

INTRODUCTION The Merits and Significance of Hajj	4
CHAPTER ONE General Rulings	6
The Obligation to Perform Hajj and the Ruling on Neglecting It	6
Types of the Hajj and the ‘Umrah	7
The Hajj al-Ifrād and the Hajj al-Qirān	9
The Istiftā‘āt (Juristic Inquiries) on the Hajj al-Ifrād and the Hajj al-Qirān	10
The Structure of Hajj al-Tamattu‘	11
General Rulings for the Hajj al-Tamattu‘	13
CHAPTER TWO The Obligatory Hajj (the Ḥajjat ul-Islam)	16
The Conditions for the Obligation of the Ḥajjat ul-Islam	17
Sanity and Adulthood	18
Istiṭā‘ah (Capability to Perform Hajj)	19
A. Financial Capability (Istiṭā‘ah al-Mālīyah)	20
B. Physical Capability (Istiṭā‘ah al-Badaniyyah)	25
C. The Capability of an Open and Safe Route for Hajj	26
D. Temporal Capability (al-Istiṭā‘ah al-Zamāniyyah) for Hajj	27
The Istiftā‘āt (Juristic Inquiries) on Being Mustatī‘	28
CHAPTER THREE The Proxy (Niyābah) in Hajj	31
The Conditions for the Proxy (Nā‘ib) in Hajj	33
The Conditions for the Person Represented (Manūb ‘Anhu)	34
The Rulings of the Proxy (Niyābah)	35
The Istiftā‘āt (Juristic Inquiries) on the Proxy (Niyābah) in Hajj	38
CHAPTER FOUR The Rites of the ‘Umrah al-Tamattu‘	41
First. Ihṛām	42
The Miqāts (Mawāqīt) for the Ihṛām of the ‘Umrah al-Tamattu‘	43
The Rulings on Miqāt	45
The Istiftā‘āt (Juristic Inquiries) on the Miqāts (Mawāqīt)	47
The Obligations of Ihṛām (Wājibāt of Ihṛām)	49
First: Wearing the Two Pieces of Cloth for Ihṛām	49
Second: Intention (Niyyah) in Ihṛām	51
Third: Saying Labbayk (Talbiyah)	53
The Istiftā‘āt (Juristic Inquiries) on Ihṛām	55
The Recommended Acts (Mustahabbāt) of Ihṛām	56
The Discouraged Acts (Makrūhāt) of Ihṛām	57
The Prohibited Acts (Muḥarramāt) during Ihṛām.	58
The Prohibited Acts (Muḥarramāt) Exclusive to Men	60
1. Wearing Stitched Clothing	60
2. Wearing Footwear Covering the Entire Top of the Feet	61
3. Covering the Head	62
4. Placing Shade over the Head	63
The Prohibited Acts (Muḥarramāt) Exclusive to Women	64
5. Covering the Face	64
6. Wearing Gloves	65
The Common Prohibited Acts (Muḥarramāt) for Men and Women	66
7. Using Perfume	66
8. Looking into a Mirror	67
9. Using Adornments (Zinah)	68
10. Applying Oil to the Body	69
11. Removing Hair from the Body	70
12. Trimming Nails	71

13. Causing Blood to Exit the Body	72
14. Committing Sinful Acts (Fusūq)	73
15. Engaging in Disputing (Jidāl) (Swearing by the Name of Allah)	74
16. Killing Insects Found on the Body	75
17. Cutting or Uprooting Plants and Trees within the Haram	76
18. Carrying Weapons	77
19. Hunting [Wild] Desert Animals	78
20. Contracting a Marriage	79
21. Engaging in Marital Relationships	80
22. Masturbating (Doing Istimnā')	81
23. Submerging the Head in Water	82
Rulings on Kaffārāt (Atonements)	83
The Istiftā'āt (Juristic Inquiries) on the Prohibited acts (Muḥarramāt) during Ihram	84
The Etiquettes and Recommended Acts (Mustahabbāt) upon Entering Makkah al-Mukarramah	89
Second: Ṭawāf	91
The Conditions of Ṭawāf	92
First Condition: Intention (Niyyah) to Perform Ṭawāf	93
Second Condition: Purity from Major and Minor Ritual Impurity (Ṭahārah from Ḥadath Akbar and Ḥadath Aṣghar)	94
Doubt Regarding Ṭahārah	96
Third Condition: Ritual Purity (Ṭahārah) of the Body and Clothing from Najāsah (Ritual Impurity)	97
Fourth Condition: Circumcision (Khitān) of Men	99
Fifth Condition: Covering the Private Parts ('Awra)	100
Sixth Condition: Non-Usurped Clothing for Ṭawāf	101
Muwālāt (Maintenance of Continuity) between the Rounds of Ṭawāf	102
The Obligations of Ṭawāf	103
The Rulings on Abandoning Ṭawāf and Doubts in Its Performance	106
The Istiftā'āt (Juristic Inquiries) on Ṭawāf	108
The Etiquettes and Recommended Acts (Mustahabbāt) upon Ṭawāf	111
Third: The Prayer of Ṭawāf (Ṣalāt al-Ṭawāf)	113
The Etiquettes and Recommended Acts (Mustahabbāt) upon the Prayer of Ṭawāf (Ṣalāt al-Ṭawāf)	115
Recommended (Mustahabb) Ṭawāf	117
The Istiftā'āt (Juristic Inquiries) on Recommended (Mustahabb) Ṭawāf	118
Fourth: Sa'y	119
The Istiftā'āt (Juristic Inquiries) on Sa'y	121
The Etiquettes and Recommended Acts (Mustahabbāt) upon Sa'y	123
Fifth: Taqṣīr	126
The Rulings on Actions between the 'Umrah al-Tamattu' and the Hajj al-Tamattu'	127
The Istiftā'āt (Juristic Inquiries) on the Rulings on Actions between the 'Umrah al-Tamattu' and the Hajj al-Tamattu'	128
CHAPTER FIVE The Rituals of the Hajj al-Tamattu'	130
First: Ihram	130
Wuqūf (Staying) at 'Arafāt	131
The Etiquettes and Recommended Acts (Mustahabbāt) upon Wuqūf (Staying) at 'Arafāt	132
Third: The Wuqūf (Staying) at al-Mash'ar al-Ḥarām (Muzdalifah)	136
The Istiftā'āt (Juristic Inquiries) on the Wuqūf at al-Mash'ar al-Ḥarām	137
The Etiquettes and Recommended Acts (Mustahabbāt) upon the Wuqūf (Staying) at al-Mash'ar al-Ḥarām	138
Fourth: Stoning (Ramy) the Jamarah al-'Aqabah	140
The Istiftā'āt (Juristic Inquiries) on the Stoning (Ramy) of the Jamarāt al-'Aqabah	142
The Etiquettes and Recommended Acts (Mustahabbāt) upon Stoning (Ramy) the Jamarah al-'Aqabah	144
Fifth: Slaughtering a Sacrificial Animal	145

The Istiftā'āt (Juristic Inquiries) on Slaughtering a Sacrificial Animal	147
Sixth: Ḥalq or Taqṣīr	149
The Istiftā'āt (Juristic Inquiries) on Taqṣīr and Ḥalq	151
Seventh: The Rituals in Makkah al-Mukarramah	152
Eighth: Passing the Night (Baytūtah) at Minā	155
The Istiftā'āt (Juristic Inquiries) on Passing the Night (Baytūtah) at Minā	157
The Etiquettes and Recommended Acts (Mustahabbāt) [upon Passing the Night (Baytūtah)] at Minā	160
Ninth: The Stoning (Ramy) of the Three Jamarāt	161
The Istiftā'āt (Juristic Inquiries) on Stoning (Ramy) the Three Jamarāt	163
The Istiftā'āt (Juristic Inquiries) on Departing Makkah al-Mukarramah and Minā	164
CHAPTER SIX The 'Umrah al-Mufradah	165
The Istiftā'āt (Juristic Inquiries) on the 'Umrah al-Mufradah	167
Miscellaneous Istiftā'āt (Juristic Inquiries)	170
Grand Ayatollah Khamenei's Selected Messages and Statements on the Ritual of Hajj	175

INTRODUCTION

The Merits and Significance of Hajj

Hajj (the pilgrimage to Mecca (Makkah al-Mukarramah)), in the terminology of the Sacred Law (*Sharī'ah*), consists of a series of specific rites regarded as one of the foundational pillars of Islam. As narrated from Imam al-Bāqir (peace be upon him):

"Islam is founded on five [pillars]: prayer (*daily ṣalāt*), *zakāt*, fasting (*sawm*), pilgrimage [to Makkah al-Mukarramah] (Hajj), and guardianship (*wilāyah*)."^[1]

Whether obligatory (*wājib*) or recommended (*mustahabb*), Hajj carries immense merit and abundant reward. Numerous narrations from the Holy Prophet and his purified Household (peace be upon them) emphasize the merits of Hajj. Imam al-Ṣādiq (peace be upon him) states:

"The Hajj and 'Umrah pilgrims are the guests of Allah. If they ask Him, He grants; if they call upon Him, He responds; if they intercede, He accepts their intercession; and if they remain silent, He bestows upon them Himself. For each dirham they spend [in the path of Hajj], Allah rewards them with one million dirhams."^[2]

The Hajj is one of the most important religious obligations and a fundamental pillar of Islamic *Shari'ah*. It is a unique *farīdah* (obligatory act), as if all significant aspects of the individual and social, earthly and heavenly, as well as historical and universal dimensions of the religion are to be reviewed within it. Spirituality is embedded within it, but it is without isolation, seclusion, or solitary retreat. It embodies congregation and unity, yet is free from conflict, slander, or malevolence. On the one hand, it offers the spiritual delight of supplication, invocation, and remembrance of Allah; on the other hand, it fosters human connection, intimacy, and social interaction. With one eye, the Hajj pilgrim witnesses his ancient bond with history—with Abraham, Ishmael, and Hagar, with the Holy Prophet during his triumphant entry into the Sacred Mosque (*al-Masjid al-Ḥarām*), and with the multitude of believers from the early era of Islam. With the other eye, he beholds the vast assembly of contemporary believers, each potentially extending a hand for collective solidarity and unity, holding fast to Allah's cord.

Reflecting upon the phenomenon of Hajj leads the Hajj pilgrim to a firm conviction: many of the aspirations and ideals of religion for humanity cannot be realized without the faithful community's synergy, empathy, and cooperation. Moreover, when such solidarity and collaboration emerge, the schemes and enmity of adversaries pose no significant obstacle along this path.

[1]. *Wasā'il al-Shī'a*, vol. 1, p. 13, chapter 1, ḥadīth 1.

[2]. *Al-Kāfi*, Vol. 4, "Bāb Faḍl al-Ḥajj wa al-'Umrah wa Thawābihimā" (The Chapter on the Merit of Hajj and 'Umrah and Their Reward), p. 255, Ḥadīth 14.

The Obligation to Perform Hajj and the Ruling on Neglecting It

Ruling 1: Hajj is one of the essential tenets of the religion, and its obligation to perform has been proven through abundant evidence in both the Qur'an and the Sunnah.

Ruling 2: He who, while possessing the necessary conditions and being well aware of the obligation to perform Hajj, deliberately neglects it commits a major sin.

Allah Almighty states in the Holy Qur'an:

"... And it is the duty of mankind toward Allah to make pilgrimage to the House—for those who can afford the journey to it—and should anyone renege [on his obligation], Allah is indeed without need of the creatures."[\[1\]](#)

It is narrated from Imam al-Sadiq (PBUH):

"Whoever dies without having performed the obligatory Hajj, while he had no overwhelming need, no debilitating illness, or no tyrannical ruler preventing him, then let him die as a Jew or a Christian."[\[2\]](#)

[\[1\]](#). The Qur'an 3:97

[\[2\]](#). Tahdhīb al-Aḥkām, vol. 5, Bāb-u Kayfiyyat-i Luzūm-i Farḍ-i al-Ḥajj min-a al-Zamān, p. 17.

Types of the Hajj and the ‘Umrah

Ruling 3: [The Hajj and the ‘Umrah](#) are of two types: obligatory (*wājib*) and recommended (*mustahabb*). Likewise, the Hajj and the ‘Umrah a person performs may be done on his own behalf, or on behalf of another person as a substitute or proxy (*al-niyābah*)—known as the *Hajj al-niyābah* or the ‘*Umrah al-niyābah*.

Ruling 4: According to Islamic Law (*Shar‘*), every [mustafī](#) [1] is obligated to perform Hajj once in his lifetime, an obligation known as *the Ḥajjat al-Islam* (or *the Ḥajjat ul-Islām*). Furthermore, Hajj may become obligatory due to the invalidation of a previous Hajj, a vow (*nadhr*), or similar causes.

Ruling 5: Hajj is divided into three types: *al-Tamattu‘*, *al-Ifrād*, and *al-Qirān*.

- [The Hajj al-Tamattu‘](#) is obligatory on individuals whose residence is more than 48 legal mile (*al-mīl al-shar‘ī*) (approximately 82 kilometres) away from Makkah al-Mukarramah.
- [The Hajj al-Ifrād](#) and the Hajj *al-Qir* are obligatory on those who reside within Makkah al-Mukarramah or whose residence is closer than the aforementioned distance.

The Difference between the Hajj *al-Tamattu‘*, and the Hajj *al-Ifrād* and the Hajj *al-Qirān*

Ruling 6: In certain rites, the Hajj *al-Tamattu‘* differs from the other types (i.e., *Ifrād* and *Qirān*).

The distinction lies in the fact that the Hajj *al-Tamattu‘* consists of two parts: a ‘*Umrah* followed by a Hajj.

The first part is [the ‘Umrah al-Tamattu‘](#), which precedes the Hajj, and there is a temporal gap, if brief, in between, during which the Hajj pilgrim exits the state of [ihram](#) and may once again enjoy activities that were previously forbidden due to *ihram*. Hence, this type of Hajj is called the Hajj *al-Tamattu‘*.

The second part is the Hajj *al-Tamattu‘*, which is performed after *the ‘Umrah al-Tamattu‘*, with both rituals being completed within the same lunar year. In contrast, in the Hajj *al-Ifrād* and the Hajj *al-Qirān*, only the Hajj itself is performed, while the ‘*Umrah* is an independent act of worship called [the ‘Umrah al-Mufradah](#), and may thus be performed in a different year than the Hajj.

Ruling 7: *The ‘Umrah al-Tamattu‘* and *the ‘Umrah al-Mufradah* share certain common rulings that will be discussed in Chapter Four, while their differences will be outlined in Chapter Six.

Ruling 8: Like the *Hajj*, the '*Umrah* can sometimes be obligatory (*wājib*) and at other times recommended (*mustahabb*).

Ruling 9: For those residing at a distance from Makkah al-Mukarramah—whose religious obligation is '*Umrat al-Tamattu*' and *Hajj al-Tamattu*'—the obligation is contingent upon being *mustafī*' for both. This is because *Hajj al-Tamattu*' is a composite of two acts that must be performed within the same year; thus, being *mustafī*' for '*Umrat al-Tamattu*' and *Hajj al-Tamattu*' are inseparable. However, for those residing in Makkah al-Mukarramah or within a radius of less than 48 miles from it, '*Umrat al-Tamattu*' becomes obligatory once in a lifetime, provided they meet the conditions of being *mustafī*' (which are detailed regarding the Hajj[2]). Similar to the obligation of *Hajj al-Tamattu*', its obligation is immediate[3], and being *mustafī*' for the Hajj is not a prerequisite for the obligation of '*Umrat al-Tamattu*'; in other words, if a person is *mustafī*' for '*Umrat al-Tamattu*' but not for *Hajj al-Tamattu*', he is obligated to perform '*Umrat al-Tamattu*'; and vice versa, if a person is *mustafī*' for *Hajj al-Tamattu*' but not '*Umrat al-Tamattu*', then he is obligated to perform *Hajj al-Tamattu*'.

Ruling 10: It is not permissible for a *mukallaf* ([a legally accountable person under Sharia Law](#)) to enter Makkah al-Mukarramah without first entering the state of *ihrām*.

If one wishes to enter Makkah al-Mukarramah outside of the Hajj season, it is obligatory for him to do so in the state of *ihrām* for the '*Umrah al-Mufradah*. However, there are two exceptions to this ruling:

- (a) Those whose occupation requires frequent travel to and from Makkah al-Mukarramah.
- (b) Those who leave Makkah al-Mukarramah after completing the rites of the Hajj or the '*Umrah* and wish to re-enter during the same lunar month.

[1]. Capable; in lexicon, this refers to capability. In jurisprudence, *mustafī*' refers to a *mukallaf* with the means and circumstances to perform the Hajj pilgrimage.

[2]. Ruling 27 and Beyond

[3]. In the first possible year following *istitā'ah* (capability of performing Hajj), the *mustafī*' must perform Hajj, and delaying it without a valid excuse (*'udhr*) is not permissible.

The Hajj al-Ifrād and the Hajj al-Qirān

Ruling 11: The procedure of [the Hajjal-Ifrād \(Hajj only\)](#) is similar to that of [the Hajjal-Tamattu'](#), with the following differences: (a) The mīqāt ([fixed place of putting on ihṛām](#)) for the Hajj al-Tamattu' is the city of Makkah al-Mukarramah itself, whereas, for the Hajj al-Ifrād, it is one of the five designated mīqāts (to be explained later). (b) For one residing between the mīqāt— or parallel to the mīqāt—and Makkah al-Mukarramah, his place of residence counts as his mīqāt, and their mīqāt is Adnā al-Ḥill (the nearest point outside the sacred boundary of Ḥaram) and he is not required to travel to one of the original mīqāts. (c) Furthermore, slaughtering an animal is obligatory in the Hajj al-Tamattu', while it is recommended (mustaḥabb) in the Hajj al-Ifrād.

Ruling 12: The procedure of the Hajj al-Qirān is largely similar to that of the Hajj al-Ifrād, with two main distinctions: (a) In the Hajj al-Qirān, the Hajj pilgrim must bring the sacrificial animal along with him at the time of entering ihṛām; thus, sacrifice becomes obligatory. (b) Additionally, the state of ihṛām for the Hajj al-Qirān can be initiated either by [uttering the talbīyah \(saying Labbayk ...\)](#) or through ish'ār[1] or taqlīd[2], whereas in the Hajj al-Ifrād, ihṛām is assumed solely by reciting the talbīyah.

[1]. Cutting the camel's hump so that it can become stained with blood to indicate that it is for Hajj sacrifice.

[2]. [Hanging a string or a shoe around the animal's neck by a Hajj pilgrim to indicate that it is for Hajj sacrifice.](#)

The Istiftā'āt(Juristic Inquiries) on the Hajj al-Ifrād and the Hajj al-Qirān

Ruling 13, Question: A person performing the Hajj al-Ifrād, whether obligatory or recommended, who has already performed the 'Umrah several times in the past — is it obligatory for him to perform another 'Umrah specifically for this Hajj al-Ifrād?

Answer: No, it is not obligatory for him to perform another 'Umrah, except in cases where his Hajj was originally a Hajj al-Tamattu' and was later converted to a Hajj al-Ifrād.

Ruling 14, Question: A person who has entered ihrām for the Hajj al-Ifrād — may he travel to Jeddah or another location either before or after performing ṭawāf and sa'y, and then proceed to 'Arafāt from there?

Answer: There is no objection for the Hajj pilgrim provided that he can be present for the wuqūf (staying) at 'Arafāt and al-Mash'ar al-Ḥarām (Muzdalifah).

Ruling 15, Question: A woman performing the Hajj al-Ifrād — may she perform taqṣīr(trimming a small quantity of hair or nail) [in Minā] on the night of 'Īd al-Aḍḥā after stoning (ramy) the Jamarāt al-'Aqabah?

Answer: It is permissible for her to perform taqṣīr at Minā at that time.

Ruling 16, Question: The legal distance for those whose obligation is the Hajj al-Ifrād is approximately 82kilometres. From where is this distance measured?

Answer: It is measured from the end of the city of residence to the beginning of the city of Makkah al-Mukarramah.

The Structure of Hajj al-Tamattu‘

Ruling 17: The Hajj al-Tamattu‘ is composed of two distinct acts: [The ‘Umraha al-Tamattu‘](#), and The Hajjal-Tamattu‘. The ‘Umraha al-Tamattu‘ precedes the Hajj al-Tamattu‘, and each consists of its own specific rites, which will be briefly outlined here.

Ruling 18: The rites of the ‘Umraha al-Tamattu‘ are as follows:

1. Wearing ihrām (Hajj pilgrim’s garment) [from a mīqāt];
2. [Performing the ṭawāf around the](#) Holy Ka‘bah;
3. Offering ṣalāt al-ṭawāf (prayer of the ṭawāf);
4. Performing sa‘y (jogging or walking fast between the hills (or low mountains) of Safā and Marwah, near Ka‘bah);
5. Performing taqṣīr (trimming a small quantity of hair or nail).

Ruling 19: The rites of the Hajj al-Tamattu‘ are as follows:

1. Entering ihrām [wearing the dress of Hajj in Makkah al-Mukarramah];
2. [Staying](#) (wuqūf) at ‘Arafāt [from the noon of the ninth of Dhul-Ḥijjah to sunset];
3. Staying (wuqūf) at al-Mash‘ar al-Ḥarām (Muzdalifah) [on the night before the tenth of Dhul-Ḥijjah to sunrise];
4. Stoning (ramy) the Jamarāt al-‘Aqabah [on the day of Eid ul-Adha (the tenth of Dhul-Ḥijjah)];
5. Sacrificing an animal;
6. [Shaving the head \(ḥalq\) or cutting hair \(taqṣīr\)](#);
7. Performing the ṭawāf around the Holy Ka‘bah;
8. [Saying ṣalāt al-ṭawāf](#) (prayer of the ṭawāf);
9. Performing sa‘y (jogging or walking fast between the hills (or low mountains) of Safā and Marwah, near Ka‘bah);
10. [Performing ṭawāf al-nisā’ \(ṭawāf of women\)](#);
11. Offering the prayer of ṭawāf al-nisā’;
12. [Spending the nights \(baytūtah\[1\]\)](#) [of the 11th and 12th of Dhul-Ḥijjah] at Minā;

13. Stoning the three Jamarāt.

[\[1\]](#). Overnight presence in a designated location (during Hajj).

General Rulings for the Hajj al-Tamattu‘

The conditions for the validity of the Hajj al-Tamattu‘— meaning both its ‘Umrah and Hajj — are as follows:

First: Intention (nīyyah). When assuming the state of iḥrām for the ‘Umrah al-Tamattu‘, the mukallaf must intend to perform the Hajjal-Tamattu‘. Without such an intention, the Hajj will not be in order.

Second: Both the ‘Umrah and the Hajj must be performed during the months of Hajj — that is, Shawwāl, Dhul-Qa‘dah, and Dhul-Ḥijjah.

Third: The ‘Umrah and the Hajj must both be performed in the same [lunar] year.

Fourth: In obligatory Hajj, the ‘Umrah and the Hajj must be performed by and for the same individual. [Meaning, a person cannot delegate the ‘Umrah to one agent and the Hajj to another].

Ruling 21: Themukallaf whose duty is to perform the Hajjal-Tamattu‘ is not permitted to deliberately and voluntarily switch to performing the Hajj al-Ifrād or Hajj al-Qirān without a valid excuse (‘udhr).

Ruling 22: If a mukallaf’s initial duty is to perform the Hajj al-Tamattu‘, but he knows before donning iḥrām that due to shortage of time he will be unable to complete the ‘Umrah and proceed to the Hajj, it becomes obligatory for him to assume iḥrām with the intention of the Hajj al-Ifrād instead. After completing the Hajj al-Ifrād, he must perform the ‘Umrah al-Mufradah. If he realizes, after assuming iḥrām for the ‘Umrah, that he cannot complete it and reach the Hajj on time, he must change his intention (nīyyah) from Hajj al-Tamattu‘ to the Hajj al-Ifrād, and again, after finishing the Hajj, perform the ‘Umrah Mufradah.

Ruling 23: If a woman’s duty is to perform the Hajj al-Tamattu‘, there are several possible cases regarding whether or not she must switch to the Hajj al-Ifrād:

(a) If she is not clean from menstruation (ḥayḍ) upon reaching the mīqāt but hopes to become purified before the narrow time frame for entering iḥrām for the Hajj al-Tamattu‘, and if she thinks he may do ghusl (major ritual purity) to perform the ‘Umrah al-Tamattu‘, while she also hopes to, after entering into the state of iḥrām, have sufficient time to reach the staying (wuqūf) at ‘Arafāt from the beginning of the noon on the Day of ‘Arafah, in such cases, she must enter into the state of iḥrām for the ‘Umrah al-Tamattu‘. If she becomes purified and has sufficient time to perform the rites of the ‘Umrah and reach ‘Arafāt from the beginning of the noon on the Day of ‘Arafah, she must complete the ‘Umrah and then enter into the state of iḥrām for the Hajj. However, if she does not achieve purification, or she does but does not have sufficient time to complete the ‘Umrah, she must switch her intention (nīyyah) from the ‘Umrah al-Tamattu‘ to the Hajj al-Ifrād (using the same iḥrām) and subsequently perform the ‘Umrah Mufradah. This will compensate for the Hajj al-

Tamattu‘.

