilgrim and should duly be discharged

maghreb sunset

mahram Relations with whom marriage is not permissible such as father, mother, step father, step mothers, sons, daughters, brothers, sisters, grandfathers, grandmothers, grandsons, granddaughters, maternal or paternal uncles and aunts, nieces, nephews, grand nephews and grand nieces, father law and mother law, son law and daughter law, wet nurses, etc. Consequently husband and wife are considered *Mahram* to each other

Makkah Mecca

mal al-ijarah wages paid to a person hired as a *naib*

Marja Taqlid Religious Authority for following such as the Chief Jurisprudent

masjid mosque

mataf place for (conducting) the *tawaf*

mawaqit the places permissible for halting

mawaqit plural of *miqat*

miqat a number of stations outside Makkah from where the pilgrims intending *Hajj* or *Umrah* assume *ihram*

mubah permissible; allowed

mudd dry measure equal to 800 grams

muharramat acts and things that are religiously unlawful

muhill one who has been relieved from *ihram*, non-muhrim

muhrim a pilgrim in the state of *ihram*

mukallaf one who has reached the age of *takleef*

mustahabb desirable though not obligatory; recommended

mustahsan praiseworthy; commendable

mustati a person possessing capability (*istitaah*)

muwalat continuity without break

N

nadhr vow

nafaqah maintenance; necessary living expenses

nafelah prayer supererogatory prayer

naib deputy

najis ritual unclean

nifas puerperal period

nijasah ritual uncleanness

niyabah deputation

niyyah intention

Q

qadha settling a *wajib* act which had not been performed in time, not performed but due

qaleel little in quantity, less than *kurr*

qasr reciting two *rakah* instead of the 4 *rakah* prayer during a journey exceeding 23 Kms

qiraah the recitation of the Quran in the prayer

R

rakah unit of the length of prayer

ramy threefold throwing of stones at al-jamarat or symbolic satans

rukun essential part or pillar

S

sajdah prostration

shawt round, turn

T

taharah purity, cleanness

tahlil relief from the state of *ihram*

takleef age in which one becomes mature and thus responsible for performing Islamic duties

taqsir partial shortening of the hair on the head

tashriq period the three days following *Eid al-qurban*

tawaf sevenfold circumambulation of the Kabah

tayammum statutory dry ablution with soil, sand, etc.

U

udul change of purpose by the *naib*

Umrah (in common usage) visit, (in religious texts) paying a visit to the Bayt Allah al Haram (the Sacred House of Allah, i.e. the Holy Kabah)

Umrah- Mufradah *Umrah* performed independently of *Hajj*

W

wajab span

wajib religiously obligatory

wajib Hajj obligatory pilgrimage

Wajib ul-Hajj one for whom *Hajj* has become obligatory

wajibat obligatory acts and deeds

wali guardian, heir

wikalah deputation

wudhu ablution with water

wujub obligation

wujudh shareeyah religiously due sums, religious payments

wuquf stop, halt

wuqufayn the two stays

Z

zawal time when the sun crosses the meridian

ziyarah visit

zuhr noon

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[3] <https://www.al-islam.org/printpdf/book/export/html/39490>

[4] <https://www.al-islam.org/printepub/book/export/html/39490>

[5] <https://www.al-islam.org/printmobi/book/export/html/39490>

[6] <https://www.al-islam.org/tags/islamic-law>

[7] <https://www.al-islam.org/tags/hajj>