

Hajj Booklet

A Translation of the Urdu Booklet of
Moulana Sadiq Hasan

This is a Translation of an Urdu Hajj booklet by Moulana Sadiq Hasan printed by Caravan-e-AbuZar Karachi 2009 edition according to the edicts of four maraaje who are followed by majority of the people: Agha Khoei, Agha Khomeini, Agha Khamenei and Agha Seestani

This is not yet verified. However in view of the oncoming Hajj season, it was decided to make this available as a draft to English Speaking momineen.

Brought to you by JPC & www.Islamic-laws.com.
Please email any errors /recommended changes to islamicminds@gmail.com

Title : **Hajj**
Edition : Zilqad 1431 A.H. (2010)
Ja'fari Propagation Centre, 94,
Asma Manzil, Room No. 10, Bazar
Printed : Road, Opp. Khoja Masjid, Bandra
By : (W), Mumbai – 50. Tel.: 2642 5777.
E-mail: jpcbandra@yahoo.com
Website: www.jpconline.org

Hajj is an important cornerstone of Islam. It is a great worship and an important responsibility which must be discharged by those who are able, irrespective of age or gender. If Hajj becomes wajib but is not performed the person dies the death of a Jew or a Christian and will be raised on the day of judgement as a Jew or a Christian. One who performs Hajj is blessed with the forgiveness of all his sins and he becomes as pure as he was when he was born. Thus it is the duty of all to discharge this important responsibility and not to be negligent about it. For the Hajj to be accepted it should be performed as per the rules ordained by the shariat (Islamic law). Hence this booklet has been published according to the edicts of four maraaje who are followed by majority of the people: Agha Khoei, Agha Khomeini, Agha Khamenei and Agha Seestani.

Persons on whom Hajj is wajib:

Hajj becomes wajib on anyone who fulfills the following requirements:

1. Is baligh.
2. Is sane.
3. Is free.
4. Has enough time to go to Makkah and perform all the rites of Hajj.
5. Has enough money for travel and other Hajj related expenses. Example: Food, accommodation, qurbani, etc.
6. Should have enough money to give to his dependents so that they can meet their requirements until his return from Hajj.
7. Security i.e. there should be no danger to the pilgrim's life, wealth or honor throughout the journey.

8. Should be healthy enough to perform all the rites of Hajj. He should not have such an illness or weakness that he cannot bear the difficulties of the journey.
9. On return from Hajj he should be able to earn for himself and his dependants.

Rule:

Hajj will also become wajib if someone else gives you money to meet your Hajj expenses and once you've performed such a Hajj, Hajj will never be obligatory upon you ever again, even if at a later date you are financially able to perform Hajj yourself. Example: A father pays for his baligha daughters' Hajj expenses.

Important Note:

1. If the parents have not performed Hajj, Hajj still remains obligatory on the able son/daughter because it is not wajib to pay for the expenses of the Hajj of ones' parents or wife. Thus if a person has enough money to cover the expenses for

his own Hajj only, then he must go for Hajj himself and he cannot give that money to someone else.

2. Having unmarried sons or daughters does not remove the obligation of Hajj. Hence if a person has unmarried daughters, Hajj will remain wajib on him. Hajj is wajib on an unmarried person too.
3. If a lady has the ability to perform Hajj, Hajj will become wajib on her even if it has not become wajib on her husband. There is no condition of a mehram accompanying a woman for her Hajj. Thus a woman can go for Hajj even without the company of a mehram on the condition that her honor will remain secure.
4. If a person has taken a loan and the loan repayment date has not yet arrived but he has now got enough money to meet Hajj expenses he will first perform Hajj and later repay the loan. Simply being in debt does not waive Hajj. (Agha Seestani's edict in this

regard is lengthy, please refer to relevant books/learned persons.)

5. If a person has some property or assets that are above his social standing, it is wajib upon him to sell them and meet his Hajj expenses.
6. If a lady has more jewelry than her social standing allows her to keep or she has become so old that she does not need her jewelry she must sell her jewelry and use the money to go for Hajj. Similarly if the lady has enough meher money to meet her Hajj expenses and it is possible for her to obtain her meher then it is wajib for her to demand her meher and go for Hajj.
7. If a person has only so much money that if he pays the zakat and/or khums which are wajib on him he will not have enough money remaining for Hajj, then it is wajib upon him to pay the zakat and/or khums and Hajj will no longer be wajib on him.

8. If someone is so old or weak that he cannot bear the difficulties of Hajj, then Hajj is not wajib on him. But if Hajj was previously wajib on him and in spite of having the ability he had not performed it, Hajj has to be performed in whichever way possible even if he is now old or weak. And if he is completely unable to perform Hajj then during his lifetime he should send someone else to perform Hajj on his behalf and if this is not possible he should make a will in this regard.
9. If Hajj becomes wajib on a person and he dies, Hajj expenses must be set aside from the wealth he leaves behind. Without removing this sum, distributing his wealth is haraam and a sin.
10. When Hajj becomes wajib, it is wajib to discharge the duty immediately i.e. in the same year. It is not allowed to postpone it. Hajj on behalf of the deceased should be performed during the first year after his death. (There is a possibility of delay

according to Agha Seestani although this delay is against caution.)

11. If Hajj has become wajib then it should be performed before Umra or ziyaraat. Normally the ziyaraat or Umra expenses of a number of persons are equal to the Hajj expenses of a single person. If, for example, in a family two to three persons are doing ziyaraat each with their own money, then there are less chances of Hajj becoming wajib on any one of them. But if a single person is bearing the ziyaraat expenses of two to three persons then there are more chances of Hajj becoming wajib on the expense bearer, hence it is better to consult an aalim in this regard.
12. If someone meets the above requirements then Hajj will become wajib on him. This wajib Hajj is called "Hajj-e-Islam". It is of three types: Tamatto, Qiran and Ifrad. Of these Hajj-e-Ifrad and Hajj-e-Qiran are obligatory on those who reside within Makkah or within ninety kilometers (52

miles) of Makkah. Hence these are outside are discussion. For those residing outside these boundaries the third type of Hajj becomes wajib which is called Hajj-e-Tamatto which is the topic of our discussion. Before we delve into the details please note three things of utmost importance: Taqlid, Khums & Qiraat.

Taqlid:

Taqlid is required to follow the laws of Islam. Taqlid is to act according to the fatawa (edicts) of the most knowledgeable scholar of your time (mujtahide alam), and in all religious rulings one must strictly adhere to the marjaa. Without Taqlid all actions, especially Hajj, can become void. It is important to do Taqlid of a living scholar. Doing Taqlid of a dead scholar, however much learned and pious he was, is not permitted. Similarly one cannot continue to do Taqlid if a dead scholar according to ones own wishes. One must do Taqlid of a living scholar (who fulfils all the conditions by religion) then

depending on his opinion one may continue to do Taqlid of a dead scholar.

According to Agha Seestani if the dead scholar was more knowledgeable than the living scholar then it is wajib to continue doing Taqlid of the dead scholar and this is not limited to following only those fatwas which the follower followed while that mujtahid was alive, even for new fatwas one must resort to the dead scholar.

Agha Khamenei gives his followers a choice: if they want they can follow the dead scholar or they may choose to follow the new scholar.

Important Points:

1. Taqlid is wajib upon women too and it is not necessary for her to do Taqlid of the scholar her husband/other relatives do Taqlid of. Rather she should independently investigate and do Taqlid.
2. If in any issue the marjaa does not give an opinion but the uses the word ehtiyate wajib (obligatory precaution), then only in

this issue you may resort to the opinion of the next most knowledgeable living scholar. But if you do not know the opinion the next living scholar then you will be required to act upon the ehtiyate wajib of your marjaa.

3. Besides ehtiyate wajib you have to follow the fatwas of your own mujtahid whether you find them easy or difficult.
4. It is not permitted that some part of Hajj is performed according to your own mujtahid and some part not according to the fatwas of your mujtahid unless the part which does not conform to the fatwas of your mujtahid are closer to precaution (they are more difficult).
5. You cannot rely on a book about which you do not know that it has been written according to the fatwas of your mujtahid even though the book may have been authored by an extremely reliable person, a scholar or an institution, because it is possible that this reliable person/scholar/

institution may have written the fatwas of some other mujtahid.

6. If a person has not done Taqlid then he must do Taqlid immediately to prevent his Hajj from becoming void.

Khums:

If zakat or khums has become wajib on someone he must pay zakat/khums or else Hajj will become haraam. And if ehram is purchased from the wealth on which khums/zakat has become wajib but not been paid, Hajj will be null and void. Those who pay khums regularly would normally not have these problems for Hajj, but those who have not paid khums till now must consult the representative of his marjaa so that his Hajj will be correct. Ladies may especially note this point.

Note:

For those persons who are not doing Hajj with their own wealth but someone else is paying for their Hajj expenses:

If you are in Taqlid of Agha Khoei or Agha Seestani there is no responsibility on you even if you know the expense bearer has not paid khums on this wealth on the condition that from the time you receive the expenses till the Hajj rites are complete an entire year has not gone by.

Those doing Taqlid of Agha Khomeini and Khamenei: if you do not know whether the expense bearer has paid khums or not on your Hajj expenses then there is no responsibility on you. However, if you are sure khums was due on the money being given to you as Hajj expenses but khums has not been paid on it then you must consult a representative of Agha Khamenei so that your Hajj can be correct.

Qiraa'at:

A wajib part of Hajj is salaah of Tawaf; hence your salaah must be correct. If you are not sure that your salaah is correct please refer to a learned person or a reliable person. Make sure your Arabic pronunciation is correct. Similarly you must ensure that your wudhu and ghusl are correct. Please practice correct Arabic pronunciation of talbiya. (Normally people worry that in Hajj they will have to recite long duas in Arabic, please note that Hajj is a series of rites to be performed and there are just two things whose recital is wajib: i) talbiya and ii) salaah of Tawaf. Besides these two nothing else is wajib to be recited in Hajj.)

Method of Hajj:

Besides residents of Makkah and its neighboring areas people from all over the world perform a Hajj called Hajj-e-Tamatto, which is composed of two parts and the performance of both these parts constitute the complete Hajj. The method

of Hajj by proxy, mustahab Hajj or precautionary Hajj is the same as Hajj-e-Tamatto.

In the first part of Hajj an Umra called Umra-e-Tamatto must be performed. The second part is called Hajj-e-Tamatto. Because the entire Hajj is also called Hajj-e-Tamatto and the second part is also called Hajj-e-Tamatto to avoid confusion, henceforth, the entire Hajj will be referred to as Hajj-e-Islam and the second part will be referred to as Hajj-e-Tamatto.

The first part of Hajj ie Umra-e-Tamatto is different from the Umra performed during the rest of the year which is called Umra-e-Mufrada. However during the Hajj journey Umra-e-Mufrada can also be performed (sometimes Hajj journey begins with Umra-e-Mufrada with the actual Hajj coming later on).

Umra-e-Mufrada/Tamatto at a glance:

It consists of the following waajibaat:

1. Wearing ehram at miqaat.
2. Tawaf i.e. to go around the kaa'ba
3. To recite 2 rakaat salaah-e-Tawaf behind Maqame Ibrahim.
4. Sae' i.e. walking between Safa and Marwah
5. Halaqa (shaving the head)/ taqseer (to cut of little hair)

For Umra-e-Mufrada only:

1. To perform Tawaf-e-Nisa
2. 2 rakaat salaah of Tawaf-e-Nisa

Method of Umra-e-Tamatto in short:

First Umra-e-Tamatto should be performed which includes 5 wajibaat:

1. To wear the ehram
2. Tawaf of kaa'ba
3. 2 rakaat salaah of Tawaf
4. Sae' between Safa and Marwah

5. Taqseer (Umra-e-Tamatto finishes with taqseer but if you are performing Umra-e-Mufrada you must perform Tawaf-e-nisa and salaah of Tawaf-e-Nisa.)

