

The Rites of Umrah al-Mufradah



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This book has the latest jurisprudential opinions of his highness Grand Ayatollah Makarem Shirazi about Umrah which have been mentioned in different books accompanying his latest Fatwas.

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Because lots of our believer and interested people go to Bait Allah al-Haraam (sacred house of Allah) for performing Umrah al-Mufradah every year and it is growing day by day, also confrontation of respected missionaries with new issues and the feeling of need to establish comprehensive rites in this field caused us to verify all issues of Umrah and compare the issues of Hajj with them under the supervision of Grand Ayatollah Makarem Shirazi (m.z.a.); in order that respected Hajjis know about all issues and rituals and acts of this great divine duty and on the other hand stress of respected seminaries of caravans about knowing the latest Fatwas of his highness to be removed and all people can perform the acts of Umrah with comfortable mind and return with handful of spirituality from this divine journey.

Features of this book can be mentioned as follows:

1- Collecting the latest jurisprudential opinions of his highness Grand Ayatollah Makarem Shirazi about

Umrah which have been mentioned in different books accompanying the latest Fatwas of his highness.

2- Removing repetitive and unnecessary issues and replacing them with new issues.

3- Placing the issues and Esteftas of each subject next to each other in order to facilitate finding needed issues.

4- Placing issues in proper chapters.

5- Using today's language and literature.

6- Removing issues that have no real life example today.

Article 1- Umrah al-Mufradah is one of the best acts and it has lots of benefits. It has been quoted from holy Prophet (s.a.) that said:

الْعُمْرَةُ كَفَّارَةٌ لِكُلِّ ذَنْبٍ

“Umrah is the atonement of all sins”¹

Article 2- Umrah can be performed in any month of the year; but it is the best to perform it in the month of Rajab², and it has been affirmed a lot about that in Islamic news.

Article 3- Umrah has two kinds like Hajj: obligatory and Mustahab.

Article 4- A person who has the capability of performing only Umrah al-Mufradah it is obligatory precaution to perform that; although he doesn't have Istita"ah (having affordability and physical ability) of Hajj and it is obligatory only once in a lifetime, therefore persons who perform Hajj by proxy it is obligatory precaution to perform Umrah al-Mufradah for themselves after the deputization.

Article 5- Any person who wants to enter Mecca it is obligatory for him/her to enter with Ihram, and for Ihram he/she should have the intention of Umrah or Hajj, and if it is not the time of Hajj it is obligatory to perform Umrah al-Mufradah. But persons who resort to Mecca because of their occupation (like car drivers, and caravan staff) are excluded from this ruling. Also if persons who have performed Umrah exits Mecca and returns in Mecca in the same month then it is obligatory for them to perform Ihram and Umrah again.

Question 6- Is it permissible to perform Umrah al-Mufradah in months of Hajj before Umrah al-Tamattu'? Is there any difference in this issue between Sarurah (a person who has not performed the obligatory Hajj) and non-Sarurah?

Answer: It doesn't have problem and there is no difference between the person who is performing Hajj for the first time or other than that.

Question 7- If a person becomes Muhrim of Umrah al-Mufradah with the intention of Rija' (hoping for the goodness of the act) then should he/she say the word "Rija'" in intentions of all acts of Umrah or this is not necessary?

Answer: It is enough that he/she has the intention of Rija' in his/her mind for all acts of Umrah and there is no need to repeat the word "Rija'".

Question 8- If a woman thinks of the possibility of her menstruation and the matter that she cannot enter Masjid al-Haram then can she become Muhrim for Mustahab Umrah and if she menstruates then take a proxy for performing Tawaf and prayer? Also if an ill person presumes that he/she cannot perform the acts of Umrah al-Mufradah then can he/she do the same?

Answer: it doesn't have problem, and if she has to take the proxy then she takes a proxy for Tawaf and prayer of Tawaf and performs the rest of acts herself by observing the order.

Question 9- Can a person who recites his/her prayer incorrect and has no time for correcting the recitation perform Mustahab Umrah al-Mufradah?

Answer: It doesn't have problem.

Question 10- Is it permissible to perform Umrah al-Mufradah after finishing Umrah al-Tamattu' and before beginning the acts of Hajj al-Tamattu'?

Answer: Umrah al-Mufradah should not be performed and if it is performed then its correctness is in doubt but it doesn't harm Umrah and Hajj al-Tamattu'.

1. Wasael al-Shi'aa, vol. 8, page 66, chapters of necessity of Hajj, chapter 38, Hadith 7, and vol. 10, page 240, chapters of Umrah, chapter 3, Hadith 7.

2. There are lots of cabbalas about this matter that it has been quoted sixteen cabbalas only in the book Wasael al-Shi'aa, vol. 10, page 239, chapters of Umrah, chapter 3.

Article 11- If a person who has been in Mecca for more than one month and the same time is passed from his/her previous Umrah al-Mufradah, goes to Jeddah and returns without Ihram has done nothing wrong according to religious law and should return to Miqat and become Muhrim and perform Umrah al-Mufradah; because by passing lunar month a person who enters Mecca should perform another Umrah.

Article 12- Persons who has performed Umrah in the month of Sha'ban (for example) and go to Arafat (for visit) in Ramadan, noticing that they exit the boundaries of Haram they should perform another Umrah al-Mufradah in return to Haram.

Article 13- Repeating Umrah is Mustahab like repeating Hajj but it is not possible to perform more than one Umrah in each lunar month.

Article 14- As it has been said one Umrah is Mustahab in each lunar month, therefore if a person enters Mecca at the ends of month of Rajab and performs Umrah al-Mufradah and then the month of Sha'ban begins then he/she can perform Umrah al-Mufradah again but in the same month performing two Umrahs al-Mufradah has problem, and if a person wants to perform more than one Umrah in one month performs that with the intention of Rija'; which means with the intention that this act has been accepted by Allah (not as a certain order) but it is better that respected pilgrims perform Tawaf instead of these repeated acts that its legality is certain.

Article 15- If the month of Rajab is passing the person can become Muhrim for having the benefits of Umrah in this month and performs the acts in the month of Sha'ban but he/she cannot perform another Umrah in the moth of Sha'ban. Therefore if such a person goes to Arafat for visit then there is no need for new Ihram in return.

Question 16- You have said that: "It is not possible to perform more than one Umrah in each lunar month" is there any difference in this issue between two Umrahs that the person performs one or both of them as a proxy?

Answer: There is no difference.

Question 17- Whenever a person performs two Umrahs al-Mufradah in one lunar month when the second Umrah is performed by deputization then can proxy takes wage for performing that? And if Umrah al-Mufradah has become obligatory for delegator then does such an Umrah suffice?

Answer: It is necessary to observe precautions and if the proxy take the wage by informing the delegator it doesn't have problem; but sufficing such a Umrah as the obligatory Umrah is in doubt.

Question 18- As you have permitted performing Umrah al-Mufradah before Umrah al-Tamattu' even in the same lunar month, is it permissible to perform Umrah al-Mufradah in the same lunar month after Umrah al-Tamattu' and before Hajj or should it be performed with the intention of Rija'?

Answer: It has problem.

Question 19- Sometime the place for distribution of goods in holy Mecca is one kilometer after Masjid al-Tan'eem. What is the duty of staffs who should resort to that place for taking the portion of caravan?

Answer: In Umrah al-Mufradah, whenever the person exits and returns before that the month which he/she has performed Umrah in that is passed repeating Umrah is not necessary; but if he/she returns in the next month then he/she should become Muhrim from Masjid al-Tan'eem and performed Umrah except that his/her occupation is to resort out of Haram.

Question 20– Some of Faqihs say: “Staffs who want to exist Mecca don’t need to become Muhrim for returning to Mecca if they want to go only to Jeddah, but if they want to go to Medina they should become Muhrim again in Masjid al–Shajarah for returning to Mecca and then return to holy Mecca with Ihram”, what is your opinion?

Answer: If they return in the same lunar month that they have exited then repeating Ihram is not necessary, and if it is in the next month then they should become Muhrim again and perform the act.

Question 21– Whenever staffs of caravans have performed the act of Umrah al–Mufradah, should they become Muhrim when returning to Mecca each time that they exit Mecca and go to Jeddah (for example) for doing the tasks of caravan?

Answer: It is not necessary to become Muhrim, except that they return in the next month (another lunar month).

Article 22– Acts of Umrah al–Mufradah are seven acts:

- 1– Ihram from Miqat.
- 2– Tawaf of the House of Allah (seven rounds).
- 3– Prayer of Tawaf.
- 4– Sa’y of Safa and Marwah
- 5– Taqsir, which Means to Shorten the Hair and the Nail.
- 6– Tawaf of Nisa’ (women).
- 7– Prayer of Tawaf of Nisa’ (women).

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

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

Quintet Miqats

Masjid al-Shajarah

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

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

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

Article 28- If a Jonob or menstruated person cannot wear Ihram because of congestion of crowd while passing through the mosque and cannot also perform Ghushl because of some reasons then this person can perform Tayammum instead of Ghushl of menstruation or Janabat and become Muhrim from inside the mosque, also can wear Ihram outside the mosque.

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

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

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

Juhfah

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

Article 32- Muslims of Iran and other places who enter Jeddah airport by airplane, and don't want to go

to Medina can go to Juhfah and become Muhrim from there.

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

Wadi Aqeeq

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

Qarn al-Manazil

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

Yalamlam

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

Adni al-Hal

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

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

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

Article 39- People who are working in Mecca (Iranians or from other countries) can become Muhrim for

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

Ihram from Parallel Places to One of Miqats

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

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

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

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

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

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

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

Article 47– If it is not approved that “Rabigh” is parallel to Juhfah then performing Ihram is nor correct from that place.

Rulings of Miqats

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

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

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

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

Article 50– Persons who don’t know the place of Miqat cannot become Muhrim based on the expression of guide or chief of caravan who says that place is Miqat except that they have certainty about their expression; also assumption acquired from the expression of informed people is enough. Unless they should refer to people of that place.

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

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

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

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

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

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

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

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

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

Answer: It doesn't have problem.

Obligatory Acts of Ihram

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

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

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

First: Wearing Clothing of Ihram

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

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

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

Article 65– It is obligatory precaution not to tie loincloth around the neck and if pilgrim ties because of

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

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

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

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

Article 69- Cases that impurity (Najasat) of the clothing of prayer-performer has been forgiven, also implies on Ihram clothing.

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

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

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

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

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

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

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

Article 77- If a pilgrim wears Ihram while he has ordinary clothes on because of ignorance or

forgetfulness then his Ihram is correct; but he should immediately remove that clothes and wears only Ihram clothing and if he has done this act deliberately and knowingly then it is a precaution to make the intention and say the intention again after removing those clothes and wearing clothing of Ihram.

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

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

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

Article 81– It doesn't have problem for Muhrim to wear sewn clothes because of coldness, or other reason, but it is better to make the sewn clothes upside down and put it on shoulders and don't put hands in sleeves if it is possible and it is also precaution to make it inside out, but if necessity of wearing sewn clothing doesn't remove in this way then he can wear it in its ordinary way.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Answer: Ihram is Haraam in that clothing.

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

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

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

Answer: His/Her acts have problem.

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

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

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

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

Second: Niyyah (intention)

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

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

Article 96– It is Mustahab that guardian of indiscriminating child or any other person who is responsible of his/her acts makes him/her Muhrim, and dress him with clothing of Ihram and makes the intention in behalf of that child; it means to say "I make this child Muhrim for Umrah al-Mufradah for closeness to Allah" for Umrah and if it is possible makes him/her to say Labbayk and if the child cannot say Labbayk then that person says Labbayk in behalf of the child; but if the guardian worries that he/she is not capable of performing the acts of child correctly, it is better to forgo to make the child Muhrim.

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

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

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

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

Question 100– Whenever a person becomes Muhrim for Ihram of Umrah al-Mufradah with the intention

of Rija' (hoping for the goodness of the act) then should he/she say the word "Rija'" in all acts of Umrah or it is not necessary?

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

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

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

Third: Saying Labbayk

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

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

Allah! I comply (and obey) you, again I comply you, and one more time I obey you, there is no partner for you, I comply you, solely you deserve all praise and grace and sovereignty are exclusive to you, there is no partner for you!"

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

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

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

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

Article 107- Children can also become Muhrim for Umrah or Hajj, and if they discern between good and

evil then they can say “Labbayk” with the intention and if they are indiscriminating children then a person makes intention and says Labbayk on behalf of them and whenever a person is unconscious in Miqat then it is possible to make the intention and say Labbayk on behalf of him/her.

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

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

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

Article 111– Acts which are Haraam to Muhrim don’t become Haraam before saying Labbayk; although he/she has made the intention of Ihram and has also worn clothing of Ihram. Therefore if the pilgrim performs one of those acts then it has no atonement, and in fact “Labbayk” is like “Allah Akbar” at the beginning of prayer which until the person doesn’t say that does not enter the prayer, and whenever he/she has doubt about saying “Labbayk” there is nothing Haraam to him/her either.

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

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

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

Question 115– Some of Iranian pilgrims pronounce the words like “Labbayk”, “Ghair” (non) and “Yawm” (day) in the way that it is felt these words have lower sound. Instead, some of people who has

monomania about this matter say that the upper sound should be pronounced clearly and pronounce those words so much strong that changes the pronunciation (and say Labbaayk) while masters and scholars of Arabic pronunciation and even Arabs themselves do not pronounce in the way that the second group pronounce those words. Please say that what the correct way of pronouncing these words is.

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

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

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

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

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

Rulings of Ihram

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

Answer: It doesn't have problem.

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

Article 120– If a pilgrim forgets Ihram and recognizes the matter after finishing the rituals and acts then

his/her Umrah is correct.

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

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

Prohibited Acts of Ihram

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

- 1- Wearing sewed clothing (for men)
- 2- Wearing a thing which covers all top of the foot (for men)
- 3- Covering the head (for men)
- 4- Covering the face (for women)
- 5- Wearing ornaments (for all)
- 6- Applying mascara and kohl
- 7- Looking in the mirror
- 8- Using fragrance
- 9- Applying oils on the body
- 10- Cutting the nails
- 11- Going under the shade in the state of ihram (for men)
- 12- Removing hair from the body
- 13- Performing marriage
- 14- Looking spouse with sexual desire

- 15– Touching
- 16– Kissing
- 17– Performing sexual intercourse
- 18– Masturbating
- 19– Killing insects
- 20– Extracting blood from the body
- 21– Tooth extraction
- 22– Disputing
- 23– Telling lies
- 24– Hunting desert animals
- 25– Carrying weapons

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

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

Wearing Sewed Clothing

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

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

Article 128– Wearing coin bag on the waist has not problem although it is sewed (coin bag is a little bag for carrying cash, coins and like that), also wearing a belt over clothing of Ihram has not problem if it is

sewed or not, also wearing a wraparound even if it has made from a sewed fabric or not, but in all these cases it is Mustahab precaution that all clothing not to be sewed.

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

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

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

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

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

Article 134– If a Muhrim wears several sewed clothes then he should pay one atonement for each of them and it is obligatory precaution to pay separate atonements for each of them if he put them together and wears them once.

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

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

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

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

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

Answer: These kinds of sewing has not problem.

Question 139– Is it permissible for handicap Muhrim persons to use artificial limbs which are tied to

body by sewed leather?

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

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

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

Wearing a Thing Which Covers All Top of the Foot (for men)

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

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

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

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

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

Covering the Head (for men)

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

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

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

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

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

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

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

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

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

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

Question 155- If Muhrim gets headache and tie a handkerchief for this purpose on his head which covers all of the head then what is the ruling of that?

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

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

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

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

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

Covering the Face (for women)

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

Article 159- Covering a part of the face in the way that it is not called mask is not Haraam. Also

covering the face during sleep or putting the face on the pillow or covering it by hands are permitted.

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

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

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

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

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

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

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

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

Answer: This amount has not problem.

Wearing Ornaments

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

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

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

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

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

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

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

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

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

Applying Mascara and Kohl

Article 174– Applying mascara or kohl with black materials or other kinds is Haraam for men and women in the state of Ihram if it is for decorating purposes, and if it is not for decorating for example for eye treatment, then it doesn't have problem if it applies in a form other than decorating forms.

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

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

Looking in the Mirror

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

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

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

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

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

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

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

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

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

Using Fragrance

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

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

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

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

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

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

Article 191– If Muhrim has to wear a clothing that has pleasant odor or eat a fragrant food then he/she

should put something on his/her nose in order to prevent smelling that odor, except that this act causes him hardness.

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

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

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

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

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

Applying Oils on the Body

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

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

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

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

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

Cutting the Nails

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

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

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

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

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

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

Article 207– If Muhrim has more than ten nails and cuts all the nails then he/she should pay the atonement of one sheep and it is Mustahab precaution to pay one portion of food as the atonement for each extra nail more than main nails.

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

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

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

Answer: It doesn't have problem.

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

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

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

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

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

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

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

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

Article 218– Whenever a Muhrim goes under the shade because of ignorance or forgetfulness then there is no atonement on him, but if it has been done deliberately or because of a necessity, then it has atonement and the amount of the atonement is one sheep for each Ihram, it means that one sheep is obligatory for the whole Ihram of Umrah and one sheep for the whole Ihram of the Hajj.

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

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

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

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

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

Answer: There is no atonement necessary in this case.

Question 222– What is the ruling of getting in and off the vehicle that is stopped if this act needs to pass

beneath the roof at the front of the vehicle?

Answer: It doesn't have problem.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Removing Hair from the Body

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

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

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

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

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

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

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

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

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

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

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

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

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

Performing Marriage

Article 241– Performing marriage is not permitted for Muhrim in the state of Ihram consisting men and women; even if he recites the sermon marriage or deputizes another person to do that, even if marriage performs permanently or temporarily, and marriage is invalidated in this way, and if he knows about the prohibition of that and performs marriage, then that women will be Haraam for him forever.

