

Step-by-Step guide to
performing
Umrah & Hajj



لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Fourth Edition



Step-by-step guide to performing Umrah & Hajj.

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

Mumineen are requested to recite Sura-e-Fateha for the Marhuma and
for all other Marhumeen Mu'mineen and Mu'Minaat.

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Contents Page

Introduction.....	i	2.6	Halaq or Taqseer	21
Imam Zainul Abedin and Shibli	ii	2.6.1	Masael regarding Halaq and Taqseer	21
Umra-e-Mufridah.....	vii	2.7	Tawaaf-e-Ziyarat (~Hajj).....	21
Hajj and its obligations.....	1	2.8	Namaaz of Tawaaf-e-Ziyarat ...	21
		2.9	Sae of Hajj-e-Tamattu.....	22
1.0 Umra-e-Tamattu	2	2.10	Tawaaf-un-Nisa	22
1.1 Ihraam.....	2	2.11	Namaaz of Tawaaf-un-Nisa	22
1.1.1 Ghusl.....	2			
1.1.2 Meeqaat	2	Related Masaels	22	
1.1.3 Niyat.....	2	2.12	Staying in Mina on the nights of 11th and 12th Dhulhijjah.....	23
1.1.4 Talbiyah.....	3	2.13	Ramii of the three Jamarat in Mina on 11th and 12th	23
1.1.5 Prohibited things in the state of Ihraam.....	3			
1.2 Tawaaf.....	3	Tawaaf-e-Wida.....	25	
1.2.1 Conditions of tawaaf.....	4	Ziyarats in Saudi Arabia.....	26	
1.2.2 Wajib parts of tawaaf	6			
1.2.3 Masaels for tawaaf	9	Diagrams		
1.2.4 Namaaz of tawaaf	10	Meeqaats	27	
1.3 Sae	11	Layout of Mecca & Outskirts	28	
1.3.1 Wajib parts of Sae	12	Layout of The H. Prophet's Mosque ...	29	
1.3.2 Taqseer	13	Layout of Jannatul Baqee.....	31	
1.4 Tawaaf un nisa.....	13			
2.0 Hajj-e-Tamattu.....	14	Frequently Asked Questions (FAQ's)		
2.1 Ihraam of Hajj.....	14	General	32	
2.1.1 Masael of Ihraam.....	14	Ihraam	33	
2.2 Wuqoof at Arafat	15	Tawaaf	36	
2.2.1 Masael of Wuqoof at Arafat....	15	Namaaz of Tawaaf / Sae	36	
2.2.2 Mustahab parts of Arafat	16	Taqseer	37	
2.3 Wuqoof at Mash-arul Haram ..	17	Wuqoof at Arafat	37	
2.3.1 Masaels of Wuqoof at Mash-ar	18	Wuqoof at Muzdalifah	37	
2.3.2 Mustahabat of Wuqoof-e-Mash-ar	18	Ramii in Mina.....	38	
2.4 Ramii of Jamarah Aqabah	19	Wuqoof in Mina.....	38	
2.4.1 Conditions of Pebbles.....	19	Qurbani	39	
2.4.2 Conditions of Ramii	19	Taqseer after Qurbani	39	
2.5 Qurbani	20	Tawaaf un nisa.....	40	
2.5.1 Masaels of Qurbani	20	FAQ's related to Ladies.....	40	



Introduction

2nd November 2009

Dear Hujjaj,

Salaamun Alaikum.

Having had the chance to perform my Hajj in the year 2003, the experience was wonderful, and pray to Allah for his acceptance.

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

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

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

- a. Ayat. Al-Khui (K)
- b. Ayat. Gulpaygani (G)
- c. Ayat. Sistani (S)

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

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

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

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

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CONVERSATION OF IMAM ZAINUL ABEDIN AND SHIBLI

Imam Zainul Abedin (a.s) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

The Imam (a.s):

Did you perform Hajj, Shibli?

Shibli: Yes, son of Allah's Messenger (saw), I did.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

As you stopped at Meeqaat, did you intend to remove the garment of disobedience (to Him)?

Shibli: No, I did not.

The Imam (a.s):

As you removed your sewn clothes, did you intend to get rid of ostentation, hypocrisy, and involvement in suspicious matters?

Shibli: No, I did not?

The Imam (a.s):

As you performed ghusl, did you intend also to wash from sins and offenses?

Shibli: No, I did not.

The Imam (a.s):

In that case, you did not really stop at Meeqaat, remove your sewn cloths, and performed ghusl. You cleaned yourself thoroughly, entered the state of Ihraam, and intended to perform Hajj, did you not?

Shibli: Yes, I did.

The Imam (a.s):

As you cleaned yourself, entered the state of Ihraam, and intended to perform Hajj, did you intend to clean yourself with (cleanser of) pure repentance to Allah?

Shibli: No, I did not.

The Imam (a.s):

As you entered the state of Ihraam, did you intend to abstain from every matter that Allah deems unlawful?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

In that case, you did not clean yourself thoroughly, enter the state of Ihraam, or intend to perform Hajj. Did you enter Meeqaat, offer the two-Rakaat prayer of Ihraam, and say Labbayk (Talbiya)?

Shibli: Yes, I did.

The Imam (a.s):

As you entered Meeqaat, did you intend to meet all the qualifications of the visitation of the Sacred House of Allah?

Shibli: No, I did not.



The Imam (a.s):

As you offered the two-Rakat prayer, did you intend to seek nearness to Allah through the best deeds such as prayers and the finest of deeds by God's servants?

Shibli: No, I did not.

The Imam (a.s):

As you said Labbayk, did you intend to utter every statement of obedience to Allah and not speak any statement of disobedience to Him?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

As you entered the Sacred Precinct, did you intend to abstain from backbiting any Muslim from the community of Islam?

Shibli: No, I did not.

The Imam (a.s):

As you arrived in Mecca, did you intend to aspire towards Allah and no one else?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

As you performed the tawaaf, did you intend to seek refuge of Allah (from the trickeries of Satan and evil temptations) and that He, the Knower of the unseen, knew this from you?

Shibli: No, I did not.

The Imam (a.s):

In that case, you did not really circumambulate the Holy House, touch its corner, or perform the Sae'e. You caressed the Black Stone, stopped at the Station of Ibrahim (a.s), and offered a two-Rakaat prayer there, did you not?

Shibli: Yes, I did.

The Imam (a.s) then cried so loudly and said:

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

As you stopped at the Station of Ibrahim (a.s), did you intend to stop at every act of obedience (to God) and leave every act of disobedience (to Him)?

Shibli: No, I did not.

SAYINGS BY IMAM ALI (A.S)

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



The Imam (a.s):

As you offered the two-Rakaat prayer, did you intend to offer the same prayer that was offered by Ibrahim (a.s) and to take down Satan?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

In that case, you neither really came near that well nor did you drink from its water. You did Saee between Safa & Marwa, walked, and frequented between them, did you not?

Shibli: Yes, I did.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

In that case, you did not really leave for Mina. You did wuqoof in Arafat, mounted Jabal al-Rahma (Mount Mercy), recognised Nemira Valley, and supplicated to Allah at al-Meel and Jamarat, did you not?

Shibli: Yes, I did.

The Imam (a.s):

As you stayed in Arafat, did you intend to recognize Allah, Glorified is He, and His knowledge, and recognize His hold on the record of your deeds and His full acquaintance with your heart and secrets?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

As you were on Nemira, did you recognise that

a. your advices and warnings to people are fruitless unless they are originated from Allah's instructions?

b. you should not preach Divine commands & prohibitions unless you first practice & abstain?

Shibli: No, I did not.



The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

As you walked between the Two Signs without turning to right or left, did you intend not to turn away from the right religion either in your heart, tongue, or other organs?

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a):

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

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: Yes, I did.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

As you threw the pebbles, did you intend to stone Iblis, your enemy, and anger him through your precious Hajj?

Shibli: No, I did not.

SAYINGS BY IMAM ALI (A.S)

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



The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

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

Shibli: No, I did not.

The Imam (a.s):

As you returned to Mecca and performed Tawaaf al-Ifadha, did you intend to have flown with Allah's mercy, return to the obedience to Him, cling to His love, perform all His precepts, and seek nearness to Him?

Shibli: No, I did not.

The Imam (a.s):

In that case, you neither reached Mina, nor did you throw these pebbles on Satan, nor did you shave your head, nor did you perform the rituals of the Hajj, nor did you offer prayer in Kheif Mosque, nor did you

perform Tawaaf al-Ifadha, nor did you offer sacrifice for the Lord.

Go back, you did not perform Hajj.

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

SAYINGS BY IMAM JAFFER SADIQ (A.S)

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

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

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



UMRA-E-MUFRIDAH

It is Mustahab to perform Umra-e-Mufridah as often as possible in one's lifetime, better still every month.

Umra-e-Mufridah can be performed in any month during the year, though the best among them is the month of Rajab.

Rule 137 (Ayat. Sistani)

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

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

So if a person has performed Umra-e-Mufridah, it is permissible for him to perform Umra-e-Tamattu consecutively in the same month. Similar too is the rule of performing an Umra-e-Mufridah on completion of an obligatory pilgrimage. However it is not permissible to perform an optional pilgrimage between Umra-e-Tamattu and Obligatory Pilgrimage.

However, if he stayed in Mecca until the day of Tarwiyah, intending to perform pilgrimage, Umra-e-Mufridah will be his Umra-e-Tamattu, he should then perform Hajj-e-Tamattu thereafter.

Umra-e-Mufridah consists of seven Wajibats:

- | | |
|----------------------------|----------------------------------------------------|
| a. Ihraam | (refer to Pg. 2 onwards) |
| b. Tawaaf | (refer to Pg. 3 onwards) |
| c. Namaaz-e-Tawaaf | (refer to Pg. 11) |
| d. Sae'e | (refer to Pg. 11 onwards) |
| e. Taqseer | (refer to Pg. 13) |
| f. Tawaaf-un-Nisa | (to be performed as in reference to Pg. 3 onwards) |
| g. Namaaz-e-Tawaaf-un-Nisa | (to be performed as in reference to Pg. 11) |

It is highly recommended to visit Madinatul Munawwara (City of the Holy Prophet), either before or after completing Umra-e-Mufridah.

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



HAJJ AND ITS OBLIGATIONS

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

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

Hajj is one of the basic principles of Islam; its performance is one of the essentials, and its non-performance is a grave sin. Denial of the obligatory nature of Hajj is blasphemy (Kufr). Allah states in the Holy Qur'an **"...and pilgrimage to the house is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, surely Allah is self-sufficient, above any need of the worlds".(3/97).**

Hajj becomes Wajib when two following general conditions are present;

Buloogh (attaining maturity) and Aql (becoming sane) which are preconditions for all the Furu-e-Deen. In addition, two specific conditions are necessary before Hajj becomes obligatory on a Muslim:

1. On account of this journey to Mecca, he should not forsake another obligatory task.
2. He should be a Mustati i.e. He should possess all the means to perform the Hajj without hindrance. A person becomes Mustati on the following conditions:-
 - a. *Enough wealth to pay for the travelling (to and fro) expenses.*
 - b. *Healthy and strong enough to perform Hajj.*
 - c. *No obstacles; like fear of losing property, honor, roads being sealed.*
 - d. *Enough time to go to Mecca and perform the Wajibats.*
 - e. *Enough money left with dependents to enable them to continue with their normal life when the person has gone for Hajj.*
 - f. *Means for earning the livelihood is safe once he returns from the Pilgrimage.*

TYPES OF Hajj

Hajj are of three types

1. Hajj-e-Qiraan
2. Hajj-e-Ifraad, these two types of Hajj are wajib upon the people of Mecca and those whose residence is less than 16 farsakh (1 farsakh is 5.5 kilometres) away from Mecca. These forms of Hajj do not have Umra-e-Tamattu', but it is wajib to perform Umra-e-Mufridah afterwards.
3. Hajj-e-Tamattu this Hajj is wajib on all those who live 16 farsakh from Mecca or beyond.

Hajj-e-Tamattu consists of two acts of worship. The first act is called Umra-e-Tamattu, and the second one is termed Hajj-e-Tamattu, and it is necessary that Umra-e-Tamattu is performed before Hajj-e-Tamattu. However, if anyone who cannot perform Umra-e-Tamattu before Hajj-e-Tamattu due to some justifiable excuses, which will be outlined then he should do Hajj-e-Ifraad and thus this book explains Hajj-e-Tamattu in two parts, in sequential order.