(b) If she is menstruating upon reaching the mīqāt and is certain that she will not become pure before the time for entering into the state of iḥrām for the Hajj and reaching the staying (wuqūf) at ‘Arafāt, (or If she becomes purified, she does not have sufficient time to perform the rites of the ‘Umrah and the staying (wuqūf) at ‘Arafāt from the beginning of the noon on the Day of ‘Arafah), then she must enter iḥrām in the mīqāt either intending performing mā fī al-dhimmah "what is necessary for a mukallaf to perform" or performing the Hajj al-Ifrād, and after completing the Hajj, perform the ‘Umrah Mufradah. This will suffice for her obligation to the Hajj al-Tamattu‘.^[1]

(c) If she is purified of menses upon reaching the mīqāt and she enters iḥrām for the ‘Umrah al-Tamattu‘, and on the way to Makkah al-Mukarramah or while in Makkah al-Mukarramah, before completing the ṭawāf of the ‘Umrah al-Tamattu‘ and offering ṣalāt al-ṭawāf, or while performing ṭawāf and before completing the fourth round of the ṭawāf, she enters a state of menstruation (ḥayḍ) and does not become purified of menses in time to perform the rites of the ‘Umrah al-Tamattu‘ and reach the staying (wuqūf) at ‘Arafāt from the beginning of the noon on the Day of ‘Arafah), in this case, she has two choices: (a) She may either switch from the ‘Umrah al-Tamattu‘ to the Hajj al-Ifrād while maintaining her current iḥrām, and then she may later perform a the ‘Umrah Mufradah. This suffices for the Hajj al-Tamattu‘, or (b) she can leave the ṭawāf of the ‘Umrah al-Tamattu‘ and ṣalāt al-ṭawāf unfinished, perform sa‘y and taqṣīr, exit iḥrām, enter iḥrām for the Hajj. Then, after performing [the rituals of the two wuqūfs at ‘Arafāt, and at al-Mash‘ar al-Ḥarām \(Muzdalifah\)](#), and the rituals at Minā—whether before or after the ṭawāf of the Hajj and the ṣalāt al-ṭawāf and sa‘y—she must perform the missed ṭawāf and ṣalāt al-ṭawāf of the ‘Umrah al-Tamattu‘ as qaḍā’. This will suffice for her obligation to Hajj al-Tamattu‘, and there is no further obligation upon her.

(d) If she begins menstruating after completing the fourth round of the ṭawāf, she must:

- Leave the remainder of the ṭawāf and the ṣalāt al-ṭawāf,
- Perform sa‘y and taqṣīr,
- Exit the iḥrām of the ‘Umrah, and
- Perform the rituals of the two wuqūfs at ‘Arafāt, and at al-Mash‘ar al-Ḥarām (Muzdalifah), and the rites at Minā.

Then, after returning to Makkah al-Mukarramah, or after completing the ṭawāf and the ṣalāt al-ṭawāf and sa‘y, or before performing all these rituals, she must compensate for the ṭawāf of ‘Umrah and the ṣalāt al-ṭawāf as outlined in Ruling 351. This compensation will suffice for her obligation to Hajj al-Tamattu‘, and there is no further obligation upon her.

^[1] If a discrepancy [in intention or action] is discovered, its ruling will be addressed in the

context of istiftā'āt (juristic inquiries) regarding the niyyah (intention) of iḥrām.

CHAPTER TWO

The Obligatory Hajj (*the Hajjat ul-Islam*)

Ruling 24: In Islamic law, it is obligatory upon every *mustafī* *mukallaf* to perform the Hajj once in a lifetime. This obligatory pilgrimage (Hajj) is termed *the Hajjat ul-Islam*.

Ruling 25: The obligation of Hajj is immediate; if the conditions of being *mustafī* are fulfilled, *the mukallaf* must perform Hajj in that very year; postponing it, without a valid excuse (*‘udhr*), is not permissible.

If *the mukallaf* delays Hajj, this is considered a sin, and Hajj remains obligatory on him — even if he subsequently loses the conditions of being *mustafī* — so he must perform it in the earliest possible year.

Ruling 26: If performing the Hajj in the year that *the mukallaf* is *mustafī* depends upon fulfilling certain prerequisites, such as traveling and supplying the necessary means and arrangements for it, then he must promptly undertake these preparations and ensure that he can perform the Hajj in that year. Therefore, if *the mukallaf* neglects this duty and consequently fails to perform the Hajj, he has committed a sin, and the obligation of the Hajj remains upon him, even if he subsequently loses the conditions of being *mustafī*.

The Conditions for the Obligation of the Ḥajjat ul-Islam

Ruling 27: The performance of the Ḥajjat ul-Islam becomes obligatory when the following conditions are fulfilled:

- 1. being sane,**
- 2. being mature by shar‘, and**
- 3. being mustafī‘.**

Sanity and Adulthood

Ruling 28: The first condition of the Ḥajjat ul-Islam is sanity: Hajj is not obligatory upon an insane person.

Ruling 29: The second condition of the Ḥajjat ul-Islam is puberty (maturity): Hajj is not obligatory upon one who has not yet reached legal (sharʿī) maturity (bulūgh), even if he is close to it. If a non-pubescent child performs Hajj, although it is valid, it does not suffice for his obligatory Hajj (the Ḥajjat ul-Islam (i.e., he is obligated to perform it again after attaining maturity)).

If a non-pubescent child who is mustaṭīʿ puts on iḥrām and then reaches puberty before the wuqūf at al-Mashʿar al-Ḥarām (Muzdalifah), his Hajj will suffice as the Ḥajjat ul-Islam.

Ruling 30: If a non-pubescent child commits a forbidden (ḥarām) act of iḥrām—and if that ḥarām act is hunting—then the guardian is responsible for paying the kaffārah (expiation). However, for other forbidden (ḥarām) acts, [there is no obligation to pay kaffārah](#), neither upon the child nor the guardian.

Ruling 31: The cost of the sacrificial animal for a non-pubescent child's Hajj falls upon his guardian.

Ruling 32: In the case of obligatory Hajj, a woman does not depend on her husband's permission, nor does a child need his parents' consent; even if the husband or parents disapprove, it remains obligatory for them to perform the Hajj.

Istiṭā'ah (Capability to Perform Hajj)

Ruling 32: The third condition of the Ḥajjat ul-Islam is known as istiṭā'ah, which refers to the capability of performing the rites of Hajj. This includes several components:

- A. Financial Capability (Istiṭā'ah al-Mālīyah);**
- B. Physical Capability (Istiṭā'ah al-Badaniyyah);**
- C. The Capability of an Open and Safe Route for Hajj (Istiṭā'ah al-Amniyyah/al-Istitā'ah al-Ṭarīqīyyah);**
- D. Temporal Capability (al-istiṭā'a al-zamāniyya^[1]).**

The details of each component listed above are explained below:

^[1] It is obligatory for a Mukallaf to have enough time to arrive in Makkah al-Mukarramah during the time in which the rites of Hajj are performed.

A. Financial Capability (Istiṭā'ah al-Mālīyah)

Ruling 34: For Financial Capability (Istiṭā'ah al-Mālīyah) to be realized, the following must be secured:

- (1) The expenses associated with the journey to and from the pilgrimage, as well as the necessary provisions during the journey;
- (2) The living expenses of dependents throughout the journey;
- (3) The life's essentials and necessities;
- (4) The adequate means to maintain his customary standard of living after returning. (Rujū' ilā l-Kifāyah^[1]).

1. The Expenses and Provisions for the Journey

Ruling 35: "The Provisions for Journey" refers to all necessities required during a journey, including food, drink, and other supplies and essentials.

Ruling 36: Hajj is not obligatory upon individuals who lack the essential provisions and financial means for the journey and return, nor for those who possess no wealth to acquire such provisions, even if they are capable of earning the requisite expenses through business.

Ruling 37: Possessing the requisite journey provisions is not a prerequisite for financial capability (istiṭā'ah); rather, if a mukallaf has money or wealth that can be used to cover journey expenses, such resources suffice, thereby qualifying him as capable (mustaṭī').

Ruling 38: If a person is owed an amount sufficient for Hajj expenses and is able to collect it—meaning that the due date for payment has arrived or the debtor is willing to pay earlier—then he must collect the debt and perform Hajj.

Ruling 39: If a woman's mahr (dower) is sufficient to cover her Hajj expenses and is due from her husband:

- a. If her husband is unable to pay, she cannot demand it, and is not considered financially capable (mustaṭī') for Hajj.
- b. If the husband has the means to pay and claiming the mahr would not lead to harm [such as serious marital discord], she must demand it and perform Hajj.
- c. If demanding the mahr would cause harm—for example, leading to conflict—it is not obligatory for her to claim it, and she is not considered mustaṭī'.

Ruling 40: If a person lacks the financial means for Hajj but can easily obtain a loan and repay it later, he is not obligated to take a loan to become mustaṭī'. However, if he does take

the loan, Hajj becomes obligatory upon him.

Ruling 41: If a debtor does not possess any additional wealth beyond the amount needed for Hajj expenses and has outstanding debt:

- a. If there is a specified due date for the debt, and he is confident that he can repay it accordingly, Hajj is obligatory; otherwise, it is not obligatory upon him.
- b. If the debt is due but the creditor consents to a delay and the debtor is confident that he will be able to fulfill repayment at the designated time, Hajj's performance becomes obligatory; otherwise, it is not obligatory.

Ruling 42: If a person experiences an urgent necessity to enter into marriage to the extent that refraining from marriage would result in excessive hardship (ḥaraj), he possesses the financial capability to marry, then the Hajj is only obligatory upon him if he maintains adequate funds to cover both his marriage expenses and the costs associated with Hajj.

Ruling 43: If the cost of transportation in the year of financial capability (istiṭā'ah) exceeds the usual rate, and if a mukallaf can afford the additional expense without excessive hardship (ḥaraj) and severe difficulty (mashaqqah), it is obligatory for him to pay it and perform Hajj. A mere increase in price does not negate istiṭā'ah. However, if they cannot afford the extra cost or if paying it would be overly burdensome, it is not obligatory for him to pay and is not considered mustaṭī'. The same ruling applies to purchasing or renting other essential items for the Hajj journey. Likewise, if selling his assets at a significantly lower price than the market value would result in excessive difficulty, he is not obligated to sell them.

Ruling 44: The criterion for financial capability (istiṭā'ah) for Hajj is the ability to perform it in a manner that is conventionally deemed feasible for people. If a person believes he does not meet this criterion but suspects that, through investigation and effort, he might find a way to become financially capable (mustaṭī'), he is not obligated to investigate. However, if he is uncertain about his financial capability (istiṭā'ah), it is obligatory to assess his financial situation.

2. The Life Expenses for Dependents During the Hajj Journey

Ruling 45: Financial capability (istiṭā'ah) for Hajj necessitates that the Hajj pilgrim possesses adequate funds to cover the life necessary expenses of his dependents until his return from Hajj.

Ruling 46: Dependents ('ā'ilah) refers to those regarded as part of one's family customarily, even if providing for them is not legally obligatory.

3. Essential Life Necessities

Ruling 47: A prerequisite for the obligation of Hajj for a mukallaf is the possession of

essential life necessities and items that are customarily deemed appropriate for his social status and requirements. However, it is not obligatory to possess these items precisely; rather, if he has financial resources or assets that can be used to acquire these necessities, he is considered financially capable (*mustaṭīʿ*).

Ruling 48: The customary status of individuals [regarding financial capability] differs among individuals. For instance, if homeownership is considered a necessity of life for someone or his social status necessitates having a home, or if residing in a rented, institutional, or endowed property would cause excessive hardship (*ḥaraj*) and severe difficulty (*mashaqqah*) or humiliation, then owning a private home or the means to cover its costs is a condition for his financial ability (*istiṭāʿah*) to perform Hajj.

Ruling 49: If a person possesses financial resources adequate for the performance of Hajj but requires those resources for essential needs, such as securing housing, obtaining medical treatment, or providing for basic life necessities, then that individual is not considered *mustaṭīʿ*, and the performance of Hajj is not obligatory upon him.

Ruling 50: If a person possesses assets that exceed what is customary for his social status regarding essential life necessities, such as housing, furniture, vehicles, work tools, and the like, and if the sale of the excess would not cause hardship (*ḥaraj*) or humiliation, and the proceeds from such a sale are adequate to cover the expenses for Hajj (or contribute to these expenses), then he is obliged to sell the excess and perform Hajj.

Ruling 51: If a *mukallaf* sells a piece of land, for example, to purchase a residential house, and if the house is considered an essential or customary need for him, then simply obtaining the money from the sale of that land does not make him capable (*mustaṭīʿ*), even if the amount equals or supplements the expenses required for Hajj.

Ruling 52: If a person possesses assets that have become unnecessary, such as an old vehicle that is no longer needed after purchasing a new one, and the proceeds from selling it are sufficient for his financial ability (*istiṭāʿah*), or supplement the expenses required for Hajj, then Hajj is obligatory upon them provided that other conditions are met.

4. Enjoying the Adequate Means to Maintain His Customary Standard of Living after Returning. (Return to [financial] Sufficiency)

Ruling 53: One of the conditions for financial capability (*istiṭāʿah*) is returning to financial sufficiency (*rujūʿ ilā al-kifāyah*). This means that, upon returning from Hajj, the *mukallaf* is obligated to possess wealth or a source of income—such as trade, agriculture, industry, rental properties, etc.—, so that these sources are sufficient to maintain an appropriate standard of living in accordance with his customary social status and that of his family.

Ruling 54: If a *mukallaf* lacks a financial income upon returning from Hajj but can sustain himself through religious funds such as Khums, zakāt, or similar means, Hajj remains obligatory upon him.

Ruling 55: Returning to financial sufficiency (Rujū' ilā l-kifāyah) is also a condition for a woman's financial capability (istiṭā'ah). If a married woman attains financial capability while her husband is alive, the maintenance (nafaqa) provided by her husband is sufficient for her financial capability (istiṭā'ah). However, upon returning from Hajj, a woman without a husband must have adequate wealth or income to maintain a standard of living appropriate to her customary social status; otherwise, she is not considered capable (mustaṭī').

Ruling 56: If a person lacks the financial means and travel provisions for Hajj but another person offers to cover his expenses—for instance, by stating, “[If you] go to Hajj, I will bear its costs”—then Hajj becomes obligatory upon him, and he must accept it. This is known as Hajj al-Badhliyya (Hajj by Bestowal). In Hajj al-Badhliyya (Hajj by Bestowal), returning to financial sufficiency (return to competence) is not a condition, nor is it necessary for the benefactor to provide the exact provisions for the journey; rather, it is sufficient if the benefactor pays its monetary value. However, accepting the gift is not obligatory if the benefactor does not give the funds specifically for Hajj but merely constitutes an amount sufficient for it. However, if the gift is received and the recipient meets the condition of returning to financial sufficiency, Hajj becomes obligatory upon him.

Ruling 57: Hajj al-Badhliyya (Hajj by Bestowal) suffices as the obligatory Hajj (the Ḥajjat ul-Islam). Thus, if the mukallaf becomes capable (mustaṭī') in subsequent years, it is not obligatory for him to perform Hajj again.

Ruling 58: If a person is invited to perform Hajj by an institution or another person to carry out a specific task, and if he is obligated to fulfill that task as a condition of the invitation, then his Hajj is not considered Hajj al-Badhliyya (Hajj by Bestowal).

Miscellaneous Rulings Regarding Financial Capability (Istiṭā'ah al-Māliyah)

Ruling 59: If a person is financially capable (mustaṭī') to perform Hajj, he is not permitted to disqualify himself from financial capability (istiṭā'ah) for Hajj after the time when he must spend his wealth to perform Hajj arrives. The obligatory caution (al-iḥtiyāt al-wājib) is that he must also not intentionally disqualify himself from the requisite financial capability (istiṭā'ah) for Hajj even before this time.

Ruling 60: It is not a prerequisite for financial capability (istiṭā'ah) to be established in Mukalla's residence; consequently, when a mukallaf achieves financial capability (istiṭā'ah), even at the mīqāt, the performance of Hajj becomes obligatory for him. Thus, if he attains financial capability (istiṭā'ah) upon arriving at the mīqāt, it is obligatory for him to perform Hajj, and this Hajj suffices as his obligatory Hajj (Ḥajjat ul-Islam).

Ruling 61: If a person attains financial capability (istiṭā'ah) upon arriving at the mīqāt, he is considered financially capable (mustaṭī'), making Hajj obligatory upon him, provided he meets all other conditions of financial capability (istiṭā'ah). Thus, if individuals such as caravan staff possess the means to cover the expenses of their dependents, necessities, provisions for a conventional standard of living, and rujū'ilā l-kifāyah (return to

sufficiency), Hajj is obligatory upon them, and this Hajj suffices as their obligatory Hajj (Ḥajjat ul-Islam). Otherwise, their Hajj is considered recommended (mustahabb), and if they later achieve [financial capability](#) (istiṭā‘ah), they are obligated to perform the obligatory Hajj (the Ḥajjat ul-Islam).

Ruling 62: If a person is hired to provide services during Hajj and receives payment sufficient for his financial capability (istiṭā‘ah, it is not obligatory for him to be hired to achieve that capability. However, once he accepts the hiring contract (ijārah), Hajj becomes obligatory, as long as performing the rites does not interfere with his contracted services. Otherwise, despite his financial capability (istiṭā‘ah) from the received payment(wage), he would not be considered [financially capable \(mustaṭī‘\)](#) in that year.

Ruling 63: [If a financially incapable person is hired as a proxy \(niyābah\)](#) to perform Hajj on behalf of another and subsequently attains financial capability ([istiṭā‘ah](#)) through funds other than the payment for the Proxy Hajj, he is obligated to perform Hajj for himself in that year and fulfill the Proxy Hajj in the following year. However, the contract becomes void if it specifies that the Proxy Hajj must be performed in the same year.

Ruling 64: If a financially capable person, either due to negligence or on purpose, intends to perform [a recommended \(mustahabb\)](#) Hajj—whether to practice the rites for better performance in a subsequent year or under the mistaken belief that he is not financially capable (mustaṭī‘)—and later comes to know that he has indeed been financially capable (mustaṭī‘), then whether his Hajj suffices for his obligatory Hajj (Ḥajjat ul-Islam) [is a matter of objection](#). The obligatory caution (al-iḥtiyāṭ al-wājib) is that he is obligated to perform his obligatory Hajj (Ḥajjat ul-Islam) in the following year unless he had intended to fulfill his current religious duty and merely assumed it to be mustahabb [at that time]; in such a case, this Hajj suffices as his obligatory Hajj (Ḥajjat ul-Islam).

21. **Return to Sufficiency** is another prerequisite for the obligation of Hajj. This means that when a mukallaf returns home from Hajj, he should be capable of managing himself and his dependents, both practically and potentially.

B. Physical Capability (Istiṭā'ah al-Badaniyyah)

Ruling 65: Physical Capability (Istiṭā'ah al-Badaniyyah) refers to the bodily health and strength necessary to perform Hajj. Therefore, Hajj is not obligatory upon an ill or elderly person who lacks the strength to go for the journey of Hajj, or performing Hajj would cause him excessive hardship (ḥaraj) or severe difficulty (mashaqqah).

Ruling 66: Until entering the state of ihrām, a mukallaf must have physical capability. Therefore, if he travels with the intention (nīyyah) of performing Hajj, and if, before entering the state of ihrām, due to his illness, he is unable to continue the journey, then it is clear that he has not possessed physical capability. Nor is Hajj obligatory upon him, nor is he obligated to appoint a proxy (niyābah) for Hajj. However, if Hajj has already become obligatory (wājib) upon him and neglected to perform it, and if he has no hope of recovering the capability to perform Hajj without excessive hardship (ḥaraj) and severe difficulty (mashaqqah), even in future years, he is obligated to appoint a proxy for Hajj. But if there remains hope for recovery and the ability to perform Hajj, he is obligated to perform his Hajj himself in the first possible year. However, if he falls ill after entering the state of ihrām, specific jurisprudential rulings apply to the situation.

C.The Capability of an Open and Safe Route for Hajj([al-Istiṭā'ah al-Amniyyah/al-Istiṭā'ah al-Tarīqiyyah](#))

Ruling 67: [Al-Istiṭā'ah al-Amniyyah/al-Istiṭā'ah al-Tarīqiyyah](#) means that the route for performing Hajj is both open and safe. Therefore, a mukallaf for whom the route is blocked in such a way that he is unable to reach the mīqāt or complete the rites of Hajj, as well as a mukallaf for whom the route is open but unsafe—such as being threatened with harm to his life, body, reputation, or wealth—is not obligated to perform Hajj.

Ruling 68: If a mukallaf is financially capable (mustaṭī'), but his Hajj depends on registration in a draw, and he believes there is a possibility that his name will be drawn in that same year, then the obligatory caution (al-iḥtiyāṭ al-wājib) is that he is obligated to register. If not selected, he is not considered financially capable (mustaṭī'), and Hajj is not obligatory upon him. However, if performing Hajj in future years depends on maintaining his place on a waiting list, then the obligatory caution (al-iḥtiyāṭ al-wājib) is that he is obligated to preserve his financial capability and remain on the list until he can perform Hajj.

Ruling 69: If a mukallaf has registered for Hajj and his turn is scheduled for future years, it is obligatory to advance his position in the queue, as long as doing so does not infringe on the rights of others or violate the regulations of the Islamic government.

Ruling 70: A woman's journey to perform obligatory ([wājib](#)) Hajj does not depend on her husband's permission, and her husband may not prevent her from performing the obligatory Hajj.

D. Temporal Capability (al-Istiṭā'ah al-Zamāniyyah) for Hajj

Ruling 71: Temporal Capability (al-Istiṭā'ah al-Zamāniyyah) refers to acquiring financial capability (istiṭā'ah) at a time when the mukallaf has sufficient opportunity to perform the rites of Hajj during their appointed days. Therefore, if he attains financial capability (istiṭā'ah) at a time when it is too late to reach Hajj due to time constraints or if doing so would entail severe hardship (mashaqqah) or excessive difficulty (ḥaraj), Hajj is not obligatory upon him in that year.

The Istiftā'āt (Juristic Inquiries) on Being Mustaṭī'

Ruling 72: If a person earns his livelihood from religious dues such as Khums and zakāt, and there remains an amount from these dues sufficient to cover the expenses associated with Hajj, is this person regarded as financially capable (mustaṭī'), provided that all other conditions are met?

Answer: If the person has been entitled to receive such dues [by religious Law (Shar')], he is considered financially capable (mustaṭī').

Ruling 73, Question: Before dispatching pilgrims to the Hajj, medical examinations are conducted, and those who lack physical ability are not accepted. Are those who fail the medical examinations—and have not yet been granted permission to go to Hajj—no longer considered capable (mustaṭī')?

Answer: In such a case, they are not considered to be capable (mustaṭī'). Nevertheless, if there should be hope for their recovery, the obligatory caution (al-iḥtiyāṭ al-wājib) is that they should not disqualify their financial capability (istiṭā'ah).

Ruling 74, Question: If a wife does not demand her deferred mahr (dowry/marriage portion), which her husband is obligated to pay when financially capable (mustaṭī'), and assuming he possesses the financial capability (istiṭā'ah) to perform Hajj, does the husband meet the condition of financially capable (mustaṭī') for Hajj, or does the obligation to pay the mahr take precedence over the performance of his obligatory Hajj?

Answer: The husband is not obligated to pay the mahr unless the wife demands it. If he can afford to pay the mahr without difficulty whenever demanded, fulfilling the obligation of Hajj takes precedence over the payment of the mahr.

Ruling 75, Question: If a person saves money over several months, does he meet the condition of being financially capable (mustaṭī'), especially knowing he will not achieve financial capability (istiṭā'ah) through any other means?

Answer: It is not obligatory for him to establish financial capability (istiṭā'ah) by this means. However, if he should manage to save a sum adequate for the expenses related to the obligatory Hajj (the Ḥajjat ul-Islam), and provided that the remaining conditions for financial capability are met, he will be considered financially capable (mustaṭī').

Ruling 76, Question: Is visiting one's parents considered a social, religious, or personal necessity? If so, is it permissible for a person financially capable (mustaṭī') to defer the performance of his obligatory Hajj and allocate his funds for such a visit, assuming that the visit entails travel and similar arrangements?

Answer: If he is financially capable (mustaṭī'), it is obligatory for him to perform Hajj; therefore, it is impermissible to disqualify his financial capability even for the sake of

maintaining connections with relatives (ṣilat al-raḥim). The obligation of such connections is not limited to in-person visits; this duty can also be fulfilled through letters or phone calls. If visiting parents in another city is deemed necessary due to their circumstances or his own, if such a visit is recognized as a customary necessity, and if he lacks sufficient funds for both the visit and Hajj, then in this case, he is not considered financially capable (mustaṭīʿ).

