

ḤAJJ & ‘UMRAH SIMPLIFIED

*in accordance with edicts of
the Grand Ayatullāh
Sayyid ‘Ali al-Ḥusayni as-Sistāni*

by
Dr. ‘Abdul Hādi al-Ḥakīm

translated by
Sayyid Muhammad Rizvi

1426 / 2006

**In the name of Allāh,
the Beneficent, the Merciful**

**O Allāh,
shower Your blessings upon
Prophet Muhammad & his progeny**

*** * * * ***

Approval seal:

In the name of Allāh, the Beneficent, the Merciful
It is permissible to act according to the treatise “*Hajj*
& *‘Umrah Simplified*” since it is in accordance with
our verdicts based on the reliable testimony.

15 Dhu ‘l-Qa‘dah 1423

'Ali al-Husayni As-Sistānī
(seal)

TABLE OF CONTENTS

Introduction 11

Types of Pilgrimage 11

Ḥajj at-Tamattu‘ 12

‘Umrah at-Tamattu‘ 13

Introduction 13

1. Iḥrām 15

Recommendations Before Iḥrām 17

Obligations of Iḥrām 18

Rules of Iḥrām 24

Things Forbidden in Iḥrām 28

Common Mistakes in Iḥrām 41

2. Ṭawāf 45

Conditions of the Ṭawāf 45

Obligations of Ṭawāf 47

Rules of Ṭawāf 49

Common Mistakes in Ṭawāf 61

3. Ṣalāt of Ṭawāf 68

Method of Ṣalāt of Ṭawāf 68

Rules of Ṣalāt of Ṭawāf 70

Common Mistakes

in Ṣalāt of Ṭawāf 72

4. Sa‘ī 74

Rules of Sa‘ī 75

Common Mistakes in Sa‘ī 78

5. Taqṣīr 83

Rules of Taqṣīr 83

Common Mistakes in Taqṣīr 84

Hajj at-Tamattu‘ 87

1. Iḥrām of Ḥajj 89

Common Mistakes

in Iḥrām for Ḥajj 91

2. Staying in ‘Arafāt 94

Recommendations of ‘Arafāt 95

Common Mistakes while

Staying in ‘Arafāt 100

- 3. Staying in Muzdalifa 102**
Rules of Staying in Muzdalifa 103
Common Mistakes while
Staying in Muzdalifa 105
- 4. Stoning the ‘Uqbah Pillar 108**
Rules of Stoning the ‘Uqbah 108
Common Mistakes in Stoning 112
- 5. Sacrifice in Mina 114**
Rules of Sacrifice 114
Common Mistakes in
Making the Sacrifice 118
- 6. Ḥalq or Taqṣīr 120**
Rules of Ḥalq or Taqṣīr 121
Common Mistakes in Doing
Ḥalq or Taqṣīr 123
- 7-9. Ṭawāf, Ṣalāt of Ṭawāf & Sa‘ī 125**
Ṭawāf of Ḥajj 125
Ṣalāt of Ṭawāf of Ḥajj 126
Sa‘ī 126

10-11. Ṭawāfun Nisā' & Its Ṣalāt 128

Rules of Ṭawāfun Nisā' 129

Common Mistakes in Ṭawāfun Nisā'
& Its Ṣalāt 131

12. Spending the Night in Mina 135

Rules of Mabīt in Mina 136

Common Mistakes
in Mabīt in Mina 138

13. Stoning the Three Pillars 142

Rules of Stoning the Pillars 142

Common Mistakes in Stoning
the Pillars 144

Rules for Lady Pilgrims 147

Doing Hajj

on Behalf of Others (Niyābat) 159

'Umrah Mufradah 165

Rituals of 'Umrah Mufradah 165

Rules of 'Umrah Mufradah 169

Miscellaneous 173

Other Rituals & Monuments 179

Recommended Rituals 179

Holy Places in Mecca 182

Holy Places in Medina 187

1. Ziyārat of the Prophet 188
2. Ziyārat of Fāṭima 195
3. Ziyārat of al-Baqī' 200
4. Other Graves in al-Baqī 213
5. Ziyārat of Ḥamza 215

Other Holy Places In Medina 228

Appendix 231

1. The Rituals of 'Arafa Day 231
2. Ziyārat of Imam Ḥusayn 245
3. Du'ā of 4th Imam for 'Arafa Day 260
English Translation 275
4. Du'a of 3rd Imam for 'Arafa Day 309
English Translation 331
5. Du'a Kumayl 365
English Translation 373

Introduction

TYPES OF PILGRIMAGE

The pilgrimage (ḥajj) is of three types: *tamattu'*, *ifrād*, and *qirān*. The latter two pilgrimages are mandatory upon the people of Mecca and those whose houses are within the 88 kilometers perimeter of the boundary of Mecca.

However, the ḥajj at-tamattu' is mandatory upon those who live beyond the 88 kilometers of the boundary of Mecca, and they also have to do the 'umrah at-tamattu' before doing the ḥajj. It is this hajj at-tamattu' which is relevant to the majority of the Muslims and, therefore, my discussion is confined to it.

12 Ḥajj & ‘Umrah Simplified

ḤAJJ AT-TAMATTU‘

Ḥajj at-tamattu‘ is composed of two rituals: the first one is known as al-‘umrah or ‘umrah at-tamattu‘ and the second one is known as al-ḥajj or ḥajj at-tamattu‘. In ḥajj at-tamattu‘, it is necessary to do the ‘umrah before the ḥajj.

‘Umrah at-Tamattu‘

INTRODUCTION

Five things are mandatory in ‘umrah at-tamattu‘: 1. donning the iḥrām (pilgrim’s garment) at one of the well-known miqāt (the designated perimeter around the city of Mecca); 2. ṭawāf (circumambulation around the Ka‘bah); 3. ṣalātu ’ṭ-ṭawāf; 4. as-sa‘i (going between the hills of Ṣafa and Marwah); 5. taqṣīr (cutting a bit of your hair or clipping the nail).

Once the pilgrim has done these five rituals, he can take off the iḥrām and the things that had become forbidden upon him after donning on the iḥrām will again become permissible. With this ends the first

14 Ḥajj & ‘Umrah Simplified

part of ḥajj at-tamattu‘. Thereafter, when the 9th of Dhul Ḥijja comes near, the pilgrim then prepares himself for the second part of ḥajj at-tamattu‘, and with it he completes his pilgrimage and becomes purified just as his mother borne him purified.

And so I shall begin by explaining the method of performing the ‘umrah and its steps beginning with the iḥrām.

* * * * *

1. IḤRĀM

The ‘umrah begins by donning of the iḥrām in the sense that it is obligatory on the pilgrim to put on the iḥrām for doing ‘umrah at-tamattu‘ at the *miqāt*. However, if he had done the *nadhhr* for donning on the iḥrām before reaching to the miqāt, then that is what he should do.

Mawāqīt (pl. of miqāt) are the locations specified by the Islamic sharī‘ah where the iḥrām is to be put on. So the miqāt for the pilgrim traveling from Medina would be “Masjidu ‘sh-Shajarah,” located in Dhi ‘l-Ḥulayfah which is 10 k.m. from Medina and 427 k.m. from Mecca.

The closest miqāt for those who arrive at Jeddah by air is “al-Juḥfa” which is 204 k.m. from Mecca.

16 Ḥajj & ‘Umrah Simplified

***Nadhr* for Putting on the Iḥrām:** It is permissible for the pilgrim to do *nadhr* (vow) for putting on the iḥrām even at his city’s airport or seaport by saying: “I make a vow for the sake of Allāh to put on the iḥrām for ‘umrah at-tamattu‘ from this location.” And then he can put on his iḥrām.

It is also permissible for the pilgrim to put on the iḥrām at Jeddah (72 k.m. from Mecca) by making a similar *nadhr* when he reaches Jeddah and then there is no need to put on the iḥrām again.

It is important to mention that most of those who do the *nadhr* to put on the iḥrām from their own city put themselves in a situation in which they violate a restriction put on them after donning the iḥrām—traveling in a covered vehicle during the daytime; and thus they are required to pay the indemnity in form of sacrificing a sheep. The best thing for such a pilgrim is to travel

‘Umrah at-Tamattu‘ 17

at night time when it is not raining; and it is not that difficult to know the weather forecast.

RECOMMENDATIONS BEFORE PUTTING ON THE IHRĀM

There are many recommendations before putting on the ihrām. The most important ones are the following:

- 1.** To clean one’s body, clip the nail, and get rid of the hair in the armpits and the pubic area.
- 2.** To do the major ritual ablution (*ghusl*) for ihrām with the sincere intention of pleasing the Almighty by saying the following: “I am doing the major ritual ablution for the ihrām of ‘umrah at-tamattu‘ of ḥajj at-tamattu‘ in order to seek nearness to Almighty Allāh.”
- 3.** To put on the ihrām after doing an obligatory prayer. If it is not yet the time

18 Ḥajj & ‘Umrah Simplified

for obligatory prayer, then he should pray six raka‘āt or two rak‘āt in which he recites in the first, after al-Ḥamd, sūrah aṭ-Ṭawhid and in the second, after al-Ḥamd, surah al-Kāfirūn.

There are other recommendations which cannot be numerated here for sake of brevity.

OBLIGATIONS OF IHRĀM

Once a person has done the recommendations, then he should proceed to the obligatory stages of putting on the iḥrām which are three:

1. The intention: it is sufficient to have the sincere intention of seeking nearness of God in one’s mind without the need to say it verbally. However, if he wants to say, then he may say it in the following way: “I am putting on the iḥrām for ‘umrah at-tamattu’

‘Umrah at-Tamattu‘ 19

of ḥajj at-tamattu‘ for seeking nearness of Almighty Allāh.”

2. For Men: To put on the two pieces of iḥrām garment which consists of an extra large size towel tied from the waist going downwards and another placed over the shoulders. It is obligatory precaution for men to put it on before the niyyat and the talbiyyah.

As far as the women are concerned, they may put by the iḥrām by using on their own normal clothings.

3. Saying the talbiyyah at the time of niyyat. It will be sufficient to say:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ.

*Lab-bay-ka Allāhumma lab-bay-ka;
lab-bay-ka lā sharīka laka lab-bay-ka;
innal ḥamda wan ni‘mata laka wal mulk;
lā sharīka laka lab-bay-ka.*

20 Ḥajj & ‘Umrah Simplified

(Here I am O’ Allāh, here I am; here I am O the One who has no partner, here I am. Praise, blessings and the Kingdom all belong to You; You don’t have a partner, here I am.)

The pilgrim must say the talbiyya in the proper Arabic pronunciation even if he needs to learn or follow someone in repeating those words correctly.

It is recommended to add the following to the talbiyya:

لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ، لَبَّيْكَ دَاعِيَا إِلَى دَارِ السَّلَامِ لَبَّيْكَ،
لَبَّيْكَ غَفَّارَ الذُّنُوبِ لَبَّيْكَ، لَبَّيْكَ أَهْلَ التَّلْبِيَةِ لَبَّيْكَ، لَبَّيْكَ
ذَا الْجَلَالِ وَالْأَكْرَامِ لَبَّيْكَ، لَبَّيْكَ تُبْدِيءَ وَالْمَعَادُ إِلَيْكَ
لَبَّيْكَ، لَبَّيْكَ تَسْتَعْنِي وَيُفْتَقِرُ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ مَرْهُوبًا
وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ،
لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ، لَبَّيْكَ ذَا النِّعْمَاءِ وَالْفَضْلِ الْحَسَنِ
الْجَمِيلِ لَبَّيْكَ، لَبَّيْكَ كَشَافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ، لَبَّيْكَ
عَبْدُكَ وَابْنُ عَبْدِكَ لَبَّيْكَ، لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ

‘Umrah at-Tamattu‘ 21

Lab-bay-ka dhal-ma‘ārij lab-bay-ka; lab-bay-ka dā‘iyan ila dāris-salām lab-bay-ka; lab-bay-ka ghaf-fā-radh dhu-nūbi lab-bay-ka; lab-bay-ka ahla ‘t-talbiyya; lab-bay-ka tubdiyu wa ‘l-ma‘ād ilayka lab-bay-ka; lab-bay-ka tastaghni wa yaftaqiru ilayka lab-bay-ka; lab-bay-ka mar-huban wa mar-ghuban ilayka lab-bay-ka; lab-bay-ka ilāha ‘l-ḥaqq lab-bay-ka; lab-bay-ka dha ‘n-na‘mā‘i wa ‘l-faḍli ‘l-ḥasani ‘l-jamīl lab-bay-ka; lab-bay-ka kash-shāfa ‘l-kurūbi ‘l-‘idhām lab-bay-ka; lab-bay-ka ‘abduka wabnu ‘abdayka lab-bay-ka; lab-bay-ka yā karim.

(Here I am O’ the Possessor of heights, here I am. Here I am O’ the Caller to the abode of peace, here I am. Here I am O’ Forgiver of the sins, here I am. Here I am O’ One who deserves obedience, here I am. Here I am O’ Owner of majesty and honour, here I am. Here I am O’ the Origin and the Point of return [for everything], here I am. Here I am

22 Ḥajj & ‘Umrah Simplified

O’ One who is free from need and You are needed [by everyone], here I am. Here I am O’ who is feared [out of awe] and loved by [everyone], here I am. Here I am O’ God of truth, here I am. Here I am O’ Possessor of blessings, and of the good and beautiful grace, here I am. Here I am O’ Reliever of the great distresses, here I am. Here I am I am Your servant and son of Your servant, here I am. Here I am O’ Generous, here I am.)

It is further recommended to add the following to the talbiyya:

لَبَّيْكَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ لَبَّيْكَ، لَبَّيْكَ بِحُجَّةٍ
أَوْ عُمْرَةٍ لَبَّيْكَ، لَبَّيْكَ وَهَذِهِ عُمْرَةٌ مُتَّعَةٌ إِلَى الْحَجِّ لَبَّيْكَ،
لَبَّيْكَ أَهْلَ التَّلْبِيَةِ لَبَّيْكَ، لَبَّيْكَ تَلْبِيَةً تَمَامُهَا وَبَلَاغُهَا عَلَيْكَ
lab-bay-ka ata-qar-rabu ilayka bi
Muḥammadin wa Al-i Muḥammadin lab-
bay-ka; lab-bay-ka bi ḥajjatin aw ‘umrah
lab-bay-ka; lab-bay-ka wa ha-dhi-hi

‘Umrah at-Tamattu‘ 23

‘umratu muṭ‘atu ilal-ḥajji lab-bay-ka; lab-bay-ka ahlal-talbiyya lab-bay-ka; lab-bay-ka talbiyya tamā-muhā wa balā-ghu-hā ‘alayka.

(Here I am, I seek nearness to You with Muḥammad and Progeny of Muḥammad, here I am. Here I am through ḥajj or ‘umrah, here I am. Here I am with the ‘umrah muṭ‘a of ḥajj, here I am. Here I am Who deserves obedience, here I am. Here I am in obedience totally and eloquently towards You.)

It is recommended to repeat the talbiyya as much as possible, especially after every obligatory prayer, while getting on the vehicle or getting off it, while ascending or descending (in the plane), and at time of dawn.

It is recommended for the men, and not the women, to say the talbiyya loud.

24 Ḥajj & ‘Umrah Simplified

This recommendation continues until the pilgrims see the houses of the old Mecca at which time the *tabliyya* should be stopped as precaution.

RULES OF IḤRĀM

1. The *iḥrām* (for ‘*umrah tamattu’* or *ḥajj tamattu’* or ‘*umrah mufrada*) is not valid unless the *talbiyya* is said together with the *niyyat*.

2. The obligatory part of *talbiyya* is to say “لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ” *lab-bay-ka Allāhumma lab-bay-ka; lab-bay-ka lā sharīka lakā lab-bay-ka*” once. Of course, it is recommended to say that many times as mentioned above.

3. The validity of *iḥrām* does not depend on the ritual purity (*ṭahārat*) of the individual from the major or minor impurities. So putting on the *iḥrām* and saying the *talbiyya* is valid even if it is done

in the state of minor or major impurity like janābat or monthly cycle, etc.

4. The ghusl done for the iḥrām at daytime is sufficient till end of the following night; similarly, a ghusl done at nighttime is sufficient till end of the following day.

The ghusl for iḥrām is valid even for a lady who is in her monthly cycle or going through post-natal bleeding, and it is among the major ablutions after which there is not requirement for wudhū for prayers until one does something that invalidates the wudhū.

Similarly, the ghusl for iḥrām will suffice if a person was required to do the ghusl for janābat or hayḍ.

If something that invalidates the wudhū occurs between the ghusl for iḥrām and the actual putting on the iḥrām, then it is recommended to redo the ghusl. Similarly, it is recommended to repeat the ghusl if

26 Ḥajj & ‘Umrah Simplified

someone eats or wears something that is ḥarām.

