

A nighttime photograph of the Kaaba in Mecca, Saudi Arabia. The Kaaba is the central focus, a large black cube with a gold door and a gold window. It is surrounded by a massive crowd of pilgrims, many wearing white ihram clothing. The Kaaba is illuminated by bright lights, and the surrounding area is also brightly lit. In the background, the illuminated minarets and domes of the Masjid al-Haram are visible against the dark night sky.

Ḥajj Masāil Seminar *

Shawwāl, 1433 A.H.

Conducted at: Masumeen Islamic Centre

* Based on the rulings of Āyatullāh al-°Uẓmā al-Sayyid °Alī al-Ḥusaynī al-Sīstānī

Hajj

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

[3:97] ... and pilgrimage to the House is incumbent upon mankind for the sake of Allāh (upon) every one who is able to undertake the journey to it; ...

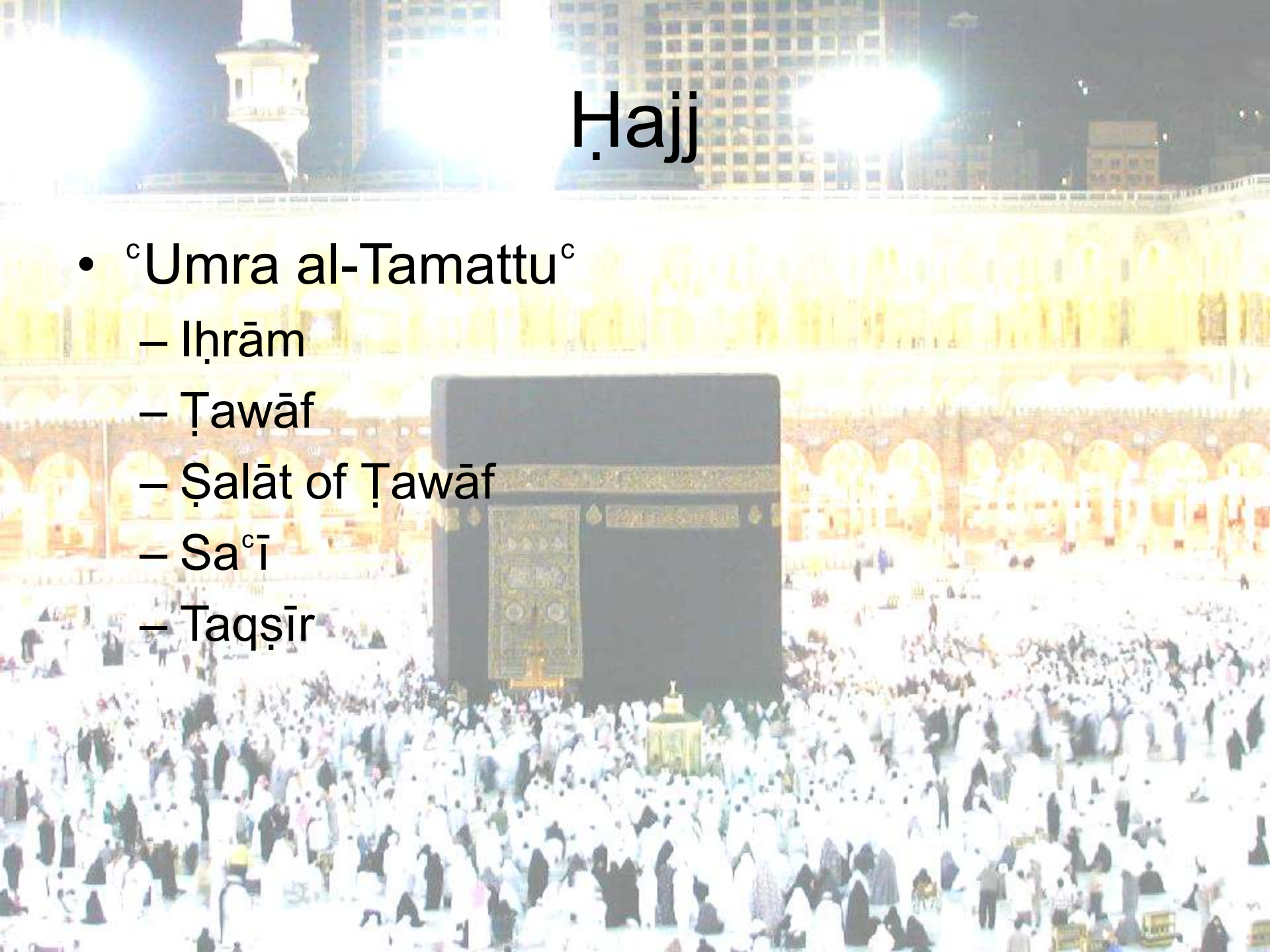


Hajj

- Conditions making Hajj incumbent:
 - Adulthood
 - Sanity
 - Freedom and Financial Ability
 - Time
 - Physical health and strength
 - No obstruction
 - Expenses for the journey
 - Availability of means on return

Hajj

- °Umra al-Tamattu°
 - Iḥrām
 - Ṭawāf
 - Ṣalāt of Ṭawāf
 - Sa°ī
 - Taqṣīr



Ḥajj

- °Umra al-Tamattu°

- Iḥrām

- Mīqāt

- For ḥujjāj coming via Madīna, the mīqāt is Dhul Ḥulaifa
- Iḥrām is recommended to be worn in Masjid al-Shajara

- Three critical requirements:

- Garments
- Niyah
- Talbiya

Hajj

- °Umra al-Tamattu°

- Iḥrām

- Garments

- Women: Regular clothes

- Men:

- » Two pieces of unstitched white cloth (First - cover from the navel to the knee; Second – cover both shoulders, arms and a considerable part of the back)

- Clothes should not be made of pure silk, gold or leather

- Clothes should be ṭāhir (i.e. not najis)

Ḥajj

- °Umra al-Tamattu°

- Iḥrām

- Niyyah (Intention)

- First Ḥajj: I wear Iḥrām for °Umra al-Tamattu° for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I wear Iḥrām for °Umra al-Tamattu° for Ḥajj al-Tamattu° qurbatan ilā Allāh

- Niyāba (representation): I wear Iḥrām for °Umra al-Tamattu° for Ḥajj al-Tamattu° on behalf of so and so qurbatan ilā Allāh

Talbiya

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

“Here I am, O Lord, here I am. Here I am, You have no partner, here I am. Surely, all praise and bounties are Yours, and so is the absolute domain. You have no partner, here I am.”

- Recited loudly by men
- Repeat as many times as possible
- 25 things become ḥarām on the muḥrim

Hajj

- °Umra al-Tamattu°
– Iḥrām

- 25 Prohibitions

Hunting & Killing Insects

Intimate relations with one's spouse

Masturbation

Reciting nikāh

Unacceptable social interaction

Carrying arms

Wearing sewn clothes (men)

Looking in the mirror

Covering feet (men)

Beautification

Removing hair from the body

Covering the head (men) or face (women), immersing head into the water

Sheltering in shaded places

Bleeding one's body & extracting a tooth

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Wearing sewn clothes (men)

- No stitched clothes permitted except a sewn purse or wallet worn around the waist
- Tying of knots is not permitted
- A pin to tie loose ends of the shoulder cloth is permitted, but not to tie the loin cloth
- Ladies can wear sewn clothes, but not gloves

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Looking in the mirror or reflective surfaces

- Forbidden if the purpose is for beautification
- It is permitted to look in the mirror to tend to an injury on the face
- Driver looking in the mirror while driving is permissible
- Wearing glasses is permitted, but sunglasses is not, unless it is for medical reasons and not just for beautification

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Covering feet (men)

- It is forbidden for men to cover their feet with socks, shoes, or slippers
- A man is allowed to wear slippers that only cover a part of the foot
- He is however allowed to cover his whole foot without wearing anything on them e.g. by letting the cloth of iḥrām cover his foot while he's seated
- There is no objection for women to cover their feet.

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Beautification

- Use of Perfume

- » Not permissible to use perfume by way of wearing, smelling, applying or eating it
- » Fruits and foods that have a smell or aroma to them, are permitted for consumption but one must refrain from smelling them
- » It is forbidden to plug one's nose to avoid a foul smell

- Wearing Antimony / Black Collyrium (al-Kuhl / Surma)

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Beautification

- Self beautification

- » Avoid any act of self beautification including wearing a ring or jewellery as an ornament

- » Wearing an °Aqīq ring as a mustahab act is permitted

- Applying oil

- » Applying oil, even if unscented, is not permitted unless it is for medical reasons

- Cutting nails

- » Unless it is causing distress, it is not permitted to cut nails

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Removing hair from the body

- It is not permitted to needlessly stroke one's head or beard, resulting in hair dropping off
- It is forbidden to pluck or cut one's hair or the hair of someone else while one is a muḥrim
- There is however no problem if the hair drop off during wuḍū' or ghusl

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Covering the head (men), covering the face (women), immersing head into water

- It is not permissible for a man to cover his head or a part of it, with a cloth, while in iḥrām
- The ear is considered to be a part of the head, therefore it is not permissible to cover one's ear with one's cell. Earphones however are permitted.
- It is not permissible for a woman to cover her face with a veil or hand fan while in iḥrām
- It is not permissible to immerse one's head into the water while in iḥrām

Hajj

- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Sheltering in shaded places (men)

- Men are not permitted to shelter themselves from sun or rain while travelling. Therefore men can only travel in a bus during the night if it is not raining.
- Shelter from fixed objects like a wall, mountain or tree is permitted.
- When one reaches his place of accommodation or destination, there is no objection to being under shade.
- There is no problem for women or children being under shade or for men if it is out of necessity.