Ruling 77, Question: If a nursing mother becomes financially capable (mustaṭīʿ) of performing Hajj, and if her journey to Hajj would harm her nursing infant, is she permitted to refrain from performing Hajj?

Answer: If the harm is such that the nursing mother must remain with her child, or if her journey to Hajj would impose significant hardship and extreme difficulty (al-ʿusr wa-l-ḥaraj) upon herself, then Hajj is not obligatory.

Ruling 78, Question: If the value of a woman's jewelry is sufficient for financial capability (istiṭāʿah) to perform Hajj, is she obligated to sell it and perform Hajj?

Answer: If the jewelry is essential for her and does not exceed her customary social status, she is not considered financially capable (mustaṭīʿ) and is not obligated to sell it to cover Hajj expenses.

Ruling 79, Question: A woman is considered financially capable (mustaṭīʿ) to perform her obligatory Hajj, but her husband does not permit her; what is her religious duty?

Answer: The husband's permission for his wife is not a condition for performing the obligatory Hajj (Ḥajjat ul-Islam). However, if the woman's journey without his permission leads to distress and hardship (ʿusr wa ḥaraj) for her, she is not considered financially capable (mustaṭīʿ); therefore, Hajj is not obligatory upon her.

Ruling 80, Question: My husband promised me at the time of our marriage to take me for the obligatory Hajj. Does this promise make Hajj obligatory upon me?

Answer: A mere promise or verbal commitment does not make Hajj obligatory.

Ruling 81, Question: Is it permissible for a person to impose hardship on himself regarding essential living needs [to accumulate the means] to attain financial capability (istiṭāʿah) for Hajj?

Answer: It is permissible (jaʿiz), but it is not religiously obligatory (wājib) according to Sharia Law. However, this permissibility applies only to the individual himself. It is not permissible to impose excessive hardship beyond what is customary (ʿurf) on one's family, for whom the provision of maintenance (nafqa) is obligatory.

Ruling 82, Question: In the past, I was not very observant of religious obligations and possessed sufficient wealth to perform Hajj; in other words, I was considered financially capable (mustaṭīʿ). However, I did not perform my obligatory Hajj due to certain

circumstances at that time. What is my duty now? I should note that I currently lack sufficient funds to perform Hajj. There are two choices available for me to perform my Hajj: registering with the Hajj and Pilgrimage Organization or paying a higher cost. Does registration with the Hajj and Pilgrimage Organization suffice?

Answer: If you previously met all the conditions necessary for religious financial capability (sharʿī istiṭāʿah) of Hajj, it remains an obligation upon you, and you must perform it by any permissible and lawful means, provided it does not lead to [distress and hardship \(ʿusr wa haraj\)](#). However, if you did not fully meet the conditions for financial capability (istiṭāʿah) in the past, then Hajj is not obligatory upon you in the described scenario.

Ruling 83, Question: Does a fear of life-threatening danger prevent the attainment of [financial capability \(istiṭāʿah\)](#)?

Answer: If the fear of danger to one's life is not considered rationally justified (i.e., not based on reasonable grounds), it does not prevent the attainment of financial capability (istiṭāʿah).

Ruling 84, Question: If a person can perform Hajj using a deceased person's Hajj voucher, with the heirs' permission, is obtaining such permission considered a necessary preliminary step for performing this obligation, like registration with the Hajj and Pilgrimage Organization? If he performs Hajj using a deceased person's Hajj voucher, without the heirs' permission, and provided that all other conditions of financial capability (istiṭāʿah) are met, is the Hajj considered valid, and does it [suffice for the obligatory Hajj \(the Ḥajjat ul-Islam\)](#)?

Answer: It is not obligatory (wājib) to obtain the heirs' permission, but their permission is obligatory for him to use the deceased's voucher. If he uses the voucher without the heirs' permission, and if his financial capability (istiṭāʿah) from the point of mīqāt onward depends on the voucher, then the Hajj performed will not be considered the obligatory Hajj (the Ḥajjat ul-Islam). However, if the conditions for his financial capability (istiṭāʿah) are met independently, without regard to the voucher, from the point of mīqāt onward, his Hajj is considered valid and suffices for the obligatory Hajj (the Ḥajjat ul-Islam).

CHAPTER THREE

The Proxy (Niyābah) in Hajj

Ruling 85: A person upon whom Hajj has become obligatory (wājib)—but who has neglected to perform it—is unable, due to old age or illness, to perform Hajj, or if doing so would cause excessive hardship (ḥaraj) and severe difficulty (mashaqqah), and if there is no hope of recovery or ability to perform Hajj without hardship, even in future years, it is obligatory for him to appoint a [proxy](#) for Hajj. However, if Hajj has not yet become obligatory upon him, it is not obligatory to appoint a proxy.

Ruling 86: After the proxy performs the Hajj rites, the obligation of Hajj is lifted from [the person represented](#) (manūb ‘anh) who is excused (ma’dhur), even if his excuse ([‘udhr](#)) is later removed. In such a case, he is not obligated to perform Hajj himself. However, if the excuse is removed while the proxy is performing Hajj, the proxy’s Hajj does not suffice, and it is obligatory for the original person to perform Hajj personally at the earliest opportunity.

Ruling 87: If a person upon whom Hajj has become obligatory (wājib)—but who has neglected to perform it—passes away en route:

- [If he passes away after wearing iḥrām and entering the Ḥaram](#) (sacred precinct of Makkah al-Mukarramah), it suffices for the Hajjat ul-Islam.
- If he passes away before wearing iḥrām, the obligation of Hajj remains on his responsibility (dhimma), and a proxy (deputy) must be appointed for him.
- If he passes away after wearing iḥrām but before entering the Ḥarar [the obligatory precaution \(al-iḥtiyāt al-wājib\) is that](#) his Hajj is not considered sufficient for [the Hajjat ul-Islam](#).

Ruling 88: A person upon whom Hajj has become obligatory (wājib)—but who has neglected to perform it—passes away before performing it and leaves behind an inheritance sufficient to cover the expenses of Hajj, the heirs are obligated to appoint a proxy (deputy) to perform Hajj on his behalf using the original estate (aṣl al-māl). However, if the deceased made a will ([waṣiyyah](#)) stipulating that the expenses of Hajj should be paid from one-third of the estate, this takes precedence over recommended (mustaḥabb) bequests. If the one-third is insufficient to cover the Hajj expenses, any shortfall must be supplemented from the original estate.

Ruling 89: In all cases in which appointing a proxy to perform Hajj is obligatory, it is obligatory to do so in the earliest possible year, regardless of whether the person on whose behalf the Hajj is performed (manūb ‘anh) is alive or deceased.

Ruling 90: A person may appoint a proxy for himself from the mīqāt. Similarly, heirs may

appoint a proxy from the mīqāt for a deceased person. However, if appointing a proxy is only possible from the deceased's hometown (waṭan) or another city, it is obligatory for the heirs to appoint a proxy from that location. Furthermore, if the deceased made a will specifying the performance of a Ḥajj al-Baladī^[1], it is obligatory to follow his will, and any additional expenses beyond the Hajj performed from the mīqāt must be paid from the one-third (thulth) of the estate.

Ruling 91: If a person makes a will (waṣiyyah) stipulating that a recommended (mustaḥabb) Hajj be performed on his behalf, the expenses for such a Hajj must be paid from the one-third (thulth) of his estate.

Ruling 92: If the heirs or the will executor of a deceased person (waṣī) know that Hajj has become obligatory (wājib) upon the deceased but are uncertain whether it has been performed or not, it is obligatory for them to arrange for the Hajj to be performed on his behalf. However, if they do not know whether or not the Hajj is obligatory, and the deceased has not made a will for it, they are not obligated to arrange a Hajj on behalf of the deceased.

Ruling 93: This is not valid (ṣaḥīḥ) if two deputies are hired to perform the Hajj on behalf of a deceased person, with one performing only the 'Umrah al-Tamattu' and the other performing only the Hajj al-Tamattu'.

Ruling 94: If Hajj has not become obligatory upon a deceased person and he has not left any will (waṣiyyah) regarding it, his heirs are not obligated to arrange it on his behalf. Moreover, if the deceased has registered for Hajj, his Hajj voucher ([in Farsi, fīsh-e hajj](#)) is considered part of his estate (taraka) and is subject to the same rulings as his other property.

Ruling 95: If a person has registered for Hajj but has passed away before departing for it, and has not attained the financial capability (istiṭā'ah) for Hajj, it is not obligatory for the heirs to perform Hajj on his behalf by proxy.

[1]. He makes a will stipulating that the Hajj should be performed from his own city.

The Conditions for the Proxy (Nā'ib) in Hajj

Ruling 96: The person appointed as a proxy (nā'ib) to perform Hajj must meet the following conditions:

1. Being Bāligh(having reached the age of religious (shar'ī) maturity), as a matter of obligatory caution (al-iḥtiyāt al-wājib).
2. Being 'Āqil(Sane).
3. Being Trustworthy and Reliable: There must be a reasonable assurance that the proxy will properly perform the Hajj rites.
4. Being a Twelver Shī'a Muslim, as a matter of obligatory caution (al-iḥtiyāt al-wājib).
5. Being Knowledgeable about the Rites and Rulings of Hajj or learning them during the pilgrimage with the guidance of the caravan's religious scholar or by referring to a manual of Hajj rites (manāsik al-Ḥajj). In any case, if, after performing Hajj, it is established that he has correctly performed the rites, his proxy Hajj is valid.
6. Not Being Financially Capable (Mustatī') of performing his own Hajj in that year; in other words, not having an obligatory Hajj upon himself in that year. However, if the proxy (nā'ib) does not know that Hajj is obligatory upon him, it is not remote to say his Hajj on behalf of another person is valid.
7. Being [physically] Capable of Performing Completely All the Rites of Hajj: If he has an excuse ('udhr) preventing him from performing certain essential acts due to a valid excuse, his proxy (niyābah) is not valid. For example, if he is entirely unable to recite ṣalāt (prayer) al-ṭawāf correctly, his proxy (niyābah) is not valid. If he is capable of learning correct recitation (qirā'ah), it is obligatory for him to do so.

Ruling 97: Once it has been established that a proxy (nā'ib) has performed the Hajj, there is no obligation to ascertain the correctness (ṣiḥḥa) of his performance; rather, his performance is to be presumed valid (ḥaml 'alā al-ṣiḥḥah).

The Conditions for the Person Represented (Manūb ‘Anhu)

Ruling 98: The person on whose behalf the Hajj is performed (manūb ‘anhu) must meet the following conditions:

1. **The person represented (manūb ‘anhu) must be a Muslim; performing Hajj on behalf of a non-Muslim (kāfir) is not valid.**
2. **The Proxy (Niyābah) for an obligatory (wājib) Hajj (Ḥajjat ul-Islam) is considered valid only if the person represented (manūb‘anhu) is deceased or unable to perform Hajj due to old age or illness, even in future years, without excessive hardship (mashaqqah). However, the proxy (niyābah) for a recommended (mustahabb) Hajj is permissible in all circumstances.**

The Rulings of the Proxy (Niyābah)

Ruling 99: Sanity (‘aql) and religious (shar‘ī) maturity (bulūgh) are not conditions for the person on whose behalf Hajj is performed (manūb ‘anhu).

Ruling 100: A proxy (Niyābah) by a man on behalf of a woman, or by a woman on behalf of a man, is valid.

Ruling 101: It is permissible for a ṣarūrah—one who has not yet performed Hajj—to act as a proxy (nā’ib) for another ṣarūrah or a non-ṣarūrah, whether the proxy or the person on whose behalf the Hajj is performed (manūb ‘anhu) is male or female.

Ruling 102: In a proxy Hajj, the intention (nīyyah) to act as a proxy and to specify the person on whose behalf the Hajj is being performed (manūb ‘anh), even if in a general sense, is a condition. However, it is not obligatory to articulate this intention verbally.

Ruling 103: It is not valid to hire a person as a proxy if he is obligated to change his intention (nīyyah) from the Hajj al-Tamattu‘ to the Hajj al-Ifrād due to insufficient time. However, if the proxy is hired when there is sufficient time, and if later circumstances happen to cause the time to be restricted, then it is obligatory for him either to enter into iḥrām with the intention of the Hajj al-Ifrād, or to change his intention to the Hajj al-Ifrād. In such a case, the proxy’s performance suffices for the Hajj al-Tamattu‘ of the person on whose behalf the Hajj is performed (manūb ‘anhu), and he is entitled to receive the agreed-upon wage (ujra).

Ruling 104: If a person is hired to perform Hajj for a specified wage (ujra) that is less than the actual expenses of Hajj, the hirer (musta’jir) is not obligated to cover the shortfall. Similarly, if part of the payment remains unused, the hirer has no right to reclaim the surplus.

Ruling 105: If the proxy’s performance of the Hajj does not suffice for the person on whose behalf the Hajj is performed (manūb ‘anh):

- If the proxy is hired to perform the Hajj for the same Hajj season, it is obligatory for him to return the payment (ujra) to the hirer (musta’jir).
- If the proxy is hired to perform the Hajj in a future year, he is obligated to repeat the Hajj in subsequent years to fulfil his obligation.

Ruling 106: It is not permissible for a person excused (ma’dhūr) from performing certain hajj rites to act as a proxy. An excused person (ma’dhūr) is someone unable to perform some optional hajj rites, such as: uttering the talbīyah (saying labbayk) correctly, walking on his foot during ṭawāf and sa’y, reciting ṣalāt al-ṭawāf correctly, stoning (ramy) the jamarāt al-‘aqabah) by his own hand, staying (wuqūf) in ‘Arafāt and al-Mash‘ar al-Ḥarām

(muzdalifah) at their prescribed time, and staying overnight (baytūtah) [of the 11th and 12th of Dhul-Hijjah] in Minā. This inability results in the incomplete performance of certain hajj rites, so the proxy of an excused person (ma'dhūr) is not valid. However, if an excused person (ma'dhūr) can fully perform such Hajj rites, and if he is only excused (ma'dhūr) from committing some [prohibitions](#) (muḥarramāt) of iḥrām, his proxy is valid.

Ruling 107: If a proxy (nā'ib) becomes excused ([ma'dhūr](#)) during the performance of the proxy Hajj in a way that leads to deficiencies in the rites, the hiring contract is not valid. [The obligatory precaution \(al-iḥtiyāṭ al-wājib\) is that](#) the Hajj should be reperformed for the person on whose behalf the Hajj is performed (manūb 'anhu), and a mutual settlement (muṣālahah) should be reached between the proxy (nā'ib) and [the person represented \(manūb 'anhu\)](#) regarding the payment (ujra).

Ruling 108: The proxy (niyābah) for those excused from performing [the optional staying \(wuqūf al-ikhtiyārī\) at al-Mash'ar al-Harām](#) is not valid.^[1] If they act as a proxy (nā'ib), they are not entitled to receive payment (ujra). This applies, for example, to caravan staff who are required to accompany individuals with disabilities or to provide certain caravan services that require them to leave Mash'ar to Minā before dawn (fajr). If such individuals are hired for [the proxy Hajj \(Hajj al-Niyābī\)](#), they must personally perform the optional staying and complete the Hajj rites.

Ruling 109: If the proxy Hajj (Hajj al-Niyābī) of a proxy (nā'ib) who is excused (ma'dhūr) is not valid, [there is no difference whether the proxy is hired for payment or he performs the Hajj gratuitously.](#) Similarly, it makes no difference whether the proxy or [the person represented \(manūb 'anhu\)](#) has been ignorant of the excuse. It also makes no difference whether the proxy has been ignorant of the fact that that excuse ('udhr) makes his proxy invalid, or whether the person represented (manūb 'anhu) has been ignorant of the fact that such excuses disqualify the proxy—for instance, ignorance of the fact that the proxy cannot rely only on the emergency stay (al-wuqūf al-iḍṭirārī) in [al-Mash'ar al-Harām](#).

Ruling 110: The proxy (nā'ib) is obligated to perform the rites of the Hajj in accordance with the rulings (fatwās) of his own religious authority (marja' al-taqlīd).

Ruling 111: [If the proxy \(nā'ib\) passes away after wearing iḥrām and entering the Ḥaram \(the precinct of the Grand Mosque, Ka'ba\), the obligation is lifted from the person represented \(manūb 'anhu\).](#) However, if he passes away after wearing iḥrām and entering the Ḥaram, then the obligatory precaution (al-iḥtiyāṭ al-wājib) is that his proxy Hajj does not suffice (lā yujzī). There is no difference whether the proxy is hired for payment or performs the Hajj voluntarily, and whether it is for the Hajjat ul-Islam or another obligatory Hajj.

Ruling 112: If the proxy (nā'ib) passes away after wearing iḥrām and entering the Ḥaram (the precinct of the Grand Mosque, Ka'ba) and he is hired to perform the Hajj for the person represented (manūb 'anhu), he is entitled to the full payment (ujra), and the person represented is obligated to pay it to his heirs.

Ruling 113: If a proxy (nā'ib) has not yet performed the obligatory Hajj (Ḥajjat ul-Islam) for himself, the recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is that, after completing the Hajj rites, he should, if possible, perform a 'Umrat al-Mufradah for himself while still in Makkah al-Mukarramah.

Ruling 114: It is permissible for a proxy (nā'ib) to perform additional ṭawāf or 'Umrat al-Mufradah on behalf of himself or for others after completing [the proxy Hajj \(Hajj al-Niyābi\)](#).

Ruling 115: 115 – Just as [the obligatory caution \(al-iḥtiyāṭ al-wājib\)](#) is that faith—being a Twelver Shī'a Muslim—is a necessary condition for a valid proxy (niyābah), being a Shī'a is also an essential condition, as a matter of obligatory caution (al-iḥtiyāṭ al-wājib), for the rites in which a proxy (niyābah) is permissible, such as ṭawāf, stoning the jamarāt, [and](#) sacrificing an animal^[2].

Ruling 116: It is obligatory (wājib) for the proxy (nā'ib) to perform the Hajj rites, including ṭawāf al-nisā', with the intention (niyyah) of proxy (qaṣd al-niyābah) on behalf of the person represented (manūb 'anhu).

^[1] Women, however, are not regarded as among those excused in this matter; therefore, their proxy (niyābah) is valid and there is no objection to it.

^[2] Regarding the condition of faith for sacrificing an animal, refer to **Ruling 519**.

The Istiftā'āt(Juristic Inquiries) on the Proxy (Niyābah) in Hajj

Ruling 117, Question: A person in al-Madīnah al-Munawwarah hires someone to perform a Ḥajj al-Mīqātī[1] on behalf of his father, but he does not specify whether the hired person should enter ihrām from al-Shajarah mosque or other mawāqīt. Is it permissible for the hired person to enter ihrām for an 'Umrat al-Mufradah from Masjid al-Shajarah, and then later proceed to Juhfah or Qarn al-Manāzil[2] to enter ihrām there for the hired 'Umrat al-Tamattu'?

Answer: It is permissible for him to enter into ihrām for 'Umrat al-Mufradah from Masjid al-Shajarah, and then to enter ihrām for the hired 'Umrat al-Tamattu' from one of the five designated mawāqīt. However, if the hiring contract in al-Madīnah al-Munawwarah specifies that ihrām must start from Masjid al-Shajarah, then the hired person should adhere to that.

Ruling 118, Question: Q: A person has registered for Hajj and made a will (waṣiyyah) specifying that his son should use his Hajj voucher (in Farsi, fīsh-e ḥajj) and perform Hajj on his behalf. After the father's death, the son has become financially capable (mustaṭī'), but it is only possible for him to go for Hajj using his Hajj voucher. Upon reaching the mīqāt, is it permissible for the son to perform Hajj on behalf of his father or for himself?

Answer: If the cost of the Ḥajj al-Mīqātī does not exceed one-third (thulth) of the father's estate—or if the heirs permit the amount exceeding one-third—then the son is obligated to perform Hajj as a proxy for his father.

Ruling 119, Question:In the previous ruling, if the deceased has not made a will, and the heirs give the voucher to one of the financially capable (mustaṭī') sons to perform Hajj on behalf of their father. Upon reaching the mīqāt, should he perform Hajj on behalf of his father, or is he obligated to perform Hajj for himself due to his financial capability (istiṭā'ah)?

Answer: Even in this scenario, where the father's voucher makes the performance of Hajj possible, the Hajj by proxy (niābah) for the father takes precedence.

Ruling 120, Question: In the two previous scenarios, if the son is obligated to perform Hajj by proxy (niābah) on behalf of his father, but performs Hajj on his own behalf, is his performance of Hajj for himself sufficient for his own Ḥajjat ul-Islam?

Answer: Its sufficiency for Ḥajj ul-Islam is a matter of objection (maḥall al-ishkāl)

Ruling 121, Question: A person whose father has been financially capable (mustaṭī') and passed away sets out to perform Hajj using the father's Hajj voucher (permit) with the intention (niyyah) of performing Hajj on his behalf, but upon reaching one of the mawāqīt, he becomes financially capable (mustaṭī') himself. What is he obligated to do? (It is notable

that his father has left no will (waṣīyyah), nor has another heir asked him to perform Hajj on behalf of the father; in other words, he is the only heir of his father, and there has been no other way except for him to perform Hajj.

Answer: He is obligated to perform Hajj on his own behalf and hire a proxy (nā'ib) to perform Hajj on behalf of his father.

Ruling 122, Question: If a person is hired as a proxy (nā'ib) to perform certain rites of Hajj, such as performing the ṭawāf, stoning the jamarāt, or sacrificing an animal, is it obligatory for him to be in a state of iḥrām?

Answer: It is not obligatory for him to be in a state of iḥrām.

Ruling 123, Question: If a proxy (nā'ib), at the time of iḥrām at the miqāt, makes an intention (niyyah) to perform Hajj on behalf of a specific person, but during the rites—intentionally or forgetfully—changes his intention to someone else, what is he obligated to perform?

Answer: This does not suffice, and it is obligatory for the proxy (nā'ib) to perform the proxy rites exactly as he has made intention (niyyah) at the time of iḥrām.

Ruling 124, Question: If a person is hired to perform the rites of 'Umrah or Hajj (or ṭawāf specifically), is it permissible for him to recite the Qur'an on behalf of another person, whether as a paid service or as a free act?

Answer: There is no objection to this.

Ruling 125, Question: If a proxy (nā'ib) intentionally neglects to perform the stoning of the Devil (ramy the Jamarāt), what is the ruling on his proxy (niyābah) performance?

Answer: Ramy the Jamarāt is one of the rites of Hajj. If the proxy (nā'ib) does not perform correctly, the validity of his proxy (niyābah) is a matter of objection, especially if he does not compensate for it during Ayyām al-Tashrīq (the Days of Tashrīq).

Ruling 126, Question: If the excuse (udhr) of the person on whose behalf the Hajj (manūb 'anhu) is removed before the proxy (nā'ib) completes the rites, does the Hajj performed by the proxy suffice?

Answer: The Hajj performed by the proxy (nā'ib) is not sufficient.

Ruling 127, Question: If the hiring contract is general (not specifying whether it's for discharging an obligation (tafrīgh al-dhimmah) or merely for performing specific rites), and the proxy (nā'ib) dies after wearing iḥrām and entering the Ḥaram (the precinct of the Grand Mosque, Ka'ba), is he entitled to the full payment (ujra) or to a prorated payment (i.e., only to a payment based on the rites he has performed)?

Answer: If the hiring is for performing and discharging the obligation (tafrīgh al-dhimmah) of the person on whose behalf the Hajj is performed (manūb 'anh), which is

generally the case in a proxy Hajj contract, then the proxy (nā'ib) is entitled to the full payment.

Ruling 128, Question: A proxy (nā'ib) can perform a proxy rite during part of his proxy service, but he fails to do so despite having sufficient opportunities. For example, although he can perform the stoning of the Jamarāt before noon on the 12th Dhul-Hijjah, he delays without excuse, and later, due to overcrowding, illness, or other reasons, is unable to perform it anymore. Similarly, for example, he postpones the rites of [Makkah al-Mukarramah](#) (such as ṭawāf) without any excuse for several days, and ultimately cannot perform them due to illness. What is the ruling on the validity of his proxy (niyābah)?

Answer: If the hiring contract (ijārah) is for the same year, [the obligatory caution \(al-iḥtiyāt al-wājib\)](#) is that the contract is invalid (bāṭil). The greater caution (aḥwaṭ) is that he [may hire](#) a proxy (nā'ib) for the missed rite, and reach a settlement (muṣālahah) of the payment (ujra) with the hirer (musta'jir). However, if the hiring contract is not for a specific year, the obligatory caution (al-iḥtiyāt al-wājib) is that the proxy Hajj must be performed in the following year.

Ruling 129, Question: A proxy (nā'ib) knows he has been hired to perform the Hajj al-Tamattu', but he is not sure whether he has been hired to perform [the Hajjat ul-Islām](#) (obligatory Hajj), a vowed Hajj, or a recommended (mustaḥabb) Hajj. Is it sufficient and valid if he makes the intention (niyyah) of "performing the Hajj al-Tamattu' for the person represented (manūb 'anh)" or "performing the Hajj for which he has been hired"?