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

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

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

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

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

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

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

Looking

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

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

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

Touching

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

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

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

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

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

Kissing

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

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

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

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

Performing Sexual Intercourse

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

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

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

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

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

Masturbating

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

Killing Insects

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

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

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

Extracting Blood from the Body

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

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

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

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

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

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

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

Tooth Extraction

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

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

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

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

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

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

Telling Lies, Insulting and Priding

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

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

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

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

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

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

Article 279– “Dispute” is prohibited in the state of Ihram as it is mentioned in the verse 179 of Baqara Sura, and here the purpose of “Dispute” is swearing to Allah because of enmity and hatred of another

person for proving a matter and saying “بلى و الله” it means that “Yes, I swear Allah that the matter is like this”, or saying “لا و الله” which means “No, I swear Allah that the matter is not like this” and there is no difference between Arabic, Persian or any other languages, any expression that has this meaning is Haraam to say in the state of Ihram.

Disputing and Fighting

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

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

Article 282– Other names of god has also the ruling of the glorious word “Allah”; therefore (as obligatory precaution) if Muhrim swears to “رحمان”, “رحيم” or “creator of heavens and earth” and like that because of enmity against another person for proving or denying a matter then it is considered as dispute.

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

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

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

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

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

Article 288– Whenever Muhrim says “I swear you to Allah that do not perform this act” because of kindness (not because of enmity) or says that “I swear you to Allah to let me do it for you” then this is

not Haraam and has no atonement.

Hunting Desert Animals

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

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

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

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

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

Article 294– Hunting sea animals is permitted for Muhrim.

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

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

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

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

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

Carrying Weapons

Article 300– Muhrim should not carry weapons with himself/herself even if they are cold weapons or firearms, and it is a precaution not to use defensive weapons like shield and etc., but in cases of

necessity and danger and fear from thief, ferocious animal and enemy using any necessary weapon is permitted.

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

Cutting Trees and Plant of Haram

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

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

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

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

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

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

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

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

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

Other Prohibited Acts and Atonements of Ihram

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

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

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

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

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

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

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

Atonements of Ihram in Brief

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

No. Prohibited Act	Atonement
1 Sexual Intercourse	One Camel (with explanation that has been mentioned before)
2 Using Fragrance	One Sheep (as obligatory precaution)
3 Cutting Less than Ten Nails	One Portion of Food for Each Nail (750 gr)
4 Cutting All the Nails of Hands or Feet	One Sheep
5 Cutting All the Nails of hands and Feet in One Session	One Sheep
6 Cutting All the Nails of hands and Feet in Two Sessions	Two Sheep
7 Cutting Trees of Haram Cutting Plants of Haram	One Cow (as obligatory precaution) Istighfar
8 Wearing Sewed Clothes Even in Case of Necessity	One Sheep
9 Wearing Shoes and Socks for Men	No Atonement
10 Covering the Face for Women	One Sheep (as Mustahab precaution)
11 Going under the Shade for Men	One Sheep
12 Shaving Hair of the Head or Armpits	One Sheep
13 Shaving the Head in Case of Necessity	Optional among One Sheep, Three Days of Fasting or Feeding Six Poor Person with Two Portions of Food for Each
14 Removing the Hair of Armpit in Case of Necessity	Like the Previous Item (as obligatory precaution)

15	Removing a Part of Hairs of the Head, Face or Armpits and like them	Feeding One Poor Person
16	Performing Marriage	No Atonement
17	Reciting the Sermon of Marriage for Other Persons	No Atonement
18	Looking or Touching Spouse with the Intention of Pleasure	One Sheep
19	Looking or Touching Spouse that Causes Ejaculation	One Camel (as obligatory precaution)
20	Kissing Spouse with the Intention of Pleasure	One Camel
21	Killing Insect even Indeliberately	Some Food (as obligatory precaution)
22	Telling Lies, Insulting and Priding	Istighfar
23	False Swear	One Sheep for each Time
24	True Swear (three times)	One Sheep
25	True Swear (less than three times)	No Atonement
26	Carrying Weapon	One Sheep (as obligatory precaution)
27	Applying Mascara and Kohl	No Atonement
28	Looking in the Mirror	No Atonement
29	Wearing Ornaments	No Atonement
30	Using an Oil that Has fragrance	One Sheep
31	Extracting Blood from the Body	No Atonement
32	Tooth Extraction	One Sheep (as Mustahab precaution)
33	Covering the Head	One Sheep (as obligatory precaution)
34	Applying Oil	One Sheep (as obligatory precaution)

Article 318– Second obligatory act of Umrah is Tawaf; Tawaf means circumambulating the house of Allah seven rounds.

Quintet Conditions of Tawaf

First: Niyyah (intention)

Article 319– If pilgrim renounces Tawaf indeliberately then he/she should perform it whenever he/she remembers, and if the pilgrim has returned home and cannot return to Mecca or this act causes him/her severe hardness then he/she should take a reliable person as proxy.

Article 320– Tawaf should be performed with pure intention for Allah; because Tawaf is one of worships and it is not correct without the intention of closeness to Allah.

Article 321– It is not necessary for Muhrim to express the intention by words or through the heart; but noticing that he/she intends to perform Tawaf and keeps this attention until the end of Tawaf is enough. In the other hand, intention in worships is like the intention in daily tasks; as the person (for example) drinks water or walks with intention, if he/she performs worships in this way then the intention has been performed; only having the intention of closeness to Allah is necessary in worships.

Article 322– If pilgrim performs Tawaf or other acts of Umrah or Hajj with hypocrisy (which means

perform them for expressing himself/herself and showing his/her act very good) then that act is invalidated, and he/she has performed a great sin adding to the invalidation of his/her act.

Article 323– If pilgrim considers the satisfaction of another person in performing worship and that act not to be performed purely for Allah then that is hypocrisy and invalidated.

Article 324– It is enough to perform an act “for Allah”, “for obeying the order of Allah”, “for saving from the divine punishment”, “for reaching the heaven” or “for gaining spiritual benefit and blessing” in order that act to be correct.

Article 325– Whenever a pilgrim performs hypocrisy after finishing Tawaf or other worships then that worship is not invalidated, although he/she had performed a false act.

Question 326– A pilgrim who is another person’s proxy doubts in the second round that did he made the intention of Tawaf for that person or for himself. Now, what is his duty?

Answer: It is a precaution to finish the Tawaf with the intention of that person who has deputized him and performs prayer of Tawaf and then performs Tawaf and its prayer again.

Article 327– The purpose of “purity from Hadath” is that Muhrim should be pure from Janabat, menstruation and lochia and have performed ablution for prayer.

Second: Purity from Hadath

Article 328– “purity from Hadath” is a condition of obligatory Tawaf and it is not a condition in Mustahab Tawaf, although it is better to be pure, therefore if the pilgrim is in the state of Janabat, menstruation or lochia and has forgotten and has performed Tawaf in this way then his/her Mustahab Tawaf is correct, but if he/she has knowledge and awareness about the matter then his/her Tawaf is not correct because it is Haraam for a Jonob person to stay in Masjid al-Haraam, but performing Mustahab Tawaf without ablution for prayer doesn’t have problem.

Article 329– Whenever a pilgrim who has not performed ablution for prayer or has not been pure from Janabat, menstruation or lochia has performed Tawaf then his/her Tawaf is invalidated although it has been performed because of negligence, forgetfulness or ignorance about the issue.

Article 330– Whenever Muhrim doesn’t have water available or cannot use water also cannot wait until his/her excuse removes then it is obligatory to perform Tayammum instead of that; it can be Tayammum instead of Ghusl or instead of ablution for prayer and then he/she performs Tawaf.

Article 331– If Muhrim performs Tayammum instead of Ghusl and then performs one of invalidators of ablution then there is no need to repeat Tayammum instead of Ghusl and performs Tayammum instead of ablution, and until one of causes of Ghusl is not happened and his/her excuse is still remained then that first Tayammum instead of Ghusl is enough.

Article 332– If he/she hopes that his/her excuse will be removed then it is obligatory precaution to wait until the last opportunity, and if his/her excuse didn't removed then performs Tayammum.

Article 333– If Muhrim was pure and has doubt that whether Hadath has been happened or not then don't pay attention to his/her doubt and it is not necessary to perform Taharah (purity) again.

Article 334– Whenever Muhrim is certain that Ghusl has become obligatory to him/her or his/her ablution is invalidated and then doubts that whether he/she has perform Ghusl or ablution or not then he/she should perform the duty of Ghusl or ablution for prayer.

Article 335– Whenever Muhrim doubts after performing Tawaf that whether he/she has performed that with ablution or Ghusl then his/her Tawaf is correct; but he/she should perform that for later acts (which needs ablution or Ghusl).

Article 336– If Muhrim doubts during Tawaf that whether he/she has performed ablution or not and doesn't know his/her previous condition about ablution and Hadath, if it is after finishing the fourth round then he/she leaves Tawaf and performs ablution and continue the rest from that point and then performs it again as a precaution, and if it is before the fourth round his/her Tawaf is invalidated.

Article 337– Whenever Muhrim doubts during Tawaf that whether he/she has performed a Ghusl which was obligatory him/her or not, he/she should exit Masjid al-Haram immediately and return after perform Ghusl, then if he/she has at least finished four rounds then continues from the point and it is a precaution to perform that again after finishing Tawaf; and if it was before the fourth round then starts from the beginning.

Article 338– Women can delay their menstruation by using pills and perform Tawaf and Umrah and it doesn't have problem for their Umrah.

Article 339– Whenever women sees blood drops after using pills and this doesn't continue for three days then it doesn't consider as menstruation. They perform ablution and their acts are correct.

Article 340– Whenever a woman sees blood drops in other than menstruation days, and performs Tawaf and prayer of Tawaf considering that that was not menstruation bleeding, and sees blood in the night after Tawaf which has all conditions of menstruation bleeding, if she is certain that after seeing blood drops (in the night before Tawaf) blood was inside and has not been discontinued then those drops have the ruling of menstruation and her Tawaf and prayer of Tawaf is invalidated but her Umrah is correct. But she should performs Tawaf and prayer of Tawaf again (after finishing menstruation and performing Ghusl), but if she has doubt or is certain that drops have been discontinued for a while (and this is new blood) then it doesn't have the ruling of menstruation and her acts are correct.

Article 341– Whenever a person is performing obligatory Tawaf and his/her ablution becomes invalidated then renews the ablution and returns. If he/she has completed four rounds then performs the

rest and if it was less than four rounds then starts from the beginning; and if a woman menstruates during Tawaf then she should exit Masjid al-Haram immediately and her ruling is the same after becoming pure.

Article 342– If a Muhrim stops Tawaf because of necessity that is happened for one of religious brothers or sisters then he/she should act according to the previous article.

Article 343– Whenever Muhrim becomes severely ill during Tawaf in the way that he/she cannot continue Tawaf then he/she stops Tawaf, and after healing if he/she has completed four rounds then performs the rest and if it was less than that then starts Tawaf again, and if illness continues and he/she couldn't perform Tawaf personally then others carry him/her performing Tawaf and if he/she couldn't perform Tawaf in this way either then takes a proxy.

Article 345– Sitting doesn't have problem during Tawaf for removing tiredness, but it is obligatory precaution to observe the conventional sequence (it means to perform Tawaf without long pauses and in sequential rounds).

Question 346– A person notices after performing Taqsir that he/she didn't have ablution during Tawaf and prayer of Tawaf, or his/her ablution was invalidated, now what is his/her duty? Is it necessary to wear clothing of Ihram again and performs Tawaf?

Answer: He/she should perform Tawaf and prayer of Tawaf again and his/her Umrah is correct and there is no need to wear clothing of Ihram.

Question 347– Ablution of one of Hajjis invalidated during the last round of Tawaf. He completed Tawaf with that condition and then performed ablution and started Tawaf again from the beginning and performed prayer of Tawaf and Sa'y and Taqsir after that. Is his act correct?

Answer: Second Tawaf and acts after that are correct; although he could completed Tawaf and suffices to that.

Question 348– A person performs Umrah al-Mufradah as the proxy of his father and the next day wears Ihram as the proxy of his mother and during second Umrah recognizes that he had performed Tawaf and prayer of Tawaf of the first Umrah without ablution. Now, what is his duty?

Answer: He performs Tawaf and prayer of Tawaf of first Umrah again and continues second Umrah with the intention Rija' (Attention that it is not permitted to perform more than one Umrah in one lunar month, except with the intention of Rija', which means hoping for the goodness of the act not absolutely).

Question 349– A person, who had to perform Jabirah ablution and Tayammum, has performed acts of Umrah without Tayammum because of ignorance about the religious rulings. What is his duty?

Answer: Tawaf and its prayer should be performed again and it is a precaution to also perform the acts

after Tawaf and its prayer again.

Question 350– We reached Masjid al-Haraam at the time of dawn prayer. Caravan administrator said: “Wait a while; we perform Tawaf after the dawn prayer”. I went to sleep because of tiredness and because I didn’t find water available I performed Tayammum and performed Tawaf and prayer with Tayammum. Are my acts correct?

Answer: If it was possible for you to perform ablution, although by going to station and performing the acts (for example) in the next day then Tayammum was not correct. Your duty is to perform Tawaf and its prayer again, and if you cannot do that then take a proxy.

Question 351– A person feels that his/her clothing has become impure (Najis) during obligatory Tawaf but doesn’t pay attention and performs Tawaf and the acts in that condition, then checks the clothing and finds out for certain that it has gotten impure during Tawaf, and returns home without compensation of the acts. Now, what is his/her duty? Is he/she still in the state of Ihram?

Answer: If the person was not certain that his/her ablution is invalidated and his/her clothing has become impure (although has gained certainty after the acts) then he/she has exited from the state of Ihram, but should perform Tawaf and prayer of Tawaf again, and if he/she cannot perform that personally then should take a proxy.

Question 352– A woman is more than fifty solar years and it is one and a half year that she doesn’t menstruate; but has seen blood during Ihram. Is it possible to have doubt about her menopause? What is her duty?

Answer: Whenever it doesn’t have the conditions and features of menstruation then it has the ruling of Istihaza (undue menstruation) and her Hajj and Tawaf is correct by performing the duties of a woman in the state of Istihaza.

Question 353– Whenever Sayyeda women see blood that has all conditions of menstruation after sixty and non-Sayyeda after fifty then what should they do for Tawaf and prayer of Tawaf?

Answer: It has the ruling of menstruation by having all condition of menstruation. Also in our environment, Sayyeda women doesn’t have the ruling of women of Quraish and they also enter the state of menopause after fifty lunar years (about 48.5 solar years), which means any suspicious blood that they see has the ruling of Istihaza.

Question 354– A woman has the state of minor Istihaza during Tawaf. What is her duty?

Answer: If it is after completing the fourth round then finishes Tawaf after renewing the ablution and purifying the body and clothing, and if it is before the fourth round then starts Tawaf from the beginning after renewing the ablution and purifying.

Question 355– A woman in the state of Istihaza performs Tawaf after performing Ghusl and ablution, but she sees blood d r o p s during Tawaf. What is her duty?

Answer: If she is bleeding continuously and she had perform her duty and has prevented bleeding as much as possible then she has no other duty to perform, but if bleeding has stopped completely and he performed Ghusl and after that bleeding has started again then it has the ruling of new Hadath.

Question 356– A woman in the state of Istihaza who has to perform Ghusl and ablution for prayer and by performing these acts her acts are delayed which sometimes this delay is long, like returning station for Ghusl. Does this delay have problem?

Answer: As it has been said before, when a woman in the state of Istihaza performs the duty of Ghusl for prayers then she is pure and there is no other Ghusl necessary for performing Tawaf and prayer of Tawaf.

Question 357– A woman in the state of Istihaza performed Ghusl or ablution and started Tawaf. During Tawaf the noon prayer began and she paused her Tawaf and performed the prayer. After the prayer, she continued Tawaf with that Ghusl or ablution for prayer. Was her Tawaf correct?

Answer: Whenever a woman in the state of major Istihaza performs Ghusls of prayers in time then there absolutely no other Ghusl obligatory to him for performing Tawaf and prayer of Tawaf.

Question 358– Some of women eat pills for preventing menstruation especially for performing the acts of Hajj; nevertheless they see few blood d r o p s during Ihram. Does it harm their acts?

Answer: If these d r o p s don't continue for three continuous days then they have the ruling of Istihaza and don't harm the acts of Hajj, and the person should act according to the acts of Istihaza and if she saw only few drops and they had not continued then only ablution is obligatory and Ghusl is not necessary.

Question 359– What is the duty of a woman who has seen blood after Tawaf of Umrah about the next acts? Is it possible that it is menstruation and stops by eating pills?

Answer: If she assumes that this bleeding stops by eating pills then she performs prayer of Tawaf and Sa'y ad Taqsir and Tawaf of Nisa' by purifying and performing ablution and Ghusl and the duties of woman in the state of Istihaza, and if it is recognized that she has performed the acts in the state of menstruation then she performs prayer of Tawaf and Tawaf of Nisa' and its prayer again after becoming pure and if she has certainty about menstruation then goes out of the mosque and performs prayer of Tawaf and the following acts after becoming pure and if there is no time left then she takes a proxy for performing Tawaf of Umrah and Tawaf of Nisa' and its prayer.

Question 360– If a woman who has fixed menstruation days and for examples menstruation lasts for seven days becomes pure in the seventh day and performed Ghusl and then performs the acts of Hajj,

but sees blood drops after that, then how are her acts?

Answer: If her acts have been performed while she was pure then they are correct.

Question 361– The order of menstruation of some women is disordered because of eating contraceptive pills in the way that they see blood and blood drops for a long time. What is the duty of this group of women in Hajj?

Answer: If bleeding continues for three days and it happens in the menstruation days, although in the way that purity is inside for three days after beginning, then it has the ruling of menstruation. Unless, it has the ruling of Istihaza.

Question 362– A woman doesn't menstruate; but she sees secretions and blood drops for two or three days every two months. What is her duty?

Answer: If bleeding wasn't continuously, although inside, for three days then it has the ruling of Istihaza.

Question 363– A woman has performed Ghusl with the intention of Ghusl of Janabat after becoming pure from menstruation because of ignorance about religious rulings and because she thought that she was in the state of Janabat, and has performed the acts with this Ghusl. What is the ruling of her Umrah?

Answer: If her purpose was to perform Ghusl for menstruation and called that Janabat then her act is correct.