5. A person who puts on the iḥrām at Masjidu ‘sh-Shajarah is allowed to return back to Medina to take a flight to Jeddah and then travel to Mecca. However, in this case, he should refrain from traveling under a cover which is ḥarām – he can avoid this prohibition by flying at night when it is not raining.

6. For a pilgrim who wants to do ḥajj from Medina’s route, it is necessary, based on obligatory precaution, to put on the iḥrām at its famous mosque known as Masjidu ‘sh-Shajarah itself. It would not be sufficient to put on the iḥrām outside the mosque except for a lady who is in her monthly cycle or in her postnatal (*nifās*) days—she will put on the iḥrām outside the mosque. For those putting on the iḥrām inside the mosque, any

‘Umrah at-Tamattu‘ 27

part of the mosque, including the new extended areas, will be sufficient.

7. The person who has already done the obligatory pilgrimage once and now plans to do another pilgrimage, and wishes that his second pilgrimage be considered *either* as his obligatory pilgrimage (if the first was not done properly) *or* as his recommended pilgrimage (if the first was done properly) – what would be his niyyat, intention? His niyyat should be “to do the duty which is required of him/her now” even though he/she does not know whether it is obligatory (wājib) or recommended (mustahab).

8. All the conditions applicable for the dress for ṣalāt are also applicable for iḥrām such as purity, etc. However, if the iḥrām becomes impure by an impurity which is excused in ṣalāt, then it must be changed or purified. Of course, delay in changing or

28 Ḥajj & ‘Umrah Simplified

purifying such an iḥrām because of unavoidable circumstances is okay.

9. It is not necessary for the pilgrim to use the same iḥrām continuously during the pilgrimage. It is permissible for him to take it off for a need or to replace it with another iḥrām. He is also allowed to add extra pieces over the two iḥrām pieces to protect himself against cold, etc.

THINGS FORBIDDEN IN IḤRĀM

There are twenty-five things which are forbidden in the state of iḥrām. These are:

1. Hunting the land animal.
2. Sexual intercourse.
3. Kissing the woman.
4. Touching the woman.
5. Looking at the woman and indulging in fore-play.
6. Masturbation.
7. Marriage.
8. Using perfume.
9. For men only: wearing the sewn clothes.
10. Applying kohl on the eyes.
11. Looking in a mirror.
12. For men only:

‘Umrah at-Tamattu‘ 29

wearing shoes or socks. 13. Cursing other people. 14. Quarreling with others. 15. Killing the insects on one’s body. 16. Using cosmetics. 17. Applying oil on the body. 18. Getting rid of the bodily hair. 19. For men only: covering the head. (Even submerging the head in a body of water is not allowed, for both men as well as women.) 20. For women: covering the face. 21. For men: shading themselves from sun or rain. 22. Causing blood to come out of one’s body. 23. Clipping the nail. 24. Pulling out the teeth. 25. Carrying arms.

* * * * *

I shall discuss the details of those things which are common from the above list:

1. Sexual Acts:

It is not permissible for the pilgrim – male or female– to indulge in sexual intercourse, just as it is not permissible to indulge in foreplay, kissing, touching,

30 Ḥajj & ‘Umrah Simplified

hugging or looking at one another with lust. Anyone who indulges in these acts will have to pay a penalty which could be sacrificing a camel, a cow or a sheep depending on the kind of offence. In some cases, it might even be necessary to redo the pilgrimage.

2. Perfume:

It is not permissible to use perfume in any shape or form: applying it on the body, wearing it, smelling it, eating (something that has good smell) or wearing a cloth which has scent of a perfume on it. “Perfume” means whatever is used to apply scent on the body, the clothes, or the food, etc., such as musk, saffron, and other perfumes of our time. The only exception is the “khulūqu ‘l-Ka‘bah” (a perfume extracted from saffron, etc.) which is used on the Ka‘bah.

3. Soaps & Shampoos:

It is permissible for the pilgrim in iḥrām to use soaps and shampoos that are unscented. Based on obligatory precaution, one should refrain from smoking the scented cigars.

4. Fruits & Vegetables:

It is permissible for the pilgrim in iḥrām to eat fruits and vegetables that has good smell such as apples, coriander leaves, etc. However, based on obligatory precaution, one should refrain from smelling them while eating.

5. Similarly, condiments and seasonings placed over the food are not permissible for one who is in iḥrām. However, eating the dish made with such a seasoning is permissible.

6. If a pilgrim in iḥrām knowingly eats a scented item or dons on a cloth that has perfume on it, then, based on obligatory

32 Ḥajj & ‘Umrah Simplified

precaution, he has to pay a penalty in form of sacrificing a sheep. The penalty will be repeated as many times as the offence is repeated. However, if this was done unintentionally (e.g., out of ignorance or forgetfulness), then there is no penalty on him.

7. Male Pilgrim’s Dress:

It is forbidden for a male pilgrim in iḥrām to knowingly wear a dress which has a button or something similar to it. It also forbidden for him to wear trousers or something similar to it. Based on precaution, he must also refrain from wearing the normal clothes like a shirt, a pullover or the long Arabian robe no matter whether it has any buttons or not. And if he knowingly dons on something which is forbidden, then he has to pay the penalty in form of sacrificing a sheep. If the offence is repeated, the penalty has to be repeated also.

8. Safety pins & Clips for Men:

A male pilgrim in ihram may use a safety pin or a clip, etc., to tie the two sides of his upper part of the ihram so that it does not fall from the shoulders. Likewise, he may use a money belt or an ordinary belt, even the stitched one, on the waist.

9. Covering the Body & the Feet:

It is permissible for the pilgrim to cover his body, except the head, with the blanket or quilt even if it was sewn.

10. The pilgrim is allowed to wear an ihram even if it is stitched at the hems.

11. It is forbidden for a male pilgrim in the state of ihram to knowingly wear something (e.g., socks, etc.) that will fully cover the top of his feet except in case of emergency.

However, wearing something that will only partially cover the feet is okay. Similarly, a male pilgrim in the state of

34 Ḥajj & ‘Umrah Simplified

iḥrām is allowed to cover the feet without wearing anything rather by covering it in other ways, for example, by placing the hemming line of the iḥrām on the feet while sitting or lying down.

If a male pilgrim in the state of iḥrām knowingly wears socks or something similar, then he has to pay a penalty, based on obligatory precaution, by sacrificing a sheep.

12. It is permissible for the pilgrim in iḥrām to put on the ring as long as it is not done for adornment.

13. Lotions & Creams:

It is permissible for the pilgrim in iḥrām to use unscented lotions for medical purpose. Similarly, he is allowed to use even the scented lotions out of necessity. However, in this latter case, he has to pay a penalty by sacrificing a sheep based on obligatory precaution.

14. Hair & Head:

The pilgrim in iḥrām is not allowed to get rid of his bodily hair or from the body of someone else. If he does so, then he has to pay the penalty as explained in the detailed manuals of hajj.

15. A pilgrim in iḥrām is allowed to scratch his head as long as a hair is not pulled or broken. If he combs his head or beard with his fingers without any necessity and a hair breaks loose, then he has to feed a handful of grain for the poor. However, if this happens while doing the wudhū, then there is no penalty on him.

16. One should refrain from using a comb unless he is sure that its use will not cause a hair to be pulled out. This is based on obligatory precaution.

17. A male pilgrim in the state of iḥrām is not allowed to cover his head, not even a part of it, by a cloth or something similar

36 Ḥajj & ‘Umrah Simplified

like a kerchief or a napkin. If he covers his head, then, based on precaution, he has to pay a penalty in form of sacrificing a sheep. This penalty is once only even if he covers his head multiple times.

He is, of course, allowed to cover it by his limbs, like his hand. And there will be no penalty if he covers his head out of necessity.

18. Covering the Head for Male Pilgrim:

Covering the head from the sun and, based on obligatory precaution, even from the rain. This covering can be of two types:

(a) The shade is from the *moving* entities like an umbrella while one is walking, or a moving vehicle or a flying airplane. A male pilgrim in *iḥrām* is not allowed to shade his head under these items while in motion.

What if the shade is sideways? Based on precaution, it is necessary to refrain from

‘Umrah at-Tamattu‘ 37

that kind of shade also except when the sun rays still come over the head and the chest.

The prohibition is applicable while traveling to Mecca as well as to the plains around Mecca or even when traveling within the city itself.

- (b) The shade is from the *stationary* entities like a wall, a tunnel, and a tree. A pilgrim is allowed to sit or stay under the shade of such items.

Based on what has been mentioned above, a male pilgrim in the *iḥrām* is allowed to travel in a covered vehicle from the *miqāt* to Mecca, and from Mecca to ‘Arafāt, etc, at nighttime when it is not raining. If it starts raining while he is traveling at night, then he should ask the driver to stop the vehicle until the rain stops. (He does not need to get out of the vehicle.) But if the driver of the rental car or bus does

38 Ḥajj & ‘Umrah Simplified

not accede to the pilgrim’s request, then there is no penalty on the pilgrim.

19. A male pilgrim in the state of iḥrām is allowed to use the elevators in the buildings.

20. Ladies and children are allowed to travel in covered vehicle and shade themselves from the sun and the rain. This also applies to the men out of necessity, e.g., medical reason; however, such men have to pay the penalty as mentioned below.

21. If a male pilgrim in the state of iḥrām shades himself, by choice or force, from the sun or the rain, then he has to pay the penalty in form of sacrificing a sheep. However, if he does so out of ignorance of prohibition, then there is no penalty on him; similarly, if he was physically forced to shade himself.

22. Looking in the Mirror:

The pilgrim is not allowed to look in the mirror for adorning himself. However, if it is done for other reason (such as the driver who needs to look into the rearview or side mirrors), then that would be permissible.

23. The pilgrim is allowed to use the cameras even if it involves looking into the lenses or the side screen, etc.

24. Please make a note that the coloured contact-lenses are considered as cosmetic items and therefore a pilgrim in iḥrām should refrain from using them.

25. Using prescribed glass is permissible.

26. The male pilgrim in iḥrām is allowed to travel in a covered vehicle at nighttime as well as between dawn and sunrise. This is also permissible when there are heavy clouds on the sky in such a way that then

40 Ḥajj & ‘Umrah Simplified

prevent the sun rays provided there is no rain.

27. The pilgrim is allowed to scratch his body or peel the dry skin from his lips provided it does not cause bleeding normally.

28. There is no penalty on those who are in iḥrām if they look at the mirrors placed at the washing sink, bathroom or elevators as long as it is not done for cosmetic reason.

29. Whenever the pilgrim is required to pay the penalty of sacrificing an animal for a violation done in the state of iḥrām for ‘umrah tamattu‘ or ḥajj tamattu‘, then the sacrifice should be done in Mina, based on obligatory precaution. However, if he could not do so in Mina, then he is permitted to do that in his hometown.

30. The penalty of sacrifice done by the pilgrim must be distributed among the poor and the needy. If the pilgrim cannot find a

‘Umrah at-Tamattu‘ 41

poor or a needy person in Mina, then he can contact (e.g., by phone) a deserving person in another city to seek his permission to reasonably dispose the sacrifice on his behalf and then pay him its value later on. If that is not possible, then he is allowed to delay the sacrifice until he return back to his city.

Note that there are some rules pertaining to the female pilgrims which will come later on.

COMMON MISTAKES IN IHRĀM

1. Sometimes a man in ihrām accompanies the women to help them in doing the ḥajj rituals and sits with them in a covered vehicle during daytime while he is forbidden from shading his head from the sun or the rain. In this case, it is obligatory on him to pay the penalty in form of sacrificing the sheep.

42 Ḥajj & ‘Umrah Simplified

2. Some male pilgrims in the state of iḥrām think that they are allowed to shade themselves from the sun without any excuse as long as they pay the penalty. This is incorrect because paying the penalty does not make the shading of oneself from the sun permissible.

3. Similarly, some male pilgrims think that once they have shaded themselves from the sun once and the penalty has become due on them, then they are allowed to repeatedly travel in covered vehicles without any excuse. This is incorrect since the prohibition of shading oneself from the sun applies on the person in iḥrām unless he is compelled by necessity – no matter whether or not a penalty is applicable on him.

4. Lying, cursing and boasting about oneself (based on wealth, position or genealogy in such a way that a believer is insulted) is always forbidden. Its

‘Umrah at-Tamattu‘ 43

prohibition, however, is intensified in the state of ihram. And its penalty is seeking forgiveness from Allāh; nonetheless, the penalty of sacrificing a cow is required based on precaution.

5. Sometimes a pilgrim in iḥrām passes by a place with a foul smell and he instinctively closes his nose. This is forbidden for him; however, he is allowed to move away hastily from that place.

6. A pilgrim sometimes swears in the name of Almighty Allāh falsely to prove or disprove something. If he does that, then he has to pay a penalty by sacrificing a sheep. And if he swears truthfully three times, even then he has to pay a similar penalty.

7. People regularly clip the nail of their hands and feet. This is a good thing but not for a pilgrim who is in the state of iḥrām.

8. It is permissible to use the land and cell telephone in the state of iḥrām.

44 Ḥajj & ‘Umrah Simplified

However, some male pilgrims do not realize that by placing the phone on their ears, they are covering the ear and, based on precaution, that is not permissible in the state of the iḥrām. This problem can be avoided by keeping the phone little be away from the ear so as not to cover it.

9. Some male pilgrims in the state of iḥrām wear sleepers that only expose their toes. However, based on precaution, this is not permissible; it is not sufficient that only the toes are exposed, besides the toes, a part of the upper feet must also be exposed.

10. Some pilgrims kill the insects or the bedbugs or flies by using insecticides or other sprays. This is a mistake since he is not allowed to kill any insect except if they are harmful and there is no other way of getting rid of them.

* * * * *

2. ṬAWĀF

Ṭawāf is the second of the obligatory rituals of ‘umrah at-tamattu‘ after donning of the iḥrām. When the pilgrim reaches to Mecca and intends to fulfill the second obligation, he goes to the Sacred Mosque for circumambulating around the Holy Ka‘bah seven times starting from and ending at the Black Stone.

CONDITIONS OF THE ṬAWĀF

The following conditions are to be observed in doing the ṭawāf:

- 1. The Niyat:** the pilgrim should intend to do the ṭawāf with total sincerity for the sake of Allāh by saying, for example, “I am doing ṭawāf around the House of Allāh

46 Ḥajj & ‘Umrah Simplified

seven rounds for the ‘umrah at-tamattu‘ of ḥajj of Islam to seek pleasure of Allāh.”

It is not necessary to do the niyyat in so many words, just the intention in the mind is sufficient.

2. Purity: It is necessary for the pilgrim to be ritually pure, i.e., free from the minor and minor defilements. (The major defilement is caused, for example, by sexual intercourse and monthly cycle that require a major ablution; and the minor defilement is caused, for example, by urinating and emptying the bowels that require a minor ablution.)

It is appropriate for me to emphasize here that the pilgrim must ensure the correctness of his major ablution (ghusl), his minor ablution (wudhū), and his ritual prayer (ṣalāt). He has to ensure this before doing his pilgrimage, and this can be done by getting your method of ghusl, wudhū and

‘Umrah at-Tamattu‘ 47

ṣalāt verified by someone who is trustworthy and learned in this matter. In every ḥajj caravan, there is someone who can fulfill this role besides the religious scholars, preachers, guides and volunteers who always seek for the opportunity to serve the guests of the Merciful God in the best manner possible.

3. The dress and the body of the pilgrim must be ritually pure.

4. & 5. The male pilgrim must be circumcised, and private parts must be covered during the ṭawāf.

OBLIGATIONS OF ṬAWĀF

There are eight things obligatory in ṭawāf:

1. & 2. Each of the seven rounds must begin from the Black Stone and end at the Black Stone.

48 Ḥajj & ‘Umrah Simplified

In order to ensure that his ṭawāf was done properly, he should start the first round a little before the Black Stone and do the niyyat right when he reaches the Stone on his left side. Then he should continue the circumambulation of the Ka‘bah seven times until he passes the Black Stone at the end of the seventh time. This is how he can ensure that he began and ended his ṭawāf at the Black Stone.

3. Keep the Ka‘bah to his left during the entire ṭawāf. There is no need to be exactly precise about this since the Prophet (s.a.w.) did the ṭawāf while he was riding on a camel.

4. Do the ṭawāf outside the Ḥijr Ismā‘īl wall and not go through the passage between the Ḥijr and the Ka‘bah.

5. Do the ṭawāf around the Ka‘bah without touching its ledge which is known as Shādh-rān-ul Ka‘bah.

‘Umrah at-Tamattu‘ 49

6. Do the ṭawāf around the Ka‘bah seven times as mentioned earlier.

7. The seven rounds of the ṭawāf should be continuous without any significant gap between its rounds with the exception of the cases mentioned in the detailed manual of pilgrimage.