Answer: A brief (general) intention (niyyah) to perform the Hajj for which he has been hired as a proxy is sufficient.

Ruling 130, Question: If a person obligated to accompany a woman or someone with physical limitations to Mina at midnight on Eid al-Adha (the Feast of Sacrifice on the [10th of Dhul-Hijjah](#)) knows that he can return to Mash'ar al-Ḥarām in time to perform the optional stay (wuqūf al-ikhtiyārī), is it permissible for him to perform the proxy Hajj (Hajj al-Niyābi)?

Answer: His proxy (niyābah) remains valid as long as he performs the Bayn al-Tulū'ayn (the time between dawn and sunrise) staying (wuqūf).

[1]. It refers to the specific locations, known as **Mawāqīt**, where Hajj pilgrims begin their Hajj journey by entering the state of iḥrām

[2]. Juhfah and Qarn al-Manāzil are two of the five designated [Mawāqīt](#) for Hajj and 'Umrah.

CHAPTER FOUR

The Rites of the ‘Umrah al-Tamattu‘

Ruling 131: The rites of [the ‘Umrah al-Tamattu‘](#) are as follows:

1. [Wearing ihrām](#) (pilgrim’s garment) [from a mīqāt];
2. Performing the ṭawāf around the Holy Ka‘bah;
3. Offering ṣalāt al-ṭawāf (the prayer of After the ṭawāf);
4. Performing sa‘y (ritual jogging or walking fast between the hills (or low mountains) of Safā and Marwah, near Ka‘bah);
5. Performing taqṣīr (trimming a small quantity of hair or nail).

Each of these rites will be explained in detail.

First. Iḥrām

Ruling 132: Iḥrām is the first rite that is obligatory for a Hajj pilgrim to perform in the ‘Umrah al-Tamattu‘. To perform this rite, he makes the intention (nīyyah) for the ‘Umrah al-Tamattu‘ at one of the designated locations known as a mīqāt, wearing garments of iḥrām, and uttering the specific invocation, i.e., the talbīyah ([saying Labbayk...](#)), and resolves to complete the rites of the ‘Umrah al-Tamattu‘.

Ruling 133: The rulings related to iḥrām in the ‘Umrat al-Tamattu‘ are discussed in five sections:

1. The Mīqāts (Mawāqīt) for Iḥrām;
2. The Obligations (Wājibāt) of Iḥrām;
3. The Recommended Acts (Mustaḥabbāt) of Iḥrām;
4. The Discouraged Acts (Makrūhāt) of Iḥrām;
5. The Prohibited Acts (Muḥarramāt) during Iḥrām.

The Mīqāts (Mawāqīt) for the Iḥrām of the ‘Umrat al-Tamattu’

Ruling 134: A mīqāt is a designated place at which a Hajj pilgrim is obligated to enter iḥrām. There are several mīqāts (Mawāqīt) for the iḥrām of ‘Umrat al-Tamattu’, and the pilgrims traveling to Makkah al-Mukarramah from different directions each have a designated mīqāt at which they are obligated to enter iḥrām.^[1]

1. Al-Shajarah Mosque

Ruling 135: Al-Shajarah Mosque (Masjid al-Shajarah) is located in Dhul-Ḥulayfah, near Medina (al-Madinah al-Munawwarah). This mosque is the mīqāt for those traveling from the direction of Medina to Makkah al-Mukarramah.

Ruling 136: It is not permissible to delay wearing iḥrām from al-Shajarah mosque to al-Juhfah (one of the five mīqāts for the iḥrām of the ‘Umrah al-Tamattu’ and the ‘Umrah al-Mufradah), unless there is a necessity, such as illness, physical weakness, or other valid excuses.

Ruling 137: Wearing iḥrām outside al-Shajarah mosque is not valid; however, it is valid anywhere inside the mosque, including its expanded and newly developed sections.

Ruling 138: It is permissible for a menstruating (ḥā'id) woman to wear iḥrām while passing through al-Shajarah mosque, as long as she is not required to stop inside the mosque for any reason. However, if she is forced to stop there and cannot delay her iḥrām until her excuse ('udhr) is removed, she is obligated to enter iḥrām at the next mīqāt, which is al-Juhfah (one of the five mīqāts for the iḥrām of the ‘Umrah al-Tamattu’ and the ‘Umrah al-Mufradah) or one of its parallel points (muḥadhat). Alternatively, it is permissible for her to enter iḥrām from a place before the mīqāt—such as from Medina—by making a vow (nadhr).

Ruling 139: If a woman makes a vow (nadhr) to enter iḥrām before the mīqāt and her husband is absent or not easily accessible, then his permission is not a condition. However, if he is present or easily accessible, the obligatory caution (al-iḥtiyāt al-wājib) is that it is obligatory for her to seek her husband's permission. If she makes the vow (nadhr) without his permission, her vow (nadhr) is not valid.

2. Wādī al-‘Aqīq

Ruling 140: Wādī al-‘Aqīq (the Valley of ‘Aqīq) is the designated mīqāt for the people of Iraq, Najd, and those passing through this wādī (valley) to perform the ‘Umrah al-Tamattu’. It is valid to enter iḥrām in any part of this wādī.

3. Al-Juhfah

Ruling 141: Al-Juhfah is the mīqāt for people from Syria, Egypt, Morocco, and all those passing through it on their way to perform the ‘Umrah al-Tamattu’. It is permissible to enter

ihrām either inside the mosque in al-Juhfah or anywhere else within its boundaries of al-Juhfah.

4. Yalamlam

Ruling 142:Yalamlam, a mountain located south of Makkah al-Mukarramah, is the mīqāt for the people of Yemen and those passing through it on their way to perform the ‘Umrah al-Tamattu‘.

5. Qarn al-Manāzil

Ruling 143: Qarn al-Manāzil serves as the mīqāt for the people of Ṭā’if and those passing through it on their way to perform [the ‘Umrah al-Tamattu‘](#). Entering ihrām, whether inside the mosque or anywhere else within Qarn al-Manāzil, is considered valid.

6. The Residence of the Mukallaf

Ruling 144: The residence of the Hajj pilgrim serves as his mīqāt if it is located between a mīqāt (or its parallel points, muḥādhāt) and Makkah al-Mukarramah. To perform the ‘Umrah al-Tamattu‘, it is not obligatory for him to go to one of the mīqāts to enter ihrām.[\[2\]](#)

The Parallel Points (Muḥādhāt) to the Five Mīqāts

Ruling 145: If a Hajj pilgrim approaches [Makkah al-Mukarramah](#) from a route that does not pass through any of the five designated mīqāts, it is obligatory for him to enter ihrām at one of the parallel points (muḥādhāt) to one of the mīqāts. The word Muḥādhāt refers to reaching, on a pilgrim’s journey to Makkah al-Mukarramah, the points where one of the mīqāts lies to the right or left, such that if he passes those points, the mīqāt is behind him.

[\[1\]](#). The Mīqāts (Mawāqīt) [for the ihrām of the ‘Umrah al-Tamattu‘](#) and the ‘Umrah al-Mufradah are explained in the relevant chapters.

[\[2\]](#). For further explanation, please refer to **the Rulings 155 to 163** on the istiftā’āt (juristic inquiries) on the mīqāts (mawāqīt)

The Rulings on Mīqāt

Ruling 146: The location of a mīqāt or its parallel points (muḥādhāt), if a Hajj pilgrim does not know with certainty, is established through shar‘ī bayyinah (Islamic legal evidence), which is the testimony of two just (‘ādil) witnesses or a widespread reputation (shuhrah) that leads to certainty; it is not obligatory for him to investigate independently to attain absolute certainty. If neither knowledge, shar‘ī bayyinah, nor reputation is available, it is permissible for him to rely on the ḡann (probable presumption) obtained by consulting those knowledgeable about these locations.

Ruling 147: It is not valid to enter iḥrām before reaching a mīqāt, unless a Hajj pilgrim has made a vow (nadhr) to enter iḥrām before the mīqāt—for example, from al-Madīnah al-Munawwarah or his hometown. In this case, it becomes obligatory to enter iḥrām from the place specified in the vow, and his iḥrām is considered valid.

Ruling 148: If a Hajj pilgrim should, intentionally or due to negligence, forgetfulness, or ignorance of the ruling, pass the mīqāt without entering into iḥrām, it becomes obligatory (wājib) for him to return to the mīqāt to enter iḥrām.

Ruling 149: If a Hajj pilgrim should, unintentionally, whether due to negligence, forgetfulness, or ignorance of the ruling, pass the mīqāt without entering iḥrām, and he cannot return to the mīqāt due to lack of time or another valid excuse (‘udhr), the obligatory caution (al-iḥtiyāṭ al-wājib) is that it is obligatory for him to return as far as possible toward the mīqāt and enter iḥrām. If he has entered the Ḥaram (the precinct of the Grand Mosque, Ka‘ba) and it is possible to leave there, he is obligated to leave the Ḥaram to enter iḥrām. However, if it is not possible for him to leave the Ḥaram due to time constraints or other excuses, it is obligatory for him to enter iḥrām within the Ḥaram from the place where his excuse is removed.

Ruling 150: It is not permissible for a Hajj pilgrim to delay the iḥrām from the mīqāt without a valid excuse (‘udhr), regardless of whether or not there is another mīqāt ahead on the route.

Ruling 151: If a Hajj pilgrim is prevented from entering iḥrām at one of the mīqāts, it is permissible for him to enter iḥrām at the next mīqāt [along his route].

Ruling 152: If a person knowingly and deliberately passes the mīqāt without entering iḥrām, and if neither, due to time constraints or other valid excuses, can he return to that mīqāt, nor is there any other mīqāt ahead, nor is there enough time left to perform the ‘Umrah, then both the ‘Umrah and the Hajj are considered invalid. If it has already been obligatory upon him and he neglected to perform the Hajj or he has been financially capable (mustaṭī‘) in that same year, he is obligated to perform Hajj in the following year.

Ruling 153: The city of Jeddah is neither a mīqāt nor a parallel point (muḥādhī) to a mīqāt.

Therefore, entering iḥrām in this city is invalid; it is obligatory to enter iḥrām at one of the five designated mīqāts (mawāqīt).

Ruling 154: If a Hajj pilgrim, after entering iḥrām at the mīqāt and passing it, realizes that his iḥrām has not been valid, the ruling is that, if it is possible for him to return to the mīqāt, he is obligated to do so and enter iḥrām from there. However, if returning to the mīqāt is only possible by first reaching Makkah al-Mukarramah, then, before entering the Ḥaram, it is obligatory for him to enter iḥrām at Adnā al-Ḥill^[1] with the intention (nīyyah) of performing the ‘Umrah al-Mufradah. After completing the ‘Umrah al-Mufradah, he is obligated to return to one of the mīqāts and enter iḥrām for the rites of the ‘Umrah al-Tamattu‘.

^[1] The nearest place which is not part of the Ḥaram.

The Istiftā'āt (Juristic Inquiries) on the Mīqāts (Mawāqīt)

Ruling 155, Question: If a Hajj pilgrim, due to ignorance of the ruling, enters iḥrām in the city of Jeddah and performs the rites of 'Umrah al-Mufradah, and later realizes that he should have gone to a mīqāt, is his 'Umrah al-Mufradah valid?

Answer: He has no other obligation (taklīf). However, if he has acted as a proxy (nā'ib or if it has been an obligatory 'Umrah for any reason, such as (nadh'r), then his 'Umrah does not suffice.

Ruling 156, Question: Does Ḥudaybiyyah hold the same ruling as the five designated mīqāts? Is entering iḥrām there valid?

Answer: Ḥudaybiyyah does not hold the same ruling as the five designated mīqāts, and entering iḥrām there for the rites of the 'Umrah al-Tamattu' is considered invalid.

Ruling 157, Question: If a Hajj pilgrim in [Makkah al-Mukarramah](#) wishes to perform the 'Umrah al-Tamattu' but is excused (ma'dhur) from traveling to a mīqāt, is it sufficient for him to enter iḥrām from Adnā al-Ḥill ([the nearest point outside the boundary of the Ḥaram](#))?

Answer: Entering iḥrām from Adnā al-Ḥill for the rites of the 'Umrah al-Tamattu' suffices.

Ruling 158, Question: If a Hajj pilgrim resides at a distance of less than 16 Farsakhs (approximately 88 km) from Makkah al-Mukarramah, is he obligated to enter iḥrām from his place of residence, or is it permissible for him to do so from any location within his city?

Answer: He may enter iḥrām at any location within his city; however, [the recommended precaution \(al-iḥṭiyāṭ al-mustaḥab\)](#) is that he should do so from his home.

Ruling 159, Question: Is it permissible for me, without a valid excuse ('udhr), to make a vow (nadh'r) to enter iḥrām before the mīqāt, knowing that after iḥrām I will have to go under the shade of something (for example, by boarding an airplane)?

Answer: The vow to enter iḥrām before a mīqāt is valid, and it is permissible to fulfil the vow by entering iḥrām. However, sheltering in a shaded place during the day and in the state of iḥrām is prohibited (ḥarām), and a ruling on an issue cannot be applied to a ruling on another.

Ruling 160, Question: If a Hajj pilgrim resides in Madīnah al-Munawwarah or its surrounding areas and wishes to perform the 'Umrah, is it permissible for him to pass by al-Shajarah mosque without entering iḥrām, travel to Jeddah, and then enter iḥrām at Adnā al-Ḥill (the nearest point outside the boundary of the Ḥaram), such as at al-Tan'im mosque?

Answer: If he leaves Madīnah al-Munawwarah with the intention (nīyyah) of performing the 'Umrah, it is obligatory for him to enter iḥrām at al-Shajarah mosque, and it is not

permissible for him to pass by the mosque without entering iḥrām, even if he plans to visit Jeddah before Makkah al-Mukarramah. However, if he leaves Madīnah al-Munawwarah with the intention of travelling to Jeddah, it is not obligatory for him to enter iḥrām at al-Shajarah mosque, and he may travel to Jeddah without entering iḥrām. In this case, if he later intends to perform the ‘Umrah while in Jeddah, he is obligated to travel to one of the five mīqāts to enter iḥrām, as entering iḥrām from Adnā al-Ḥill or Jeddah is not valid.

Ruling 161, Question: If a Hajj pilgrim tends to travel from Madīnah al-Munawwarah to Makkah al-Mukarramah, there are two routes available: one that passes near Juḥfah, where the parallel points (muḥādhāt) to the mīqāt has been established; the other is a highway that, although it also passes near Juḥfah, is over 100 kilometers farther and is not a direct course. Does this highway also count as a parallel point?

Answer: Muḥādhāt, or parallel points, are defined when a Hajj pilgrim arrives at a point where the mīqāt [such as Juḥfah] is situated to the right or left of his route to Makkah al-Mukarramah. Therefore, both routes mentioned equally meet the condition of parallel points or muḥādhāt, regardless of their distance or directness.

Ruling 162, Question: If a Hajj pilgrim fears for his own or his dependents’ safety from entering iḥrām at a mīqāt, is it permissible for him to pass the mīqāt without iḥrām and then enter iḥrām at the nearest point outside the Ḥaram?

Answer: It is permissible for him to pass the mīqāt without entering iḥrām. If his excuse ([‘udhr](#)) is removed after passing the mīqāt, he must return to the mīqāt and enter iḥrām. Otherwise, it is obligatory for him to enter iḥrām at the next mīqāt or another mīqāt ahead. If none of these locations are possible, he is obligated to enter iḥrām from the location where he is.

Ruling 163, Question: Is the courtyard, defined as the open area surrounding al-Shajarah mosque, considered as a part of the mosque for the purpose of entering iḥrām, or does the term "mosque" refer only to the area designated for prayer? And is it permissible for a menstruating woman (ḥā'id) to enter iḥrām in the courtyard, either to the right or left of the mosque? What is the ruling regarding entering iḥrām within the courtyard situated behind al-Shajarah mosque?

Answer: The designated mīqāt of al-Shajarah mosque is confined to the mosque building itself, even including the newly constructed parts, but does not apply to the open courtyard. It is not permissible for a woman with a religious (shar‘ī) excuse (‘udhr) to enter iḥrām in the courtyard of the mosque; she is obligated to (a) enter iḥrām while passing through the mosque (i.e., entering one door and exiting another), or (b) make a vow (nadhr) to enter iḥrām before arriving at this mosque, or (c) enter iḥrām at Juḥfah or its parallel points (muḥādhāt) if it is not possible for her to enter iḥrām inside the mosque, even while passing through.

First: Wearing the Two Pieces of Cloth for Iḥrām

Ruling 164: Before entering iḥrām, it is obligatory for men to remove all stitched clothing (including undergarments) and to wear two unstitched pieces of cloth for iḥrām: one of the pieces of cloth (the lower garment) which must be worn around the waist like a loincloth (lungī; izār; waist wrap) and the other piece (the upper garment) which must be draped over the shoulders (ridā’).

Ruling 165: The obligatory caution (al-iḥtiyāṭ al-wājib) is that the two aforementioned garments must be worn before making the intention (nīyyah) for iḥrām and reciting the talbīyah (saying Labbayk...).

Ruling 166: The obligation to wear the two garments of iḥrām applies only to men. It is permissible for women to enter iḥrām in their own regular clothing, provided that it is not made of pure silk and meets the conditions required for prayer (ṣalāh) clothing.

Ruling 167: It is not obligatory for the loincloth (lungī; izār; waist wrap) to cover from the navel to the knees fully; rather, it suffices if it is worn in a customary manner that qualifies as a loincloth.

Ruling 168: It is not permissible to tie the loincloth (lungī) (izār; waist wrap; lower garment) around the neck. However, using a pin or similar item or tying one part of it to another, as long as it still qualifies as a loincloth, is permissible. Similarly, for the ridā’ (which is worn over the shoulders), tying, pinning, or placing pebbles on both sides and securing it with a string in a customary manner is permissible, provided it still qualifies as a ridā’.

Ruling 169: The obligatory caution (al-iḥtiyāṭ al-wājib) is that, when wearing the iḥrām garments, the intention (nīyyah) for the act must be seeking nearness (taqarrub) to Allah.

Ruling 170: The iḥrām garments must meet the same conditions as prayer clothing: (a) They must be pure (ṭāhir) and not najis, (except for the small amount of blood that is permissible on prayer clothing); (b) They must be permissible (mubāḥ) and not usurped; (c) They must not be made from parts of an animal whose meat is forbidden (ḥarām) or from the carcass of an animal that has not been slaughtered according to Islamic law; (d) They must not be made of pure silk.

Ruling 171: It is obligatory for the loincloth (i.e., lungī, izār, waist wrap, lower garment) not to be thin or transparent (or body-revealing). However, if the ridā’ (i.e., shoulder drape; shoulder cloth; upper garment) qualifies as a ridā’, there is no objection to its transparency.

Ruling 172: It is not obligatory for the iḥrām garments to be woven or knitted from cotton, wool, or similar materials. If these garments are made from leather, plastic, or felt and

qualify as clothing in a customary sense, they are valid.

Ruling 173: If a Hajj pilgrim knowingly and intentionally does not remove stitched clothing when entering iḥrām, the validity of his iḥrām is not free from objection. [The obligatory caution \(al-iḥtiyāt al-wājib\) is that](#) he should remove the stitched clothing and repeat the intention (niyyah) and talbiyah (saying Labbayk ...) at the mīqāt.

Ruling 174: If a pilgrim is compelled by cold weather or similar circumstances to wear stitched clothing, he may use regular garments, such as a shirt; however, he must not wear them [normally]; instead, he is obligated to drape them over his body in reverse, either upside down or inside out.

Ruling 175: It is permissible for [a Hajj pilgrim in the state of iḥrām \(muḥrim\)](#) to wear more than two garments to protect him against cold or similar conditions. For example, the pilgrim is allowed to drape two or more unstitched pieces of cloth over his shoulders or tie them around his waist.

Ruling 176: It is permissible for a Hajj pilgrim in the state of iḥrām (muḥrim) to temporarily remove his iḥrām garments in order to perform ghusl (a full-body ritual washing for ṭahārah; major ritual purity) according to Islamic rulings, take a shower, change the garments, or engage in similar activities.

Ruling 177: If the iḥrām garments become najis (ritually impure), the obligatory caution (al-iḥtiyāt al-wājib) is that they should be either purified or changed.

Ruling 178: [Ritual purity \(ṭahārah\)](#) from minor ḥadath (what requires wuḍū') or major ḥadath (what requires ghusl; major ritual impurity) is not a condition for the validity of iḥrām. Therefore, there is no objection to entering iḥrām while in a state of [janābah \(major ritual impurity\)](#) or [ḥayḍ \(menstruation\)](#).

Second: Intention (Nīyyah) in Ihṛām

Ruling 179: The conditions and manner of intention (nīyyah) to enter ihṛām are as follows:

(a) A Hajj pilgrim is obligated to have the intention (nīyyah) of performing the rites of Hajj or the ‘Umrah. Therefore, if a Hajj pilgrim has the intention (nīyyah) of entering ihṛām to perform the ‘Umrah al-Tamattu‘, it becomes obligatory for him to have that intention from the moment he enters ihṛām.

(b) A Hajj pilgrim is obligated to have the intention of seeking nearness ([qurbatan](#)) to Allah and obeying Him sincerely, since all the rites of Hajj and the ‘Umrah are acts of worship (‘ibādāt) and these rites must be performed with the intention of seeking proximity to Allah, the Almighty.

(c) When entering ihṛām, it is obligatory for a Hajj pilgrim to specify whether the ihṛām is for Hajj or the ‘Umrah, whether it is for the Hajj al-Tamattu‘ or the Hajj al-Ifrād, whether it is for the Hajjat ul-Islam (the obligatory Hajj), or the recommended (mustaḥabb) Hajj, or due to a vow (nadhr), and whether it is for a Proxy Hajj (Hajj al-Niyābī) or a Hajj for himself.

Ruling 180: It is not obligatory for a Hajj pilgrim to bring to mind the detailed form of rites and deeds when making an act of intention (nīyyah). It is permissible to have a general intention to perform the obligatory rites and to do so step by step.

Ruling 181: When making the intention (nīyyah) for ihṛām, it is not obligatory to intend to avoid the prohibitions (muḥarramāt) of ihṛām. Even if a Hajj pilgrim intends to perform some of the prohibited acts (muḥarramāt) during ihṛām, the ihṛām is considered valid. However, it is not permissible to have the intention of performing acts that invalidate Hajj or the ‘Umrah, such as marital relations in some instances, and this intention contradicts the intention of ihṛām.

Ruling 182: If, due to negligence or ignorance of the ruling, a Hajj pilgrim, during ihṛām, intends Hajj instead of the ‘Umrah, his ihṛām is valid. For example, if, while intending to perform the ‘Umrah al-Tamattu‘, a Hajj pilgrim says: “I enter ihṛām for the Hajj al-Tamattu‘, seeking nearness to Allah (qurbat-an ilā Allāh)” but he actually intends to perform the rites that other pilgrims typically perform in the ‘Umrah al-Tamattu‘—mistakenly thinking those rites are called “Hajj”—his ihṛām is valid.

Ruling 183: For the validity of intention (nīyyah), it is not obligatory for a Hajj pilgrim to verbalize the intention or bring it to mind; as soon as he intends to perform the prescribed rite and recites talbīyah (saying Labbayk ...) with that intention, his intention is sufficient and valid.

Ruling 184: The intention (nīyyah) for ihṛām must coincide with the act of entering ihṛām. Therefore, a prior intention does not suffice unless it continues until the moment of entering

iḥrām.

The Istiftā'āt (Juristic Inquiries) on Intention (Nīyyah) for Iḥrām

Ruling 185: If a Hajj pilgrim, due to his responsibilities, should need to leave Makkah al-Mukarramah after performing the 'Umrah al-Tamattu', is it permissible for him to enter iḥrām at the mīqāt with the intention (nīyyah) of the 'Umrah al-Tamattu'?

Answer: It is permissible for him to enter iḥrām with the intention of performing the 'Umrah al-Tamattu'.

Ruling 186: If a woman is in a state of menstruation (ḥayḍ) at the time of reaching the mīqāt and she knows with certainty that she will not be [clean from menstruation](#) to perform the 'Umrah al-Tamattu' within its [prescribed](#) time, what intention (nīyyah) must she make when entering iḥrām?

Answer: It is permissible for her to enter iḥrām with the intention (nīyyah) of the Hajj al-Ifrād or with the intention of mā fī al-dhimmah (whatever is incumbent upon her). In the first case (i.e., the intention of Hajj al-Ifrād), if she is clean from menstruation before the prescribed time, it is obligatory for her to re-enter iḥrām for the 'Umrah al-Tamattu' at one of the five mīqāts. In the second case (i.e., the intention of mā fī al-dhimmah), if she is not clean from menstruation before the prescribed time, her iḥrām will be for the Hajj al-Ifrād. However, if she does become clean from menstruation in time, it is permissible that she perform the 'Umrat al-Tamattu' with the same iḥrām.