Question 364– A person recognizes after performing the acts that Ghusl of touching the dead body was obligatory to him and he has not performed that yet. Is his Umrah correct?

Answer: If he has performed another obligatory of Mustahab Ghusl then it is enough and his acts are correct and now he has no other duty to perform; although his Umrah doesn't have problem, but it is obligatory to perform Tawafs and prayers again and if he cannot then he should take a proxy.

Question 365– A single girl has become a Junub (person in the state of Janabat) at the beginning of her adolescence; but she has not performed Ghusl of Janabat yet, but she has performed other Ghushs like Ghusl of menstruation and Ghusl of Friday and has performed Umrah in this condition. Please tell that:

1– What is the condition of worships that she has performed after that state until now?

2– Is she still in the state of Ihram and are all prohibited acts of Ihram Haraam to her?

3– What is the ruling of her Umrah, and what is her duty now?

Answer: If she has performed another Ghusl then it is enough; therefore, the acts that she has performed after Ghusl of Friday or menstruation including her Umrah are correct, but she should perform Ghazaa of prayers that she has performed after Janabat and before the first Ghusl gradually, and if she

has not performed any Ghusl until Umrah then she should perform obligatory Tawafs and their prayers again and if she cannot then she should take a proxy, and she should abstain from fragrance, marriage and prohibited acts that become Halaal by performing Tawaf of Nisa' as a precaution until performing these acts again.

Question 366– Whenever a Muhrim become Jonob and water harms him and there is also not enough time, is performing Tawaf and its prayer with Tayammum enough or should he also take a proxy?

Answer: It is enough and it is not necessary to take a proxy.

Question 367– A woman performs Tawaf and prayer of Tawaf assuming that she has become pure and starts Sa'y. She recognizes during Sa'y that she has not become pure yet, what is her duty? What is her duty if she recognizes after performing Sa'y?

Answer: In the first condition, she stops Sa'y and performs Tawaf and prayer of Tawaf and Sa'y after becoming pure and in the second condition performing Tawaf and prayer of Tawaf again is necessary and also performs again as a precaution.

Question 368– If a woman become Muhrim with the intention of Umrah al-Mufradah and menstruates after that, and her menstruation continues all the days that she is in Mecca, what should she do for Umrah al-Mufradah? What is her duty if she has return to Iran without performing the acts of?

Answer: In the conditions of the question, she should take a proxy for performing Tawaf and prayer of Tawaf and performs the rest of the acts by herself, and if she has returned to Iran then she should go back and perform her acts, and if she cannot then she should take a proxy for the acts of Umrah, but she should perform Taqsir personally and observe the order of Taqsir and the other acts and she remains in the state of Ihram until she performs the acts of Umrah.

Ruling of Masloos

Question 369– What is the duty of Masloos (incontinent in urinating) for Tawaf and prayer of Tawaf?

Answer: If the illness reduces in a period of time in the way that person can perform Tawaf and prayer of Tawaf with pure body and clothing in that time then he/she should perform them in that time, and if there is no such a time available if it is not so hard then the person should renew the ablution each time that his/her ablution is invalidated and if this causes severe hardness then the person performs one ablution for Tawaf and one ablution of prayer and taking the proxy is not necessary.

Question 370– A person has had a surgery and presently a sack is tied to him that urine enters that sack continuously either from urethra or place of surgery. Is this person considered as Masloos?

Answer: Yes, he has the ruling of Masloos that its ruling mentioned in the previous answer.

Question 371– A Muhrim who is incontinent in excreting colic and maybe one or two months in the year his illness is reduced, and his ablution becomes invalidated in one or two minutes, what is his duty?

Answer: If he cannot perform ablution during Tawaf or this act causes him severe hardness then he can suffice to one ablution for Tawaf and performs another ablution for prayer of Tawaf, although his ablution become invalidated during Tawaf and prayer and there is no need to take the proxy.

Question 372– There is an old man who is incontinent in urination and doesn't keep himself from contaminating his clothes and the mosque for Tawaf and don't pay attention to guidance of others; can he take a proxy for Tawaf?

Answer: He should take a proxy.

Ruling of Mabtoon (incontinent in defecating)

Question 373– It is a while that I am Mabtoon because of an illness and surgery and don't feel the excretion. Therefore I use an especial sack and act according to Risalah for ablution and prayer. What is my duty about Hajj considering that, god willing, I will go to pilgrimage of the house of Allah the next year?

Answer: If there is a time that it is possible to perform Tawaf and prayer of Tawaf without defecation then you should choose that time and perform your acts, and if there is no such a time and you don't feel defecation at all then perform Tawaf with one ablution and prayer of Tawaf with another ablution.

Third: Purity from Najasat (impurity)

Article 372– The body and clothing of Tawaf-performer (whether in obligatory or Mustahab Tawaf) should be pure of any impurity, even some of impurities which have been forgiven for prayer (like blood less than one dirham) are not forgiven in Tawaf, but about blood of injuries, if washing them causes severe hardness then it doesn't harm Tawaf

Article 375– If small parts of clothes like socks, hat or coin bag, which are not enough to cover private parts solely are impure then it doesn't have problem.

Article 376– If purifying the blood of injuries causes severe hardness then washing them is not necessary, but it is obligatory precaution to purify the body and change clothes as much as possible and in amount that doesn't causes hardness.

Article 377– If it is possible to purify the body and clothing by delaying Tawaf then it is a precaution to do that on the condition that there is enough time.

Article 378– Whenever clothing or the body is impure and the pilgrim doesn't know or he/she knew but now has forgotten, if recognizes the matter after Tawaf then Tawaf is correct, and if recognizes the

matter during Tawaf then he/she should change that clothing and continue Tawaf with pure clothing and if he/she doesn't have pure clothing with him/her then stops Tawaf and rinses clothing or the body and then performs the rest of Tawaf and his/her Tawaf is correct, whether it happens before completing the fourth round or after that.

Article 379– If Muhrim has doubt about the purity of his/her body or clothing then he/she can perform Tawaf in that condition, whether knows that they were pure before or not, but if he/she is certain that it was impure before and doesn't know that did he/she purify that or not then cannot perform Tawaf in that condition, and should purify first and then perform Tawaf.

Article 380– If the body or clothing of Muhrim becomes impure during Tawaf then he/she pauses Tawaf and rinses the body or clothing then continues Tawaf from the place that he/she had paused and his/her Tawaf is correct, whether it is before completing the fourth round or after that.

Article 381– If Muhrim sees an impurity on his body or clothing during Tawaf and assumes that it is happened during Tawaf then acts according to the previous article.

Question 382– A person saw an impurity on his body in the sixth round of Tawaf and was certain that it has happened in previous rounds, but completed Tawaf without noticing this matter and performed Tawaf again after purifying his body, and then performed other acts of Umrah. Is his Umrah correct?

Answer: His act doesn't have problem.

Question 383– A person recognizes some blood on his nose. Cleans that with handkerchief and continues Tawaf. Is this Tawaf correct?

Answer: If his/her nose has become Najis then he/she should rinse that and completes Tawaf, and if he/she doesn't perform this act then it is a precaution to complete Tawaf after purifying and performs prayer and then performs Tawaf and prayer again.

Question 384– What is the ruling of infants who urinate in their diaper during Tawaf or Sa'y?

Answer: Their Hajj is correct; god willing.

Fourth: Circumcision for Men

Article 385– Whenever a man has not circumcised then his Tawaf is invalidated and it is obligatory precaution for underage children to be also circumcised.

Article 386– If uncircumcised child is forced to Ihram or made him Muhrim then his Ihram is correct; but all of his Tawafs have problem. Therefore, this person remains in Ihram and exiting from the state of Ihram will become hard for him, except that he circumcises and then performs Tawaf or carry him to perform Tawaf.

Article 387– If a person is born circumcised then his Tawaf is correct.

Article 388– Whenever a person performs Tawaf uncircumcised deliberately, because of forgetfulness or ignorance about the issue then his Tawaf is invalidated.

Question 389– What is the duty of a person who has been circumcised incompletely and has performed the acts of Hajj?

Answer: it is obligatory precaution to perform Tawafs and prayers of Tawaf again after complete and correct circumcision and if he cannot go to Mecca then he should take a proxy.

Question 390– If a person is circumcised incompletely in the way that the top of his organ is not shown, but it is shown when it is erected then is he considered as circumcised person and his Tawafs are correct? If the answer is negative and he should circumcise again and he is ashamed of this act because of his age then what is the ruling of the matter?

Answer: It is obligatory to perform Tawaf and its prayer again after circumcision, and shame doesn't make any sense in these issues. He can refer to an aware physician secretly and perform circumcision and this is very easy in our times.

Fifth: Covering Private Parts

Article 391– Covering private parts is obligatory for Tawaf–performer, and it is necessary to cover his/her body in the way it is not called naked.

Article 392– It is obligatory precaution to observe all condition of clothing of prayer–performer during Tawaf.

Tawaf with Clothing that Khums Applies to That

Question 393– A person has bought clothing of Ihram with unpaid–Khums money and has become Muhrim with that clothing and has performed Tawaf and prayer of Tawaf. Now what is his/her duty?

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

Question 394– If Muhrim brings unpaid–Khums money with him/her then does his/her Tawaf have problem?

Answer: It doesn't have problem for his/her Tawaf.

Limit of Covering in Tawaf

Question 395– Is veil of Muhrim women during Tawaf is like the veil of women during prayer or is there any difference?

Answer: There is no difference; in prayer, covering top and bottom of the feet is excluded, but it is a precaution to cover those parts during Tawaf (wearing socks). Also, wearing mask is not permitted in Tawaf but it doesn't have problem in prayer.

Question 396– What is the ruling of Tawaf of a Muhrim women if some of her hair or another part of her body, which should be covered, is showing?

Answer: Her Tawaf is correct, although she has performed a sin.

Question 397– Some of women wear thin white clothing for Ihram that their body is showing from beneath clothing in normal condition or when they perspire. How are their Tawaf and prayer?

Answer: Clothing should cover the body and prayer and Tawaf is invalidated when body is showing.

Question 398– Women who knows that a part of they arm is showing when they raise their hands in front of Al-Hajar al-Aswad or when they take prayer book in their hands, how is their Tawaf if they perform this act knowingly?

Answer: If they perform that knowingly and deliberately then their Tawaf is invalidated.

Question 399– When chest or arms of men is showing, what is the ruling of that?

Answer: It doesn't harm Tawaf but it is better to cover them in presence of non-Mahram persons.

Heptad Obligatory Acts of Tawaf

First and Second: Beginning from al-Hajar al-Aswad and Finishing to That

Article 400– Muhrim should begin Tawaf from “Al-Hajar al-Aswad” and should end to “Al-Hajar al-Aswad” and it is enough that it can be said he/she has begun from Al-Hajar al-Aswad and has ended to that, and it is not necessary to notice that parts of the body to be parallel to al-Hajar al-Aswad; but it is obligatory precaution to begin a little before al-Hajar al-Aswad and to end a little after that in order to gain certainty about complete seven rounds.

Article 401– In Tawaf, Muhrim should begin like any Muslim and abstain from notices of scrupulous persons about being parallel to al-Hajar al-Aswad and it is not necessary to stop in front of al-Hajar al-Aswad in the next rounds, and Muhrim should continue without stopping until completing seven rounds in order not to disturb other Tawaf-performers.

Article 402– Sometime, it can be seen that ignorant persons stop in each round of Tawaf and move forward and backward in order to observe to be parallel to al-Hajar al-Aswad; this act is not necessary at all and even sometimes it is Haraam.

Question 403– A person has begun Tawaf from al-Hajar al-Aswad and has ended to Rukn Yamani the fourth corner of the Ka'ba), which is before al-Hajar al-Aswad, and has wended the distance between Rukn Yamani and al-Hajar al-Aswad without intention, and has made intention again from al-Hajar al-Aswad and has ended to Rukn Yamani and has performed seven rounds of Tawaf in this way. What is the ruling of his Tawaf?

Answer: This Tawaf is invalidated and should be performed again.

Question 404– If a person begins Tawaf before al-Hajar al-Aswad and ends to that place then is this Tawaf invalidated?

Answer: this Tawaf is invalidated.

Question 405– What is the duty of a person who has begun Tawaf from Rukn Yamani and has ended to the same place and then has performed prayer of Tawaf and has noticed his/her mistake after that? If this person recognizes his/her mistake during Tawaf and ends Tawaf to al-Hajar al-Aswad then does this extra distance harm his/her Tawaf?

Answer: this person should perform Tawaf and its prayer again and performing again in the second condition is a precaution.

Question 406– What is the duty of a person who is certain that Rukn Mustajar (Rukn Yamani which is situated before al-Hajar al-Aswad) is al-Hajar al-Aswad and begins Tawaf from that place and end to that and recognizes his/her mistake after that?

Answer: The foresaid Tawaf is invalidated as obligatory precaution and should be performed again.

Third: The House of Ka'ba to Be on the Left Side of Tawaf-Performer

Article 407– It is obligatory for Muhrim to perform Tawaf in the way that house of Ka'ba to be on the left side (counterclockwise) as it is common among Muslims.

Article 408– It is not obligatory that the face of Tawaf-performer to be forward, and the person can look the right and the left side and even turn and look back.

Article 409– It is not necessary that left shoulder always to be parallel to Ka'ba, and it is enough to circumambulate the house of Ka'ba normally like other Muslims, and it doesn't have problem to face the Ka'ba and continue his/her way.

Article 410– It is not necessary at all to keep the left shoulder always parallel to Ka'ba like commons do (especially when reaching Hijr Ismael); and if this act vilifies the religion then it is nor permitted, and it is better to observe presence of the heart in all conditions instead of these unnecessary cautions and circumambulate the house of Ka'ba like other Muslims.

Article 411– Sometimes, it can be seen that some ignorant persons ask others to circumambulate them as a precaution in the way that they have no more control over themselves. Although this act doesn't invalidate Tawaf but undoubtedly acts of these persons are very bad and forbidding.

Article 412– Whenever some of Tawaf is performed in opposite way because of congestion of crowd, for instance if performer's body place forward or backward to Ka'ba or he/she walks a little backward and continues Tawaf then he/she should perform that distance again and if it is not possible to return then he/she should circumambulate with crowd without the intention of Tawaf until he/she reaches that place and makes the intention in there and continues Tawaf.

Article 413– If people move the performer involuntarily because of congestion, if performer has entered Tawaf noticing this matter and voluntarily then it doesn't harm his/her Tawaf.

Article 414– Tawaf–performer can perform Tawaf in any manner; he/she can perform fast or slow, ride or afoot or even running, but it is better to walk normally and with calmness and pray to Allah.

Question 415– A person has kissed Ka'ba during Tawaf and he assumes that he has walked some steps in that condition, and this doubt has been happened after Tawaf. What is the ruling of his Tawaf?

Answer: His Tawaf is correct because the doubt is after Tawaf.

Question 416– A person has detoured his way during Tawaf because of kissing and touching Bait Allah al-Haraam and doesn't know that whether he has continued Tawaf in return from that place or not, now what is his duty?

Answer: If his doubt was after Tawaf then his Tawaf is correct, unless he should start from the beginning.

Question 417– One of Hajjis thought that he has performed a part of the round because of pressure of crowd but he is not certain about this matter, and he has performed the rest of the round with the intention of Ri'ja' and as a precaution (in order that if that round is invalidated then it doesn't include in Tawaf and if it is correct then it doesn't consider extra to Tawaf) and then he has performed seven rounds and didn't include that round. What is the ruling of this Tawaf?

Answer: This Tawaf is correct as a precaution.

Question 418– A person has moved some steps forward because of the pressure of crowd, and then has left that distance and has performed another round instead of compensating that amount, that in this

way he/she has totally performed seven complete rounds and one incomplete round. Is this Tawaf correct?

Answer: this Tawaf has problem and it should be performed again.

Question 419– If Muhrim knows that he/she will performed all or a part of Tawaf involuntarily because of congestion of crowd then can he make the intention that the amount of moving by crowd include in Tawaf and is considered as ride Tawaf?

Answer: This Tawaf is correct and doesn't have problem.

Question 420– A person reaches one of Tawaf-performers who has fell on the ground in his way and helps him to stand. It is possible that he walks some steps in this way without attention to Tawaf. In result, he doesn't know that has he performed some of Tawaf without the intention or not, what is his duty?

Answer: If he had the intention of Tawaf, even totally, then it is enough.

Question 421– A person gains certainty in the fifth round that he/she has performed five meters of the first also the second round involuntarily. What is his/her duty?

Answer: If he/she has made the intention to place himself/herself among Tawaf-performers and circumambulate with them from the beginning then it is included in Tawaf and correct.

Fourth: "Hijr Ismael" to Be Included in Tawaf

Article 422– It is obligatory to include "Hijr Ismael" in to Tawaf, which means to circumambulate Ka'ba from outside Hijr Ismael. Therefore, if a Muhrim circumambulates from inside "Hijr Ismael" then he/she shouldn't count that round and begins from al-Hajar al-Aswad again (but, by considering the fact that returning backward in these conditions is hard because of congestion of crowd then it is better to continue that round with Tawaf-performers without intention until he/she reaches al-Hajar al-Aswad and then makes the intention and continues that round).

Article 423– Whenever a person performs Tawaf from inside Hijr Ismael deliberately then it has the ruling of deliberate invalidation of Tawaf which its ruling has been mention at the beginning of issues of Tawaf.

Article 424– If a person recognizes after performing the acts of Umrah that he/she has performed some rounds of Tawaf from inside Hijr Ismael involuntarily then his/her Umrah is correct, but he/she should complete that Tawaf and then performs prayer of Tawaf again.

Article 425– If a person performs Tawaf in some rounds on the wall of Hijr Ismael then it is enough to perform that amount again and performing all of Tawaf again is not necessary (albeit no one goes on the

wall of the Hijr in present condition).

Fifth: Tawaf to Be Performed Out of the House of Ka'ba

Article 426– Tawaf should be performed out of the house of Ka'ba. Therefore, it is not permitted to perform Tawaf inside the house of Ka'ba.