1.0 UMRA-E-TAMATTU

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

- a. Ihraam, b. Tawaaf c. Namaaz-e-Tawaaf d. Sae'e e. Taqseer

1.1 Ihraam

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

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

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

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

While wearing the Ihraam there is a recommended du'a to recite and Namaaz-e-Ihraam on page 212 in Adabul Haramain.

1.1.1 Ghusl

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

1.1.2 Meeqaats

Meeqaats are specific places in Saudi Arabia, on the way to Mecca where pilgrims must put on Ihraam, generally we stop over at either a). Masjid-e-Shajarah (also known in the past as Abyaar Ali) if we proceed from Madina or b). Johfa if we proceed from Jeddah.

1.1.3 Niyyat

Niyyat is Mustahab to be uttered in words for wearing the Ihraam 'but wajib in heart'. A complete Niyyah should cater for the following:

- That the intention must be to attain nearness to Allah
- That the intention must be formed at the definite places specified before, under the heading of Meeqaats.
- That the Ihraam is worn for Umrah or Hajj, and whether for Hajj-ut-Tamattu, Qiraan, or Ifraad.
- If it was on behalf of someone else, such intention must be expressly formed.

Pilgrim must resolve to refrain from all forbidden acts during state of Ihraam.



1.1.4 Talbiyah

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

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

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

1.1.5 There are 25 prohibited acts in the state of Ihraam:-

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1. Hunting 2. Sexual union 3. Kissing a woman 4. Touching one's spouse with lust 5. Looking at women with lust and fondling 6. Masturbation 7. Nikaah; likewise to be a witness and to justify it 8. Wearing perfumes 9. Wearing sewn dresses for men 10. Application of surma to the eyes, application of henna etc 11. Wearing of shoes and socks for men 12. Lying, boasting and abusing 13. Swearing | <ol style="list-style-type: none"> 14. Killing insects 15. Ornaments 16. Looking in the mirror 17. Removing hairs 18. Mobile shade for men (i.e. umbrella, travelling in a shaded vehicle etc) 19. Covering of face for women 20. Blood-letting 21. Tooth extraction 22. Carrying weapons 23. Cutting nails 24. Covering of head for men (caps, using mobile phones) 25. Closing of nose from undesirable smell or odour. |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

1.1.4 Tawaaf

Tawaaf comprises of seven circuits around the Holy Kaaba.

Tawaaf is a Rukn which means that if someone misses it out purposely or even by ignorance and if no time is left for Tawaaf of Umra-e-Tamattu to be performed (before Dhuhr of Arafah Day to enable him to reach at least part of 'Arafah wuqoof) his Hajj would be Batil.

(G): This also applies to those who may have left out even a part of the Tawaaf purposely.

(K,S): his ihram also becomes batil & he must repeat Hajj the following year.

(S): Ihtiyat Wajib ignorant should give Kaffarah of a camel.

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



1.2.1. Conditions of Tawaaf 5:-

1. First Condition

Taharat is necessary in Tawaaf. So if someone performs Tawaaf without Wudhu or without necessary Ghushl, then even if it is due to forgetfulness or ignorance, the Tawaaf would be Batil

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

	AYATULLAH SISTANI	AYATULLAH GULPAYGANI	AYATULLAH AL-KHUI
a. If one has already completed four circuits, and unintentionally wudhu or ghushl becomes batil?	If taharat unintentionally broken, one should perform wudhu or Ghushl and complete the remaining circuits; if intentionally broken, after taharat, complete tawaaf and redo whole tawaaf	One should abandon the tawaaf, perform wudhu or Ghushl and complete the remaining circuits	If taharat unintentionally broken, one should perform wudhu or Ghushl and complete the remaining circuits; if intentionally broken, after taharat, complete tawaaf and redo whole tawaaf
b. If four circuits not completed and pilgrim had not reached even up to three and a half circuits.	The Tawaaf would be Batil. The pilgrim will need to do wudhu or ghushl and repeat the whole Tawaaf.	The Tawaaf would be Batil. The pilgrim will need to do Wudhu or Ghushl and repeat the whole Tawaaf.	The Tawaaf would be Batil. The pilgrim will need to do Wudhu or Ghushl and repeat the whole Tawaaf.
c. If one had completed three and a half circuits but not completed the fourth circuit.	The Tawaaf would be Batil. The pilgrim will need to do wudhu or ghushl and repeat the whole Tawaaf.	After becoming Paak, it is Ihtiyat to complete the remaining circuits together with the Namaaz of Tawaaf and then repeat the Tawaaf and its Namaaz	After becoming Paak, it is Ahwat to complete the Tawaaf from where he left, pray Namaaz-e-Tawaaf. And then repeat the complete Tawaaf and its Namaaz again. Alternatively it would suffice if after becoming Paak, to discard the 3½ circuits, and instead with the niyyat of mafidh dhimma redo the complete Tawaaf and recite its Namaaz.



2. Second Condition

The body and clothes must be Paak, just as in Namaaz. As per Ihtiyat Wajib, even those Najasat which have been exempted in Namaaz, like Blood when it is less than the size of a dirham, or that which comes out of a wound or injury, must be removed and made Paak before Tawaaf, but if it is not possible to do so then:

(K & S): there is no objection in Tawaaf with unavoidable najasat

(G): it is Ihtiyat that while he himself would perform Tawaaf, he would also appoint someone to perform Tawaaf on his behalf.

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

(G): he must repeat Tawaaf, Ihtiyat Wajib.

(K & S): if recalls during tawaaf, completed part is valid; remaining portion, act according to duty

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

	AYATULLAH SISTANI	AYATULLAH GULPAYGANI	AYATULLAH AL-KHUI
a. If one learns about the Najasat after having completed four rounds of Tawaaf...	One must leave Tawaaf, make oneself or the clothes Paak, and return to complete the remaining three rounds	One must leave Tawaaf, make oneself or the clothes Paak, and return to complete the remaining three rounds	One must leave Tawaaf, make oneself or the clothes Paak, and return to complete the remaining three rounds
b. If the Najasat is found before completing three and a half rounds	The Tawaaf is Batil. It must be started all over again after becoming Paak	The Tawaaf is Batil. It must be started all over again after becoming Paak	The Tawaaf is Batil. It must be started all over again after becoming Paak
c. If the Najasat is found after three and a half rounds, but before completion of the fourth.	After becoming Paak, complete the remaining rounds, together with Namaaz of Tawaaf.	After becoming Paak, it is Ihtiyat to complete the remaining rounds, together with Namaaz of Tawaaf. After that, one should repeat Tawaaf and its Namaaz again.	After becoming Paak, restart Tawaaf and pray the Namaaz of Tawaaf with the niyyat of mafidh dhimma.



3. Third Condition

Males should be circumcised. Tawaaf by an uncircumcised man is Batil, and he should not perform Sae'e, Taqseer and Tawaaf-un-Nisa.

As per Ihtiyat Wajib, Tawaaf by children K&S if mumayyiz but Ihtiyat Mustahab if not mumayyiz) who have not been circumcised is Batil, including Tawaaf-un-Nisa, and if they did any of those Tawaafs, they must be repeated by the child after circumcision, or by someone appointed on his behalf. Until then, it will not be permissible for him to take a wife.

4. Fourth Condition

One should **cover ones private parts** with clothes that are not Ghasbi. (S: as per ihtiyat wajib).

As per Ihtiyat (wajib), all those conditions which are applicable to the clothes in Namaaz, are applicable in Tawaaf also.

5. Fifth Condition

One should make Niyyat and keep in mind that Tawaaf around the Kaaba is being performed for Umra-e-Tamattu, in expression of total obedience to Allah. (S: in expression of humility & worship to God).

1.2.2 Wajib parts of Tawaaf are:-

1. **The first act in Tawaaf** is that the Tawaaf should start from Hajar-ul Aswad. In order to be sure, the Niyyat for Tawaaf should be made just before Hajar-ul Aswad, that his tawaaf will begin at Hajar & end there, and then as one reaches parallel to the first edge of the sacred stone, the first Tawaaf round will have begun.
2. **The second act in Tawaaf** is that each circuit of the Tawaaf should end at Hajar-ul Aswad. In the last round it is precautionary to proceed a little beyond the Stone, so that the extra distance covered may provide assurance for its proper completion.
3. **The third act** is that one must remain detached from the Kaaba and all its parts. Around the Kaaba, near its foundations, there is a small raised slanting elevation called Shadharwan.
During Tawaaf one must not pass over them or over the Hijr-e-Ismael and if one does, one must repeat that part of Tawaaf. It is Ihtiyat not to even to touch those walls or Hijr-e-Ismael until Tawaaf is over, so that it can be surely said that Tawaaf was performed in total detachment.
4. **The fourth wajib part** of Tawaaf is to observe Muwalat, which means to perform the seven circuits consecutively, one after the other, not resorting to doing any such thing which would disrupt the continuity.
5. **The fifth wajib part** is to complete seven circuits, nothing less or more.

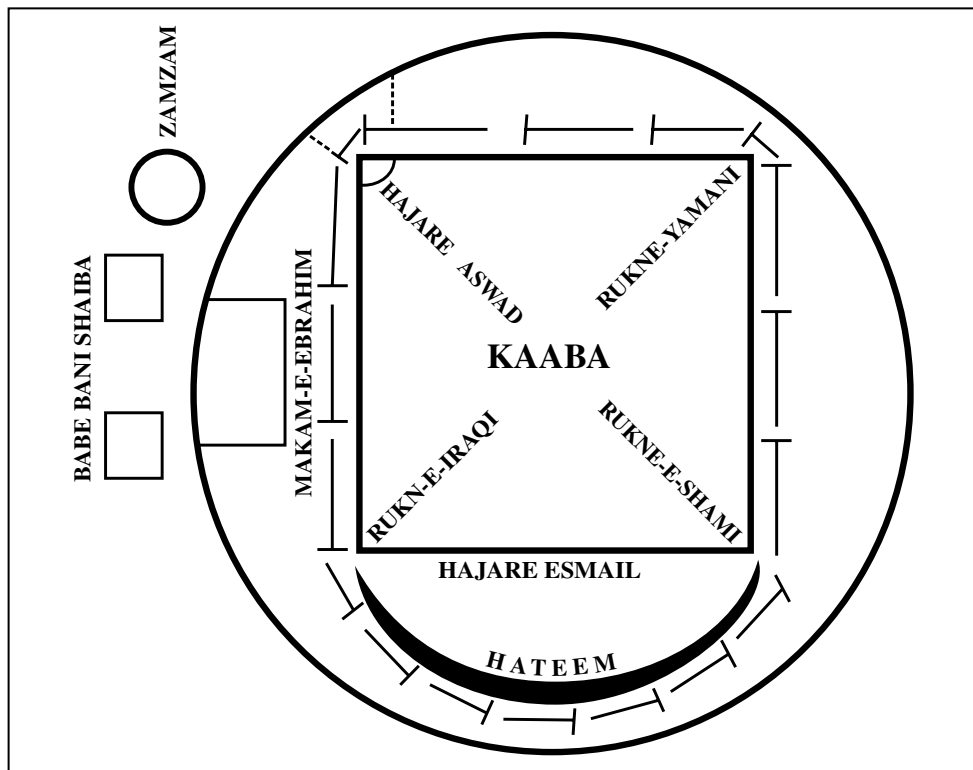


6. **The sixth act in Tawaaf** is that as long as one is engaged in Tawaaf, care must be taken to keep the Kaaba on one's left. Therefore when one faces the Kaaba during Tawaaf, for kissing the corners of the Kaaba or for whatever other reason, or if one is pushed by the crowd turning one towards or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

If **retracing ones steps is not possible**, then one should mentally mark the place where one turned towards or away from the Kaaba, proceed onwards with the round without niyyat of a tawaaf-round and upon arriving again at the marked place, make the Niyyat of continuing Tawaaf and thus complete Tawaaf.

(S): cancel the round, proceed without niyyat of tawaaf round till the Hajar ul Aswad & redo whole round again.

