



Performing Hajj-e-Tamattu

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

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

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Introduction

1st January 2004

Dear Hujaj,

Salaamun Alaikum.

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

But regretfully, I found that various pilgrims lacked a manual for reference, and although we had great Aalims to guide us, it is extremely difficult for the Aalim's to clear all demanding queries for all pilgrims during the short available time.

Thus, I decided to take this task, and sincerely hope that Hujaj's will be able to benefit from this book.

I have tried my best to maintain the book in a sequential step by step system, and have include the general masael, and in some cases also stated the different masaels in particular cases, taking in consideration the following Mujtahids:

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

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

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

Lastly, this book is dedicated in the in the fond memory of my late mother, Marhuma Rayhana Mohamed R. Manji. Mumineen are requested to recite Sura-e-Fateha for the Marhuma and for all other Marhumeen Mu'mineen and Mu'minaat.

Thanking you.

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CONVERSATION OF IMAM ZAINUL ABEDIN AND SHIBLI

Imam Zayn ul-Abidin -Sajjad- (a.s) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

The Imam: Did you perform Hajj, Shibli?

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

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: No, I did not?

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.



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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

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

Shibli: No, I did not.

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

Shibli: No, I did not.



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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

The Imam: As you were on Nemira, [192] did you recognize that your advices and warnings to people are fruitless unless they are originated from Allah's instructions?

Shibli: No, I did not.

SAYINGS BY IMAM ALI (A.S)

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



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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.

SAYINGS BY IMAM ALI (A.S)

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

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: Yes, I did.

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

Shibli: No, I did not.



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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

Shibli: No, I did not.

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

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

SAYINGS BY IMAM JAFFER SADIQ (A.S)

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

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

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



HAJJ AND ITS OBLIGATIONS

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

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

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

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

Hajj becomes Wajib when the two conditions i.e. Bulough (attaining maturity) and Akil (becoming sane) which are preconditions for all the Furu-e-Deen, the following two conditions are necessary before Hajj becomes obligatory on a Muslim:-

1. On account to this journey to Mecca, he should not forsake another obligatory task.
2. **He should be a Mustati i.e. He should possess all the means to perform the Hajj without hindrance. A person becomes Mustati on the following conditions:-**

- a. **Enough wealth to pay for the traveling (to and fro) expenses.**
- b. **Healthy and strong enough to perform Hajj.**
- c. **No obstacles; like fear of losing property, honor, roads being sealed.**
- d. **Enough time to go to Mecca and perform the Wajibats.**
- e. **Enough money left with dependents to enable them to continue with their normal life when the person has gone for Hajj.**
- f. **Means for earning the livelihood is safe once he returns from the Pilgrimage.**

TYPES OF Hajj

Hajj are of three types Hajj-e-Qiraan, Hajj-e-Ifraad, these two types of Hajj are wajib upon the people of Mecca and those whose residence is less than 16 farsakh (one farsakh is 11 kilometers) away from Mecca. These forms of Hajj do not have Umra-e-Tamato, but it is wajib to perform Umra-e-Mufridah afterwards, and the third one is Hajj-e-Tamattu this Hajj is wajib on all those who live 16 farsakh from Mecca or beyond.

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



1.0 UMRA-E-TAMATTU

Umra-e-Tamato is part of Hajj-e-Tamattu and is compulsory to perform for those who plan to perform HAJJ, anytime during the month of Shawwal, Zilkaad or Zilhajj of the same year.

Umra-e-Tamato consists of five wajibats:

- a. Ehraam, b. Tawaf c. Namaaz-e-Tawaf d. Sae'e e. Taqseer**

1.1 Ehraam

Ehraam means wearing two pieces of cloth unstitched, one to cover the shoulders and arms to the elbows and the other, to cover the body; from the naval to the knees for men is wajib.

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

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

While wearing the Ehraam there is a dua to recite and Namaaz-e-Ehraam on page 212 in Adabul Haramain.

1.1.1 Ghusl

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

1.1.2 Meqaats

Meqaats are specific places in Saudi Arabia, on the way to Makkah where pilgrims must put on Ehram, generally we stop over at either **Masjid-e-Shajarah (Abar Ali)** or at **Johfa**.