Article 427– It is not permitted to perform Tawaf in that part of side of Ka'ba which is called “Shadherwan”. Although, today Shadherwan has been built in the way that practically performing Tawaf on that is not possible.

Article 428– Putting the hand on the wall of house of Ka'ba or the wall of Hijr Ismael or putting the hand on Hijr Ismael doesn't harm Tawaf, although it is Mustahab precaution not to put the hand on the wall of Ka'ba in that side which Shadherwan is situated.

Article 429– Whenever a pilgrim enters the house of Ka'ba during Tawaf then his/her Tawaf is invalidated and should be performed again, and if he/she performs from inside Hijr Ismael then he/she performs that round (as it has been mention above) again from al-Hajar al-Aswad; but if pilgrim performs Tawaf on the wall of Hijr Ismael or Shadherwan then performing that amount again is enough.

Sixth: Boundary of Area of Tawaf

Article 430– It is famous among a group of Faqihs that Tawaf should be performed in the distance between Maqam of Ibrahim and the house of Ka'ba¹ and this distance should be observed from each side. Therefore, from the side of Hijr Ismael Tawaf zone is less than three and a half meter because the size of Hijr Ismael (that is totally ten meters) subtracts from the whole distance, but it is the right that Tawaf to be permitted to perform in all parts of Masjid al-Haraam, although it is Mustahab to observe the precaution when crowd is congested. It means that if performing Tawaf in foresaid distance is not hard then performer doesn't exit that.

Article 431– Connection of rows of Tawaf-performers is not the condition.

Article 432– Performing Tawaf in upper levels when crowd is very congested and for ill persons who are not permitted to perform Tawaf from the ground doesn't have problem, and taking proxy is not necessary.

Question 433– A woman is not capable of performing Tawaf without help of the others. She should be circumambulated on a carrier out of Tawaf zone or a non-Mahram person carries her on his back. What is her duty?

Answer: Considering that according to our fatwa Tawaf zone doesn't have definite boundary then she can be circumambulated on a carrier from behind Maqam of Ibrahim.

Question 434– A person who was not aware of boundaries of Tawaf zone has performed Tawaf and has doubted after that whether he had been in Tawaf zone or not. Is his Tawaf correct?

Answer: As it has been mention above his Tawaf is correct anyway because Tawaf has no definite boundary.

Question 435– If Muhrim is certain that will contact a non–Mahram man or woman during Tawaf in defined zone then is it still necessary to perform Tawaf in defined zone?

Answer: We said that Tawaf has no definite boundary. Moreover contacting over clothes without any especial intention doesn't have problem.

Question 436– Sometime, person has to go further from Tawaf zone, distance between Maqam of Ibrahim and Ka'ba, whether it is because of cleaning services or some repairs around Ka'ba, also persons who perform Tawaf with wheelchair or those who are circumambulated with carrier and like them. Are these Tawafs correct?

Answer: As we have said before, Tawaf has no definite boundary according to our opinion and it is permitted to go further than the distance between Maqam of Ibrahim and Ka'ba voluntarily. ¹

Seventh: Sequence

Article 437– Conventional sequence is a condition of Tawaf; which means to circumambulate seven continuous rounds around the house of Ka'ba and less than seven rounds if not enough; but sequence is not a condition of Mustahab Tawaf.

Article 438– Whenever a pilgrim stops Tawaf deliberately (for resting, drinking water etc.) but doesn't exit the mosque and returns before passing of the sequence and continues from the place that he/she has stopped then his/her Tawaf is correct; whether it has been performed less than four rounds or more?

Article 439– Whenever the time of obligatory or supererogatory (Nafilah) "Vitr" prayer comes during obligatory Tawaf then the performer can leave Tawaf, performs the prayer and then returns and continues the rest of Tawaf, whether it is before the completion of four rounds or after that.

Article 440– If a person is performing Tawaf and the time for obligatory prayer is short then it is obligatory to leave Tawaf and perform prayer, then if he/she has left after four rounds then continues from the same place unless he/she should perform from the beginning as a precaution.

Article 441– Stopping Tawaf for reaching congregation prayer or the preferred time of obligatory prayer is permitted and even it is Mustahab. And pilgrim continues Tawaf from the place that he/she has left and it is Mustahab precaution to act according the previous article (notice that this issue is about congregation prayer).

Article 442– If a pilgrim stops Tawaf without any excuse and performs an act which is against Tawaf like delaying a long time and conventional sequence is passed then it is a precaution that if he/she has performed four rounds then completes Tawaf and then performs that again; but it has no problem to start Tawaf from the beginning.

Article 443– Whenever the excuse of a person who has left Tawaf continues until the time of performing Tawaf gets short then others should bring him/her to Masjid al-Haraam and circumambulate him/her if it is possible and if it is not possible then they should take him/her a proxy.

Article 445– If a pilgrim remembers during Sa'y of Safa and Marwah that he/she has performed Tawaf incomplete then he/she should return and perform Tawaf from the place that he/she has left and then performs the rest of Sa'y and his/her Tawaf and Sa'y are both correct. But it is obligatory precaution to complete Tawaf and then performs that again if it was less than four rounds. Also if he/she has performed Sa'y less than four times then completes that and performs that again and the pilgrim can leave Sa'y and Tawaf in both cases and start them from the beginning.

Article 446– Hajji can leave Tawaf, kisses the house of Ka'ba, and then returns and continues from the place that he/she has left, but it is better not to perform this act.

Question 447– A person was performing the first round of Tawaf that congregation prayer started. Therefore, he stopped Tawaf and performed prayer. Then he started Tawaf from the beginning after the prayer and performed seven complete rounds. Is his Tawaf correct?

Answer: It doesn't have problem.

Question 448– A person leaves Tawaf because of any reason and starts Tawaf from the beginning. Is his/her Tawaf correct? What is his/her duty if he/she has performed the next acts?

Answer: Tawaf and the next acts are correct anyway.

Question 449– Some of pilgrim of the house of Allah was performing Tawaf that cleaning personnel started cleaning and Tawaf-performers had to leave Tawaf. It passed a while and they thought that conventional sequence is passed; therefore they started Tawaf from the beginning. What is the ruling of Tawaf if passing the sequence is doubtful?

Answer: It doesn't have problem anyway.

Question 450– A person leaves the first round that had been performed incomplete and performs six other rounds and then performs the first round again. Is his Tawaf correct?

Answer: If his intention has been to perform obligatory legal Tawaf totally then it doesn't have problem.

Question 451– A person makes the intention of Tawaf in his heart and moves for performing Tawaf.

He/she thoughts that the intention of Tawaf should be said by words, therefore he/she leaves that round and returns and started Tawaf from the beginning. Is his/her Tawaf correct?

Answer: It doesn't have problem.

Question 452– A person disorders his Tawaf and begins another Tawaf. Then he disorders that and begins the third Tawaf and completes that. What is his duty now?

Answer: His last Tawaf doesn't have problem, but it is proper that believers abstain from these acts as much as possible.

Question 453– A person cannot continue Tawaf in the sixth round because of tiredness. Therefore, he stops Tawaf and rests and takes a proxy to perform the rest of Tawaf then he performs prayer of Tawaf personally. Afterward, he recognizes that resting doesn't disorder Tawaf. Now, what is his duty?

Answer: He performs the rest of Tawaf personally and then performs his prayer again.

Question 454– A person fainted during Tawaf and couldn't continue that and recovered after some hours. Can he/she continue his/her Tawaf from the same place that it has been stopped and then performs rest of the acts?

Answer: If his/her Tawaf has been stopped before the completion of the fourth round then he/she performs ablution and then starts Tawaf from the beginning, and if it has been after the fourth round then continues from the same place after performing ablution.

Question 455– If a person, who has the duty of completing and performing Tawaf again, completes his/her incomplete Tawaf and his/her Tawaf stops again during performing the first Tawaf again then should he also complete this Tawaf and perform that again?

Answer: Yes, there is no difference.

Question 456– In cases that person should completes Tawaf as a precaution, and then performs prayer of Tawaf and performs Tawaf and prayer of Tawaf again after that, is it enough to perform one Tawaf with the intention of whole and completing Tawaf (it means that if the performed amount is invalidated then has the intention of all seven rounds, and if it is correct the has the has the intention of the rest) and then performs two Rak'ats of prayer of Tawaf?

Answer: It is better to leave the first Tawaf and begins another Tawaf, because it is Mustahab precaution.

Question 457– Is order necessary in cases that pilgrim completes and performs Tawaf and Sa'y again?

Answer: Yes, it is a precaution to complete Tawaf first and performs prayer and then performs Tawaf and its prayer again and goes for Sa'y after that.

Question 458– In cases that Tawaf and prayer should be performed again, is it necessary to be with clothing of Ihram?

Answer: It is not necessary.

Rulings of Tawaf

Incapability of Performing Tawaf

Article 459– Whenever Muhrim cannot perform Tawaf because of illness until the time gets short, if it is possible, others should bring him/her and circumambulate in a way (although circumambulate Muhrim pickaback or on wheelchair or carrier. Albeit by observing the conditions and rulings of Tawaf as much as possible) and if it is not possible in this form then they should take him/her a proxy.

Forgetting to Perform Tawaf

Article 460– if Muhrim starts performing Sa'y between Safa and Marwah and then remembers that he/she has not performed Tawaf then he/she should leave Sa'y and perform Tawaf and prayer of Tawaf and performs Sa'y again after that.

Question 461– What is the duty of Muhrim if he/she recognizes that he/she has forgotten to permit Tawaf or his/her Tawaf is invalidated after Taqsir?

Answer: He/she should perform Tawaf and its prayer gain but it seems that he/she has exited Ihram and has no atonement.

Question 462– What is the duty of Muhrim if he/she recognizes after Tawaf and its prayer that he/she didn't have performed one or two rounds of Tawaf?

Answer: This person should perform the missing amount and performs prayer of Tawaf again.

Decreasing or Increasing Tawaf

Article 463– it is not permitted to decrease or increase Tawaf. Whenever a person adds an amount to seven rounds deliberately or because of ignorance then his Tawaf is invalidated; and if decreases obligatory Tawaf then his/her Tawaf is correct if he/she returns before that conventional sequence is passed unless his/her Tawaf is invalidated and should start it from the beginning.

Article 464– It is permitted to stop obligatory or Mustahab Tawaf and to start from the beginning (this ruling is a solution for many problem of Tawaf; because performer can leave that and start it from the beginning).

Article 465– Whenever Muhrim performs Tawaf more than seven rounds deliberately then his/her Tawaf

is invalidated, whether he/she has the intention of adding to the rounds from the beginning or makes this intention after the seventh round, and whether the extra amount is one round or more or less. But if Muhrim doesn't perform the extra amount with the intention of Tawaf, for instance moves with crowd for one round at the beginning in order to become familiar with Tawaf and then make the intention when he/she reaches al-Hajar al-Aswad then this act doesn't have problem. Also, if Muhrim cannot exit the circle of Tawaf immediately after finishing seven rounds because of congestion of crowd then it doesn't have problem to move a distance with people without the intention of Tawaf and then exits.

Article 466– Whenever Muhrim performs Tawaf more than seven rounds involuntarily, then if the extra amount is less than one round leaves that and his/her Tawaf is correct, and if it is one round or more then it is a precaution to add to that amount until seven rounds in order to complete that as Mustahab Tawaf and then performs two Rak'ats of prayer of obligatory Tawaf and after Sa'y (when it is obligatory) perform to other Rak'ats for Mustahab Tawaf. And it is not necessary to make the intention that the first Tawaf is obligatory and the second one is Mustahab, and it is enough to perform with the intention closeness to Allah.

Article 467– Whenever Muhrim leaves obligatory Tawaf incomplete, if it is after finishing four rounds then returns and completes Tawaf (whether sequence is passed or not) and if it is before four rounds then he/she can return and complete if sequence is not passed unless should start from the beginning.

Article 468– Whenever a person recognizes after returning hometown that his/her Tawaf has been left incomplete then it is a precaution to return and complete that according to the foresaid method and if he/she cannot return then he/she should take a proxy. And it is a precaution to sacrifice a sheep in Mecca and if it is not possible then sacrifice in his/her city.

Article 469– If Tawaf-performer make the intention of performing more or less than seven rounds from the beginning deliberately then his/her Tawaf is invalidated, although complete to seven rounds.

Article 470– It is obligatory precaution to perform Tawaf again if Tawaf-performer performs less or more than seven rounds because of ignorance about the issue, forgetfulness or negligence.

Article 471– If Muhrim changes his/her mind about the intention of seven rounds during Tawaf (whether makes the intention for less or more) then his/her Tawaf is invalidated from the moment of changing the mind, and it is a precaution to complete Tawaf with correct intention and then performs that again, and if he/she performs Tawaf more than seven rounds with this intention then Tawaf is totally invalidated.

Article 472– If a person assumes that it is Mustahab to perform one round of Tawaf as it is Mustahab to perform complete Tawaf and makes the intention of performing seven rounds for obligatory and one round for Mustahab Tawaf following that or performs eight rounds with this intention then his/her Tawaf is correct, but that extra round is useless, because Tawaf is not less than seven rounds.

Question 473– A person has ruined some meters of a round and because he didn't know the exact

place then he has left that and has started another round from al-Hajar al-Aswad and has finished to that. If his intention is to perform the ruined amount in the correct way, and extra amount before and after that is preliminaries for familiarity then what is the ruling of his Tawaf?

Answer: His Tawaf is correct, except that he has continued the rest after ruining that round that in this case Tawaf had problem.

Question 474– An underage child has become Muhrim with the permission of his father and has left Tawaf incomplete assuming that this much is enough and has performed Sa'y from the upper level. Now, what is his duty?

Answer: His Sa'y and Tawaf are invalidated. He should perform Tawaf and prayer and Sa'y again and then performs Taqsir.

Question 475– A person performs two extra rounds after completing Tawaf with the intention of precaution for compensating possible loss. Does this act harm his/her Tawaf?

Answer: His/her Tawaf doesn't have problem.

Question 476– A person recognizes during Sa'y between Safa and Marwah that he/she has performed more than seven rounds. What is his/her duty?

Answer: It is a precaution to complete Sa'y and then performs Tawaf and prayer of Tawaf and Sa'y again and performs Taqsir after that.

Question 477– If a person performs a distance with the intention of including in Tawaf while exiting the place of Tawaf after the seventh round then what is the ruling?

Answer: If performs deliberately then Tawaf is invalidated and if performs involuntarily then should stop and Tawaf is correct.

Qiran (closeness) in Tawaf

Article 478– "Qiran" means to perform two Tawaf after each other without performing prayer between them, which if it happens for obligatory Tawaf it is Haraam but the first Tawaf is not invalidated except that performer had such intention from the beginning which in this case correctness of his/her first Tawaf is hard to accept.

Article 479– "Qiran" is Makrooh for Mustahab Tawaf but it is not invalid and Haraam.

Article 480– if Muhrim adds one round or more or less than that to Tawaf with the intention that extra amount doesn't include in that Tawaf then it has the ruling of "Qiran" between two Tawafs which is Haraam, but the first Tawaf is not invalidated.

Question 481– A woman starts Tawaf accompanying her husband, who has performed one round of his Tawaf, and after completion of Tawaf of her husband which is her sixth round, starts Tawaf from the beginning and circumambulates seven other rounds. What is the ruling of first and second Tawafs of this woman?

Answer: her second Tawaf is correct.

Question 482– Does “Qiran in Tawaf”, which is Haraam, also invalidates Tawaf?

Answer: If Muhrim had the intention of Qiran from the beginning or during the first Tawaf then it is a precaution to perform that again, and if he/she has made the intention of Qiran after completing the first Tawaf then his/her first Tawaf is not invalidated.

Question 483– A person says to himself: “this Tawaf didn’t satisfy me” after performing seven rounds of Tawaf of Umrah al-Mufradah, therefore performs other seven rounds of Tawaf without performing prayer and then performs Sa’y and Taqsir. Is his act correct?

Answer: His act is correct, although he has entered in to Haraam Qiran unknowingly.

Doubt in Tawaf

Article 484– If Muhrim doubts in number of rounds of Tawaf or conditions of Tawaf like ablution and other conditions after finishing Tawaf then he/she doesn’t pay attention to that doubt.

Article 485– If performer doubts after reaching al-Hajar al-Aswad that whether he/she has performed seven rounds, eight rounds or more then he/she shouldn’t pay attention to that and his/her Tawaf is correct. Also, if Muhrim doubts during a round that whether this is the seventh round or more then finishes that round and his/her Tawaf is correct.

Article 486– If Tawaf–performer doubts at the end of round or in the middle of round that whether he/she has performed six rounds or seven rounds then it is obligatory precaution that his/her Tawaf is invalidated and he/she should leave that and start from the beginning. Also it is the same when one of two sides of doubt is less than seven rounds, but in Mustahab Tawaf consider it as the lower number and complete Tawaf and his/her Tawaf is correct.

Article 487– A person who doubts a lot and doubts several times in Tawaf should not notice to his/her doubt and take the more proper number. For example if this person has doubt between five and six then take six and if he/she has doubt between seven and eight then consider it as seven.

Article 488– Guess and mistrust in previous articles are also like doubt and Tawaf–performer should act according to the ruling of doubt.

Article 489– It doesn’t have problem to trust on a friend or accompany in order to count the rounds of

Tawaf (if the person is a trustworthy person).

Article 490– Some people start the invocation of Tawassul (intercession) and like that for keeping the rounds of Tawaf until they reach the seventh infallible. This is not a proper act, especially if it is recited with loud voice. It is better to use other invocations.

Question 491– What is the duty of a person who doubts in different matters in each Tawaf (in number of rounds, invalidation, purity, to be pushed by others)?

Answer: Whenever a person considers as a person who doubts a lot then he/she should not pay attention to his/her doubt.

Question 492– What is the ruling if a person doubts in correctness of the previous round of some of this round which is performing and its time is passed? For example, he is performing the fourth round and has also passed Hijr Ismael but has doubt in correctness of the third round or has doubt about the fourth round that whether has performed from inside Hijr or outside of that. Now, what is his duty?

Answer: His Tawaf is correct.