A SKETCH OF THE KAABA AND THE METHOD OF PERFORMING TAWAAF





7. **The seventh act of Tawaaf** is to include Hijr-e-Ismael within each circuit. Hijr-e-Ismael is the arc near the Kaaba (between Rukn e Iraqi & Rukn e Shami) in which the mother of Prophet Ismael (a) and many other Prophets (a.s) are buried.

It is forbidden to enter between Hijr-e-Ismael and the Kaaba while doing Tawaaf.

If someone knowingly or unknowingly enters between the Kaaba and Hijr-e-Ismael, thus excluding Hijr-e-Ismael from Tawaaf. **That particular round of Tawaaf will be Batil**, and it will have to be repeated, not from the point where he entered in between, but from Hajar-ul-Aswad. (i.e. that circuit is void and is not taken in consideration). **If that round is not repeated, the whole Tawaaf will be Batil.**

(G): Ihityat Wajib after completion, repeat the whole tawaaf with namaz

(S & K): Ihityat Mustahab after completion, repeat the whole tawaaf with namaz.

8. **The eight act** is that it is preferable to perform Tawaaf within the the Maqam-e-Ibrahim. Hence, one should remain within 26 ½ arms length distance from the Kaaba at all points while performing Tawaaf, which is the distance between the Kaaba and the Maqam-e-Ibrahim.

Note: Since Hijr-e-Ismael adjoins the Kaaba and the tawaaf must be performed outside it so one should keep oneself within the remaining reduced area during this part of Tawaaf. But if it is difficult, then the pilgrim can perform Tawaaf behind Maqam-e-Ibrahim beyond the area.

(G): If he is connected to the people who are doing Tawaaf around the Kaaba.

(S & K): It is acceptable if one moves outside the above mentioned ambit though Makrouh, particularly if one is unable to remain within the limits (between Kaaba & Maqam Ibrahim{a}), or harm could befall him if he did so. Nevertheless, where possible, observing Ihityat of circumabulating within the area is recommended.

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



1.2.3 Masaels for Tawaaf:-

- a. If a person **purposely performs fewer rounds**, it is wajib that he or she proceeds to complete the remaining rounds of Tawaaf provided that nothing to disrupt Muwalat and the sequence has been done. If Muwalat has been disrupted, then that person will have to repeat the whole tawaaf.
- b. If a person forgetfully **performs less** than seven rounds, so if he has not yet exceeded 3½ rounds, then the whole Tawaaf must be performed all over again.

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

- i. If he had forgotten only one circuit, he should complete it.
- ii. If he has missed out (**G**: more than one round; **K**: between 1 to 4 rounds; **S**: 1 or 2 or 3 rounds) then he must complete them, before Namaaz of Tawaaf, and as per Ihhtiyat (**G**:Ihhtiyat-e-Wajib; **K**: Ihhtiyat Mustahab), repeat the whole Tawaaf and it's Namaaz.
- iii. **K,S**: if forgot 4 or more rounds, Ihhtiyat wajib he should complete and repeat the whole tawaaf & its namaaz.

For Mustahab Tawaaf there is no need to repeat Tawaaf, just completing the remaining round(s) will be sufficient.

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

And in the case of a Wajib Tawaaf, it is forbidden and Haram to join two Tawaaf.

As per Ihhtiyat Wajib, it invalidates Tawaaf irrespective of whether such an intention was made before, during or at the completion of Tawaaf. However, if the extra round or rounds were performed aimlessly, Tawaaf would not be affected.

If someone purposely decides from the very beginning to perform more than seven rounds for Tawaaf, then Tawaaf is Batil from the very beginning. If the decision was made during Tawaaf, it would become invalid at the point. **And if one decides to do so at the end, Tawaaf would be Batil,**

(**G**): but Ihhtiyat is that such a person should go for Namaaz of Tawaaf and thereafter repeat Tawaaf and its Namaaz.

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

And if the addition is one full round or more, his Wajib Tawaaf would be valid, but its

(**G**): Mustahab, (**K&S**): IW that he should proceed to complete seven rounds with the Niyat of Qurbat (without specifying wajib or mustahab) & pray 2 namaz e tawaaf thereafter.

(**G**): As per Ahwat, he will recite Namaaz for wajib Tawaaf before Sae, and for Mustahab Tawaaf after Sae. However, it is recommended that after acting on this Ihhtiyat, the original Wajib Tawaaf is repeated together with its Namaaz.

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



- e. When someone **forgets Tawaaf altogether or a part of it**, and does not remember about it until he has returned to his country or city, it will be Wajib upon him to appoint someone to perform Tawaaf on his behalf if he himself finds it difficult to return to Mecca for the purpose.
- (G):** In this situation, as per Ihtiyat Wajib he should also give a Qurbani, which as per Ahwat, should be that of a camel.
- (S):** namaaz e tawaaf will have to be prayed by himself wherever he may be
- f. If someone has **doubts about the number of rounds** he performed in Tawaaf:
- i) after its completion, he should ignore that doubt.
- (G):** If the doubt occurs at the end of any round, whether it was 7th or 8th, he should decide that it is the seventh.
- ii) during any rounds as to whether it was the seventh or the eighth, Tawaaf is Batil, but it is Ahwat that he **K&S:** with the niyyat of raja completes &) performs Namaaz for this Tawaaf . After that he should repeat Tawaaf and its Namaaz.
- g. If a person is sure that he has not performed more than seven circuits, but remains in doubt whether he has completed the seven circuits, he should repeat the whole Tawaaf.
- It is Ihtiyat that when this doubt occurs, he decides upon the lesser number, completes Tawaaf and its Namaaz, and then starts all over again. (G only K: hasn't mentioned it).
- h. **(K, G & S):** If a person is pushed further during Tawaaf by the surging crowd of pilgrims, his Tawaaf would be valid as long as he is in full control of himself and his Niyyat for Tawaaf is unchanged.
- i. Although it has more Thawab and merit to do Tawaaf and Sae'e on one's own feet, it is permissible to do it on wheelchairs, carriages or upon the shoulders of others.

1.2.4 Namaaz of Tawaaf

It is wajib after every wajib Tawaaf to offer two rakaat Namaaz, exactly like morning prayers, with the niyyat of Namaaz e Tawaaf. It can be prayed silently or loudly. It is Ihtiyat to perform it

- immediately** after Tawaaf, and
- behind** Maqam-e-Ibrahim (a).

If one cannot stand behind & near the Maqam for Namaaz because of the huge crowd, then he should

(K): position himself further away but as close as possible behind the Maqam

(G): at either sides of Maqam-e-Ibrahim.

(S): Ihtiyat Wajib pray both at either side AND behind the Maqam; if cant perform both near & sides, then perform whichever of the two possible.



When even that becomes impossible, then one can pray

(K): at any place in the mosque, Ihityat wajib.

(G): at any place behind Maqam-e-Ibrahim or at the sides, trying to be as close as possible.

However it is better to repeat this Namaaz whenever one finds a place behind Maqam-e-Ibrahim (a) with the niyyat of rajaa.

(S): at any place in the mosque but IM repeat whenever possible near & behind the Maqam.

a. If someone forgets wajib Namaaz of Tawaaf, he should go behind Maqam-e-Ibrahim to perform it whenever he remembers it

- i) while in the Masjid or in Mecca? If he remembers after having performed Sae and other rituals, it will not be necessary to repeat Sae and other acts, though it is Ahwat (better) to do so.
- ii) if one has left Mecca? he must return to Maqam-e-Ibrahim and perform it in the positions mentioned above.
- iii) if it difficult to return? one should perform it at the place where one remembered it, even if that happens to be in another city.

(K): if possible, IM should return to the Haram & perform it

(S): its not necessary to return to the Haram even if it may be possible

(G): It is better however, to appoint someone to perform the Namaaz on his behalf, behind Maqam-e-Ibrahim.

b. If someone died before having performed the Wajib Namaaz of Tawaaf, then his eldest son has an obligation to give its Qadha.

(S): Ihityat wajib

1.3 Sae

Sae is wajib to be performed after Namaaz-e-Tawaaf, which means Sae (movement) seven times between Safa and Marwa.

One can do this walking, riding or by being carried on one's shoulders.

The Sae starts from Safa towards Marwa; that's the first round; the second is when returning from Marwa to Safa. Thus every time one proceeds from Safa to Marwa, and returns, one completes two rounds. This way the seventh will end at Marwa.

Sae is a Rukn; if someone leaves it out due to forgetfulness or due to ignorance, he must perform it and do Taqseer if he remembers before Wuqoof at Arafat.

It is not necessary to be in the condition of Wudhu or Ghushl in Sae, nor is it necessary for the body or the clothes to be Paak. But it is Ihityat Mustahab to be in Wudhu or Ghushl.



1.3.1 Wajib acts of Sae:-

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

b. c. Sae must begin from Safa and must end at Marwa.

In order to be absolutely sure,

(K): wajib to start from lowest part of Safa

(G): Ihtiyat, one must climb parts of the rocks which are at Safa and Marwa and include them in Sae.

(S): no need to climb mount Safa though its IM but must cover fully the distance between the 2 mounts

d. Sae must be seven in all, no more, nor less.

i. If a person knowingly performs more than seven Sae, his Sae would be Batil.

ii. But if he does it forgetfully or ignorantly of the Masael, his Sae would be valid.

(K&S: if adds one round then its mustahab to complete it till 7 rounds)

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

If he has already gone out of Mecca, even back to his country, he must return to perform Sae at its place. However, if he cannot return, he may appoint someone to perform on his behalf.

It is Ihtiyat Mustahab **(K & S: Ihtiyat Wajib)** that if he had not performed four full walks, he should first complete the balance and then repeat all over again.

iv. A person who forgets and performs less than seven Sae, remains in Ihraam, and forbidden acts do not become permissible for him until he has completed the remaining part of Sae. If he has sexual intercourse or cuts his nails in this situation, he has to give a Kaffarah of one cow. (S: Kaffarah Ihtiyat wajib & must complete remaining rounds of Sae)

v. If a doubt about the number of Sae occurs after one has completed Sae, that doubt should be ignored. **(G & S)** esp if it is probably about additional rounds.

But if one has a strong feeling that one has performed fewer times than the number of Sae, it is Ihtiyat to do it allover again.

(S): if occurs before muwalat disrupted; and if occurs after muwalat disrupted, must redo Sae)

(K): if doubt occurs after Sae but before taqseer, should repeat Sae. However, if it occurs after taqseer, it should be ignored.

vi. If someone doubts, while at Marwa, as to whether he has performed seven Sae or more, he should ignore the doubt and consider himself as having performed seven.

vii. If the doubt occurs between Safa and Marwa as to whether it is the seventh or eighth time, Sae will be Batil, and he will have to repeat it.



- e. The fifth Wajib part of Sae'e is to perform Sae'e between Safa and Marwa in its usual and designated route.
- f. It is wajib that while walking from Safa, one should face Marwa, and while returning, one should face Safa. So if one walks in reverse, like facing Marwa when coming to Safa, or facing Safa while walking towards Marwa, the Sae'e would not be correct.
- g. **(G only):** It is wajib that the clothes and shoes worn during Sae'e are Mubah and not Ghasbi.
- h. It is wajib that Sae'e is performed after Tawaaf. If someone forgets or due to ignorance performs Sae'e before Tawaaf, it is (K,S: wajib but G: IW) for him to repeat Sae'e after performing Tawaaf.

1.3.2 Taqseer

Taqseer means to cut off some of one's nails (of foot or hand) or hair from the head or beard or mustache.

(S): Ihtiyat wajib can't suffice with nail cut for taqseer; if wish to combine hair clip and nail cut, IW clip must precede cut.

It is wajib to be done after Sae'e, intending to be relieved from Ihraam, so that the forbidden acts during Umra-e-Tamattu become permissible.

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

It is Haram to shave off the hair of the head completely in Umra-e-Tamattu.