Third: Saying Labbayk (Talbiyah)

Ruling 187: [Saying Labbaik \(talbiyah\)](#) upon entering iḥrām is like reciting the takbīrat al-iḥrām at the beginning of prayers: once a Hajj pilgrim recites the full talbiyah, he is considered to have formally entered the state of iḥrām and have begun the rites of the 'Umrah al-Tamattu'. The talbiyah is, in essence, a response to the call of Allah, who had invited pilgrims to perform Hajj. Therefore, it is right that it be recited with full humility and modesty.

Ruling 188: The obligatory portion of the talbiyah (saying Labbaik...) consists of the following sentences:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ»

Labbayka Allāhumma labbayk, labbayka lā sharīka laka labbayk

I am present in your court, here I am, O Allah. Here I am. You have no partners. Here I am.

[The recommended precaution \(al-iḥtiyāt al-mustaḥabb\)](#) is that the following sentences should be added after the previous sentences:

«إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ»

Inna al-ḥamda wa al-ni'mata laka wa al-mulk lā sharīka lak labbayk

Truly all praise, all favors and the kingdom belong to You. You have no partner, here I am.

And [it is recommended \(mustaḥabb\)](#) that the following sentences that are transmitted in authentic traditions be recited with presence of heart and humility:

«لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ، لَبَّيْكَ دَاعِيَا إِلَى دَارِ السَّلَامِ لَبَّيْكَ، لَبَّيْكَ غَفَّارَ الذُّنُوبِ لَبَّيْكَ، لَبَّيْكَ أَهْلَ التَّائِيَةِ لَبَّيْكَ، لَبَّيْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ، لَبَّيْكَ تَبْدِيءِ وَالْمَعَادِ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ تَسْتَغْنِي وَيُفْتَقِرُ إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ، لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ، لَبَّيْكَ ذَا النِّعْمَاءِ وَالْفَضْلِ الْحَسَنِ الْجَمِيلِ لَبَّيْكَ، لَبَّيْكَ كَشَافَ الْكُرْبِ الْعِظَامِ لَبَّيْكَ، لَبَّيْكَ عَبْدُكَ وَأَبْنُ عَبْدَيْكَ لَبَّيْكَ، لَبَّيْكَ يَا كَرِيمَ لَبَّيْكَ»

"Labbayka dhā al-ma'ārij labbayk, labbayka dā'iyā ilā dār al-salām labbayk, labbayka ghaffār al-dhunūb labbayk, labbayka ahl al-talbiyah labbayk, labbayka dhā al-jalāl wa al-ikrām labbayk, labbayka tubdi'u wa al-ma'ādu ilayk labbayk, labbayka tastaghni wa yuftaqaru ilayk labbayk, labbayka marhūban wa marghūban ilayk labbayk, labbayka ilāh al-ḥaqq labbayk, labbayka dhā al-na'mā' wa al-faḍl al-ḥasan al-jamīl labbayk, labbayka kashshāf al-kurab al-'izām labbayk, labbayka 'abduka wa ibn 'abdayk labbayk, labbayka yā karīm labbayk."

Ruling 189: [It is recommended \(mustaḥabb\)](#) that a Hajj pilgrim say the talbiyah repeatedly from the moment he enters iḥrām before reaching Makkah al-Mukarramah.

Ruling 190: It is obligatory for a Hajj pilgrim to pronounce the obligatory portion of the

talbīyah correctly. If he does not know how to pronounce it correctly, it is obligated for him to learn it, or have someone recite it word by word so that he can repeat accurately. If it is too difficult for him to pronounce the talbīyah properly in any way, he must say it however it is possible for him. [The obligatory caution \(al-iḥtiyāt al-wājib\) is that he](#) should also hire a proxy (nā'ib) to pronounce it correctly on his behalf.

Ruling 191: Whoever intentionally does not say the talbīyah has the same ruling as one who intentionally has not entered iḥrām at the mīqāt.^[1]

Ruling 192: Whoever does not say the talbīyah correctly without an excuse ('udhr) has the same ruling as one who has not said the talbīyah intentionally.

Ruling 193: Anyone who has entered iḥrām for the 'Umrah al-Tamattu' must stop reciting the talbīyah (saying labbayk ...) upon reaching a point from which the houses of Makkah al-Mukarramah become visible. It is obligatory for him to stop reciting the talbīyah at that point. What is meant by the houses of [Makkah al-Mukarramah](#), based on obligatory caution (al-iḥtiyāt al-wājib), refers to the houses that are currently considered parts of this city, even if they are recently constructed.

Ruling 194: In the Hajj al-Tamattu', the 'Umrah al-Tamattu', the Hajj al-Ifrād, and the 'Umrah al-Mufradah, iḥrām is established only by reciting the talbīyah (saying labbaik ...). However, in the Hajj al-Qirān, iḥrām is established either through the talbīyah or through ish'ār^[2] and taqlīd. Ish'ār applies specifically to camels, while taqlīd^[3] applies to all sacrificial animals.

^[1]. Its ruling was explained in **rulings 148 and 152.**

^[2]. [Cutting the camel's hump so that it becomes stained with blood](#) and indicates that that animal is for Hajj sacrifice.

^[3]. [Hanging a string or a shoe around the animal's neck by a Hajj pilgrim to make it clear that it is](#) for Hajj sacrifice.

The Istiftā'āt (Juristic Inquiries) on Iḥrām

Ruling 195: What is the ruling on pausing with a vowel (waqf bi-al-ḥarakah) or continuing with a word that begins with a sukūn (waṣl bi-al-sukūn) when saying the talbīyah (saying labbaik ...)?

Answer: There is no objection to it, although the recommended caution (al-iḥtiyāṭ al-mustaḥabb) is that pausing with a vowel or continuing with a sukūn should be avoided.

Ruling 196: If a Hajj pilgrim puts on the iḥrām garments after saying the talbīyah (saying labbaik ...), is it obligatory for him to repeat the talbīyah?

Answer: Although the obligatory caution (al-iḥtiyāṭ al-wājib) is that the garments should be put on before saying the talbīyah, it is not obligatory for him to repeat it —though it is in accordance with the recommended caution (al-iḥtiyāṭ al-mustaḥabb). However, if he has not removed the stitched clothing deliberately when making the intention (nīyyah) and saying the talbīyah, the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should repeat both the intention and the talbīyah after removing the stitched clothing.

Ruling 197: If a Hajj pilgrim, after returning home, realizes that his iḥrām garments have been najis (ritually impure) during the performance of the rites, has he exited the state of iḥrām in a valid way?

Answer: If he has been unaware of the impurity (najāsah) in his iḥrām garments during the rites, he has exited the state of iḥrām, and his ṭawāf and Hajj are valid.

Ruling 198: Is it obligatory for a Hajj pilgrim to have the detailed intention (nīyyah) for all the rites of Hajj at the time of entering iḥrām? [For example,] what is the ruling for a Hajj pilgrim if he is unaware that the Hajj al-Tamattu' includes a separate ṭawāf and sa'y apart from those of the 'Umrah al-Tamattu', and therefore does not make the intention (nīyyah) for them at the time of iḥrām and only have the intention for Hajj in general.

Answer: It is not obligatory to have the detailed intention (nīyyah) for the Hajj rites at the time of iḥrām. A general intention for the 'Umrah and Hajj suffices, provided that each rite is performed correctly in its proper place.

The Recommended Acts (Mustahabbāt) of Ihṛām

Ruling 199: The recommended acts (mustahabbāt) for Hajj pilgrims are as follows:

- a. From the beginning of the month of Dhul-Qa‘dah, refrain from cutting the hair or beard .
- b. Before entering iḥrām, purify the body, remove the excess hair of the body, trim the nails, and brush the teeth.
- c. Perform ghusl (a full-body ritual washing for ṭahārah, major ritual purity), either at the mīqāt or before reaching it, for example, in al-Madīnah al-Munawwarah. The recommended caution (al-iḥtiyāṭ al-mustahabb) is that you should not omit this ghusl.
- d. Enter iḥrām after saying the obligatory noon (ẓuhr) prayer or another obligatory prayer, or before iḥrām, perform two recommended (mustahabb) rak‘ahs (units). In addition, some narrations mention six rak‘ahs, which carry greater merit.

The Discouraged Acts (Makrūhāt) of Ihṛām

The Makrūhāt (the disliked acts, but not ḥarām) of ihṛām are as follows:

- a. **Entering ihṛām in garments that are black, dirty, or striped. It is preferable for the ihṛām garments to be white.**
- b. **Sleeping on yellow pillows or bedding.**
- c. **Applying henna before ihṛām if its color remains at the time of entering ihṛām.**
- d. **Responding with the word "labbayk" to someone who calls the muḥrim (a Hajj pilgrim in the state of ihṛām).**
- e. **Bathing and rubbing the body with a rough loofah or similar items.**

The Prohibited Acts (Muḥarramāt) during Iḥrām.

Ruling 201: From the moment a Hajj pilgrim enters iḥrām until he exits it, it is obligatory for him to refrain from certain acts, known as Muḥarramāt al-Iḥrām (the prohibited acts during iḥrām).

Ruling 202: There are 23 prohibited acts (muḥarramāt) during iḥrām, some of which apply exclusively to men, some exclusively to women, and others to both men and women.

The prohibited acts (muḥarramāt) that are exclusive to men:

1. Wearing stitched clothing
2. Wearing footwear that covers the entire top of the foot
3. Covering the head
4. Placing shade over the head during the day while traveling

The prohibited acts (muḥarramāt) that are exclusive to women:

5. Covering the face
6. Wearing gloves

The prohibited acts (muḥarramāt) that are common to both men and women:

7. Using perfume
8. Looking into a mirror
9. Using adornments
10. Applying oil to the body
11. Plucking or cutting hair from oneself or others
12. Trimming nails
13. Causing blood to exit the body
14. Committing sinful acts (fusūq) (lying, as well as cursing and boasting)
15. Engaging in disputing (jidāl) (swearing by the name of Allah)
16. Killing insects that are found on the body

17. **Cutting or uprooting trees or plants within the Ḥaram**

18. **Carrying weapons**

19. **Hunting wild desert animals**

20. [Contracting a marriage](#)

21. **Engaging in marital relations or any form of physical pleasure with the spouse**

22. **Masturbating (istimnā')**

23. **Submerging the head in water**

Ruling 203: Some of these prohibited acts (muḥarramāt) are unlawful (ḥarām) even outside of iḥrām, but the sin associated with them is considered greater while in the state of iḥrām.

1. Wearing Stitched Clothing

Ruling 204: It is not permissible for men in the state of iḥrām to wear stitched clothing, such as shirts, gowns (cloaks, robes), trousers, coats, overcoats (long coats), undergarments, and similar clothing, as well as buttoned clothing that, when the buttons are fastened, takes the form of a shirt or similar clothing.

Ruling 205: In the previous ruling, there is no difference in the ruling between stitched, woven, or similar types of clothing.

Ruling 206: There is no objection to wearing stitched items, such as belts, watch straps, or money pouches (wallets), and similar items, that are not classified as clothing.

Ruling 207: There is no objection to sitting or sleeping on stitched mats or garments that are not permissible to wear, or using them as a covering (i.e., blanket).

Ruling 208: There is no objection to draping a quilt, blanket, or similar coverings, over the shoulders, even if its edges are stitched.

Ruling 209: There is no objection if the edges of the iḥrām garments (i.e., 'izār and ridā') are stitched.

Ruling 210: If a Hajj pilgrim intentionally wears stitched clothing, [he is obligated to offer one sheep as kaffārah \(expiation; atonement\)](#). If he wears multiple stitched garments, such as trousers, a shirt, a coat, and an undergarment, it is obligatory for him to offer up one sheep as kaffārah for each garment separately.

Ruling 211: If a muḥrim (a Hajj pilgrim in the state of iḥrām) has to wear stitched clothing due to cold weather, illness, or another valid excuse ('udhr), it is permissible for him to do so. However, the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should offer [a sacrificial animal as kaffārah \(expiation; atonement\)](#).

2. Wearing Footwear Covering the Entire Top of the Feet

Ruling 212: It is not permissible for men in the state of *iḥrām* to wear boots or socks, and [the obligatory caution \(al-iḥtiyāt al-wājib\) is that](#) they should refrain from wearing anything that completely covers the top of the foot, such as shoes, slippers, and the like.

Ruling 213: There is no objection to wearing slippers or shoes with wide straps that do not cover the entire top of the feet.

Ruling 214: If the *iḥrām* garment falls over the muḥrim's feet, or if his feet are covered with a blanket or similar coverings while sitting or sleeping, there is no objection to these coverings.

Ruling 215: If a Hajj pilgrim in the state of *iḥrām* is forced to wear shoes or similar footwear covering the entire top of the foot, he is permitted to do so. However, [the obligatory caution \(al-iḥtiyāt al-wājib\) is that](#) he should remove a part of the covering so that the entire top of the foot is not covered.

Ruling 216: If a Hajj pilgrim in the state of *iḥrām* wears shoes, socks, or similar items, it is not obligatory for him to offer any kaffārah (expiation, atonement). However, if he wears socks, the recommended caution (al-iḥtiyāt al-mustaḥabb) is that he should offer one sheep as kaffārah.

Ruling 217: The prohibition (i.e., ḥurmat, being ḥarām) of wearing boots and similar footwear applies specifically to men. However, [the recommended precaution \(al-iḥtiyāt al-mustaḥabb\) is that](#) women should also observe the prohibition of wearing boots.

3. Covering the Head

Ruling 218: It is not permissible for a man in the state of iḥrām to cover his head with a hat, turban, towel, handkerchief, or similar items.

Ruling 219: The obligatory caution (al-iḥtiyāṭ al-wājib) is that men should refrain from placing anything on their heads that makes it be considered covered, such as henna, soap foam, or other similar substances.

Ruling 220: The ears are considered a part of the head; therefore, it is not permissible for a man in the state of iḥrām to cover them.

Ruling 221: It is not permissible for men to cover any part of their heads in a way that is customarily considered to be covering the head—such as wearing a small cap in the center of the head. However, there is no objection to placing the Qur'an or similar items on the head, or gradually drying the head, although the recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is that they should avoid even these actions.

Ruling 222: If a man in the state of iḥrām deliberately covers his head, then [the obligatory caution \(al-iḥtiyāṭ al-wājib\) is that he should](#) offer one sheep as kaffārah (expiation, atonement). However, if he has done it due to forgetfulness, negligence, or ignorance, it is not obligatory for him to offer kaffārah.

4. Placing Shade over the Head

Ruling 223: It is impermissible for a man in the state of *ihrām* to place shade over his head while in motion—such as traveling from the *mīqāt* to [Makkah al-Mukarramah](#), or from Makkah to ‘Arafāt and similar routes. However, there is no objection to seeking shade during a stop along the way or upon reaching the destination. Therefore, it is not permissible for him to travel on a covered bus. However, after arriving in Makkah, there is no objection to entering shaded areas such as residences, restaurants, or similar places.

Ruling 224: After arriving in Makkah al-Mukarramah and before performing the rites (*manāsik*) of the ‘Umrah, as well as while in the state of *ihrām* at ‘Arafāt and Minā, the obligatory caution ([al-iḥtiyāt](#) al-wājib) is that a muḥrim (Hajj pilgrim in the state of *ihrām*) should avoid being under moving shade such as a covered bus or an umbrella.

Ruling 225: The rulings 223 and 224 apply specifically to daytime. There is no objection to taking a covered bus at night, although observing precaution (*iḥtiyāt*) is preferable.

Ruling 226: On cold or rainy nights, the obligatory caution (*al-iḥtiyāt* al-wājib) is that a muḥrim (Hajj pilgrim in the state of *ihrām*) should not travel in a covered vehicle or similar means.

Ruling 227: There is no objection to standing in the shade of a wall, tree, or similar places, and passing under fixed structures such as bridges or tunnels, even during the day.

Ruling 228: The [kaffārah](#) (expiation, atonement) for traveling under the shade is one sheep.

Ruling 229: If a muḥrim (a Hajj pilgrim in the state of *ihrām*) is compelled to travel under the shade due to illness or another valid excuse, there is no objection to it.

Ruling 230: If a muḥrim (a Hajj pilgrim in the state of *ihrām*) travels under the shade, regardless of how many times this action occurs, he is obligated to offer only one *kaffārah* (expiation, atonement) during a single *ihrām*. The same ruling applies to both the *ihrām* of the ‘Umrah and the *ihrām* of Hajj.

5. Covering the Face

Ruling 231: It is not permissible for a woman in the state of iḥrām to cover her face or any part of it—such as the chin or cheeks—in the manner that is customarily for women to cover it for hijāb from non-maḥram men or to avoid being recognized.

Ruling 232: There is no objection for a woman in the state of iḥrām to using a medical mask to cover her nose and mouth.

Ruling 233: Whether during prayer or iḥrām, or other rites, there is no objection for a woman in the state of iḥrām to covering the sides of the face from above, below, or either side in the customary way a woman wear a scarf or head covering—such as when saying her prayers or when covering the head—and this kind of covering is not considered face covering.

Ruling 234: It is forbidden (ḥarām) for a woman in the state of iḥrām to cover her face with a fan or any other object. However, there is no objection to covering it with her hands.

Ruling 235: There is no objection for a woman in the state of iḥrām, due to the presence of non-maḥram men, to letting a part of her chādor (veil, head cover) fall over her face in a way that covers only a portion, such as from the forehead to the upper left or right part of the nose. However, the obligatory caution (al-iḥtiyāt al-wājib) is that she should avoid doing so when not in the presence of non-maḥram men.

Ruling 236: In the previous ruling, the recommended precaution (al-iḥtiyāt al-mustaḥabb) is that she should not let the mentioned covering come into contact with her face.

Ruling 237: If a woman in the state of iḥrām covers her face, there is no obligation to offer a kaffārah (expiation, atonement) of one sheep; however, the obligatory caution (al-iḥtiyāt al-wājib) is that she should offer this kaffārah.

6. Wearing Gloves

Ruling 238: It is not permissible for a woman in the state of iḥrām to wear gloves.

7. Using Perfume

Ruling 239: It is forbidden (ḥarām) for a man or woman in the state of iḥrām to use any type of perfumes, such as musk, aloeswood, rosewater, or other common perfumes, in any form.

Ruling 240: It is not permissible to wear clothing that has been previously perfumed, as long as its fragrance remains detectable.

Ruling 241: As a matter of obligatory caution (al-iḥtiyāṭ al-wājib), it is not permissible to use scented soap and shampoo.

Ruling 242: The obligatory caution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim in the state of iḥrām should also avoid smelling any pleasantly scented item that is not typically classified as perfume, such as flowers, vegetables, or fragrant fruits.

Ruling 243: It is not permissible for a muḥrim (a Hajj pilgrim in the state of iḥrām) to eat food containing saffron.

Ruling 244: It is permissible for Hajj pilgrims in the state of iḥrām to eat fragrant fruits such as apples and oranges; however, the obligatory caution (al-iḥtiyāṭ al-wājib) is that they should avoid smelling them.

8. Looking into a Mirror

Ruling 245: It is not necessary for Hajj pilgrims in the state of iḥrām to hold their noses to avoid unpleasant odors. However, there is no objection to leaving the area where the odor is present.

Ruling 246: If Hajj pilgrims in the state of iḥrām intentionally use fragrance—whether edible or non-edible—the obligatory caution (al-iḥtiyāṭ al-wājib) is that they should offer a kaffārah (expiation, atonement) of one sheep.

Ruling 247: It is forbidden (ḥarām) for Hajj pilgrims in the state of iḥrām to look into a mirror with the intention (nīyyah) of grooming and beautification. However, there is no objection to looking into a mirror without such intention, such as a driver checking a rearview mirror.

Ruling 248: Clear water or polished surfaces that reflect an image carry the same ruling as a mirror. Thus, it is not permissible to looking into them with the intention (nīyyah) of grooming and beautification.

Ruling 249: If there is a mirror in the room where a muḥrim (Hajj pilgrim in the state of iḥrām) is staying and he knows that his eyes may occasionally fall upon it unintentionally, there is no objection to staying in that room. However, it is preferable to remove the mirror or cover it.

Ruling 250: It is permissible for a Hajj pilgrim in the state of iḥrām to take photographs with a camera or filming.

Ruling 251: There is no kaffārah (expiation, atonement) for looking into a mirror; however, the obligatory caution (al-iḥtiyāṭ al-wājib) is that talbīyah (saying labbaik...) should be recited after looking into a mirror.

9. Using Adornments (Zīnah)

Ruling 252: The obligatory caution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim in the state of iḥrām should avoid wearing rings that are considered ornamental.

Ruling 253: If the ring is not considered an adornment (zīnah) and is worn with the intention (nīyyah) of a recommended (mustaḥabb) act or another intention, there is no objection to wearing it.

Ruling 254: There is no kaffārah (expiation, atonement) for wearing rings while in the state of iḥrām.

Ruling 255: The obligatory caution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim should avoid applying henna or dyeing their hair if it is considered a form of adornment (zīnah), and generally refrain from anything regarded as adornment.

Ruling 256: If henna has been applied to the hands, feet, or nails, or if the hair has been dyed before entering iḥrām, and its effects remain until the time of iḥrām, there is no objection to this.

Ruling 257: If applying kohl is considered an adornment (zīnah), it is not permissible for Hajj pilgrims in the state of iḥrām to use it. This ruling applies to the eyeliner commonly used by women, regardless of whether the color is black or another color.

Ruling 258: There is no objection to wearing eyeglasses, as long as they are not worn with the intention (nīyyah) of adornment (zīnah).

Ruling 259: It is permissible that, before entering iḥrām, a woman not remove the jewelry she customarily wears. However, she is obligated not to display it to men, even her husband.

Ruling 260: It is forbidden (ḥarām) for women in the state of iḥrām to wear adornments; however, she is not obligated to offer any kaffārah (expiation, atonement) for it.

Ruling 261: Using adornment does not incur any kaffārah (expiation, atonement).

10. Applying Oil to the Body

Ruling 262: It is not permissible for a Hajj pilgrim in the state of iḥrām to apply oil to the body or head hair, whether it is in the form of a cosmetic cream used for adornment or otherwise, and whether it is scented (mu'aṭṭar) or not.

Ruling 263: If the scent of the fragrant oil remains until the time of iḥrām, it is also not permissible to apply it even before entering iḥrām.

Ruling 264: There is no objection to consuming oil or fat, provided it is not scented.

Ruling 265: There is no objection to applying oil [in the cases of necessity \(ḍarūra\)](#) or need, such as for medical treatment, protection from sun damage, or alleviation of skin chafing due to sweat.

Ruling 266: If Hajj pilgrims in the state of iḥrām apply oil to the body, if it is scented, [the obligatory caution \(al-iḥtiyāt al-wājib\)](#) is that they should offer a kaffārah (expiation, atonement) of one sheep. However, if it is unscented, the obligatory caution (al-iḥtiyāt al-wājib) is that they should feed one needy person, although it is not remote to say that [it is not obligatory \(wājib\)](#) for them to offer a kaffārah in either case.

11. Removing Hair from the Body

Ruling 267: While in a state of *ihrām*, it is forbidden (*ḥarām*) for Hajj pilgrims to remove hair from any part of their heads or bodies. This ruling applies equally to small or large amounts—even a single hair—and whether it is plucked, cut, or shaved, and whether it is from their own bodies or the bodies of others.

Ruling 268: If a hair is unintentionally removed during *wuḍū'* (ritual ablution; minor ritual ablution; minor ritual purity), *ghusl* (a full-body ritual washing for *ṭahārah*; major ritual purity), or [*tayammum* \(ritual ablution with soil as specified in Islam; dry ablution\)](#), there is no objection to doing so.

Ruling 269: If a Hajj pilgrim is compelled to remove hair—such as an eyelash that causes discomfort or hair on the head that leads to a headache—there is no objection to this removal.

Ruling 270: If Hajj pilgrims in the state of *ihrām* intentionally and knowingly shave their heads, they are obligated to offer a *kaffārah* (expiation, atonement) of one sheep. However, if this action is due to negligence, inadvertent error, or ignorance of the ruling, it is not obligatory (*wājib*) for them to offer a *kaffārah*.

[Ruling 271:](#) [If Hajj pilgrims in the state of *ihrām* are compelled to shave their heads, it is obligatory for them to give](#) a *kaffārah* (expiation, atonement) of twelve mudds (each mudd weighing [750 grams](#)) of food, which should be given to six needy persons, or fast for three days, or offer one sheep as a *kaffārah*.

[Ruling 272:](#) [If Hajj pilgrims in the state of *ihrām* trim their head hair with scissors or a hair clipper,](#) the obligatory caution (*al-iḥtiyāt al-wājib*) is that they should offer a *kaffārah* (expiation, atonement) of one sheep.

Ruling 273: If Hajj pilgrims run their hands over their heads or faces and one or more hairs fall out, the recommended precaution (*al-iḥtiyāt al-mustaḥabb*) is that they should give an amount equivalent to one handful of wheat, flour, or a similar item to a needy person.

12. Trimming Nails

Ruling 274: It is forbidden (ḥarām) for a Hajj pilgrim in the state of iḥrām to trim any part of the fingernails or toenails, whether by clipping, trimming, or removing them with any tool or method.

