Hajj Masāiil Seminar *
Ramaḍān, 1435 A.H.

Conducted at: Masumeen Islamic Centre

* Based on the rulings of Āyatullāh al-ʿUzmā al-Sayyid ʿAlī al-Ḥusaynī al-Sīstānī
وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

[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; ...
• Conditions making Ḥajj 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*
  - Ihram
  - Tawaf
  - Salat of Tawaf
  - Sa'i
  - Taqṣīr
Hajj

- Umra al-Tamattu
  - Ihram
    - Miqat
      - For ḥujjāj coming via Madīna, the miqāt is Dhul Ḥulaifa
      - Ihram is recommended to be worn in Masjid al-Shajara

- Three critical requirements:
  - Garments
  - Niyyah
  - Talbiya
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)
Ṣaḥḥāḥah

• Ṣaḥḥāḥah (Authentic)
  – Narrated from Ḥajjaj bin Mūsā: "I (Hajj) for the Ḥajj al-Ta’am"
Talbiya

“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
• Umra al-Tamattu
  – Ḩārām
• 25 Prohibitions

Hunting & Killing Insects
Intimate relations with one’s spouse
Masturbation
Reciting nikāḥ
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
Umra al-Tamattu – Prohibitions in Ḥārijm

- 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
Umra al-Tamattu – Prohibitions in Ḥajj

- 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
Umra al-Tamattu

Prohibitions in Ihram

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 ihram cover his foot while he’s seated.
- There is no objection for women to cover their feet.
• 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)
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 mustaḥab 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
Umra al-Tamattu

- Prohibitions in Ḩirām

- 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 wudū’ or ghusl
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.
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.
Umra al-Tamattu – Prohibitions in Ḩārām

- 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
Umra al-Tamattu

- Ṭawāf

- Five conditions:
  - Niyyah
  - Ṭahārah (Ritual Purity)
  - Ṭahārah (Physical Purity)
  - Circumcision (men)
  - Covering one's private parts
Hajj

- **Umra al-Tamattu**
  - Tawaf
    - Niyyah (Intention)
      - First Hajj: I perform tawaf of the Ka’ba in 7 rounds for Umra al-Tamattu for Hajjatul Islam wajib qurbatan ila Allah
      - Subsequent Hajj: I perform tawaf of the Ka’ba in 7 rounds for Umra al-Tamattu for Hajj al-Tamattu qurbatan ila Allah
    - Niyaba (representation): I perform tawaf of the Ka’ba in 7 rounds for Umra al-Tamattu for Hajj al-Tamattu on behalf of so and so qurbatan ila Allah
Umra al-Tamattu – Ṭawāf

- One must be in the state of wudu’ while performing ṭawaf
- If the wudu’ is broken before the completion of the fourth round, the ṭawaf is invalid, and must be repeated after performing wudu’
- If the wudu’ is involuntarily broken after the fourth round, then the ṭawaf is valid. However the ṭawaf should be interrupted, wudu’ performed, and the ṭawaf then resumed
- If the wudu’ is voluntarily broken after the fourth round, the ṭawaf is invalid, and must be repeated after performing wudu’
Umra al-Tamattu – Ţawāf

- Ťahārah (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 ţawāf, the ţawāf is valid
  - If one becomes aware of the najasah during the ţawāf, then the body must be cleaned and / or ihrām changed
  - If the najasah occurred before completion of the fourth round, the ţawāf must be repeated
  - If the najasah occurred after completion of the fourth round, the ţawāf should be interrupted, and completed upon removal of the najasah
• ṢUmra 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.
• Umra al-Tamattu
  – Ẓawāf
  • Eight obligations:
    – Left shoulder must face Ka’ba at all times
      » If during Ẓawāf, 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 Ẓawāf
      » One must move back, if possible, orient oneself correctly then resume Ẓawāf.
      » Alternatively, one must go around the Ka’ba and resume the Ẓawāf from the point one got disoriented
Umra al-Tamattu

- Ƭawāf

- Eight obligations:
  - Hijr Ismā'īl must be included in Ƭawāf
    - One must go around the ḥijr without entering it or climbing the wall
    - Ƭawāf 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.
• ـUmra al-Tamattuـ
  – ـTawāf

• Eight obligations:
  – Keep clear of the Kaـba and Shādharwān (understructure around the Kaـba)
    » One should not touch the Kaـba while performing ـtawāf.
    » Stopping ـtawāf to cling to the Kaـba and recite duـa is permitted. However trailing one's hands on the Kaـba is not.
 Hassan