1.1.3 Niyyat

Niyyat is Mustahab to be uttered in words for wearing the Ehraam. A sound and complete Niyyah should cater for the following:

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

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



1.1.4 Talbiyyah

Talbiyyah must be recited immediately after uttering the Niyyat and the Talbiyyah should be recited personally. **Talbiyyah can be found in Adabul Haramain on pg 202.**

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

1. Hunting
2. Sexual union
3. Kissing a woman
4. Touching one's spouse with lust
5. Looking at women with lust and fondling
6. Masturbation
7. Nikkah; likewise to be a witness and to justify it
8. Wearing perfumes
9. Wearing sewn dresses for men
10. Anointment of eyes with surma, application of henna etc
11. Wearing of shoes and socks for men
12. Lying, boasting and abusing
13. Swearing
14. Killing insects
15. Ornaments
16. Looking into mirror
17. Removing hairs
18. Mobile shade for men (i.e. cap, umbrella, traveling in a shaded vehicle etc)
19. Covering of face for women
20. Blood-letting
21. Tooth extraction
22. Carrying weapons
23. Cutting nails
24. Covering of head for men
25. Closing of nostril from undesired smell or odour.

1.2 Tawaaf

Tawaaf comprises of seven circuits around the Holy Kaaba. It is favourable to perform Tawaaf within the the Maqam-e-Ibrahim, but if it is difficult then the pilgrim can perform Tawaaf behind Maqam-e-Ibrahim beyond the area if he is connected to the people who are doing Tawaaf around the Kaaba.

Tawaaf is a Rukn which means that if someone misses out purposely or by ignorance and if no time is left for Umra-e-Tamattu to be performed again his Hajj would be Batil. This also applies to those who may have left out part of the Tawaaf purposely.

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



1.2.1 Conditions of Tawaaf:-

a. First Condition

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

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

	AYATOLLAH SEESTANII	AYATOLLAH GULPAYGANI	AYATOLLAH AL-KHUI
a. If one has already completed four circuits, and unintentionally wudhu or ghushl becomes batil.	One should abandon the tawaaf, perform wudhu or Ghushl and complete the remaining circuits	One should abandon the tawaaf, perform wudhu or Ghushl and complete the remaining circuits	One should abandon the tawaaf, perform wudhu or Ghushl and complete the remaining circuits
b. If four circuits not completed and pilgrim had not reached even up to three and a half circuits.	The Tawaaf would be Batil. The pilgrim will need to do wudhu or ghushl and repeat the whole Tawaaf.	The Tawaaf would be Batil. The pilgrim will need to do Wudhu or Ghushl and repeat the whole Tawaaf.	The Tawaaf would be Batil. The pilgrim will need to do Wudhu or Ghushl and repeat the whole Tawaaf.
c. If one had completed three and a half circuits but not completed the fourth circuit.	The Tawaaf would be Batil. The pilgrim will need to do wudhu or ghushl and repeat the whole Tawaaf.	then after becoming PAK, it is Ehtiyat to complete the remaining circuits together with the Namaaz of Tawaaf and then repeat the Tawaaf and its Namaaz	after becoming PAK, it is Ahwat to complete the Tawaf from where he left, pray Namaaz-e-Tawaaf. And then repeat the complete Tawaaf and Namaaz again. More preferably after becoming PAK, to discard the 31/2 circuits, and restart the complete Tawaaf and recite Namaaz Then once more perform Tawaaf and it's Namaaz.



b. Second Condition

The **body and clothes must be Paak**, just as in Namaaz. As per Ehtiyat Wajib, even those Najasat which have been exempted in Namaaz, like Blood when it is less than the size of a dirham, or that which comes out of a wound or injury, must be removed and made Paak before Tawaaf, and if it is not possible to do so, then it is Ehtiyat that while he himself would perform Tawaaf, he would also appoint someone to perform Tawaaf on his behalf.

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

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

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



c. Third Condition

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

d. Fourth Condition

One should **cover ones private parts** with clothes that are not Ghasbi. As per Ehtiyat, all those conditions which are applicable to the clothes in Namaaz, are applicable in Tawaaf also.

e. Fifth Condition

One should make Niyyat and keep in mind that Tawaaf around the Kaaba is being performed for Umra-e-Tamato, in expression of total obedience to Allah.

1.2.2 Wajib parts of Tawaaf are:-

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

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

c. The third act is that one must remain detached from the Kaaba and all its parts. Around the Kaaba, near its foundations, there are small raised walls called Shadharwan.