Hajj

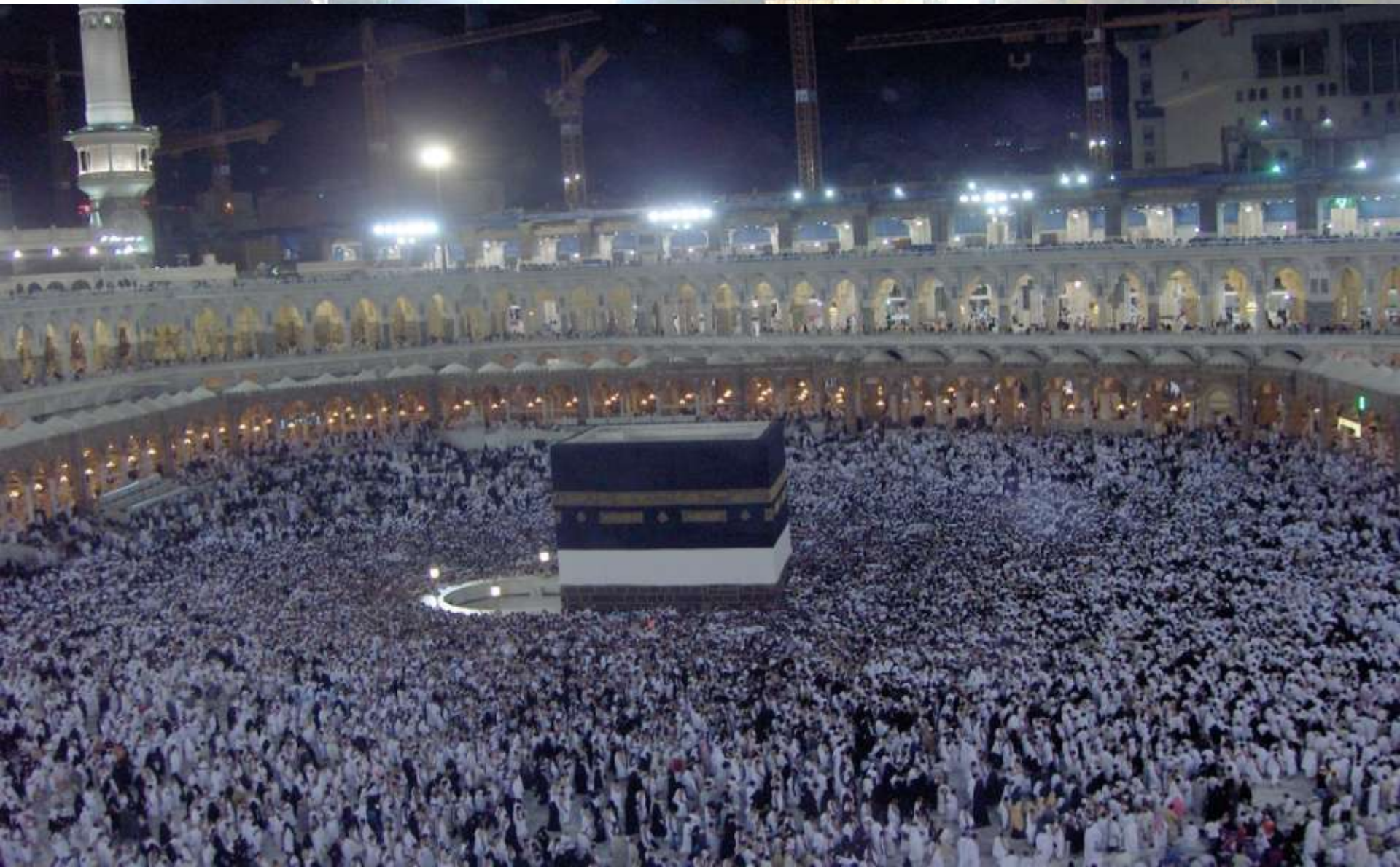
- °Umra al-Tamattu°

- Prohibitions in Iḥrām

- Bleeding one's body & Extracting a tooth

- Removing blood from the body in any way is not permitted
- Scratching oneself is permitted as long as it does not cause bleeding
- Extraction of a tooth is not permitted even if there is no bleeding
- There is no problem brushing one's teeth, even if it results in bleeding

Masjid al-Ḥarām



Hajj

- °Umra al-Tamattu°
 - Ṭawāf
 - Five conditions:
 - Niyyah
 - Ṭahārah (Ritual Purity)
 - Ṭahārah (Physical Purity)
 - Circumcision (men)
 - Covering one's private parts

Ḥajj

- °Umra al-Tamattu°

- Ṭawāf

- Niyyah (Intention)

- First Ḥajj: I perform ṭawāf of the Ka°ba in 7 rounds for °Umra al-Tamattu° for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I perform ṭawāf of the Ka°ba in 7 rounds for °Umra al-Tamattu° for Ḥajj al-Tamattu° qurbatan ilā Allāh

- Niyāba (representation): I perform ṭawāf of the Ka°ba in 7 rounds for °Umra al-Tamattu° for Ḥajj al-Tamattu° on behalf of so and so qurbatan ilā Allāh

Hajj

- °Umra al-Tamattu°
 - Ṭawāf

- Ṭahārah (Ritual Purity)

- One must be in the state of wuḍū' while performing ṭawāf
- If the wuḍū' is broken before the completion of the fourth round, the ṭawāf is invalid, and must be repeated after performing wuḍū'
- If the wuḍū' is involuntarily broken after the fourth round, then the ṭawāf is valid. However the ṭawāf should be interrupted, wuḍū' performed, and the ṭawāf then resumed
- If the wuḍū' is voluntarily broken after the fourth round, the ṭawāf is invalid, and must be repeated after performing wuḍū'

Hajj

- °Umra al-Tamattu°

- Ṭawāf

- Ṭahārah (Physical Purity)

- Body and clothes must be free of najasah (ritual impurity) except if one is injured and cannot stop the bleeding
- If one becomes aware of najasah on one's body or clothes after ṭawāf, the ṭawāf is valid
- If one becomes aware of the najasah during the ṭawāf, then the body must be cleaned and / or iḥrām changed
- If the najasah occurred before completion of the fourth round, the ṭawāf must be repeated
- If the najasah occurred after completion of the fourth round, the ṭawāf should be interrupted, and completed upon removal of the najasah

Ḥajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Commence round at Ḥajr al-Aswad

- » The entire body must pass in front of the stone. As a result it is recommended to start ṭawāf from a little distance before the stone.

- End round at Ḥajr al-Aswad

- » In the final round, it is recommended to proceed a little beyond the stone to ensure ṭawāf is properly completed.

Ḥajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Left shoulder must face Ka°ba at all times

- » If during ṭawāf, one finds oneself facing the Ka°ba or has one's right side or back towards the Ka°ba, then the distance covered in this pose will not count as part of ṭawāf
- » One must move back, if possible, orient oneself correctly then resume ṭawāf.
- » Alternatively, one must go around the Ka°ba and resume the ṭawāf from the point one got disoriented

Ḥajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Ḥijr Ismā°il must be included in ṭawāf

- » One must go around the ḥijr without entering it or climbing the wall
- » Ṭawāf should be performed between the Ka°ba and Maqām of Ibrāhīm.
- » It is makrūh to perform it outside this ambit unless one is unable to remain within these limits or there is a possibility they may get harmed if they did so.

Hajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Keep clear of the Ka°ba and Shādhawān (understructure around the Ka°ba)

- » One should not touch the Ka°ba while performing ṭawāf.

- » Stopping ṭawāf to cling to the Ka°ba and recite du°a is permitted. However trailing one°s hands on the Ka°ba is not.

Hajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Circumambulate seven times

- » Perform the seven rounds continuously
- » Less than or more than seven rounds invalidate the ṭawāf
- » Doubts about the number of rounds completed, after ṭawāf is completed, can be ignored
- » If there is a doubt about a shortage in the rounds, the ṭawāf is invalid, and must be repeated (unless it is a mustaḥab ṭawāf in which case assume lower count)

Ḥajj

- °Umra al-Tamattu°
 - Ṭawāf

- Eight obligations:

- Complete ṭawāf without considerable interruption

- » The seven rounds must be completed without considerable interruption (a brief break between rounds is permitted)

- » If the ṭawāf is interrupted before completion of the fourth round, it will have to be repeated. If it is interrupted after the fourth round, it can be resumed.