• 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)
• **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.
Hajj

- ʿUmra al-Tamattu
  - ʿTawāf
    - Eight obligations:
      - ʿTawāf must be performed by free movement
        » If the ʿtawāf 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 ʿtawāf, one can be carried or pushed in a wheelchair. If even that is not possible, then an agent should be hired to complete the ʿtawāf
Tawāf

The door of Kaaba

Hajr-al-Aswad (the black stone)

Starting point of Tawāf

Maqam e ibrahim

Hijre Isma’īl
Tawaf

TAWAF GUIDE OF HOLY KAABAH

PREPARED FOR HAJJ ASSISTANCE COMMITTEE - NORTH AMERICA
FAX: (905) 737 DB4B TORONTO-CANADA
REF. MECCA3/93/2

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

Tawaf starts from Hajar-ul-Aswad (Black Stone) & circle around Kab’bah counterclockwise.
•  `Umra al-Tamattu
  –  Ṣalāt of Ṭawāf

• Niyyah (Intention)
  –  First Ḥajj: I pray two rak`āh prayer for ṭawāf of `Umra al-Tamattu for Ḥajjatul Islām wājib qurbatan ilā Allāh

  –  Subsequent Ḥajj: I pray two rak`āh prayer for ṭawāf of `Umra al-Tamattu for Ḥajj al-Tamattu qurbatan ilā Allāh

  –  Niyāba (representation): I pray two rak`āh prayer for ṭawāf of `Umra al-Tamattu for Ḥajj al-Tamattu on behalf of so and so qurbatan ilā Allāh
Hajj

- Umra al-Tamattu
  - Salāt of Tawāf
- Tahārah (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.
Umra al-Tamattu

Salat of Tawaf

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 Maqam of Ibrahim, but as close to it as possible
- The prayer should be recited as soon as possible after tawaf
- If one forgets to recite the prayer and remembers after sa'i, one should recite the prayer immediately
- If one forgets to recite the prayer and remembers during sa'i, then the sa'i should be interrupted, the prayer performed, then the sa'i resumed
• ʕUmra al-Tamattuʕ
  – Saʕi

• Niyyah (Intention)
  – First Hajj: I walk between ʕafā and Marwa seven times for ʕUmra al-Tamattuʕ for Ḥajjatul Islām wājib qurbatan ilā Allāh
  – Subsequent Hajj: I walk between ʕafā and Marwa seven times for ʕUmra al-Tamattuʕ for Ḥajj al-Tamattuʕ qurbatan ilā Allāh
  – Niyāba (representation): I walk between ʕafā and Marwa seven times for ʕUmra al-Tamattuʕ for Ḥajj al-Tamattuʕ on behalf of so and so qurbatan ilā Allāh
• **Umra al-Tamattu**
  - **Sa’ī**

• **Tahārah (Purity)**
  - It is not necessary to be in the state of wudū’ while performing sa’ī

• **Obligations**
  - Sa’ī must be performed after tawāf and the prayer of tawāf
  - Sa’ī consists of seven laps. The first round starts at Ṣafā and ends at Marwa, the second from Marwa to Ṣafā, and so on, ending the seventh round at Marwa
• Umra al-Tamattu
  – Sa’i

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

- **Umra al-Tamattu**
  - **Sa`i**

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

- Sa’i

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’i after the next ritual is performed, should be ignored.
- Doubts that arise about the number of rounds completed in sa’i 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’i must be repeated.
- If the doubt about the number of rounds occurs during sa’i, the sa’i is invalid and must be repeated.
**Sa’īy**

7 runs between Safa & Marwa

The Sa’iy Area is approximately ½ Km each round
The total seven rounds is less than 3.5 km.
Hajj

• ʿUmra al-Tamattu

  – Taqṣīr

    • Niyyah (Intention)
      – First Hajj: I perform taqṣīr for ʿUmra al-Tamattu for Ḥajjatul Islām wājib qurbatan ilā Allāh
      – Subsequent Hajj: I perform taqṣīr for ʿUmra al-Tamattu for Ḥajj al-Tamattu qurbatan ilā Allāh
      – Niyāba (representation): I perform taqṣīr for ʿUmra al-Tamattu for Ḥajj al-Tamattu on behalf of so and so qurbatan ilā Allāh
Umra al-Tamattu