During Tawaaf one must not pass over them or Hijr-e-Ismael and if one does, one must repeat that part of Tawaaf. It is Ehtiyat not to even touch those walls or Hijr-e-Ismael until Tawaaf is over, so that it can be surely said that Tawaaf was performed in total detachment.

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

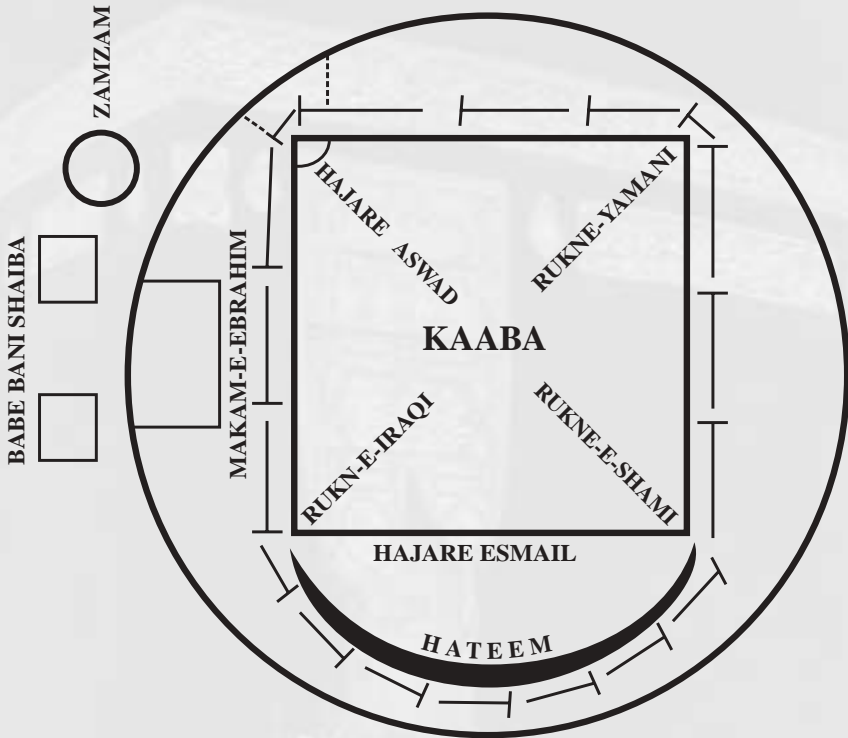
e. The fifth wajib part is to complete seven circuits, nothing less or more.



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

If retracing ones steps is not possible, then one should mark the place where one turned towards or away from the Kaaba, proceed onwards and upon arriving again at the noted place, make the Niyat of continuing Tawaaf and thus complete Tawaaf.

A SKETCH OF THE KAABA AND THE METHOD OF PERFORMING TAWAAF



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



g. The seventh act of Tawaaf is to include Hijr-e-Ismael within each circuit. Hijr-e-Ismael is the arc near the Kaaba in which the mother of Prophet Ismael and many other Prophets are buried.

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

Ayatullah Seestani

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

Ayatullah Gulpaygani

When a person has had to repeat a round in Tawaaf because of the error mentioned above, it is Ehtiyat Wajib that after completion of Tawaaf and its Namaaz, he should perform both again.

h. The eight act is that one should remain within 261/2 arms length area from the Kaaba while performing Tawaaf, which is the distance between the Kaaba and the Makam-e-Ebrahim.

Hijr-e-Ismael adjoins the Kaaba and one should keep oneself within the remaining area during this part of Tawaaf.

Ayatullah Seestani

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

Ayatullah Gulpaygani

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



1.2.3 Masaels for Tawaaf:-

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

Tawaaf is a Rukn which means that if someone misses out purposely or by ignorance and if no time is left for Umra-e-Tamattu to be performed again, his Hajj would be Batil. This also applies to those who may have left out part of the Tawaaf purposely.

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

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

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

- i. If he had forgotten only one circuit, he should complete it.
- ii. If he has missed out more than one round, then he must complete them, before Namaz of Tawaf, and as per Ehtiyat-e-Wajib, repeat the whole Tawaaf and it's Namaaz.

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

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

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

If someone purposely decides to perform more than seven rounds for Tawaaf, then Tawaaf is Batil from the very beginning. If the decision was made during Tawaaf, it would become invalid at the point. And if one decides to do so at the end, Tawaaf would be Batil, but Ehtiyat is that such a person should go for Namaaz of Tawaaf and thereafter repeat Tawaaf and its Namaaz.