Ḥajj

- °Umra al-Tamattu°
 - Ṭawāf

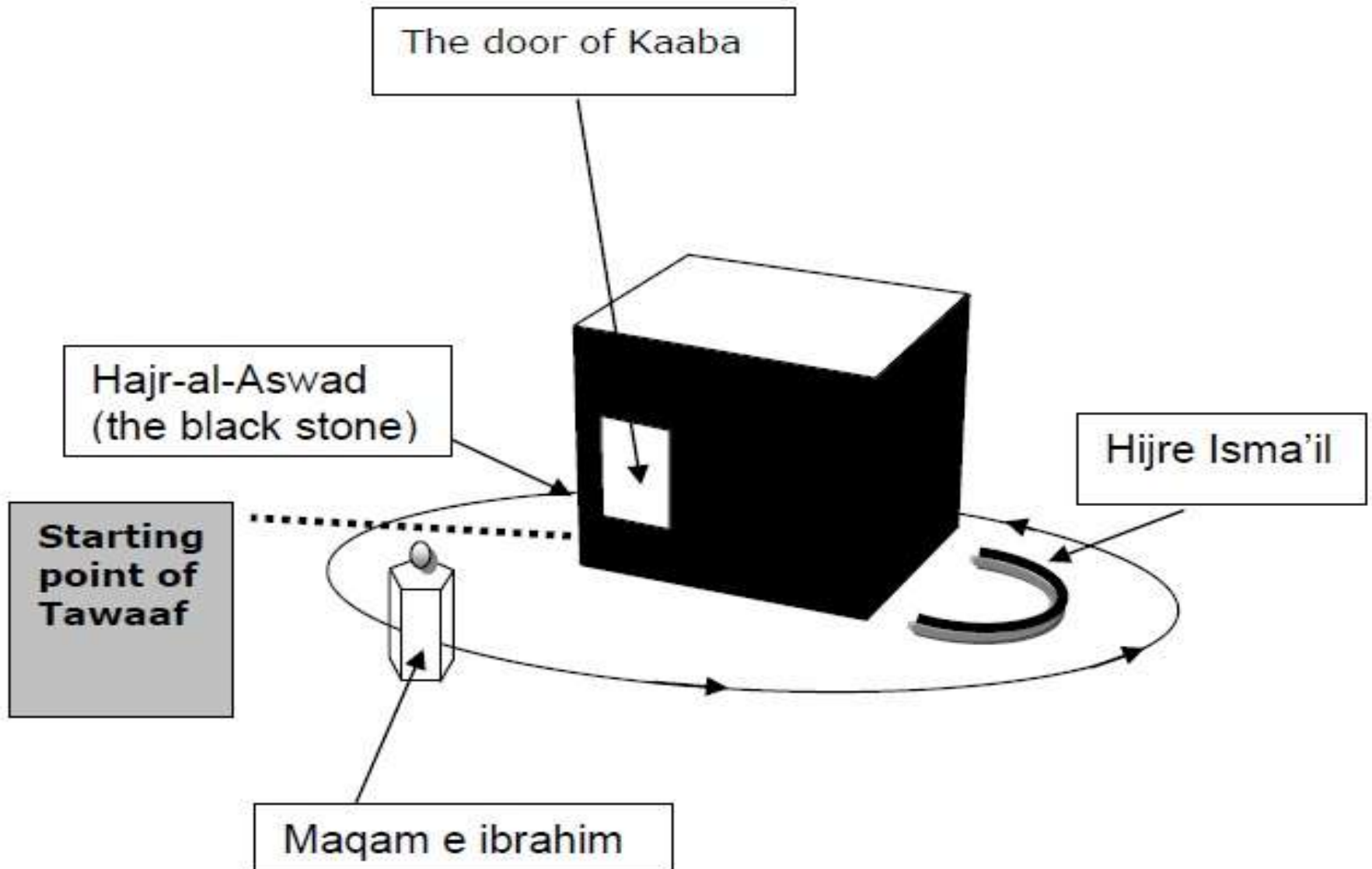
- Eight obligations:

- Ṭawāf must be performed by free movement

- » If the ṭawāf was performed by the pilgrim being pushed by the crowd, it will not be acceptable

- » If due to ill health or old age, one is unable to perform ṭawāf, one can be carried or pushed in a wheelchair. If even that is not possible, then an agent should be hired to complete the ṭawāf

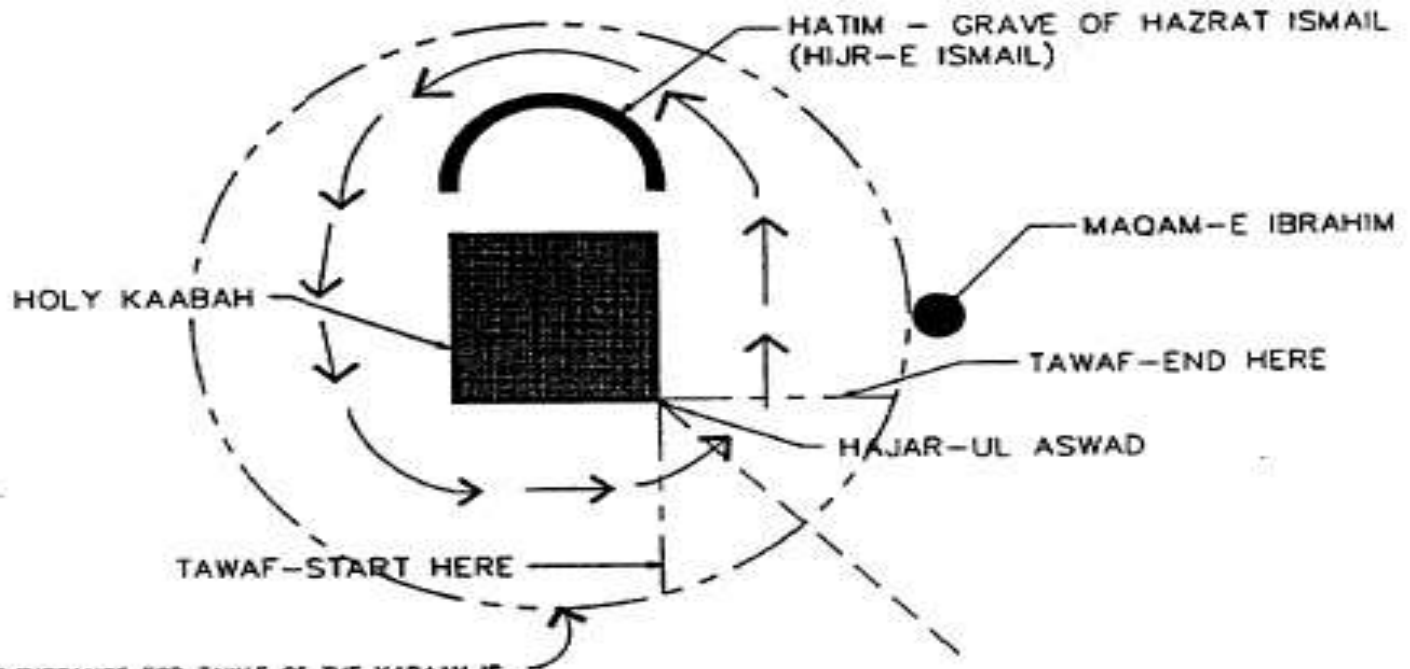
Ṭawāf



Ṭawāf

TAWAF GUIDE OF HOLY KAABAH

PREPARED FOR HAJJ ASSISTANCE COMMITTEE - NORTH AMERICA
FAX: (905) 737 0848 TORONTO-CANADA
REF. MECCA3/93/2



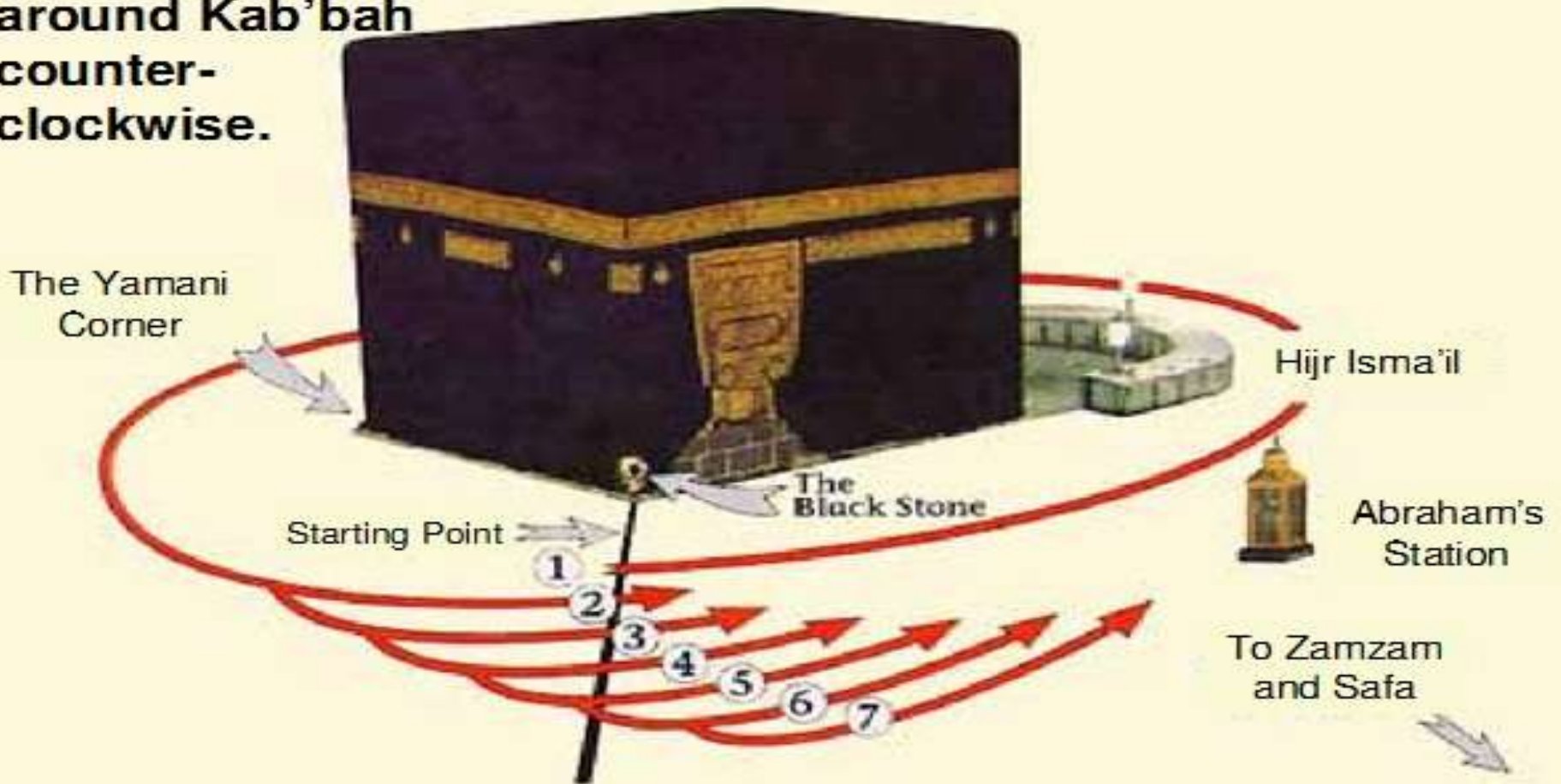
NOTE

- 1 THE MAXIMUM LIMIT/DISTANCE FOR TAWAF OF THE KABAHAH IS 40 feet (12 mt) PERIMETER THEREFORE, THE DISTANCE OF TAWAF FROM HAJR-E ISMAIL IS 9 feet (2.75 mt)
- 2 MAQAM-E IBRAHIM IS OUT OF THE LIMIT FOR TAWAF
- 3 KEEP AS CLOSE AS POSSIBLE TO THE KAABAH WITHOUT TOUCHING THE KAABAH, HAJR-E ISMAIL OR MAQAM-E IBRAHIM

Ṭawāf

Tawaf

Tawaf starts from Hajar-ul-Aswad (Black Stone) & circle around Kab'bah counter-clockwise.