- a. If someone shaves off the hair of his head completely in Umra-e-Tamattu knowingly, unknowingly or due to ignorance, it is (G:IW, K,S: wajib) for him to give a sacrifice of one sheep. **(K & S):** Ihtiyat wajib even if done unknowingly
- b. If a person forgets Taqseer altogether, and does not remember until he has put on the Ihraam for hajj-e-Tamattu, his Umra would be valid, but (K,G: IW), he must give a Kaffarah of one sheep. **(S: no Kaffarah)**
- c. If a person purposely avoids Taqseer until the time that he puts on Ihraam for Hajj-e-Tamattu, his Umra would be Batil. His hajj would then be Hajj-e-Ifraad, and after its completion it is Wajib for him to perform Umra Mufridah, and IW to do Hajj all over again in the ensuing year.
- d. After Taqseer, all those acts which were forbidden while one was in Ihraam for Umra-e-Tamattu become Halal and permissible, except shaving off the hair of the head, which will still be Haram for him. And if he does so, knowingly, he should **(K & G: Ihtiyat wajib but S: Ihtiyat mustahab)** give a Kaffarah of one sheep.

1.4 Tawaaf-un-Nisa

Tawaaf-un-Nisa is not obligatory in Umra-e-Tamattu. It is Wajib in Hajj-e-Tamattu and Umrah-e-Mufridah, regardless of whether it is Wajib Hajj or Mustahab.



2.0 HAJJ-E-TAMATTU

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

- | | |
|--------------------------------------------------|-----------------------------------------------------------------------------------|
| 2.1 Ihraam | 2.9 Sae'e between Safa and Marwa |
| 2.2 Wuqoof at Arafat | 2.10 Tawaaf-un-Nisa |
| 2.3 Wuqoof at Mash-ar (also known as Muzdalifah) | 2.11 Two rakaat Namaaz of Tawaaf-un-Nisa |
| 2.4 Ramii of Jamarah-e-Aqabah | 2.12 To stay in Mina on the nights of 11th and 12th of Dhulhijjah |
| 2.5 Qurbani | 2.13 Ramii at the three Jamarats in Mina on the 11th and 12th day of Dhul Hijjah. |
| 2.6 Taqseer or Halaq | |
| 2.7 Tawaaf of hajj or Tawaaf of Ziyarat | |
| 2.8 Two rakaat Namaaz of Tawaaf | |

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

2.1 Ihraam of Hajj

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

Ihraam for Hajj is the same as mentioned earlier in Umra-e-Tamattu.

2.1.1 Masaels regarding Ihraam for Hajj

- It is permitted to wear the Ihraam for Hajj upto 3 days prior to the day of Tarwiyah which is 8th Zilhajj, but then, as per Ihtiyat, one should not go out of Mecca before the date unless necessary. However, it is Mustahab that one puts on Ihraam for Hajj on the day of Tarwiyah.
- The place for wearing Ihraam of Hajj is Mecca and one can wear Ihraam at any place in the city. (K: Old Mecca, IW but S: IM) Similarly, Niyyat and Talbiyah are also Wajib except that in this case, Niyyat will be **"I am wearing Ihraam for Hajj-e-Tamattu, and shall refrain from all that is forbidden during Ihraam, in obedience to Allah"**.
- If one did not know or forgot to wear Ihraam until he or she reached Mina or Arafat, and learnt about it before starting the Wajib rituals, he or she should return to Mecca, wear Ihraam and then return to perform the Wajib rituals.



If it is difficult to return to Mecca for some good reason or because time is running short, (K,S) he can enter into ihram wherever he may be; (G) it is Ihtiyat that he or she should return as far as possible. But if even that is not possible, it will be wajib to wear Ihraam at the same spot where he or she remembered or learnt about Ihraam.

- d. If someone forgetful or ignorant of the Masael completed all the rituals of Hajj without remembering Ihraam or knowing about it, his Hajj would be valid. But if he remembers or comes to know about it after Arafat or Mashar, or before completing all the necessary rituals, he should wear Ihraam immediately wherever he is, and then proceed to perform the remaining parts of the Hajj. It is Ahwat mustahab (G only) that such a person should return the following year to perform Hajj again.
- e. If a person deliberately leaves out Ihraam of Hajj until he has completed Wuqoof at Arafat and Mashar, then his Hajj is Batil.

2.2 Wuqoof at Arafat

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

2.2.1 Masaels regarding Wuqoof in Arafat

- a. If a person remains asleep or unconscious from Dhuhr to Maghrib on the day of Arafat, his Wuqoof at Arafat would be Batil. But if one was at Arafat before Dhuhr, and had intended to do Wuqoof, then fell asleep with the intention of Wuqoof still in mind, the Wuqoof would be valid, even if one did not wake up until Maghrib.
(K): if wakes up even briefly between dhuhr & maghrib, its valid; S: validity of wuqoof has ishkal) If one sleeps after Dhuhr, after having made Niyyat, then it is permissible, and Wuqoof is valid.
- b. Although as per Ihtiyat, it is Wajib that a pilgrim must stay at Arafat from Dhuhr to Maghrib, the actual Rukn is to be present between Dhuhr and Maghrib for a certain time, such that it can be safely said that one stopped there and performed Wuqoof.

Any one, who intentionally fails to stay for even that much time, will render his Hajj Batil, even if he stays the night of the 10th in Arafat for Wuqoof-e-Izterari (emergency case) then proceeds for Wuqoof at Mash-ar.

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



- c. If a person deliberately delays his arrival at Arafat till after Dhuhr time, his Wuqoof will be valid, and he has to give no Kaffarah. But his act would be against Ihhtiyat, and since it is wajib to be there from Dhuhr up to Maghrib, he will have committed a sin
- d. Wuqoof at Arafat should be with a Niyyat of Wajib, stating that: **“I remain from Dhuhr to Maghrib today at Arafat for Hajj-e-Tamattu, in obedience to the command of Allah”**
- e. It is not permitted to leave Arafat before Maghrib, and if someone does so deliberately, and does not return on the same day, it is Wajib for him to sacrifice a camel on the Eid day at Mina. If he cannot give sacrifice, he has to fast for eighteen (18) consecutive days. (K: Ihhtiyat wajib but S: Ihhtiyat mustahab it should be consecutive)

It is Wajib for a person leaving Arafat before Maghrib to return to Arafat and stay there until Maghrib. If he repented and returned the same day to Arafat, he would still give the Kaffarah as per Ihhtiyat Wajib ((S: no Kaffarah)) .

- f. A person out of ignorance or forgets and leaves Arafat before Maghrib, he must return the same day as soon as he remembers or learns about it. If he does not return, he will have committed a sin, and as per Ahwat he will give Kaffarah.
However if a person remembers or learns about it after Maghrib, then he has no liabilities.

2.2.2 Mustahab parts of Wuqoof at Arafat

- a. To put one's tent at a place called Namirah, which is joined with Arafat.
- b. To stay at the left-side of the mount (for a pilgrim arriving from Mecca) on level ground.
It's Makrooh to climb the Jabal ur Rahma mountain after niyyat of Wuqoof.
- c. To be with one's own companions during Wuqoof.
- d. To remain in Taharat, and do a Ghusl.
- e. To avoid such things and acts that would distract one's attention from acts of worship.
- f. To perform Dhuhr and Asr prayers together at its prime time, with one Adhan for both and two separate Iqamah.
- g. After Namaaz, to remain occupied with prayers, in a standing position.
- h. To remain standing during the entire Wuqoof. It is Makrooh to sit or ride during Wuqoof, but if assuming a standing position all the time becomes irksome, distracting one's attention from acts of worship, then it is better to sit down.
- i. To pray and beseech Allah as much as one can, as this is the day of supplication to Allah.
Nothing pleases Shaitan more than distracting the attention of man from his Creator.
- j. To seek refuge in Allah from Shaitan
- k. To remember and be conscious of one's sins and lapses, and seek forgiveness for them.
- l. To weep, or make oneself to being tearful.
- m. To remain facing Qibla, and with all the attention and presence of mind, praise Allah, thank him for his bounties and glorify him.



To recite :-

100 times Allahu Akber	100 times Salawat
100 times Al-Hamdu Lillah	100 times Sura-Al-Qadr
100 times Subhanallah	100 times La Hawla Wala Quwwata Illa Billah
100 times La Ilaha Illallah	
100 times Ayatul Kursi	100 times Sura-Al-Ikhlal

- n. To pray for oneself, one's parents and the Mumineen. It is recommended to mention at least forty names. It is reported in Hadeeth that if someone prays for his Mumin brothers, an Angel is appointed to pray for him a thousand times.
- o. To spend all the time in du'a and Istighfar, remembering Allah. Some Ulema have stated that it is Wajib to do so.

It is strongly recommended to read the du'a for the occasion, like the one in Saheefa Kamila (Dua #47), and that of Imam Hussein (a.s) and to read Ziyarat of Imam Hussein and du'a of Imam Zainul Abeden (a.s). It is Mustahab to recite a du'a which is in Adabul Haramain page 244.

2.3 Wuqoof at Mash-arul Haram

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

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

(K: not wajib; S: wajib only part of the night)

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

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

K: If one left in the final part of the night without any valid reason, (ie deliberately missed wuqoof between farj & sunrise) one's Hajj would be BATIL, and changes to Umra mufrida. If pilgrim was unaware of the rule, and after learning could not return to Muzdalifa even for a while before dhuhr of Eid day then his Hajj is valid but must pay a sheep as compensation.

(G&S): When Subhe Sadiq comes, there will have to be another Niyyat for the second Wuqoof between Subhe Sadiq and sunrise. The Niyyat will be **"I will remain here at Mashar from now until sunrise, for Hajj-e-Tamattu, in obedience to the command of Allah"**. This way, we see that there are two Wuqoof at Mashar. It is permissible to make one Niyyat at the beginning, stating that two Wuqoof will be observed, one from night until Subhe Sadiq, and another from Subhe Sadiq until sunrise.



2.3.1 Few Masaels regarding Wuqoof at Mash-ar

- a. Though it is Wajib to remain in Mashar until sunrise as per Ahwat, at the same time, moving out of Mashar shortly before sunrise is also recommended, provided that one does not cross the valley of Muhassir. This is Ahwat, but it is safer not to enter this valley, and whoever crosses the valley of Muhassir, will have committed a sin, and may become liable to give a sheep for Kaffarah. (G: IM, but K, S: no Kaffarah)
- b. The Rukn part of this Wuqoof is to be at Mashar for at least some time between Subhe Sadiq and sunrise, so that it can safely be said that Wuqoof was observed.
(S): from part of night till sunrise.) If this Rukn is intentionally left out, Hajj would be Batil, unless one had observed the previous Wuqoof at Mashar, i.e. from night to Subhe Sadiq. Again, one will have committed a sin and has to give a Kaffarah of a sheep.
- c. Those who have urgent work, elderly people, women and sick people may leave for Mina from Mashar before Subhe Sadiq, if they fear that they will be greatly inconvenienced by the huge crowd if they remained until Subhe Sadiq at Mashar. Their Hajj would be Valid even if they left before Subh Sadik without any excuse, provided that they have performed Wuqoof at Arafat, and also the first Wuqoof at mashar. For so doing, it will be Wajib upon them to give a Kaffarah of one sheep.
(K): if depart from Muzdalifa before fajr out of ignorance, Hajj is valid but must pay a sheep as Kaffarah
(S): must pay sheep Kaffarah if left deliberately; if ignorantly, no Kaffarah
(G): If they forget or do not know the rule and they leave Mashar, before Subhe Sadiq, there will not be any Kaffarah to give. However, if they remember or learn the Masaels, and if there is a possibility of returning they should do so to observe the Wuqoof between Fajr and sunrise.

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

- a. To leave Arafaat slowly towards Mina, in a state of serenity, ask forgiveness from Allah.
- b. Postpone the Maghribain prayers at Arafaat, and to pray together at Mashar, it is mustahab to pray both Maghrib and Isha with one Adhan, but an Iqamah for each prayers, and leaving no gap in-between. If he wishes to perform Nafilah of Maghrib, he should do it after the Isha prayers, with the Niyyat of Raja.
- c. To remain on the right side of the valley.
- d. One should stay in Taharat and pass the night in Ibadat.
- e. Mustahab to pick-up seventy pebbles in the night for throwing at the Jamaraats.
- f. When passing the Valley of Muhassir walk in a little haste for about 100 steps. If you are in a car or bus cross the place a bit faster.



2.4 Ramii of Jamarah Aqabah

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

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

(K): Ihtiyat wajjib to return next year

(S): Ihtiyat mustahab to return next year; but if can do it same year, must do so even if already left Mina for Mecca

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

It is not permissible to perform Ramii at night, except for those who are ill, or have any justified fear or any valid excuse for not doing Ramii during the day.