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

And if the addition is one full round or more, his Wajib Tawaaf would be valid, but it is Mustahab that he should proceed to complete seven rounds with the Niyyat of Qurbat.

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

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

In this situation, as per Ehtiyat Wajib he should also give a Qurbani, which as per Ahwat, should be that of a camel.

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

If the doubt occurs at the end of any round, he should decide that it is the seventh. When a doubt about the number occurs during any rounds to whether it was the seventh or the eighth, then as per Ehtiyat, Tawaaf is Batil, but it is Ahwat that he performs Namaaz for this Tawaaf. After that he should repeat Tawaaf and its Namaaz.

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

It is Ehtiyat that when doubt occurs, he decides upon the lesser number, completes Tawaaf and its Namaaz, and then starts all over again.

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

i. Although it has more Thawab and merit to do Tawaaf and Sae on one's own feet, it is permissible to do it on wheelchairs, carriages or upon the shoulders of others.



1.2.4 Namaaz of Tawaaf

Namaaz of Tawaaf is two rakaat Namaaz, exactly like morning prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. **It is Ehtiyat that Namaaz is performed immediately after Tawaaf, and that it is performed behind Maqam-e-Ibrahim.** If one cannot stand there for Namaaz because of the huge crowd, then he should position himself at the sides, **but behind Maqam-e-Ibrahim.** When even that becomes impossible, then one can pray at any place behind Maqam-e-Ibrahim or at the sides, trying to be as close as possible. However it is better to repeat this Namaaz if one finds a place behind Maqam-e-Ibrahim.

- a. **If someone forgets wajib Namaaz of Tawaaf, he should go behind Maqam-e-Ibrahim to perform it whenever he remembers. If he remembers after having performed Sae and other rituals, it will not be necessary to repeat Sae and other acts, though it is Ahwat (better) to do so.**
- b. **If someone forgets Namaaz of Tawaaf, he must return to Maqam-e-Ibrahim and perform it. However, if it becomes difficult to return, one should perform it at the place where one remembered it, even if that happens to be in another city. It is better however, to appoint someone to perform the Namaaz on his behalf, behind Maqam-e-Ibrahim.**
- c. **If someone forgets the Wajib Namaaz of Tawaaf, and dies before he can perform it, then his eldest son has an obligation to give its Qadha.**

1.3 SAAE

Sae is wajib to be performed after Namaaz-e-Tawaaf, which means Sae seven times between Safa and Marwa. One can do this walking, riding or by being carried on one's shoulders.

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

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

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



1.3.1 Wajib parts of Sae:-

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

b, c. Sae must begin from Safa and must end at Marwa. In order to be absolutely sure, as per Ehtiyat, one must climb parts of the rocks which are at Safa and Marwa and include them in Sae.

d. Sae must be seven in all, no more, nor less. If a person knowingly performs more than seven Sae, his Sae would be Batil. But if he does it forgetfully or because of ignorance of the Masael, his Sae would be valid.

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

If he has already gone out of Mecca, even back to his country, he must return to perform Sae at its place. However, if he cannot return, he may appoint someone to perform on his behalf. It is Ehtiyat Mustahab that if he had not performed four full walks, he would first complete the balance and then repeat all over again.

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

If a person forgets Sae altogether, and remembers it after having returned to his country or city, and if he cannot return to Mecca, he must appoint someone on his behalf to perform Sae. And if he had sexual intercourse before cutting off his nails, he should give Kaffara.

If a doubt about the number of Sae occurs after one has completed Sae, that doubt should be ignored. But if one has a strong feeling that one has performed if fewer times than the number of Sae, it is Ehtiyat to do it all over again.

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

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



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

g. It is wajib that the clothes and shoes worn during Sae are Mubah and not Ghasbi.

h. It is wajib that Sae is performed after Tawaaf. If someone forgets due to ignorance performs or due to ignorance performs Sae before Tawaaf, it is Ehtiyat wajib for him to repeat Sae after performing Tawaaf.