After completing Umra-e-Tamatto, wait for the second part of Hajj ie Hajj-e-Tamatto which starts on 8th or 9th of Zilhijja. It consists of 13 waajibaat:

1. To wear the ehram.
2. To stay in Arafat on the 9th of Zilhijja between noon (zawal) and sunset.
3. To remain in Muzdalifa on the 10th of Zilhijja between dawn (fajr) and sunrise.
4. To throw pebbles on the biggest jamaraah (shaytaan/pillar) on the 10th of Zilhijja.
5. To perform Qurbaani (sacrifice) after stoning.
6. To perform Halaqa/Taqseer (women should do only taqseer).

7. To spend half the night of 11th and 12th Zilhijja in Mina.
8. To stone all the three jamaraat on the 11th and 12th if Zilhijja.
9. Tawaf of Hajj.
10. Salaat of Tawaf.
11. Sae between Safa and Marwah for Hajj.
12. Tawaf-e-Nisa
13. Salaat of Tawaf-e-Nisa.

Details of Umra-e-Tamatto:

As we have mentioned previously Umra-e-Tamatto consists of 5 waajibaat:

I. Ehram:

While wearing ehram bear in mind 4 things:

1. Miqaat
2. Wearing two pieces of cloth.

3. Niyyat
4. Reciting the talbiya.

Miqaat:

Shariat has clearly defined certain places for wearing ehram, these are called miqaat. One may not bypass these designated areas and proceed to Makkah without ehram. But if the Hajj or Umra performer so desires he can wear ehram by nadhr before the miqaat. And then he does not have to go to the miqaat to wear ehram. So which is a better miqaat or better method to wear the ehram? This depends on the hajis program. Ordinarily people proceed to Makkah in one of these three ways:

1. **First go to Madinah then proceed to Makkah for Hajj:** When these people leave Madinah they will come across Masjid-e-Shajarah or Abyar-e-Ali at a distance of 6 miles from Madinah. This is a miqaat from where the Hajj ehram should be worn.

2. **First go to Makkah for Hajj then proceed to Madinah:** When such persons reach Jeddah they should proceed to Johfah which is a miqaat and wear the ehram of Hajj from there. However they can, before reaching Jeddah (in their hometown or in the plane) wear ehram by nadhr. (Agha Seestani allows such nadhr to be done at Jeddah also.)
3. **First go to Makkah then go to Madinah then return to Makkah for Hajj:** Such people when they enter Makkah for the first time should wear ehram of Umra-e-Mufrada for which they have a choice (wearing ehram at miqaat or by nadhr), then they go to Madinah and when they return to Makkah they should wear the ehram of Hajj at Masjid-e-Shajarah. These people are initially required to wear ehram of Umra-e-Mufrada, because once you have entered Makkah wearing the ehram of Umra-e-Tamatto you cannot leave Makkah

till Hajj is complete, while these people would like to go to Madinah before Hajj.

Nadhr:

For people who go directly to Makkah, they can either wear the ehram at Johfah or they can wear ehram by doing nadhr. If they wear the ehram by nadhr they do not have to go to Johfah. Nadhr does not mean to recite Fatiha on some sweet. Rather it means that a person makes a verbal (say in words) promise to Allah (s.w.t.), it will be something like this: For the sake of Allah (s.w.t.) I make it incumbent upon myself to wear the ehram of Umra-e-Tamatto (or Umra-e-Mufrada) from _____. (Fill in the blank with the name of the place from where you will wear the ehram.)

The rules and conditions for this nadhr are the same as other nadhr. An important condition is that a married woman needs her husband's permission to do the nadhr. (For details refer to the Tauzeeh of your Marjaa.)

According to Agha Khoei, Agha Khamenei & Agha Khomeini you may do the nadhr and wear the ehram either in your own city or in the airplane 40-45 minutes before the flight is due to land at Jeddah. You cannot do nadhr and wear ehram at Jeddah. Agha Seestani allows wearing ehram by nadhr at Jeddah too.

Note:

If you are wearing ehram by nadhr you will be traveling by plane which is a closed vehicle. This does not create any problems for women but if men have a choice they cannot travel in a closed vehicle in the state of ehram. Thus Imam Khomeini and Agha Khamenei allow their male followers to wear ehram by nadhr only if, from the time of wearing ehram till they reach Makkah the whole journey occurs during the night. The male followers of Agha Seestani must also take care of this issue and as far as possible must travel from Jeddah to Makkah at night only, even if they have to wait at Jeddah airport for the day to end. According to Agha Khoei one

can wear ehram by nadhr during day or night even though after wearing ehram one will have to travel in a closed vehicle. However, later a Kaffarah (penalty) will have to be paid for traveling in a closed vehicle.

Please note that according to Imam Khomeini and Agha Khamenei if one purposely travels in a closed vehicle (during the day) after wearing ehram by nadhr then both nadhr and ehram are correct but the person has performed a sin. For Agha Seestani in addition to it being a sin the validity of nadhr will be in doubt. There is a possibility of doing ruju i.e. resorting to the next most knowledgeable aalim (Fal Alam) in this regard.

Some people are under the wrong impression that the permission for nadhr is only for times when there is no other alternative, and because it was dangerous and difficult to reach the miqaats in the olden times. They think that nowadays since it is neither dangerous nor difficult to travel to a miqaat, wearing ehram by nadhr is no longer valid. This is a

misunderstanding. The permissibility has nothing to do with being helpless. On the contrary one can wear the ehram by nadhr even when one has a choice. Besides the followers of Agha Seestani one may not wear ehram by nadhr at Jeddah. But if one has no other choice then one can wear ehram by nadhr from Jeddah also. For example a person had decided to go to the miqaat from Jeddah for wearing the ehram but is unable to get any transport to the miqaat or the authorities are not allowing him to go to the miqaat, now it is permissible to wear ehram by nadhr from Jeddah airport also. But such persons must again do Niyyat of ehram when they reach the boundary of the Haram.

The other waajibaats of Ehram:

Besides the miqaat, there are three other waajibaats of ehram:

1. To wear two pieces of cloth:
2. To do the Niyyat.

3. To recite the Talbiya.

Those persons wearing ehram in their hometowns or in the plane must, in addition to the above three waajibaat, also do nadhr. The nadhr must precede these waajibaat.

Details:

1. **To wear two pieces of cloth:** It is wajib to wear two pieces of cloth for ehram, one of which covers the body from the waist to the knees and the other put across the shoulders in such a way that both the shoulders are covered. This is the minimum body covering required in ehram, therefore the cloth should not be smaller than the requirement. If it is bigger than the requirement it does not matter. This ehram is wajib for males only. Ladies may use their normal clothes for ehram; they need not wear these two pieces of cloth. However it is better that ladies too wear an ehram consisting of two pieces of cloth.

Please keep the following points in mind while choosing your ehram:

2. **The cloth must not be sewn.** (Ladies may wear sewn clothes.)
3. It should be Tahir i.e. not najis.
4. It should not be made of pure silk (This applies to ehram of ladies also.)
5. It should not be made of hide or hair of an animal whose meat is prohibited to eat.
6. It should not be so transparent that the body shows from below.

Note:

If after wearing the ehram it becomes najis at any point of time it should be made paak or changed immediately. However the blood which is allowed in salaah is allowed even in ehram.

2. **To do Niyat:** After wearing the two pieces of cloth do Niyat as follows: I'm wearing the ehram of Umra-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.

3. **To recite the Talbiya:** After doing the Niyat it is wajib to recite the talbiya as follows: Labbayk Allahumma Labbayk, Labbayka Laa Shareeka Laka Labbayk is the wajib portion of the talbiya the rest of it is mustahab, but it is better as far as possible that even the mustahab portion is recited. If there are any na-mehram around who may hear the talbiya, women should recite talbiya in a low voice. Talbiya should be recited in proper Arabic. If you cannot recite it yourself take the help of someone who will help you to recite it, if even this is not possible try your best to recite the talbiya.

Note:

1. It is wajib to recite the talbiya just once but it is mustahab to keep reciting the talbiya till you reach Makkah, especially, example: before sleeping after getting up, when you're climbing or getting down. However people doing Umra-e-Tamatto should stop

reciting the talbiya when they reach Hudood-e-Haram. (Boundary of the Haram)

2. For wearing ehram one need not be with wudhu or ghusl. However ghusl is recommended. (mustahab)
3. While wearing ehram it is not wajib to recite any salaah. However it is recommended (mustahab) to recite a six rakaat salaah or a two rakaat salaah and it is still better to wear the ehram after reciting adaa or qaza namaz.
4. It is not wajib that the pilgrim has the two pieces of cloth on his body all the time, you are allowed to take them off, to change them, or to purify them if they become najis.
5. Once you have worn the ehram, if at any point ghusl becomes wajib on you it makes no difference to your ehram. Simply perform your ghusl and wear a set of Tahir clothes.

6. It is haraam for men to wear sewn cloth, but sewn belt can be allowed in which some money or important documents are kept. Avoid leather belts coming from non-Muslim countries.
7. It is allowed to knot the ehram or use safety pins.
8. A lady in Haiz (menses) can also wear ehram.
9. For men the minimum requirement is two pieces of cloth. But if they wish they can wear more pieces of cloth or use a shawl or blanket to cover themselves. Men should avoid covering the head and ears, and women should avoid covering their faces.
10. It is not necessary to buy a new set of ehram with your own money. You may borrow a used ehram from someone even if he has used that ehram for Umra. You can use it for your Hajj with his permission.

11. It is not wajib to change into the two pieces of cloth at the place you'll be wearing the ehram, but the two cloths can be worn in advance, but the Niyyat should be done and talbiya should be recited only at the place ehram is worn. Example: at the Miqaat. Therefore if you are wearing your ehram at Masjid-e-Shajarah you can wear the two pieces of cloth from Madinah itself but you will do Niyyat and recite the talbiya at Masjid-e-Shajarah only. Similarly if you are wearing the ehram in the plane you need not change into the two pieces of cloth on the flight itself but you can wear them before boarding the flight and when you reach the place where you will wear the ehram now you only need to do the Niyyat and recite the talbiya. The restrictions of ehram do not start by simply wearing the two pieces of cloth but they apply after the Niyyat and talbiya.

Restrictions of Ehram:

Certain things are prohibited in the state of ehram some of these are prohibited even in daily normal life but because of ehram there is a stronger emphasis on these. Of these 21 restrictions apply to men and women. Four apply only to men, and two apply only to women.

21 restrictions which apply to both men and women:

1. Hunting animals on land.
2. Carrying weapons
3. Having sexual relations.
4. Kissing women
5. Touching women with intention of pleasure.
6. Looking at a non-mehram woman with lust.
7. Masturbation

8. Marrying (performing owns nikkah or to recite nikkah for someone else)
9. Using perfume
10. Applying kajal in eyes.
11. Looking into a mirror
12. Applying oil
13. Removing hair from the body
14. Cutting nails
15. Blood-letting
16. Using something with the intention of beautification, even if it is a watch or a ring.
17. Killing worms or lice found on the body.
18. Lying, boasting, abusing, etc.
19. Jidal i.e. to take an oath using words like wallah, billah, etc.
20. Tooth extraction
21. To uproot the grass, etc from the Haram.

Four things which are prohibited for men in the state of ehram but allowed for women:

1. Covering of head
2. To travel in vehicle with a closed roof. (Agha Khamenei permits it during the night, Agha Seestani also permits it during the night provided its not raining.)
3. To wear something that covers the top part of the foot completely example: socks, shoes, etc
4. To wear sewn clothes.