- Taqṣīr
  • Ṭahārah (Purity)
    - It is not necessary to be in the state of wuḍū’ while performing taqṣīr
• ³Umra al-Tamattu³
  – 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 ³Umra al-Tamattu³
  – Taqṣīr must be performed after sa³ī, but not necessarily immediately. It can even be done at the place of one’s accommodation.
  – All 25 prohibitions are now lifted from the muḥrīm
• ٍUmra al-Tamattuُ
  – Iḥrām
  – ٹawāf
  – Ṣalāt of ٹawāf
  – ِSaَī
  – Taqṣīr
<table>
<thead>
<tr>
<th>Event</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥajj al-Tamattu&lt;sup&gt;c&lt;/sup&gt;</td>
<td>- Ḩārām</td>
</tr>
<tr>
<td></td>
<td>- Śalāt of Ṭawāf</td>
</tr>
<tr>
<td></td>
<td>- Wuqūf at ʿArafah</td>
</tr>
<tr>
<td></td>
<td>- Saʿī</td>
</tr>
<tr>
<td></td>
<td>- Wuqūf at Muzdalīfa</td>
</tr>
<tr>
<td></td>
<td>- Ṭawāf al-Nisā</td>
</tr>
<tr>
<td></td>
<td>- Ramī</td>
</tr>
<tr>
<td></td>
<td>- Śalāt of Ṭawāf</td>
</tr>
<tr>
<td></td>
<td>- Qurbānī</td>
</tr>
<tr>
<td></td>
<td>- 11&lt;sup&gt;th&lt;/sup&gt; &amp; 12&lt;sup&gt;th&lt;/sup&gt; nights in</td>
</tr>
<tr>
<td></td>
<td>- Mina</td>
</tr>
<tr>
<td></td>
<td>- Ḥalaq</td>
</tr>
<tr>
<td></td>
<td>- Ramī on 11&lt;sup&gt;th&lt;/sup&gt; &amp; 12&lt;sup&gt;th&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>- Ṭawāf</td>
</tr>
</tbody>
</table>
Hajj

- Hajj al-Tamattu
  - Ihram

  - Miqat and Timing
    - The best time for wearing ihram for Hajj al-Tamattu is on the day of tarwiyah (8th Dhu al-Hijja)
    - Ihram must be worn in Makka, and it is recommended to be worn in Masjid al-Haram
    - It is recommended that the ihram be worn after performing two rak'ahs of prayer at either Maqam of Ibrahīm or Hijr of Ismā'īl
• Hajj al-Tamattu
  – Iḥrām

  • Three critical requirements:
    – Garments
    – Niyyah
    – Talbiya

  – The 25 prohibitions are in place once the niyyah is performed, and talbiya recited
• **Hajj al-Tamattu**
  – **Iḥrām**
  
  • **Niyyah (Intention)**
    – First Hajj: I wear Iḥrām for Ḥajjatul Islām wājib qurbatan ilā Allāh
    – Subsequent Hajj: I wear Iḥrām for Hajj al-Tamattu qurbatan ilā Allāh
    – Niyāba (representation): I wear Iḥrām for Hajj al-Tamattu on behalf of so and so qurbatan ilā Allāh
Hajj

- *Hajj al-Tamattu* ١
  - Wuqūf at *Arafah*
  - Niyyah (Intention)
    - First *Hajj*: I remain in *Arafah* from mid-day to sunset for *Hajjatul Islām* wājib qurbatan ilā Allāh
    - Subsequent *Hajj*: I remain in *Arafah* from mid-day to sunset for *Hajj al-Tamattu* ١ qurbatan ilā Allāh
    - Niyāba (representation): I remain in *Arafah* from mid-day to sunset for *Hajj al-Tamattu* ١ on behalf of so and so qurbatan ilā Allāh
• Hajj al-Tamattu<sup>c</sup>
  – Wuqûf at <sup>c</sup>Arafah

• Tahârah (Purity)
  – It is not necessary to be in the state of wuḍū’ while performing wuqûf at <sup>c</sup>Arafah

• Obligations
  – Wuqûf must be performed from zawâl on the 9<sup>th</sup> of Dhu al-Ḥijja until sunset
  – For the wuqûf 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
Hajj

- Hajj al-Tamattu
  - Wuqūf at Mash'ar al-Ḥarām (Muzdalifa)