Question 493– A person doubted in number of rounds while performing Tawaf, and considered one side of the doubt as true because he was assuming that as true more. After completion of Tawaf gained certainty about correctness of Tawaf. Is his Tawaf correct?

Answer: It is correct.

Question 494– If Hajji doubts in number of rounds of Tawaf or Sa'y while performing Tawaf or Sa'y, and continues his/her act in this condition and then gains certainty about one side of the doubt and finishes the act, is this act correct?

Answer: If he/she continues Tawaf or Sa'y with the hope of performing religious duty and afterwards gains certainty about its correctness then his Tawaf and Sa'y is correct.

Question 495– Sometimes, a person doubts that whether he has performed a round of Tawaf correct or not? Is it permitted to perform another round after Tawaf as a precaution and then performs prayer of Tawaf?

Answer: It doesn't have problem with foresaid intention.

Question 496– A person leaves one of the rounds of Tawaf at its ends and rest for a while. When he returns for completing that he doubts that whether he was performing fifth or sixth round. Please tell his ruling.

Answer: It is obligatory precaution to leave that Tawaf and starts from the beginning.

Question 497– What is the criterion of being a person who doubts a lot?

Answer: Being a person who doubts a lot is a conventional matter; which means people say that he doubts a lot.

Question 498– What is the duty of a person who performs Tawaf with caravan and his/her accompanies say that seventh round is passed but he/she thinks that he/she has performed six rounds or vice versa?

Answer: If performer doesn't gain certainty from the words of others then should act according to his/her own certainty, but if he/she doubts by words of others then his/her Tawaf is invalidated.

Deputization in Tawaf

Article 499– Circumambulating a person who can perform Tawaf personally by wheelchair or carrier doesn't have problem.

Question 500– Should people who are not capable of performing Tawaf take a proxy? Or it is necessary to be circumambulated by wheelchair or carrier, although carry them out of the zone or in upper levels?

Answer: Deputization is not necessary and Tawaf in foresaid method is correct and Tawaf from upper levels doesn't have problem in cases of necessity.

Question 501– Is it permissible to take a proxy for a part of Tawaf that the person is not capable of performing that personally?

Answer: If it is possible, carry them by wheel chair and like that unless takes a proxy for all of Tawaf.

Question 502– Can an incapable person who cannot take a carrier for performing Tawaf on that because of expensiveness of carrier and like that take a proxy?

Answer: It doesn't have problem.

Question 503– Is it permissible for Muhrim to perform Tawaf as a proxy of an incapable person before his/her obligatory Tawaf?

Answer: It doesn't have problem.

Question 504– Is it necessary for a person who is a proxy for performing only Tawaf and Sa'y to wear clothing of Ihram?

Answer: It is not necessary.

Other Questions of Tawaf

Article 505– Talking and laughing during Tawaf and even eating a thing doesn't invalidate Tawaf, but it

is better not to say other than invocation of Allah and pray (Mustahab or obligatory Tawaf) and to perform this great worship with presence of the heart and to abstain from any act that reduces the presence of the heart.

Question 506– What is the duty of a person whom his Tawaf, prayer of Tawaf or Sa'y has been invalidated in Umrah because of a reason and he has performed Taqsir without paying attention to this matter and has exited the state of Ihram and then has recognized invalidation of foresaid act?

Answer: He should compensate the invalidated act but it seems that he has exited the state of Ihram and has no atonement.

Question 507– A person has performed his Tawaf of Umrah incorrect, also has performed several other Tawafs as a proxy in that way after that. What is his/her duty about foresaid Tawaf?

Answer: If it has been performed in this way because of forgetfulness or involuntarily then his Umrah is correct, but if it has been performed deliberately or because of ignorance then his Umrah has problem. Other deputized Tawafs also have the same ruling.

Question 508– Whenever Muhrim takes clothing of Ihram off and performs the acts of Umrah like Tawaf and Sa'y with sewed clothes because of ignorance or knowingly then what is the ruling of his/her acts?

Answer: Foresaid Tawaf and Sa'y are correct and foresaid Umrah is rewarded, but it has atonement if it has been performed deliberately.

Question 509– During Tawaf, some of personalities of Tawaf-performers like watch, ring, clothing of Ihram, comb and like them fall on the ground because of congestion and pressure of crowd and go under the steps of other Tawaf-performers which taking them is dangerous. Some of Tawaf-performers walk on them. Doesn't this act harm their Tawaf?

Answer: It doesn't have problem, but they shouldn't put their feet on them then deliberately.

Question 510– If a person puts his/her feet on others' clothing of Ihram and knows that this act disturbs those persons then what is the ruling of this Tawaf.

Answer: It doesn't harm Tawaf but Muhrims should not perform this act deliberately.

Question 511– Sunni Hajjis raise their hand when they reach al-Hajar al-Aswad and say Labbayks loudly and then continue their Tawaf. Is this act also advised according to Shiite scholars?

Answer: This act has not been advised.

Question 512– Sometimes, during Tawaf our bodies contact with bodies of non-Mahram persons, does it harm Tawaf?

Answer: Tawaf doesn't invalidate and has no atonement, even if it is performed deliberately, absit omen! but we should always be aware of traps of Satan.

Question 513– According to the importance of acts of Hajj, especially Tawafs and their prayers, some of Hajjis perform some of the acts of Hajj several times as a precaution although seemingly their acts have no defect. What is the ruling of this matter?

Answer: We should not let ourselves to be affected by monomania; but performing an act as a precaution without scrupulosity doesn't have problem.

1. This distance is less than thirteen meters.

Article 514– It is obligatory to perform two Rak'ats prayer after obligatory Tawaf and it is obligatory precaution to perform this prayer behind Maqam of Ibrahim but it is not necessary to be connected to that, and it is enough that it is said that this person has performed the prayer behind Maqam of Ibrahim.

Place of Prayer of Tawaf

Article 515– Place of prayer of Tawaf, as we have said before, is behind Maqam of Ibrahim, but if crowd make too much pressure then it is permitted to perform prayer at one of the sides of Maqam of Ibrahim or with a distance behind that, especially when Tawaf-performers are too many that their rows reach behind Maqam of Ibrahim and performing prayer is hard in there, in this case pilgrims should not insist on performing prayer close to Maqam of Ibrahim and it should be performed in a place that this problem is not present. And acts of some commons to make a boundary hand in hand for prayer-performers has no necessity and if this act disturb Tawaf-performers or other prayer-performers then it is not free of problems and they should go backward more until they doesn't disturb Tawaf-performers.

Question 516– You have said that: "it is obligatory to perform prayer of Tawaf behind Maqam of Ibrahim", how long behind Maqam of Ibrahim is the zone and is it possible to define a definite boundary for that?

Answer: This is a conventional matter; which means people say that he/she is performing prayer behind Maqam of Ibrahim.

Question 517– A person has performed his prayer behind Hijr Ismael assuming that it is Maqam of Ibrahim. What is his duty? If he recognizes after Taqdir then should acts of after prayer also be performed again?

Answer: He should perform his prayer behind Maqam of Ibrahim again and performing the acts after that again is not necessary.

Question 518– Is performing prayer behind Maqam of Ibrahim a Taklifi (injunctive; like Haraam, obligatory, Mustahab...) or Vaz'ee ruling? In other hand, if a person (for example) performs his/her prayer near the wall of Zamzam then is his/her prayer invalidated, or prayer is correct and he has just performed a sin?

Answer: Performing prayer behind Maqam of Ibrahim is one of conditions and is considered as a Vaz'ee ruling, and if the person cannot perform the prayer behind Maqam because of congestion of crowd then goes backward until there is no disturbance for Tawaf-performers.

Question 519– Whenever a person cannot perform prayer of Tawaf behind Maqam because of congestion of crowd or reaching the time of obligatory prayers then should he/she wait until congestion of crowd reduces or should perform prayer the prayer immediately in a place that it is possible, although it is possible to perform the prayer in closer places in the next hours?

Answer: He/she can perform in a place that it is possible to perform and waiting for performing closer is not necessary.

Question 520– If a person performs prayer in a place other than Maqam of Ibrahim and by having certainty about correctness of his/her act performs the next acts then what is his/her duty?

Answer: He/she should only perform prayer again.

Question 521– An article has been published in one of newspapers in Saudi Arabia under the title “Is it proper to move Maqam of Ibrahim?” and some matters about the necessity of this act for facilitation for Tawaf-performers has been introduced. Please say that:

A) What is religious ruling of such act?

Answer: Moving Maqam of Ibrahim doesn't harm Tawaf, because it is permitted to perform Tawaf on both sides of Maqam of Ibrahim, but as Maqam of Ibrahim is a criterion for the place of prayer (obligatory Tawaf) and this change causes the foresaid criterion to be disordered then changing that is not religious permitted.

B) If this plan becomes practical then what is the duty of Hajjis about Tawaf and prayer of Tawaf?

Answer: As it has been mentioned before it doesn't make any problem for Tawaf, because performing Tawaf is also permitted behind Maqam, but if they perform such illegal act absit omen! then pilgrims should consider the approximate present place of that for prayer (obligatory Tawaf) and act according to that.

Question 522– Sometimes, a person knows that if he/she starts prayer of Tawaf then Tawaf performers move and displace him/her but however starts the prayer, if he/she finishes this prayer then is it correct?

Answer: If he/she performs with hope of completing that and he/she has not been displaced then his/her prayer is correct, and if he/she moves a little in the way that it doesn't disorders the feature of prayer and keeps silence during displacing then it doesn't have problem too.

Question 523– A person was performing prayer of Tawaf that Tawaf-performers move him. He repeated the invocation that he was reciting during movement after staying but they move him again, he also repeated that invocation again. Is his prayer correct?

Answer: If they move him in the way that he has displaced then repeating the invocation doesn't have problem, unless he can only repeat with the intention of precaution on the condition that it is not performed because of scrupulosity.

Question 524– When a part of floor of Masjid al-Haram becomes impure then cleaning staffs start purifying there in an incorrect way. Is it permissible to perform prayer in that part that has been purified in foresaid way and is still wet?

Answer: It is a precaution to perform prayer in another place but of pilgrim is not certain about falseness of their method then it doesn't have problem and investigating in this matter is not necessary.

Question 525– Is it necessary to observe priorities of men and women in prayer of Tawaf?

Answer: It is not necessary but if observing this matter is possible easily then it is a precaution to observe that.

Question 526– In prayer of Tawaf, it is not possible that men and women stand in the way they don't be parallel to each other or women don't stand in front of men. What is the ruling of prayer in this condition?

Answer: It doesn't have problem in this condition.

Performing Prayer of Tawaf

Question 527– Does Tawaf of Mustahab Umrah al-Mufradah have the ruling of obligatory Tawaf that its prayer should be performed behind Maqam of Ibrahim or it is like Mustahab Tawaf that it is possible to perform its prayer anywhere in Masjid al-Haram?

Answer: It has the ruling of obligatory Tawaf and its prayer should be performed behind Maqam of Ibrahim, albeit as much as possible.

Article 528– Prayer of Tawaf can be performed with loud and low voice and it doesn't have Azan (also Adhan) and Iqama, and it is similar to dawn prayer in other things; but performing prayer of Tawaf in congregation is not legal as an obligatory precaution.

Article 529– Every Suras except Suras of prostration can be recited in prayer of Tawaf, but it is

Mustahab to recite “Tawhid” after Hamd Sura in first Rak’at and “Kafiroon” in second Rak’at.

Question 530– If a lady recites invocations of prayer of Tawaf very loud that a non–Mahram hears her voice then what is the ruling of that?

Answer: It doesn’t have problem, but it is better to recite with lower voice.

Question 531– Is it permissible that missionary of caravan who has performed his prayer of Tawaf individually, becomes imam of congregation for the same prayer for people of caravan like daily prayers?

Answer: Prayer of Tawaf shouldn’t be performed in congregation as an obligatory precaution.

Correction of Recitation of Prayer

Article 532– It is obligatory to each Mukallaf person to learn the recitation of his/her prayer; which means to recite Hamd and Sura and other invocations of prayer with correct pronunciation. But if this person couldn’t recite correctly because of illiteracy or other reason after enough try then as much as he/she can recite correctly is enough, and if he/she can then he/she should learn but if the person neglects in this matter then has performed a sin; but if the time is short and there is no enough time for learning then he/she should recite invocations of prayers including prayer of Tawaf correctly as much as he/she can and there is no need to take a proxy.

Article 533– If a person doesn’t know that his/her recitation is not correct and has an excuse for his/her ignorance then his/her prayer is correct and should not be performed again; but if the person is guilty then it is necessary to perform the prayer again after correcting the recitation, unless he/she has performed a sin.

Article 534– All prayers should be performed with correct recitation. Pilgrims of the house of Allah should use this opportunity and recite the invocations of prayer for scholars when they make the decision of going to this great spiritual journey and if they have problems then solve them in order that their acts to be performed with no problem.

Article 535– Attentions of scholars of Tajwid (science of proper recitation) is not a condition of correctness of recitation; as it is said in convention of Arabs that the person recites the words correctly is enough.

Question 536– A person whom his prayer has lots of problem and has become Muhrim of Ihram of Umrah and enters Mecca and (for example) stays for seven days in Mecca, is it obligatory to stay until the end of time in Ihram and corrects his recitation and then starts to perform Tawaf and prayer or has another duty?

Answer: It is necessary to wait and correct his prayer as much as he can.

Question 537– A person has been certain that his/her recitation and invocations are correct and has performed prayer of Tawaf according to that, now it is recognized that he/she has some problems in recitation. Now, what should he/she do?

Answer: If he/she hadn't presumed that his/her recitation is incorrect then his/her prayer is correct but he/she should correct his/her problems for the next daily prayers.

Renouncing Prayer of Tawaf

Article 538– Whenever a person renounces prayer of Tawaf deliberately then should return and performs that but if this person doesn't perform on time then his/her Umrah is not invalidated, but he/she only performed a sin and should compensate.

Article 539– If a person doesn't perform prayer of Tawaf and dies then it is obligatory for his/her elder son to perform Ghazaa of that, also if another person performs then it suffices.

Article 540– Whenever a person renounces prayer of Tawaf because of negligence or ignorance about the matter then he/she should return and performs prayer behind Maqam if it is possible, and if it is hard for him/her to return then perform the prayer anywhere that he/she is even if he/she is in his/her hometown.

Article 541– Whenever a pilgrim forgets to perform prayer of Tawaf and remembers that during Sa'y then leaves Sa'y, returns and performs prayer of Tawaf and then continues Sa'y from the place that he/she has left.

Article 542– Whenever a pilgrim forgets to perform prayer of Tawaf and performs the acts after that, and performs prayer after recognizing the matter then performing the acts after prayer again is not necessary, although it is Mustahab precaution to perform them again.

Time of Prayer of Tawaf

Article 543– It is obligatory precaution to perform prayer of Tawaf immediately after Tawaf, except that pilgrim forget that its ruling has been mentioned.

Article 544– Prayer of Tawaf can be performed in all times except that it interferes the time of obligatory prayer, in the way performing prayer of Tawaf causes missing that obligatory prayer, that in this case daily prayer should be performed first.

Article 545– Whenever a pilgrim cannot perform prayer of Tawaf immediately after Tawaf because of an obstacle like invalidation of ablution, impurity of clothing and body, congestion of crowd for performing daily congregation prayer and like them, performs that after removing obstacle and Tawaf and its prayer is correct.

Article 546– In foresaid rulings, ignorant about the issue is similar to a person who has forgotten the prayer.

Article 547– If Muhrim has performed prayer of Tawaf before Tawaf then he/she should perform that again after Tawaf.

Question 548– Is it permissible to perform Mustahab prayer or other Mustahab worship between Tawaf and prayer of Tawaf?

Answer: It is a precaution to renounce that and to perform prayer of Tawaf.

Question 549– Does it have problem to delay between Tawaf and its prayer in an amount of two Rak'ats and basically how much delay harm the prayer?

Answer: This amount doesn't have problem and the amount is conventional, and in case of delaying the prayer performing Tawaf again is not necessary.

Question 550– You have said in rites that prayer of Tawaf should be performed immediately after Tawaf; is immediacy of prayer after Tawaf Taklifi (injunctive; like Haraam, obligatory, Mustahab...) or Vaz'ee and if a person performs prayer for example one hour after Tawaf then what is the ruling?

Answer: Seemingly, the ruling is Vaz'ee and if person delays a long time deliberately then it is a precaution to perform Tawaf again and performs prayer of Tawaf after that.

Doubt in Prayer of Tawaf

Article 551– Doubt in Rak'ats of prayer of Tawaf causes invalidation of prayer and it should be performed again, and it is obligatory precaution to complete the prayer in case of mistrust and then to perform that again and in case of mistrust about the acts of prayer, prayer-performer should act as precaution and prayer of Tawaf is similar to daily prayers in other rulings.

Duty of Menstruated Women

Question 552– What is the ruling of a woman who has become Muhrim for Umrah al-Mufradah and has menstruated after entering Mecca and performing Tawaf and before performing prayer of Tawaf?

Answer: If she has time then should wait until she become pure and then performs prayer of Tawaf and performs other acts after that, and if there not enough time then a person becomes her proxy in acts and then performs Sa'y and Taqsir, also take a proxy for performing Tawaf and prayer of Tawaf of Nisa'.

Other Issues

Question 553– Is it permissible to carry an impure thing (like impure handkerchief and like that) in Tawaf and prayer of Tawaf?

Answer: Wearing clothes that do not cover private part solely doesn't have problem in Tawaf and prayer of Tawaf; also having an impure thing.

Question 554– Ablution of a person invalidates after Tawaf, but he doesn't perform ablution because of shamefulfulness and performs his prayer of Tawaf in that condition, and performs Sa'y and Taqsir following that and exit Ihram. What is his duty?

Answer: he should perform prayer and Sa'y and Taqsir.

Question 555– Sometime, crowd is very congested behind Maqam of Ibrahim and it is possible that people comes under pressure of crowd because men and women are next to each other. Doesn't it harm prayer of Tawaf if there is no risk of corruption?

Answer: In conditions of the question it doesn't harm the prayer.