The above mentioned four things are not only allowed for women but if there is a na-mehram onlooker then it will be wajib for her to cover her feet completely even in the state of ehram

Two things are prohibited for women only:

1. To cover the face with cloth, etc.
2. To wear gloves. Some Maraaje for example Agha Seestani prohibit all kinds of gloves

while others for example Agha Khoei prohibits only a special kind of gloves.

Note:

1. All the above mentioned things are haraam in ehram. Performing some of these is a sin and attracts Kaffarah, while performing some others does not attract any penalty however one must do istighfar (repent) for the sin.
2. When Kaffarah becomes wajib it must be paid in Makkah, but because of the difficulty it entails it can be paid after returning to one's hometown. Details of Kaffarah are beyond scope of this booklet. But certain important points are as follows:
 - In the state of ehram it is prohibited for men and women to look in the mirror, however if one does so forgetfully or suddenly finds himself in front of a mirror, it is not a problem. According to some Maraaje, intentionally looking into a mirror

is prohibited only if the intention is beautification. Thus for other reasons example to check an injury on the face etc, looking into a mirror is permissible.

- In the state of ehram the use of perfume/good smell is haraam in all forms (eating, smelling & applying). Perfumes include the use of perfumed soaps and toothpaste. In addition to this it is prohibited to close ones nostrils to any bad smell. However it is allowed to hurry up and leave the place.
- In the state of ehram men must not cover their head and ears. Some Maraaje (example: Agha Seestani) prohibit covering the ear even partially. Hence avoid touching the mobile phone to your ears. Agha Khamenei gives permission for the same. The prohibition of covering of ears applies to men only, so women can use mobile phone as normal.

- In the state of ehram women are not allowed to cover their faces. Agha Seestani does not allow even partial covering of the face. Hence on the basis of ehtiyate women may not use a mask to protect themselves from dust, etc. Agha Khamenei allows the face to be covered partially; hence women in the taqlid of Agha Khamenei can use a mask. The same difference will apply to the use of towels, handkerchiefs or tissues. Agha Seestani allows wiping of the nostrils.
- (I) Men are not allowed to travel in closed vehicles in the state of ehram, during the day. However during the night traveling in closed vehicles is: i) prohibited by Agha Khoei and some other Maraaje. ii) Allowed by Agha Seestani unless it is raining. iii) Is against caution according to Agha Khamenei. This rule of closed roof vehicle applies only to men and not to women and na-baligh boys.
- (II) If a man travels in a closed vehicle whether purposely or because he had no choice his

- Umra/Hajj remains valid but he has to pay Kaffarah.
- (III) The Kaffarah is a sheep or a goat whose meat should be distributed amongst deserving people who should be poor as well as Shia Ithna Asheri. The meat can also be given to institutions for example: religious schools or orphanages, but all the recipients of meat should be deserving (poor and Shia). If you distribute an equal amount in cash you have not discharged your responsibility of paying Kaffarah, but you can give the money to a reliable person about whom you trust to sacrifice the animal and distribute the meat to deserving people.
 - (IV) There is no time limit within which Kaffarah has to be paid but the sooner the better.
 - (V) After you have worn the ehram (be it of Umra-e-Mufrada or Umra-e-Tamatto or Hajj) if you have to travel in a closed vehicle more than once, you have to pay just one

Kaffarah, till you take of this ehram. For example: People, who wear ehram during the flight to Jeddah, disembark at Jeddah and take a closed vehicle to Makkah. Now although they have traveled twice in a closed vehicle they have to pay only one Kaffarah. This rule does not apply to Kaffarah for other things. Everything has its own rules for Kaffarah. Example: It is haraam to wear sewn clothes in haraam and there is a Kaffarah for every article of sewn cloth worn in ehram.

- (VI) It is allowed to touch ones wife or mehram women without lustful intention. Example: It is allowed to hold their hand during Tawaf or to help them to cross the street, etc.

II. Tawaf

After wearing the ehram, rest of the waajibaat of Umra have to be performed in Makkah. When you enter Makkah it is up to you whether to

complete the Umra first or rest a little first. It is better to arrange accommodation and rest a little before you perform the remaining six waajibaat of Umra. But those women who fear the start of their menses must perform the tawaf and its namaz immediately on arrival in Makkah. Those ladies who are already in menses when they enter Makkah must wait till they become clear of their menses and perform the ghusl. During the waiting period all the restrictions of ehram will apply to them and they must refrain from all the prohibitions of ehram.

The first wajib of Umra in Makkah is performing the tawaf. Enter Masjidul Haram through any door, go towards the Kaa'ba and perform the tawaf i.e. walk around the Kaa'ba seven times. Before starting the Tawaf take care of these five necessary things:

1. Niyyat: I perform the tawaf of Umra-e-Tamatto of Hajj-e-Islam Qurbatan Ilallah.
2. Make sure you have performed Wudhu/Ghusl before starting the tawaf.

3. Your body and clothes should be free from all najaasat.
4. During tawaf it is wajib for private parts of men to be covered. Women should cover their bodies as much as it is wajib to cover during salaah. Take care that hands are covered up to the palms.
5. Men should be circumcised.

Before starting tawaf make sure that the above five points have been taken care of and only then start the tawaf.

During tawaf the following seven points must be observed:

1. Perform seven complete rounds around the Kaa'ba, not less or more than seven.
2. All the seven rounds must be performed consecutively, i.e. there must be no gap between any two successive rounds such that it is not called a tawaf.

3. Start every round at Hajar-e-Aswad in such a way that the Hajar-e-Aswad is included in the tawaf.
4. Every round must end at the Hajar-e-Aswad. As a precaution in the last round walk a few steps beyond Hajar-e-Aswad to make sure you have crossed it but do not count these extra steps as part of your tawaf.
5. During the entire tawaf the Kaa'ba should be on your left. If because of crowds, etc your direction changes such that the Kaa'ba is on your front back or right hand side then do not include that much portion in your tawaf. It is wajib for you to go to the place where your direction had changed and resume your tawaf from there and complete that round. However there is no restriction on looking left, right, front or back.
6. Include the Hijr-e-Ismaail in your tawaf i.e. go around the Hijr-e-Ismaail; do not walk

through the gap between Hijr-e-Isma'il and the wall of the Kaa'ba. When you perform tawaf in this way the Hijr-e-Isma'il will be on your left.

7. It is not permitted to enter the Kaa'ba or walk on the shadharwaan (these are the sloping walls at the base of the Kaa'ba) during the tawaf.
8. Some Maraaje example Agha Khomeini require the tawaf to be performed within a distance of approximately 13 gaz (1 gaz is a little less than 1 meter) from the wall of the Kaa'ba (26 ½ hand spans which is the distance of Makam-e-Ibrahim from the wall of the Kaa'ba.) However Agha Khoei, Agha Seestani and Agha Khamenei do not consider this to be wajib and especially in crowds.

Note:

1. It is not wajib to recite anything during the tawaf. You may keep quiet or have a

conversation with someone or read a Dua or recite salawaat.

2. At every round when you come to Hajar-e-Aswad it is not wajib to pause there or to raise your hand your hand and utter bismillahi wallahu akbar. But if you wish to recite please ensure that your left shoulder does not move away from the Kaa'ba or else your tawaf may become incorrect. Instead of turning your whole body towards the Kaa'ba such that your chest faces the Kaa'ba simply turn your face towards the Hajar-e-Aswad and utter bismillahi wallahu akbar.
3. Doubt in the number of rounds you have performed will invalidate the tawaf. Hence pay special attention to the numbering of the rounds. If you trust your companion to keep a proper count then you may rely on him.
4. If your tawaf is interrupted by Salaat Jamaat stop your tawaf and resume it from

the same place after Jamaat gets over. However if you have completed less than four rounds complete this tawaf and perform another one.

5. If your wudhu breaks during the tawaf and if you have completed four rounds then perform wudhu and resume the tawaf from the place your wudhu had broken. But if you had performed three or less than three rounds then perform wudhu and start a completely new tawaf. If your wudhu breaks between the third and fourth rounds this requires some details, contact your aalim/books.
6. As far as possible avoid doing tawaf from the upper floors. In extreme situations learn the details from your aalim before performing this tawaf.

III. Salaat of Tawaf:

As soon as you finish the tawaf recite a two rakaat salaah bearing the following points in mind:

1. It is to be recited exactly like fajr salaah and it consists of two rakaats.
2. The Niyyat will be: I recite two rakaat salaah of tawaf of Umra-e-Tamatto of Hajj-e-Islam Qurbatan Ilallah.
3. It is wajib to recite this salaah exactly behind Makam-e-Ibrahim. If this is not possible then recite it a little to the left or right of Makam-e-Ibrahim. If this is not possible recite a little further away from Makam-e-Ibrahim but as recite it as close as possible to Makam-e-Ibrahim.
4. There is no azan or iqamat before this salaah.

5. Sajda on the tiled floor of Masjidul Haram is correct. Hence there is no need to keep sajdagah or turbat for the salaah.
6. All the conditions applicable to wajib salaah apply to this salaah also.

IV. Sa'ee:

After salaah of tawaf the sa'ee has to be performed i.e. walk between Safa and Marwah seven times bearing in mind the following points:

1. Niyyat: which will be I am performing the sa'ee of Umra-e-Tamatto of Hajj-e-Islam Qurbatan lillah.
2. The starting point of sa'ee will be Safa.
3. Perform seven rounds such that the first round will start at Safa and end at Marwah. The second round is from Marwah to Safa. The third round will again be from Safa to Marwah and so on. The seventh round will end at Marwah.

4. During rounds your chest should face toward the mountain to which you are walking. Thus if you are walking towards Safa your chest should face Safa. It is not correct to walk backwards. (Walking towards Safa with your back facing Safa.) However just looking to the left, right or behind is not a problem as long as your chest is facing the mountain toward which you are walking.

Note:

- Sa'ee can be performed walking or using a transport. It can be performed running or walking slowly.
- At the end of every round you may sit on Safa/Marwah to rest a little. Even in the middle of a round you can sit for a little while to rest.
- It is not wajib to be in a state of wudhu nor is it required for your body or clothes to be paak. But it is better to take care of these

factors. Thus if your wudhu is invalidated you can still perform the sa'ee.

- Sa'ee is not allowed from the upper floors. Doing so may invalidate your entire Hajj. If someone has no choice (during rush hours wheelchairs are not allowed on the ground floor) you may do sa'ee on the top floor and in addition to this as a precaution appoint a representative who will do sa'ee on your behalf on the ground floor.
- It is not necessary to walk fast between the green lights during sa'ee rather it is mustahab for men to do so. Women should walk at normal speed.

V. Taqseer:

After performing sa'ee the next wajib is taqseer. At the end of your sa'ee you will be at Marwah. Taqseer is to cut a little hair from the head or beard or cutting nails. The Niyyat will be: I am doing taqseer of Umra-e-Tamatto of Hajj-e-Islam Qurbatan Ilallah. You can perform the taqseer

yourself. However if somebody else is doing it for you then ensure that, that person is not in the state of ehram. A person in ehram cannot do taqseer for others. Women should ensure that na-mehram do not see their hair while performing taqseer. After taqseer you have now come out of the state of ehram and all the restrictions of ehram are over except the following:

1. It is not allowed to shave the head until the hajj is completed. (However some Maraaje do allow it.)
2. Without necessity do not leave Makkah until it is time to wear ehram for hajj. You may not even to go to Jeddah, Arafah or Mina for ziyarat.
3. Until hajj is complete it is not permissible to perform any Umra-e-Mufrada.

What to do in Makkah?