8. The movement of the pilgrim around the Ka‘bah should be by his own will and intention even when the crowd is intense. A pilgrim’s ability to move away from the ṭawāf area is sufficient to prove his “will and intention” in movement even if he isn’t able to stop because of the crowd.

RULES OF ṬAWĀF

1. It is permissible for one to intentionally stop the recommended or the obligatory ṭawāf in between.

If the pilgrim in the obligatory ṭawāf intends to continue the interrupted ṭawāf, he

50 Ḥajj & ‘Umrah Simplified

can only done that if he had completed four rounds.

2. One cannot do ṭawāfs continuously, i.e., without keeping a gap between the two by doing ṣalātu ’ṭ-ṭawāf. This is only allowed in case of two recommended ṭawāfs, even though that is makrūh, disliked.

3. If the pilgrim is confused and has doubts about the number of rounds *during* the ṭawāf, he is allowed to continue doing his ṭawāf with the doubt. If he is able to resolve his doubt and ascertain that he has not missed or added any round, then his ṭawāf is valid. However, if his doubt is not resolved, then his ṭawāf is invalid.

4. A pilgrim entertains doubts about the number of rounds *after* having completed the obligatory ṭawāf: if this doubt happens after a little while (e.g., 10 minutes after the ṭawāf) or during ṣalātu ’ṭ-ṭawāf, then his ṭawāf is considered as valid.

‘Umrah at-Tamattu‘ 51

5. If the pilgrim doing a sunnat ṭawāf has doubt about the number of rounds, then he may assume the lesser of the two numbers and complete his ṭawāf.

6. If the pilgrim has a doubt about a particular round of ṭawāf after has finished that round, then he should just ignore that doubt. Rather even if the pilgrim has a doubt about one stage of a round after he has already moved to the next stage, then he should just consider it to be valid.

7. A slight turning of the head or the neck away from the correct direction does not harm the validity of the tawāf. However, based on precaution, one should refrain from a drastic turn towards the back side.

8. The defilement (najāsat) of the body or the dress will make the ṭawāf invalid. Even the slight blood which is normally excused in salāt would not be excused in the

52 Ḥajj & ‘Umrah Simplified

ṭawāf—this is based on obligatory precaution.

9. If the pilgrim didn't know about the impurity of his body or dress during the ṭawāf and came to know about it later on, his ṭawāf is valid and there is no need to repeat it.

10. Similarly, if the pilgrim forgot that his body or dress was impure (najis) and he did the ṭawāf in that condition and remembered it only after finishing the ṭawāf – his ṭawāf is valid and there is no need to repeat it.

11. If he came to know about the impurity of his body or dress during the ṭawāf or the impurity come upon him before finishing the ṭawāf and it is possible to remove the najāsāt, then he should remove it and complete his ṭawāf. If it is not possible to remove it, then he may complete his ṭawāf as is and there is no need to repeat it.

‘Umrah at-Tamattu‘ 53

12. In case of emergency, the najāsāt on the body or dress of the pilgrim will not harm the ṭawāf.

13. The cause of minor impurity (like breaking of the wind) will not harm the sunnat ṭawāf. However, the ṣalāt of ṭawāf must be done in the state of purity even if it is for a sunnat ṭawāf.

14. If the wudhū of the pilgrim becomes invalid during the ṭawāf after the 4th round, then he should stop the ṭawāf, go and renew the wudhū and then continue from where he left.

However, if the wudhu becomes invalid before completing the 4th round, then he should go and renew the wudhu and then restart the entire ṭawāf.

15. A person who is habitually doubtful should ignore his doubts in ṭawāf just as he is supposed to do so in the state of ṣalāt.

54 Ḥajj & ‘Umrah Simplified

16. It is permissible for the pilgrim in ṭawāf to rely on the counting done by his companion for the number of rounds as long as the companion is himself sure about them.

It is also possible for the pilgrim to use the specific du‘ās of the ṭawāf and consider them as indicators for the number of ṭawāf that he has done. These du‘ās are as follows:

1st Round's Du‘ā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمَشَى بِهِ عَلَى طَلْلِ الْمَاءِ
كَمَا يُمَشَى بِهِ عَلَى جَدَدِ الْأَرْضِ،
أَسْأَلُكَ بِاسْمِكَ الَّذِي يَهْتَرُ لَهُ عَرْشُكَ،
وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تَهْتَرُ لَهُ أَفْدَامُ مَلَائِكَتِكَ،
وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ
الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ وَالْقَيْتَ عَلَيْهِ مَحَبَّةً مِنْكَ،
وَأَسْأَلُكَ بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
وَمَا تَأَخَّرَ وَأَتَمَمْتَ عَلَيْهِ نِعْمَتَكَ أَنْ تَرزُقَنِي خَيْرَ الدُّنْيَا
وَالْآخِرَةِ...

‘Umrah at-Tamattu‘ 55

*Allāhumma inni as-’aluka bi is-mikal ladhi
yum-shi bihi ‘ala ṭalilil māi kamā yum-shi
bihi ‘ala judadil ardhi;
as-’aluka bi ismikal ladhi yah-tazzu lahu
‘ar-shu-ka;
wa as-’aluka bi ismi-kal ladhi tah-tazzu lahu
‘arshuka;
wa as-’aluka bi ismi-kal ladhi tah-tazzu lahu
aq-dā-mu malā-’ika-tika;
wa as-’aluka bi ismi-kal ladhi da’āka bihi
Musā min jā-nibiṭ ṭūril ayman, fas-ta-jabta
lahu wal-qayta ‘alay-hi mu-ḥab-batan
minka;
wa as-’aluka bi ismi-kal ladhi gha-far-ta
bihi li Muḥammadin mā ta-qad-dama min
dhan-bihi wa ma ta-’ak-khara wa at-mam-ta
‘alayhi ni-’mataka – an tar-zu-qanī khay-
rad dinyā wal ākhirah...*

56 Ḥajj & ‘Umrah Simplified

2nd Round's Du‘ā:

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ، وَإِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ
جِسْمِي وَلَا تُبَدِّلْ إِسْمِي.
سَأَلْتُكَ فَقِيرُكَ مَسْكِينُكَ بِيَابِكَ، فَتَصَدَّقْ عَلَيْهِ بِالْجَنَّةِ،
اللَّهُمَّ الْبَيْتُ بَيْتُكَ، وَالْحَرَمُ حَرَمُكَ، وَالْعَبْدُ عَبْدُكَ، وَهَذَا
مَقَامُ الْعَائِدِ بِكَ الْمُسْتَجِيرُ بِكَ مِنَ النَّارِ، فَأَعْتَقْنِي وَوَالِدِيَّ
وَأَهْلِي وَوَلَدِي وَأَخَوَانِي الْمُؤْمِنِينَ مِنَ النَّارِ، يَا جَوَادُ يَا
كَرِيمُ

*Allāhumma innī ilayka fa-qīrun wa innī
khā'i-fun mus-tajī-run, fa lā tu-ghay-yir
jismī wa lā tubad-dil ismī.”*

Then say: “*Sā-'iluka fa-qīru-ka miskī-nuka
bi bābi-ka; fa ta-ṣad-daḡ 'alayhi bil jannah;
Allāhumma, al-bay-tu bay-tuk, wal ḥaramu
ḥaramuk, wal 'abdu 'abduk, wa hadhā ma-
qā-mul 'ā-'idhu bikal mus-tajīru bika minan
nār, fa a'tiqnī wa wā-li-day-ya wa ahlī wa
wuldī, ikh-wā-ni-yal mu'minīn minan nār,
ya ja-wādu ya karīm.*

3rd Round’s Du‘ā:

اللَّهُمَّ ادْخُلْنِي الْجَنَّةَ، وَأَجِرْنِي مِنَ النَّارِ بِرَحْمَتِكَ، وَعَافِنِي
مِنَ السُّقْمِ، وَأَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ، وَادْرَأْ عَنِّي
شَرَّ فِسْقَةِ الْجِنِّ وَالْإِنْسِ، وَشَرَّ فِسْقَةِ الْعَرَبِ وَالْعَجَمِ،
يَا ذَا الْمَنِّ وَالطُّوْلِ، يَا ذَا الْجُودِ وَالْكَرَمِ، إِنَّ عَمَلِي
ضَعِيفٌ فَضَاعَفْهُ لِي، وَتَقَبَّلْهُ مِنِّي، إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ

*Allāhumma ad-khil-niyil jannah wa a-jir-nī
minan nār bi rah-ma-tika, wa ‘ā-finiy minas
suqmi wa awsi‘ ‘alay-ya minar riz-qil ḥalāl,
wadra’ ‘anni shar-ra fa-sa-qatil jinni wal
insi, wa shar-ra fa-sa-qatil ‘arab wal ‘ajam;
Ya dhal man-ni waṭ ṭawli; ya dhal jūdi wal
karam; inna ‘amali dha-‘īfun fa dhā-‘ifhu lī;
wa taqab-bal-hu minnī; innaka antas
samī‘ul ‘alīm.*

58 Ḥajj & ‘Umrah Simplified

4th Round's Du‘ā:

يا اللهُ يا وَلِيَّ العَافِيَةِ، وَخالِقَ العَافِيَةِ، وَرازِقَ العَافِيَةِ،
وَالْمُنْعَمُ بِالْعَافِيَةِ، وَالْمَتَّفِضِلُ بِالْعَافِيَةِ عَلَيَّ وَعَلَى جَمِيعِ
خَلْقِكَ، يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، صَلِّ عَلَيَّ
مُحَمَّدَ وَآلَ مُحَمَّدٍ، وَارْزُقْنَا العَافِيَةَ، وَتَمَامَ العَافِيَةِ، وَشُكْرَ
العَافِيَةِ فِي الدُّنْيَا وَالْآخِرَةِ، يَا أَرْحَمَ الرَّاحِمِينَ

*Ya Allāhu, yā waliy-yal ‘āfiyah wa khā-liqal
‘āfiyah wa rāziqal ‘āfiyah wal mun-‘imu bil
‘āfiyah wal mu-ta-fad-dilu bil ‘āfiyah ‘alay-
ya wa ‘ala jamī‘i khal-qika, ya Raḥ-mānad
dinya wal ākhirah wa Rahī-ma-huma,
ṣalli ‘ala Muḥammadin wa Āl-i Muḥammad
war-zuqnāl ‘āfiyah wa ta-mā-mal ‘āfiyah wa
shuk-ral ‘āfiyah fid dinya wal ākhirah. Ya
arḥamar rāḥimīn.*

5th Round's Du‘ā:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ، وَغُرْبَتِهِ
وَوَحْشَتِهِ وَظُلْمَتِهِ وَضَيْقِهِ وَضَنْكِهِ،
اللَّهُمَّ أَظْلَنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

‘Umrah at-Tamattu‘ 59

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allāhumma inni a‘ūdhu bika min ‘adhābil qabr wa fit-na-tihi wa ghur-ba-tihi wa waḥ-sha-tihi wa dhul-ma-tihi wa dhī-qihi wa dha-na-kihi.

Allāhumma a-dhil-lanī fi dhil-li ‘ar-shi-ka yawma la dhil-la illā dhil-luka.

Allāhumma ātinā fid dunya ḥa-sa-na-tan wa fil ākhi-rati ḥa-sa-na-tan wa qinā ‘adhā-ban nār.

6th Round’s Du‘ā:

اللَّهُمَّ الْبَيْتُ بَيْتُكَ، وَالْعَبْدُ عَبْدُكَ، وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ،

اللَّهُمَّ مِنْ قَبْلِكَ الرُّوحُ وَالْفَرْجُ وَالْعَافِيَةُ،
اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْهُ لِي، وَأَغْفِرْ لِي مَا أَطَّلَعْتَ عَلَيْهِ مِنِّي وَخَفِيَ عَلَيَّ خَلْقِكَ، أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ

60 Ḥajj & ‘Umrah Simplified

Allāhummal bay-tu bay-tuka, wal ‘abdu ‘ab-duka, wa ha-dhā ma-qā-mul ‘ā’idhi bika minan nār.

Allāhumma min qi-ba-likar rūḥu wal fa-raju wal ‘āfiyah.

Allāhumma inna ‘amali dha-‘īfun, fa dhā-‘ifhu li; wagh-fir li maṭ-ṭa-la-‘ta ‘alayhi minni wa kha-fiya ‘ala khal-qika; as-ta-jīru billāhi minan nār.

7th Round’s Du‘a:

اللَّهُمَّ عِنْدِي أَفْوَاجًا مِنْ ذُنُوبٍ، وَأَفْوَاجًا مِنْ خَطَايَا،
وَعِنْدَكَ أَفْوَاجٌ مِنْ رَحْمَةٍ، وَأَفْوَاجٌ مِنْ مَغْفِرَةٍ، يَا مَنْ
اسْتَجَابَ لِابْتِغَاءِ خَلْقِهِ إِذْ قَالَ أُنْظِرْنِي إِلَى يَوْمِ
يُبْعَثُونَ، اسْتَجِبْ لِي.

Allāhumma ‘indī af-wā-jan min dhunūb wa af-wā-jan min kha-ṭā-yā; wa ‘indaka af-wā-jun min raḥ-matin wa af-wā-jun min magh-firati; yā manis-ta-jāba li-ab-gha-dhi khal-

‘Umrah at-Tamattu‘ 61

*qihī idh qālā an-dhir-nī ila yawmi yub-
‘athū-na, is-tajīb lī.*

Then pray for what you desire from Allah and then say: اللَّهُمَّ فَتَعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهَا أَيْتَنِي *Allāhumma qan-ni‘nī bimā razaq-tanī, wa bārik lī fimā ātay-tanī.*

COMMON MISTAKES IN ṬAWĀF

1. Sometimes the pilgrim, while doing the ṭawāf, extends his hand towards the Ka‘bah to touch the corners or other parts of the Ka‘bah. Sometimes he also touches the wall of the Ḥijr Ismā‘īl. Based on recommended precaution, this is against the rules of ṭawāf.

2. Sometimes the pilgrim shortens the ṭawāf by going through the passage between the Ka‘bah and the Ḥijr Ismā‘īl. This is wrong since he invalidates that particular round of the ṭawāf and it is necessary for him to repeat that one round – this is the

62 Ḥajj & ‘Umrah Simplified

ruling even if he had shortened it out of ignorance or forgetfulness.

3. Sometimes the pilgrim while doing the ṭawāf just entertains a *doubt* about correctness of the round that he is doing that moment –it is just a doubt and he is not sure of having committed a mistake– and so he ignores that round and starts it again. This invalidates the ṭawāf, based on precaution, except when it is done out of ignorance.

4. After having completed the seven rounds of the ṭawāf, sometimes the pilgrim adds one or more rounds on basis of precaution. This is incorrect and based on precaution it renders the entire ṭawāf invalid except if he was ignorant of this ruling.

Of course, he can cancel his one or more rounds and start the ṭawāf anew by leaving the ṭawāf area and doing something else which will indicate that he has cancelled his ṭawāf, and then he can start the new ṭawāf.

‘Umrah at-Tamattu‘ 63

The above is only when the pilgrim has not yet completed his fourth round of ṭawāf. After the completion of fourth round, he can just interrupt his ṭawāf for ten minutes –a gap that will automatically invalidate the ṭawāf– and then restart his ṭawāf from the beginning.

5. Some pilgrims do not realize that doing ṭawāf from the second floor of the Sacred Mosque is not valid because the second floor is higher than the height of the Ka‘bah.

6. Sometimes jamā‘at prayers is held in the Sacred Mosque while the pilgrim is doing his ṭawāf for ‘umrah, and that forces him to interrupt his ṭawāf and then he joins in the jamā‘at. After the prayers, he starts the ṭawāf from the very beginning thinking that the prayer between the rounds of ṭawāf invalidated his ṭawāf. This is an incorrect notion because the gap in between the

64 Ḥajj & ‘Umrah Simplified

rounds of ṭawāf for sake of joining the jamā‘at does not harm the validity of the ṭawāf. In such a case, he should continue his ṭawāf from wherever he had stopped for the jamā‘at and there is no need for starting it from the beginning.

7. In the same case as above, if the pilgrim did not participate in the jamā‘at prayer for whatever reason and stood on the side for ten minutes or more waiting for the jamā‘at to end to continue his ṭawāf – in this case the gap of ten minutes just standing at the side cancels the continuity which an essential condition for validity of the ṭawāf. In this case, he has to start his ṭawāf from the very beginning.

8. In a case similar to the two previous situations, sometimes the jamā‘at prayer is held between the ending of the ṭawāf and the beginning of the salāt of ṭawāf, and the pilgrim in this case participates in the

‘Umrah at-Tamattu‘ 65

jamā‘at prayer to do his daily prayer. However, he also thinks that the gap between the ṭawāf and the ṣalāt of ṭawāf has invalidated his ṭawāf and so he does the ṭawāf all over again. This is a wrong understanding. The pilgrim in this case has to proceed with saying the ṣalāt of ṭawāf and not to redo the entire ṭawāf.