1.3.2 Taqseer

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

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

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

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

a. If someone shaves off the hair of his head completely in Umra-e-Tamattu knowingly, unknowingly or due to ignorance, it is Ehtiyat for him to give a sacrifice of one sheep.

b. If a person forgets Taqseer altogether, and does not remember until he has put on the Ehraam for hajj-e-Tamattu, his Umra would be valid, but as per Ehtiyat Wajib, he must give a Kaffara of one sheep.

c. If a person purposely avoids Taqseer until the time that he puts on Ehraam for Hajj-e-Tamattu, his Umra would be Batil. His hajj would then be Hajj-e-Ifrad, and after its completion it is Ehtiyat Wajib for him to perform Umra Mufridah, and to do Hajj all over again in the ensuing year.

d. After Taqseer, all those acts which were forbidden while one was in Ehraam for Umra-e-Tamattu become Halal and permissible, except shaving off the hair of the head, which will still be Haram for him. And if he does so, knowingly, unknowingly, or forgets, he must give a Kaffara of one sheep.

1.4 Tawaaf-un-Nisa

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



2.0 HAJJ-E-TAMATTU

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

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

The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding (2:197).

2.1 Ehraam of Hajj

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

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

2.1.1 Masaels regarding Ehraam for Hajj

a.) It is permitted to wear the Ehraam for Hajj before the day of Tarwiyah which is 8th Zilhajj, but then, as per Ehtiyat, one should not go out of Mecca before the date. However, it is Mustahab that one puts on Ehraam for Hajj on the day of Tarwiyah.

b.) The place for wearing Ehraam of Hajj is Mecca and one can wear Ehraam at any place in the city. Similarly, Niyyat and Talbiyah are also Wajib except that in his case, Niyyat will be "I am wearing Ehraam for Hajj-e-Tamattu, and shall refrain from all that is forbidden during Ehraam, in obedience to Allah.

c.) If one did not know or forgot to wear Ehraam until he or she reached Mina or Arafat, and learnt about it before starting the Wajib rituals, he or she should return to Mecca, wear Ehraam and then return to perform the Wajib rituals.



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

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

But if he remembers or comes to know about it after Arafat or Mashar, or before completing all the necessary rituals, he should wear Ehraam immediately wherever he is, and then proceed to perform the remaining parts of the Hajj. It is Ahwat that such a person should return the following year to perform Hajj again.

e. If a person deliberately leaves out Ehraam of Hajj until he has completed Wuqoof at Arafat and Mashar, then his Hajj is Batil.

2.2 Wuqoof at Arafat

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

2.2.1 Masa'els regarding Wuqoof in Arafat

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

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

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

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



c. If a person deliberately delays his arrival at Arafat till after Dhuhr time, his Wuqoof will be valid, and he has to give no Kaffara. But his act would be against Ehtiyat, and since it is wajib to be there from Dhuhr up to Maghrib, he will have committed a sin.

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

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

It is Wajib for a person leaving Arafat before Maghrib to return to Arafat and stay there until Maghrib. If he repented and returned the same day to Arafat, he would still give the Kaffara as per Ehtiyat Wajib.

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

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

2.2.2 Mustahab parts of Wuqoof at Arafat

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



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

To recite :-

100 times Allahu Akber

100 times Al-Hamdu Lillah

100 times Subhanallah

100 times La Ilaha Illallah

100 times Ayatul Kursi

100 times Salawat

100 times Sura-Al-Qadr

100 times La Hawla Wala Quwwata
Illa Billah

100 times Sura-Al-Ikhlās

n. To pray for oneself, one's parents and the Mumineen. It is recommended to mention at least forty names. It is reported in Hadeeth that if someone prays for his Mumin brothers, an Angel is appointed to pray for him a thousand times.

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

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

2.3 Wuqoof at Mashar

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

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

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

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

Ayatullah Gulpayagani, and Ayatullah Seestani

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

Ayatullah Al-Khui

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



When Subhe Sadiq comes, there will have to be another Niyat for the second Wuqoof between Subhe Sadiq and sunrise. **The Niyat will be "I will remain here at Mashar from now until sunrise, for Hajj-e-Tamato, in obedience to the command of Allah".**

This way, we see that there are two Wuqoof at Mashar. It is permissible to make one Niyat at the beginning, stating that two Wuqoof will be observed, one from night until Subhe Sadiq, and another from Subhe Sadiq until sunrise.

2.3.1 Few Masaels regarding Wuqoof at Mashar

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

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

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

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

If they forget or do not know the rule and they leave Mashar, before Subhe Sadiq, there will not be any Kaffara to give. However, if they remember or learn the Masaels, and if there is a possibility of returning they should do so to observe the Wuqoof between Fajr and sunrise.