Mustahab Tawafs

Article 556– One of very affirmed Mustahabbat for those who are in Mecca is Tawaf of the house of Allah, which is seven rounds like obligatory Tawaf and two Rak'ats of prayer of Tawaf will be performed after that; but it doesn't have Sa'y of Safa and Marwah and this is one of the best worships in Masjid al-Haram. Imam Sadiq (a.s.) said an Hadith: "There are one hundred and twenty divine mercy around Ka'ba. Half of that is for Tawaf-performers, forty parts of that is for prayer-performers and other twenty parts is for people who looks at Ka'ba".¹

Article 577– A person can perform this Tawaf for himself/herself or for other friends that are not in Mecca including dead or alive.

Article 558– Mustahab Tawafs are preferred over multiple Umrahs that are performed in one month with the intention of Rija'.

Article 559– Mustahab Tawaf is like obligatory Tawaf; but it has differences in following cases:

1– Ablution is not a condition of Mustahab Tawaf, although it is better to be with ablution but pilgrims should perform ablution for prayer of Tawaf.

2– Prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haram and it is not necessary to be behind Maqam of Ibrahim, even when pilgrim has a choice.

3– Sequence is not necessary in Mustahab and it is possible to separate rounds of Tawaf.

4– Stopping Nafilah Tawaf is permitted without excuse or necessity. Even if the person doesn't want to perform other rounds; but obligatory Tawaf should not be stopped other than necessity cases as an obligatory precaution.

5– Doubt in the number of rounds of Mustahab Tawaf doesn't have problem and pilgrim take the lesser number.

6– “Qiran” is not permitted in obligatory Tawaf; which means it is not permitted to perform two Tawafs following each other without prayer, but in Mustahab Tawaf it is permitted and Makrooh.

7– Pausing Mustahab Tawaf is also permitted in other than necessity cases and then pilgrim continue Tawaf from anywhere that he/she has paused and there is no need to pass four rounds.

Article 560– It is better to abstain from performing Mustahab Tawaf when lots of people are performing obligatory Tawaf and crowd is highly congested, in order to leave the place of Tawaf for people who are performing obligatory Tawaf.

Article 561– Mustahab Tawaf doesn't have definite time and quantity and it is possible to perform anytime in night and day, but each Tawaf should be seven rounds.

Article 562– Mustahab Tawaf doesn't need clothing of Ihram and talking is permitted during that (like obligatory Tawaf), although it is better to recite invocation and pray to Allah.

Article 563– Reciting invocations loudly in Mustahab and obligatory Tawafs, in the way that disturbs others, is not a correct act.

Question 564– What is the ruling of Mustahab Tawaf of women when they know that they will see men's bodies during Tawaf and it is possible to be also trapped under pressure of men?

Answer: If they don't see deliberately and voluntarily then it doesn't have problem; but it is better to observe others in congestion.

Question 565– Is circumcision also a condition of Mustahab Tawaf?

Answer: Yes, it is a condition.

Question 566– Is it permissible to perform only Mustahab Tawaf and not to perform its prayer?

Answer: It is a precaution to perform its prayer, too.

Question 567– Is it permissible to perform each round with the intention of one of believers or total of seven rounds should be performed one person?

Answer: Deputization in one round is not correct, but it is possible to perform the whole Tawaf with the intention of some persons; and to bestow the benefit of each round on one person.¹

1. Wasael al-Shi'aa, vol. 9, page 398.

Article 568– Sa'y of Safa and Marwah is one of obligatory acts of Umrah al-Mufradah and the meaning of that is to travel back and forth between two small hills. Pilgrim goes from "Safa" to "Marwah" and returns from "Marwah" to "Safa" until seven rounds are completed (going from one to another is counted as one round). Therefore, pilgrim goes four times from Safa to Marwah and returns three times and doesn't return the fourth time which is totally seven rounds.

Obligatory Acts of Sa'y

Article 569– There are some things obligatory in Sa'y:

First: Niyyah (intention), Second: Beginning from Safa, Third: Finishing to Marwah, Fourth: Complete Seven Rounds, Fifth: Sa'y Should Be Performed inside the Area of Sa'y, Sixth: Sa'y Should Be Performed in Normal Manner, Seventh: Clothing Should Not Be Usurped, Covering Private Parts for Men and Veil for Women.

Niyyah (intention)

Article 570– It is obligatory to perform Sa'y with intention and for satisfaction of Allah, and as pilgrim knows totally that what is he/she doing and performs Sa'y for Hajj or Umrah that is enough and it is not necessary to express by words.

Beginning from "Safa"

Article 571– If a person begins Sa'y from Marwah indeliberately then he/she should start again whenever that he/she recognizes, and if he/she recognizes during say then it suffices not to count that round which has begun from Marwah and completes the rest.

Question 572– What is the ruling of a person who begins his Sa'y from Marwah and finishes to Safa, and recognizes his mistake after some days?

Answer: If it has been performed because of ignorance about the matter then he should perform Sa'y again, but if it has been performed indeliberately or because of forgetfulness then it is enough to go one round from Safa to Marwah and it is Mustahab precaution to perform seven rounds with the intention of "ما في الذمه" (Thing that is upon him/her to do).

Question 573– What is the duty of a person who has begun say from Marwah?

Answer: If this person doesn't count the first round and completes the rest until seven rounds are finished to Marwah then his/her Sa'y is correct.

Finishing to "Marwah

Article 574– Going from Safa to Marwah¹ is counted as one round and returning from that the second round. Therefore, the seventh round will be finished to Marwah.¹

Sa'y Should Be Complete Seven Rounds

Article 575– Sa'y of Safa and Marwah should be complete seven rounds, nothing more and nothing less.

Article 576– Pilgrim should wend all the distance between these two small hills and by considering the fact that presently a part of hillsides of these two hills are covered with stone then it is enough to only wend the uphill. Therefore, it is not necessary to go to the bare part of the hill and stick his/her feet on that and to perform incorrect act (like going up the hill) that some of commons do.

Article 577– If a person increases or decreases Sa'y deliberately then his/her Sa'y is invalidated and if it has been performed involuntarily then if he/she has performed less than seven rounds then complete before that sequence is passed, and if it has been performed more than seven rounds then involuntary extra amount doesn't harm Sa'y.

Article 578– It is a precaution for a person who has known that he/she should perform Sa'y seven rounds between Safa and Marwah and has begun with this intention from Safa but he/she has counted going and returning one round and as a result he/she has performed Sa'y fourteen rounds to perform Sa'y again and it is better not to renounce this precaution.

Article 579– Whenever a person performs Sa'y more than seven rounds deliberately with the intention of obligatory Sa'y then his/her Sa'y is invalidated and if adds or reduces one rounds or more involuntarily and remembers later then doesn't pay attention and his/her Sa'y is correct and it is not necessary to complete the extra amount until seven rounds, and it is a precaution to renounce this act.

Article 580– Whenever a pilgrim adds to Sa'y because of ignorance about the issue then it has the ruling of adding deliberately; which means he/she should perform Sa'y from the beginning again.

Article 581– Whenever a person reduces from Sa'y involuntarily or because of forgetfulness then compensate the remaining amount whenever he/she remembers whether it is before completing the fourth round or after that and his/her Sa'y is correct. And if this person has exited Mecca or has returned hometown and returning to Mecca is hard for him/her then takes a proxy and it has no atonement, although he/she has performed Haraam act for Muhrim.

Article 582– Whenever a person performs Sa'y less than one round and forgets the rest then it is

obligatory precaution to start Sa'y from the beginning whenever he/she remembers and if he/she has completed one round and forgets the rest then it is permitted to complete the same Sa'y but if he/she has not completed four rounds then it is Mustahab precaution to complete the Sa'y then starts again from the beginning.

Article 583– Whenever a person is certain that he/she has performed Sa'y incomplete, for example six rounds or less, then returns and completes the amount that he/she knows that has not performed and his/her Sa'y is correct.

Question 584– A person begins his Sa'y from Safa thinking that going from Safa to Marwah and returning is counted as one round, but recognizes his mistake in third round and finishes Sa'y (as it has been mentioned in rites) to seven rounds. What is the ruling of his Sa'y?

Answer: His Sa'y is correct.

Question 585– Beginning of Safa and Marwah is not clearly defined because of repairs and cobble. Staffs of Masjid al-Haram carry old and ill people by wheelchair for performing Sa'y by taking money, but turn sooner than the turn of pedestrian hajjis. What is the duty of these persons?

Answer: Covered uphill is a part of the hill and the way that wheelchairs wend is certainly on Safa and Marwah hill and it has no problem.

Question 586– I thought that it is necessary to climb hills of Safa and Marwah and because I had climbed this distance by pressure of crowd then I returned to the place of Sa'y and performed that part again, and in fact I performed a part of distance two times. Is my Sa'y correct?

Answer: If you have performed with the intention of precaution then it doesn't harm your Sa'y; but climbing the hill and even up the hill is not obligatory.

Question 587– A person has counted going back and forth between Safa and Marwah one round and has performed five times in this way, which is totally ten rounds, then he has recognized the matter and stopped Sa'y at the moment and has performed Taqsir. Now, what is his duty?

Answer: His Sa'y is invalidated and he should start from the beginning.

Question 588– Whenever a person performs Sa'y more than seven rounds involuntarily, then what should he/she do?

Answer: Doesn't pay attention to the extra amount and his/her Sa'y is correct.

Question 589– Does extra amount in Sa'y because of ignorance about the issue have the ruling of extra involuntary amount or the ruling of deliberate extra amount?

Answer: It has the ruling of deliberate extra amount and it should be performed again from the

beginning.

Question 590– If a person becomes certain that he has performed seven rounds of Sa'y and performs Taqsir, and then recognizes that he has performed only five rounds. Should he perform all of Sa'y again or performing those two rounds is enough? Is it necessary to perform Taqsir again?

Answer: He should perform the same Sa'y and performs Taqsir again as an obligatory precaution.

Question 591– A person has performed three rounds of Sa'y, then has left that and has performed other seven rounds after that with a short delay and then has performed Taqsir. Is his/her Sa'y correct?

Answer: Yes, it is correct.

Sa'y Should Be Performed inside the Area of Sa'y

Article 592– Sa'y between Safa and Marwah should be performed in common way. Therefore, if a pilgrim performs a part of Sa'y from inside Masjid al-Haram or the outer space then it is not correct.

Article 593– Performing Sa'y from the upper level which has been built today and is situated upper than two hills have problem, except that pilgrim cannot perform Sa'y from the lower level because of congestion of crowd or other reason, that in this case performing Sa'y in upper level is permitted and it is a precaution in this case to take a proxy for lower level.

Article 594– If an underground level will be available and hills of Safa and Marwah have roots and Sa'y performs between those two hills then it is correct, but it is a precaution to perform Sa'y from ground level if it is possible.

Question 595– As you know, in Sa'y of Safa and Marwah Hajjis go from one side and return from the another side, it means that the end of going way has a distance of some meters from the beginning of return way, what is the ruling if a person returns from the way that he/she has gone?

Answer: It doesn't have problem; but he/she should not disturb others.

Question 596– According to the fact that in busy days, agents do not let people who cannot perform Sa'y on their feet to perform Sa'y by wheelchair in lower level, is it permissible to perform Sa'y by wheelchair in upper level?

Answer: It doesn't have problem in condition of the question.

Sa'y Should Be Performed in Normal Manner

Article 597– It is obligatory to be faced to Marwah while going to Marwah and to be faced to Safa while going to Safa.

Article 598– If a person goes to Marwah in a difference way (it means to wend backward to Marwah or to go on the right or left side) then his/her Sa'y is not correct, but this matter should not cause scrupulosity and moving in normal manner is enough, although turns his/her face to right or left or sometimes looks back for observing accompanies.

Question 599– A person sometimes turns back for controlling his accompanies and then performs the same distance again. Does his Sa'y have problem?

Answer: It doesn't have problem and performing again is not necessary; but it is better not to perform this act.

Question 600– A person has wended backward sometimes to Safa or Marwah. What is his duty?

Answer: He can return and compensate and his Sa'y doesn't have problem.

Question 601– A child who has been Muhrim to Ihram of Umrah al-Mufradah has run sometimes during Sa'y and has turned back and has completed the acts of Umrah in this way; but he has had the intention of Sa'y. Now, what is his duty?

Answer: It doesn't have problem.

Clothing Should Not Be Usurped, Covering Private Parts for Men and Veil for Women

Article 602– It is obligatory precaution that clothing of the pilgrim not to be usurped for correctness of Sa'y and covering private parts and veil for women are necessary.

Time of Performing Sa'y

Article 603– It is obligatory to perform Sa'y after prayer of Tawaf.

Article 604– It is not necessary to perform Sa'y immediately after Tawaf and prayer of Tawaf, and if the pilgrim is tired or the weather is hot then Sa'y can be delayed for several hours; even delaying is permitted without tiredness or hotness of weather; but delaying that until the next day is not permitted without any necessity and if a person delays until the next day then he/she has performed a sin but his/her Sa'y is not invalidated.

Article 605– If a person perform Sa'y before Tawaf and prayer of Tawaf because of ignorance about the matter then it is obligatory precaution to perform Sa'y again after performing Tawaf and prayer of Tawaf.

Question 606– One of my friends performed Tawaf and prayer of Tawaf but delayed Sa'y until the next day(s). Is this delay harms and Tawaf and prayer of Tawaf should be performed again?

Answer: Performing again is not necessary, but he/she has performed a false act, because Sa'y should not be delayed voluntarily to the next day.

Rulings of Sa'y

Renouncing Sa'y

Article 607– Sa'y is one of principals and if a person renounces that deliberately then the following acts are invalidated and the person remains in the state of Ihram until performing that.

Article 608– If a person renounces Sa'y because of ignorance about the matter then it is obligatory precaution to follow the ruling of deliberate renouncing, which has been mentioned in previous article, but if he/she has renounced because of negligence or forgetfulness then he/she should return and perform that whenever he/she remembers, and if this causes him/her severe hardness then he/she should take a proxy to perform that on behalf of him/her; and nothing is Haraam to him/her during this time.

Question 609– A person became ill in fifth round of Sa'y of Umrah al-Mufradah and couldn't finish the acts of Umrah. His illness became more severe and they transfer him to Iran, and he couldn't return Mecca after healing, what is his duty?

Answer: If he cannot return to Mecca then take a proxy to complete his incomplete Sa'y and then performs that again and then the proxy informs him to perform Taqsir, and proxy performs Tawaf of Nisa' and its prayer after that delegator performs Taqsir.

Discontinuing Sa'y

Article 610– Whenever a person is performing Sa'y of Safa and Marwah and has performed a part of that, whether few or much, and the prayer time comes then he/she discontinues Sa'y, performs prayer and then performs the rest of Sa'y.

Article 611– Whenever the performer or one of religious brothers and sisters have necessary need, then he/she can discontinue Sa'y and goes for that and continue from the place that he/she has left after returning. Also a person who is tired can sit between Sa'y and after the rest stands of and continues; whether he/she is in Safa or Marwah or between them, but it is better not to sit without tiredness and rest.

Article 612– Whenever a pilgrim is performing Sa'y and remembers during Sa'y that he/she has not performed prayer of Tawaf then returns and performs prayer of Tawaf close of Maqam of Ibrahim and then continues Sa'y from the place that he/she has left.

Article 613– It is a precaution to observe the sequence in other that foresaid cases, which means

performs seven rounds without long delay after each other.

Question 614– A person has detoured his way during Sa'y for drinking water and has continued his Sa'y after drinking water. What is the ruling?

Answer: His Sa'y is correct on the condition that he continues from the place that he has left.

Question 615– Is sequence valid in all rounds of Sa'y or is it exclusive to a part of that?

Answer: It is a precaution to observe conventional sequence in other than cases of exceptions.

Question 616– Is sequence is Sa'y similar to Tawaf?

Answer: Resting and sitting during Sa'y is permitted for the tired person, but it is obligatory precaution not to delay too long.

Doubt in Sa'y

Article 617– Whenever a person doubts after finishing Sa'y that whether he/she has performed seven rounds correctly or not, or has observed other conditions or not then doesn't pay attention but if he/she doubts before Taqdir that whether he/she has performed complete or incomplete then he/she should performs Sa'y from the beginning; but if he/she knows that he/she has performed complete seven rounds and has doubt in extra amount then his/her Sa'y is correct and doesn't pay attention to his/her doubt.

Article 618– If a pilgrim doubts after finishing Sa'y or finishing any rounds that whether he/she has performed that correct or not then he/she doesn't pay attention and his/her Sa'y is correct. Also if the pilgrim doubts during traveling back and forth in correctness of previous part then shouldn't pay attention.

Article 619– Whenever a pilgrim doubts in Marwah that whether he/she has performed seven rounds or more (like doubting between seven and nine rounds) then doesn't pay attention and if he/she doubts before reaching Marwah that is this his/her seventh round or less then his/her Sa'y is invalidated. Also in any doubt that is for less than seven rounds, like the doubt between one and three or two and four and like them Sa'y is invalidated.

Article 620– If a person performs Tawaf (for example) on Saturday and doubts the next that whether he/she has performed Sa'y or not then it is a precaution to perform Sa'y except that he/she doubts after Taqdir that in this way it is not necessary to perform Sa'y.

Question 621– I thought that I have performed seven rounds after finishing the sixth round and I performed Taqdir, but my friends minded me immediately that I should perform another round. I performed that round and I performed Taqdir another time. Is my Sa'y correct? If it was not correct then

is there any atonement?

Answer: Your act has been correct and has no atonement.

Question 622– What is the duty of a person who doubts before reaching Marwah that is this his seventh or ninth round?

Answer: His Sa'y is incorrect and should start from the beginning.

Question 623– One of the followers of your highness doubts in the number of rounds of Sa'y and continues his Sa'y in this condition, but he thinks while performing in order to find the correct number. He gains certainty about a number after wending one hundred meter or one round and performs the rest of Sa'y. Is his Sa'y correct?

Answer: Yes, his Sa'y is correct, on the condition that he continues Sa'y with the hope of clarifying the matter.