If the pilgrim in a similar case decides not to participate in the jamā‘at prayer but waits until it has ended—even then his ṭawāf is valid and he can proceed to do the ṣalāt of ṭawāf provided the waiting time was not more than normal duration of the jamā‘at prayer. But if the waiting time was more than normal, then, based on precaution, he has to do the ṭawāf all over again.

9. Sometimes, after completing the ṭawāf, the pilgrim finds that there is a barrier (e.g. a transparent bandage) on his body which must have prevented water from

66 Ḥajj & ‘Umrah Simplified

reaching the skin in wudhū that he had done before ṭawāf. Since he found the barrier on himself after the fact, he thinks that there is no need to repeat the wudhū or the ṭawāf. But this is incorrect; it is obligatory on him to repeat the wudhū as well as the ṭawāf since purity is one of the essential conditions of ṭawāf as mentioned earlier.

10. Sometime the pilgrim realizes that his ṭawāf was invalid after he had done the taqṣīr (which is the last of rituals of ‘umrah) and after he had changed into his normal clothes. As soon as he realizes that, he must remove his sewn clothes immediately and refrain from whatever was forbidden in the state of iḥrām. Then he should do the ṭawāf, the ṣalāt of ṭawāf, sa‘ī and then taqṣīr. However, he does not have to go back to the miqāt to renew his iḥrām.

11. Pushing, shoving and hurting other pilgrims in order to get closer to kiss the

‘Umrah at-Tamattu‘ 67

Black Stone is not at all appropriate for the guests of the Merciful Lord or even for the guests of others in their presence. The validity of the ṭawāf or ḥajj does not depend on kissing the Black Stone.

12. Sometimes the pilgrim entertains doubt in the number of rounds in a sunnat ṭawāf, and then he thinks that doubt in a sunnat ṭawāf invalidates his ṭawāf so he starts his ṭawāf anew. This is incorrect because he can always resolve the doubt by accepting the lesser number and then proceed with the rest of the rounds of ṭawāf.

* * * * *

3. ṢALĀT OF ṬAWĀF

Ṣalāt of ṭawāf is the third of the obligatory rituals of ‘umrah at-tamattu’. Once the pilgrim has done the ṭawāf, he should go towards the Maqām Ibrāhīm (a.s.) to do the ṣalāt of ṭawāf without any considerable gap between the two rituals – based on obligatory precaution. However, a ten minutes gap for resting in between the ṭawāf and the ṣalāt of ṭawāf or for finding the proper place for ṣalāt would not harm the validity of the ṭawāf or the ṣalāt of ṭawāf.

METHOD OF ṢALĀT OF ṬAWĀF

Ṣalāt of ṭawāf is two rak‘ats like the Dawn Prayer.

The pilgrim has to do the niyyat of sincerity by saying, for example, “I am

‘Umrah at-Tamattu‘ 69

doing the ṣalāt of ṭawāf of ‘umrah at-tamattu‘ of ḥajj at-tamattu‘ to seek the pleasure of Almighty Allāh.” It is not necessary that the niyyat be said in some many words, the intention in the mind is sufficient.

One has the option of reciting the sūrahs loudly or silently in ṣalāt of ṭawāf.

It is necessary to do the ṣalāt of ṭawāf near the Maqām Ibrāhīm (a.s.) and behind it. If this is not possible, then there could be two situations:

1. If it is possible for the pilgrim to do the ṣalāt close to the Maqām on one of the two sides of it – then he should do the ṣalāt of ṭawāf two times: once on the side of Maqām and then behind it, even if one has go far behind it.
2. If it is not possible to do the ṣalāt near the Maqām by its two sides,

70 Ḥajj & ‘Umrah Simplified

then he may do it anywhere behind the Maqām. Based on precaution, it is better to find a place as close as possible of the Maqām.

By saying “if it is not possible to do the ṣalāt near the Maqām,” I mean that the pilgrim is unable to do the ṣalāt near the Maqām because of the crowd of pilgrims and worshippers in such a way that even if prays there he would not be able to do so peacefully.

This applies only for the ṣalāt of wājib ṭawāf; but for sunnat ṭawāf, one can say the ṣalāt in any part of the Sacred Mosque.

RULES OF ṢALĀT OF ṬAWĀF

1. It is necessary to do the ṣalāt of ṭawāf in the correct manner. So if someone’s recitation is not grammatically correct, then he must learn how to recite it properly. However, if he cannot learn the correct way

‘Umrah at-Tamattu‘ 71

and he is only slightly off the mark, then that should be okay.

2. If a pilgrim does the ṣalāt of ṭawāf in an invalid manner out of ignorance or forgetfulness, then if he comes to know the correct way or remembers his mistake while he is still in Mecca, then he must go and do the ṣalāt again behind the Maqām Ibrāhīm (a.s.). And if he comes to know or remembers his mistake after leaving Mecca, then, based on obligatory precaution, he has to return to Mecca and do the ṣalāt behind the Maqām except if it becomes extremely difficult to return, then he may say the ṣalāt wherever he remembers it.

3. The ṣalāt of ṭawāf cannot be done in jamā‘at (congregational) form; it must be done in furāda (individual) form.

72 Ḥajj & ‘Umrah Simplified

COMMON MISTAKES IN ṢALĀT OF ṬAWĀF

1. After doing the ṭawāf, some pilgrims forget to do the ṣalāt of ṭawāf and proceed directly to do the sa‘ī between Ṣafa and Marwah – they remember that while only during the sa‘ī. Then he should interrupt his sa‘ī and go to say ṣalāt of ṭawāf behind the Maqām Ibrāhīm (a.s.) and then return back to sa‘ī and continue from where he left.

2. Some pilgrims think that doing the ṣalāt of ṭawāf “behind the Maqām Ibrāhīm” means that doing it at a place closest to the Maqām. However, that is not the correct understanding; rather it is sufficient to say the ṣalāt at any place which is normally considered to be “behind the Maqām”.

3. Some pilgrims think that doing the ṣalāt of ṭawāf behind the Maqām Ibrāhīm is not permissible if it creates a barrier for those who are doing the ṭawāf. This is not

‘Umrah at-Tamattu‘ 73

correct since one is allowed to do the ṣalāt behind the Maqām even if becomes like a barrier for those who doing the ṭawāf in that area.

4. Many times, a male pilgrim does his ṣalāt of ṭawāf besides a female pilgrim or behind her because of the crowded area – and he thinks that this invalidates his ṣalāt. This is incorrect since doing the ṣalāt besides a lady or behind her is permissible in the Sacred Mosque because of excessive crowd.

* * * * *

74 Ḥajj & ‘Umrah Simplified

4. SA‘Ī

Sa‘ī is the fourth of obligatory rituals of ‘umrah at-tamattu‘.

After completing the ṣalāt of ṭawāf, it is recommended for the pilgrim to drink from Zamzam water before going towards the Ṣafa hill for the sa‘ī.

It is also recommended for him to go calmly towards Ṣafa from the door which is opposite the Black Stone. And when he ascends onto the hill of Ṣafa, he should look towards the Ka‘bah, especially towards the corner of the Black Stone and then thank Allāh, praise Him, remember His blessings and then descend from Ṣafa to begin the sa‘ī.

It is recommended for the pilgrim to do the walk calmly for the sa‘ī until he reaches

‘Umrah at-Tamattu‘ 75

the first pillar (which is identified by a special light). From the first pillar to the next one, it is recommended for the men to walk briskly; however, this recommendation is not for women.

RULES OF SA‘I

1. Niyyat (sincere intention) is an essential condition for sa‘ī which can be said, for example, in the following words: “I am doing sa‘ī between Şafa and Marwah seven rounds for the ‘umrah at-tamattu‘ of the ḥajj at-tamattu‘ for seeking pleasure of Almighty Allāh.” As mentioned earlier, the niyyat does not have to be uttered in some many words, just the thought in one’s mind is sufficient.

2. The ritual ablution (wudhū) is not a condition for the validity of sa‘ī even if there is an impurity (like blood) on his blood or

76 Ḥajj & ‘Umrah Simplified

dress. Of course, it is better to be with purity.

3. Sa‘ī also have seven rounds like the ṭawāf. The first round of the sa‘ī begins from the Ṣafa hill and ends at the Marwah hill; and the second round starts from the Marwah and ends with Ṣafa. Finally, the seventh round ends at Marwah.

4. It is important to cover the entire area between the hills of Ṣafa and Marwah; however, it is not necessary to go over the hills even though it is better to do so.

5. While walking towards Marwah, it is necessary to keep the body facing towards Marwah just as it is necessary to face towards Ṣafa while returning to it from Marwah. Of course, turning one’s face to the right or the left or the back does not harm the sa‘ī.

6. Based on obligatory precaution, one should not leave a considerable time gap

‘Umrah at-Tamattu‘ 77

between the rounds of sa‘ī. For example, a ten minute gap between two rounds would violate the condition of continuity for the sa‘ī. Of course, there is no harm in sitting on Şafa or Marwah to rest between the rounds of sa‘ī. Similarly, there is no harm in interrupting the sa‘ī at the time of prayer for saying the prayer and then returning back to the same place to continue the sa‘ī.

7. It is permissible to delay the sa‘ī (after completion of the ṭawāf and its ṣalāt) for hours or even for a night in order to recuperate from tiredness or the heat of the season, etc. It is, obviously, better to do the sa‘ī soon after the ṭawāf and its ṣalāt. It is however not permissible to delay the sa‘ī to the next day without an excuse.

8. If the pilgrim has a doubt about the number of rounds in sa‘ī, he is allowed to continue his sa‘ī with the doubt. If his doubt is resolved that he has not added to or

78 Ḥajj & ‘Umrah Simplified

missed the rounds, then his sa‘ī is valid. However, if he is unable to resolve his doubt before concluding the sa‘ī, then his sa‘ī is invalid and he has to repeat it all over again.

9. A doubt about the number of rounds entertained after completion of the sa‘ī is to be ignored. For example, if one has doubt after doing the other rituals like taqṣīr and ṭawāfun nisā’, then he should ignore his doubt.

10. You are not allowed to do sa‘ī on the second level of the *mas‘a* (the area of doing sa‘ī) since it amounts to doing the sa‘ī “above” the hills and not “between” the hills.

COMMON MISTAKES IN SA‘I

1. Some pilgrims think that going from Ṣafa to Marwah and then returning to Ṣafa is counted as one round of the sa‘ī. The correct way is to count the going towards Marwah

‘Umrah at-Tamattu‘ 79

as the 1st round and the returning to Şafa as the 2nd round.

If someone counts it in the wrong way (and ended up doing 14 rounds instead of 7) out of ignorance or he relied on someone who is known to be familiar with rulings of pilgrimage, then there is nothing on him. But if he does this without a good excuse, then he must repeat the entire sa‘ī.

2. It happens sometimes that the pilgrim is going towards Şafa and then turns his back towards it because of crowd or because he saw a friend, etc. This is incorrect; and if this happens, then he has to return back to the place where the violation took place and restart the sa‘ī from that point onwards in the right direction because one of the conditions of validity of the sa‘ī is that the pilgrim should face Marwah while walking towards it and face Şafa while walking towards it.

80 Ḥajj & ‘Umrah Simplified

3. A person who habitually entertains doubt does that in sa‘ī also and ends up repeating it. The ruling for such a person is that he should ignore his doubts just as he is required to ignore them while doing the prayers. The pilgrim is allowed to use a counter to help him in keeping track of his number of rounds or rely on a companion.

4. Sometimes a pilgrim might interrupt his sa‘ī to drink water or something similar; this does not harm the sa‘ī provided the following two conditions are fulfilled:

(a) He is able to continue his sa‘ī exactly from where he left without missing or adding any part. He can ensure that by going a few step back from where he stopped and then do the niyyat that he is continuing from the exactly place where he stopped.

(b) His interruption should not harm the continuity of the rounds of sa‘ī. However, if the interruption amounts to discontinuity of

‘Umrah at-Tamattu‘ 81

the sa‘ī, then, based on precaution, he should complete the sa‘ī at hand and then repeat it entirely again.

5. A pilgrim’s sa‘ī is interrupted and becomes invalid, then he starts the new sa‘ī immediately. This is not correct. He should leave some time gap in between the invalid sa‘ī and the new one.

6. Some pilgrims choose to do the sa‘ī sitting on the wheelchair which is pushed by someone else. This is not permissible except for those who cannot do sa‘ī by themselves.

However, there would be no problem in doing sa‘ī on a wheelchair or something similar which is being pushed by the person himself in the sense that he can stop it by himself rather than ask the other person to stop or push it.

7. Some people engage in worldly conversation with their fellow pilgrims during the sa‘ī. Although this does not harm

82 Ḥajj & ‘Umrah Simplified

the sa‘ī, it is better in such a place and such a time to recite the zikr of Almighty Allāh, the du‘ās which that have been recommended by the Ahlul Bayt (a.s.), and the ṣalawāt on Muḥammad and Āl-i Muḥammad.

8. While doing the sa‘ī, some pilgrims run between Ṣafa and Marwah in such a way that it disturbs the fellow pilgrims. One should know that it is recommended to walk calmly in the sa‘ī, and that only between the two green lights are the men urged to walk fast.

* * * * *

5. TAQŞĪR

The fifth and the final of the obligatory rituals of ‘umrah at-tamattu‘ is taqşĪr. Once a person has completed the sa‘Ī, he can do the taqşĪr.

RULES OF TAQŞĪR

1. The niyyat (sincere intention) to please Almighty Allah. This may be done by saying: “I am doing the taqşĪr for ‘umrah at-tamattu‘ for seeking the pleasure of Almighty Allāh.” It does not have to be said in some many words; just the intention in the mind is sufficient.

2. TaqşĪr involves cutting a little bit of the hair from the head or the beard or the moustache.

84 Ḥajj & ‘Umrah Simplified

3. Neither is it necessary to do the taqṣīr immediately after the sa‘ī nor has it to be done in *mas‘a* (the place of sa‘ī). One can do the taqṣīr any where he likes, in the *mas‘a* or at the hotel, etc.

4. Once the taqṣīr has been done, then all the restriction placed on the pilgrim by donning the iḥrām of ‘umrah will be lifted.

5. There is no ṭawāfun nisā’ in ‘umrah at-tamattu‘; that is only part of the ḥajj at-tamattu‘ and ‘umrah mufradah.

COMMON MISTAKES IN TAQṢĪR

1. The obligatory act to free oneself from the restrictions of iḥrām of ‘umrah is the taqṣīr. So if someone knowingly shaves his head instead of the taqṣīr (which is just cutting a little from the hair), then he has committed a sin and has to pay the penalty in form of sacrificing a sheep.

‘Umrah at-Tamattu‘ 85

2. Some people do the taqṣīr by just clipping their nail. Based on obligatory precaution, that is not sufficient. So if one wants to clip his nail, then he must do so after cutting a little from the hair.

3. Instead of doing the taqṣīr by himself, the pilgrim can ask someone else (who is no longer in the state of iḥrām) to cut a little of the hair from his head for the taqṣīr. This is okay and correct.

However, it will be wrong to ask someone who is still in the state of iḥrām to do the taqṣīr for someone else. (A person gets out of the state of iḥrām only after he has done his own taqṣīr even if he is still wearing the iḥrām.) This is serious because of its implications: if a person who is still in the state of iḥrām (i.e., has not yet done his own taqṣīr) does the taqṣīr for someone else, then he has violated the rules of iḥrām in which he can't cut the hair or clip the nail of

86 Ḥajj & ‘Umrah Simplified

himself or someone else. This violation makes his ‘umrah at-tamattu‘ invalid, his ḥajj become ḥajj al-ifrād, and he has to do ‘umrah mufradah.

4. Some pilgrims, especially those who don't have scissors with themselves, think that it is sufficient to pull some hair from their head or beard instead of cutting them. This is incorrect since the obligatory taqṣīr only happens by cutting and not by other means of getting rid of the hair.

5. A pilgrim, out of ignorance or forgetfulness, forgets to do the taqṣīr and removes the iḥrām. Then he remembers that he has not done the taqṣīr and so puts on the iḥrām again in order to do the taqṣīr. This is not required. It is not necessary that the taqṣīr be done while the pilgrim has the iḥrām on himself. Of course, he has to refrain from wearing things which are forbidden in iḥrām until he has done the taqṣīr.

Ḥajj at-Tamattu‘

I said earlier that ḥajj at-tamattu‘ consists of two rituals: the first is known as ‘umrah at-tamattu‘ and the second is known as al-ḥajj or ḥajj at-tamattu‘. I also said that ‘umrah at-tamattu‘ must be done before the ḥajj; and so when the pilgrim has completed the ‘umrah at-tamattu‘, then he should prepare for rituals of the ḥajj.