On completion of Umra-e-Tamatto you have finished the first part of Hajj. The second part of Hajj will start on 8th Zilhijja. Between the first and second part of hajj you have to stay in Makkah. Try to spend as much time as possible in Masjidul Haram doing Ibadat and pay special attention to the following:

1. Perform as many mustahab tawafs as you can. This tawaf is performed in ordinary clothes i.e. go around the Kaa'ba seven times in ordinary clothes. There is no sa'ee or taqseer after this tawaf. These tawafs can be performed on behalf of relatives, friends, acquaintances, etc. Simply make the Niyyat that you are performing the tawaf for this particular person for example: I'm performing this tawaf for my father Qurbatan Ilallah. Tawaf is the best worship whilst you're in Makkah.
- A. These mustahab tawafs do not require wudhu. But being with wudhu gets

thawaab hence it is better that only those people take advantage of this leniency whose wudhu keeps breaking frequently.

- B. In mustahab tawafs it is allowed to perform a number of tawafs consecutively and then recite all the salaats together but this is makruh (will lessen the thawaab).
- C. It is not necessary to recite the salaah of mustahab tawafs behind Makam-e-Ibrahim. You may recite it anywhere in the Masjid. And if for some reason you do not recite the salaah at all, the tawafs will remain correct.
2. Salaah: Try to recite all obligatory salaats in Masjidul Haram and as many Qaza salaats as possible because the thawaab of one salaah recited in Masjidul Haram is equivalent to 10 lakh salaah.
3. It is very good if you can recite a whole Quran.

4. Looking at the Kaa'ba also brings thawaab. Hence if you are too tired to perform tawaf or salaah or to recite Quran just sit on the floor and look at the Kaa'ba.
5. Visit the revered places in Makkah especially the birthplace of the Holy Prophet (saws), Bayt-e-Khadija (House of Khadija), the cave of Hira, the cave of Thaur and the cemetery of Jannatul Mu'alaah. In Jannatul Mu'alaah are the graves of Bibi Khadija (sa), Hazrat Abu Talib, Bibi Amina, Hazrat Abd-Manaf & the son of the Holy Prophet (saws) Janabe Qasim. When you go to visit this graveyard remember to take ziyarah book with you and recite their ziyarats.

Hajj-e-Tamatto at a glance:

It consists of the following waajibaats:

1. Wearing the ehram at Makkah
2. Wuqoof at Arafah (stay at Arafah)

3. Wuqoof (stay) at Muzdalifa or Mash'arul Haram
4. To stone the Jamratul Uqba (biggest shaytaan) at Mina
5. To do the Qurbaani
6. To perform taqseer or Halaq (shave the head)
7. To return to Makkah and perform the tawaf
8. To recite salaah of tawaf
9. To do sa'ee between Safa and Marwah
10. To do Tawaf-e-Nisa
11. To perform salaah of Tawaf-e-Nisa
12. To spend the night of 11th and 12th Zilhijja in Mina
13. On the 11th and 12th of Zilhijja to stone all three jamaraat with seven pebbles each.

Hajj-e-Tamatto:

Now starts the second part of your wajib hajj which is called Hajj-e-Tamatto in which 13 things are wajib:

1. Wearing the ehram
2. To stay in Arafah on 9th of Zilhijja from zuhr to sunset.
3. To spend the night of eid in Mash'arul Haram (Muzdalifa).
4. To arrive in Mina on the day of eid and stone the biggest Jamaraah.
5. To sacrifice an animal on the day of eid in Mina.
6. To shave the head or perform taqseer.
7. To perform the tawaf of Hajj.
8. To perform the salaah of tawaf
9. Sa'ee
10. To perform Tawaf-e-Nisa

11. To perform salaah of Tawaf-e-Nisa
12. To spend the night of 11th and 12th Zilhijja in Mina.
13. To stone all the three jamaraat on 11th and 12th of Zilhijja

Once you have completed these waajibaat your hajj is over. Contact ulema or detailed books for details. A short explanation follows:

1. **Wearing the ehram:** The ehram for Hajj-e-Tamatto can be worn at any place in Makkah even in your hotel in Makkah. However some Maraaje require ehram to be worn in the old city of Makkah only. Wearing the ehram consists of:
 - Wearing two pieces of cloth
 - Niyyat: I'm wearing the ehram of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.
 - Talbiya which is reciting the following in correct Arabic: It is wajib to recite the talbiya once. Repetition is mustahab and

can be repeated till zawwal on 9th of Zilhijja. Thereafter reciting talbiya is not allowed. Once you have worn the ehram 25 things (mentioned previously) become haraam. It is better to wear the ehram on 8th of Zilhijja.

2. **Stay in Arafah:** Arafah is a valley about 14 miles from Makkah. Although it is wajib to stay in Arafah on the 9th of Zilhijja from zuhr to sunset, a majority of the hujjaj wear ehram in Makkah on the 8th of Zilhijja and arrive in Arafah on the 8th itself and spend the night in Arafah. There are two conditions for stay in Arafah:
 - a. Do Niyyat at zawwal: I'm staying in Arafah from zuhr to sunset for Hajj-e-Tamatto Qurbatan Ilallah.
 - b. Stay put in Arafah from zuhr to sunset.

Note:

It is only wajib to stay in Arafah, nothing else is wajib. You can sit, sleep in your tent. You may

stand or stroll within the boundaries of Arafah. You may keep quiet or talk but it is mustahab to spend the entire stay in Dua.

3. **Stay at Mash'arul Haram:** After staying at Arafah on the 9th of Zilhijja till sunset you have to reach Mash'arul Haram (Muzdalifa). It is wajib to stay at Muzdalifa from Fajr to sunrise. But as a precaution one should spend the night here after reaching from Arafah. There are two conditions for stay in Muzdalifa:
 - a. **Niyyat:** As a precaution do two niyyats. One is done on reaching Muzdalifa (whatever time of the night you reach): I am staying the night at Muzdalifa for Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah. The second Niyyat is done at fajr: I am staying at Muzdalifa from fajr to sunrise for Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.
 - b. From fajr to sunrise stay at Muzdalifa.

Note:

- I. It is haraam to leave Muzdalifa before sunrise. It is your choice how you want to spend the time at Muzdalifa. But the importance of this night is equal to that of Laylatul Qadr. Hence spend it as much as possible remembering Allah (s.w.t.) (especially recite Tasbih-e-Zahra) and in Dua.
- II. It is mustahab to gather pebbles for hitting the Jamaraat from Muzdalifa, during the stay at Muzdalifa.
- III. If it difficult for women, old people and the ill to stay at Muzdalifa they may leave before sunrise rather they may leave in the night itself.

Two Important Rules:

- I. Stay in Muzdalifa is very important. Skipping this will invalidate the Hajj. If you are unable to reach Muzdalifa during the specified times then try to reach Muzdalifa

on the 10th of Zilhijja between sunrise and zawwal (zuhr/noon) and do Niyat which will save your hajj. This is called Wuqoof-e-Idhtarari. In these times traffic holdups can delay you from reaching Muzdalifa in the specified times. Understand the Wuqoof-e-Idhtarari well or else your hajj can become invalid.

- II. It is mustahab to recite the Maghrabain salaah at the end of the day of 9th Zilhijja at Muzdalifa. However this is not wajib and it is also correct to recite this Maghrabain at Arafah. Especially if there is a possibility of salaah becoming qaza, (For example because of unavailability of transport or traffic holdup you are still in Arafah at midnight.) it is better to recite Maghrabain at Arafah.

Leaving for Mina:

After staying at Muzdalifa till sunrise, leave for Mina. It will be the 10th of Zilhijja and you have to perform three wajihaat on this day.

4. **Stoning:** On 10th Zilhijja the first wajib to be performed in Mina is to stone the Jamratul Uqba (biggest Jamaraah) with seven pebbles. Take care of the following while stoning:
- a. Niyyat: I am stoning the Jamratul Uqba with seven pebbles for Hajj-e-Tamatto Qurbatan Ilallah.
 - b. These pebbles should be picked up from the Haram area, and it is better to pick them up from Mash'arul Haram.
 - c. Every pebble should be new i.e. no one should have used the pebble for stoning previously.
 - d. The pebble should not be usurped: Do not use someone else's pebble without permission.
 - e. You may stone the jamaraah on the 10th of Zilhijja at any time between sunrise and sunset.

- f. The pebbles should be thrown at the jamaraah. It is not enough to just deposit them at the jamaraah.
- g. The pebble should reach the jamaraah. If you throw but the pebble does not reach the jamaraah it will not be counted.
- h. Seven pebbles must hit the jamaraah not less than that.
- i. Pebbles should be thrown one by one not many at a time.
- j. The pebbles should reach the jamaraah without hitting anything else on the way.

Note:

- I. If it is impossible or extremely difficult for anyone to throw the pebbles himself, he may appoint a representative to stone the jamaraah on his behalf.
- II. On the 10th of Zilhijja only the Jamratul Uqba (biggest jamaraah) has to be stoned and not the other two jamaraah.

- III. Women should perform the stoning themselves on the 10th Zilhijja (and also on the 11th and 12th of Zilhijja.) It is wrong to appoint a representative to stone the jamaraah on her behalf. If because of crowds it is impossible to perform the stoning during the day she may perform it at night (the night preceding 10th Zilhijja) but she should do it herself. However according to Agha Seestani women must perform the stoning on the second and third day (11th and 12th Zilhijja) during daytime only and not at nighttime. If she is helpless in the matter, she may appoint a representative to perform the stoning on her behalf during the day.
- IV. As an obligatory precaution do not stone the jamaraah from the upper levels. However Agha Khamenei and Imam Khomeini allow the stoning to be performed from the upper levels.

Important Note:

Due to stampede at the jamaraah in recent years and the resulting deaths, the entire layout of the jamaraah area is being changed. The final religious decrees will depend on the final layout of the area. Right now the most important change is the replacement of pillars with big walls. Thus you are required to stone the central area of the wall only.

5. **Qurbani/Sacrifice:** On the 10th of Zilhijja after stoning the big jamaraah the next wajib is to do the sacrifice. Although maraaje have mentioned the conditions of the sacrificial animals, the responsibility of the sacrifice is taken over by the group you have joined because the slaughterhouse is away from Mina. Hence individuals do not need to know most of these rulings except those mentioned below:
1. The sacrifice should be done only after stoning the big jamaraah.

2. Both you as well as the person performing the sacrifice on your behalf have to do the Niyat. Each individual must do a separate sacrifice. It is not valid if many people together offer one sacrifice:

Note:

- I. It is not necessary to perform the sacrifice with your own hands. Someone else can also perform it on your behalf in which case both you and he must do the Niyat.
- II. According to Imam Khomeini the person performing the sacrifice on your behalf must be Shia Ithna Asheri. If the butcher is not a Shia Ithna Asheri, this sacrifice is not enough and has to be redone. Other maraaje have not put this condition. It is enough for the butcher to be a Muslim.
- III. In the opinion of Agha Khoei as an obligatory precaution (ehtiyate-e-wajib) the sacrificial meat should be divided into three parts. One is for your self, one is for other

momineen and the third part is for the poor. Other maraaje do not put this condition. According to Agha Seestani, one part should be given to the poor (faqeer) but if no faqeer is available there even this part can be left behind. It is better that before returning to your hometown, ask a poor shia to give you permission in this regard.

- IV. Sacrifice should be offered in Mina, but nowadays there are no slaughterhouses in Mina, the government has shifted all the slaughterhouses to outside Mina. According to Agha Khomeini and Agha Khamenei it is wajib to do the sacrifices in these slaughterhouses. But according to Agha Khoei and Agha Seestani if sacrifice cannot be done in Mina then it can be done anywhere within the boundaries of the haram. Hence sacrifice can be done in these new slaughterhouses or in the slaughterhouses of Makkah. (Makkah being within the boundaries of the haram.) It is

the responsibility of the group organizers to perform the sacrifice in the correct place and be aware of all the rulings in this regard.