Performing Prohibited Acts of Ihram after Sa'y

Article 624– None of prohibited acts of Ihram, which are the things that become Haraam to Muhrim because of Ihram, becomes Halaal by performing Sa'y but the person should perform Taqsir.

Article 625– Whenever a pilgrim assumes that he/she has completed his/her Sa'y before Taqsir then he/she shouldn't suffice to this assumption and should investigate and if he/she didn't gain certainty then performs the amount that is not sure about performing that and if he/she performs Taqsir (shortens his/her hair) without investigation and only with assuming that he/she has completed his/her Sa'y and then performs sexual intercourse with his/her spouse then it is a precaution to sacrifice one cow adding to completion of the Say (he/she should sacrifice the cow in Mecca if it is possible unless sacrifice in his/her city).

Article 626– If a person forgets a part of Sa'y in Umrah al-Mufradah and then exits the state of Ihram and performs sexual intercourse with his/her spouse assuming that the acts of Umrah are finished then it is obligatory precaution to return and to finish Sa'y and sacrifice a cow as the atonement.

Purity from Hadath

Article 627– It is better to have ablution during Sa'y but it is not obligatory. Even menstruated women can perform Sa'y between Safa and Marwah.

Question 628– I left Sa'y after one and a half round assuming that Sa'y also needs ablution and then I performed seven other rounds after ablution. Does my Sa'y have problem?

Answer: it doesn't have problem.

Question 629– Can women who take proxy for Tawaf because of menstruation also get proxy for Sa'y?

Answer: Place of Sa'y is not mosque and it doesn't have problem for a menstruated women to go there. Therefore, they should perform Sa'y personally after that the proxy performs Tawaf and prayer of Tawaf.

Question 630– Sometimes, a person has to pass Masjid al-Haraam for going to the place of Sa'y because of congestion of crowd and reaches himself/herself to Safa in this way and starts Sa'y in normal way from there. What is the duty of a menstruated or Nafsa' (woman in puerperium) woman?

Answer: If it is possible to go in other way then she should perform Sa'y personally and if it is not possible then takes a proxy; but if she performs a false act and passes Masjid al-Haraam personally then she should perform Sa'y and her Sa'y is correct, although he has performed a sin.

Remaining Tasks of Sa'y

Article 631– It is Mustahab to place the hand of al-Hajar al-Aswad or kiss that after finishing Tawaf and its prayer, if crowd is not too congested, then goes for Zamzam water and drink some of that and pour some on his/her head and body and starts Sa'y after that, but if placing the hand or kissing al-Hajar al-Aswad disturbs others or himself/herself because of congestion of crowd then it is better to abnegate that.

Article 632– Sa'y can be performed ride or afoot whether the performer is healthy and capable or ill and incapable; but it is better that people who are capable perform Sa'y on their feet.

Article 633– Talking and even drinking water or eating food is permitted during Sa'y; but it is better to pray to Allah in this state and to perform say with dignity and by attention to the pure essence of Allah and to keep his/her spiritual condition.

Article 634– It is Mustahab for men to perform "Harwala"¹ when going to Marwah or while returning when they reach the marked place, which is defined today with green light; but if this discomforts them then it is better to renounce that.

Article 635– Performing Harwala is not Mustahab for women and if men forget that then it is a precaution not to return.

Question 636– I walked the part that Harwala is Mustahab on that normally. I performed that part again with Harwala assuming that Harwala is obligatory. Does my Sa'y have problem?

Answer: It doesn't have problem and it is correct, but do not repeat this act.

Question 637– A person cannot perform Sa'y without wheelchair also he doesn't have the financial ability of renting that. What is his duty?

Answer: If he can perform Sa'y with wheelchair although by borrowing money from others then this act is preferred and taking proxy is not correct; except that it causes severe hardship that in this case he takes a proxy.

Question 638– What is the ruling of little children who go to sleep during Tawaf or Sa'y?

Answer: Their Hajj is correct, god willing.

Question 639– A person who was performing Sa'y on wheelchair has slept sometimes during going and returning because of tiredness. Is his/her Sa'y correct?

Answer: It doesn't have problem.

Question 640– If a person performs Sa'y of Safa and Marwah on wheelchair and sleeps all seven rounds then what is the ruling of this?

Answer: It is obligatory precaution to perform that again but it doesn't have problem for children.

Question 641– If a women doesn't have complete veil during Sa'y deliberately then does it harm her Sa'y?

Answer: It doesn't harm her Sa'y; but if she has performed it deliberately then she has performed a sin.

Question 642– A person recognized after Taqsir in Umrah that his Tawaf and Sa'y were invalidated and has performed them with sewed clothing again. Is it necessary to perform Taqsir again?

Answer: His Tawaf and Sa'y are correct and it is a precaution to also perform Taqsir again, but it doesn't have problem.

Question 643– Is there any Mustahab Sa'y of Safa and Marwah beside obligatory Sa'y?

Answer: There is no Mustahab Sa'y, and Sa'y is only obligatory Sa'y.

Question 644– Is it permissible to take a proxy for performing a part of Sa'y for those who are not capable of performing that part?

Answer: If it is possible they should perform Sa'y in the remaining part on wheelchair, unless they take proxy for performing all of Sa'y.

1. As it has been said before, Safa and Marwah are two small hills close to Masjid al-Haram which while exiting Masjid from the Safa and Marwah side "Safa" is located the right side and "Marwah" in the left side. Therefore, Hajji first comes to Safa and begins from that.

Method of Taqsir(to shorten)

Article 645– Fifth obligatory act of Umrah is Taqsir, which means cutting the hair of the head or the face (beard or mustache) and cutting a part of the nail, and it is enough to cut the hair of the head or the face and forgo cutting the nail, but it is obligatory precaution not to suffice to cut the nail solely, as it is hard to suffice to shorten the hair of armpits and like that.

Article 646– Men have the option to choose between cutting the hair or beard in Umrah al-Mufradah.

Article 647– It is a precaution for those who choose to shave the head to shave it completely and not to suffice to a part of that.

Article 648– Shaving the hair of the head is exclusive to men and it is not permitted for women to shave the head, and only shortening a part of that is obligatory.

Article 649– Hajji has the option to shorten the hair of the head or the face; and if there is no hair in his head and face then he rubs the razor on the head and cuts a part of the nail, and if he neither has nails then it is enough to rub the razor slowly on the head.

Article 650– Shortening the beard doesn't suffice for Taqsir.

Article 651– Whenever a person knows that if he shaves his head then it injures (and injuring the body is against precaution in the state of Ihram) then it is a precaution to shorten a part of that first and then shaves the head.

Article 652– There is no difference between tools for shortening the hair of the head or the face; but removing the hair is not enough.

Article 653– Taqsir is worship and should be performed with the intention of closeness to Allah and for him and if the pilgrim performs hypocrisy then his/her Umrah is invalidated, unless compensates and performs again with the intention of closeness to Allah.

Question 654– Is it permissible to shave a part of the head with razor and shave the rest with shaving machine? Albeit, the pilgrim shaves that machined part with razor afterwards. Is Halq correct in this way?

Answer: It is better for these people to shave their head with machine first and then if they want to observe the precaution perform Halq on all of the head.

Question 655– Is having the option to choose between Halq and Taqsir primary or continues? In other hand, if a person chooses Halq and shaves a part of the head and after that changes his mind then can he leave that and exit Ihram by shortening a part of the hair of the head?

Answer: It doesn't have problem.

Time of Taqsir

Question 656– What is the duty of a person who performs Taqsir during Sa'y?

Answer: This person should finish Sa'y and repeats Taqsir. And if he/she had performed this act because of forgetfulness or ignorance about the matter then performs Taqsir again as a precaution, and it has no atonement in any condition, and if he/she didn't have the intention of seven rounds from the beginning of Sa'y then he/she should performs Sa'y again.

Place of Taqsir

Article 657– Taqsir in Umrah doesn't have definite place; therefore, pilgrim can perform Taqsir at the end of Sa'y in that place (Marwah), or perform it after returning home or station, and there is no difference to perform it personally or ask another person who is not Muhrim to shorten a part of his/her hair, and the pilgrim should make the intention personally in any condition.

Conditions of the Person Who Performs Taqsir

Question 658– Does Taqsir of Ahl –e– Sunnat suffice for Shiites? It means that if we ask them at the end of Umrah to shorten a part of our hair then dose it have problem?

Answer: It doesn't have problem.

Rulings of Taqsir

Article 659– If a person becomes Muhrim to Ihram of Umrah al-Mufradah then all Muharramat of Ihram are Haraam to him/her, and when Muhrim performs Taqsir or shaves the head all of them, except sexual matters, become Halaal to him/her and after performing Tawaf of Nisa' and its prayer sexual matters also become Halaal for him/her.

Article 660– Hajji exits the state of Ihram after Taqsir of Umrah and all the things that were Haraam to Muhrim become Halaal for him/her, except hunting which is still Haraam for him/her, because hunting in Haram is Haraam for everyone.

Question 661– A person doubts after Taqsir that whether he has performed it correct or not. Now, what is his duty?

Answer: If he has knowledge about the issue during Taqsir and paid attention to that then it doesn't have problem.

Question 662– A person has performed Taqsir after Tawaf and prayer of Tawaf and then has performed Sa'y and has performed Taqsir again. What is the ruling?

Answer: If this person didn't know the ruling of the issue or has forgotten then it doesn't have problem.

Question 663– If Hajji forgets Taqsir of Umrah al-Mufradah and returns his hometown then can he perform Taqsir in any place? Is it necessary to perform Tawaf of Nisa' again?

Answer: In conditions of the question, he can perform Taqsir in any place; but it is obligatory precaution to perform Tawaf of Nisa' again and takes a proxy if he cannot perform it personally.

Question 664– What is the duty of a person who renounces Taqsir of Umrah al-Mufradah because of ignorance about the issue or forgetfulness or deliberately, and performs Tawaf of Nisa' and its prayer?

Answer: Now, this person should perform Taqsir and it is obligatory precaution to perform Tawaf of Nisa' and its prayer again and there is no difference between renouncing deliberately, involuntarily or because of ignorance or with knowledge.

Question 665– Does a person whom his Taqsir has been invalidated and has performed prohibited act of Ihram after that and has been ignorant about the issue have to pay atonement?

Answer: If this person has performed Muharramat of Ihram because of ignorance then it doesn't have atonement, except for hunting with the explanation that has been mentioned in Fiqh books.

Question 666– Your highness has said: "If a person performs Taqsir with the intention of hypocrisy then his/her Umrah is invalidated". What is the purpose of this expression? What is the duty of such person?

Answer: The purpose is to perform hypocrisy in Taqsir, and his/her duty is to perform Taqsir with the intention of closeness to Allah.

Article 667– It is obligatory to circumambulate round the house of Ka'ba with the intention of Tawaf of Nisa' after Halq or Taqsir and to perform two Rak'at prayer with the intention of prayer of Tawaf of Nisa' behind Maqam of Ibrahim.

Article 668– Tawaf of Nisa' and its prayer has no difference with Tawaf of Umrah and its prayer except in Niyyah (intention); therefore, this Tawaf should also be started from al-Hajar al-Aswad and be finished to that, and Ka'ba to be in the left side during Tawaf and to observe the conditions which have been said for Tawaf.

Article 669– Tawaf of Nisa' is obligatory for man and woman, old and young, married and single and even discriminating or indiscriminating children, and without that woman doesn't become Halaal for man and man doesn't become Halaal for woman, and it is a precaution for guardian of indiscriminating

children to perform Tawaf of Nisa' with them if they are bought to Umrah and have become Muhrim.

Article 670– If a pilgrim renounces Tawaf of Nisa', whether deliberately or because of ignorance or forgetfulness then his/her Umrah is not invalidated and at has no atonement, but spouse is Haraam for him/her until returns and performs Tawaf. And if it is impossible to return or it is hard then takes a proxy, and if this person dies then his/her guardian performs Ghazaa of his/her Tawaf.

Article 671– If a person has renounced several Tawafs of Nisa' then one Tawaf of Nisa' is enough for all of them, and there is no difference between men and women and children in this ruling (renouncing Tawaf of Nisa'), because of Tawaf of Nisa' is necessary for everyone and spouse doesn't become Halaal for the person without that.

Article 672– Tawaf of Nisa' is not obligatory in Umrah of Hajj al-Tamattu', but Tawaf of Nisa' is obligatory in Umrah al-Mufradah.

Article 673– Tawaf of Nisa' and its prayer are not principles and renouncing them deliberately doesn't cause invalidation of Hajj, although performing them is obligatory in Umrah al-Mufradah, and if a person doesn't perform that then spouse doesn't become Halaal for him/her; and suiting or witnessing the marriage is not also permitted as a precaution.

Article 674– Whenever a woman who has not performed Tawaf of Nisa' menstruates and has to leave Mecca before becoming pure (like when caravan doesn't wait for her to become pure) then it is necessary for her to take a proxy for performing Tawaf of Nisa' and its prayer (also others who are not capable of performing Tawaf or Sa'y because of illness or another excuse should take proxy).

Article 675– If a person forgets Tawaf of Nisa' and returns from Umrah then he/she should return personally and performs that if it is possible, and if it is not possible or has severe hardness then takes a proxy, and after that proxy performs Tawaf of Nisa' and its prayer man becomes Halaal for woman and woman becomes Halaal for man.

Article 676– Whenever a person forgets obligatory Tawaf (including Tawaf of Umrah or Tawaf of Nisa') and returns his/her hometown and performs sexual intercourse with his/her spouse, if it has been performed because of forgetfulness and ignorance about the issue the it has no atonement, but if it the person knew about the issue and has performed deliberately then he/she should pay the atonement, and its atonement have been mentioned in Muharramat of Ihram, and should act according to previous article.

Question 677– Is it obligatory for proxy to perform Tawaf of Nisa' for himself/herself moreover Tawaf of Nisa' which he/she performs with the intention of delegator?

Answer: It is not obligatory?

Question 678– How is the intention of proxy in Tawaf of Nisa'?

Answer: It is a precaution to make the intention of “ما فى الذمه” (Thing that is upon him/her to do), although he/she can perform with the intention of delegator.

Question 679– Is it permissible to perform Tawaf of Nisa’ some days after Sa’y and Taqsir, or it should be performed immediately after Sa’y and Taqsir?

Answer: Delaying Tawaf of Nisa’ doesn’t have problem.

Question 680– A man told his wife: “My duty is to perform Tawaf of Nisa’ (women), but you should perform Tawaf of Rijal (men)”! And woman performed Tawaf with this intention. Does it suffice?

Answer: It doesn’t have problem, because his purpose has been to perform the duty which is related to Hajj (although there is nothing called Tawaf of Rijal).

Question 681– A person doubts after returning from Mecca that whether he has performed Tawaf of Nisa’ of Umrah al-Mufradah or not. What is his duty?

Answer: If he has known about the necessity of Tawaf of Nisa’ totally then says that I have performed, and if he didn’t have known about its necessity then it is obligatory precaution to perform Tawaf of Nisa’, and if he can not perform it personally then takes a proxy.

Question 682– A person has performed foreplay with his wife before performing Tawaf of Nisa’ and has touched with sexual desire. Does it have atonement?

Answer: It has atonement as obligatory precaution, but it doesn’t have atonement in case of forgetfulness or ignorance about the issue.

Question 683– If a proxy doesn’t perform Tawaf of Nisa’ then is only spouse Haraam to him/her or he/she has something upon that even if he/she dies then Ghazaa of that should be performed on behalf of him/her?

Answer: He/she has something upon him/her; and he/she should perform it personally during his/her life and if he/she cannot then he/she should take proxy.

Question 684– Is Tawaf of Nisa’ obligatory for old men and women who are not conventionally capable of sexual intercourse and do not performed marriage, also effeminate persons?

Answer: Everyone should perform.

Question 685– A man and his wife went to Mecca and performed rituals, but woman renounced Tawaf of Nisa’ and its prayer because she didn’t like her husband and her husband didn’t perform them either and they returned their hometown. What is the ruling of this couple about being Mahram and living in one house?

Answer: This husband and wife cannot only have sexual tasks and pleasures until they return and perform Tawaf of Nisa' and its prayer and if they cannot then they should take a proxy; which means ask people who go to Mecca to perform Tawaf of Nisa' and its prayer as their proxy.

Question 686– You highness say that “woman doesn't become Halaal to man and man doesn't become Halaal to woman without Tawaf of Nisa”. Is your purpose sexual intercourse or does it include other sexual pleasures?

Answer: It also includes other pleasure.

Question 687– If a person who has renounced Tawaf of Nisa' performs sexual intercourse with his wife and they have a child then does this child legitimate and inherit them?

Answer: Their child is legitimate anyway and inherits them.

Question 688– A person who has not performed Tawaf of Nisa' has married a woman in this condition, is their marriage correct?

Answer: Their marriage is invalidated and if he had knowledge about the issue then that woman becomes Haraam for him forever.

Question 689– If a person who has not performed Tawaf of Nisa' of Umrah al-Mufradah performs Hajj al-Ifrad after that then does Tawaf of Nisa' of Hajj al-Ifrad suffice?

Answer: Yes, it suffices.

Question 690– A person has forgotten Tawaf of Nisa' of Umrah al-Mufradah and has become Muhrim for Umrah al-Tamattu'. Should he/she perform foresaid Tawaf before performing Umrah al-Tamattu' or after that?

Answer: This person can perform that after performing the acts of Umrah al-Tamattu'. And if delays that then Tawaf of Nisa' of Hajj is enough.

Rulings of Masdood and Mahsoor

Article 691– “Masdood” is a person who is prevented of performing the rituals after the Ihram of Umrah or Hajj by another person (enemy of government agents), and “Mahsoor” is a person who cannot perform the rituals of Hajj or Umrah because of illness or limb fracture or getting injured and like them.

Article 692– A person who wears Ihram of Umrah or Hajj should finish Umrah or Hajj and if he/she doesn't perform then he/she remains in Ihram, but if Muhrim becomes Masdood or Mahsoor then he/she should act to future orders for exiting Ihram.