Ḥajj

- °Umra al-Tamattu°

- Ṣalāt of Ṭawāf

- Niyyah (Intention)

- First Ḥajj: I pray two rak°ah prayer for ṭawāf of °Umra al-Tamattu° for Ḥajjatul Islām wājib qurbatan ilā Allāh
- Subsequent Ḥajj: I pray two rak°ah prayer for ṭawāf of °Umra al-Tamattu° for Ḥajj al-Tamattu° qurbatan ilā Allāh
- Niyāba (representation): I pray two rak°ah prayer for ṭawāf of °Umra al-Tamattu° for Ḥajj al-Tamattu° on behalf of so and so qurbatan ilā Allāh

Hajj



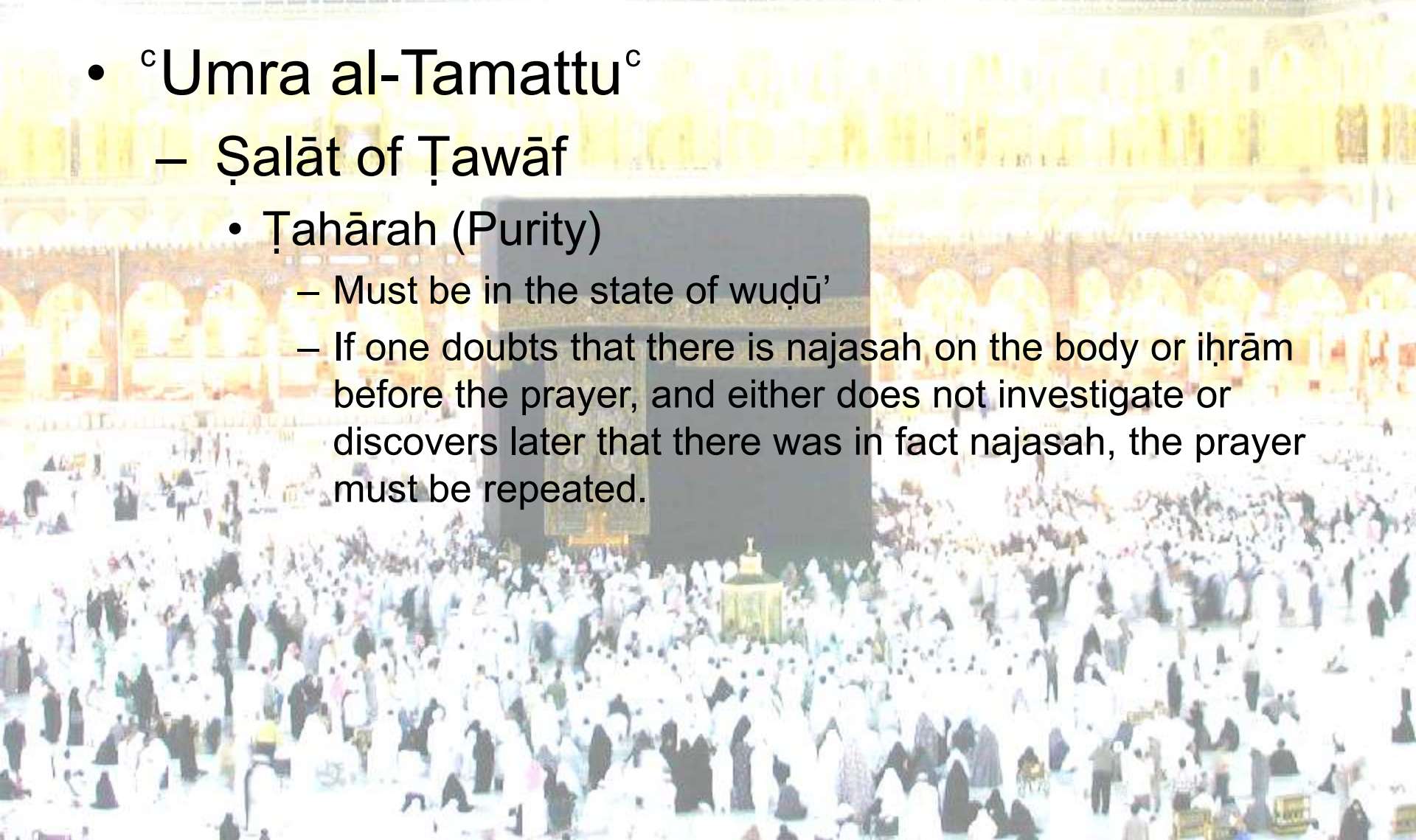
- °Umra al-Tamattu°

- Şalāt of Ṭawāf

- Ṭahārah (Purity)

- Must be in the state of wuḍū'

- If one doubts that there is najasah on the body or iḥrām before the prayer, and either does not investigate or discovers later that there was in fact najasah, the prayer must be repeated.



Ḥajj

- °Umra al-Tamattu°

- Ṣalāt of Ṭawāf

- Obligations

- The prayer is recited like the two rak°ah Fajr prayers, and can be recited aloud or whispered
- The prayer should be recited behind Maqām of Ibrāhīm, but as close to it as possible
- The prayer should be recited as soon as possible after ṭawāf
- If one forgets to recite the prayer and remembers after sa°ī, one should recite the prayer immediately
- If one forgets to recite the prayer and remembers during sa°ī, then the sa°ī should be interrupted, the prayer performed, then the sa°ī resumed

Ḥajj

- °Umra al-Tamattu°

- Sa°ī

- Niyyah (Intention)

- First Ḥajj: I walk between Şafā and Marwa seven times for °Umra al-Tamattu° for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I walk between Şafā and Marwa seven times for °Umra al-Tamattu° for Ḥajj al-Tamattu° qurbatan ilā Allāh

- Niyāba (representation): I walk between Şafā and Marwa seven times for °Umra al-Tamattu° for Ḥajj al-Tamattu° on behalf of so and so qurbatan ilā Allāh

Hajj



- °Umra al-Tamattu°

- Sa°ī

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing sa°ī

- Obligations

- Sa°ī must be performed after ṭawāf and the prayer of ṭawāf
- Sa°ī consists of seven laps. The first round starts at Şafā and ends at Marwa, the second from Marwa to Şafā, and so on, ending the seventh round at Marwa

Hajj

- °Umra al-Tamattu°

- Sa°ī

- Obligations

- One must cover the entire distance between the two mounts, but it is not necessary to climb the mountains during sa°ī
- Sa°ī should be continuous with no significant break between the rounds
- It is preferable that one walks briskly during sa°ī, but if this is not possible, they can be carried or pushed in a wheelchair
- If sa°ī is interrupted for any reason, it should be resumed from where it was left off

Hajj

- °Umra al-Tamattu°

- Sa°ī

- Obligations

- As a result of the expansion in the area of sa°ī, it is important to stay on the original path between the two mounts. While walking from Şafā to Marwa, stay on the left side, as close to the middle as possible. On the path from Marwa to Şafā, there is no problem walking anywhere on the path.
- Sa°ī is permitted in the basement and main floor, but not on the upper floor.
- Sa°ī must be performed on the same day on which ṭawāf and the prayer for ṭawāf is performed.

Hajj

- °Umra al-Tamattu°

- Sa°ī

- Obligations

- For men only, it is recommended they hasten their pace between the two overhead green lights on the path.
- Doubts arising about the number of rounds completed in sa°ī after the next ritual is performed, should be ignored.
- Doubts that arise about the number of rounds completed in sa°ī before the next ritual is performed should be ignored if the doubt is that a greater number of rounds was performed. If the doubt is that fewer rounds were completed, then sa°ī must be repeated.
- If the doubt about the number of rounds occurs during sa°ī, the sa°ī is invalid and must be repeated.

Sa'ī

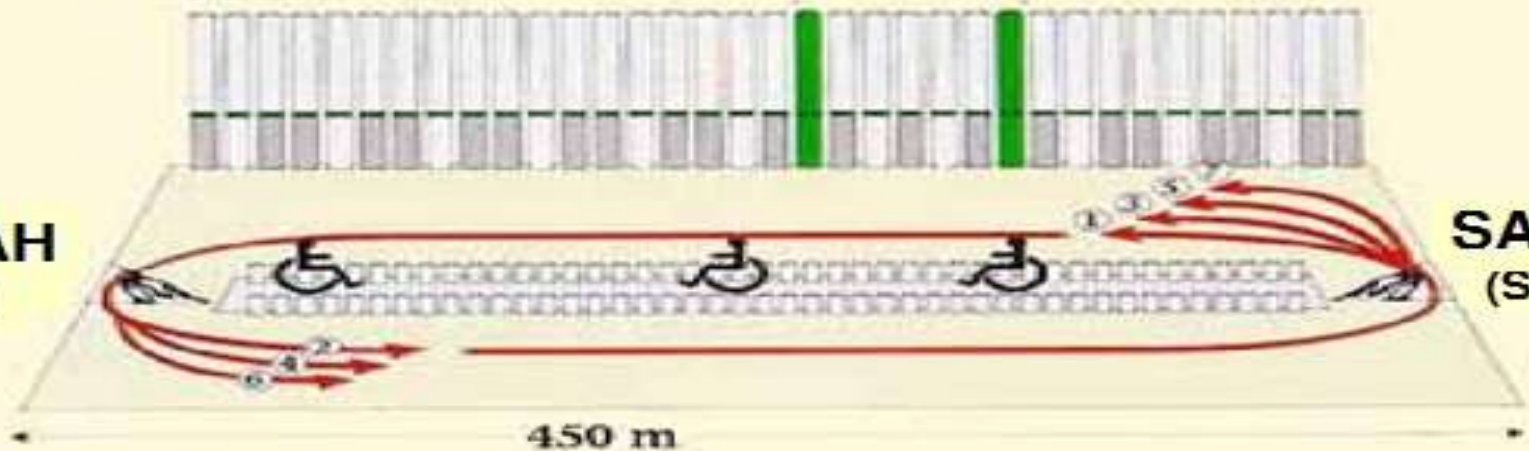
SA'IY

7 RUNS BETWEEN SAFA & MARWA



The Fast-Walking Area
Between the Green Columns

MARWAH
(Finish)



SAFA
(Start)

> إِنَّ الصُّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتِ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ يَطُوعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ <



The Sa'iy Area is approximately 1/2 Km each round
The total seven rounds is less than 3.5 km.