Those who can themselves perform Ramii at night are not permitted to appoint someone to do Ramii during the day on their behalf.

(K & S): those excused from Eid daytime Ramii are allowed to do Ramii on eve of Eid only.

(G): There is no difference between performing Ramii in the preceding or the following night.

If a pilgrim is incapable of going every night to do Ramii, he can perform the Ramii of the three Jamarats of all three days in one night.

(K): for every day exemption, Ramii must be done on preceding night.

(S): whoever cannot stay in Mina during the day (due to fear, sickness, etc) is allowed to do it on the night preceding the day; if one cannot, then can combine all days Ramii on one night. But those who fear Ramii during the day due to the crushing crowd (eg women, weak, sick, children) are not allowed to do Ramii at night; rather they must appoint an agent to do it during the day. If at all an opportunity arises where the crowd becomes accommodating, they must redo the Ramii themselves.

2.4.1 Conditions of Pebbles

- Pebbles must be small, picked up from Haram, and it is better that they should be the ones collected at Mashar.
- They should not have been already used for Ramii.
- The pebbles should preferably be of several colours and about the size of a fingertip

2.4.2 Conditions of Ramii:-

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



- b. The pebbles must actually be thrown. Mere placing or passing them over the Jamarah is not sufficient.
- c. The pebbles must strike the Jamarah directly. If it reaches the Jamarah after having hit some other place, person or animal, it will not suffice. When in doubt whether the pebble has hit the Jamarah or not, one should repeat the strike.
- d. The number of pebbles for Ramii must not be less than seven.
- e. The pebbles must be thrown one after the other. If someone throws all the seven pebbles in one go, Ramii would not be valid, even if the pebbles don't reach the Jamarah together.

If a person forgets or out of ignorance casts less than seven pebbles, he should do the remaining balance, if he remembers or learns about it before Muwalat has been disrupted and the sequence is broken.

(G): Otherwise, he will first cast the remaining pebbles and then repeat it all over again.

(S): if forgot, has to redo when recalls and muwalat has to be observed Ihtiyat wajib.

When in doubt about the number of pebbles cast, always decide on the lesser and complete the balance.

2.5 Qurbani

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

If someone, due to forgetfulness, ignorance, or due to some good reason, misses out Qurbani on Eid day, he should do it K,S: within Tashreeq days.

(G): before the end of Zilhajj, and as per Ahwat (wajib?) there should be no delay.

2.5.1 Masaels of Qurbani:-

- a. It is a Wajib condition that Qurbani is preceded by Niyyat. So, if he is slaughtering the animal himself, the Niyyat would be **“I am giving this Qurbani, being Wajib in Hajj-e-Tamattu, in obedience to the command of Allah”**.
- b. If he has appointed someone to slaughter on his behalf, then the appointed person would do the Niyyat the same way, but specifying that he is doing it on behalf of the person who appointed him.
(G & S): but **K** requires pilgrim himself to do niyyah all the way till the animal is slaughtered; **S:** says its Ihtiyat mustahab.
- c. If pilgrim himself is present while the appointed person is slaughtering the animal on his behalf, it is Ahwat (wujoobi) that he should also do Niyyat **(G)**.

For the sake of Niyyat it is not necessary to speak words; it would be sufficient to be aware and conscious that the act is being performed in obedience to the command of Allah.



2.6 Halaq or Taqseer

Halaq or Taqseer is wajib to be done after Qurbani.

Halaq means shaving off hair on one's head. If a person has braided his hair into plaits or used some adhesive substance to stick them to the head, then as per Ihtiyat Wajib, he must shave off the hair completely.

2.6.1 Masaels regarding Halaq and Taqseer

- a. Women and hermaphrodites should do Taqseer only, which means cutting their nails or some of their hair. They are not permitted to shave off the hair from their heads. Though it is advisable to cut nails and a little hair.
(S: cutting nails alone is NOT enough; must clip some hair also)
- b. Halaq or Taqseer must be preceded by a Niyyat which would be "I am doing Halaq (or Taqseer) for Hajj-e-Tamattu, in obedience to the command of Allah".
(G only) It is recommended that the person who shaves him should also make the Niyyat.
- c. When a Haji has completed Halaq or Taqseer, all those acts which were forbidden to him during Ihraam become Halal, except hunting, using perfumes or any sweet smelling substance & sexual intercourse (S: all degrees of sexual contact still remain prohibited except marriage contract till Tawaaf Nisa).
- d. As per Ihtiyat Wajib, Ramii, Qurbani and Halaq or Taqseer should be performed in that order and sequence and if someone forgets and changes the order, by say giving Qurbani first and then doing Ramii and Halaq, or doing Halaq first and then the rest, there is no objection. And if one changes the order purposely, it is not Wajib to repeat the performance but it is Ahwat (G: mustahab but K & S: Wajib) to do so.

2.7 Tawaaf of Hajj

Tawaaf of Hajj or Tawaaf-e-Ziyarat is wajib and the pilgrims has to travel to Mecca from Mina to perform this act; however it is not wajib to travel to Mecca immediately, as one can delay until the 11th day. In fact, these acts can be performed any time until the end of Zilhajj, but it is Ahwat (mustahab) not to delay beyond 11th Zilhajj.

2.8 Namaaz of Tawaaf-e-Ziyarat

Namaaz of Tawaaf is two rakaat Namaaz, exactly like morning prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. It is (G&S Ihtiyat wajib but K says its wajib) that Namaaz is performed immediately after Tawaaf, and that it is performed behind Maqam-e-Ibrahim.



2.9 Sae'e of Hajj-e-Tamattu

Sae'e is wajib to be performed after Namaaz-e-Tawaaf, which means Sae'e seven times between Safa and Marwa.

2.10 Tawaafun-Nisa

Tawaafun-Nisa (The Tawaaf of Women) is the tenth essential part of Hajj-e-Tamattu. Niyyat for Tawaaf-un-nisa is the same as that of Tawaaf-e-Hajj except that the wordings Tawaafun-Nisa should be included in the Niyyat.

2.11 Namaaz of Tawaaf-un-Nisa

Namaaz of Tawaaf is two rakaat Namaaz, exactly like morning prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. It is (G&S Ihtiyat wajib but K says its wajib) that Namaaz is performed immediately after Tawaaf, and that it is performed behind Maqam-e-Ibrahim.

Related Masaels

- a. A person going for Hajj-e-Tamattu is not allowed to perform the Tawaaf and Sae'e for Hajj before going to Arafat and Mashar. However, if a person feels that he will not be able to perform these acts after returning from Mina to Mecca, like
 - i) an old man who fears inconvenience due to the huge crowd of pilgrims,
 - ii) a lady who knows that at that time she would be in haidh or nifas, then he/she is allowed to perform them before going to Arafat, Mashar and Mina.It is Ahwat (G: wajib; K: mustahab) that if such a person finds out later that he or she can perform Tawaaf and Sae'e of Hajj on 11th, 12th, or 13th of Zilhajj, then they should be repeated. (S: not wajib)
- b. When a person has completed Tawaaf of Ziyarat, its Namaaz, and Sae'e, smelling perfume or fragrances become permissible, besides the other things which become Halal after Halaq or Taqseer. But hunting and sexual intercourse still remain forbidden. And when he completes Tawaaf-un-Nisa and its Namaaz, hunting and sexual intercourse become permissible, except for the hunting of animals within the precinct of the Haram which are protected because of the sanctity of the area.
- c. If a person knowingly, out of ignorance or forgets and leaves out Tawaaf-un-Nisa and its Namaaz, his Hajj would not be Batil. But it is Wajib for a Hajji to perform this Tawaaf and its Namaaz, otherwise a woman will never be Halal for him. Such a person can not marry, nor (G) can he be a witness to any Nikah (K&S allow). Similarly, for a woman Hajjani who has not performed Tawaaf-un-Nisa and its Namaaz, a man can not be Halal for her.



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

- a. The twelfth wajib act in Hajj-e-Tamattu, is to remain in Mina during the 11th and 12th night(s). And if a person has hunted or had sexual intercourse, it is Wajib for him to stay there on the 13th night as well, and in the morning to perform Ramii of all three Jamarats after sunrise. For a person who goes to Meccah on Eid Day to perform Tawaaf, Sae'e...etc., it is Wajib for him to return to Mina so that he can spend the night there.
- b. On the 12th day, a pilgrim is allowed to return to Meccah after Dhuhr, and not before. If he can not return until nightfall, he must spend the night, that is the 13th, in Mina, and also perform Ramii at all three Jamarat on the 13th day.
- c. For remaining in Mina there should be a Niyat, "I remain here tonight in Mina for Hajj-e-Tamattu' in obedience to the command of Allah."
- d. It is Wajib that a pilgrim remains in Mina from sunset to midnight. (K & S: or from before midnight till dawn-break). (G) After Midnight, he can go out if he likes, but it is Ihtiyate Mustahab not to enter Meccah before Subhe Sadiq though it is better to remain till dawn-break in Mina.
- e. If a person does not remain in Mina during those nights without any good reason, he will have committed a sin, though his Hajj will be Valid. It will be wajib upon him to give Kaffarah of one sheep for every night which is left out. And if a person could not spend a night there because of some good reason, like being ill, or attending a sick person etc. then though he committed no sin, he should as per Ahwat (wajib), give a Kaffarah of a sheep.
- f. For a person who wishes to go to Meccah solely for remaining awake there (K: whole or part of night; S: half of night at least), engaging in acts of worship, and nothing else, except the necessary things like eating, drinking or responding to the call of nature, and renewing Wudhu, it is not Wajib to remain in Mina, nor does it have any Kaffarah.

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

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

First	- Jamarah Oola
Second	- Jamarah Wusta
Third	- Jamarah Aqabah

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



- b. If it became Wajib on someone to stay at Mina on the 13th night, due to reasons explained earlier, then it would be wajib upon him to perform all the Ramii on the 13th day.
- c. If someone threw only four pebbles at a previous Jamarah, and then forgot (S: or ignorantly) and began striking the next Jamarah, if upon remembering, he returns to the previous Jamarah which he had struck with four pebbles, and throws the remaining three pebbles, it would be sufficient, without need to repeat next Jamarah throw. (K,G,S) If someone omits certain pebbles deliberately, then he has to repeat the Ramii, with due regard to the prescribed sequence. (K,G) This rule will also apply to those who omit throwing the pebbles due to ignorance.
- d. The other Wajib parts of Ramii are exactly as explained earlier in the Masael of Jamarah Aqabah in Mina (ref p19).
- e. If someone deliberately left out Ramii of Jamarah, his Hajj would not be Batil, but he would have committed a sin.
- f. A person who is unable to perform Ramii during the daytime because of some good reason (eg big crowd, sickness, & the likes of it) is allowed to perform Ramii on the preceding night.
- g. If someone knowingly or due to ignorance or forgetting omitted all the three Ramii Jamarah, and if he was in Meccah (G: or even out of Meccah), he should return to Mina to perform them if the days of Tashreeq (i.e. 10th, 11th and 12th day) have not passed. (K&S haven't specified only Tashreeq days).

If he could not return, he should appoint someone to perform Ramii at all the three places on his behalf. (K): if he recalls after leaving Mecca, its not wajib to return to Mina; rather, ihtiyat wajib (S: **mustahab**) he or his agent should pay its qadha next year. And if neither he himself, nor his appointee did it in those three days, then he has to give its Qadha in the following year by going to Mina during those three days, or by appointing someone to do it on his behalf.

- h. If a person can not perform Ramii because of sickness, and finds himself totally **incapable** of doing it during the prescribed days, he should appoint someone to perform it on his behalf.
(G) If possible, he should hold the pebbles on his hand, and then give them to his appointee to throw.
(S: not necessary for sponsor to attend the Ramii with the agent)
(K: could not find his fatwa about requirement of sponsor to be present at Ramii).

If he recovers, there will be no need to repeat the Ramii, although it is Ahwat (mustahab) to do so if he recovers during the days of Tashreeq. (K&S: if recovers during prescribed time of Ramii, should repeat it himself Ihtiyat wajib).