2.3.2 Mustahabat of Wuquf-e-Mashar (Muzdalifa)

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

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

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

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

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

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



2.4 Ramii of Jamarah Aqabah

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

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

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

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

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

2.4.1 Conditions of Pebbles

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

2.4.2 Conditions of Ramii:-

- a. It must be preceded by Niyyat, which is "I am throwing seven pebbles at Jamarah Akaba for Hajj-e-Tamattu, in obedience to the command of Allah.
- b. The pebbles must actually be thrown. Mere placing or passing them over the Jamarah is not sufficient.
- c. The pebbles must strike the Jamarah directly. If it reaches the Jamarah after having hit some other place, person or animal, it will not suffice. When in doubt whether the pebble has hit the Jamarah or not, one should repeat the strike.
- d. The number of pebbles for Ramii must not be less than seven.
- e. The pebbles must be thrown one after the other. If someone throws all the seven pebbles in one go, Ramii would not be valid, even if the pebbles don't reach the Jamarah together.

If a person forgets or out of ignorance casts less than seven pebbles, he should do the remaining balance, if he remembers or learns about it before Muwalat has been disrupted and the sequence is broken. Otherwise, he will first cast the remaining pebbles and then repeat it all over again. When in doubt about the number of pebbles cast, always decides on the lesser and complete the balance.



2.5 Qurbani

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

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

2.5.1 Masaels of Qurbani:-

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

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

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

2.6 Halaq or Taqseer

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

Ayatullah Gulpaygani and Ayatullah Seestani

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

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



2.6.1 Masaels regarding Halaq and Taqseer

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

2.7 Tawaaf of Hajj

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

2.8 Namaaz of Tawaaf-e-Ziyarat

Namaaz of Tawaaf is two rakaat Namaaz, exactly like morning prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. **It is Ehtiyat that Namaaz is performed immediately after Tawaaf, and that it is performed behind Maqam-e-Ibrahim.**

2.9 Sae of Hajj-e-Tamattu

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

2.10 Tawaf-un-Nisa

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

2.11 Namaaz of Tawaaf-un-Nisa

Namaaz of Tawaaf is two rakaat Namaaz, exactly like morning prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. **It is Ehtiyat that Namaaz is performed immediately after Tawaaf, and that it is performed behind Maqam-e-Ibrahim.**



Related Masaels

a. A person going for Hajj-e-Tamattu is not allowed to perform the Tawaaf and Sae'e for Hajj before going to Arafat and Mashar. However, if a person feels that he will not be able to perform these acts after returning from Mina to Mecca, like an old man who fears inconvenience due to the huge crowd of pilgrims, or a lady who knows that at that time she would be in haidh or nifas, then he/she is allowed to perform them before going to Arafat, Mashar and Mina. It is Ahwat that if such a person finds out later that he or she can perform Tawaaf and Sae'e of Hajj on 11th, 12th, or 13th of Zilhajj, and then they should be repeated.

b. When a person has completed Tawaaf of Ziyarat, its Namaaz, and Sae'e, smelling perfume or fragrances become permissible, besides the other things which become Halal after Taqseer. But hunting and sexual intercourse still remain forbidden.

And when he completes Tawaaf-un-Nisa and its Namaaz, hunting and sexual intercourse become permissible, except for the hunting of animals within the precinct of the Haram which are protected because of the sanctity of the area

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

d. The other Wajib parts of Rami are exactly as explained earlier in the Masael of Jamarah Aqabah in Mina.

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

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



g. If someone knowingly or due to ignorance or forgetting omitted all the three Ramii Jamarah, and if he was in Makkah or even out of Makkah, he should return to Mina to perform them if the days of Tashreeq (i.e. 10th, 11th and 12th day) have not passed. If he could not return, he should appoint someone to perform Ramii at all the three places on his behalf. And if neither he himself, nor his appointee did it in the those three days, then he to give it Qadha in the following year by going to Mina during those three days, or by appointing someone to do it on his behalf.

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

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

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

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

Tawaf of Wida

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

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

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

Hajj Kabul - Inshallah



ZIARATS IN SAUDI ARABIA

Ziarat in Mecca-e-Mukaramah

1. Jannatul Muala (Cemetery in Mecca).

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

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

3. Arafat.

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

Ziarats in Madinatul Munawarah

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

1. Masjid-e-Nabavi

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

2. In Jannatul Baqie, :-

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

Ziarat in Jeddah

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



FREQUENTLY ASKED QUESTIONS

Ehraam

Q1. Is it wearing of Ehraam necessary for women?