Ruling 275: If a Hajj pilgrim is compelled to trim a nail, such as when part of the nail is detached and the rest causes discomfort, there is no objection to doing so.

Ruling 276: It is permissible to trim another person's nails.

Ruling 277: The kaffārat (expiations, atonements) for trimming nails is as follows:

- a. If one or more nails are trimmed from either the hands or feet, the kaffārah for each nail is one mudd (approximately 750 grams) of food.
- b. If all the nails of either the hands or the feet are trimmed, the kaffārah is one sheep.
- c. If all the nails of both the hands and feet are trimmed in a single session, the kaffārah is one sheep. However, if the nails of the hands are cut off in one session and the nails of the feet in another, the kaffārah is two sheep

13. Causing Blood to Exit the Body

Ruling 278: The obligatory caution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim in the state of iḥrām should avoid any action that causes blood to exit the body.

Ruling 279: If it causes bleeding, the obligatory caution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim in the state of iḥrām should not inject a needle or extract a tooth unless there is a necessity (ḍarūra).

Ruling 280: If a Hajj pilgrim causes blood to exit the body, it is not obligatory to offer a kaffārah (expiation, atonement), though it is recommended (mustaḥabb) that its kaffārah should be one sheep.

14. Committing Sinful Acts (Fusūq)

Ruling 281: Fusūq refers to lying, cursing, or boasting; therefore, the prohibition (ḥarām) of lying and swearing is greater while in the state of iḥrām, but boasting, which is not forbidden (ḥarām) when not in the state of iḥrām, is prohibited (ḥarām) during iḥrām.

Ruling 282: There is no kaffārah (expiation, atonement) for fusūq, but it is only obligatory for a Hajj pilgrim to seek Allah's forgiveness (istighfār).

15. Engaging in Disputing (Jidāl) (Swearing by the Name of Allah)

Ruling 283: It is impermissible (ḥarām) for a muḥrim (a Hajj pilgrim in the state of iḥrām) to engage in any disputing (jidāl) with others in a way that includes swearing by the sacred name “Allah,” such as saying “No, by Allah” or “Yes, by Allah” during an argument.

Ruling 284: The obligatory caution (al-iḥtiyāṭ al-wājib) is that a muḥrim (a Hajj pilgrim in the state of iḥrām) should avoid swearing by names that are translations of “Allah” in different languages—such as “Khudā” in Farsi—as well as by other Divine names such as al-Raḥmān, al-Raḥīm, al-Qādir al-Muṭlaq, etc.

Ruling 285: Swearing by non-divine entities is not considered one of the prohibitions (muḥarramāt) of iḥrām.

Ruling 286: There is no kaffārah ([expiation; atonement](#)) for swearing truthfully by Allah’s name, but it is obligatory to seek Allah’s forgiveness (istighfār) after the first and second oaths. However, for more than two truthful oaths taken, it is obligatory to [offer a](#) kaffārah of one sheep.

Ruling 287: If a Hajj pilgrim in the state of iḥrām swears falsely, it is obligatory to offer a kaffārah of one sheep after the first and second oaths, although it is recommended precaution (al-iḥtiyāṭ al-mustaḥabb) to offer two sheep for both oaths as a kaffārah. However, if he swears falsely more than twice, it becomes obligatory to [offer one cow as a](#) kaffārah.

16. Killing Insects Found on the Body

Ruling 288: As a matter of obligatory caution (al-iḥtiyāṭ al-wājib), it is not permissible for a Hajj pilgrim in the state of iḥrām to kill body-inhabiting insects, such as lice, fleas, and the like.

17. Cutting or Uprooting Plants and Trees within the Ḥaram

Ruling 289: It is forbidden (ḥarām) to uproot, cut down, or break any tree or plant growing within the boundaries of the Ḥaram. This ruling applies to everyone, regardless of whether they are in iḥrām or not.

Ruling 290: Plants that are uprooted by walking on them or grazing animals are exempt from the prohibition of the previous ruling.

Ruling 291: There is no kaffārah (expiation; atonement) for uprooting plants within the boundaries of the Ḥaram, and it is obligatory to seek Allah's forgiveness (istighfar). However, if a Hajj pilgrim in the state of iḥrām cuts down a tree that is forbidden (ḥarām) to be cut, the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should offer a kaffārah of one cow.

18. Carrying Weapons

Ruling 292: It is not permissible for a Hajj pilgrim in the state of ihrām to carry weapons.

Ruling 293: It is permissible to carry weapons if it is necessary for self-defense or the protection of others.

19. Hunting [Wild] Desert Animals

Ruling 294: It is forbidden (ḥarām) for a Hajj pilgrim in the state of iḥrām to hunt wild desert animals, birds, and locusts, unless there is a fear of being harmed by them.

Ruling 295: It is not permissible even for those not in a state of iḥrām to hunt within the boundaries of the Ḥaram.

Ruling 296: It is forbidden (ḥarām) for a Hajj pilgrim in the state of iḥrām to eat the meat of any hunted wild animal, whether he himself or someone else hunts it, and whether the hunter is in the state of iḥrām or not.

Ruling 297: There is no objection to hunting sea animals, such as fish, and eating their meat while in the state of iḥrām.

Ruling 298: There is no objection to slaughtering domestic animals, such as sheep and chickens, and eating their meat^[1].

[1]. Given that the rulings related to hunting and its kaffārah (expiation; atonement) are very detailed, but not currently a matter of concern, we will refrain from offering them.

20. Contracting a Marriage

Ruling 299: It is not permissible for Hajj pilgrims in the state of iḥrām to contract a marriage, whether for themselves or someone else, and whether the other party is also in the state of iḥrām or not. If such a marriage contract is performed, it is considered invalid.

Ruling 300: Regarding the prohibition of performing the marriage contract in the state of iḥrām, there is no difference between permanent and temporary marriage contracts.

21. Engaging in Marital Relationships

Ruling 301: It is forbidden (ḥarām) for a Hajj pilgrim in the state of iḥrām to engage in sexual intercourse or any form of sexual pleasure, such as kissing, touching, or gazing lustfully.

Ruling 302: It is permissible for a husband and wife in the state of iḥrām to look at each other or touch each other's hands, provided it is not done for lust or sexual pleasure.

Ruling 303: Those who are maḥram to a person (i.e., close relatives with whom marriage is permanently forbidden), such as parents, siblings, and maternal uncles and aunts, and similar relatives, remain maḥram to them even during iḥrām.

Ruling 304: There is a kaffārah (expiation; atonement) of one camel for marital sexual intercourse during iḥrām. In some cases, this type of intercourse renders the Hajj invalid. There are also kaffārāt for other forms of sexual pleasures, the details of which have been explained in the jurisprudential books.

22. Masturbating (Doing Istimnā')

Ruling 305: Masturbation (istimnā'), which refers to any act resulting in [the ejaculation of semen](#), is forbidden (ḥarām) during iḥrām, and its ruling is the same as that of sexual intercourse.

Ruling 306: If masturbation (istimnā') occurs unintentionally or due to ignorance of the ruling, there is no kaffārah (expiation; atonement), and the Hajj pilgrim is obligated to seek Allah's forgiveness (istighfār). If it is done intentionally and knowingly, there is a kaffārah of one camel. If the pilgrim cannot afford it, a sheep is sufficient. Furthermore, if the act is self-induced and occurs before reaching Muzdalifah (an open area located southeast of [Minā](#)), it is obligatory to complete the Hajj and repeat it in the following year. If the spouse performs the act, the obligatory caution (al-iḥtiyāṭ al-wājib) is that the Hajj should be completed that year and repeated the following year.

23. Submerging the Head in Water

Ruling 307: It is not permissible for a Hajj pilgrim in the state of iḥrām to submerge the entire head in water. This ruling applies equally to men and women. However, there is no kaffārah (expiation; atonement) if this act is committed.

Rulings on Kaffārāt (Atonements)

Ruling 308: If a Hajj pilgrim commits one of the prohibited acts (muḥarramāt) during iḥrām due to forgetfulness or negligence, no kaffārah (expiation; atonement) is obligatory, except in the case of hunting, for which there is a kaffārah, regardless of whether the act is committed forgetfully, negligently, or it is done intentionally and knowingly.

Ruling 309: The place for slaughtering the kaffārah (expiation; atonement) for hunting during [‘Umrah](#) is Makkah al-Mukarramah, and during Hajj, it is Minā. The obligatory caution (al-iḥtiyāṭ al-wājib) is that the same ruling should also be applied to other kaffārāt (expiations; atonements). However, if the slaughter is not performed in Makkah al-Mukarramah or Minā and is instead performed after returning from Hajj in the hometown or elsewhere, then it is sufficient.

Ruling 310: It is not permissible for a Hajj pilgrim in the state of iḥrām to eat the meat of the animal that is slaughtered as a kaffārah (expiation; atonement). However, there is no objection to eating the meat of the Hajj sacrifice, or a recommended (mustaḥabb) or vowed sacrifice.

Ruling 311: The kaffārah (expiation; atonement) for the prohibited acts (muḥarramāt) during iḥrām must be given entirely to the poor.

The Istiftā'āt(Juristic Inquiries) on the Prohibited acts (Muḥarramāt) during Iḥrām

Ruling 312, Question: What is the ruling on a man wearing stitched slippers while in the state of iḥrām?

Answer: If this footwear is not considered clothing and does not cover the entire top of the foot, there is no objection to doing so.

Ruling 313, Question: Is it permissible for a man or a woman to dry their faces with a towel while in the state of iḥrām?

Answer: It is permissible for a man to do so, but if a towel covers a woman's entire face, it is impermissible for her. In any case, there is no kaffārah (expiation; atonement) for covering the face.

Ruling 314, Question: What is the ruling on a man drying his head with a towel or similar items while in the state of iḥrām?

Answer: There is no objection to doing so unless he covers his entire head with the towel while drying.

Ruling 315, Question: What is the kaffārah (expiation; atonement) for covering the head? Does covering part of the head carry the same ruling as covering the entire head?

Answer: The recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is that one sheep should be offered. Covering part of the head does not carry the same ruling as the whole unless it is customarily considered full head coverage, such as wearing a small cap that only covers the top of the head.

Ruling 316, Question: Is it permissible for a Hajj pilgrim in the state of iḥrām to submerge all or part of the head in water?

Answer: Although it is not permissible to submerge the entire head, the ruling prohibiting part of the head is not established.

Ruling 317, Question: If a Hajj pilgrim in the state of iḥrām has no sense of smell or cannot perceive smells due to a cold or nasal congestion, is it still forbidden (ḥarām) for him to apply perfume to his body and clothing or hold his nose from unpleasant smells?

Answer: It is not permissible to use perfume in all cases, even if the pilgrim cannot smell the scent. As for blocking the nose, the ruling is the same as for other Hajj pilgrims in the state of iḥrām.

Ruling 318, Question: What is the ruling on repeatedly using perfume or pleasant fragrances at one time or multiple times without offering a kaffārah (expiation; atonement) in between?

Answer: The repeated use at one time, to the extent that it is customarily considered a single instance of use, does not multiply the kaffārah. Otherwise, it is obligatory to repeat the kaffārah for each instance of use, and not offering an intervening kaffārah does not change the ruling of the obligation.

Ruling 319, Question: Is it absolutely forbidden (ḥarām) to boast while a Hajj pilgrim is in the state of iḥrām? Or is boasting forbidden only if it involves insulting others?

Answer: It is forbidden (ḥarām) to boast while a Hajj pilgrim is in the state of iḥrām, even if it does not involve insulting or cursing others.

Ruling 320, Question: What is the ruling on tying a cloth, like a handkerchief, around the head due to a headache?

Answer: There is no objection [to tying a cloth, like a handkerchief, around the head due to a headache].

Ruling 321, Question: Is it permissible for someone who is not in the state of iḥrām to place something over the head of a man in the state of iḥrām, for example, to cover his head with a blanket while he is sleeping? What is the ruling if the person doing the covering is also in the state of iḥrām?

Answer: It is forbidden (ḥarām) for a Hajj pilgrim in the state of iḥrām to cover his own head, whether he does so himself or orders someone else to do so. However, covering another person's head—even if both are in the state of iḥrām—is not among the prohibited acts (muḥarramāt) of iḥrām.

Ruling 322, Question: What is the ruling if a man in the state of iḥrām tells a Hajj pilgrim not in the state of iḥrām to cover his head with a blanket when he falls asleep? If the person acts on this request, is it obligatory for the pilgrim to offer a kaffārah (expiation; atonement)? If it is obligatory, who is obligated to offer it?

Answer: It is not permissible for a Hajj pilgrim to ask someone to cover his head with a blanket when he falls asleep, although if the person acts on his request, there is no kaffārah.

Ruling 323, Question: Is it permissible for Hajj pilgrims in the state of iḥrām to protect themselves from rain with something like an umbrella or a covered vehicle while traveling at night?

Answer: The obligatory caution (al-iḥtiyāṭ al-wājib) is that they should avoid protecting themselves from rain with something like an umbrella or a covered vehicle while traveling at night—unless doing so causes excessive hardship (ḥaraj) or they are forced to seek shade due to illness or another unavoidable valid excuse (‘udhr), even though the obligatory caution (al-iḥtiyāṭ al-wājib) is that they should offer the kaffārah for seeking shade.

Ruling 324, Question: If sometimes rain is so gentle and brief that it lasts only a few

minutes, is this one of those cases where protecting oneself from rain is not permissible?

Answer: If the rain is not heavy enough to flow across hard ground, there is no objection to protecting oneself from it. However, if it is customarily considered “rain,” The recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is not to protect oneself from it.

Ruling 325, Question: If a Hajj pilgrim in the state of iḥrām repeatedly covers his head, is it obligatory for him to offer the kaffārah (expiation; atonement) each time?

Answer: The obligatory caution (al-iḥtiyāṭ al-wājib) is that he should offer the kaffārah for each instance.

Ruling 326, Question: If a man in the state of iḥrām engages in foreplay with his wife and the ejaculation of semen occurs, what is his kaffārah (expiation; atonement)?

Answer: There is a kaffārah of one camel. If he cannot afford to offer one camel, one sheep suffices.

Ruling 327, Question: Is there a difference in the obligation of the kaffārah (expiation; atonement) for kissing with lust or without lust? And is the ejaculation of semen a condition for the kaffārah?

Answer: If a man kisses his wife with lust—even if ejaculation of semen does not occur—there is a kaffārah of one camel. If the kiss is without lust, there is a kaffārah of one sheep. It seems that kissing someone other than one’s wife, such as one’s mother or child, is not forbidden (ḥarām) and there is no kaffārah.

Ruling 328, Question: What is the ruling if a Hajj pilgrim engages in sexual intercourse after performing the two wuqūfs at ‘Arafāt and al-Mash‘ar al-Ḥarām, but before ṭawāf al-nisā’?

Answer: After ṭawāf al-nisā’, there is no objection to engaging in sexual intercourse. However, if he engages in sexual intercourse after the ritual of wuqūf (staying) at al-Mash‘ar al-Ḥarām but before performing ṭawāf al-nisā’, the Hajj is valid, but it is obligatory for him to offer its kaffārah.

Ruling 329, Question: It is customary for women in the Persian Gulf region to cover their faces with a cloth called a bushiyyah:

1. What is the ruling if a woman covers her face with bushiyya while in the state of iḥrām?
2. Does the ruling change if the bushiyyah is sewn onto the chādor and considered part of it?
3. If it is permissible for a woman to cover her face with a chādor or bushiyyah, is she obligated to keep it away from her face and prevent it from touching her face?

4. If the chādor has an extra piece of cloth attached (but not sewn), is it permissible for her to hang this extra part in front of her face?

Answer: It is not permissible for a woman in the state of iḥrām to cover her face with a chādor or bushiyyah, whether it is attached or separate, and regardless of whether it is made of the same material as the chādor or another material. However, it is permissible for her to hang a chādor, bushiyyah, scarf, or any other head covering from her head so that it covers the forehead down to the upper part of the nose. The obligatory caution (al-iḥtiyāṭ al-wājib) is that she should ensure it does not touch her face. If no non-maḥram men are present, the obligatory caution (al-iḥtiyāṭ al-wājib) is that she should avoid even this form of coverage.

Ruling 330, Question: [I know that] the ears are part of the head, and it is forbidden (ḥarām) to cover them in the state of iḥrām. Is using a landline or mobile phone in the usual way considered covering the ears? What is the [ruling on](#) small earpieces, such as headsets, used with mobile phones?

Answer: There is no objection to using a landline phone, a mobile phone, or small earpieces while in the state of iḥrām.

Ruling 331, Question: What is the ruling for a Hajj pilgrim in the state of iḥrām who, on the advice of a doctor, must cover his head or ears in cold weather or similar condition? Is it obligatory for him to offer any kaffārah (expiation; atonement)?

Answer: Necessity removes the obligatory ruling (i.e., the prohibition) of covering the head. However, when the obligatory caution (al-iḥtiyāṭ al-wājib) is that there should be a kaffārah (expiation; atonement) for covering the head, the obligation of the kaffārah is not lifted by necessity.

Ruling 332, Question: What is the defined extent of the term “night” in the ruling on seeking shade over the head? Is it from sunset to the break of dawn (fajr) or until sunrise?

Answer: In the ruling on seeking shade over the head, “night” extends until sunrise.

Ruling 333, Question: If a Hajj pilgrim in the state of iḥrām is traveling in a covered vehicle and it starts to rain while he is in a middle or fast lane and he cannot stop immediately due to danger, and moving to the side lane would take a few minutes, is there any objection to being under shade during this brief period?

Answer: If he moves to the side lane and stops as soon as reasonably possible, there is no objection to being in the shade during this short period because it is involuntary.

Ruling 334, Question: What is the ruling for men and women in the state of iḥrām regarding the use of anti-pollution masks that cover the nose and mouth, with the strap placed behind the head, covering a small part of the head?

Answer: It is permissible for a woman to wear anti-pollution masks that cover only her nose and mouth as is customary. It is also permissible for a man to place the strap on his head.

Ruling 335, Question: What is the ruling on men wearing “Easy Life” (adult diaper) in the state of iḥrām?

Answer: It is considered equivalent to wearing clothing and therefore is subject to the same rulings that apply to wearing clothes in the state of iḥrām.

The Etiquettes and Recommended Acts ([Mustahabbāt](#)) upon Entering Makkah al-Mukarramah

Ruling 336: Before entering the city of Makkah al-Mukarramah (except from the direction of Tan'im), the boundary of the Ḥaram begins. Entering the Ḥaram, as well as entering Makkah al-Mukarramah and al-Masjid al-Ḥarām, includes many recommended supplications (ad'iya) and etiquettes, some of which we will mention here. Those who wish to perform other recommended acts should refer to more detailed works on this subject.

The Supplication upon Entering the Boundary of the Ḥaram

Ruling 337: It is recommended (mustahabb) to recite the following supplication upon entering the boundary of the Ḥaram:

"Allāhumma innaka qulta fī kitābika wa qawluka l-ḥaqqu: 'Wa adhdhin fī n-nāsi bi-l-ḥajji ya'tūka rijālan wa 'alā kulli dāmīrin ya'tīna min kulli fajjin 'amīq.' Allāhumma innī arjū an akūna mimman ajāba da' wataka, wa qad ji'tu min shuqqatin ba'idatin wa fajjin 'amīqin, sāmi'an li-nidā'ika, wa mustajīban laka, muṭī'an li-amrika, wa kullu dhālika bi-faḍlika 'alayya wa iḥsānika ilayya, fa-laka l-ḥamdu 'alā mā waffaqtanī lahu, abtaghī bi-dhālika z-zulfata 'indaka, wa l-qurbata ilayka, wa l-manzilata ladayka, wa l-maghfirata li-dhunūbī, wa t-tawbata 'alayya minhā bi-mannika. Allāhumma ṣalli 'alā Muḥammadin wa āli Muḥammadin, wa ḥarrim badanī 'alā n-nāri, wa āminnī min 'adhābika wa 'iqābika, bi-rahmatika yā arḥama r-rāḥimīn."

O Allah! You have stated in Your Book, —and Your word is true—: ‘And proclaim the Hajj to all the people: they will come to you on foot and on lean camels, coming from distant places.’ (The Qur’an, 22:27) O Allah! It is my fervent hope that I be among those who responded to Your call. I have come from a distant land and from a remote path, hearing Your call, responding to it, and obeying Your command, and all of that is possible by Your grace upon me and Your kindness towards me. So, praise be to You for what You have enabled me to do. I seek thereby nearness to You, closeness to You, a place with You, forgiveness for my sins, and repentance from them by Your grace. O Allah! Send blessings upon Muhammad and the family of Muhammad, and by Your mercy, make my body forbidden to the Fire and protect me from Your punishment and retribution, O Most Merciful of the Merciful.

The Recommended Acts (Mustahabbāt) upon Entering [al-Masjid al-Ḥarām](#)

Ruling 338: The recommended acts (Mustahabbāt) upon entering al-Masjid al-Ḥarām are as follows:

- a. Performing ghusl (a full-body ritual washing for ṭahārah; major ritual purity) before entering al-Masjid al-Ḥarām.

b. Reciting the specific supplications ([ad'iya](#)) prescribed for entering al-Masjid al-Ḥarām.

The Istiftā'āt (Juristic Inquiries) on the Etiquettes and Recommended Acts (Mustahabbāt) upon Entering Makkah al-Mukarramah

Ruling 339: Is the recommended ghusl (major ritual purity) for entering al-Masjid al-Ḥarām only for the first entry and for those performing the rites of the 'Umrah, or is it recommended (Mustahabb) for every entry into al-Masjid al-Ḥarām?

Answer: The recommended ghusl for entering al-Masjid al-Ḥarām is not specific to the first entry.

Ruling 340: Besides the recommended ghusl (major ritual purity) for entering al-Masjid al-Ḥarām, is there another recommended ghusl before ṭawāf? If there is such a ghusl, is one ghusl with the intention (nīyyah) of both sufficient?

Answer: There is also a recommended ghusl specifically for ṭawāf. However, one ghusl with the intention of both purposes is sufficient.

Second: Ṭawāf

Ruling 341: Ṭawāf is the second obligatory act of the ‘Umrah al-Tamattu‘. When a Hajj pilgrim enters Makkah al-Mukarramah in the state of iḥrām with the intention of performing the ‘Umrah al-Tamattu‘, it is first obligatory for him to perform seven rounds of ṭawāf around the Holy Ka‘bah.

Ruling 342: Ṭawāf consists of going around the Ka‘bah, located in al-Masjid al-Ḥarām, seven times. One of the seven rounds around the Ka‘bah while performing Ṭawāf is called a shawṭ.

Ruling 343: It is not obligatory for a Hajj pilgrim in the state of iḥrām to perform ṭawāf immediately upon entering Makkah al-Mukarramah. In other words, it is permissible for him to delay it, provided that there remains sufficient time to perform the optional stay (wuqūf ikhtiyārī) in ‘Arafāt^[1], and that he is able to complete the rites of the ‘Umrah and enter iḥrām for Hajj in time to participate in the stay in ‘Arafāt fully.

^[1] The optional stay in ‘Arafāt extends from noon on the 9th of Dhul-Ḥijjah until sunset on the same day.

The Conditions of Ṭawāf

Ruling 344: The validity of ṭawāf depends on the following conditions:

1. **Intention (nīyyah) to perform ṭawāf**
2. **The Ritual purity (ṭahārah from minor ḥadath (what requires wuḍū', minor ritual impurity) or major ḥadath (what requires ghusl; major ritual impurity)**
3. **The ritual purity (ṭahārah) from najāsah (the state of being ritually najis (impure))**
4. **The circumcision of men**
5. **The cover of the private parts (['awra](#))**
6. **Non-usurped clothing for ṭawāf**
7. **Muwālāt (maintenance of continuity) between the rounds of ṭawāf**

First Condition: Intention (Nīyyah) to Perform Ṭawāf

Ruling 345: Ṭawāf is an act of worship that must be performed only to obey Allah, the Almighty, and with the intention (nīyyah) of fulfilling a religious duty. It must be free from showing off (riya'). Therefore, if even some of the rounds are performed without this intention, the ṭawāf is not considered sufficient.

Ruling 346: The intention (nīyyah) of the ṭawāf must specify whether it is for the 'Umrah al-Mufradah or the 'Umrah al-Tamattu', whether it is for the Ḥajjat ul-Islām (the obligatory Hajj), or a vowed or recommended Hajj. If someone performs it on behalf of another, the intention of his proxy (niyābah) must also be included.

Ruling 347: It is not obligatory for a Hajj pilgrim to verbalize the intention (nīyyah) or pass it through the mind. It is sufficient for him to intend to perform ṭawāf to obey Allah, the Almighty, and fulfill his religious duty.

Ruling 348: It is right that a Hajj pilgrim should maintain humility and presence of heart during ṭawāf, remain engaged in remembrance (dhikr) of Allah, and recite the transmitted supplications (ad'īya).