Ḥajj

- °Umra al-Tamattu°

- Taqṣīr

- Niyyah (Intention)

- First Ḥajj: I perform taqṣīr for °Umra al-Tamattu° for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I perform taqṣīr for °Umra al-Tamattu° for Ḥajj al-Tamattu° qurbatan ilā Allāh

- Niyāba (representation): I perform taqṣīr for °Umra al-Tamattu° for Ḥajj al-Tamattu° on behalf of so and so qurbatan ilā Allāh

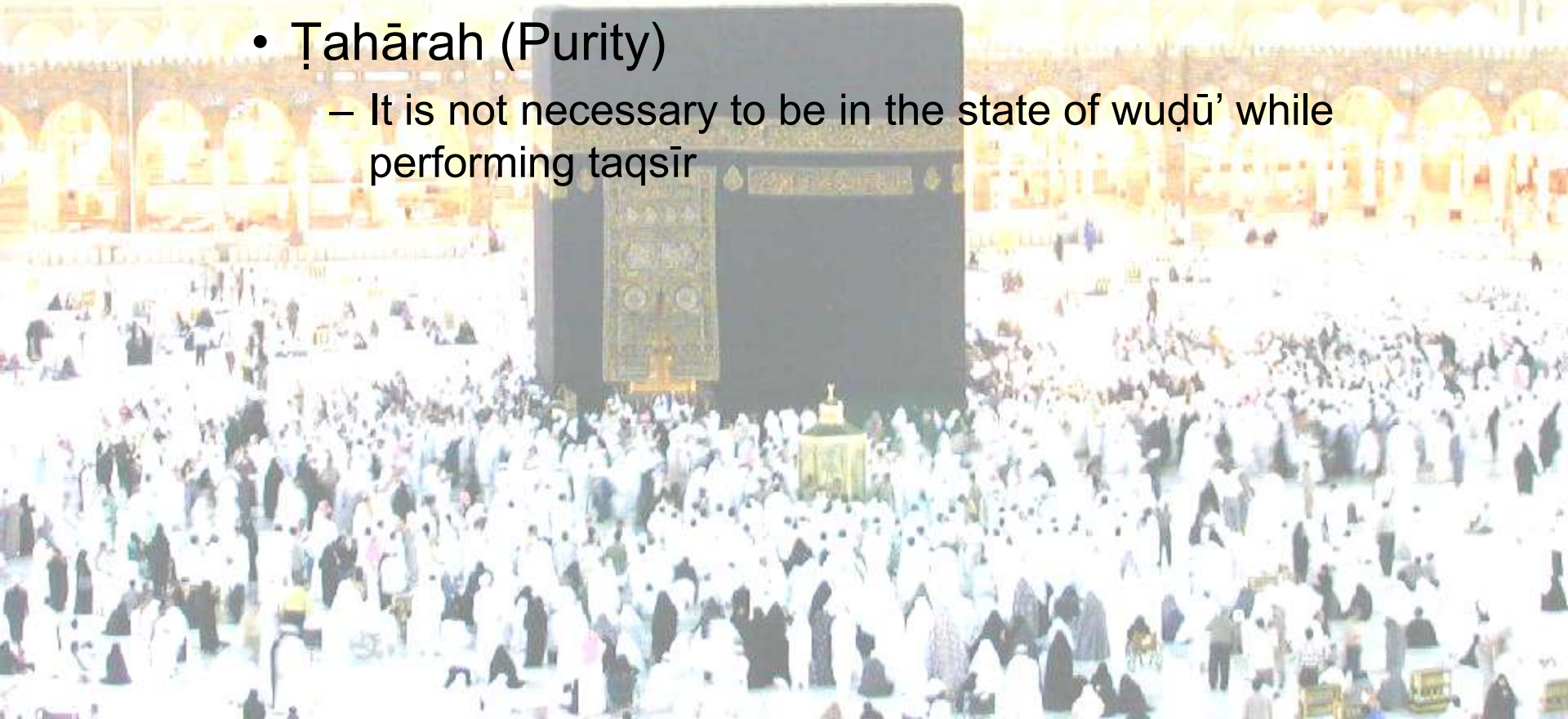
Hajj



- °Umra al-Tamattu°

- Taqṣīr

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing taqṣīr
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Hajj

- °Umra al-Tamattu°

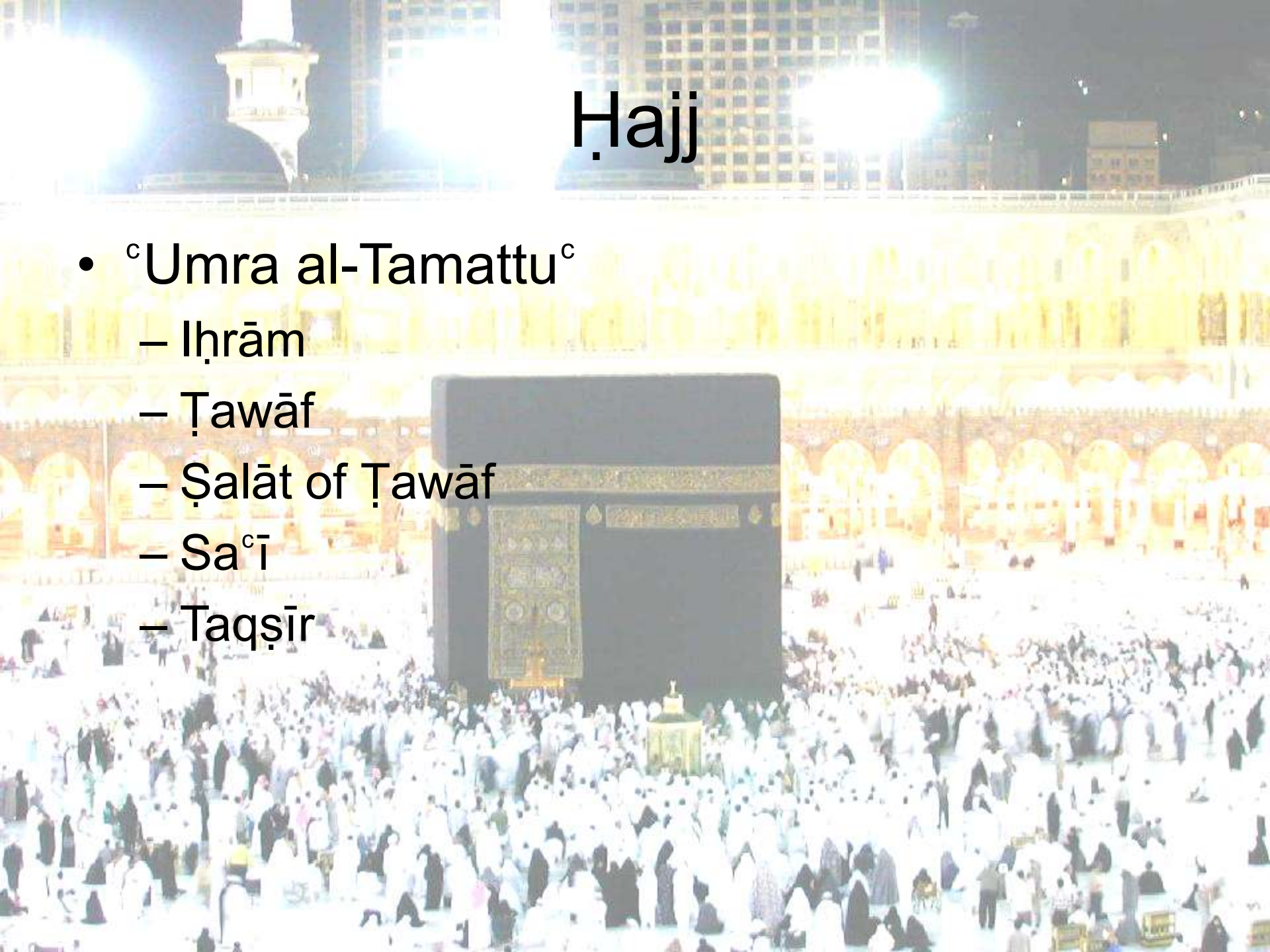
- Taqṣīr

- Obligations

- Taqṣīr is performed by the cutting of some hair of the head, beard or moustache
- It is acceptable to cut the nails of one's hand or foot as an alternative. However on the basis of precaution, the hair should be cut first
- It is not permitted for one to shave one's head after °Umra al-Tamattu°
- Taqṣīr must be performed after sa°ī, but not necessarily immediately. It can even be done at the place of one's accommodation.
- All 25 prohibitions are now lifted from the muḥrim