* * * * *

There are twenty-three obligatory acts of the ḥajj or ḥajj at-tamattu‘. The main obligatory acts are as following: 1. Iḥrām from Mecca. 2. Staying at ‘Arafāt. 3. Staying at Muzdalifa. 4. Stoning the ‘Aqabah pillar in Mina. 5. Sacrifice in Mina.

88 Ḥajj & ‘Umrah Simplified

6. Shaving the hair or taqṣīr in Mina. 7. Ṭawāf. 8. Ṣalāt of Ṭawāf. 9. Sa‘ī. 10. Ṭawāfun Nisā’. 11. Ṣalāt of Ṭawāfun Nisā’. 12. Spending the night at Mina. 13. Stoning the pillars in Mina.

1. IḤRĀM OF ḤAJJ

The iḥrām for ḥajj is donned in Mecca and the best time for it is the Day of Tarwiyya (i.e., the 8th of Dhul Ḥijja) at mid-day prayer’s time. If someone wants to put on this iḥrām before the 8th of Dhul Ḥijja, he may do so.

And the best place for putting on the iḥrām is the Sacred Mosque, preferable near the Ḥijr Ismā‘īl (a.s.) and Maqām Ibrāhīm (a.s.).

After putting on the iḥrām, the pilgrim has to do the niyyat, with the sincere intention of seeking the pleasure of Almighty Allāh. He may do the niyyat by saying, “I am putting on the iḥrām for ḥajj at-tamattu‘ to seek the nearness of Almighty Allāh.” As mentioned above, there is not

90 Ḥajj & ‘Umrah Simplified

need to say the niyyat in so many words; just the thought in mind is sufficient.

The pilgrim then has to say the talbiyya soon after the niyyat by saying: **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ،** *Lab-bay-ka Allāhumma lab-bay-ka; lab-bay-ka lā sha-rika laka lab-bay-ka.* It is recommended to add the following to it: **إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ** *Innal ḥamda wan ni‘-mata laka wal mulk; lā sha-rika laka lab-bay-ka.*

Then the pilgrim leaves the Mecca to go to Mina (through the tunnel route that consist of 7 k.m. or through the land route which consist of 4 k.m.) with calm and dignity, reciting the *talbiyya* loudly and constantly reciting the *zīkr* of Almighty Allāh.

It is recommended that he stay the eve of 9th Dhul Ḥijja at Mina and spend the time in worshipping Allāh. It is preferable that his prayers be done in Masjid al-Khīf (in Mina),

Ḥajj at-Tamattu‘ 91

especially at the distance of 20 cubits from the minarets which are at the centre of the mosque since that is the actual place where our Prophet and the other past prophets prayed. The pilgrim should do his Dawn Prayer and then, after the sunrise, he should proceed towards ‘Arafāt, reciting the talbiyya all the way until he reaches it.

It is important to mention that going to Mina and spending the eve of 9th Dhul Ḥijja over there is among the recommended rituals for which the pilgrim will be rewarded—but it is not among the obligatory acts of the ḥajj.

COMMON MISTAKES IN IḤRĀM FOR ḤAJJ

1. It is permissible to put on the iḥrām in any part of Mecca including the newly developed neighbourhoods except what falls outside the boundary of ḥaram (the sacred

92 Ḥajj & ‘Umrah Simplified

territory) from the Masjid at-Tan‘īm. Of course, it is a better precaution to put on the iḥrām in the old sectors of Mecca of the Prophet’s days.

Some pilgrims think that putting on the iḥrām in the old sectors of Mecca is mandatory and, therefore, they put themselves in undue inconvenience by leaving their residents (for example, from the ‘Azīziyya quareer) and going to the old quareers of the city for putting on the iḥrām. They also put themselves in religious problems, for example, by traveling in a covered vehicle during the daytime in the state of iḥrām which is forbidden for them as mentioned earlier.

2. Some people put on the iḥrām for ḥajj at-tamattu‘ on the morning of the Day of ‘Arafah (9th of Dhul Ḥijja) from Sacred Mosque since the crowd is less about the Ka‘bah – they do so considering it a good

Ḥajj at-Tamattu‘ 93

opportunity to do a sunnat ṭawāf after putting on the iḥrām. This is, however, incorrect on basis of precaution. He may do the ṭawāf first and then put on the iḥrām for ḥajj. However, if he made a mistake and did the ṭawāf after the iḥrām, then based on recommended precaution, he should renew his talbiyya.

3. Some pilgrims forget to say the talbiyya when they do the niyyat for the iḥrām, and they don't remember it until they reach 'Arafāt and then they say the talbiyya. This is incorrect since it is obligatory upon him, if possible, to return to Mecca and redo his iḥrām. And if he cannot return back to Mecca for this, then he can redo his iḥrām in 'Arafāt itself.

* * * * *

94 Ḥajj & ‘Umrah Simplified

2. STAYING IN ‘ARAFĀT

If a pilgrim cannot go on the eve of 8th Dhul Ḥijja to Mina but it is possible for him to stay that night at ‘Arafāt or if he decided to stay that night in Mecca, then it is better for him to spend the night in remembrance of Allāh (doing tasbīḥ, rukū‘, sujūd and istighfār) till the 9th of Dhul Ḥijja, the day when all pilgrims will gather in the plains of ‘Arafāt (21 k.m. from Mecca).

The jurists’ expression “staying in ‘Arafāt” means “the presence” of the pilgrims in ‘Arafāt no matter whether they are riding, walking, standing, sitting, lying down or moving around.

It is obligatory to stay in ‘Arafāt from the zuhr time till the maghrib time with the sincerity of intention by saying, for example,

Ḥajj at-Tamattu‘ 95

“I am staying in ‘Arafāt from the zuhr time of this day to the sunset for ḥajj at-tamattu‘ to seek the pleasure of Almighty Allāh.” Therefore, it is forbidden to leave the plains of ‘Arafāt before the sunset for those who know the ruling and are not in any constrains. Based on obligatory precaution, it is necessary to stay till the disappearance of the twilight on the eastern horizon in order to ensure that the sun has fully set.

RECOMMENDATIONS OF ‘ARAFĀT

There are many recommendations for the stay in ‘Arafāt. Some are as following: staying in the state of purity (i.e., with wudhū); doing ghusl at mid-day; exerting one self for du‘ās to the Almighty; being aware of Allāh’s presence; staying at the foot of the mountain; combining the zuhr and ‘asr prayers by one adhān and two

96 Ḥajj & ‘Umrah Simplified

iqāmahs; reciting the recommended du‘ās for that day, etc.

Among the recommendations for this day is reciting the du‘ā as narrated by Mu‘āwiyah bin ‘Ammār from Imam aṣ-Ṣādiq (a.s.); as well as the ziyārat of Imam al-Ḥusayn (a.s.) on the Day of ‘Arafah and also the du‘ā of Imam ‘Ali bin al-Ḥusayn (a.s.); and finally, the du‘ā of Imam al-Ḥusayn bin ‘Ali (a.s.) for the Day of ‘Arafah.¹ It is also recommended to pray for yourself, your parents, your relatives and your brethren in faith – the minimum number of brethren in faith whom you should remember in your prayers is thirty. And, of course, don’t forget me and my parents as someone who has a right on you in matters of your religion and your world

¹ Translator’s Note: These du‘ās are at the end of this booklet.

Ḥajj at-Tamattu‘ 97

since I am the most needful person for the prayers of my brethren in faith in this holy site. May Allāh forgive me, you and all the believing men and women in the east and the west, and may He raise us up all with Muḥammad and his holy progeny; for He is the Most Merciful of all those who have mercy.

I need to clarify two things at this juncture:

1. The Day of ‘Arafah, when it is an obligation upon the pilgrim to stay at ‘Arafāt, is the 9th day of Dhul Ḥijja. As it will be mentioned soon the pilgrim is required to spend the eve of ‘Iddul Adha (i.e., the eve of 10th Dhul Ḥijja) at Muzdalifa just as it is obligatory upon him to stone the al-Uqba pillar on the 10th of Dhul Ḥijja.

It has been observed in these days that the declaration about sighting of the moon of Dhul Ḥijja in Sauda Arabia is different

98 Ḥajj & ‘Umrah Simplified

from the opinion of the mujtahids to whom the pilgrims refer in religious matters. This would mean that the stay in ‘Arafāt or Muzdalifa would be a day ahead of the required day, i.e., instead of the 9th, it happens on the 8th.

Most of the contemporary Shī‘a jurists are of the opinion that staying in ‘Arafāt and Muzdalifa on the day announced by the officials of the Kingdom is sufficient. That means that one can observe the Day of ‘Arafāh with the majority as well as the rituals of stoning the al-‘Aqabah Pillar, the sacrifice, and the ḥalq can be done on the day announced to be the 10th by the officials.

However, the Grand Ayatullāh Sistāni has no opinion, positive or negative, on this issue. Therefore, his followers are allowed to refer in this matter to the jurists who allow one to follow the calendar decided by the official of the Kingdom; and in this

Ḥajj at-Tamattu‘ 99

reference, they don't need to specify a particular mujtahid – just the knowledge that one of them is qualified for following is sufficient.

2. Fasting on the Day of ‘Arafah is not recommended since it might weaken the pilgrim and prevent him from reciting the recommended du‘ās.

However, a pilgrim who does not fear that impact of fasting, it is recommended for him to fast. But then a traveler is not allowed to fast during his journey unless he stays in that place for ten or more days. And so the only way for a pilgrim to fast on the Day of ‘Arafah is by making a *nadhr* which may be done on the eve of ‘Arafah as follows: “I am making a vow for the sake of pleasing Allāh that I shall fast tomorrow in ‘Arafāt.” Then his fast would be valid.

100 Ḥajj & ‘Umrah Simplified

COMMON MISTAKES WHILE STAYING IN ‘ARAFĀT

1. Some ḥajj caravans set up their camps outside the limits of ‘Arafāt, and they stay there till the sunset and then move on to Mazdalifah without having actually stayed in ‘Arafāt. This is obviously not right; therefore, the pilgrims must ask their caravan organizers and seek assurance from them that they are within the borders of ‘Arafāt and not outside it.

2. Some pilgrims leave the plain of ‘Arafāt before the sunset in order to escape the crowd thinking that this would be better and easy for them. This is, however, not correct at all. If such a pilgrim does not return back to ‘Arafāt, then he has to pay a penalty by sacrificing a sheep in Mina on the 10th of Dhul Ḥijja.

3. Some pilgrims do the intention of staying in ‘Arafāt and then they spend the

Ḥajj at-Tamattu‘ 101

whole day sleeping till the sunset. Although this is technically okay and there is no penalty on him, he has surely made a big mistake by missing out on the most important opportunity of seeking Allāh’s blessings. The Day of ‘Arafah is a great day which should be dedicated by the pilgrim for du‘ās and prayers; and it is expected of the pilgrim that he should not miss its minutes let alone its hours! It is narrated that Imam Zaynul ‘Ābidīn (a.s.) heard someone on the Day of ‘Arafah begging from the people. He said, “Woe upon you! You are asking from other than Allāh on such a day while it is a day in which even the embryos in wombs are covered by the grace of Almighty Allāh and achieve good fortune.”

* * * * *

3. STAYING IN MUZDALIFA

After the stay in ‘Arafāt, the pilgrim has to embark on the third of the obligatory rituals of ḥajj and that is the stay at Muzdalifa. “Muzdalifa” is name of a place which is also known as “al-Mash‘ar al-Ḥarām” and it is 6 k.m. from ‘Arafāt and 14 k.m. from Mecca.

The pilgrim has to spend a part of the eve of ‘Idd at Muzdalifa until the dawn break. However, it is better for him to stay till the sunrise even though he is permitted to move to Wadī Muhassar a little before the sunrise – but he must not leave the Wadī before the sunrise.

One’s stay in Muzdalifa must be done with a sincere intention (niyyat) of seeking the pleasure of Almighty Allāh. This may be

Ḥajj at-Tamattu‘ 103

done by saying, for example, “I will spend this night in al-Mash‘ar al-Ḥarām for ḥajj at-tamattu‘ to seek nearness to Almighty Allāh.” As mentioned earlier, the niyyat does not have to be uttered in some many words; a simple intention in one’s mind is sufficient.

RULES OF STAYING IN MUZDALIFA

1. The expression “staying in Muzdalifa” means “the presence” of the pilgrims in Muzdalifa no matter whether they are riding, walking, standing, sitting, lying down or moving around.

2. Certain people are exempted from the “stay” in Muzdalifa (as defined in no. 1 above). These are: the children, the women, the weak, and the elderly who cannot stay that long or bear the crowd, the sick, and also those who take care of them. It is permissible for these people to stay in

104 Ḥajj & ‘Umrah Simplified

Muzdalifa only for a part of the night and then move on to Mina.

3. If a pilgrim is unable to stay in Muzdalifa for the entire eve of ‘Idd, not even between the dawn break and the sunrise of the next day because of illness or forgetfulness or ignorance, etc., then it is obligatory on him to stay at least for some time between the sunrise and the mid-day of the day of ‘Idd. If he intentionally abandons that, then his ḥajj is invalid.

4. It is recommended for the pilgrim to pick seventy pebbles from Muzdalifa for use in stoning the pillars on the day of ‘Idd and after that.

5. It is recommended to combine the maghrib and ‘ishā ṣalāts in Muzdalifa with one adhān and two iqāmahs.

6. It is recommended to keep night vigil for ritual prayers, prescribed du‘ās, etc.

**COMMON MISTAKES WHILE
STAYING IN MUZDALIFA**

1. Some pilgrims leave ‘Arafāt for Muzdalifa and when they reach a place, they inquire about it and are told that this is Muzdalifa and so they stay there. However, the next day, they find out that they were mistaken and that they were not in Muzdalifa. What happens to them?

If they are able to fulfill the requirement of staying Muzdalifa even if by staying there for a little while between the sunrise and the mid-day time of the day of ‘Idd, then their hajj is valid. But if they are not able to do even that much, then their ḥajj become invalid and changes into ‘umrah mufradah. In order to avoid such a serious mistake, the pilgrim must ensure that they are in Muzdalifa.

2. Some pilgrims leave Muzdalifa before the dawn break. This is obviously incorrect.

106 Ḥajj & ‘Umrah Simplified

Although his ḥajj will not become invalid, but if he does not return back to Muzdalifa, then he has to pay a penalty by sacrificing a sheep in Mina – unless, of course, he was ignorant of the ruling of staying till sunrise.

3. If the pilgrim leaves Muzdalifa before the sunrise, that is also incorrect. Of course, in this case, there is no penalty on him.

4. The present signs for limits of Muzdalifa are valid if they are based on ancient indications and have passed on from one generation to another. However, if there is doubt in validity of these signposts, then they cannot be relied upon; rather, the pilgrim has to ensure the limits of Muzdalifa by other means.

5. Some pilgrims think that it is obligatory to go from ‘Arafāt to Muzdalifa directly. This is not correct; rather, one is allowed to leave ‘Arafāt and go to another place like Mecca, rest there for a while and

Ḥajj at-Tamattu‘ 107

then return to Muzdalifa before the dawn break so that he can remain there till the sunrise.

6. The roads from ‘Arafāt to Muzdalifa are extremely crowded with buses and cars; and sometimes the vehicles enter the boundary of Muzdalifa but the pilgrims are not allowed to get down until they reach to their site. Some pilgrims think that they cannot do the niyyat of staying in Muzdalifa except after getting down from the car or the bus. This is an incorrect notion; they are allowed to do the niyyat even while the vehicle is on motion as long as they are inside the boundary of Muzdalifa.

4. STONING THE ‘UQBAH PILLAR

After completing his stay in Muzdalifa, the pilgrim moves to Mina (which is 6 k.m. from Muzdalifa) for doing the obligatory rituals of that day. These obligations are three: stoning the ‘Uqbah Pillar, then sacrificing the animal, and then shaving of the head or taqṣīr.

This is the fourth obligatory ritual of ḥajj after the iḥrām, the stay in ‘Arafāt and Muzdalifa.

RULES OF STONING THE ‘UQBAH

1. The stoning must be done with the sincere intention of pleasing Almighty Allāh by saying, for example, the following: “I am stoning the ‘Uqbah Pillar for the ḥajj at-

Ḥajj at-Tamattu‘ 109

tamattu‘ to seek the pleasure of Almighty Allāh.” As mentioned earlier, just the thought in one’s mind is sufficient; it is not necessary to do the niyyat in verbal form.

2. The stoning should be done by seven pebbles. Based on compulsory precaution, the pebbles should be fresh ones; i.e., not the ones used by others. And it is recommended that the pebbles be coloured and with dots on it, and a fingertip in thickness.