Second Condition: Purity from Major and Minor Ritual Impurity (Ṭahārah from Ḥadath Akbar and Ḥadath Aṣghar)

Ruling 349: In all types of obligatory ṭawāf,^[1] it is obligatory for a Hajj pilgrim to be ritually pure from janābah (the state of major ritual impurity), menstruation (ḥayḍ), and puerperium (nifās), and also to be in a state of minor ritual purity (wuḍū’).

Ruling 350: If a Hajj pilgrim in the state of iḥrām performs ṭawāf without having wuḍū’ (minor ritual purity) or while still in a state of janābah (major ritual impurity), menstruation (ḥayḍ), or [puerperium](#) (nifās), the ṭawāf is invalid—even if this impurity occurs due to ignorance, forgetfulness, or if the pilgrim realizes the impurity only after completing the rites of the ‘Umrah or the Hajj.

Ruling 351: If a minor ritual impurity (ḥadath aṣghar) occurs during ṭawāf, there are two scenarios:

1. If it occurs before completing half of the fourth round (i.e., before reaching the third corner of the Ka‘bah), the ṭawāf must be interrupted and restarted in full after performing wuḍū’.
2. If it occurs after completing half of the fourth round, the pilgrim must interrupt the ṭawāf, perform wuḍū’, and then resume from the point of interruption, provided that customary muwālāt (maintenance of continuity) has not been lost. However, if muwālāt has been disrupted, [the obligatory caution \(al-iḥtiyāt al-wājib\) is that](#) the Hajj pilgrim should: a) complete the previous ṭawāf with the intention (nīyyah) of completion, b) perform the prayer of ṭawāf, c) then perform a new complete ṭawāf and its prayer, or alternatively, he is allowed to perform one complete ṭawāf with the intention of fulfilling whatever is obligated for him to do—whether completing the previous ṭawāf or performing a new one. He may also choose to disregard the previous ṭawāf entirely and begin a new one after ritual purity (ṭahārah).

Ruling 352: If a ḥadath akbar (major ritual impurity) occurs during ṭawāf, the Hajj pilgrim must immediately leave al-Masjid al-Ḥarām. In this case,

- If this occurs before completing half of the fourth round, the ṭawāf is invalid, and it must be repeated in full after performing ghusl (major ritual purity).
- If it occurs after completing half of the fourth round, the Hajj pilgrim, after ghusl, must resume from the point of interruption, provided that customary muwālāt (maintenance of continuity) has not been lost.
- If muwālāt has not been maintained, the ruling is the same as the last part of the previous ruling.

Ruling 353: If a Hajj pilgrim is unable to perform wuḍū' or ghusl due to a valid excuse ('udhr) but he knows the excuse will be removed before the time for ṭawāf is limited (for example, if he is ill but expects to recover) then he must wait to perform the obligatory wuḍū' or ghusl. Even if there is hope that the excuse will be removed, the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should wait as long as there is sufficient time for ṭawāf or he has not despaired of recovery. If the excuse persists, he should perform tayammum (ritual ablution with soil as specified in Islam; dry ablution) and then proceed with ṭawāf.

Ruling 354: If a Hajj pilgrim whose duty is to perform tayammum (ritual ablution with soil as specified in Islam; dry ablution) or wuḍū' with a splint (jabīrah) performs ṭawāf or its prayer without ritual purity (ṭahārah) due to ignorance of the ruling, it is obligatory for him to repeat it if possible. If it is not possible to do it again, he must hire a proxy (nā'ib).

Ruling 355: In the rites of the 'Umrah and Hajj, a Hajj pilgrim is obligated to have wuḍū' (a minor ritual purity) only for ṭawāf and its prayer, and [he must not be in a state that requires an obligatory ghusl \(a major ritual purity\)](#). For the other rituals, maintaining ritual purity (ṭahārah) from ritual impurity (ḥadath), whether through wuḍū' or ghusl, is not obligatory. However, it is recommended (mustaḥabb) to remain in a state of purity (ṭahārah) at all times.

[1]. Obligatory ṭawāf refers to any ṭawāf that is part of the rites of the 'Umrah or the Hajj. Therefore, even the ṭawāf of a recommended 'Umrah or recommended Hajj is still considered an obligatory ṭawāf.

Doubt Regarding Ṭahārah

Ruling 356: If a Hajj pilgrim doubts his state of purity (ṭahārah), his religious duties are as follows:

- If he doubts whether he has performed wuḍū' before ṭawāf, he is obligated to perform wuḍū'.
- If he is in a state that requires an obligatory ghusl (a major ritual impurity) and doubts whether he has performed it before ṭawāf, he is obligated to perform ghusl.
- If he has previously performed wuḍū' and now doubts whether it has been invalidated, he is not obligated to perform wuḍū' again.
- If he/she has previously been ritually pure and now doubts whether he/she has entered a state of janābah (major ritual impurity) or ḥayḍ (menstruation), he/she is not obligated to perform ghusl.
- If he has completed ṭawāf but later doubts whether he has performed in a state of purity (ṭahārah), his ṭawāf is valid, but he is obligated to obtain ritual purity before performing the prayer of ṭawāf.
- If he entered ṭawāf in a state of purity (ṭahārah) and, in the course of ṭawāf, doubts whether a ḥadath (whether a minor or major ritual impurity) has occurred (e.g., whether his wuḍū' was invalidated or not), he should ignore the doubt and assume purity. If, in the course of ṭawāf, he doubts whether he has entered a state of purity (ṭahārah): (a) If he has previously performed wuḍū', he should ignore the doubt, and the ṭawāf is valid. (b) If he knows he has not performed wuḍū' or doubts whether he has performed wuḍū' or not, he is obligated to perform wuḍū' again and repeat the ṭawāf from the beginning.
- If he has previously been obligated to perform ghusl and, in the course of ṭawāf, doubts whether he has done so before beginning, he is obligated to immediately exit the mosque, perform ghusl, and start the ṭawāf from the beginning.

Third Condition: Ritual Purity (Ṭahārah) of the Body and Clothing from Najāsah (Ritual Impurity)

Ruling 357: During ṭawāf, the body and clothing must be free from blood, and the obligatory caution (al-iḥṭiyāṭ al-wājib) is that they should also be free from all other impurities (najāsāt). However, the purity (ṭahārah) of items such as socks, handkerchiefs, rings, and similar items is not a condition for ṭawāf.

Ruling 358: Blood smaller than the size of a dirham (a small coin with approximately 3.5 cm in diameter), and the blood from wounds or injuries, which does not invalidate prayers, is permissible during ṭawāf.

Ruling 358: If the body or clothing is impure (najis) due to blood—or, as a matter of obligatory caution (al-iḥṭiyāṭ al-wājib), due to other impurities (najāsāt)—the Hajj pilgrim is obligated to delay the ṭawāf to perform purification (taḥīr), provided time of the ṭawāf is not constrained.

Ruling 360: If a Hajj pilgrim doubts whether his body or clothing is ritually pure, it is considered pure. However, if he knows that his body or clothing has been ritually najis (impure) and now doubts whether it has been purified, then he is obligated to perform ritual purification (taḥīr) before doing ṭawāf.

Ruling 361: If a Hajj pilgrim, after completing the ṭawāf, realizes that his body or clothing has been ritually najis (impure), the ṭawāf is considered valid.

Ruling 362: If the body or clothing of a Hajj pilgrim becomes ritually najis (impure) in the course of the ṭawāf—such as impurity (najāsah) from an injury in a crowd—and if it is not possible to purify it without interrupting his ṭawāf, it is obligatory for him to interrupt it, purify his body or clothing, and immediately return. If muwālāt (maintaining customary continuity) has not been broken, he is obligated to resume the ṭawāf from the point of interruption. In this case, the ṭawāf is valid.

Ruling 363: If, during ṭawāf, a Hajj pilgrim notices impurity (najāsah) on his body or clothing and doubts whether it has been there before ṭawāf or occurred during ṭawāf, the ruling is the same as the previous ruling, 361.

Ruling 364: If, during ṭawāf, a Hajj pilgrim realizes that his body or clothing is ritually impure (najis) and he is certain the impurity (najāsah) was present before starting ṭawāf, the ruling remains the same as in the previous ruling, 362.

Ruling 365: If a Hajj pilgrim forgets about an impurity (najāsah) on his body or clothing and notices it during ṭawāf, the same rules as in the three previous rulings (361–363) apply.

Ruling 366: If a Hajj pilgrim forgets about the impurity (najāsah) on his body or clothing and notices it after completing ṭawāf, the ṭawāf remains valid. However, if he has performed

the ṭawāf prayer while his body or clothing has been impure (najis), he is obligated to repeat it after purification (taḥīr). The recommended precaution (al-iḥtiyāṭ al-mustaḥab) is that he should also repeat both the ṭawāf and its prayer after purification.

Fourth Condition: Circumcision (Khitān) of Men

Ruling 367: Circumcision ([khatna or khitān](#)) is a condition for the validity of ṭawāf performed by a male. Therefore, the ṭawāf of an uncircumcised male—whether adult or minor—is invalid. This condition does not apply to women.

Fifth Condition: Covering the Private Parts (‘Awra)

Ruling 368: The obligatory caution (al-iḥtiyāṭ al-wājib) is that covering the private parts (‘awra) during ṭawāf is a condition for its validity.

Ruling 369: If a woman does not cover parts of her body or hair, which she is obligated to conceal during ṭawāf, the ṭawāf remains valid, even though she has committed a sin.

Sixth Condition: Non-Usurped Clothing for Ṭawāf

Ruling 370: Clothing worn during ṭawāf must be permissible (mubāḥ). As a matter of obligatory caution (al-iḥtiyāṭ al-wājib), performing ṭawāf in usurped clothing is invalid.

Muwālāt (Maintenance of Continuity) between the Rounds of Ṭawāf

Ruling 371: The obligatory caution (al-iḥtiyāṭ al-wājib) is that there should be customary muwālāt (maintaining continuity) between the rounds of ṭawāf. This means the intervals between the rounds of ṭawāf must not be so long as to take it out of the form of a single ṭawāf. However, interrupting ṭawāf after finishing half (i.e., three and a half rounds) with the intention (nīyyah) of performing a prayer or similar acts is permissible.

Ruling 372: If the obligatory ṭawāf is interrupted after completing half of it for the performance of an obligatory prayer, resuming ṭawāf after the prayer is sufficient and valid. If the interruption occurs before completing half, and a long interval ensues, then the obligatory caution (al-iḥtiyāṭ al-wājib) is that ṭawāf should be performed again from the beginning. However, if the interval is not long, observing the obligatory caution, although commendable, is not obligatory. This ruling applies whether the prayer is performed in congregation or individually, and whether its time is constrained or not.

Ruling 373: Interrupting obligatory ṭawāf is permissible. However, the recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is that obligatory ṭawāf should not be interrupted to the extent that customary muwālāt (maintaining continuity) is disrupted.

The Obligations of Ṭawāf

Ruling 374: The obligations of ṭawāf are as follows:

1. Beginning ṭawāf at the Ḥajar al-Aswad (Black Stone)
2. Ending each round (shawt) at the Ḥajar al-Aswad
3. Keeping the Ka‘bah on the left side throughout
4. Performing ṭawāf from outside the Ḥijr Ismā‘īl
5. Remaining outside the structure of the Holy Ka‘bah and its Shādhirwān (base)
6. Completing seven full rounds

Ruling 375: It is obligatory to start ṭawāf from the Ḥajar al-Aswad (Black Stone). This means that the start of ṭawāf must begin from in front of the Ḥajar (the Stone), not necessarily that the entire body must pass in front of every part of the Ḥajar al-Aswad. Rather, as long as it is customarily considered to be starting from the Ḥajar, it suffices. Therefore, it is permissible for a Hajj pilgrim to begin from any point in front of the Ḥajar, but he is obligated to end the ṭawāf at the same starting point. To ensure this, he should intend to complete the ṭawāf at the same starting point.

Ruling 376: It is not obligatory for a Hajj pilgrim to stop at the Ḥajar al-Aswad at the end of each round before starting the next. Rather, it is sufficient to complete seven uninterrupted rounds and end the seventh round at the same starting point of the ṭawāf. However, he may go slightly further with the intention (nīyyah) of [precaution \(iḥtiyāt\)](#) to ensure that he has finished the ṭawāf at the same starting point.

Ruling 377: Like all Muslims, a Hajj pilgrim in the state of iḥrām is obligated to begin the ṭawāf from the Ḥajar al-Aswad without obsessive precision. It is not obligatory for him to stop directly in front of the Ḥajar before beginning the ṭawāf.

Ruling 378: It is obligatory for the Hajj pilgrim to keep the Ka‘bah on his left side while performing ṭawāf.

Ruling 379: The criterion for keeping the Ka‘bah on the left is based on customary understanding, not on exact measurements. Therefore, if a Hajj pilgrim slightly deviates while passing the Ḥijr Ismā‘īl or the four corners of the Ka‘bah, the ṭawāf is valid. It is not obligatory for him to tilt his shoulders to make sure that the Ka‘bah is exactly on his left side.

Ruling 380: If a Hajj pilgrim performs any part of the ṭawāf in a direction contrary to the customary one—such as turning toward the Ka‘bah during the ṭawāf to kiss it, or if his face

or back unintentionally turns toward the Ka‘bah due to crowd pressure, or if the Ka‘bah is on his right side and he continues the ṭawāf—in these cases, his ṭawāf is not valid. Therefore, he is obligated to repeat the parts he has already performed in a direction contrary to the customary direction.

Ruling 381: It is obligatory to perform the ṭawāf from outside the Ḥijr Ismā‘īl.

Ruling 382: If a Hajj pilgrim performs the ṭawāf from inside the Ḥijr Ismā‘īl or passes over its wall, his ṭawāf is invalid, and he is obligated to perform it again. If he passes inside the Ḥijr in only one of the rounds of his ṭawāf, only that round becomes invalid and must be performed again.

Ruling 383: If a Hajj pilgrim intentionally performs the ṭawāf from inside the Ḥijr Ismā‘īl, the ruling is the same as if he had not performed his ṭawāf intentionally. If he performs the ṭawāf from inside the Ḥijr Ismā‘īl unintentionally, it is treated as if a Hajj pilgrim did not perform his ṭawāf unintentionally, and the relevant rulings will be offered.^[1]

Ruling 384: Ṭawāf must be performed outside the structure of the Holy Ka‘bah and the bases of its walls, which are called the shādhirwān.

Ruling 385: There is no objection to placing your hand on the wall of the Ḥijr Ismā‘īl or the Ka‘bah during ṭawāf.

Ruling 386: It is not a condition of validity that ṭawāf be performed within the area between the Ka‘bah and [Maqām Ibrāhīm \(Abraham’s Station\)](#). Ṭawāf may be performed outside this area and in other parts of al-Masjid al-Ḥarām, especially when crowding prevents access to that area. However, it is preferable to perform ṭawāf within the area between the Ka‘bah and Maqām Ibrāhīm when there is no crowding.

Ruling 387: It is permissible to perform ṭawāf on levels above the courtyard of [al-Masjid al-Ḥarām](#), [i.e., new constructions] up to the parallel areas (muḥadhat) of the walls of the Holy Ka‘bah, in a way that it is customarily considered the ṭawāf around the Ka‘bah. However, this kind of ṭawāf is against recommendation (istiḥbāb) precaution (iḥtiyāt).

Ruling 388: If a Hajj pilgrim is unable to perform the ṭawāf on the ground level (the courtyard) of al-Masjid al-Ḥarām or on the ground level due to physical incapacity and is compelled to do the ṭawāf on an upper level (on the upper floor) in front of the Ka‘bah, the obligatory caution (al-iḥtiyāt al-wājib) is that he should perform the ṭawāf himself on the upper level and also appoint a proxy (nā‘ib) to do the ṭawāf on the ground level. As for his ṭawāf prayer, if he is able to perform it himself in the courtyard, he must do so; otherwise, he, on the upper floor, and his proxy, on the courtyard, are obligated to perform the ṭawāf prayer.

Ruling 389: It is obligatory for a Hajj pilgrim to perform seven full rounds of ṭawāf.

[1]. The Rulings 390 to 398.



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The Rulings on Abandoning Ṭawāf and Doubts in Its Performance

Ruling 390: Ṭawāf is one of the pillars of the ‘Umrah. If it is intentionally abandoned until the opportunity is lost, the ‘Umrah becomes invalid, regardless of whether a Hajj pilgrim knows the ruling or not.

Ruling 391: When a Hajj pilgrim in the state of [iḥrām](#) enters Makkah al-Mukarramah, it is not obligatory to perform the rituals of the ‘Umrah immediately. In other words, it is permissible for him to delay them until the time for the optional staying (wuqūf al-ikhtiyārī) at ‘Arafāt—i.e., from noon on the 9th of Dhul-Ḥijjah—does not become constrained, providing that, after he completes the rituals of the ‘Umrah al-Tamattu’ and enters iḥrām for Hajj in time, he can be present for the wuqūf (staying) at ‘Arafāt.

Ruling 392: If the ‘Umrah becomes invalid—such as in the case mentioned above or other cases to be discussed—the obligatory caution (al-iḥtiyāṭ al-wājib) is that the Hajj pilgrim should change his Hajj from the Hajjal-Tamattu’ to the Hajjal-Ifrād (Hajj only), and then perform the ‘Umrah al-Mufradah. If the ‘Umrah al-Tamattu’ and the Hajj al-Tamattu’ have been obligatory upon him, he is obligated to perform them again the following year.

Ruling 393: If a Hajj pilgrim forgets the ṭawāf and remembers it after performing sa’y, and if time permits, he is obligated to perform the forgotten ṭawāf and its prayer first, and then he must repeat [sa’y](#).

Ruling 394: If a Hajj pilgrim in the state of iḥrām forgets ṭawāf and remembers only after the time has passed, he is obligated [to perform the qaḍā’ \(make-up\) of](#) ṭawāf and its prayer at the earliest opportunity. However, if he remembers after returning to his hometown, and it does not cause hardship (mashaqqa), he is obligated to return and perform the make-up ṭawāf. Otherwise, he must appoint a proxy (nā’ib). In any case, repeating sa’y is not obligatory.

Ruling 395: A Hajj pilgrim who is unable to perform ṭawāf during the prescribed time due to illness, fracture, or other health reasons—even with the assistance of others—must be carried for ṭawāf if possible; otherwise, he is obligated to appoint a proxy (nā’ib) to perform the ṭawāf on his behalf.

Ruling 396: If a Hajj pilgrim doubts the number of rounds after completing ṭawāf and leaving the ṭawāf place, he must disregard the doubt. However, if the doubt arises in the course of ṭawāf—such as not knowing whether he is on the seventh round or an earlier one—the ṭawāf is invalid, and he must perform it again.

Ruling 397: A Hajj pilgrim who excessively doubts (kathīr al-shakk) must disregard doubts regarding the number of rounds. The recommended precaution (al-iḥtiyāṭ al-mustaḥabb) is that he should seek assistance from someone to help keep count.

Ruling 398: Zānn (probable presumption) regarding the number of rounds during ṭawāf is

not valid and is treated the same as a doubt (shakk).

The Istiftā'āt (Juristic Inquiries) on Ṭawāf

Ruling 399, Question: What is the criterion for being considered an excessive doubter (kathīr al-shakk) during ṭawāf?

Answer: Being a kathīr al-shakk (an excessive doubter) is determined by customary criteria.

Ruling 400, Question: If a Hajj pilgrim takes a short rest after a few rounds of ṭawāf and, when he returns to complete it, he doubts whether he has been in the fifth or sixth round, what is his duty?

Answer: Doubt between the fifth and sixth round invalidates the ṭawāf in all cases.

Ruling 401, Question: A Hajj pilgrim performs the 'Umrah al-Mufradah on behalf of his father, and then the next day he enters ihrām on behalf of his mother. In between, he realizes that the ṭawāf and prayer for the first 'Umrah have been performed without wuḍū'. What is his duty?

Answer: The second ihrām is valid. However, the ṭawāf and prayer of the first 'Umrah must be performed again.

Ruling 402, Question: Is it obligatory for a Hajj pilgrim to perform the ṭawāf prayer as close as possible to the Maqām Ibrāhīm (Abraham's Station), even if it causes pressure or hardship for those doing ṭawāf?

Answer: In this scenario, proximity to Maqām Ibrāhīm is not obligatory.

Ruling 403, Question: Is it permissible for a woman to take pills or similar medications to delay her menstruation (ḥayḍ) so that she can perform ṭawāf and its prayer on time?

Answer: It is permissible for her to take pills or similar medications if it does not cause significant harm.

Ruling 404, Question: What is the ruling for a Hajj pilgrim who adds an extra round to his ṭawāf as a precaution? Does it matter whether this intention (nīyyah) is made before starting or during ṭawāf?

Answer: There is no objection to adding an extra round to his ṭawāf if there is no doubt about the number of rounds and the person has made the intention (nīyyah) from the beginning to perform seven rounds.

Ruling 405, Question: After performing several rounds of ṭawāf, I thought one of the rounds was invalid, so I abandoned that ṭawāf and started a new one. Is the ṭawāf valid?

Answer: Abandoning one round of ṭawāf is a matter of objection, but it does not invalidate

the entire ṭawāf. However, ṭawāf remains valid, and there is no objection if you abandon all previous rounds and restart the ṭawāf from the beginning.

Ruling 406, Question: After performing one round of ṭawāf, because I thought it was invalid, I restarted the ṭawāf. Is my ṭawāf valid?

Answer: Your ṭawāf is valid.

Ruling 407, Question: If a Hajj pilgrim believes that his first ṭawāf or sa'y is invalid—such as thinking the ṭawāf or sa'y is invalid because he has performed congregational prayer or rested between rounds—he repeats the ṭawāf or sa'y. Is his act considered valid?

Answer: If, based on this belief, he abandons his first ṭawāf or sa'y and performs a new one, the new act is valid.

Ruling 408, Question: After abandoning ṭawāf, is it obligatory for a Hajj pilgrim to wait a certain period or perform an invalidating act before starting a new ṭawāf?

Answer: The intention (nīyyah) to abandon the ṭawāf is sufficient. It is not obligatory to wait a certain period or perform an invalidating act.

Ruling 409, Question: What is the ruling if a Hajj pilgrim takes a few steps unintentionally during ṭawāf?

Answer: If he takes his steps on his own free will, even if he sometimes moves forward or to one side due to the pressure of the crowd, his ṭawāf is valid. However, if someone else drives him in a way that takes away his will, the ṭawāf is not valid.

Ruling 410, Question: If a Hajj pilgrim performs sa'y in a wheelchair pushed by someone else, and if the pilgrim is able to push the wheelchair by himself, what is the ruling?

Answer: The sa'y is not valid if a Hajj pilgrim performs it while being pushed in a wheelchair by someone else, despite being able to manoeuvre the wheelchair.

Ruling 411, Question: If restrictions are placed on ṭawāf, is ṭawāf still valid if performed from a great distance from the Ka'ba or with an obstacle blocking the view of the Ka'ba?

Answers: There is no objection if, despite the distance or obstruction, it is customarily considered ṭawāf of the Ka'ba.

Ruling 412, Question: In the course of ṭawāf, after completing half of it, my wuḍū' was invalidated, and I exited al-Masjid al-Ḥarām to renew it. The entire process of leaving and returning took approximately 20–25 minutes.

- Has the muwālāt (maintaining continuity) been broken, and am I obligated to start ṭawāf from the beginning?
- Does muwālāt differ for elderly or infirm individuals who naturally take longer to

renew ritual purity (ṭahārah) than younger, able-bodied persons?

- Is there a difference when al-Masjid al-Ḥarām is crowded and causes delays compared to when it is less crowded?
- If I doubt whether muwālāt has been disrupted, what is the ruling?

Answer: Muwālāt (maintaining continuity) is an objective and customary concept and does not depend on individual circumstances or time variations. Therefore, there is no difference between the elderly and the young, nor between crowded and uncrowded conditions. If a Hajj pilgrim doubts whether muwālāt has been broken, it is presumed that it has not been broken.

Ruling 413, Question: Considering that when a Hajj pilgrim is able to perform ṭawāf on his own, it is not valid for others to perform ṭawāf on his behalf, what is the ruling if he is unable to complete all seven rounds by himself, but he is able to perform part of it? Is it permissible to have others assist and perform all seven rounds for him?

Answer: He must perform by himself the amount of ṭawāf that he is able to do, and it is permissible to have others assist and perform the remaining rounds for him.

The Etiquettes and Recommended Acts (Mustahabbāt) upon Ṭawāf

Ruling 414: It is recommended during ṭawāf to constantly maintain humility (khushū') and presence of heart, to be engaged in the remembrance of Allah (dhikr), and to recite the prescribed supplications (ad'iya).