- i. If a person forgot to do Ramii of Jamarat on day one, and remembered it on the next day, he would first give Qadha Ramii for the preceding day, and then do Ramii for that day. (K&S: Ihtiyat wajib there should be a gap between the 2 Ramii; the qadha should be early morning whereas ada near dhuhr).
(S: Ihtiyat wajib there should be a gap with qadha before ada but IM qadha should be early morning whereas ada near dhuhr)
- j. It is not Wajib to do Ramii on the 13th day if remaining there on the 13th night has not become obligatory due to the explained reasons.

Tawaaf of Wida

As one prepares to leave Meccah, it is Mustahab to do Ghusl then perform Tawaaf for farewell. It is Mustahab to touch the Hajar-ul- Aswad and the Rukn of Yamani in every round, and to read all the recommended Duas upon reaching Mustajar. And then proceed to pray Namaaz-e-tawaaf.

At the end, it is Mustahab to come to Al Hajar-ul Aswad, and cling to the sacred stone. Then praise Allah for his blessings and bounties, read Salawat upon the Prophet (s.a.w.w) and Ahlul Bait (A.S), and exit from the gate called Hanatain which is opposite the Rukn of Shami.

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

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

Hajj Kabul - Inshallah



Ziyarats IN SAUDI ARABIA

Ziyarat in Mecca-e-Mukarramah

1. Jannatul Muala (Cemetery in Mecca).

- i. Grave of Ummul Mumineen - Hazrat Khadijatul Kubra
- ii. Grave of Bibi Amena (Mother of the Holy Prophet)
- iii. Grave of Hazrat Abu Talib (Father of Imam Ali (a.s))
- iv. Grave of Ancestors of the Holy Prophet (Hazrat Hashim, Hazrat Abdul Muttalib, Hazrat Abde Manaf..etc)
- v. Grave of other Holy personages.

2. Ghar-e-Hira and Ghar-e-Sur.

3. Arafat.

- i. Jabal-e-Rahmah
- ii. Masjide Numrah

Ziyarats in Madinatul Munawarah

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

1. Masjid-e-Nabawi

- i. Rauza of the Holy Prophet (s.a.w.w)
- ii. Hujra-e-Hazrat Bibi Fatemah Zahra (a.s)
- iii. Maqame – Jibrael

2. In Jannatul Baqee,-

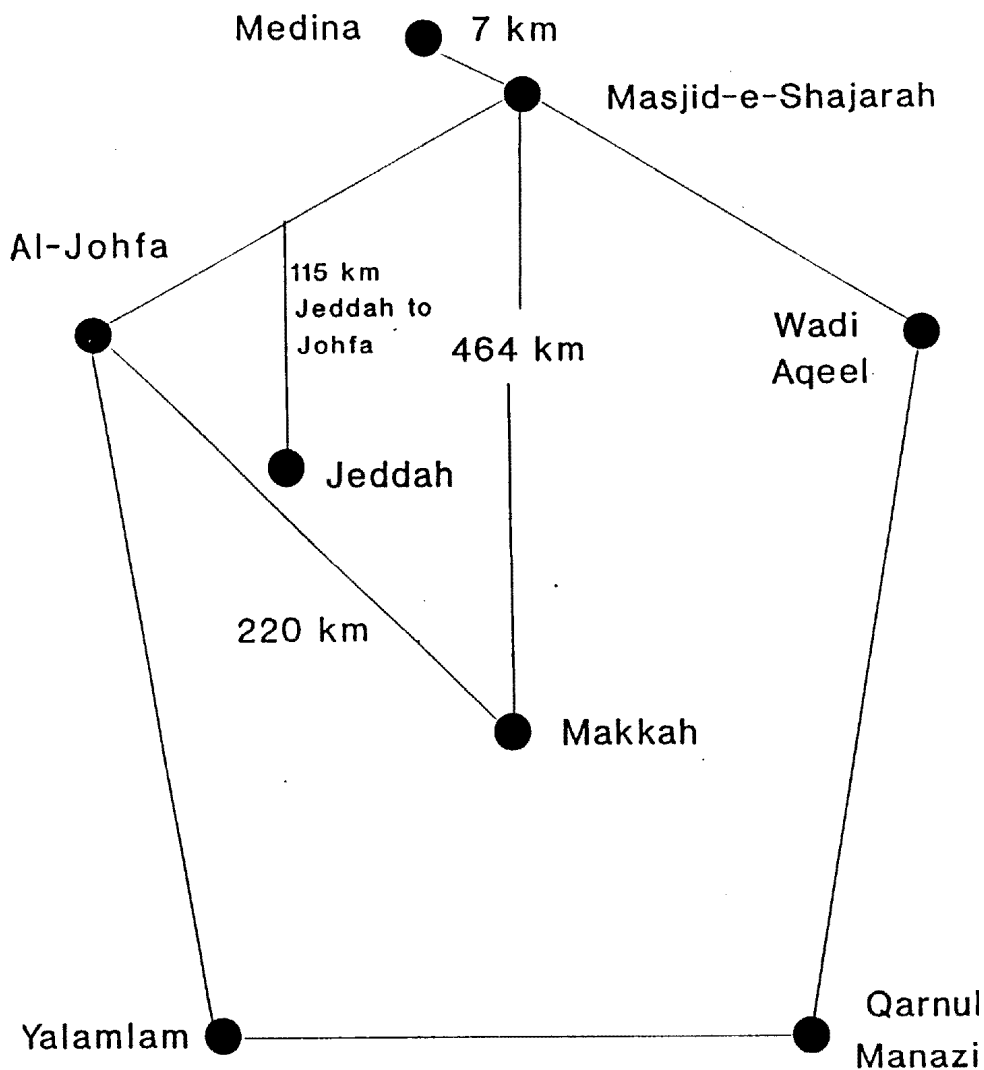
- i. Grave of the Bibi Fatemah Zahra (a.s)
- ii. Graves of the 2nd, 4th, 5th and 6th Imam (a.s)
- iii. Grave of Hazrat Abbas (uncle of the Prophet)
- iv. Grave of Ummuhatul Mumineen (wives of the Holy Prophet)
- v. Grave of Hazrat Ibrahim (son of the Prophet)
- vi. Grave of Hazrat Ummul Baneen (Mother of Hazrat Abbas)
- vii. Grave of Bibi Safia and Bibi Ateka (Aunts of the Prophet)
- viii. Grave of Bibi Fatemah binte Asad (mother of Imam Ali (a.s))
- ix. Grave of Hazrat Jaffer Tayyar
- x. Graves of various Asahabe Rasul

Ziyarat in Jeddah

Grave of Bibi Hawa (s.a) (wife of Prophet Adam (a.s))

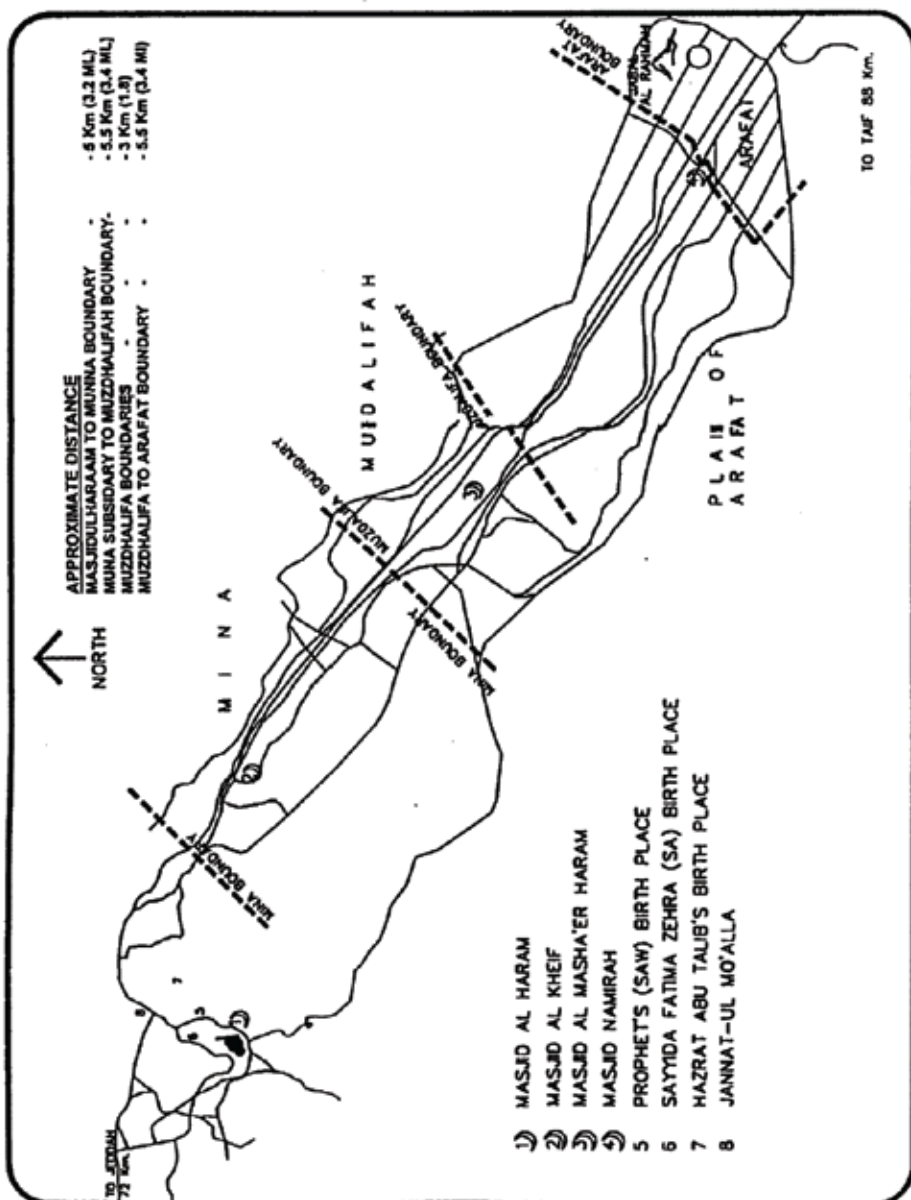


MEEQATS



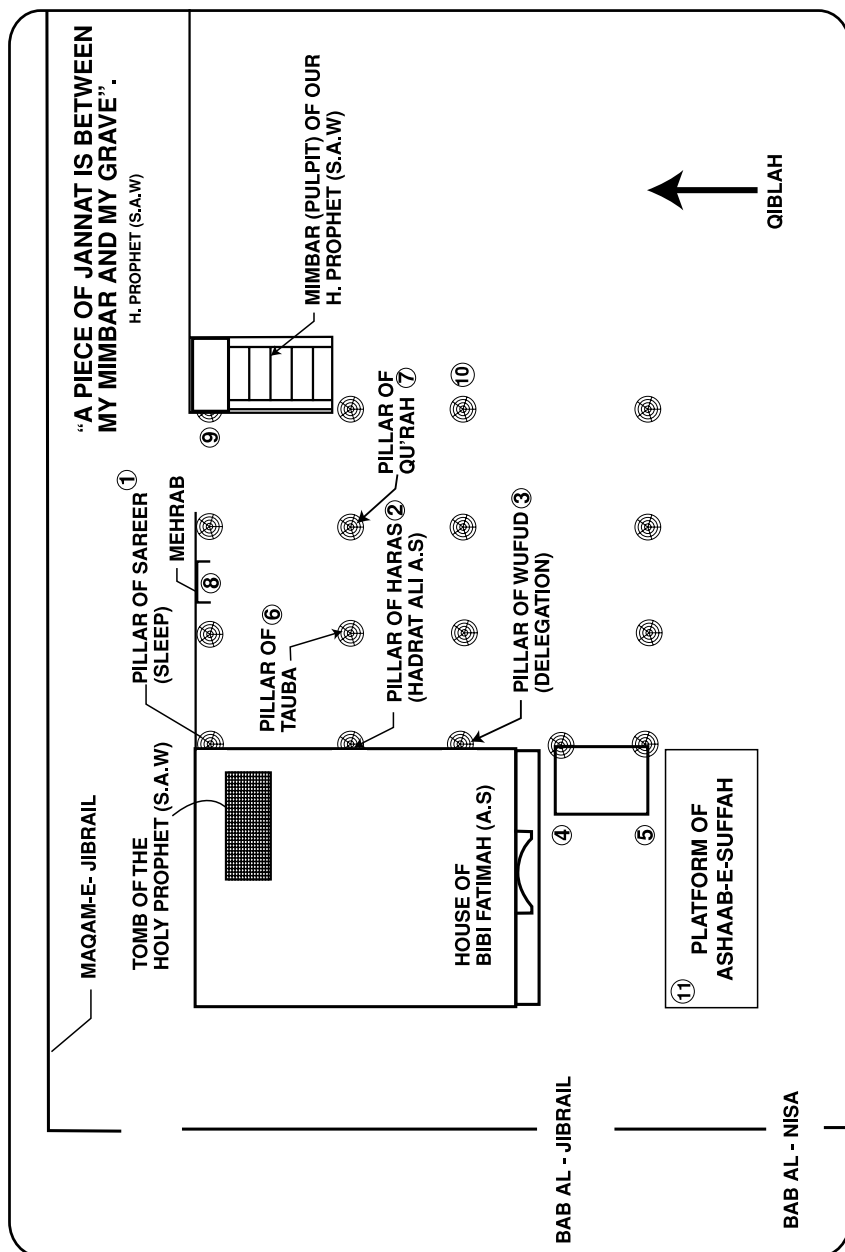


LAYOUT OF MECCA & OUTSKIRTS





THE AREA INSIDE AND SURROUNDING OF THE HOLY PROPHETS (S) MOSQUE.