- Niyyah (Intention)
  - First Hajj: I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Ḥajjatul Islām wājib qurbatan ilā Allāh
  - Subsequent Hajj: I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Hajj al-Tamattu wājib qurbatan ilā Allāh
  - Niyyāba (representation): I am staying at Muzdalifa on the 10th night of Dhu al-Ḥijja for Hajj al-Tamattu on behalf of so and so qurbatan ilā Allāh
• Ḥajj al-Tamattuّ
  – Wuqūf at Mash‘ar al-Ḥarām (Muzdalifa)
• Ṭahārah (Purity)
  – It is not necessary to be in the state of ṭuḍū’ while performing wuqūf at Muzdalifa
• Hajj al-Tamattu
  – Wuqūf at Masjīdar al-Ḥarām (Muzdalifah)

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

  • Niyyah (Intention)
    – First Hajj: I am going to stone Jamarat al-`Aqaba seven times for Ḥajjatul Islām wājib qurbatan ilā Allāh
    – Subsequent Hajj: 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
• Hajj al-Tamattu
  – 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 硾Id)
    – 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
• Ḥajj al-Tamattu’
  – 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.
• Ḥajj al-Tamātut
  – 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

Diagram showing the locations of Al-‘Aqabah (Large), Al-Wusta (Medium), and Al-Sughra (Small) in relation to Makkah and 'Arafat.
• Ḥajj al-Tamattu\textsuperscript{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\textsuperscript{c} qurbatan ilā Allāh
      – Niyāba (representation): I offer this sacrifice for Ḥajj al-Tamattu\textsuperscript{c} on behalf of so and so qurbatan ilā Allāh
• Ḥajj al-Tamattuُ
  – 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 Ḥīd)
  – 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 al-Tamattuʿ
  – 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
• **Hajj al-Tamattu**
  – **Halaq / Taqṣīr**
  • Niyyah (Intention)
    – First *Hajj*: I perform *Halaq / Taqṣīr* for *Hajjatul Islām wājib qurbatan ilā Allāh*
    
    – Subsequent *Hajj*: I perform *Halaq / Taqṣīr* for *Hajj al-Tamattu* qurbatan ilā Allāh

  – Niyāba (representation): I perform *Halaq / Taqṣīr* for *Hajj al-Tamattu* on behalf of so and so qurbatan ilā Allāh
Hajj

• Hajj al-Tamattu
  – Ḥalaq / Taqṣīr

• Ṭahārah (Purity)
  – It is not necessary to be in the state of wuḍū’ while performing ḥalaq / taqṣīr

• Obligations
  – The halaq / taqṣīr should be performed on the 10th day of Dhu al-Ḥijja (Day of ‘Īd) after the sacrifice
  – The halaq / taqṣīr should be performed in Mina
  – Ḥalaq can only be performed by men
Hajj

- Hajj al-Tamattu
  - Halaq / 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
Hajj

- Hajj al-Tamattu\(^c\)
  - Ğawáf of Ḥajj / Ṣalāt of Ğawáf / Sa\(^c\)ī

  - Niyyah (Intention)
    - First Hajj: I perform Ğawáf of the Ka\(^c\)ba in seven rounds for Ḥajjatul Islām wājib qurbatan ilā Allāh
    - Subsequent Hajj: I perform Ğawáf of the Ka\(^c\)ba in seven rounds for Hajj al-Tamattu\(^c\) qurbatan ilā Allāh

    - Niyyāba (representation): I perform Ğawáf of the Ka\(^c\)ba in seven rounds for Hajj al-Tamattu\(^c\) on behalf of so and so qurbatan ilā Allāh
Hajj

• Hajj al-Tamattu
  – Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Saʿī

• Niyyah (Intention)
  – First Hajj: I pray two rakʿah prayer for ṭawāf of Ḥajjatul Islām wājib qurbatan ilā Allāh
  – Subsequent Hajj: I pray two rakʿah prayer for ṭawāf of Ḥajj al-Tamattu  qurbatan ilā Allāh

  – Niyyāba (representation): I pray two rakʿah prayer for ṭawāf of Ḥajj al-Tamattu  on behalf of so and so qurbatan ilā Allāh
• Ḥajj al-Tamattu  
  – Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa  
  • 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 al-Tamattu\(^c\)
  – Ṭawāf of Ḥajj / Ṣalāt of Ṭawāf / Sa\(^c\)ī