Hajj

- °Umra al-Tamattu°
 - Iḥrām
 - Ṭawāf
 - Ṣalāt of Ṭawāf
 - Sa°ī
 - Taqṣīr



Ḥajj

- Ḥajj al-Tamattu[°]

- Iḥrām	- Ṣalāt of Ṭawāf
- Wuqūf at °Arafah	- Sa [°] ī
- Wuqūf at Muzdalifa	- Ṭawāf al-Nisā
- Ramī	- Ṣalāt of Ṭawāf
- Qurbānī	- 11 th & 12 th nights in
- Ḥalaq	Mina
- Ṭawāf	- Ramī on 11 th & 12 th

Ḥajj

- Ḥajj al-Tamattu[°]
 - Iḥrām

- Mīqāt and Timing

- The best time for wearing iḥrām for Ḥajj al-Tamattu[°] is on the day of tarwiyah (8th Dhu al- Ḥijja)
 - Iḥrām must be worn in Makka, and it is recommended to be worn in Masjid al-Ḥarām
 - It is recommended that the iḥrām be worn after performing two rak[°]ahs of prayer at either Maqām of Ibrāhīm or Ḥijr of Ismā[°]īl

Hajj



- Hajj al-Tamattu^c

- Iḥrām

- Three critical requirements:

- Garments

- Niyyah

- Talbiya

- The 25 prohibitions are in place once the niyyah is performed, and talbiya recited

Ḥajj

- Ḥajj al-Tamattu[°]

- Iḥrām

- Niyyah (Intention)

- First Ḥajj: I wear Iḥrām for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I wear Iḥrām for Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I wear Iḥrām for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Wuqūf at [°]Arafah

- Niyyah (Intention)

- First Ḥajj: I remain in [°]Arafah from mid-day to sunset for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I remain in [°]Arafah from mid-day to sunset for Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I remain in [°]Arafah from mid-day to sunset for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^ᶜ
 - Wuqūf at ^ᶜArafah

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing wuqūf at ^ᶜArafah

- Obligations

- Wuqūf must be performed from zawāl on the 9th of Dhu al-Ḥijja until sunset
 - For the wuqūf to be valid, one must perform niyyah, and be awake for a portion of this time
 - While it is permitted to be on Mt. Raḥmah , it is recommended to stay on the flat land

Ḥajj

- Ḥajj al-Tamattu^ᶜ

- Wuqūf at Mash^ᶜar al-Ḥarām (Muzdalifa)

- Niyyah (Intention)

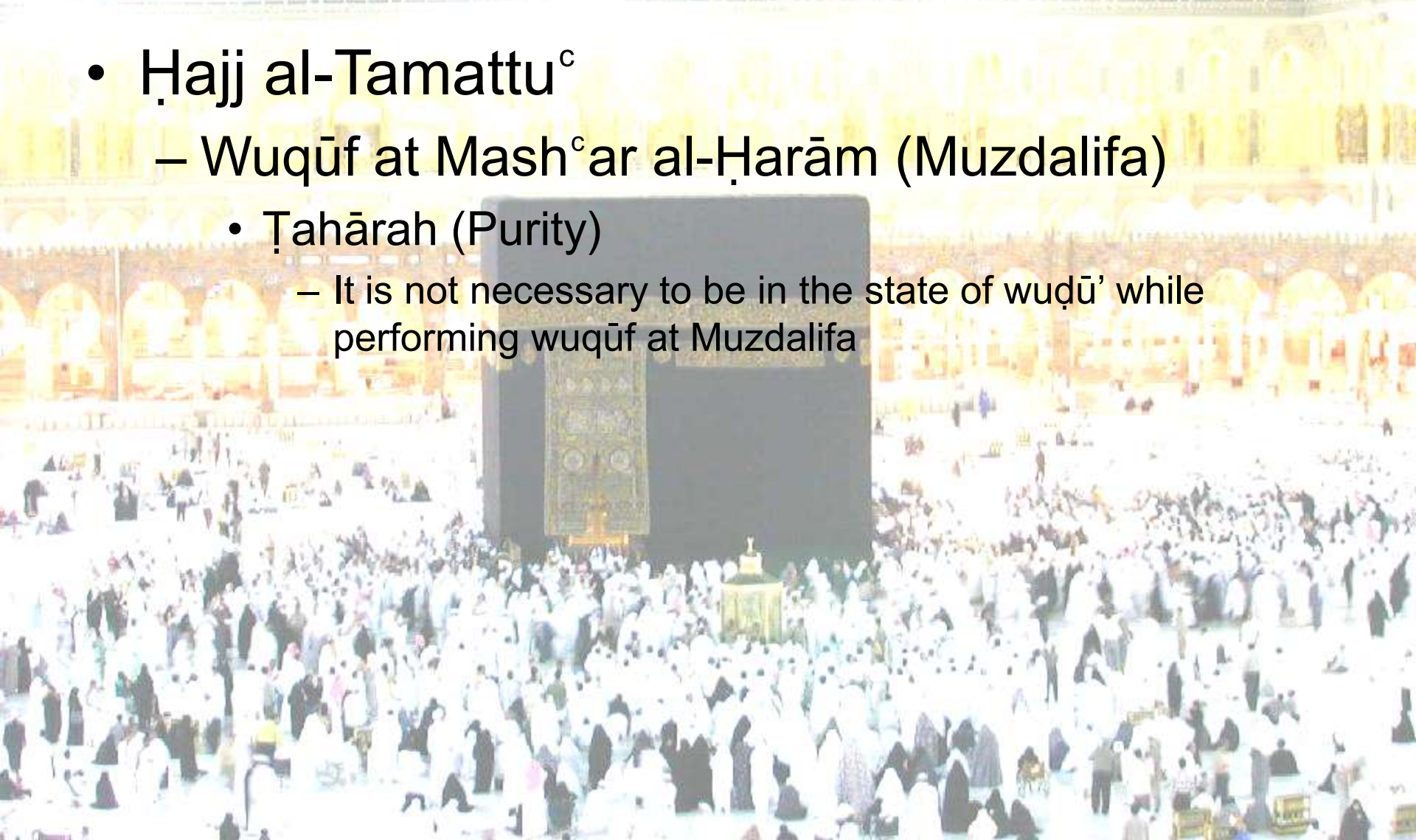
- First Ḥajj: I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Ḥajj al-Tamattu^ᶜ qurbatan ilā Allāh

- Niyāba (representation): I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Ḥajj al-Tamattu^ᶜ on behalf of so and so qurbatan ilā Allāh

Ḥajj



- Ḥajj al-Tamattu^c
 - Wuqūf at Mash^car al-Ḥarām (Muzdalifa)
 - Ṭahārah (Purity)
 - It is not necessary to be in the state of wuḍū' while performing wuqūf at Muzdalifa
- 

Ḥajj

- Ḥajj al-Tamattu^c

- Wuqūf at Mash^car al-Ḥarām (Muzdalifa)

- Obligations

- Wuqūf must be performed for a part of the 10th night of Dhu al-Ḥijja
- It is recommended that one stays in Muzdalifa until sunrise.
- For men it is obligatory to spend from dawn to sunrise in Muzdalifa. However, women, children, the elderly and the sick can proceed to Mina before dawn
- It is recommended to collect 70 stones from Muzdalifa for throwing at jamarāt in Mina. The stones should ideally be coloured, dotted and soft, and of the thickness of a finger.

Ḥajj

- Ḥajj al-Tamattu[°]

- Ramī

- Niyyah (Intention)

- First Ḥajj: I am going to stone Jamarat al-[°]Aqaba seven times for Ḥajjatul Islām wājib qurbatan ilā Allāh
- Subsequent Ḥajj: I am going to stone Jamarat al-[°]Aqaba seven times for Ḥajj al-Tamattu[°] qurbatan ilā Allāh
- Niyāba (representation): I am going to stone Jamarat al-[°]Aqaba seven times for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^c

- Ramī

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing ramī, but it is recommended

- Obligations

- Stoning of Jamarat al-°Aqaba must be performed on the 10th day of Dhu al-Ḥijja (Day of °Īd)
- Seven stones (not more or less) must be thrown, one after another, at the jamarat
- It is necessary that the stones hit the jamarat
- The stone must be thrown by hand

Hajj



- Hajj al-Tamattu^c

- Ramī

- Obligations

- The throwing of the stones and hitting of the jamarat must be done by the pilgrim. If one is jostled around and the stone flies out of one's hand, and hits the jamarat, it would not be counted as a throw.
- For men, the stoning must occur between sunrise and sunset. For women and others permitted to leave Muzdalifa early, ramī can be performed at night