- V. The sacrifice done through bank coupons is not correct since many aspects about it remain doubtful for us.
6. **Tagseer/Shaving the head:** The third wajib of the haji on 10th Zilhijja after the Qurbani is to shave the head or perform the taqseer (clipping a few hair of the head/beard or clipping the nails.)

For ladies: It is not allowed for ladies to shave their heads. They can either do taqseer themselves or get it done by someone else.

For men: It is closer to precaution for the man performing hajj for the first time to shave his head although Agha Khoei and Agha Khamenei give a choice.

Whether you're performing the taqseer or shaving the head, Niyyat remains wajib.

Niyyat for shaving the head: I am performing the Halaq to become free of the ehram of Hajj-e-Tamatto Qurbatan Ilallah

Niyyat for Tagseer: I am performing taqseer to become free of the ehram of Hajj-e-Tamatto Qurbatan Ilallah.

Note:

- It is doubtful that the slaughterhouse is in Mina. The taqseer/halaq should be performed in Mina. Hence after performing the sacrifice, make sure you are in Mina before performing the halaq/taqseer. Do not perform just outside the slaughterhouse. The majority of the haji do not go to the slaughterhouse but this point should be borne in mind by persons going to the slaughterhouse to perform the sacrifices for the group.
- Shaving the head is not excused because of the fear of contracting AIDS or Hepatitis.

Simply take your own blade and insist that the barber uses it for you.

- If the news that the sacrifice has been performed on your behalf reaches you during the night then there is a difference of opinion amongst the maraaje whether the halaq/taqseer can be performed during the night or should be postponed to the next day. According to Agha Khoei it is ehtiyate-e-wajib (obligatory precaution) not to perform the halaq/taqseer in the night but to spend the night in the state of ehram and perform the halaq/taqseer the following day. Agha Seestani & Imam Khomeini allow the halaq/taqseer to be performed in the night also. According to Agha Khamenei, in case there is a delay in the sacrifice the halaq/taqseer should be performed on the 10th of Zilhijja before the day ends, even if the sacrifice has not been performed. After performing the halaq/taqseer the three waajibaat of 10th Zilhijja has now be performed and the haji

can now rest and all the restrictions of ehram are lifted except three:

1. Use of perfumes
2. Sexual relations with wife
3. Hunting

These three are still haraam.

Acts of Makka-e-Mukarramah:

The following five acts are to be performed only after completing the three waajibaat of Mina on the 10th of Zilhijja. These are:

1. Tawaf of Kaa'ba
2. Salaat of tawaf
3. Sa'ee
4. Tawaf-un-Nisa
5. Salaat of Tawaf-un-Nisa

If you are going during the day to perform these 5 acts you must return to Mina before sunset

because it is wajib to spend the night including sunset of 11th and 12th Zilhijja in Mina. Thus if you have enough time on the 10th of Zilhijja to perform these waajibaat and return to Mina by sunset you may go to Makkah to perform them, but if you do not have enough time or you have enough time but do not wish to go on the 10th you may go on the 11th on the condition that you return to Mina by sunset. If you wish you can even perform these waajibaat on the 12th or any time till the end of Zilhijja but until you perform these acts:

1. You cannot return to your country
2. Perfume and women remain haraam. (Remember that perfume includes shampoo, soap and toothpaste too.)
3. You cannot perform umra for yourself or anyone else
4. Some maraaje do not even allow you to leave Makkah. (example: you may not go to Jeddah)

Note:

In the above highlighted portion please note that some maraaje allow you to return by midnight. Details follow:

7. **Tawaf of Kaa'ba:** Bearing the above mentioned ruling in mind you may go to Makkah whenever you want to perform the tawaf. The Niyyat is I'm performing the tawaf of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah. All the conditions and methods remain the same as mentioned for Umra-e-Tamatto.
8. **Salaat of Tawaf:** After performing the tawaf recite two rakaat salaat behind Makam-e-Ibrahim. The conditions and method remain the same as for Umra-e-Tamatto, but the Niyyat will be I'm performing salaat of tawaf of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.
9. **Sa'ee:** Perform the sa'ee between Safa and Marwah after salaat of tawaf. The conditions and method are exactly the

same as those for Umra-e-Tamatto; however the Niyyat will be I'm performing the sa'ee of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.

10. **Tawaf-un-Nisa:** After performing sa'ee return to the Kaa'ba and perform another tawaf, the methods and conditions are exactly the same as that of the tawaf of Umra-e-Tamatto. This second tawaf is called Tawaf-un-Nisa; the Niyyat will be I'm performing Tawaf-un-Nisa of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.
11. **Salaat of Tawaf-un-Nisa:** After performing Tawaf-un-Nisa recite a two rakaat salaah behind Makam-e-Ibrahim the Niyyat of which will be I am performing the salaah of Tawaf-un-Nisa of Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah. The method and conditions are the same as those mentioned for salaah of tawaf.

After performing the salaah of Tawaf-un-Nisa women become halal for men and vice versa

(which had become haraam because of the restrictions imposed by the ehram.).

Note:

Even after doing the Halaqa/taqseer 3 things remain haraam. Of these perfume becomes halal after performing the tawaf, salaah of tawaf and sa'ee. The wife becomes halal after performing Tawaf-un-Nisa and its salaah, while hunting is always haraam within the limits of the haram.

Important Ruling:

It is permitted for some people to perform these 5 acts of Makkah between wearing the ehram of Hajj-e-Tamatto and departing for Arafah. However even their ehram will come off only after performing the Halaqa/taqseer in Mina. These are those persons for whom it is very difficult to perform the 5 acts of Makkah after Mina because of the crowds and their return to their hometowns is at an early date. Example: old people or those women who fear the onset

of their menses. However the followers of Agha Khoei should observe precaution in this regard. Please ask your aalim for further details. Please note that women get certain concessions in hajj simply because they are women. It does not matter whether she's young or old, healthy or ill, weak or strong. For example: They do not have to wait in Muzdalifa till sunrise. But this facility of being able to perform the 5 wajib acts of Makkah in advance is given only to those women who have some problem, example: she's old, weak, ill or fears the onset of her menses. Other women cannot perform these acts in advance.

12. **Spending the night in Mina:** It is wajib to spend the half the night of 11th and 12th Zilhijja in Mina. You can spend either the first ½ of the night i.e. from sunset to midnight or the second ½ i.e. from midnight to morning in Mina, but according to Agha Khomeini it is wajib to spend the first half of the night in Mina i.e. from sunset to midnight. The Niyyat for this stay will be I

am staying the night of 11th/12th Zilhijja in Mina for Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.

13. **Rami al Jamaraat:** It is wajib to stone all the three jamaraat with seven pebbles each on both the 11th and 12th day of Zilhijja in Mina. Taking care of the following points:
 - a. Niyyat; I am stoning the _____ (Ula/Wusta/Uqba) jamaraah on the 11th/12th Zilhijja for Hajj-e-Tamatto for Hajj-e-Islam Qurbatan Ilallah.
 - b. The sequence will be: First Ula (smallest), then Wusta (middle) then Uqba (biggest).
 - c. The stoning must be performed between sunrise and sunset. The other conditions being the same as mentioned earlier.

Please Note:

- Experience has shown that the best time for stoning on the 10th is after zawaal, and on the 11th and 12th the best time is

between 7 am and 11 am. This is not a fiqhi ruling.

- For some individuals it may become wajib to spend the night of the 13th in Mina followed by the stoning of all the three jamaraat on the day of the 13th, but normally people do not face this except for certain individuals which will be mentioned later.
- On the 11th besides stoning the Jamaraah there is no other waajibaat to be performed. Hence you may rest in Mina or you may return to Makkah. In Makkah you may either rest or perform the 5 waajibaat of Makkah. In all conditions you must return to Mina to spend the night there.

Return from Mina:

On the 12th of Zilhijja after stoning all the three jamaraat it is wajib to stay in Mina till zuhr. Thereafter you may leave Mina for Makkah, anytime before sunset. If you do not leave Mina

before sunset you will have to spend this night (the night of the 13th in Mina), thereafter you may leave the following day only after stoning all the three jamaraat. However you can leave at anytime. Thus you will leave Mina after zuhr (till sunset) on the 12th or at anytime on the 13th. If you have already performed the 5 waajibaat of Makkah then your hajj is now complete, but if you have not performed the 5 waajibaat of Makkah then, after your return to Makkah from Mina first perform them so that your hajj can be complete, and know that Allah (s.w.t.) (who accepts every worship performed with a sincere heart by a momin) has purified you of every sin and according to traditions of the maasumeen you are now as masum as you were when you were a newborn baby. Try to obey Allah (s.w.t.) by keeping away from sins and keep up the self control that you showed during hajj even after you return to your country. And be careful not to sin further. May Allah (s.w.t.) accept your Hajj.

Some Important Details:

1. Along with hajj there is a great emphasis on ziyaraat of Madinah Munawwarah. However you may choose to go to Madinah before or after Hajj.
2. It is not wajib to stay in Madinah for 8 days or to perform 40 salaats in Madinah.
3. After performing Umra-e-Tamatto it is not allowed to leave Makkah till hajj is complete. Thus you may not even go to Jeddah or Arafat or Mina, not even for ziyaraat.
4. Sujood on the stone flooring of Masjidul Haram and Masjidun Nabawi are allowed, but on areas covered by carpet do Sujood on straw mats/fans or on paper. However Imam Khomeini and Agha Khamenei consider Sujood on carpet (in this connection) to be correct.
5. According to the current Maraaje it is allowed to do Umra-e-Mufrada even in the

months of Shawwal, Zilqada and Zilhijja, but never between Umra-e-Tamatto and Hajj-e-Tamatto.

6. One who purposely does not perform Tawaf-un-Nisa will have to go back himself to perform it. But if one forgets to do Tawaf-un-Nisa, he can appoint a representative to perform Tawaf-un-Nisa on his behalf.
7. Shariat orders a traveler to shorten all his four rakaat salaats to two rakaat, but in four places even a traveler can choose to pray either four rakaats or shorten it to two, which includes Makkah and Madinah. In the opinion of Agha Khoei, Agha Khamenei and Agha Seestani this facility is for the entire city of Madinah and Makkah. Thus you have the choice to pray either four rakaat or two rakaat whether you are in the Masjid or at your residence. According to Agha Khomeini this ruling is limited to Masjidul Haraam and Masjidun Nabawi, in the rest of the city a traveler

must recite qasr salaah. A traveler is a person who stays in a place for less than 10 days. Thus if you are staying in Madinah or Makkah for 10 or more days you will recite 4 rakaat salaahs.

8. There is thawaab in joining the brothers of Ahle-Sunnah in Jamaat. Hence it is better to recite salaah with the Niyyat of Jamaat in Masjidul Haraam and Masjidun Nabawi. But now you will recite Hamd and the Sarah also yourself and the entire salaah will be recited in a low voice even if it is Maghrib, Isha or Fajr salaah.

Umra-e-Mufrada

(This is the general Umra which has nothing to do with Hajj.) Although this booklet is about Hajj, it is still appropriate to mention about Umra-e-Mufrada too, especially because some people go to Makkah initially then leave for Madinah, then again return to Makkah for Hajj. For the initial entry to Makkah such people have

to perform Umra-e-Mufrada and they need to know the method of performing the same.

The 5 waajibaat mentioned above for Umra-e-Tamatto are the same for Umra-e-Mufrada, only the Niyyat will differ and is as follows:

- a. At the time of wearing ehram: I'm wearing the ehram for Umra-e-Mufrada Qurbatan Ilallah.
- b. For tawaf: I'm performing the tawaf of Umra-e-Mufrada Qurbatan Ilallah.
- c. For Salaah of tawaf: I'm reciting the salaah of tawaf of Umra-e-Mufrada Qurbatan Ilallah.
- d. For Sa'ee: I'm performing the sa'ee of Umra-e-Mufrada Qurbatan Ilallah.
- e. For Taqseer; I'm performing the taqseer to relieve myself of ehram for Umra-e-Mufrada Qurbatan Ilallah.