3. It is necessary that the pebbles be from the holy territory of Mecca but not from the Sacred Mosque, Masjid al-Khīf and other mosques. It is preferable they be from Muzdalifa.

4. The stoning of seven pebbles should be done one after another; that is, without any considerable time gap between throwing one stone and then the other.

5. It is important that the pebble hits the pillar. So if the pebble didn’t reach or hit the

110 Ḥajj & ‘Umrah Simplified

pillar, then it should not be counted as one of the seven required stones.

6. The pebble should hit the pillar by the pilgrim’s throw and not by being placed on it.

7. The stoning should be done between the sunrise and the sunset of the day of ‘Idd. So if the pilgrim knowingly neglects this time frame, then his ḥajj is invalid.

8. While stoning the ‘Uqbah Pillar, it is recommended that the pilgrim face the pillar with his back towards the qiblah.

9. Those who were permitted to leave Muzdalifa at night (like women and elderly) can stone the ‘Uqbah Pillar in the eve of ‘Idd – however, this flexibility for stoning does not extend to those who are their caregivers.

10. If the pilgrim doubts whether or not his pebble hit the pillar, then he should assume that he missed the target – except if

Ḥajj at-Tamattu‘ 111

the doubt came after doing the sacrifice or shaving the head or at night time, in these cases he should just ignore his doubt.

11. Based on obligatory precaution, the pilgrim should stone the original part of the pillar and not its extended part. The original part of the pillar was slightly higher than a person’s height. Therefore, based on obligatory precaution, the pilgrim should not stone the pillar from the second level.

12. Based on obligatory precaution, the pilgrim should not stone the ‘Uqbah Pillar from its back side which previously had wall and was later on removed. (The back side of the ‘Uqbah Pillar is identifiable by the ruins of its foundation.) The pilgrim should stone the ‘Uqbah Pillar from its front with the qiblah to his back.

13. If one fears considerable harm in doing the stoning by himself in its required time, then he is allowed to appoint someone

112 Ḥajj & ‘Umrah Simplified

else to do the stoning on his behalf. However, just the fear of hardship would not justify appointing someone else for that task. One is the best judge for himself.

14. If a mistake happens in stoning the ‘Uqbah Pillar because of ignorance or forgetfulness and the pilgrim comes to know about it only after doing the tawāf and sa‘ī or after the 12th Dhul Ḥijja, then he has to redo the stoning if he is still in Mina or Mecca. However, if he has already left Mecca, then there is nothing on him.

COMMON MISTAKES IN STONING

1. Some pilgrims stone the pillar with pieces of wood and shoes or sandals. It does not behoove a guest of the Merciful Lord to do such things.

2. Some pilgrims pick big and rough pebbles for stoning while it is recommended that the pebbles should be small and soft.

Ḥajj at-Tamattu‘ 113

3. While stoning the pillar, some pilgrims miss it and instead hit a fellow pilgrim resulting in bruising or bleeding. Therefore, a pilgrim should take extreme caution in stoning so that he does not hurt a fellow pilgrim. If he does this knowingly, then he is liable for paying indemnity.

* * * * *

5. SACRIFICE IN MINA

After stoning al-‘Uqbah Pillar, the pilgrim goes for the fifth of the obligatory rituals of hajj and that is the sacrifice. It is obligatory precaution not to do the sacrifice before the stoning.

RULES OF SACRIFICE

1. It is necessary for the pilgrim to do the sacrifice with the sincere intention by saying, for example, “I am making this sacrifice in fulfillment of ḥajj at-tamattu‘ for seeking pleasure of Almighty Allāh.” Just the intention in one’s mind is sufficient; it is not necessary to say it verbally.

2. It is obligatory to make the sacrifice in Mina.

Ḥajj at-Tamattu‘ 115

However, since these days it is not possible for all the pilgrims to do the sacrifice in Mina, then doing it in Wādi Muhassar is permissible. If it is not even possible to do it in Wādi Muhassar, then it can be done in any part of the holy territory of Mecca, including the slaughter-house of Wādi Mu‘aysam.

Be aware that some of the slaughter-houses are outside the limit of the holy territory of Mecca and doing the sacrifice in those places would not be sufficient.

In any case, if doing the sacrifice in Wādi Muhassar is not possible, then it is preferable and more precautionary to do it in Mecca itself.

3. It is a better precaution to do the sacrifice on the day of ‘Idd even though it is permissible to delay it till the daytime of 11th of Dhul Ḥijja rather till end of last day of tashrīq.

116 Ḥajj & ‘Umrah Simplified

4. The sacrificial animal must be a camel or a cow or a sheep with certain characteristics which are explained in the detailed manual of ḥajj. One should know that the characteristics mentioned for the sacrificial animal do not apply to the animal sacrificed as a penalty for violation of rules of ḥajj.

5. The pilgrim is allowed to appoint someone else as an agent to do the sacrifice on his behalf even if he is capable of doing it by himself. This applies to both kinds of sacrifice: for ḥajj as well as for penalty for violation of ḥajj rules. It is necessary that the agent be a Muslim and he should also do the niyyat.

6. If a group of pilgrims appoint one person to buy the sacrificial animals for them and to sacrifice on their behalf, then he has to keep in mind each individual's name and assign it to a particular sacrifice –

Ḥajj at-Tamattu‘ 117

saying that “this group of animals is sacrificed on behalf of this group of pilgrims” will not be sufficient.

7. The pilgrim is allowed to keep one-third of the sacrificial meat for himself and give away another one-third to the Muslims of his choice even though it is not obligatory to do that in case of these two-thirds. As for the third of the thirds, it is obligatory precaution to give it away in charity to the poor Muslims. However, if giving it away in charity is not possible or very inconvenient, then he is released from that obligation.

8. It is permissible to take the meat of the sacrificial animals out of Mina since there are no poor and needy people in Mina. It is also known that there are many needy people in various areas of the Kingdom and beyond it. Therefore, the organizers of the ḥajj caravans should diligently find those who transport the meat and distribute it to

118 Ḥajj & ‘Umrah Simplified

among the needy – especially among those who bring caravans from within the Kingdom since they are aware of the needs of their areas and are better equipped to distribute them.

COMMON MISTAKES IN MAKING THE SACRIFICE

1. Some pilgrims appoint others as their agents to do the sacrifice on their behalf, and then they themselves proceed to do the other rituals while the agents go for doing the sacrifices. However, there is a problem since there is no coordination between the pilgrim and his agent: the pilgrim ends up doing the taqṣīr or ḥalq and then takes off the iḥrām assuming that his agent has done the sacrifice, and later on finds out that the agent has not yet done the sacrifice. He should immediately remove the sewn clothes and refrain from the things forbidden

Ḥajj at-Tamattu‘ 119

in the state of iḥrām until the agent has done the sacrifice. After the sacrifice has been done in this case, then he can relieve himself from the restrictions of the iḥrām, and there is no need for him to repeat the taqṣīr.

2. It is important that the pilgrim should appoint someone as his agent who is experienced in this matter since the conditions required in the sacrificial animals cannot be ascertained except by those who are experts who know its requirements like the age of the animal, etc. So if the sacrifice is done and the pilgrim proceeds to the following rituals and later on finds out that the sacrificial animal was underage—if he finds out before the 13th of Dhul Ḥijja, then he must redo the sacrifice and then there is no penalty on him. One should know that those who do the slaughtering are many and they do not neglect in helping those who need their help.

6. ḤALQ OR TAQŞĪR

After stoning the ‘Uqbah Pillar and the sacrifice, the pilgrim moves on to the sixth of the obligatory rituals of ḥajj, and that is the shaving (ḥalq) or cutting of the hair (taqşĭr).

The pilgrim is allowed to do ḥalq or taqşĭr before the sacrifice once he has the sacrificial animal in his possession at the slaughter-house. Similarly, it is acceptable if he does the ḥalq or the taqşĭr before the stoning or the sacrifice out of ignorance or forgetfulness. In either case, the restrictions of iḥrām will not be lifted until after doing the sacrifice.

RULES OF ḤALQ OR TAQŞĪR

1. Sincere intention for seeking pleasure of Almighty Allāh is one of the essential conditions for ḥalq or taqşĭr. A pilgrim who wants to do ḥalq may say, “I am doing ḥalq for releasing myself from the iḥrām of ḥajj al-tamattu‘ to seek nearness of Almighty Allāh.” A pilgrim who wants to do taqşĭr may do the niyyat as following: “I am doing taqşĭr for releasing myself from the iḥrām of ḥajj at-tamattu‘ to seek nearness of Almighty Allāh.” As mentioned earlier, just the thought in one’s mind is sufficient; saying it verbally is not a requirement.

2. Women are not allowed to do ḥalq; there should only do taqşĭr.

3. A male pilgrim has the choice between ḥalq and taqşĭr if it is not his first ḥajj even though ḥalq is better for him. But the one who is doing the ḥajj for the first

122 Ḥajj & ‘Umrah Simplified

time is required, based on obligatory precaution, to do ḥalq.

4. A pilgrim who knows that the barber doing ḥalq will hurt his head by a razor is not allowed to use razor, he should instead used a soft shaving machine.

5. Ḥalq or taqṣīr must be done in Mina.

6. It is not necessary that the ḥalq or taqṣīr be done during daytime; it can even be done on the eve of 11th Dhul Ḥijja.

7. As soon as the pilgrim does the ḥalq or taqṣīr, all the prohibitions imposed on him by iḥrām are lifted except perfume and sexual relations as well as hunting. (The latter is based on obligatory precaution.)

8. Doing ḥalq or taqṣīr *before* sacrifice is allowed if the sacrificial animals have already been bought and prepared in the slaughtering house (like Wādi Muhassar), and provided specific animals have been assigned to their relevant owners/pilgrims.

Ḥajj at-Tamattu‘ 123

Consequently, doing ṭawāf of ḥajj, its ṣalāt, and sa‘ī *after* the ḥalq or taqṣīr should be permissible even though the sacrifice has not yet been done. However, the prohibitions of the iḥrām (with the exception of perfume and women) will be lifted only after doing the sacrifice.

COMMON MISTAKES IN DOING ḤALQ OR TAQṢĪR

1. Sometimes a pilgrim goes ahead and does the ḥalq or taqṣīr for another pilgrim before doing his own ḥalq or taqṣīr. This is not correct since the pilgrim is not allowed to shave or cut hair of anyone. Even though there is no penalty on him but the person whose ḥalq or taqṣīr was done has to redo it.

2. Sometimes a pilgrim does the ḥalq or taqṣīr outside the boundaries of Mina out of ignorance or forgetfulness and does not realize his mistake unless returning back to

124 Ḥajj & ‘Umrah Simplified

his hometown. In this case, if it is possible for him to send his hair to be placed in Mina, then he should do that; if that is not possible, then there is nothing on him.

* * * * *

7.-9. ṬAWĀF, ṢALĀT & SA‘I

ṬAWĀF OF ḤAJJ

After the pilgrim completes the rituals of Mina, he moves to Mecca (6 k.m. away from Mina) to fulfill the seventh of the obligations of ḥajj: that is, the ṭawāf of ḥajj.

Sincere intention and seeking nearness of Allāh is an essential condition for ṭawāf which may be said as follows: “I am doing the ṭawāf consisting of seven rounds for ḥajj at-tamattu‘ to seek nearness of Almighty Allāh.” Just the thought in mind is sufficient, it is not necessary to say it verbally.

126 Ḥajj & ‘Umrah Simplified

ṢALĀT OF ṬAWĀF OF ḤAJJ

After the ṭawāf, the pilgrim proceeds to fulfill the eighth of the obligations of ḥajj: that is, the ṣalāt of ṭawāf of ḥajj.

Its intention must be combined with sincerity and with purpose of seeking pleasure of Allāh. This may be said as follows: “I am saying two rak‘ats ṣalāt for ṭawāf of ḥajj at-tamattu‘ to seek nearness to Almighty Allāh.” Niyyat does not have to be said verbally.

SA‘Ī

After the ṣalāt of ṭawāf, the pilgrim proceeds to the ninth of the obligations of ḥajj known as sa‘ī. Its intention has to be with sincerity for seeking the pleasure of Allāh. It can be done by saying, “I am doing sa‘ī between Ṣafa and Marwah seven rounds for ḥajj at-tamattu‘ to seek nearness of Almighty Allāh.”

Ḥajj at-Tamattu‘ 127

The method and conditions of ṭawāf of ḥajj, its ṣalāt and the sa‘ī are same as mentioned earlier under ‘umrah at-tamattu‘.

It is recommended to do the ṭawāf of ḥajj and its ṣalāt on the Day of ‘Idd; however, it is permissible to delay it till the end of Dhul Ḥijja.

It is important to note that after doing the ṭawāf of ḥajj, its ṣalāt and the sa‘ī, the prohibition of using and smelling perfume will be lifted from the pilgrim. But the restrictions as far as sexual activities and hunting is concerned, based on obligatory precaution, those will still be in place.

* * * * *

10.-11. ṬAWĀFUN NISĀ’ & ITS ṢALĀT

After completing the sa‘ī, the pilgrim proceeds to the tenth of the obligatory rituals of ḥajj known as ṭawāfun nisā’. After that he goes on to fulfill the eleventh ritual known as ṣalātu ṭawāfin nisā’.

Once the pilgrim has completed the sa‘ī, he returns to the Sacred Mosque to do ṭawāfun nisā’ with sincere intention which may be done in the following words: “I am circumambulating seven times around the Ka‘bah for ṭawāfun nisā’ of ḥajj at-tamattu‘ to seek nearness to Almighty Allāh.”

Then the pilgrim proceeds to do ṣalāt of ṭawāfun nisā’ behind the Maqām Ibrāhīm (a.s.) with sincere intention of seeking the

Ḥajj at-Tamattu‘ 129

pleasure of Allāh which may be done by saying, “I am doing two rak‘ats of ṭawāfun nisā’ for ḥajj at-tamattu‘ to seek nearness of Almighty Allāh.” As mentioned earlier, the niyyat does not have to be done verbally.

RULES OF ṬAWĀFUN NISĀ’

1. Ṭawāfun Nisā’ is obligatory upon the men as well as women. If a male pilgrim neglects ṭawāfun nisā’, then any sexual relations with his present or future wife is prohibited for him; and if a female pilgrim neglects ṭawāfun nisā’, then any sexual relations with her present or future husband is prohibited for her.

2. A pilgrim who is doing the pilgrimage on behalf of someone else has to do the ṭawāfun nisā’, like other rituals, on behalf of the person whom he is representing. And if he neglects that ṭawāfun nisā’ (on behalf of the other person), then the prohibition of

130 Ḥajj & ‘Umrah Simplified

conjugal relationship would apply on the pilgrim and not the other person.

3. The method and conditions of ṭawāfun nisā’ and its ṣalāt is like the ṭawāf of ḥajj and its ṣalāt, and the difference is only in their niyyats.

4. Whoever neglects the ṭawāfun nisā’ knowingly or by forgetfulness, it is obligatory on him to do it even if it means returning back to Mecca, and the prohibition of conjugal relations will continue until that ṭawāf is done.

If going back to do the ṭawāfun nisā’ by himself is not possible or it is extremely difficult, then he can appoint someone else to do the ṭawāf on his behalf. Only after the ṭawāfun nisā’ has been done will the prohibition of conjugal relations be lifted.

5. Once a male pilgrim has done the ṭawāfun nisā’ and its ṣalāt, then conjugal relations become permissible for him;

Ḥajj at-Tamattu‘ 131

similarly, once a female pilgrim has done the ṭawāfun nisā’ and its ṣalāt, then conjugal relations become permissible for her.

COMMON MISTAKES IN ṬAWĀFUN NISĀ’ & ITS ṢALĀT

1. Sometime jamā‘at prayers is held in the Sacred Mosque while the pilgrim is doing his ṭawāfun nisā’, and that forces him to interrupt his ṭawāf and then he joins in the jamā‘at. After the prayers, he starts the ṭawāf from the very beginning thinking that the prayer between the rounds of ṭawāf invalidated his ṭawāf. This is an incorrect notion because the gap in between the rounds of ṭawāf for sake of joining the jamā‘at does not harm the validity of the ṭawāf. In such a case, he should continue his ṭawāf from wherever he had stopped for the jamā‘at and there is no need for starting it from the beginning.

132 Ḥajj & ‘Umrah Simplified

In the same case as above, if the pilgrim did not participate in the jamā‘at prayer for whatever reason and stood on the side for ten minutes or more waiting for the jamā‘at to end to continue his ṭawāfun nisā’ – in this case the gap of ten minutes just standing at the side cancels the continuity which is an essential condition for validity of the ṭawāf. In this case, he has to start his ṭawāfun nisā’ from the very beginning.