Hajj

- Hajj al-Tamattu^c

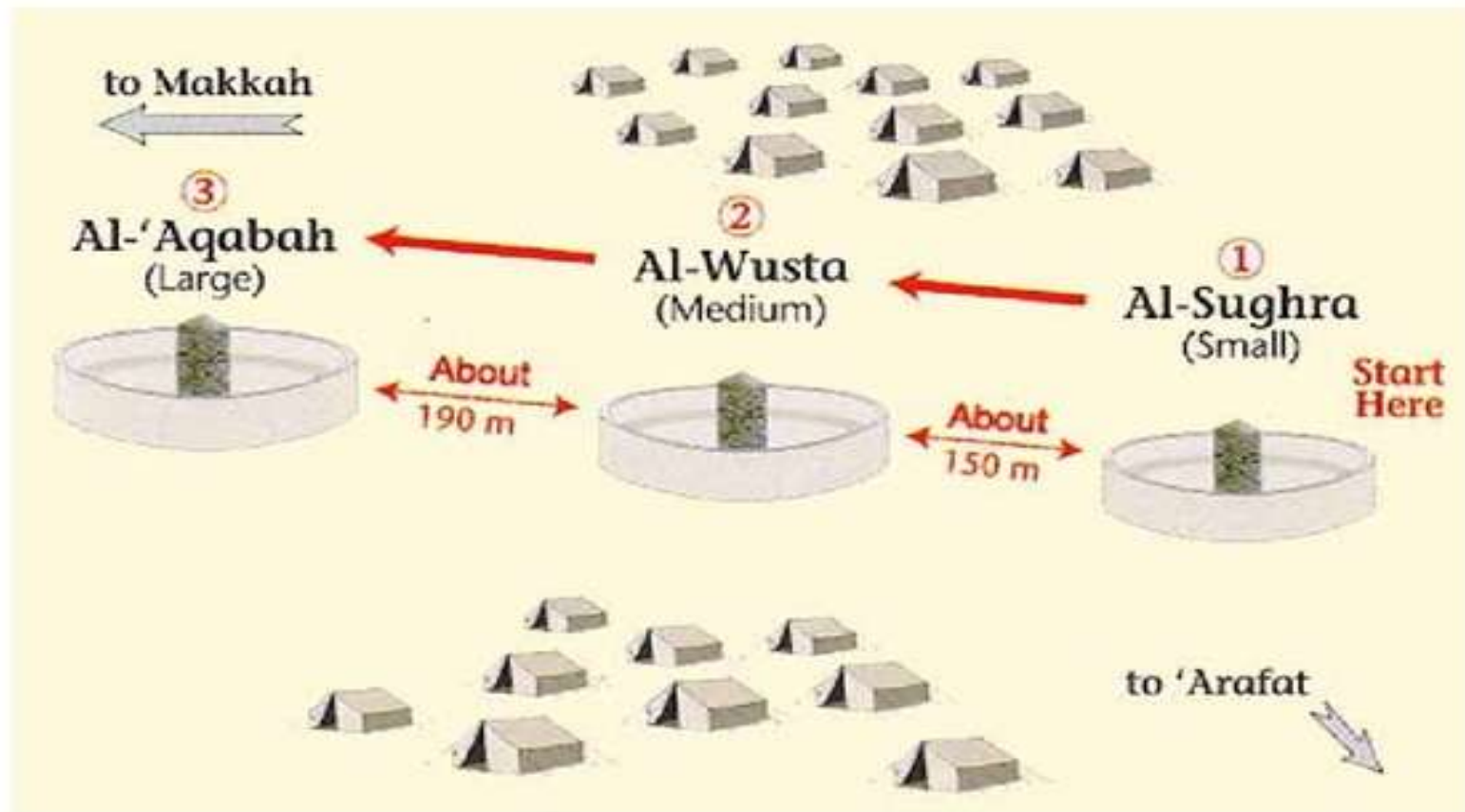
- Ramī

- Obligations

- The stones must hit the area of the Jamarat representing the original pillar which is assumed to be the middle of the pillar. It is not sufficient to hit the extension and recent elevation.
- If while stoning the pillar, one doubts whether or not the stone hit the pillar, one should assume it did not, and one should repeat the throw.
- If the doubt occurs after stoning is complete, and the pilgrim is already engaged in the next ritual, the doubt can be ignored.

Jamarāt

Jamaraat



Ramī



Ḥajj

- Ḥajj al-Tamattu^c

- Qurbānī (Sacrifice)

- Niyyah (Intention)

- First Ḥajj: I offer this sacrifice for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I offer this sacrifice for Ḥajj al-Tamattu^c qurbatan ilā Allāh

- Niyāba (representation): I offer this sacrifice for Ḥajj al-Tamattu^c on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^c

- Qurbānī (Sacrifice)

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing the sacrifice

- Obligations

- The sacrifice should be performed during the day on the 10th day of Dhu al-Ḥijja (Day of °Īd)

- It is permissible to delay the sacrifice until the 13th day of Dhu al-Ḥijja

- The sacrifice should be performed after ramī

- The sacrifice must be performed in Mina

Ḥajj

- Ḥajj al-Tamattu^c
 - Qurbānī (Sacrifice)

- Obligations

- The sacrifice must be a camel, cow, sheep or goat
- All parts of the animal must be sound e.g. it should not be one-eyed, lame, without ears or damaged horns etc.
- It should not be weak, old or sick
- It is permitted to appoint an agent to perform the sacrifice on one's behalf
- It is recommended that the sacrifice be split into three equal parts for oneself or one's family, for mu'minīn and for sadaqah for the needy
- It is permissible for one to give one's share and that of the mu'minīn as sadaqah

Ḥajj



- Ḥajj al-Tamattu^c

- Ḥalaq / Taqṣīr

- Niyyah (Intention)

- First Ḥajj: I perform Ḥalaq / Taqṣīr for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I perform Ḥalaq / Taqṣīr for Ḥajj al-Tamattu^c qurbatan ilā Allāh

- Niyāba (representation): I perform Ḥalaq / Taqṣīr for Ḥajj al-Tamattu^c on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^c

- Ḥalaq / Taqṣīr

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing ḥalaq / taqṣīr

- Obligations

- The ḥalaq / taqṣīr should be performed on the 10th day of Dhu al-Ḥijja (Day of ʿĪd) after the sacrifice

- The ḥalaq / taqṣīr should be performed in Mina

- Ḥalaq can only be performed by men

Ḥajj

- Ḥajj al-Tamattu^c

- Ḥalaq / Taqṣīr

- Obligations

- Men have the choice of performing ḥalaq or taqṣīr, but ḥalaq is recommended, particularly if it is his first ḥajj
- After ḥalaq / taqṣīr, all the prohibitions of iḥrām are lifted except:
 - » Intimate relations with one's spouse
 - » Use of perfume
 - » Hunting

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa[°]ī

- Niyyah (Intention)

- First Ḥajj: I perform ṭawāf of the Ka[°]ba in seven rounds for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I perform ṭawāf of the Ka[°]ba in seven rounds for Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I perform ṭawāf of the Ka[°]ba in seven rounds for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa[°]ī

- Niyyah (Intention)

- First Ḥajj: I pray two rak[°]ah prayer for ṭawāf of Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I pray two rak[°]ah prayer for ṭawāf of Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I pray two rak[°]ah prayer for ṭawāf of Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa[°]ī

- Niyyah (Intention)

- First Ḥajj: I walk between Ṣafā and Marwa seven times for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I walk between Ṣafā and Marwa seven times for Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I walk between Ṣafā and Marwa seven times for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa[°]ī

- Obligations

- The general obligations are the same as those for the same rituals performed during [°]Umra al-Tamattu[°]
- These acts are to be performed on the 11th night, 11th day or 12th night of Dhu al-Ḥijja
- They must be performed after ḥalaq / taqsīr
- It is however permissible for certain individuals (women fearing the start of ḥaiḍ / nifās, elderly, ill) to perform these acts before the wuqūf at [°]Arafah and Muzdalifa
- After these rituals are completed, the use of perfume is permitted. However intimate relations with one's spouse and hunting are still prohibited

Ḥajj

- Ḥajj al-Tamattu^c

- Ṭawāf of al-Nisā / Ṣalāt of Ṭawāf

- Niyyah (Intention)

- First Ḥajj: I perform ṭawāf of the Ka^cba in seven rounds for ṭawāf al-nisā for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I perform ṭawāf of the Ka^cba in seven rounds for ṭawāf al-nisā for Ḥajj al-Tamattu^c qurbatan ilā Allāh

- Niyāba (representation): I perform ṭawāf of the Ka^cba in seven rounds for ṭawāf al-nisā for Ḥajj al-Tamattu^c on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of al-Nisā / Ṣalāt of Ṭawāf

- Niyyah (Intention)

- First Ḥajj: I pray two rak[°]ah prayer for ṭawāf al-nisā for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I pray two rak[°]ah prayer for ṭawāf al-nisā for Ḥajj al-Tamattu[°] qurbatan ilā Allāh

- Niyāba (representation): I pray two rak[°]ah prayer for ṭawāf al-nisā for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu[°]

- Ṭawāf of al-Nisā / Ṣalāt of Ṭawāf

- Obligations

- The obligations for this ṭawāf and prayer are the same as those for the same rituals performed in °Umra al-Tamattu[°]
- These rituals must be performed after sa[°]ī
- It is however permissible for certain individuals (women fearing the start of ḥaiḍ / nifās, elderly, ill) to perform these acts before the wuqūf at °Arafah and Muzdalifa

Ḥajj

- Ḥajj al-Tamattu^c

- Ṭawāf of al-Nisā / Ṣalāt of Ṭawāf

- Obligations

- The ritual is obligatory on both men and women. Failure to perform these rites will make one's spouse ḥarām on oneself
- After completing these rituals, the restriction on intimacy with one's spouse is lifted
- The only restriction that remains is that of hunting which is lifted at Ṣuhr on the 13th of Dhu al-Ḥijja

Ḥajj

- Ḥajj al-Tamattu^ᶜ

- Wuqūf at Mina

- Niyyah (Intention)

- First Ḥajj: I am spending the 11th (12th, 13th) night of Dhu al-Ḥijja in Mina for Ḥajjatul Islām wājib qurbatan ilā Allāh

- Subsequent Ḥajj: I am spending the 11th (12th, 13th) night of Dhu al-Ḥijja in Mina for Ḥajj al-Tamattu^ᶜ qurbatan ilā Allāh

- Niyāba (representation): I am spending the 11th (12th, 13th) night of Dhu al-Ḥijja in Mina for Ḥajj al-Tamattu^ᶜ on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^c
 - Wuqūf at Mina

- Ṭahārah (Purity)

- It is not necessary to be in the state of wuḍū' while performing the entire wuqūf at Mina

- Obligations

- Wuqūf must be performed for at least half the night of the 11th and 12th of Dhu al-Ḥijja, either the first half of the night until midnight, or the second half from midnight to sunrise
 - One can leave Mina after Ṣuḥr on the 12th of Dhu al-Ḥijja
 - If one is still in Mina at Maghrib on the 13th of Dhu al-Ḥijja, then one must stay the night in Mina until dawn