After these 5 waajibaat have been performed two additional waajibaat have to be performed which are not parts of Umra-e-Tamatto:

1. **Tawaf-un-Nisa:** After performing the taqseer return to the Kaa'ba and perform a tawaf (of seven rounds) exactly as done before. The Niyyat will be I'm performing Tawaf-un-Nisa of Umra-e-Mufrada Qurbatan Ilallah.
2. **Salaat of Tawaf-un-Nisa:** In exactly the same manner as you have done before; recite a two rakaat salaah behind Maqame Ibrahim with this Niyyat: I'm performing salaah of Tawaf-un-Nisa of Umra-e-Mufrada Qurbatan Ilallah.

With this you have completed the Umra-e-Mufrada. Tawaf-un-Nisa and its salaah are wajib for women and children too, whether they are married or unmarried.

Other Umras:

- If someone wishes to perform further Umras after Hajj or right at the beginning, then a majority of maraaje have placed time restrictions on this. Some Maraaje opine that only one Umra can be performed per month. Some say that there should be a minimum gap of 10 days between two Umra. According to Agha Khoei and Agha Seestani, if someone is performing two Umras for himself then a gap of one month between the two Umras is necessary. But in this case distance of one month does not mean a gap of 29/30 days. It means a change of months. But if someone is performing these Umras for different people then no gap between consecutive Umras is required. You may even perform one Umra in the morning followed by another one the same evening. Example: If someone is performing one Umra for self, the second for parents, the third for marhumeen, the fourth for

children, then there need not be any gap between the Umras and these can be performed, for example: one per day. According to Imam Khomeini there must be a gap of 30 days between any two consecutive Umra.

- You can perform umra for one or many persons, for a live person or for a dead person or for a group of persons comprising of dead or live persons.
- While residing in Makkah if you wish to perform an Umra then you have to go to a place near Makkah for wearing the ehram. This place is called Tan'eem or Masjid-e-Umra or Masjid-e-Ayesha. You can cab it to Tan'eem, or take a bus from opposite the Haram which will take you to Tan'eem. Tan'eem is located at a distance of 6 miles from the Haram. For the return journey men will again be faced with the problem of having to travel in a closed vehicle. For this return journey from Tan'eem, Imam Khomeini and Agha Khamenei have given

permission to travel in a closed vehicle without having to pay any Kaffarah, whether you are traveling in the day or night. Agha Khoei on the basis of ehtiyate-e-wajib prohibits traveling in a closed vehicle on the way back from Masjid-e-Umra, while Agha Seestani allows men to travel in a closed vehicle for the return journey only at night. Hence if the return journey is performed at night all maraaje allow men to use a closed vehicle for the return journey. (Because Agha Khoei has mentioned ehtiyate-e-wajib his followers can refer to someone else.)

- At this Masjid wear the ehram according to method already mentioned. You may also wear the two pieces of cloth from your hotel, go to the Masjid and just do the Niyyat and talbiya there. After wearing the ehram return to the Kaa'ba and perform the umra in exactly the same way as mentioned previously. There are absolutely no differences in the method, only insert

the name of the individual in the Niyyat for whom you are doing the Umra. You may either denote the name or the relation. For example: If you are performing this umra for your parents, the Niyyat will be I'm wearing the ehram of Umra-e-Mufrada for my parents Qurbatan Ilallah. Make the appropriate changes in all the Niyyats accordingly.

Note:

Talbiya is a very important and touching zikr, but cannot be recited at every time or at every place. It has already been mentioned when you should stop reciting talbiya for Umra-e-Tamatto or Hajj-e-Tamatto. For Umra-e-Mufrada if you are entering Makkah from outside you should stop reciting the talbiya when you sight the houses of Makkah. If you are coming from Tan'eem, you may keep reciting the talbiya till you see the Kaa'ba.

Some details regarding Proxy (Representation):

1. A man can represent a woman and vice-versa.
2. Only he can act as a proxy on whom hajj is not wajib. If hajj is wajib on someone then he should perform his own hajj first.
3. Only he can be chosen as a proxy whose salaah is absolutely perfect and whose Qiraa'at and pronunciation are correct.
4. The proxy should follow the rulings of his own marjaa as well as that of the dead person. Some maraaje even require the rulings of the marjaa of the sender, for example: the son of the dead person to be followed. Hence choose only such persons as proxies who have adequate knowledge.

Important Issues Relating to Women:

Many women have to face the issue of Haydh during Hajj. Hence it is important to know a few details:

1. It is permitted to use pills to delay the onset of Haydh provided it does not cause great harm. It is best to consult a doctor because the effect of these pills can affect the entire Hajj.
2. Besides these two masjids it is haraam to stay in any other Masjid; however you may enter the other masjids through one door and exit through another without waiting in the Masjid anywhere. This rule also applies the masjids of Miqaats (for example: Masjid Shajarah outside Madinah and Masjid Umra, Makkah) and the other masjids for example Masjid Quba (Madinah), Masjid Jinn (Makkah).
3. That blood which does not satisfy the conditions of Haydh is called istehaza and the rules of Haydh will not apply, even if it is medically declared to be Haydh. Example: the blood that stops before 3 days (if the blood of Haydh starts and then you stop it with the help of pills before 3 days are complete.) is not Haydh. Similarly if blood

- exceeds 10 days then the blood in excess of 10 days is not Haydh. The rulings of istehaza will apply to both these bloods.
4. The blood a Saydani gets till the age of 60 is Haydh. Thereafter it is istehaza. A non-saydani will consider the blood to be that of Haydh up to the age of 50 years, and regarding the blood between the ages of 50 and 60 different maraaje have different rulings. Agha Khomeini and Agha Khamenei say that this is the blood of istehaza. On the basis of ehtiyate wajib Agha Khoei says that this woman must apply the rules of both Haydh and istehaza to this blood. Agha Seestani makes no distinction between a saydani and a non-saydani and says that for both the blood up to the age of 60 years is Haydh. Please bear in mind that the age is calculated on the basis of the lunar calendar.
 5. It is appropriate for women to understand the rulings of istehaza before embarking on the hajj journey especially the differences

between qaleela, mutawassita and katheera, and the different rulings which apply to each. Sometimes a separate ghusl needs to be performed for tawaf and a separate ghusl for its salaah. Sometimes wudhu has to be performed before the tawaf and another wudhu is required before salaah of tawaf, sometimes tayyamum is required. Often the wudhu/ghusl has to be performed at a location closest to the haram. It is not enough to perform the wudhu/ghusl at the hotel and then proceed to the haram for tawaf. These details are beyond the scope of this concise booklet. During Haydh all the waajibah of Hajj and Umra can be performed except those which are required to be performed inside Masjidul Haraam. Hence Haydh is not an obstacle for any wajib except tawaf and its salaah. Ehram can also be worn in the state of Haydh. Some rulings will be mentioned, but please

refer to books of ulema or your maraaje for details.

If Haydh comes during Umra-e-Tamatto:

If Haydh starts before wearing ehram of Umra-e-Tamatto, she should still wear her ehram, reach Makkah and then wait till Haydh stops, as has been mentioned previously. This same rule applies to the woman who did not have Haydh when she wore her ehram but got Haydh before starting the tawaf. Both these women will complete the Umra-e-Tamatto after becoming clear of Haydh. But if Haydh starts after performing tawaf and its salaah, this lady should perform the remaining waajibah of Umra-e-Tamatto (sa'ee & taqseer) while she is in the state of Haydh and remove the ehram.

Important Ruling:

It is wajib for a lady to wait till she is clear of Haydh in order to perform the remaining waajibah of Umra-e-Tamatto, however if she does not have the time to wait because the time

for the next part i.e. Hajj-e-Tamatto has arrived, for example: She arrived in Makkah on the second of Zilhijja and her Haydh will end on the 10th of Zilhijja, whereas Hajj-e-Tamatto starts on the 9th of Zilhijja, then there are different aspects to this situation:

1. If at the time of wearing ehram she was in Haydh and was sure that the Haydh will not be over by the time the second part of Hajj starts, then at the time of wearing ehram, she must do the Niyyat of Hajj-e-Ifrad and not that of Umra-e-Tamatto. According to Agha Khoei such a lady can also do Niyyat of *mafizzima*. In this case she will neither perform Umra-e-Tamatto nor Hajj-e-Tamatto, but her Hajj will start with Hajj-e-Ifrad and she will follow it with an Umra-e-Mufrada. So this lady thinks that she will not become clean before the second part of hajj will start, hence she wears the ehram with the Niyyat of Hajj-e-Ifrad. But suppose her estimation was wrong and now she finds that she has become free of Haydh

before the second part of Hajj is to start, then according to Agha Khomeini this ehram of Hajj-e-Ifrad that she had worn is invalid, she has to wear a new ehram with the Niyyat of Umra-e-Tamatto and she must perform Umra-e-Tamatto and Hajj-e-Tamatto as normal. According to Agha Khoei if at the time of wearing ehram she had worn it with the Niyyat of Hajj-e-Ifrad then the ruling is the same as that of Imam Khomeini, but if she had worn the ehram with Niyyat of *mafizzima* then with this ehram she should perform Umra-e-Tamatto and perform Hajj as normal. According to Agha Seestani this lady simply has to change her Niyyat and perform Umra-e-Tamatto. In this issue we could not obtain the ruling of Agha Khamenei.

2. If at the time of wearing the ehram a lady was in the state of Haydh and she thought that she will be become free of Haydh and will have the opportunity to complete Umra-e-Tamatto, but her estimate was

wrong and her Haydh did not get over by the time the second part of Hajj arrived, then her hajj will change to Hajj-e-Ifrad. In this issue, too, we could not obtain the ruling of Agha Khamenei.

3. If the Haydh starts after wearing the ehram but before starting the tawaf and if before she becomes clear of the Haydh, the second part of the hajj (to reach Arafah on 9th Zilhijja wearing the ehram) starts then according to Agha Khomeini she should change her Niyyat to that of Hajj-e-Ifrad. According to Agha Khoei and Agha Seestani she has a choice: she can either change her Niyyat to that of Hajj-e-Ifrad or she can continue with the Niyyat of Umra-e-Tamatto, leave out the tawaf and its salaah, perform the sa'ee and taqseer, wear the ehram of Hajj-e-Tamatto, go to Arafah and perform all the acts of Hajj-e-Tamatto and when she returns to Makkah for the tawaf of Hajj-e-Tamatto, then first she should perform the tawaf of Umra-e-Tamatto

followed by its salaah and then perform the tawaf of Hajj-e-Tamatto. In this issue, too, we could not obtain the ruling of Agha Khamenei.

4. If the Haydh starts after wearing the ehram, performing the tawaf and salaah, then she should perform the sa'ee and taqseer in the state of Haydh as has been mentioned earlier.

If Haydh comes during Hajj-e-Tamatto:

If a lady gets Haydh during Hajj-e-Tamatto, she should perform the hajj in the same way as those ladies perform who do not have Haydh, and wait to perform the acts of Makkah (tawaf of hajj, its salaah, sa'ee, tawaf-un-nisa, its salaah) till she becomes clear of her Haydh. Once she becomes clear then she should perform these, but if she is unable to wait (for example she will become clean only on the 16th of Zilhijja, whereas her return flight is on the 14th of Zilhijja, then she should appoint a representative who will perform the tawaf and its salaah for her,

then she should perform the sa'ee herself (without entering the Masjid to reach Safa, use the road from outside), and then appoint a representative to perform Tawaf-un-Nisa and its salaah. Take care to appoint a representative whose salaah is absolutely correct. Hence in the state of Haydh the lady can wear the eham of Hajj (but she should not go inside Masjidul Haram), she can go to Arafah, Muzdalifa, and Mina, perform the Rami, sacrifice, taqseer and stay the nights in Mina. None of these require the lady to be Tahir.