2. In a case similar to the two previous situations, sometimes the jamā‘at prayer is held when the pilgrim has ended the ṭawāfun nisā’ but has not yet started the ṣalāt of ṭawāfun nisā’, and the pilgrim in this case participates in the jamā‘at prayer to do his daily prayer. However, he also thinks that the gap between the ṭawāfun nisā’ and the ṣalāt of ṭawāfun nisā’ has invalidated his ṭawāf and so he does the ṭawāf all over again. This is a wrong understanding. The

Ḥajj at-Tamattu‘ 133

pilgrim in this case has to proceed with saying the ṣalāt of ṭawāfun nisā’ and not to redo the entire ṭawāf.

If the pilgrim in a similar case decides not to participate in the jamā‘at prayer but waits until it has ended—even then his ṭawāfun nisā’ is valid and he can proceed to do the ṣalāt of ṭawāfun nisā’ provided the waiting time was not more than normal during the jamā‘at prayer. But if the waiting time was more than normal, then, based on precaution, he has to do the ṭawāfun nisā’ all over again.

3. Some elderly pilgrims, men as well as women, neglect the ṭawāfun nisā’ thinking that they have already passed the age where they would not need to establish conjugal relations with their spouses. This is an incorrect thought since ṭawāfun nisā’ is obligatory upon all pilgrims even if they do

134 Ḥajj & ‘Umrah Simplified

not or cannot establish conjugal relations with their spouses.

4. Some pilgrims do the ṭawāfun nisā’ soon after the ṭawāf of ḥajj and before doing the sa‘ī. This is incorrect. However, if someone commits this mistake out of ignorance, then there is no need for him to repeat the ṭawāfun nisā’ after doing the sa‘ī.

5. Some Shi‘a pilgrims travel with caravans run by non-Shi‘a Muslims who do not believe in obligation of ṭawāfun nisā’ and, therefore, they neglect to do that ṭawāf out of ignorance. The prohibition of conjugal relations will not be lifted from them until they return back to Mecca and do the ṭawāfun nisā’ themselves. If returning to Mecca is extremely difficult for them, then they can appoint someone else to do the ṭawāfun nisā’ on their behalf.

12. SPENDING THE NIGHT IN MINA

After having completed the salāt of ṭawāf, the pilgrim now proceeds to the twelfth of the obligatory rituals of ḥajj known as *mabīt* in Mina in the eves of 11th and 12th Dhil Ḥijja. “Mabīt” means spending the night at a place.

If the pilgrim goes to Mecca on the day of ‘Idd (i.e., 10th of Dhil Ḥijja), then it is mandatory for him to return to Mina to spend the night with the sincere intention by saying, for example: “I am spending the night in Mina for fulfillment of ḥajj at-tamattu‘ to seek pleasure of Almighty Allāh.” There is no need to do the niyyat in verbal form.

136 Ḥajj & ‘Umrah Simplified

RULES OF MABIT IN MINA

1. After having spent the eve of 12th Dhul Ḥijja in Mina, the pilgrim is allowed to depart from there on the next day after the zuhr time before the night fall starts.

However, those who violated the rules by hunting or having conjugal relations while in the state of iḥrām, they are required on basis of precaution to spend one more night –eve of 13th Dhul Ḥijja– in Mina till the fajr of next day. They are also required, then, to do the stoning on the 13th of Dhul Ḥijja.

2. If the pilgrim stays in Mina on the 12th Dhul Ḥijja until the night fall, then he is also required to spend the eve of 13th in Mina till the next fajr time. He is also, then, required to do the stoning on the 13th of Dhul Ḥijja.

3. In the mabīt for the eves of 11th and 12th of Dhul Ḥijja, it is not necessary that the pilgrim should spend the whole night in

Ḥajj at-Tamattu‘ 137

Mina. He has the choice of staying either from the night fall to the mid-night or from mid-night to the fajr.

4. The following individuals are exempted from the mabīt at Mina:

- a) A pilgrim for whom spending the night at Mina is extremely difficult or one who fear for his life, honour or property if he stay there for the night. Such a person is exempted from mabīt; but based on precaution he has to pay a penalty in form of sacrificing a sheep for each night.
- b) A person who left Mina at night fall or slightly before it, and then was prevented from returning before midnight (to stay there till fajr) because of ‘ibādāt in Mecca for the entire time (except when he needed to go for necessities like food, drink, etc).

138 Ḥajj & ‘Umrah Simplified

5. A pilgrim who neglects *mubīt* in Mina for whatever reason –by compulsion or forgetfulness or ignorance– he should pay a penalty by sacrificing a sheep for each night. This is based on mandatory precaution.

6. There is no penalty on a pilgrim who left Mecca for Mina but could not reach Mina because of the crowd provided he did not knowingly delay his departure from Mecca.

7. A pilgrim chooses to spend the second half of night in Mecca engaged in worship instead of *mubīt* in Mina but then he is overcome by slumber and sleeps for a while. Based on precaution, such a pilgrim has to pay a penalty.

COMMON MISTAKES IN MABIT IN MINA

1. On morning of the 12th of Dhul Hijja, a pilgrim does the stoning of the three pillars

Ḥajj at-Tamattu‘ 139

and then intends to go to Mecca and return back to Mina by mid-day so that he can finally depart from Mina in the afternoon with other pilgrims. Such a pilgrim should not make the mistake of taking all his possessions with himself since it is not permissible, based on precaution, to finally depart from Mina in the morning except if he leaves something from his belongings back in Mina to which he will return back.

2. On morning of the 12th of Dhul Ḥijja, a pilgrim does the stoning of the three pillars and then intends to go to Mecca for some work and return back to Mina by mid-day so that he can finally depart from Mina in the afternoon with other pilgrims. Such a pilgrim should realize that it is not obligatory upon him to return before midday since he is allowed to return even in the afternoon. The main thing worth considering is that he cannot finally depart from Mina

140 Ḥajj & ‘Umrah Simplified

before the midday; so he may return in the afternoon to Mina in order to finally depart from Mina before sunset of the same day or on the 13th of Dhul Ḥijja.

3. A pilgrim intends to spend the first half of the night in Mina but he is delayed from reaching Mina at sunset let us say by a few minutes. He assumes that this little delay in reaching Mina does not harm his requirement for *mabīt*. This is a wrong assumption. He is now required to stay for the entire second half of the night in order to fulfillment the *mabīt* at Mina.

4. Sometimes the pilgrims' tents are erected in areas which are neither inside Mina nor in Wādi Muhassar; they are erected in Wādi an-Nār. Pilgrims end up staying there without inquiring about their location whether or not it is within Mina. Some tents are erected on the hills surrounding Mina and the pilgrims stay

Ḥajj at-Tamattu‘ 141

there thinking that it is part of Mina. Some even stay outside Mina with excuse that the rental charges for tents within Mina are very high.

Staying in such places is incorrect and does not fulfill the requirement of mabīt in Mina, and the penalty for staying outside Mina is in form of sacrificing a sheep for each of the two or three nights.

* * * * *

13. STONING THE THREE PILLARS

Stoning the three pillars –the sughra, the wusta, and the ‘uqbah– is the last of the obligatory rituals of ḥajj.

It is worth mentioning that the distance between the Sughra and the Wusṭa Pillars is 150 meters while between the Wusṭa and the ‘Uqbah Pillars it is 275 meters.

RULES OF STONING THE PILLARS

1. Niyat: the intention with sincerity and for sake of seeking the pleasure of Almighty Allāh which may be said as follows: “I am stoning the First (i.e., Sughra) Pillar for ḥajj at-tamattu‘ to seek nearness of Almighty Allāh.”

Ḥajj at-Tamattu‘ 143

The niyyat for the second and the third pillars can also be done in the same way. As mentioned earlier, the niyyat need not be done in verbal form. The pilgrim should do the stoning in order: the Sughra Pillar, then the Wusta Pillar, and then the ‘Uqbah pillar.

2. The pilgrim should stone the pillars with seven pebbles each with the conditions mentioned earlier regarding the stoning of the ‘Uqbah Pillar on the day of ‘Idd.

3. If one fears considerable harm in doing the stoning by himself in its required time, then he is allowed to appoint someone else to do the stoning on his behalf. The decision depends totally on one’s conscience.

4. While stoning the ‘Uqbah Pillar, it is recommended to face towards the Pillar with one’s back towards the qiblah; and while stoning the other two Pillars, it is recommended to face towards the qiblah.

144 Ḥajj & ‘Umrah Simplified

Once the pilgrim completes these rituals, his hajj comes to end and he returns home, inshā Allāh, just like a new born who is free from sins. Congratulations to him.

COMMON MISTAKES IN STONING THE PILLARS

1. I have already mentioned that the elderly, sick, women, and weak ones who cannot stone the ‘Uqbah Pillar because of over-crowding on the ‘Idd Day are allowed to stone on the eve of ‘Idd instead of the day.

These same people or those who are their caregivers assume that they can also do the same for the stoning required on 11th and 12th of Dhul Ḥijja, and so they do the stoning in the eve of 11th and 12th. This is incorrect. If they cannot do the stoning themselves at the daytime on the 11th and

Ḥajj at-Tamattu‘ 145

12th, then they should appoint someone else to do the stoning on their behalf.

2. The crowd overflows at the pillars especially after the midday time. Therefore, the respected pilgrims, especially those who are elderly, weak, sick and women are advised not to go for stoning at times when the crowd is at the maximum; they should wait for the time when the crowd is thinnest like the early mornings. If they are able to do the stoning themselves, well and good. However, if they are fear that they will be hurt or face unbearable difficulty, then they are allowed to appoint someone else to do the stoning on their behalf. Nonetheless, if it becomes possible for them to do the stoning by themselves before the sunset, then they must do the stoning themselves.

* * * * *

146 Ḥajj & ‘Umrah Simplified

Rules for Lady Pilgrims

Majority of rules of ‘umarah and ḥajj apply equally upon the male as well as the female pilgrims. However, there are certain rules that are specific to women and that is what I would like to address in this chapter so that their issues can become clear. Of course, the basic rules will also be summarized.

1. The five obligatory rituals of ‘umrah are: **iḥrām**, ṭawāf, ṣalāt of ṭawāf, sa‘ī, and taqṣīr.
2. The rules for **iḥrām** at mīqāt or by *nadhhr* for a lady pilgrim are same as that for the male.

148 Ḥajj & ‘Umrah Simplified

However, the validity of her *nadhhr* (for putting on the *iḥrām* at other than *mīqāt*) depends on her husband’s consent if that violates the conjugal rights of the husband.

A lady can use her normal clothes for *iḥrām*. And she should do the *niyyat* and the *talbiyya* in the same way as the men do.

3. Monthly cycle or post-natal bleeding prevents a female pilgrim from doing the *ṭawāf* and its *ṣalāt* but does not prevent her from doing most of the rituals of ‘umrah and hajj: she can put on the *iḥrām* from the *mīqāt*, do the *sa‘ī* between *Ṣafa* and *Marwah*, stay in ‘*Arafāt* and *Muzdalifa*, and fulfill the rituals of *Mina* while she still is in her cycle.

4. Unlike the male pilgrim, a female pilgrim is allowed to wear **stitched/sewn clothes** except gloves. Therefore, she is allowed to wear her normal clothes as *iḥrām*

Rules for Lady Pilgrims 149

provided it is not made of pure silk. This is based on precaution.

5. Unlike the male pilgrim, a lady in iḥrām is allowed to wear **socks**, etc. to cover the upper part of her feet.

6. A lady in iḥrām is forbidden from wearing **jewelry** with cosmetic purpose except what she normally wears before putting on the iḥrām. Of course, if she does wear extra jewelry, then there is no penalty on her even though it is ḥarām for her to do it.

7. It is forbidden for a lady pilgrim in iḥrām **to cover her face** by putting on something like burqa or niqāb. Based on obligatory precaution, neither is she allowed to cover her face by any kind of covering nor to cover her face partially with a tissue paper or handkerchief.

By “face” it means that part of the face which is washed in wudhū. At the time of

150 Ḥajj & ‘Umrah Simplified

ṣalāt she may cover a part of her forehead as a preliminary step of covering her hair but after the ṣalāt, based on obligatory precaution, she must uncover the forehead. This is to be done if she cannot extend the front portion of her scarf which does not cover her face but sufficiently covers her forehead. She is also allowed to extend the front portion of her scarf in presence of a non-mahram person but she should then push it back to its normal position at other times. However, if a lady violates this rule by covering her face, then there is no penalty on her.

8. Based on obligatory precaution, a lady in iḥrām is not allowed to wear a *maqna‘a* (tight-fitting **headgear**) because it covers the face on the sides, including the upper chin which is part of the face.

9. Based on precaution, ladies in iḥrām are not allowed to put on **masks** to prevent

Rules for Lady Pilgrims 151

dusts, etc. because they are not allowed to cover their faces even partially.

10. Using a **tissue paper** to blow the nose, for example in flu, does not constitute covering of the face. That is, it is permissible.

11. A lady in iḥrām is allowed, if she likes, **to cover her face while sleeping**, and there is no penalty on her for doing that.

12. Unlike the men, ladies in iḥrām are allowed to travel in **covered vehicles** in all circumstances.

13. If a lady gets her **cycle in ‘umrah at-tamattu’** (before or after or at time of putting the iḥrām) and reaches Mecca while she has enough time before starting the ḥajj, then she should wait until she becomes pure. Once she has purified herself, then she can fulfill the ‘umrah rituals of ṭawāf, ṣalāt of ṭawāf, sa‘ī, and taqṣīr. Then she can put on the iḥrām for ḥajj at-tamattu’.

152 Ḥajj & ‘Umrah Simplified

14. If a lady gets her cycle in ‘umrah at-tamattu‘ (before or after or at time of putting the iḥrām) and reaches Mecca while she does not have enough time before starting the ḥajj, then her ḥajj at-tamattu‘ changes into ḥajj al-ifrād. She will do the rituals of ḥajj and thereafter she will do the ‘umrah mufradah if that is possible.

15. If a lady gets her cycle after putting on the iḥrām, then she is allowed to continue her ‘umrah by doing the rituals other than ṭawāf and ṣalāt of ṭawāf. Therefore, she should do sa‘ī between Ṣafa and Marwah and do taqṣīr; then she should put on the iḥrām for ḥajj and do the rituals of ‘Arafat, Muzdalifa, and Mina. After her return to Mecca, she should then do the qazā of ṭawāf of ‘umrah and its ṣalāt – this she should do before doing the ṭawāf of ḥajj and its ṣalāt.

16. If a lady is sure that her cycle will continue and that she will not be able to do

Rules for Lady Pilgrims 153

tawāf even after returning from Mina, then she should appoint someone to do the ṭawāf and ṣalāt of ṭawāf on her behalf. Once the ṭawāf and its ṣalāt is done on her behalf, then she can do the sa‘ī by herself.

17. If a lady fears that her cycle will start at a time when she will not be able to do the ṭawāf of ḥajj and its ṣalāt as well as the ṭawāfun nisā’ and its ṣalāt after returning from Mina – then she is allowed to do both the ṭawāfs and their ṣalāts as well as the sa‘ī after putting on the iḥrām for ḥajj before going to ‘Arafāt.

18. After the iḥrām, the second obligatory ritual is ṭawāf. Just like the male pilgrim, she also has to do the niyyat with sincerity as explained in the earlier part of the book. One of the conditions of ṭawāf is maintaining the ritual purity which means being free from the major impurity like menses as well as the minor impurity like

154 Ḥajj & ‘Umrah Simplified

urine, and also keeping the clothes and body pure from najāsah.

19. The third obligation in ‘umrah at-tamattu‘ is ṭawāf and its ṣalāt.

20. Based on obligatory precaution, a lady in *istihāzah qalīlah* or *mutawassitah* has to do separate wudhu for ṭawāf and ṣalāt of ṭawāf.

And a lady in *istihāzah kathīrah* whose bleeding does not fully cover the napkin can do the ṭawāf and its ṣalāt with one ghusl only. However, if the bleeding fully covers the napkin, then based on obligatory precaution, she has to do a second ghusl before doing the ṣalāt of ṭawāf. Of course, if at the end of the ṭawāf the bleeding does not cover the napkin, then she can say the ṣalāt of ṭawāf without doing another ghusl.

(“Istihāzah” means irregular bleeding. “Istihāzah qalīlah” means slight bleeding; “istihāzah mutawassitah” means medium

Rules for Lady Pilgrims 155

bleeding; “*istihāzah kathīrah*” means profuse bleeding.)

21. A slight gap between the ṭawāf and the ṣalāt of ṭawāf because of doing wudhū or ghusl in case of a lady with *istihāzah* does not harm the continuity of these two rituals. However, if going to do wudhū or ghusl will create a considerable gap between the ṭawāf and its ṣalāt, then she should do tayammum (instead of the wudhū or the ghusl) inside the Mosque itself or near it.