Ḥajj

- Ḥajj al-Tamattu[°]

- Ramī

- Niyyah (Intention)

- First Ḥajj: I am going to stone Jamarat al-Ūlā (Jamarat al-Wuṣṭā, Jamarat al-°Aqaba) seven times for Ḥajjatul Islām wājib qurbatan ilā Allāh
- Subsequent Ḥajj: I am going to stone Jamarat al-Ūlā (Jamarat al-Wuṣṭā, Jamarat al-°Aqaba) seven times for Ḥajj al-Tamattu[°] qurbatan ilā Allāh
- Niyāba (representation): I am going to stone Jamarat al-Ūlā (Jamarat al-Wuṣṭā, Jamarat al-°Aqaba) seven times for Ḥajj al-Tamattu[°] on behalf of so and so qurbatan ilā Allāh

Ḥajj

- Ḥajj al-Tamattu^c

- Ramī

- Obligations

- Stoning of the three jamarāt must be performed on the 11th and 12th day of Dhu al-Ḥijja and also on the 13th if one has spent the night in Mina
- The stoning must be performed in sequence of first, middle and last pillars
- The stoning must be performed during the day unless one is ill, then they are permitted to perform it at night

Ḥajj

- Ḥajj al-Tamattu^ᶜ

- Ramī

- Obligations

- If one is ill and unable to perform ramī for oneself, then one can hire an agent to do it on one's behalf. However it is preferable for the individual to be present at the place of jamarāt to witness one's agent in action
- The remaining obligations are the same as those outlined in the ramī of Jamarat al-^ᶜAqaba on the Day of ^ᶜId

Ḥajj

- Ḥajj al-Tamattu[°]

- Iḥrām	- Ṣalāt of Ṭawāf
- Wuqūf at °Arafah	- Sa [°] ī
- Wuqūf at Muzdalifa	- Ṭawāf al-Nisā
- Ramī	- Ṣalāt of Ṭawāf
- Qurbānī	- 11 th & 12 th nights in
- Ḥalaq	Mina
- Ṭawāf	- Ramī on 11 th & 12 th



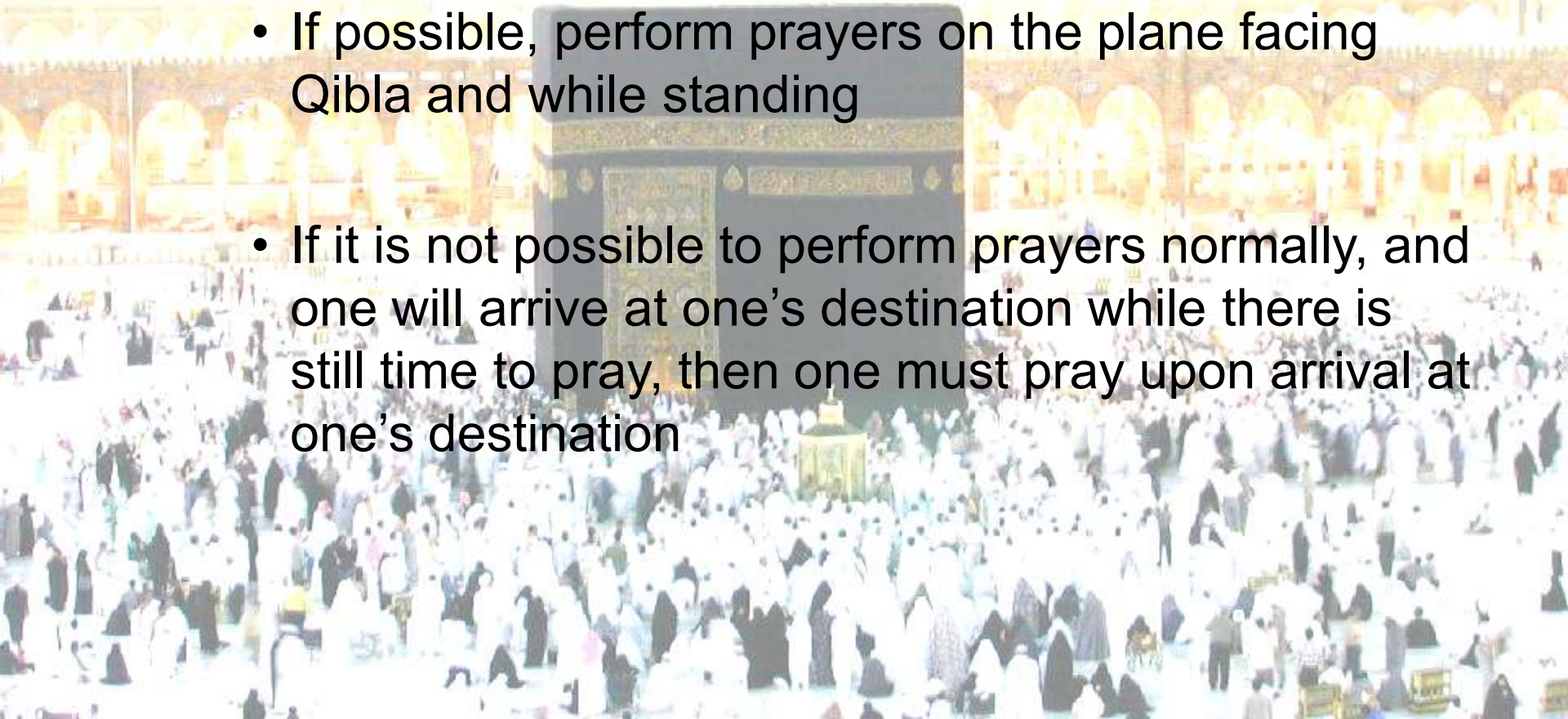
Hajj

- Prayers on the plane
 - Time Difference Issues
 - While traveling from east to west, travelers gain time (e.g. Istanbul to Toronto), but lose time traveling in the opposite direction
 - Upon arrival at one's destination, if there is still time to complete one's prayers, then s/he may do so at the destination
 - If the time for prayers will have passed upon arrival, then one must pray on the plane. The time for prayers will not be based on the prayer time of the city of origin or destination, but time for prayers en route



Hajj

- Prayers on the plane
 - Qibla and Posture

- If possible, perform prayers on the plane facing Qibla and while standing
 - If it is not possible to perform prayers normally, and one will arrive at one's destination while there is still time to pray, then one must pray upon arrival at one's destination
- 

Hajj

- Prayers on the plane
 - Qibla and Posture

- If it is not possible to perform prayers normally, and one will arrive at one's destination after the time for prayers has passed, then:
 - Try to determine direction of Qibla (info given by airline personnel is sufficient), and pray while seated
 - If one cannot pray facing Qibla during the entire prayer, then at least the first takbīr must be done facing Qibla
 - If one is unable to determine Qibla or face that direction even for the first takbīr, then the condition of facing Qibla is waived

Hajj

- Prayers in Makka and Madina
 - Full vs. Shortened (Qaşr) Prayers
 - Although we are considered to be travelers (musāfir) when in Makka and Madina because our stay will be less than 10 days in each of the cities, we are allowed to offer full prayers in Masjid al-Ḥarām and Masjid al-Nabī
 - In fact in the entire city of Makka and Madina, we can offer full prayers

Ḥajj

- Prayers in Makka and Madina
 - Jamā[°]ah (Congregational) Prayers
 - From the Shī[°]ite perspective, qualifications for the Imām of jamā[°]ah prayers are not met. Therefore we are not permitted to pray our prayers with the intention of jamā[°]ah. We must pray with the intention of furāda.
 - It is however important to take advantage of the opportunity to pray in the ḥaram at all times.
 - Furthermore, since the Imām generally recites a passage from the Qur'ān instead of a second sūra, one can recite dhikr after completion of the second sūra.

Hajj

- Prayers in Makka and Madina
 - Prayer Times

- From the Ahl al-Sunna perspective, Maghrib is at sunset
- According to the Shī'ites, the time for Maghrib is after the redness from the eastern sky disappears
- As a result there is a difference of approximately 15 minutes between our Maghrib time and theirs
- If the jamā'ah prayer starts in less than 15 minutes after adhān, then one should join them to pray a qaḍā prayer, then recite Maghrib upon completion of the qaḍā prayer

Hajj

- Prayers in Makka and Madina
 - Sajda

- Sajda is permitted on the earth and on those things that are not edible or worn, and on things which grow from the earth (wood, leaves).
- Sajda is permitted on paper and marble
- In the ḥaramayn, there is plenty of opportunity to be able to perform sajda on marble
- While turba al-Ḥusayn is the recommended thing for performing sajda on, the local authorities will not permit its usage

Hajj

- Prayers in Makka and Madina

- Şalāt al-Mayyit

- The prayer has five takbīrāt
- Simple format for offering the prayer:
 - Perform niyyah, recite first takbīr, then recite, *Ash-hadu an lā ilāha illā-l lāh wa ash-hadu anna Muḥammadan Rasūlullāh*
 - Recite second takbīr, then recite, *Allāhumma ṣallī ʿalā Muḥammadin wa āli Muḥammad*
 - Recite third takbīr, then recite, *Allāhumma-ghfir lil muʿminina wa-l muʿmināt*
 - Recite fourth takbīr, then recite, *Allāhumma-ghfir li hādha-l mayyit*
 - Recite fifth takbīr

Questions

- The presentation conducted at Masumeen Islamic Centre was intended to prepare ḥujjāj in advance on some of the important masā'il pertaining to the various rituals of Ḥajj, so as to allow them to focus on preparing for the spiritual aspects of the journey.
- There will however be opportunities to seek further clarification in Ḥajj during the seminars conducted by Shaykh Abbas Jaffer.