Hajj-e-Ifrad

People who live away from the city of Makkah have to perform the hajj called Hajj-e-Tamatto and the Hajj which is wajib on the people of Makkah is called Hajj-e-Ifrad, but sometimes Hajj-e-Ifrad becomes wajib even on people who live away from Makkah, especially ladies in Haydh, hence a short description follows:

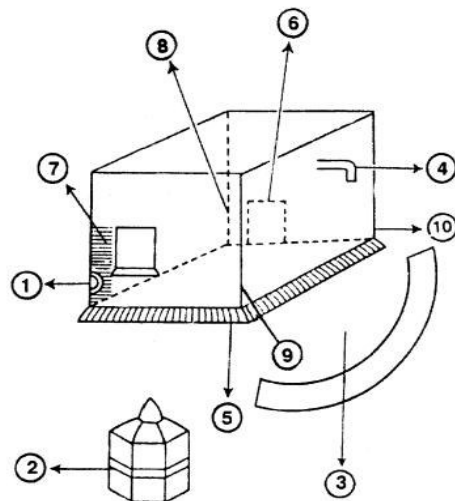
The hajj performed by the people living away from Makkah is in two parts and both together constitute the Hajj, whereas Hajj-e-Ifrad has only one part - the Hajj. The method of Hajj-e-Ifrad is nearly the same as the second part of the Hajj and if the lady is performing Hajj-e-Ifrad from first (at the time of wearing eham her responsibility is to perform Hajj-e-Ifrad), then she will wear the eham with the Niyyat of Hajj-e-Ifrad as follows: I'm wearing the eham for my wajib Hajj-e-Ifrad Qurbatan Ilallah, but to begin with if she had worn the eham of Umra-e-Tamatto and after reaching Makkah her responsibility became Hajj-e-Ifrad, then she should change her Niyyat that now I'm performing Hajj-e-Ifrad Qurbatan Ilallah. After reaching Makkah, while her companions will perform the Umra-e-Tamatto and remove its eham and then after wait of a few days will wear the eham of Hajj-e-Tamatto and leave for Arafah, she will stay in Makkah in the state of eham and will leave with this eham, for Arafah with everybody else. Thereafter she will perform

the same acts as the other hujjaj perform, but sacrifice is not wajib in Hajj-e-Ifrad (although it is mustahab). Hence on the 10th of Zilhijja after performing the Rami she can perform her taqseer and remove her ehram (Others can perform taqseer/halaq only after performing the sacrifice). She will perform the stay of Mina and the acts of Makkah just as the other Hujjaj do and this hajj is correct and she has also discharged her wajib responsibility.

However after this hajj (if it is possible for her), she should perform an Umra-e-Mufrada. For details please contact ulema or reliable books of your marjaa.

IMPORTANT PLACES IN /AROUND KAABAA

Sketch of the Ka'bah and Sections Related to the Hājji



- | | |
|---------------------|----------------------|
| [1] Hajar al-Aswad | [6] Mustajar |
| [2] Maqam Ibrahim | [7] Hatwim |
| [3] Hijr Isma'il | [8] Al-Ruknil Aiman |
| [4] Mizab al-Rahmah | [9] Al-Ruknil Iraqi |
| [5] Shadharwan | [10] Al-Ruknil Shami |

Approximately 70 Prophets are buried in the courtyard of the Ka'ba. Some say even Prophet Hood (a.s.) is buried here. Hence the entire courtyard is significant for acceptance of duas. However some places are more exalted than others.

1. **Hajar-e-Aswad:** In all 7 rounds of tawaf, whenever the Holy Prophet (s.a.w.a.) passed by the Hajar-e-Aswad, he would kiss it by hand (kept hand on the stone and kissed his hand). He performed this same action at Rukn-e-Yamani too. If he (s.a.w.a.) was doing tawaf on camel, he would kiss by gesture.

Thus scholars recommend kissing all 4 corners by gesture, with special emphasis on Rukn-e-Yamani and Hajar-e-Aswad.

After tawaaf go and kiss Hajar-e-Aswad and Rukn-e-Yamani with mouth. This is also a worship which is not to be abandoned unless one fears falling into haram e.g. the wrist or hair of women will be exposed.

2. **Maqaam-e-Ibrahim:** Is a stone from heaven mentioned twice in the Quran

The footprints of Prophet Ibrahim (a.s.) are embedded on this stone.

Prophet Ibrahim (a.s.) stood on this very stone while building the Ka'ba. When the wall reached a height such that he could not reach out to put any further stones, this stone (maqame ibrahim) would rise above the ground so that Prophet Ibrahim could put further stones to complete the walls of the Ka'ba.

Standing on this very stone, Prophet Ibrahim (a.s.) invited all mankind to Hajj.

Revere and kiss the stone and ask for your wishes here.

3. **Hijre Ismail:** This area contains the graves of Lady Hajra (a.s.) and Prophet Ismaeel (a.s.). The grave markings were there till 1975/76, thereafter obliterated. Recite their ziarat in books.

It was at this place that Prophet Ibrahim (a.s.) left his wife(Hajra) and infant son

(Ismaeel), and went back home. Initially Lady Hajra made a shade of palm leaves and lived here for some time, eventually moving to Mina near Masjid Kheyf.

A hadeeth says that Hijre Ismaeel is actually a portion of the interior of the Ka'ba. Hence reciting salat here is like reciting salat inside the Ka'ba.

Hijre Ismaeel was the special worship place of Imam Zainul Abedeen (a.s.). He would reside in makkah for 2-3 months prior to hajj, and spend the nights in Hijr-e-Ismaeel, clinging to the Kiswa and reciting dua. He would move along the entire length of the wall – below the meezab, left, right, clinging his chest and stomach to the wall. Many duas of Sahifa-e-Sajjadiya have been recited by him here.

According to the Ahle Sunnat and a minority of Shia scholars Hijr-e-Ismaeel is “Hateem” a place meaning important for acceptance of du'a. But

majority shia scholars insist that Hateem is Multazam (No 7)

Hijre Ismaeel is important for acceptance of any type of dua, but is especially recommended for solving problems related to children e.g. marriage of daughters or any other off-spring related problems. Recite a 2 rakat salat of talab-e-hajat followed by your dua. You can also ask somebody else to do this for you.

4. **Mizaab-e-Rehmah:** It is the golden water spout embedded high in the wall of the Ka'ba enclosed by Hijr-e-Ismaeel.

Below the meezab is the preferred place of worship of Imam Zainul Abedeen (a.s.) important for acceptance of duas.

Allah's rehmat is always being showered at this place

5. **Shadharwan:** These are the sloping foundational walls along the base of the Ka'ba, and the portion covered by the shadharwan was actually included inside

the ka'ba constructed by Prophet Ibrahim (a.s.). Hence the entire shazarwan is important for acceptance of duas, but includes 2 special points

- Ma'zan: From door of Kaaba move towards Hijre Ismaail you will come across a brownish slab (of stone) in Shadharwan {rest is whitish} called ma'zan. At this place the cement required for construction of the Ka'ba was made by mixing mud of heaven and water of kauthar.

Immediately after Zuhoor, Imam-e-Zamana a.t.f.j. will sit here to accept bayyat from people. Hence also called Maqam-e-Imam-e-Zamana (a)

- Between the ma'zan and Hijre Ismaail there is a slab with something in Arabic written {which king put it and when}. This is Makaam-e-Jibraael. This is where before starting construction of the Ka'ba, Jibrael (a.s.) recited a 2 rakat namaz. To his side Prophet Ibrahim a.s. recited and Prophet Ismail (a.s.) stood a little behind. Jibrael

(a.s.) showed Prophet Ibrahim (a.s.) how to make Ka'aba.

6. **Mustajar:** Mustajar means a place of protection. The worshiper goes into Allah's protection here.

It is in the wall between Rukne Shaami and Rukne Yamani, from halfway on this wall to Rukne Yamaani. Whenever Imam Ali Redha (a.s.) reached the mustajar in the last {7th} round/shaut during tawaaf, he (a.s.) would cling to the mustajar with his chest, stomach, cheeks and palms, widespread and recite, "**ALLAHUMMA BAITO BAITUKA WA ABDO ABDUKA WA HAAZAA MAQAAMO AA'EZI BIKA MINNAAR.** {O our Allah, this house is your house and this slave is your slave and at this place, seeks your protection from the hell fire) Even the Prophet (s.a.w.a.) performed this action. This action is much recommended, but avoid it in waajib tawaf, try to do it during mustahab tawaf. (But don't get stuck there. Perform it and remember to complete your tawaf)

7. **Multazam:** This is hateem according to most shia scholars
 - It is the area between Hajar-e-Aswad and door of the Ka'ba. It means "the place of clinging"
 - According to one riwaayat, this was the place where Prophet Adam (a.s.)'s dua was accepted. Therefore it is also called Maqaame-e-Tauba-e-Adam.

{another riwaayat is for Jabal-e-Rehmat}

- Also called Hateem which means "to be rubbed off", because here peoples' sins are rubbed off.
- This was the special place of worship of Ameerul momeneen (a.s.). It was at this place that he taught dua-e-mashloul to the paralysed youth.
- Whenever Prophet Haroon (a.s.) would come to the ka'ba, he would make his children (shabbar and shabbir) sit here. Hence this place is also called musalla-e-

- shabbar o shabbir. (Hasnayn (a.s.) have been named after these 2 children of Prophet Haroon (a.s.)
- Multazam is special for repentance and doing dua for any health related problems.
 - The door of the Ka'ba: This is the door to reach Allah (s.w.t). Cling to this door, because it is said that for him who clings to the door and does not let go, eventually the door will be opened for him.
8. **Rukne Yamaani:** This is the place where the wall of the Ka'ba had cracked open for Fatima binte Asad, and from where she had entered the Ka'ba to give birth to Ali ibn Abi talib (a.s.). Today there is no evidence of that occurrence in the wall, as this is not that original wall.

It is the rukn of barakaat. Riwayats say that it is door to heaven for the Ahl ul Bayt (a.s.). In every round of the tawaf, the Holy Prophet (a.s.) kissed this rukn. The Holy prophet is reported to

have said, “Whenever I do tawaf, Jibraeel (a.s.) does tawaf in front of me, and as soon as Jibraeel (a.s.) comes near Rukn-e-Yamani, he runs to it to kiss it, as it contains so much barakaat. In Arabic barakat is also called Yameen, in addition this corner also faces Yemen, hence called Rukn-e-Yamani.

A very important place for acceptance of prayers, especially recite **RABBANA AATENA FIDDUNYA HASANATAW WA FIL AKHIRATE HASANATAW WA KENA AZAABANNAR** here. Rather between Rukne Yamaani and Hajar-e-Aswad is place for dua, especially “**RABBANA AATENA.....**”

Other Important Places

All these places are not tourist spots. These are all places of worship, places to do duas and seek fulfillment of your wishes. Hence do some ibadat, ask for your desires (Allah wants you to ask) and then vacate the place for others.

1. **Mount Safa:** To sit on Safa is, in itself, a worship. But if you sit here for the time it

takes an average person to recite Sura-e-Ahzaab (approx 20 mins), it is very beneficial for increase in sustenance (rozi). During this time if you recite Sura Waqiya, it is excellent for sustenance [sit for 20 mins and recite sura Waqiya].

Riwaayat: If one sits on Safa for the time it takes an average person to read Sura Ahzaab, it is better than the door of the Ka’ba, for sustenance (rozi).