• Obligations
  – The general obligations are the same as those for the same rituals performed during Umra al-Tamattu\(^c\)
  – These acts are to be performed on the 11\(^{th}\) night, 11\(^{th}\) day or 12\(^{th}\) night of Dhu al-Ḥijja
  – They must be performed after ḥalaq / taqsīr
  – It is however permissible for certain individuals (women fearing the start of ḥaḍūt / 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
• Hajj al-Tamattu c
  – Ṭawāf of al-Nisā / Ṣalāt of Ṭawāf
  • Niyyah (Intention)
    – First Hajj: I perform ṭawāf of the Ka'ba in seven rounds for ṭawāf al-nisā for Ḥajjatul Islām wājib qurbatan ilā Allāh
    – Subsequent Hajj: I perform ṭawāf of the Ka'ba in seven rounds for ṭawāf al-nisā for Hajj al-Tamattu c qurbatan ilā Allāh
    – Niyyāba (representation): I perform ṭawāf of the Ka'ba in seven rounds for ṭawāf al-nisā for Hajj al-Tamattu c on behalf of so and so qurbatan ilā Allāh
- Hajj al-Tamattuُ
  - Tawaf of al-Nisaa / Salat of Tawaf

- Niyyah (Intention)
  - First Hajj: I pray two rak`ah prayer for Tawaf al-nisaa for Hajjatul Islam wajib qurbatan ila Allah
  - Subsequent Hajj: I pray two rak`ah prayer for Tawaf al-nisaa for Hajj al-Tamattuُ qurbatan ila Allah

- Niyaba (representation): I pray two rak`ah prayer for Tawaf al-nisaa for Hajj al-Tamattuُ on behalf of so and so qurbatan ila Allah
Hajj

• Hajj 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 ʿUmra al-Tamattu

  – These rituals must be performed after saʿī

  – It is however permissible for certain individuals (women fearing the start of ḥaḍ / nifās, elderly, ill) to perform these acts before the wuqūf at ʿArafah and Muzdalifa
• 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 Ṣuḥr on the 13th of Dhu al-Ḥijja
• Ḥajj al-Tamattu
  – 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 qurbatan ilā Allāh

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

  • Hajj al-Tamattu
    – 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 Ẓuhr 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 al-Tamattu
  – Ramī

  • Niyyah (Intention)
    – First Ḥajj: I am going to stone Jamarat al-Ūlā (Jamarat al-Wusṭā, Jamarat al-ʾAqaba) seven times for Ḥajjatul Islām wājib qurbatan ilā Allāh
    – Subsequent Ḥajj: I am going to stone Jamarat al-Ūlā (Jamarat al-Wusṭā, Jamarat al-ʾAqaba) seven times for Ḥajj al-Tamattu qurbatan ilā Allāh

  – Niyāba (representation): I am going to stone Jamarat al-Ūlā (Jamarat al-Wusṭā, Jamarat al-ʾAqaba) seven times for Ḥajj al-Tamattu on behalf of so and so qurbatan ilā Allāh
• Ḥajj al-Tamattu’
  
  – 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
• Hajj al-Tamattu
  – 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-ʿAqaba on the Day of ʿĪd.
**Hajj**

- **Hajj al-Tamattu**
  - Iḥrām
  - Wuqūf at Arafah
  - Wuqūf at Muzdalifa
  - Ramī
  - Qurbānī
  - Ḥalaq
  - Ğawf

  | - Iḥrām                      | - Salāt of Ḥawāf              |
  | - Wuqūf at Arafah           | - Saʿī                       |
  | - Wuqūf at Muzdalifa        | - Ḥawāf al-Nisā               |
  | - Ramī                      | - Salāt of Ḥawāf              |
  | - Qurbānī                   | - 11th & 12th nights in Mina  |
  | - Ḥalaq                     | - Ramī on 11th & 12th         |
• 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
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 takbîr must be done facing Qibla
  – If one is unable to determine Qibla or face that direction even for the first takbîr, then the condition of facing Qibla is waived
Prayers in Makka and Madina
– Full vs. Shortened (Qaṣr) 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
Prayers in Makka and Madina

– Jamā’il (Congregational) Prayers

• From the Shī‘ite perspective, qualifications for the Imām of jamā’il prayers are not met. Therefore we are not permitted to pray our prayers with the intention of jamā’il. 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.
**Prayers in Makka and Madina**

- **Prayer Times**
  - From the Ahl al-Sunna perspective, Maghrib is at sunset.
  - According to the Shīʿites, 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 jamāʿah 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 haramayn, 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
Prayers in Makka and Madina

- Ṣalāt al-Mayyit

- The prayer has five takbīrāt

- Simple format for offering the prayer:
  - Perform niyyah, recite first takbīr, then recite, *Ash-hadu an ʾlā ilāha illā-l lāh wa ash-hadu anna Muḥammadan Rasūlullāh*
  - Recite second takbīr, then recite, *Allāhumma ṣallī ʾalā Muḥammadin wa ʾāli 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 masāil 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.