22. A lady is allowed to take **pills** to prevent her monthly cycle during the time of pilgrimage.

23. If a lady who takes pills to prevent her cycle sees bleed, then that bleeding will be considered *istihāzah* (irregular bleeding) and not the regular cycle.

24. The next obligatory ritual is sa‘ī. The niyyat would be same as mentioned in earlier part of this book.

156 Ḥajj & ‘Umrah Simplified

25. The recommending of walking briskly between the pillars is only for men and not for women.

26. The next obligatory ritual is taqṣīr. The niyyat would be same as mentioned in earlier part of this book.

27. A lady pilgrim should do taqṣīr by cutting a little of her hair. She is not allowed to shave her head.

28. After completing ‘umrah at-tamattu‘, it is time for ḥajj which consists of thirteen rituals as follows: 1. iḥram in Mecca; 2. staying in ‘Arafāt; 3. staying at Muzdalifa; 4. stoning the ‘Uqbah Pillar in Mina; 5. sacrificing an animal in Mina; 6. ḥalq or taqṣīr; 7. ṭawāf of ḥajj; 8. ṣalāt of ṭawāf; 9. sa‘ī; 10. ṭawāfun nisā’; 11. ṣalāt of ṭawāfun nisā’; 12. mabīt in Mina; 13. stoning the pillars in Mina. This has already been mentioned in the earlier part of the book.

Rules for Lady Pilgrims 157

29. As far as a female pilgrim is concerned, just a **nominal stay at Muzdalifa** is sufficient for her even if she has the ability to stay for the entire night. She is also allowed to stone the ‘Uqbah Pillar on the eve of ‘Idd even though it is possible for her to do that on the day of ‘Idd.

* * * * *

158 Ḥajj & ‘Umrah Simplified

Doing Ḥajj on Behalf of Others (*Niyābat*)

Doing ḥajj on behalf of others has its own special rules. Therefore, I consider it appropriate to mention some of its rules separately to guide those who are doing ḥajj on behalf of others.

The pilgrim in this case is known as “*nā’ib*” and the person on whose behalf the ḥajj is being done is known as “*manūb ‘anhu*”.

1. Gender compatibility between the *nā’ib* and the *manūb ‘anhu* is not necessary. Therefore, a man can become *nā’ib* for a

160 Ḥajj & ‘Umrah Simplified

lady and a lady can become nā’iba for a man.

2. The nā’ib must have reached to the age of maturity (*bulūgh*) and be sane. Therefore, based on precaution, an obligatory pilgrimage done by a non-bāligh child for someone else would not be valid. Of course, such a child can do a sunnat ḥajj for someone else with the permission of his guardian.

The nā’ib must also be a Shī‘a Ithnā ‘Asharī. So a ḥajj done by a non-Shī‘a nā’ib will not be valid even if he does it according to the Shī‘a laws of Islam. This is based on precaution.

A person who knows that he himself is under the obligation of doing ḥajj in that same year cannot be a nā’ib for someone else. Nonetheless, if such a person is made a nā’ib and he does the ḥajj, his ḥajj will be correct and the responsibility of the manūb

Niyābat Hajj 161

‘anhu will be fulfilled, and the nā’ib would deserve the payment for his work.

3. If the nā’ib violates the rules in which penalties are involved, the price of paying the penalties is the nā’ib’s responsibility irrespective of the fact that the niyābat was in lieu of payment or free.

4. In recommended (sunnat) ḥajj, one nā’ib do the ḥajj on behalf of more than one person.

5. Ṭawāf by itself is a commendable good deed. Therefore, it is permissible to do the recommended ṭawāf on behalf of a dead or even a living person who is not in Mecca or unable to do the ṭawāf.

6. A person who wants to do the ḥajj on behalf of someone else in lieu of payment or free, he should do the rituals based on his own taqlīd and not the taqlīd of his manūb ‘anhu. However, if a person has been hired by someone else to do the ḥajj and the

162 Ḥajj & ‘Umrah Simplified

manūb ‘anhu has asked him to do the ḥajj according to the taqlīd of manūb ‘anhu, then he should do accordingly unless he is sure that that method is the incorrect way of doing the rituals.

7. If a person who was capable of doing ḥajj but didn't do it in his lifetime and after his death leaves an estate, then it is obligatory upon his heirs to hire a person to do the ḥajj from the actual estate before dividing it among the heirs because the unfulfilled ḥajj is equal to a debt on the deceased.

8. A person who is financially capable of doing ḥajj but physically incapable –because of illness or old age– then he is allowed to appoint someone else to do the ḥajj on his behalf.

9. Between doing ‘umrah mufradah or ḥajj and then praying to dedicate its reward

Niyābat Hajj 163

to one's parents and between doing that on behalf of the parents, the latter is preferable.

* * * * *

164 Ḥajj & ‘Umrah Simplified

‘Umrah Mufradah

Besides the pilgrimage time, the ‘umrah mufradah is recommended at all other times especially in the months of Rajab and Ramadhān. Therefore, it is necessary for me to list here its most important rituals in order to help the respected ‘umrah-pilgrims (may Allāh accept all their rituals).

RITUALS OF ‘UMRAH MUFRADAH

The rituals of ‘umrah mufradah are seven:

1. Iḥrām and its three obligatory issues:

(a) The sincere intention for seeking the nearness of Allāh by saying, for example, “I am putting on the iḥrām for ‘umrah

166 Ḥajj & ‘Umrah Simplified

mufradah to seek the nearness of Almighty Allāh.”

(b) For men: to put on the two pieces of iḥrām as mentioned in the section on ‘umrah at-tamattu‘.

(c) Saying the talbiyyah at the time of niyyat. It will be sufficient to say:

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

Lab-bay-ka Allāhumma lab-bay-ka;

lab-bay-ka lā sha-rika laka lab-bay-ka;

*innal ḥamda wan ni‘-mata laka wal
mulk; lā sha-rika laka lab-bay-ka.*

To know the recommended deeds in iḥrām, see the earlier section on ‘umrah at-tamattu‘.

The ‘umrah-pilgrim has to put on the iḥrām at one of the famous miqāts or by *nadhr* as mentioned earlier. However, this requirement does not apply in two cases: i. a person who is already in Mecca and intends to do ‘umrah mufradah or ii. one who leaves

‘Umrah Mufradah 167

Mecca and goes to a distance less than that of the miqāt (e.g., to ‘Arafāt or Jeddah) and intends to return back to Mecca for ‘umrah mufradah. In these two cases, the pilgrim will put on the iḥrām from the closest boundary of the holy territory like at-Tan‘īm or al-Ḥudaybiyya. This also applies to a person who resides within the miqāt perimeter (like Jeddah): he shall put on the iḥrām for ‘umrah mufradah from his own house.

2. Tawāf: going seven rounds around the Ka‘bah, starting from the Black Stone and ending with it with the sincere intention which can be said, for example, as following: “I am doing tawāf of this House seven rounds to seek nearness of Almighty Allāh.” It is recommended for him recite the prescribed du‘ās for each round, etc.

3. Ṣalāt of Ṭawāf behind the Maqām Ibrāhīm (a.s.) in two rak‘at like the Dawn

168 Ḥajj & ‘Umrah Simplified

Prayer with the sincere intention which may be said as following: “I am doing two rak‘at for the ṣalāt of ṭawāf of ‘umrah mufradah to seek nearness of Almighty Allāh.”

4. Sa‘ī between Ṣafa and Marwah seven times beginning at Ṣafa and ending at Marwah with the sincere intention which may be said as following: “I am doing sa‘ī between Ṣafa and Marwah seven times to seek the nearness of Almighty Allāh.”

5. Ḥalq (shaving the head) or taqṣīr (getting rid of some hair from the head or beard or moustache) with the sincere intention which may be done as following: “I am doing ḥalq (or taqṣīr) for ‘umrah mufradah to seek nearness of Almighty Allāh.”

The female pilgrims are only required to do taqṣīr in order to free themselves from the iḥrām; they are not allowed to do ḥalq.

‘Umrah Mufradah 169

6. Ṭawāfun Nisā’: This is the ṭawāf done seven times around the Ka‘bah with the sincere intention as following: “I am doing ṭawāf around the Ka‘bah seven rounds for ṭawāfun nisā’ of ‘umrah mufradah to seek nearness of Almighty Allāh.”

7. Ṣalāt of Ṭawāfun Nisā’: This is done behind the Maqām Ibrāhīm (a.s.) in form of two rak‘ats like the Dawn Prayer with sincere intention by saying, for example, the following: “I am doing two rak‘at of ṣalāt of ṭawāfun nisā’ of ‘umrah mufradah to seek nearness of Almighty Allāh.”

Once the pilgrim has done all of these rituals, then he or she has completed the rituals of the recommended ‘umrah mufradah.

RULES OF ‘UMRAH MUFRADAH

1. It is recommended to do ‘umrah mufradah every month of the year; and the

170 Ḥajj & ‘Umrah Simplified

best time for this recommendation, in order of priority, is in the month of Rajab and then Ramadhān.

2. If the ‘umrah-pilgrim forgets to say the talbiyyah at the time of putting on the iḥrām or was ignorant of its requirement till he did the other rituals, then his ‘umrah is not valid (based on obligatory precaution).

3. A pilgrim cannot do two ‘umrah mufradah in the same month for himself.

4. However, he can do two ‘umrah mufradah in the same month if one is for himself and another is done on behalf of someone else. Similarly, the pilgrim can do two ‘umrah mufradah in the same month on the behalf of two different persons.

5. A pilgrim who has done one ‘umrah mufradah at the end of a month is allowed to do another ‘umrah mufradah at the beginning of the next month.

‘Umrah Mufradah 171

6. It has already been mentioned that if a person is in Mecca and intends to do ‘umrah mufradah, he is allowed to put on the iḥrām at the outer limit of ḥarām (like at-Tan‘īm which is 6 km from Mecca or Ḥudaybiyyah which is 15 km from Mecca or Ja‘rānah which is 16 km from Mecca), and he does not have to go back all the way to the Miqāt for iḥrām except in one case – when a person violates the ‘umrah mufradah by having sexual intercourse before doing the sa‘ī.

7. A vast majority of rules of ‘umrah at-tamattu‘ regarding ṭawāf, ṣalāt of ṭawāf, sa‘ī and taqṣīr also apply in case of ‘umrah mufradah.

However, there is one difference between the two:

One who neglects ṭawāf of ‘umrah at-tamattu‘ or its sa‘ī out of ignorance or unknowingly does something that

172 Ḥajj & ‘Umrah Simplified

invalidates it, then the ‘umrah at-tamattu‘ will become invalid unless the ṭawāf or sa‘ī is done before the expiry of its time.

On the other hand, if one neglects the ṭawāf or sa‘ī of ‘umrah mufradah out of ignorance or unknowingly does something that invalidates it, then the ‘umrah mufradah does not become invalid—the pilgrim should stay in the state of iḥrām until he returns back to Mecca and does the ṭawāf and sa‘ī even if that takes a long time.

8. It is recommended to do the sacrifice in ‘umrah mufradah, and that the sacrifice be done in Mecca.

* * * * *

Miscellaneous

There are certain miscellaneous rules common for all that I wish to list them here:

1. It is not permissible **to enter Mecca** or the holy territory around it except in the state of iḥrām. Therefore, if someone enters that area in other than the months of ḥajj, then he must put on the iḥrām for ‘umrah mufradah. And if someone enters that area during the months of ḥajj, then he must put on the iḥrām for ‘umrah or for ḥajj.

2. What has been said in no. 1 does not apply to a person who enters and leaves Mecca at least three times in a week or a person who leaves Mecca after completing his ‘umrah mufradah or ‘umrah at-tamattu‘ or any type of ḥajj – he is allowed to return

174 Ḥajj & ‘Umrah Simplified

back to Mecca without putting on the iḥrām as long as that is done in the same month in which the initial ‘umrah or ḥajj was performed.

3. It is permissible, out of dissimulation (*taqiyya*), to do **sajdah on the carpet** inside the Prophet’s Mosque and other masājid in the Kingdom. This is when it is not possible to do sajdah on the tiles of the Masjid. There is no requirement to go and find another place for ṣalāt in order to avoid the situation of taqiyya; similarly, it is not mandatory to delay the ṣalāt until one gets out of the taqiyya situation.

The taqiyya mentioned in this ruling covers “at-taqiyya al-mudārātiyya” which demands that we should be cordial with Muslims of non-Shī‘a branches as well as the taqiyya which demands that we should unite with other Muslims.

Miscellaneous 175

4. A traveler –even one who is staying less than ten days– has a choice in saying his **daily prayers** between the full form (*tamām*) and the short form (*qaṣr*) **inside Mecca and Medina** including their newly developed suburbs. (The “short form” of ṣalāt means the prayer of four rak‘ats is shortened to two rak‘ats.)

5. The preference of saying the ṣalāt in the Sacred Mosque (in Mecca) and the Prophet’s Mosque (in Medina) is not limited to their old areas; rather it covers even the newly extended areas of the two sacred mosques. Of course, a ṣalāt done in the area of the Prophet’s Mosque of the days of the Prophet and the Imams is indeed better.

6. The ḥajj caravan **organizers, guides,** and those pilgrims who annually travel for this purpose, their ṣalāt would be the traveler’s prayer (i.e., *qaṣr*) wherever it

176 Ḥajj & ‘Umrah Simplified

applies if their travel time is brief like say three weeks.

However, if these same people also take caravans for visiting the holy shrines in Iraq, Iraq, Syria, Egypt, etc., during the other months where they travel for ten days each month in a three months time period for more than a year (or for ten days each month in a six months time period for a year only), then they have to do their daily ṣalāt in its full form (tamām) during their entire trip. Nonetheless, on basis of precaution, during the first week of their trips, they should do the ṣalāt in the short form and then repeat it in the full form also.

7. It is not permissible to do wudhū with the water fountains dedicated for drinking in Mecca and Medina. Of course, those who had done wudhū with such water in the past, their wudhū is valid because of their ignorance about the ruling.

8. A person whose wealth is mixed with ḥarām and he intends to fulfill the religious obligation of ḥajj, it is obligatory on him to purify his wealth by paying **khums** and anything due that he has to pay. Similarly, if the money had been sitting for a year, then it is mandatory for him to pay khums from that wealth and then do ḥajj with the rest of it.

9. It is permissible for the pilgrim to take home as blessed souvenir something from Mount ‘Arafah or pebbles from Muzdalifah or Mina or something from hills of Ṣafa and Marwah.

10. After putting on the iḥrām for ‘umrah, if the pilgrim is involved in a **motor vehicle accident** – he can be transferred to Mecca and he can appoint someone else to do the obligatory rituals which he is unable to do himself.

11. A solitary prayer (*furadā*) inside the Sacred Mosque and the Prophet’s Mosque is

178 Ḥajj & ‘Umrah Simplified

better than a congregational prayer (jamā‘at) done in other places like home, hotel, etc.

12. The city of **Jeddah** is outside the holy territory; and it is neither one of the recognized miqāts nor it on the same perimeter of any miqāt. Of course, between Jeddah and holy territory, there is a point which is on the same perimeter as the miqāt known as al-Juḥfa; and therefore it is permissible to put on the iḥrām in Jeddah with a *nadh*r (as mentioned earlier).

* * * * *

Other Rituals & Monuments

RECOMMENDED RITUALS

1. It is recommended to say as many ṣalāt as you can inside the Sacred Mosque since one ṣalāt in it is equal to one thousand prayers. It is likewise recommended to do du‘ā at the *multazam* – that is the wall of the Ka‘bah between its sacred door and the Black Stone. It is narrated that the Messenger of Allāh (s.a.w.) stood at the *multazam* and prayed while raising his hands towards the sky. Similarly, it is recommended to earnestly ask for forgiveness of sins at al-Ḥatīm also known as Ḥijr Ismā‘īl (a.s.).

180 Ḥajj & ‘Umrah Simplified

It is also recommended to say the ṣalāt behind the Maqām Ibrāhīm (a.s.) which is a stone on which Ibrāhīm was standing while erecting the walls of the Ka‘bah. That stone is now encased in a golden cage. It is likewise recommended to do the ṣalāt in the Ḥijr Ismā‘īl (a.s.) since it is a place of grace and honour.

2. After completion of the ḥajj, it is recommended to do the ṭawāf (and its ṣalāt) on behalf of those whom you love like your father, mother, wife or husband, children, etc. You should however know that doing a ṭawāf on 10th of Dhul Hijja before ḥajj is better than seventy ṭawāfs during the ḥajj. It is narrated that the Prophet (s.a.w.) used to do ten ṭawāfs in the night and the day: three at the beginning of the night, three at the end of the night, two at the early morning and two after zuhr. If you can’t do that much, then do whatever you can.