2. **Baab-e-Bani Shaybaah:**

- This is from where the Holy prophet (s.a.w.a.) and all Maasumeen (a.s.) entered Masjidul Haraam. During the Prophet’s time there was no door, only an arch; later a door in form of a pulpit (minbar) was made here. Nowadays, too, there is no door.
- Location: It is in the sehen directly in line of Maqaame Ibraahim- behind it, after 8-10 tiles, where the 2 lines (coming from the

steps side) end. Sometimes is included in women enclosure for salat.

- Babus Salaam {door no 24} used to be directly behind Baab-e-Bani Shayba. Therefore it was mustahab to enter the Haram from there, especially for 1st umrah of trip. However in the latest renovation, Babus Salam has been removed, but the location remains. Hence enter from thereabouts.

Kaaba

**Maqaam e
Ibraahim**

**Baab e Bani
Shaybaah**

**Baab e Salaam
behind Safa and
Marwa**

- The idol, Hubal is buried just a little in front of Baab-e-Bani Shaybah. Prophet (s.a.w.a.) desired all hujjaj to trample over Hubal before entering Masjidul Haraam.
 - When Imam-e-Zamaana (a.t.f.s.) comes, people will enter through Baabus Salaam.
3. **Neelayn {sutoon} Akhdarayn {green}:**
These are the 2 green pillars/sutoon

between which men do harwalaa during Sae. This is where Lady Haajra ran {instead of walking} because it was low and she could not see her son.

4. **Well of Zam-Zam:** This is the place where Lady Hajra lay her infant son Ismaail on the ground, when she went in search of water. The Zam zam sprang here, under the feet of Prophet Ismaeel (a.s.). ZamZam literally means 'stop stop'

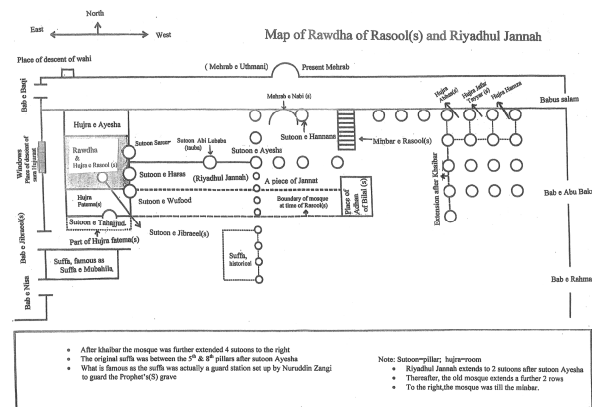
Earlier there was a **O** mark here and written: "Haadha beiro zamzam." Later this marking was obliterated.

Location: It is somewhere between the green light and Maqaam-e-Ibraahim. Walk from the green light towards Maqame Ibrahim, keeping your dua in mind, and tell Allah- this is my dua when I reach that palce. This place is extremely important for acceptance of dua. Dua done while standing on the well of zamzam is so full of barkaat that not just the seeker, but all his

Doing dua and seeking fulfillment of your desires, while drinking the water of zamzam is, by itself, a very excellent deed. This merit is not limited to drinking this water while performing umrah/hajj, but extends to whenever you drink this water in Masjidul Haram. There is a short dua in books too – memorise it and recite it whenever you drink this water.

Note: The Holy Prophet is reported to have said, ‘He who does Tawaf of the House at noon with his head bare, bare-foot, making his steps short, closing his eyes (overlooking, disregarding others) and touching the Black Stone in every round he makes, without hurting anyone nor

cutting short his praise and glorifying of Allah, will be rewarded for each step he makes with seventy thousand good deeds. Seventy thousands of his evils will be wiped off; his rank will be increased by seventy thousand grades; he will be given the reward as if seventy thousand slaves, each whose price is ten thousand dirhams were freed on his behalf; seventy of his family members would be cured of any sickness, and seventy thousands of his needs would be granted – sooner or later.’



This is an English translation of the map originally made by Mustafa Sadik Ham

Imam: And when you had taken off your sewn clothes did you make the intention that you had taken off hypocrisy and entering dubious acts?

Shibli: No

Imam: And when you took the bath did you have the intention that you are washing yourself from all sins and errors?

Shibli: No

Imam: You did not stop at Miqaat, nor did you take off sewn clothes nor did you perform the sacred bath

Imam: Did you cleanse yourself and put on Ihram and fulfil your covenant of Hajj?

Shibli: Yes

Imam: When you did this did you have the intention that you are cleaning yourself with the nurah of the sincere repentance to Almighty Allah the most high?

Shibli: No

Imam: When you put on the ihram did you have the intention that you are forbidding yourself everything that Almighty Allah has forbidden?

Shibli: No.

Imam: When you fulfilled the covenant of Hajj did you have the intention that you have nullified all other covenants with other than Allah?

Shibli: No

Imam: You did not cleanse yourself nor did you put on the ihram nor did you fulfil the covenant of hajj

Imam: Did you enter the miqaat and pray the two rakats of the ihram and did you chant Talbiyah

Shibli: Yes

Imam: When you entered the miqaat, did you make the intention of entering as a visitor?

Shibli: No

Imam: When you prayed the two rakaats did you make the intention that you are trying to get closer to Allah SWT with the best of acts from the prayers and the biggest of good deeds from the acts of worship?

Shibli: No

Imam: When you chanted the Talbiyah did you have the intention that you were talking to almighty Allah with all obedience and keeping quiet from all disobedience?

Shibli: No

Imam: You did not enter miqaat nor did you pray nor did you chant the Talbiyah

Imam: Did you enter the Haram and did you see the Kaaba and did you pray there?

Shibli: Yes

Imam: When you entered the Haram did you have the intention that you were prohibiting on yourself all backbiting of all the Muslims from the Nations of Islam?

Shibli: No

Imam: And when you reached Makka did you make the intention with your heart that you had come to Almighty Allah (s.w.t.)?

Shibli: No

Imam: You have neither entered Haram nor seen the Kaaba nor prayed.

Shibli: No

Imam: Did you go round the house and did you touch the Rukn and did you make Sae'e?

Shibli: Yes

Imam: And when you did the Sae'e did you have the intention that you were running towards Almighty Allah and did Allah the knower of all secrets know this?

Shibli: No

Imam: You did not go round the house nor did you touch rukn nor did you make Sae'e.

Imam: Did you touch the Hajar e Aswad and did you stand at the Maqame Ibrahim and did you pray two rakats on it?

Shibli: Yes

Here the Imam gave a scream as if he was about to leave this world saying Ah! Ah! Whoever touches the black stone it is as if he has shaken hands with Almighty Allah (s.w.t.). So Look O poor chap that you do not destroy the reward of something whose sacredness has been made very great and you do not spoil your Handshake by disobedience and by grasping evil like the sinners.

Then Imam asked: Did you have the intention when you were standing on Maqame Ibrahim that you were standing on every obedience and that you have put behind you all disobedience?

Shibli: No

Imam: When you prayed two rakaats there did you make the intention that you are praying

the prayers of Ibrahim and that you are humiliating Shaitan with your prayers?

Shibli: No

Imam: You did not stand on Maqame Ibrahim nor did you pray two rakats on it.

Imam: Did you look over the well of Zamzam and did you drink from its water?

Shibli: Yes.

Imam: Did you have the intention when you were looking over the well that you looking at obedience to Almighty Allah and closing your eyes from all disobedience?

Shibli: No.

Imam: You did not look over it nor did you drink from its water.

Imam: Did you run between Safa and Marwa and did you walk between it repeatedly?

Shibli: Yes.

Imam: Did you have the intention that you were between hope and fear?

Shibli: No

Imam: You did not run between Safa and Marwa. Imam: Did you go out to Mina?

Shibli: Yes.

Imam: Did you have the intention that every Muslim was safe from your tongue, your heart and your hand?

Shibli: No. You did not go out to Mina.

Imam: Did you stay a short time at arafa and did you climb Jabal AlRahma and did you recognize the wadi of Namira and did to supplicate to Almighty Allah near Al-Mil and Al-Jamaraat?

Shibli: Yes

Imam: Did you conceive by your stay in Arafa the gnosis (Irfan) of Almighty Allah SWT and the knowledge of good things and acts; and did you conceive that your book of deeds was in the

hands of Allah and that Allah had full knowledge of your secrets and what is in your heart?

Shibli: No.

Imam: And when you climbed the Jabal AL rahma did you have the intention that Almighty Allah may have mercy on all believing men and all believing women and that He will help all Muslim men and women?

Shibli: No.

Imam: Did you have the intention at wadi Namira that you would not enjoin good until you practice it yourself and you would not forbid evil until you leave it yourself?

Shibli: No

Imam: And when you stopped at alam and Al-amirat did you have the intention that they were witnessing all your acts of worship and that they were guarding you together with guardian angels by the order of Almighty Allah?

Shibli No

Imam: then you did not stay at Arafat nor did you go up the Mountain of Mercy nor did you recognize the wadi of Namirah nor did you supplicate to Almighty Allah Imam: Did you pass between the two columns pray two rakah before crossing, go to Muzdalifah pick up pebbles and cross the Mash'arul Haram?

Shibli: Yes

Imam: When you prayed the two Rakats, did you have the intention that you were praying the prayer of thanksgiving within the ten nights which removes every hardship and facilitates every ease?

Shibli: No.

Imam: At the time of passing between the two columns without deviating to the right or the left did you have the intention that you would never deviate from the true religion to the right or the left neither with your heart, tongue nor with your limbs?

Shibli: No.

Imam: When you walked through Muzdalifah and picked up the pebbles did you have the intention that you have plucked all acts of disobedience and ignorance and that you had affirmed knowledge and action?

Shibli: No.

Imam: Then when you walked in the Mash'arul Haram did you have the intention that you had embossed your heart with the identification of those who have taqwa and fear of Almighty Allah the Most High?

Shibli: No.

Imam: Then you did not pass between the two columns nor did you pray the two rakah, nor walked into Muzdalifah, nor picked up the pebbles nor walked in the Mash'arul Haram.

Imam: Did you arrive at Mina, throw stones at the Jamarah and did you shave your head and slaughter the sacrifice and did you pray in Masjid al-Kheef and did you. return to Makka

and perform the Tawaf of Ifadha (return) to Makka?

Shibli: Yes

Imam: When you reached Mina and pelted the jamaraat did you have the intention that you have attained your goal and your Lord has fulfilled all your needs?

Shibli: No.

Imam: And when you pelted the Jamaraat did you have the intention that you had pelted your enemy Iblees and by completing this precious Hajj you had disobeyed him?

Shibli: No.

Imam: And when you shaved your head did you have the intention that you had cleansed yourself from all filth and from all the injustice of the children of Adam and that you had purified yourself from sin just like a new born baby.

Shibli: No.

Imam: And when you slaughtered your hadiya did you have the intention that you are cutting the artery of greed by holding fast to the reality of piety and that you are following the tradition of Ibrahim A.S. when he was prepared to slay his son, the fruit of his heart, through which he established the sunna of gaining nearness to Almighty Allah for those who came after him?

Shibli: No.

Imam: And when you returned to Makka and did the tawaaf of Ifadha did you have the intention that you had come back with the Mercy of Almighty Allah to His obedience and that you had clasped His love that you had performed your duty to Him and had gained nearness to him?

Shibli: No.

Imam: Then you did not reach Mina nor did you pelt the jamaraat nor did you shave your head nor did you slaughter the hadiya nor did you pray in the Masjid Al-Kheef nor did you return to

Makka and perform the tawaaf of Ifadha. Go back because you have not performed Hajj!!

Having heard all this Shibli started to cry because of what he had missed in his Hajj and he continued to learn the secrets of Hajj until he could perform the Hajj through knowledge and understanding.