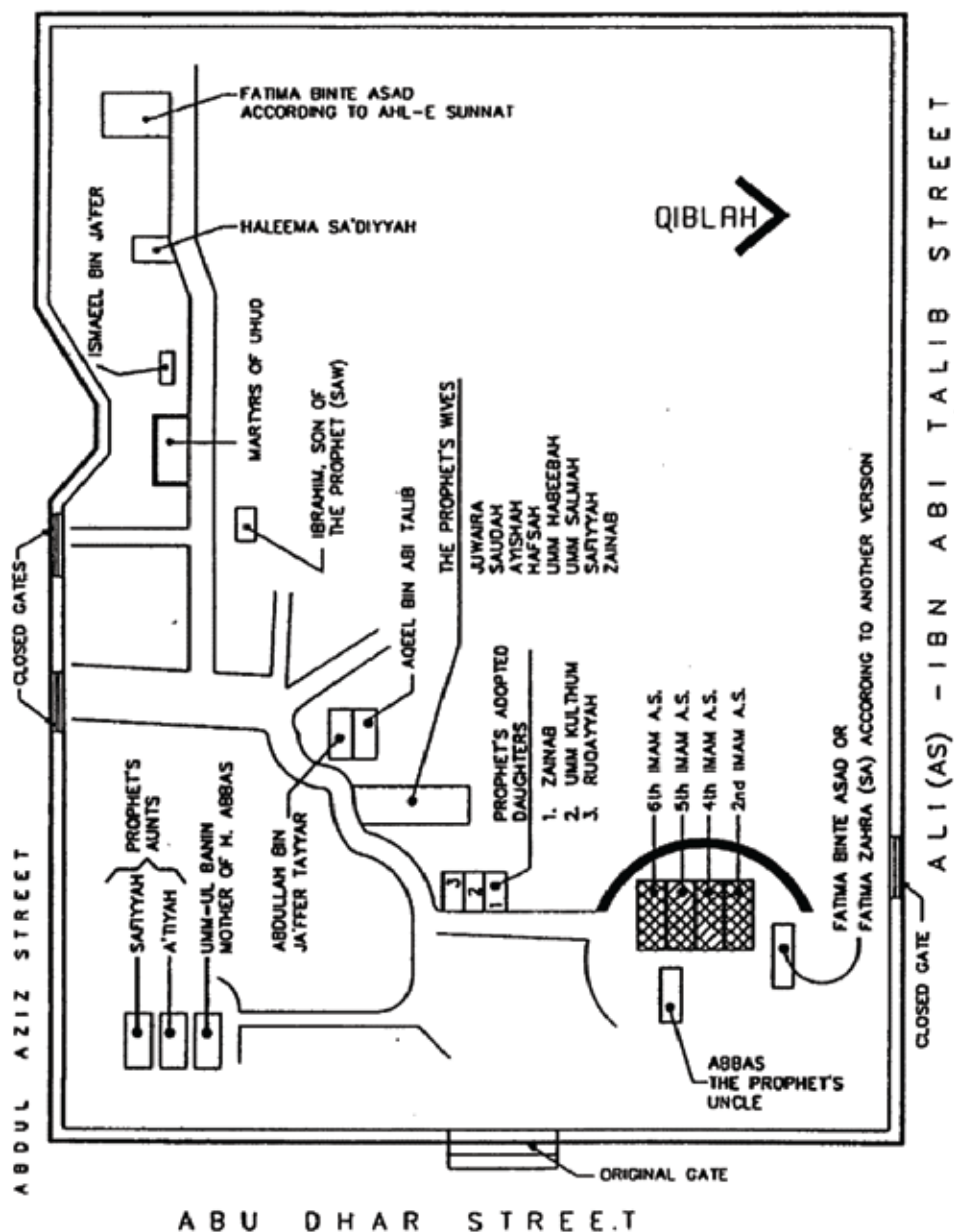




1. **The Pillar of “Sareer” (Bed):** During the time of i’tikaf, the Holy Prophet (s) would stay near this pillar and his companions would spread date leaves there so that he could rest on them.
2. **The Pillar of “Haras” (Guard):** Hadrat ‘Ali (a.s) used to sit next to this pillar and guard the Holy Prophet (s).
3. **The Pillar of “Wufud” (Delegations):** The Holy Prophet (s) would meet various heads of tribes and delegations next to this pillar, and would inform them about the teachings of Islam and discuss political issues with them.
4. **The Pillar of “Maqam al-Jibrail” (Station of Jibrail):** Hadrat Jibrail used to come to the Holy Prophet (s) from this place. This is also the location of the door of Hadrat Fatemah’s (s) house.
5. **The Mihrab of “Tahajjud” (Night Vigil):** The Holy Prophet (s) would sometimes recite his Night Prayer here.
6. **The Pillar of “Tawbah” (Repentance):** Abu Lubabah carelessly disclosed confidential military plans made by the Holy Prophet (s) to the Jews and then having realised his mistake, tied himself to this pillar and sought repentance there until he was forgiven.
7. **The Pillar of “Qur’ah” / “Aishah” / “Muhajirin”:** This pillar has been given these three names due to the following reasons:
 - “Qur’ah” (Lots), as it is narrated by Aishah that the Holy Prophet (s) said that there is a piece of land next to this pillar that if people knew the value of, they would draw lots to pray there.
 - Aishah”, as she narrated this Hadeeth and disclosed the virtues of this place.
 - “Muhajirin” (Emigrants), as the Emigrants used to gather next to it.
8. **The Pillar of “Mukhallaqah” (Fragrant):** The Muslims would fragrant the air of the Mosque as well as themselves before they met the Holy Prophet (s) with incense placed on this pillar.
9. **The Pillar of “Hananah” (Compassion):** Before the mimbar was built, the Holy Prophet (s) used to deliver his sermons whilst leaning on a tree. When the mimbar was made and the Holy Prophet (s) started delivering his sermons from it, the tree cried out. The Holy Prophet (s) ordered that the tree be buried in that exact place.
10. **Maqam al-Bilal (Station of Bilal):** This is the place where Bilal would call the adhan.
11. **Suffah (Platform / Ledge):** Following the Emigration to Madina, poor Emigrants were given food and shelter in this place. It should be noted that the original location of the Suffah was at the eastern end of the Mosque as it stood at the time of the Holy Prophet (s), and adjacent to the northern wall.



LAYOUT OF JANNATUL BAQEE





FREQUENTLY ASKED QUESTIONS

General Category

- Q1.** It is recommended to perform hajj every year. However, there are many poor Muslims who are in dire need of food and clothing in various Muslim countries. If it comes to making a choice between spending the money for hajj repeatedly or ziyarat (pilgrimage to the shrine of one of the Infallibles [a.s.]) and between giving in charity for those believers who are more meritorious?
- A. In principle, helping those needy Muslims is better than a recommended hajj or ziyarat of the holy shrines. However, at times the hajj or the ziyarat is associated with certain other issues that can elevate them to the same or even higher status of virtue.
- Q2.** The Kingdom of Saudi Arabia assigns the places for pilgrims in 'Arafat and Mina. We do not know whether or not those appointed places are within the boundaries required by the shari'a? Are we obliged to inquire and ask about the matter?
- A. If it is within the known boundaries and the signs that are normally known for religious rites from generation to generation, it is not necessary to inquire about it.
- Q3.** A person on whom hajj had become obligatory but he has not yet fulfilled it-is such a person allowed to go for 'umrah in the month of Rajab? What if hajj became obligatory on him in Ramadhan, can he go for 'umrah [before performing hajj]?
- A. The 'umrah mufridah (minor pilgrimage done off-season) is permissible for him. However, if going to 'umrah would financially prevent him from going for hajj, then it is not permissible for him to do 'umrah.
- Q4.** A man who is financially able in a particular year is prevented from travelling because he could not obtain a visa to perform the hajj in that year. Then, he is forced to spend the money which was set aside for hajj, after the season, to fulfil his living needs. Thereafter, he is not able to obtain the money needed to perform the hajj.
- A. If he acquires the ability in later years, then hajj is obligatory for him, and if he does not acquire the ability, then it is not obligatory for him.
- Q5.** Can a Muqallid of Ayat. Khui perform Hajj according to Ayat. Sistani's rulings?
- A. If satisfied by expert's testimony that Marhum Ayat. Khui is still accepted as more learned, then, check & compare rituals where they differ e.g. Ihraam outside masjid Shajara, shade in Ihraam at night, how to correct if Tawaaf is disrupted, prayer behind Maqam Ibrahim if can't be done near, taqseer by nail vs hair cut, etc.
- i.) if Ayat. Khui had no fatwa on the issue, {e.g. new Jamara horizontal extension}, following Ayat. Sistani is valid.
- ii.) if Ayat. Khui had a fatwa on the issue, one must seek it.



- iii.) if failed to find it after reasonable search, then can follow Ayat. Sistani.
- iv.) if rulings differed, check if reconcilable eg ihtiyat wajib, which can be resolved by referring to next best Mujtahid {e.g. Ayat. Khui says IW must enter into Ihraam of Hajj from old Mecca whereas Ayat. Sistani allows even from new Mecca};
- v.) but if differences irreconcilable {e.g. Ayat. Khui prohibits taking shade even at night but Ayat. Sistani allows if no rain}, then he should pay penalty for Ihraam violations even if did it excusably at the time.

Ihraam

Rule 164 (Ayat. Sistani):

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

1. If a pilgrim has made a vow (nadhr) to wear Ihraam before the Meeqaat, it is valid to do so, it is not necessary to renew it at the Meeqaat, or pass through it. Indeed, it is permissible to proceed straight to Mecca without passing through any Meeqaat. In this regard there is no difference between an obligatory and an optional pilgrimage or Umra-e-Mufridah.

However, if the Ihraam is for an obligatory pilgrimage, then it is necessary that he should wear Ihraam in the season of the pilgrimage, as has already been discussed.

2. If a pilgrim wishes to perform Umra-e-Mufridah in the month of Rajab, and

fears that the month will elapse before he proceeded to the Meeqaat, it is permissible to wear the Ihraam before the Meeqaat and it will count as the Umrah of Rajab, even if the remaining ceremonies were performed in Sha'ban. In this regard, it does not matter whether the Umrah is obligatory or optional.

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

A. (G & S): Jeddah is neither a meeqaat nor parallel to any of the meeqaats; therefore, it is not in order to put on the Ihraam from there for 'umrah or hajj.

(K): in fact, even if Jedda is known to be parallel to a Meeqat, it wouldn't suffice for ihram therein.

So the pilgrim must either go to:

- a) one of the Meeqaats, or
- b) by nadhr enter into Ihram before Jeddah, at home or in flight, or
- c) after landing in Jedda, proceed to Rabigh {situated in parallel before meeqaat of Juhfa} and enter into Ihram by nadhr)

(G): it is not allowed to enter into ihram at Jedda even by nadhr.