Article 693– A person who becomes Muhrim to Ihram of “Hajj” or “Umrah” and enemy or another person like government agents or thieves or other than them prevent him/her from going to Mecca and has no other way for going there, or if there is another it costs, sacrifices in that place and exits the state of Ihram and it is a precaution to sacrifice with the intention of exiting from the state of Ihram. Also it is a precaution to shorten the hair of the head and if he/she cannot find sacrifice then makes the intention of exiting Ihram in that place and it is a precaution to perform fasting for ten days (as it has been explained before) instead of sacrifice, and if he/she cannot perform in that place in that way then performs all of that after return.

Article 694– If a person enters Mecca with Ihram of Umrah and enemy or another person prevents him/her from performing the acts then he/she has the ruling of previous article.

Article 695– Whenever a person goes to prison because of debt or another accusation or by oppression then has the ruling of previous article.

Article 696– If after Ihram they ask for money for going to Mecca or issuing the permission for performing the acts, if he/she has affordability then he/she should pay, unless it causes severe hardness for him/her and if the person doesn't have affordability or there is hardness then has the ruling of “Masdood”.

Article 697– If a way is blocked and there is another way to go and Muhrim also has its costs then remains in Ihram to go through that way.

Article 698– It is a precaution to wait for Masdood if he/she hopes for removing the obstacle; but if he/she doesn't think that obstacle may be removed then he/she can act according to the order that has been said for “Masdood”.

Article 699– “Mahsoor” is a person who cannot perform the acts of Umrah or Hajj because of illness, getting injured or fracture of limbs and like them if he/she is Muhrim to Ihram of Umrah al-Mufradah and has to return home because of illness or like that or should be hospitalized in that place, and anyhow cannot perform Umrah. Such a person should send the cost of one sacrifice two Mecca and arrange with his/her friends to sacrifice for him in a specific day and hour in Mecca and then performs Taqsir in that specific time and exits Ihram and everything becomes Halaal to him/her except spouse, until he/she heals and performs Umrah al-Mufradah, and if he/she gets well and cannot perform Umrah then takes a proxy and if there is no one to sacrifice for him in Mecca then performs sacrifice in place that he/she is and exits Ihram and if this is not possible either then sacrifices after returning hometown.

Article 700– Whenever ill person heals after sending sacrifice or its cost, in the way that he/she can go to Mecca, then should go to Mecca and performs the acts.

Article 701– Persons who are not ill but cannot go to Mecca after Ihram because of another excuse (like the person whom his/her waist or leg is broken, or is very weak because of bleeding) have the ruling of

ill persons.

Question 702– Is accident in the state of Ihram includes under the title of Mahsoor, and the person who has the accident should perform rulings of Mahsoor?

Answer: Yes, whenever conditions of “Hasr” (restriction) occurs then ruling of Mahsoor applies to that.

Question 703– If a person recites the invocation of “Shart” (condition), which is Mustahab to recite while making the intention of Ihram, and places the condition of exiting from Ihram by occurring an obstacle then does ruling of Masdood and Mahsoor applies to him/her if he/she become Masdood or Mahsoor or exits from Ihram immediately by occurring these two conditions without sacrifice?

Answer: This person can exit the state of Ihram, but sacrifice is obligatory for him/her and the effect of condition appears in other aspects.

Question 704– A person gets injured in medina. Others bring him to Masjid al-Shajarah and become Muhrim. Is Ihram of such person correct? In case of correctness, if he cannot perform rituals of Umrah then what is his duty?

Answer: His Ihram is correct. If he can perform Umrah, although by help from proxy in Tawaf and Sa'y then his Umrah is correct, and if he cannot perform then it is a precaution to act according to the ruling of Mahsoor.

Attending Congregation Prayer of Ahl –e– Sunnat

Article 705– When congregation prayer attends at “Masjid al-Haraam” or “Masjid al-Nabi” believers should not exit those holy places and shouldn't renounce congregation prayer. But they should perform prayer with other Muslims.

Article 706– Big and caravan-arranged congregation prayers in motels and hotels of Mecca and medina by Shiites has problem if they can attend congregation prayers of Haremeins, but congregation prayer by some persons doesn't have problem.

Article 707– A person who has performed his/her prayer in circular condition in the way that has been stood in front of Imam or in his right or left side, his/her prayer is correct and there is no need to repeat that, on the condition that Imam stands closer to Ka'ba according to the circle.

Article 708– Observing the connection of rows in congregation prayer with Ahl –e– Sunnat is necessary, therefore whenever a group of them stands with distance, you go for the group that is connected to Imam.

Article 709– Persons who go to mosques of Mecca and medina for attending their congregation prayers of sunset or noon can perform their Isha' or afternoon prayers individually after congregation prayer.

Article 710– Prayers that attends accompanying other Muslims by Imam of Ahl –e– Sonnat are correct and doesn't need to be performed again even when there is enough time available.

Article 711– Whenever observing connection of rows needs to prostrate on carpet and insisting on prostration on floor of the mosque causes disconnection of rows then connection should be observed, although person prostrates on carpet.

Article 712– Whenever a person attends late to the congregation prayer, in the way that Muslims has started their prayers and there is no valid connection of rows according to Shi'aa and it is not possible to pass the rows and going to the place that connection is established or agents doesn't permit this act, then performs Iqtida (following Imam in congregation prayer) in that place which is possible, and this prayer is enough and there is no need to perform again.

Article 713– Congregation prayers that attend on the roof of Masjid al–Haraam or Masjid al–Nabi because of congestion of crowd are not enough and should be performed again.

Article 714– Friday prayer with Ahl –e– Sonnat suffices for noon prayer and performing that again is not necessary, and these are the orders that pure Imam (a.s.) has given us for keeping the unity of Muslims.

Article 715– Whenever believers reach to mosque when congregation prayer has finished but rows are not disordered yet then Azan and Iqama don't be recited and it doesn't have difference with Shiites congregation prayer in this aspect.

Article 716– Performing Ghazaa prayer with congregation prayer of Ahl –e– Sonnat doesn't have problem.

Article 717– According to the matter that if Ahl –e– Sonnat drop behind Imam one Rak'at they don't perform Tajafi (don't sit up partially), then performing this act is not necessary for Shiites.

Place of Prostration

Article 718– Prostration is permitted on all kinds of stones, whether it is marble, black mine stones or chalkstone before that it is baked. Therefore, prostrating on all cobbles of Masjid al–Haraam and Masjid al–Nabi which are from these kinds doesn't have problem.

Article 719– Prostration on carpets of Masjid al–Nabi and other mosques of Mecca and Medina doesn't have problem, but placing Mohr is not permitted, but if performer can easily access to the place that is covered with carpet and is suitable for prostration and doesn't arise the sensitivity of brothers of Ahl –e– Sonnat then that place is preferred, but it is affirmed to abstain any act that causes indignity and

becoming noticeable, but prostration on carpet is not permitted in hotels.

Article 720– Prostration on mats which are used by Iranian and non-Iranian Hajjis in Mecca and Medina and are mixed with cotton doesn't have problem, on the condition that it doesn't cause indignity or becoming noticeable.

Article 721– If Hajji performs his/her prayer in the way it is not recognized that is even according to Ahl –e– Sunnat, for example to prostrate on back of prayer-performers of front row (like some of Sonni commons do when crowd is congested), or doesn't observe connection of rows, then his/her prayer should be performed again.

Article 722– Prayers of a person who has thought that prostration on cobbles of Masjid al-Haraam or Masjid al-Nabi is not correct and has prostrated on back of his/her hand are not correct, unless he/she is defaulter ignorant.

Article 723– Hajji has the option to choose to perform prayer in the place that has lots of blessings and benefits (like the pure Rawzah of Masjid al-Nabi) but he/she has to prostrate on carpet or the place that has less benefit but he/she can prostrate on stone.

Article 724– Respected Hajjis who perform congregation prayer among Ahl –e– Sunnat on wheelchair or chairs bow during Rokoo' and bow a little more during prostration and their prayer is correct, and it is not necessary to take off their shoes or place Mohr on the forehead.

Prayer of Traveler

Article 725– Travelers have the option to choose between complete or shortened in Masjid al-Haraam and Masjid al-Nabi and all of Mecca and Medina city, and complete prayer is better and there is no difference between old and today Mecca and Medina.

Article 726– According to the fact that intention of staying for ten days should be made in one place or two close places (for example with three or four kilometers distance), respected Hajjis cannot make the intention of ten days including days of staying in Arafat, Mash"ar and Mena, but if they make the intention of staying in Mecca for ten days and go to Arafat, Mash'ar or Mena after ten days or change their mind after performing a four Rak'ats prayer and go to those sacred places then their prayers are complete in all these places. Because in present conditions the distance from Mecca to Arafat is not equal to religious lawful distance.

Article 727– Whenever manager of caravan announces that we stay for ten days, considering that he knows that stay of pilgrims in Mecca or Medina is less than ten days, and pilgrims perform their prayers complete and perform fasting by trusting to his expression, and move from there before ten days then prayers and fasting of pilgrims are correct; but caravan manager shouldn't lie.

Article 728– A person who has made the intention of staying until the end of the day of Tarwiyah (the eighth of Dhu'l-Hijjah) in Mecca, and has performed his/her prayer complete assuming that from his/her arrival day until the eighth of Dhu'l-Hijjah is ten days, and then has recognized that he doesn't stay for ten days should perform prayer shortened and perform Ghazaa of those that are performed complete.

Mustahab Fasting

Article 729– Hajji can perform fasting for three days in Medina in order to get his/her needs and these days are preferred to be Wednesday, Thursday and Friday.

Article 730– Performing Nazr of fasting doesn't have problem during travel but if a person performs Nazr then it is a precaution to fulfill his/her Nazr.

Time of Prayer and Fasting

Article 731– Performing prayer with Azan of Ahl –e– Sunnat in dawn and noon prayer doesn't have problem if certainty or considerable assumption for entering the time is achieved; but about sunset prayer it is a precaution to wait until redness of the sky disappears. This is for the time when pilgrims want to perform prayer in their living place individually, but if they perform prayer with them (Sonnies) observing this precaution is not necessary and their Azan is enough.

Article 732– Persons who gain the opportunity of performing Umrah al-Mufradah in the month of Ramadan, whenever they go to Masjid al-Haram or Masjid al-Nabi for performing prayer at the beginning of the time, others insist them to break their fasts (Iftar) before disappearance of redness of the sky, they are permitted to perform Iftar and their fasting is correct and there is no need to perform Ghazaa of that.

Announcement of Eid (festivity)

Article 733– Whenever it is announced by the judge of Ahl –e– Sunnat that a day is the day of Eid of Qurban, and we don't have certainty against that, then following them is permitted. Also if we are certain against that (which often such a certainty doesn't achieve) then we should also follow and there is no need to observe the precaution and Hajj is correct.

Hajj and Khums

Article 734– If a person pays the costs of Hajj of another person and the person who has bestowed the money doesn't pay his/her religious payments, if there is no certainty about applying Khums on foresaid money then his/her Hajj doesn't have problem, and if the pilgrim is certain about applying Khums of that money then it is necessary to pay its Khums.

Article 735– Whenever a person goes to Umrah or Hajj without paying the Khums of his/her properties and recognized his/her mistake after return then his/her Hajj or Umrah is correct, but he/she should purify his/her properties as soon as possible.

Article 736– A person who has no Khums accounting should check his/her properties when he/she wants to go to Hajj. If the person knows the date of his/her first income, all properties and assets that one year is passed them according to the date of the first income have Khums, and if he/she doesn't know the date of the first income then all the things that have been with him/her during that year have Khums, and those which are doubtful doesn't have Khums; and paying the Khums of clothing of Ihram does not suffice and Khums of all costs of Hajj or Umrah should be paid. And it is so proper that respected Hajjis who has not paid the Khums of all of their properties yet take this divine opportunity and pay the Khums of them in order to fulfill their obligatory duty and to include in divine blessings and benefits.

Luqtah (lost property) of Haram

Article 737– Whenever Hajji finds a thing in Haram it is obligatory precaution not to take that.

Article 738– If Hajji takes Luqtah (lost property) of Haram then he/she can own and use that if the price of that thing is less than one dirham¹, and if doesn't own and doesn't neglect then he/she is not responsible, but if he/she keeps that with him/her without the intention of owning and neglected or wasted then he/she is responsible, and if he/she wants to own that thing and before using that its owner is found then he/she should return that to its owner.

Article 739– Whenever a pilgrim takes Luqtah of Haram which costs more than one dirham, if it is possible, he should give it to a trustful person in order to look for its owner and announce for one year², and pays that as alms after one year that its owner is not found and there is no hope for finding its owner, but if after paying that as alms its owner is found and is not satisfied of paying the alms then it is obligatory precaution to pay him/her the price of that thing, and anyway owning such Luqtah is not permitted, and if a person owns that then he/she doesn't become the owner and is responsible of that, and if the person has no hope of finding its owner from the beginning then he/she can pay it as alms on behalf of its main owner immediately.

Article 740– Whenever pilgrims find Saudi money in Mecca or Medina and don't know that it is owned by Iranian or non-Iranian pilgrims, if they have no hope of finding its owner then it is obligatory precaution to pay it to a poor as alms on behalf of its owner.¹

Esteftas Related to Issues of Umrah

Question 741– A person who was not Muqallid (follower in religious rulings) of any of respected Maraji', now wants to Taqlid (following in religious rulings). He has also gone to Mecca. Are his worships

correct?

Answer: Whenever his acts are according to fatwa of Marja' which is presently follow then they are correct.

Question 742– There are Qur"ans in Masjid al-Haraam which on some of them is written “وقف لله تعالى” and on some of them this sentence is not written. Please two following question about foresaid Qur"ans:

A) It famous among Hajjis that taking Qur"ans without the foresaid sentence is permitted. Is this expression true?

Answer: Taking those Qur"ans is not permitted without the permission of related authorities, and those who have taken them should return.

B) Sometimes, authorities of Masjid al-Haraam give Qur"ans with this sentence as a gift to Hajjis. It is permissible to take such Qur"ans?

Answer: It doesn't have problem.

Question 743– Is it permissible to take a par of stone of Safa and Marwah, or Mash'ar desert for blessing?

Answer: Taking stone from Safa and Marwah hills is not permitted; and it is a precaution to renounce taking from Mash'ar.

Question 744– Sometimes, it can be seen that some of respected Hajjis take some of the soil of Baqi cemetery for blessing and bring it to Iran. Is this act correct according to religious law? If it is not permitted then what is their duty now?

Answer: It is not permitted and it is a precaution to return that.

Question 745– Last year, one of my friends who had gone to Hajj brought me two pieces of stone from Hera cave as a gift. I have placed those stones in a proper place and I kiss and pilgrimage them once in some days for blessings. Is this act considered as polytheism?

Answer: This act is not essentially Haraam; but abstain this act because it may become the source of false comprehension by malignant people or heresy.

Question 746– Is it permissible to use meat and fish conserves which are available at market of Muslims in Mecca and Medina?

Answer: If you don't know that from where is it imported or it is imported from Islamic countries then it doesn't have problem, and if you are certain that it is imported from non-Islamic countries then you are permitted to use only if its importer is Muslim and assuming that he/she observe the Islamic ritual

slaughter and has distributed among Muslims, or the phrase “Ritually Slaughtered” or “Halaal Food” is written on it.

Question 747– What is the ruling if a person gives some foreign currency to a person and takes Iranian money in exchange?

Answer: If it is not against the rules and it is done by satisfaction of both parties then it doesn't have problem.

Question 748– When a part of Masjid al-Haraam become Najis (impure) then staff purifies that place in the following method: first, they remove the impure thing, then pour Qaleel water on that place, and in third part remove the poured water. According to this method or purification a person gains certainty about impurity of all of Masjid al-Haraam. Is it permissible to prostrate on foresaid stones in the condition of question?

Answer: Knowledge about impurity of the entire mosque is not achieved and should not pay attention to the doubt; and this is also a kind of purification.

Question 749– If a person becomes Muhtalim in Masjid al-Haraam or Masjid al-Nabi then what intention should he make for performing Tayammum?

Answer: He should exit the mosque immediately and performs Tayammum instead of Ghusl of Janabat for exiting the mosque, unless the time of exiting is less than the time of making the intention that in this case exits immediately.

Question 750– Is it permissible for the persons in the state of Janabat or menstruation to move in the extended parts of Masjid al-Haraam and Masjid al-Nabi?

Answer: It is not permitted, and there is no difference between the new and old parts.

Question 751– What is the purpose of severe hardness or discomfort that you have pointed to them in some of articles? Is personal hardness and discomfort should be considered or typical?

Answer: The purpose is personal hardness and discomfort.

Question 752– Does making the intention of invalidating Umrah or a part of that (without continuing the act while making the intention of invalidation) cause invalidation of that?

Answer: Intention of invalidation doesn't invalidate.

Question 753– How long is Ghusl of Ihram, pilgrimage and like them valid? And which things invalidate them?

Answer: It is valid for one day; and if minor Hadath happens then the person repeats that with the

intention of Rija' (hoping for the goodness of the act), but it is not obligatory.

Question 754– Is it permissible to ask mercy for the founders, keepers and servants of Masjid al-Haraam and Masjid al-Nabi who bear lots of difficulties?

Answer: Ask guidance for them.

Question 755– Some of Hajjis bring their portion of food and consumer goods (like drinks, banana, orange, apple, cheese, fruit juice, soap, shampoo etc.), which have not used during travel back to Iran. What is the ruling of this act? Is it permissible to use them?

Answer: If they are their portion for real then it doesn't have problem; but if they are only free for use then they have the right to use them in thee but taking them is not permitted.

Question 756– How is performing Hajj with Haraam property or property that is doubtful of being Haraam?

Answer: It is not permitted with Haraam property; but if the property is doubtful of being Haraam and the person is not certain that it is Haraam then he/she can use it for Hajj, on the condition that seemingly it is considered Halaal, which means it has been gained in seemingly Halaal way.

Question 757– What is the ruling of doubt in the acts of Umrah?

Answer: Whenever the pilgrim doubts after beginning the next act then doesn't pay attention, whether in performing or correctness of that.

1. One dirham has about 2.4gr silver coin which its present price is about 400 tomans.

If it is announced every day for one week from the day that it is found and every week for one year in the place of congregation of people then it is enough.

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