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

Q2. What is the rule concerning the use of oil/cream (perfumed or non-perfumed) during the state of ehraam?

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

Q3. Is one allowed to wear ornaments?

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

Q4. Is it permissible to cover faces for women in state of ehraam?

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

Q5. Is it permissible for muhrim men to pass through tunnels or under long bridges?

A. There is no objection what so ever.

Q6. Can a person take a bath in the state of ehraam?

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

Q7. Is it wajib to wear two unsown clothes for ladies while donning ehraam for mukalids of agha Gulpaygani?

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

Q8. If in the state of ehraam can men travel by covered car/bus at night?

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

Q9. Can women wear socks in the state of Ehraam ?

A. Yes she can wear them.

Q10. Can women wear gloves in the state of Ehraam?

A. NO.



Q11. One of the restricted items during the state of Ehraam is killing of insects. What is the rule regarding lice if found on one's body?

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

Q12. Can a Muhrim man wear hernia belt or belt for protecting his back?

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

Q13. When it is very cold can men cover themselves with blankets or shawls in the state of Ehraam while traveling or at residence?

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

Q14. Can men wear ordinary / crepe bandage for stopping varicose veins from bleeding?

A. YES.

Q15. Can a Muhrim man wear a belt for securing ehraam and not for safe-keeping of money, valuables and documents, etc?

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

Q16. Can a muhrim man wear undergarments or stiched clothes under his ehraam?

A. No.

Q17. Should separate kaffarah be given by a muhrim man if he travels from meeqat by plane and gets down at airport and continues travel by closed vehicles to mecca.

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

Q18. Should one assume the Ehraam of Hajj from any point within the old city of Mmecca, or can one assume it from any point within the present city?

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

Q19. Can one remove Ehraam after sacrifice and Halaq/Taqsir?

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

Q20. One of the Muhrimaat in Ehraam is perfume. How should we wash our Ehraam clothes as all powder soap, washing soap, washing liquid have been perfumed?

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



Tawaf

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

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

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

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

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

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

Namaaz of Tawaaf

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

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

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

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

Sae

Q1. Is it alright if one is tired during saee and takes a rest for some time and then continue to finish saee?

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

Q2. Can you turn 180 degrees and read dua for the group during saee?

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

Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful and Knowing. (2:158)

Taqseer

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

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



Q2. Can a muhrim do taqseer of another muhrim?

A. As Ehtiyat she does her own taqseer first then she can do taqseer to others.

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

A. YES, it can be done at night.

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

A. As there is no facility at marwa to bury them, you can throw them. It is mustahab to bury them near your tent in mina if possible.

Arafat

Q. Should one be awake during wuqoof in Arafat?

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

Muzdalifa

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

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

Ramii in Mina

Q1. Can a pilgrim appoint a Naib to perform Ramii because of rush, or distance or laziness, or tiredness?

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

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

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

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

A. YES, one can.

Mina

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

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

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

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

Qurbani

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

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



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

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

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

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

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

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

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

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

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

A. Not at all.

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

A. Not at all.

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

A. To a poor Shia.

Tawaaf Un Nisa

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

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

Ladies related FAQs

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

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

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

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

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

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



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

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

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

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

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

A. Her Tawaaf and Namaaze tawaaf is valid. She should leave the mosque immediately and go to perform Sae'e even in the impure state followed by Taqsir if Sae'e is for umrae tamato and if sae'e is for hajje tamato, taqsir is already been done in mina. She need not wait for ghusl but for Tawaaf un nisa and its Namaaz of Hajj-e-Tamattu will have to be postponed and done after ghusl of haiz.

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

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

Q8. When wearing the Ehraam of Umra-e-Tamattu, a woman is in her menses and is still in menses during the time of wearing the next Ehraam of Hajj-e-Tamattu. What rules should she apply?

A. She cannot give the whole Niyabat for Umrae tamato. She will change the niyyat to Hajje ifrad and proceed to Arafat muzdalifa, mina and as soon as she is paak she will first perform Aamal-e-Makkah and then umrae mufridah with wajib niyyat i.e. she will wear ehraam at Masjide Taneem, perform Tawaaf, its Namaaz, Sae'e, Taqsir, Tawaaf un Nisa and its Namaaz. Her hajj would be termed as Hajje Ifrad but she will not do kurbani in mina. She is still a Hajjiyaani

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

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

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

A. YES.

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

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