So pilgrim must go to Juhfa:

(S): (However, if one knows that between Jeddah and the Haram [the holy territory around Mecca], there is a place which is parallel to one of the meeqaats -this is not improbable, if one looks for a parallel of Juhfah- he can put on the Ihraam from there by offering nadhr. (Nadhr means making a vow in the name of Allah that he will put on the Ihraam from



place x). geographical maps show the point parallel to Juhfa is south-west to Jeddah; so pilgrim can enter into ihram by nadhr at Jeddah airport as it is before Meeqat. In fact, there is ishkal to enter into ihram in flight or before flight when one knows he will be forced to take shade in ihram.

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

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

Q3. Is wearing of Ihraam necessary for women?

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

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

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

Q5. Is one allowed to wear ornaments?

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

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

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

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

A. There is no objection what so ever.

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

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

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

A. YES, but should not use perfumed soap, should not look in the mirror and should not comb his hair if causes hair fall and must avoid all muharramaat (prohibited things in the state of Ihraam).

Q10. Is it wajib to wear two unsewn clothes for ladies while donning Ihraam for mukalids of agha Gulpaygani?

A. It is Ihtiyat wajib. It is allowed to remove after niyyat and Talbiyah. For this masala one can refer to another mujtahid.

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

A. Mukalid of Agha Khui cannot travel in covered vehicles even at night but mukalid of Agha Gulpaygani and Agha Seestani can travel in the covered



vehicles at night, provided there is no rain. This rule does not apply for women as they are permitted to travel in covered vehicles.

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

A. Yes she can wear them as not prohibited in their ihraam; but must wear them as part of their hijab as it is prohibited to expose feet in hijab.

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

A. NO.

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

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

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

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

Q16. Can a Muhrim man wear a belt for securing Ihraam and not for safe-keeping of money, valuables and documents, etc?

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

K,S: allowed even for securing ihram only

K: provided belt designed for money-keeping

Q17. When it is very cold can men cover themselves with blankets or shawls in the state of Ihraam while traveling or at residence?

A. YES, but the head should not be covered. Ears should also be uncovered.

Q18. Can men wear ordinary / crepe bandage for stopping varicose veins from bleeding?

A. YES.

Q19. Can a muhrim man wear undergarments or stiched clothes under his Ihraam?

A. No.

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

A. NO. for all journeys undertaken under shades for one Ihraam i.e. if plane, taxi/bus is used after Ihraam of Umrae Tamattu, one Kaffarah (kurbani) is sufficient and same applies for Ihraam of Hajj-e-Tamattu; though its mustahab to give Kaffarah for every traveling.

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

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



K: Ihtiyat wajib must be in Old Mecca;
S: Ihtiyat mustahab.

Q22. Can one remove Ihraam after sacrifice and Halaq / Taqseer?

A. One can remove the Ihraam clothes, although it is makruh to do so until after completing tawaafe ziyarat, its namaaz, and saee of hajje Tamattu if performed on the same day or night.

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

A. It is better to wash with non-perfumed soap. If you wash with other perfumed detergents, then make sure to rinse many times that no trace of perfume smell remains. In traveling make sure you put your Ihraam in a plastic bag so they stay safe from external perfume.

Tawaaf

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

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

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

A. It is all right if the wait does not exceed few minutes, or then it is better to tell the group to pray the Namaaz first and then meet at a certain place for going together to do Sae.

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

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

Namaaz of Tawaaf

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

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

S: its OK in Holy Mecca crowds even if woman stands ahead

Q2. What is to be done if one remembers in saee that he has not performed the prayer of Tawaaf?

A. He should break Sae as soon as he remembers it and perform two rakaat of Namaaze Tawaaf at its proper place then return to perform the Sae.

G: all over again.

K & S: complete from interrupted point.

Sae

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

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

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

ii) if sure it isn't, then saee is invalid & must pay kaffara to be released from ihram; in fact, ihtiyat, one should not even enter into ihram if one



knows that he cannot do saee within required boundary (can refer to next best Mujtahid on this issue)

- iii) if unsure, then combine performing saee & kaffara sacrifice before taqseer

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

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

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

Q3. Can you turn 180 degrees and read dua for the group during saee?

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

Taqseer

Q1. What is the duty of someone performing Umra-e-Tamattu if omits Taqseer intentionally, ignorantly, or forgetfully and goes on to assume Ihraam of Hajj-e-Tamattu?

- A. If the omission was intentional his Umra-e-Tamattu is invalidated and his hajj changes into Hajj-e-Ifrad. As a caution it is obligatory for him to return to perform the hajj next year. If it was on account of forgetfulness his hajj is valid and he should (K,G: IW) sacrifice a sheep/goat even at home and meat distributed to poor Shias.

(S: not wajib to sacrifice)

Q2. Can a muhrim do taqseer of another muhrim?

- A. As Ihtiyat he/she does his/her own taqseer first then he/she can do taqseer to others.

K & S: though it is haram for muhrim to cut another's hair but there is no Kaffarah.

Q3. Can Taqseer after saee of umra Tamattu/mufridah be done at night time?

- A. YES, it can be done at night.

Q4. Where can the hair from taqseer of umra/ Hajje Tamattu be buried?

- A. As there is no facility at marwa to bury them, you can throw them.(after Umra Tamattu'). It is mustahab after Hajj Tamattu' to bury them near your tent in Mina if possible.

Arafat

Q1. Should one be awake during wuqoof in Arafat?

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

S: Ihtiyat wajib

Muzdalifah

Q1. Should women collect their own pebbles for Ramii in Muzdalifa?

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



Ramii in Mina

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

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

(K): ... and this has priority over 'Ramii by niyabat'.

(G): or if can't manage it then can combine all day Ramii on one night

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

Q2. Can a pilgrim appoint a Naib to perform Ramii because of rush, or distance or laziness, or tiredness?

A: NO, one has to perform Ramii by herself as she can do Ramii at night when there is no rush. Distance, laziness or tiredness are not good reasons to appoint a Naib.

Q3. Can a pilgrim appoint a Naib if he/she is not mobile or is very sick?

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

K & S: if during or after Ramii but within permissible time of Ramii the sponsor recovers, he must redo Ramii by himself.

Q4. Can one borrow pebbles from other companions to do Ramii?

A. YES, one can.

Mina

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

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

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

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

Q4. Pilgrims are faced with one more problem regarding slaughtering, which poses more of a mental anguish: the animals slaughtered [in Mina] are wasted in spite of the fact that there are many poor people amongst us spread all over the Muslim countries who go without tasting meat for days! So is it acceptable for us to do the slaughtering in our own cities; or is there a religious solution that you can suggest for the people?

A. It is necessary to fulfil the religious duty by doing the slaughtering in Mina. As for the sin of wasting the meat of the animals slaughtered, if it actually happens, it is on the shoulders of the authorities in charge. delegates right to collect & use it for non-Shia or even non-Muslim



Qurbani

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

A. The Kaffarah is to be given to the poor Shias (S: can be given to non-Shia) and the place of sacrifice in the expiation for hunting during Umra is Mecca and during Hajj is in Mina. Other Kaffarah can be done at your home-town.

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

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

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

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

S: If sacrifice animal has been procured, then can proceed to Halaq/taqseer but will not come out of ihram till animal has been slaughtered.

Q4. If delay occurs in Qurbani, can Taqseer be done after sunset?

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

K & S: allow it after sunset

Q5. The distribution of Qurbani meat is one part for oneself, one part for Mumin and one part for the poor

Shia. As there are no poor in place of sacrifice, can the value of the one-third of meat be given to poor in advance before performing Hajjatul Islam or can it be given after return from hajj.

A. It can be given in advance or afterwards. It should be given to Mumineen only.

K & S: if poor appoints an agent to collect & consume, agent can use it as appropriate

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

A. Not at all.

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

A. Not at all.

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

A. To a poor Shia.

K: Ihtiyat wajib to poor Shia unless he delegates right to collect & use it for non-Shia or even non-Muslim

S: Ihtiyat wajib to poor Muslims; if cant find one or extremely difficult, then not wajib. However, can give it to poor's agent who can use according to poor's wishes eg gift, sell, abandon etc. Also it is allowed to take sacrificial meat out of Mina if no need for it therein.

Taqseer after Qurbani

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

A. (G & S): Ihtiyate Wajib

(K): Ihtiyate Mustahab



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

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

Tawaaf un Nisa

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

A. Yes, it is obligatory to perform Tawaaf un Nisa. One can perform it in stitched clothes. It is obligatory to perform Tawaaf un Nisa for a person doing hajj on behalf of a dead Muslim. If not done, agent's spouse remains haraam!

Ladies related FAQs

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

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

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

A. Yes, wherever applicable and obligatory. There is no other remedy. All Muharramaat (prohibitions of ihram) should be observed.

Q3. What should she do if she gets her menses on her way to Mecca?

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

Q4. What should she do if she suspects that she has menses during tawaaf?

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

Q5. After performing Tawaaf, Namaaz etc. she realizes that she is in menses and doubts or even feels that it must have started with tawaaf or namaaz. What should she do?

A. If the doubt comes after she has completed Tawaaf & its namaaz, the doubt should be ignored & consider acts valid. But if she is sure, then she should consider the acts as invalid & she has to wait till she becomes Paak, and then restart.

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

A. Her Tawaaf and Namaaze tawaaf is valid. She should leave the mosque immediately and go to perform Sae'e even in the impure state (as the Sae'e area is OUTSIDE Masjid ul Haram) followed by Taqseer if Sae'e is for umrae Tamattu and if saee is for hajje Tamattu, taqseer has already been done in Mina. She need not wait for ghushl-e-haiz. However, the Tawaaf un nisa and its Namaaz (the last ritual in Hajj-e-



Tamattu before spousal contact can be allowed) will have to be postponed and done after ghusl of haiz.

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

A. She should appoint someone to do these two acts (tawaaf & its namaaz) on her behalf.

Q8. When wearing the Ihraam of Umrae-Tamattu, a woman is in her menses and is still in menses during the time of wearing the next Ihraam of Hajje-Tamattu. What rules should she apply?

A. She cannot give the whole Niyabat for Umrae Tamattu. She will change the niyyat to Hajje ifrad and proceed to Arafat Muzdalifa & Mina and as soon as she is paak she will first perform Aamal-e-Meccah (tawaaf & its namaaz, Sae'e, Tawaaf Nisa & its namaaz) and then umrae mufridah with wajib niyyat i.e. she will wear Ihraam at Masjide Taneem, perform Tawaaf, its Namaaz, Sae'e, Taqseer, Tawaaf un Nisa and its Namaaz. Her hajj would be termed as Hajje Ifrad but she will not do kurbanī in Mina. She is still a Hajiyaani

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

A. She will appoint someone to do Tawaaf and Salaat for her. She will do Sae'e herself and she will appoint someone to do Tawaaf un Nisa and its Namaaz.

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

A. YES.

Q11. Is it allowed to take such pills to control menses if the health is disturbed?

A. If your health is in great danger then you are allowed to take them.

(S): if she won't suffer from harmful side-effects, and given her choice between giving niyabat for Tawaaf & its namaaz or doing it personally by using pills, Ihtiyat wajib she should take pills.

Q12. Can a lady adorn herself before Tawaaf un nisa and its namaaz, i.e. wear all the ornaments that were removed when muhram?

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

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

A. She can perform her Tawaafe ziyarat, its salaats, saee, tawaaf un nisa and its salaats in advance after wearing her Ihraam from Mecca. BUT she will have to redo as IW if the period finishes earlier and has time to perform all the acts again.

(K & S: no need to redo)

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

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

A. The blood that is seen by a woman monthly / irregularly for less than three days or more than ten days is called Istihadha, and for praying the rules

governing the Wudhu/Ghusl (for the different levels of Istihadha) should be followed. In Istihadha, the woman is paak if the rules are followed and she is normal like any other women.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.



This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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

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

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

Allah states in the Holy Qura'an "...and pilgrimage to the house is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, surely Allah is self-sufficient, above any need of the worlds".(3/97).

This book is in a sequential step by step order and have include the general masael, and in some cases also stated the different masaels in particular cases, taking in consideration the following Mujtahids:

- a. Ayatullah Al-Khui
- b. Ayatullah Gulpaygani
- c. Ayatullah Seestani