- During ṭawāf, one should say: “Allāhumma innī as'aluka bi-smika al-ladhī yumshā bihī 'alā ṭalal al-mā' kamā yumshā bihī 'alā judad al-arḍ, wa-as'aluka bi-smika al-ladhī yahtazzu lahū 'arshuk, wa-as'aluka bi-smika al-ladhī tahtazzu lahū aqdām malā'ikatik, wa-as'aluka bi-smika al-ladhī da'āka bihī Mūsā min jānib al-Ṭūr fa-stajabta lahū wa-alqayta 'alayhi maḥabbatan minka, wa-as'aluka bi-smika al-ladhī ghafarta bihī li-Muḥammad (ṣalla-llāh 'alayhi wa-ālih) mā taqaddama min dhanbihī wa-mā ta'akhhara wa-atmamta 'alayhi ni'matak, 'an taf'ala bī kadhā wa-kadhā.”

(O Allah, I ask You by Your name by which one can walk upon the waves of water just as one walks upon the solid earth; and I ask You by Your name for which Your Throne shakes; and I ask You by Your name for which the feet of Your angels tremble; and I ask You by Your name by which Moses supplicated to You from the side of Mount Sinai, and You answered him and cast upon him affection from Yourself; and I ask You by Your name by which You forgave Muhammad [peace be upon him and his progeny] his past and future sins and completed Your blessing upon him, that You do for me such and such).

Note: Instead of “such and such” (kadhā wa-kadhā), one should ask for their specific needs.

- During ṭawāf, one should say: “Allāhumma innī ilayka faqīrun wa-innī khā'ifun mustajīr, fa-lā tughayyir jismī wa-lā tubaddil ismī.”

(O Allah, I am in need of You, and I am fearful and seeking refuge [in You], so do not change my body nor alter my name).

- One should send blessings upon Muhammad and the progeny of Muhammad (ṣalawāt), especially upon reaching the door of the Ka'ba.
- Upon reaching Ḥijr Ismā'īl, one should raise their head and say: “Allāhumma adkhilnī al-janna wa-ajirnī min al-nār bi-rahmatik, wa-'āfinī min al-suqm, wa-awsi' 'alayya min al-rizq al-ḥalāl, wa-dra' 'annī sharra fasaqat al-jinn wal-ins, wa-sharra fasaqat al-'arabi wal-'ajam.”

(O Allah, admit me into Paradise, protect me from the Fire by Your mercy, heal me from illness, expand for me lawful sustenance, and repel from me the evil of the wicked among the jinn and mankind, and the evil of the wicked among Arabs and non-Arabs).

- Upon passing Ḥijr Ismā'īl and reaching the back of the Ka'ba, one should say: “Yā Dha l-manni wa-ṭawl, yā Dhal-jūdi wal-karam, inna ‘amalī ḍa’īfun fa-ḍā’ifhu lī wa-taqabbalhu minnī, innaka antas-Samī’ ul-‘Alīm.”

(O Master of grace and bounty, O Master of generosity and nobility, indeed my deed is weak, so multiply it for me and accept it from me; indeed, You are the All-Hearing, the All-Knowing).

- Upon reaching Rukn al-Yamānī (the Yemeni Corner), one should raise their hands in supplication and say: “Yā Allāh, yā Waliyy al-‘āfiya wa-Khāliq al-‘āfiya wa-Rāziq al-‘āfiya wal-mun‘im bil-‘āfiya wal-mannān bil-‘āfiya wal-mutafaḍḍil bil-‘āfiya ‘alayya wa-‘alā jamī’ khalqika, yā Raḥmān ad-dunyā wal-ākhirā wa-Raḥīmahumā, ṣalli ‘alā Muḥammad wa-‘ālī Muḥammad wa-rzuqnā al-‘āfiya wa-tamām al-‘āfiya wa-shukr al-‘āfiya fid-dunyā wal-ākhirā, yā Arḥam ar-rāḥimīn.”

(O Allah, O Guardian of well-being, Creator of well-being, Provider of well-being, Bestower of well-being, Gracious with well-being, and Conferer of well-being upon me and upon all Your creation; O Compassionate of this world and the Hereafter, and the Merciful of them both; send blessings upon Muhammad and the progeny of Muhammad, and grant us well-being, complete well-being, and gratitude for well-being in this world and the Hereafter, O Most Merciful of the merciful).

- Between Rukn al-Yamānī and al-Ḥajar al-Aswad (the Black Stone), one should say: “Rabbanā ātinā fid-dunyā ḥasanatan wa-fil-ākhirati ḥasanatan wa-qinā ‘adhāb an-nār.”

(Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire).

- If it does not cause inconvenience to others, in performing ṭawāf, one should touch or kiss (istilām) the corners of the Ka'ba and al-Ḥajar al-Aswad in every circumambulation (shauṭ). At the time of the istilām of the Stone, one should say: “Amānatī addaytuhā wa-mīthāqī ta‘āhadtuhu li-tashhada lī bil-muwāfāt.”

(I have delivered my trust and fulfilled my covenant, so that you may testify to my fulfillment).

Third: The Prayer of Ṭawāf (Ṣalāt al-Ṭawāf)

Ruling 415: The prayer of ṭawāf (ṣalāt al-ṭawāf) is the third obligatory act (wājib) of the ‘Umrah al-Tamattu’.

Ruling 416: After performing ṭawāf, it is obligatory for a Hajj pilgrim in the state of iḥrām to offer two rak‘ahs (units) of prayer, which can be recited aloud or silently. He must specify in the intention (nīyyah) the type of prayer being performed, and carry it out with sincerity and the intention (nīyyah) of seeking closeness (qurbatan) to Allah.

Ruling 417: There must not be a significant interruption between the ṭawāf and its prayer. The criterion for determining whether there is an interruption is based on customary understanding (‘urfi).

Ruling 418: The prayer of ṭawāf is performed like the dawn prayer (ṣalāt al-fajr); after reciting the Sūrat al-Ḥamd, any chapter of the Qur’an may be recited except the four chapters (al-Sajdah, Fuṣṣilat, al-Najm, and al-‘Alaq) that contain obligatory prostrations (sūwar al-‘azā’im). It is recommended (mustaḥabb) that the Sūrat al-Tawḥīd in the first rak‘ah (unit) and Sūrat al-Kāfirūn in the second should be recited.

Ruling 419: The prayer of ṭawāf must be performed in al-Masjid al-Ḥarām, behind Maqām Ibrāhīm (Abraham’s Station). If it does not cause inconvenience to other pilgrims, it should be done close to the Maqām. If this is not possible, it is valid to perform the prayer behind the Maqām at some distance from it.

Ruling 420: If a Hajj pilgrim in the state of [iḥrām](#) intentionally does not perform the prayer of ṭawāf before its time passes, the Hajj is invalid. However, if he delays it due to forgetfulness or ignorance—whether it’s excusable or culpable—the Hajj is valid. In such cases, if he remembers the prayer before leaving Makkah al-Mukarramah and if returning to al-Masjid al-Ḥarām is not burdensome, he is obligated to return and perform the prayer. If he remembers after leaving Makkah al-Mukarramah, it is permissible for him to perform the prayer in the place where he remembers.

Ruling 421: If, during sa‘y between Ṣafā and Marwah, a Hajj pilgrim realizes that he has forgotten the prayer of ṭawāf, he is obligated to interrupt the sa‘y, perform the prayer behind Maqām Ibrāhīm, and then resume sa‘y from the point of interruption.

Ruling 422: If a man and a woman perform the prayer of ṭawāf side by side, or if the woman is slightly ahead, both pilgrims’ prayers remain valid.

Ruling 423: It is not permissible for Hajj pilgrims to perform the prayer of ṭawāf in congregation (jamā‘ah).

Ruling 424: Every mukallaf (a legally accountable person under Sharia Law), especially those intending to perform Hajj, is obligated to learn how to perform prayer correctly in

order to fulfill their religious obligations properly.

The Etiquettes and Recommended Acts (Mustahabbāt) upon the Prayer of Ṭawāf (Ṣalāt al-Ṭawāf)

Ruling 425: It is recommended (mustahabb) in the first rak‘a [of the ṭawāf prayer], after Sūrat al-Ḥamd, to recite Sūrat al-Tawhīd, and in the second rak‘a to recite Sūrat al-Kāfirūn.

- After the prayer, one should praise and glorify Allah, send blessings upon Muhammad and the progeny of Muhammad (ṣalawāt), ask the Lord of the worlds for acceptance [of the deed], and say: “Allāhumma taqabbal minnī wa-lā taj‘alhu ākhir al-‘ahdi minnī. Al-ḥamdu li-llāhi bi-maḥāmidihī kullihā ‘alā na‘mā’ihī kullihā ḥattā yantahil-ḥamdu ilā mā yuḥibbu wa-yarḍā. Allāhumma ṣalli ‘alā Muḥammad wa-āli Muḥammad wa-taqabbal minnī wa-ṭahhir qalbī wa-zakki ‘amalī.”

(O Allah, accept [this] from me and do not make it my last covenant. All praise is due to Allah with all His praises, for all His bounties, until the praise reaches what He loves and is pleased with. O Allah, send blessings upon Muhammad and the progeny of Muhammad, accept [this] from me, purify my heart, and cleanse my deed.)

- And one should also say: “Allāhumma irḥamnī bi-ṭā‘atī iyyāka wa-ṭā‘ati rasūlik (ṣalla Allāh ‘alayhi wa-ālih). Allāhumma jannibnī an ata‘addā ḥudūdaka wa-j‘alnī mimman yuḥibbuka wa-yuḥibbu rasūlaka wa-malā’ikataka wa-‘ibādaka-s-ṣāliḥīn.”

(O Allah, have mercy on me through my obedience to You and my obedience to Your Messenger [peace be upon him and his progeny]. O Allah, keep me away from transgressing Your limits, and make me among those who love You, and love Your Messenger, Your angels, and Your righteous servants.)

- After the ṭawāf prayer, one should go into prostration (sujūd) and say: “Sajada laka wajhī ta‘abbudan wa-riqqan, lā ilāha illā anta ḥaqqan ḥaqqan, al-Awwalu qabla kulli shay’ wal-Ākhiru ba‘da kulli shay’, wa-hā anā dhā bayna yadayka, nāṣiyatī bi-yadik, fa-ghfir lī innahū lā yaghfiru dh-dhanba al-‘aẓīma ghayruk, fa-ghfir lī fa-innī muqirrun bi-dhunūbī ‘alā nafsī wa-lā yadfa‘u-dh-dhanba al-‘aẓīma ghayruk.”

(My face has prostrated to You in worship and servitude. There is no deity but You, truly, truly; the First before everything and the Last after everything. And here I am before You, my forelock is in Your hand; so forgive me, for indeed, none forgives the great sin except You. So forgive me, for I confess my sins against myself, and none repels the great sin except You.)

- After the ṭawāf prayer and before the sa‘y, one should drink from the water of

Zamzam, pour it over their head and back, and say: “Allāhumma-j’ alhu ‘ ilman nāfi‘ an wa-rizqan wāsi‘ an wa-shifā’ an min kulli dā’ in wa-suqm.”

(O Allah, make it beneficial knowledge, expansive sustenance, and a cure from every illness and ailment.)

Recommended (Mustaḥabb) Ṭawāf

Ruling 426: A Recommended ([mustaḥabb](#)) ṭawāf is a ṭawāf performed independently of the rites of ‘Umrah and Hajj, either on behalf of oneself or as a proxy for others. This act is among the recommended (mustaḥabb) acts of Makkah al-Mukarramah, and it is recommended ([mustaḥabb](#)) for anyone present there to perform ṭawāf as many times as possible.

Ruling 427: In a recommended (mustaḥabb) ṭawāf, being in a state of wuḍū’ is not a condition, but wuḍū’ must be performed before the prayer of ṭawāf. Additionally, a Hajj pilgrim who is in a state requiring ghusl—such as janābah, menstruation (ḥayḍ), or puerperium (nifās)—nor is it permissible to enter al-Masjid al-Ḥarām, nor, as a matter of obligatory caution (al-iḥtiyāṭ al-wājib), is their ṭawāf valid.

Ruling 428: If a Hajj pilgrim in the state of iḥrām doubts the number of rounds during a recommended (mustaḥabb) ṭawāf, he should assume the lesser number (al-aqall) and complete the ṭawāf accordingly.

Ruling 429: It is permissible to interrupt a recommended ([mustaḥabb](#)) ṭawāf.

Ruling 430: It is permissible to perform the prayer of a recommended ([mustaḥabb](#)) ṭawāf anywhere within al-Masjid al-Ḥarām. However, during times of crowding, it is preferable not to perform it behind Maqām Ibrāhīm to give priority to those performing the prayer of an obligatory ṭawāf.

The Istiftā'āt (Juristic Inquiries) on Recommended (Mustaḥabb) Ṭawāf

Ruling 431: Is it permissible to perform the prayer of a recommended (mustaḥabb) ṭawāf while walking?

Answer: The validity of the prayer of a recommended (mustaḥabb) ṭawāf—even if this prayer is recommended—is a matter of objection if it is performed while walking. The recommended precaution (al-iḥtiyāt al-mustaḥabb) is that the prayer should be performed while stationary.

Ruling 432: If a Hajj pilgrim performs a recommended (mustaḥabb) ṭawāf during a crowded time so that it causes inconvenience to those performing an obligatory ṭawāf, is his ṭawāf valid—especially if it is possible to perform the recommended ṭawāf at another time?

Answer: There is no objection to performing a recommended (mustaḥabb) ṭawāf during a crowded time. However, the preferred precaution (al-aḥwaṭ-il al-awlā) and the recommended precaution (al-iḥtiyāt al-mustaḥabb) is that he should refrain from performing a recommended tawaf during times of crowding.

Ruling 433: If a woman knows she will see the men's bodies or is likely to be pressed among them due to crowding during a recommended (mustaḥabb) ṭawāf, is it permissible for her to perform it?

Answer: If she does not intentionally look at non-maḥram men's bodies, her recommended (mustaḥabb) ṭawāf is valid. However, during crowded times, it is preferable for her to avoid being pressed among men during the ṭawāf. In any case, her ṭawāf remains valid.

Fourth: Sa'y

Ruling 434: Sa'y (jogging or walking fast between the hills (or low mountains) of Safā and Marwah, near Ka'bah) is the fourth obligatory (wājib) act of the 'Umrah al-Tamattu'.

Ruling 435: After completing ṭawāf and its two-rak'ah prayer, it is obligatory for a Hajj pilgrim to perform sa'y between the hills (or low mountains) of Safā and Marwah. Sa'y consists of ritual jogging or walking fast between the two hills so that the first lap begins at Ṣafā and ends at Marwah, the second lap from Marwah to Ṣafā, and so on, until seven laps are completed, ending at Marwah. Therefore, starting sa'y at Marwah and ending at Ṣafā is not valid.

Ruling 436: [It is obligatory](#) (wājib) for a Hajj pilgrim to make the intention (nīyyah) for sa'y. As with ihrām, the type of act must be specified, and sa'y must be performed with sincerity and the intention of seeking nearness to Allah (qaṣd al-qurbah).

Ruling 437: It is not obligatory for a Hajj pilgrim to be in the state of wuḍū' or ritual purity (ṭahārah) from janābah (major ritual impurity) or ḥayḍ (menstruation) while performing sa'y.

Ruling 438: It is obligatory for a Hajj pilgrim to perform sa'y after ṭawāf and its prayer; performing it before them is not valid.

Ruling 439: It is not permissible for a Hajj pilgrim to delay sa'y until the following day after ṭawāf and its prayer. However, there is no objection to delaying it until the night of the same day.

Ruling 440: It is obligatory for a Hajj pilgrim to traverse the entire distance between Ṣafā and Marwah during each lap (or round) of sa'y.

Ruling 441: While performing sa'y, it is obligatory for a Hajj pilgrim to face Marwah when heading toward it, and face Ṣafā when heading toward it. If he walks backward with his back turned toward [Marwah or Ṣafā](#), the sa'y is not valid. However, there is no objection to turning his face to the left, right, or backward.

Ruling 442: sa'y must be performed on the ground floor or in the basement, and performing sa'y on upper floors is not valid. A Hajj pilgrim who cannot perform sa'y on the ground floor or in the basement is obligated to appoint a proxy (nā'ib).

Ruling 443: It is permissible for a Hajj pilgrim to sit and rest during sa'y, even without a valid excuse ('udhr).

Ruling 444: A Hajj pilgrim in the state of ihrām is obligated to perform sa'y personally if able. There is no objection to performing it on foot or by riding, although on foot is preferred. If he cannot do so, he must have someone else perform sa'y for him; if that is also

not possible, he is obligated to appoint a proxy (nā'ib) to perform sa'y on his behalf.

Ruling 445: Sa'y, like ṭawāf, is a fundamental pillar of [the](#) 'Umrah al-Tamattu'. The ruling on not performing it—whether done intentionally or forgetfully—is the same as ruling on abandoning ṭawāf.^[1]

Ruling 446: If a Hajj pilgrim forgets to perform sa'y during the 'Umrah al-Tamattu', exits iḥrām, and engages in sexual intercourse with his spouse, then in addition to performing the qaḍā' (make-up) of sa'y, the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should offer one cow [as a](#) kaffārah (expiation; atonement).

Ruling 447: If a Hajj pilgrim adds one or more laps (rounds) to the sa'y due to forgetfulness or ignorance of the ruling, the sa'y remains valid.

Ruling 448: If a Hajj pilgrim performs seven additional laps (rounds) of the sa'y, mistakenly believing that each round-trip constitutes one round, the sa'y is valid and there is no need to repeat it. Similarly, if he realizes during the sa'y that he has exceeded seven laps—such as being in the eighth or ninth lap—the sa'y is valid, and he must stop continuing further.

Ruling 449: If a Hajj pilgrim [incompletely performs](#) the sa'y due to forgetfulness, he is obligated to complete it upon realizing. If he realizes this after returning to his hometown, and returning to Makkah al-Mukarramah is not a severe difficulty (mashaqqah), he must return and complete the sa'y; otherwise, he is obligated to appoint a proxy (nā'ib).

^[1] as previously explained in **Ruling 390** onwards.

The Istiftā'āt(Juristic Inquiries) on Sa'y

Ruling 448, Question: A guardian takes a discerning (mumayyiz) child for sa'y while the child is sleeping in a stroller. Is it obligatory to wake the child up at the beginning of the sa'y to make the intention (nīyyah)? If the child is awake at the start of the sa'y but falls asleep along the way, what is the ruling?

Answer: The child must be awake from the beginning to the end of sa'y to make the intention (nīyyah). Moreover, if capable, the child is obligated to perform sa'y himself; having the child pushed through sa'y is not valid.

Ruling 449, Question: During the sa'y between Ṣafā and Marwah, large crowds gather near the two mountains, making movement difficult. Is it obligatory for a Hajj pilgrim to reach the mountain itself in each lap (round), or is it sufficient to reach the beginning of the slope, where those with disabilities start their sa'y?

Answer: Ascending toward the mountain to the extent that it is customarily considered "reaching the mountain" and "covering the distance between the two mountains" is sufficient.

Ruling 450, Question: With the expansion of the Mas'ā (the area between Ṣafā and Marwah), the original sa'y path is now on one side, and sa'y must be performed on the newly expanded section. If a Hajj pilgrim is unsure whether the expanded area lies between the two mountains or possibly outside of them, what is his obligation?

Answer: The sa'y performed in the expanded area is valid and sufficient.

Ruling 451, Question: What is the ruling for Hajj pilgrims (with disabilities) who cannot perform sa'y on the ground level of Ṣafā and Marwah and must use the upper level, which is above the current location of the two mountains?

Answer: It is not permissible for a Hajj pilgrim to perform sa'y on a path higher than the Ṣafā and Marwah paths. If a Hajj pilgrim cannot perform sa'y on the basement or ground level—even with a wheelchair or similar aid—he is obligated to appoint a proxy (nā'ib).

Ruling 452, Question: If a Hajj pilgrim realizes after sa'y that he has not recited a chapter of the Qur'an [after Sūrat al-Ḥamd] correctly during the prayer of ṭawāf, despite initially believing it to be correct, what is the ruling?

Answer: Since the mistake in recitation has not been intentional, the prayer of ṭawāf remains valid, and there is no obligation to repeat it.

Ruling 454, Question: What is the ruling for a Hajj pilgrim who, due to ignorance of the ruling or forgetfulness, performs fourteen laps (rounds) of sa'y?

Answer: If the Hajj pilgrim initially makes the intention (nīyyah) to perform the seven laps

of sa'y, the sa'y is valid.

Ruling 455, Question: What is the ruling for a Hajj pilgrim who, due to ignorance of the ruling or forgetfulness, performs fourteen laps (rounds) of sa'y?

Answer: If the Hajj pilgrim initially makes the intention (nīyyah) to perform the seven laps of sa'y, the sa'y is valid.

The Etiquettes and Recommended Acts (Mustahabbāt) upon Sa'y

Ruling 456: Several things are recommended (mustahabb) during the sa'y:

- To ascend al-Şafā with tranquility and dignity, look toward the Ka'ba, recall the praise and eulogy of Allah, and recite the following remembrances (adhkār):
- Seven times: “Allāhu akbar” (Allah is the greatest).
- Seven times: “Al-ḥamdu li-llāh” (All praise is due to Allah).
- Seven times: “Lā ilāha ill-Allāh” (There is no deity but Allah).
- “Lā ilāha ill-Allāhu waḥdahū lā sharīka lah, lahul-mulku wa-lahul-ḥamd, yuḥyī wa-yumītu wa-huwa ḥayyun lā yamūt, bi-yadihil-khayru wa-huwa ‘alā kulli shay’in qadīr.”

(There is no deity but Allah alone, having no partner. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He is living and does not die. In His hand is all good, and He is capable over all things.)

- Then, one should send blessings (ṣalawāt) upon Muhammad and the progeny of Muhammad and say:
- “Allāhu akbaru ‘alā mā hadānā, wal-ḥamdu li-llāhi ‘alā mā ablānā, wal-ḥamdu li-llāhi al-ḥayyi al-qayyūm, wal-ḥamdu li-llāhi al-ḥayyi al-dā’im.”

(Allah is the greatest for having guided us, and all praise is due to Allah for what He has bestowed upon us, and all praise is due to Allah, the Living, the Sustainer, and all praise is due to Allah, the Living, the Everlasting.)

- “Ashhadu an lā ilāha ill-Allāhu wa-ashhadu anna Muḥammadan ‘abduhū wa-rasūluhū, lā na’budu illā iyyāhu mukhlisīna lahu-d-dīna wa-law karihal-mushrikūn.”

(I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and His messenger. We worship none but Him, making the religion purely for Him, even if the polytheists detest it.)

- Three times: “Allāhumma innī as’aluka al-‘afwa wal-‘āfiyata wal-yaqīna fid-dunyā wal-ākhirā.”

(O Allah, indeed I ask You for pardon, well-being, and certainty in this world and the

Hereafter.)

- Three times: “Allāhumma ātinā fid-dunyā ḥasanatan wa-fil-ākhirati ḥasanatan wa-qinā ‘adhāba an-nār.”

(O Allah, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.)

- Then [recite] one hundred times: “Allāhu akbar” (Allah is the greatest).
- One hundred times: “Lā ilāha il-Allāh” (There is no deity but Allah).
- One hundred times: “Al-ḥamdu li-llāh” (All praise is due to Allah).
- One hundred times: “Subḥāna Allāh” (Glory be to Allah).
- Then one should say:
- “Lā ilāha ill-Allāhu waḥdahū waḥdah, anjaza wa’dahu, wa-naṣara ‘abdahu, wa-ghalaba al-aḥzāba waḥdahu, fa-lahul-mulku wa-lahul-ḥamdu waḥdah. Allāhumma bārik lī fil-mawti wa-fīmā ba‘da al-mawt. Allāhumma innī a‘ūdhu bika min ḡlmatil-qabri wa-waḥshatih. Allāhumma aẓillanī fī ḡilli ‘arshika yawma lā ḡilla illā ḡilluk.”

(There is no deity but Allah, alone, alone. He fulfilled His promise, aided His servant, and defeated the factions alone. To Him belongs the dominion, and to Him belongs all praise, alone. O Allah, bless me in death and in what is after death. O Allah, indeed I seek refuge in You from the darkness of the grave and its desolation. O Allah, shade me in the shade of Your Throne on the day when there is no shade except Your shade.)

- Then one should entrust their religion, themselves, their family, and their wealth to the Lord of the worlds and say:
- “Astawdi‘u-llāha al-raḥmāna al-raḥīma alladhī lā taḍī‘u wadā‘i‘uhū dīnī wa-nafsī wa-ahlī. Allāhumma ista‘milnī ‘alā kitābika wa-sunnati nabiyyika wa-tawaffanī ‘alā millatihī wa-a‘idhnī minal-fitna.”

(I entrust to Allah, the Entirely Merciful, the Especially Merciful, whose trusts are never lost, my religion, myself, and my family. O Allah, employ me according to Your Book and the Sunna of Your Prophet, cause me to die upon his religion, and protect me from tribulation.)

- Then say three times: “Allāhu akbar” (Allah is the greatest).
- And recite this supplication:
- “Allāhumma ighfir lī kulla dhanbin adhnabtuhū qaṭṭ, fa-in ‘udtu fa-‘ud ‘alayya bil-

maghfira, fa-innaka antal-ghafūrur-raḥīm. Allāhumma if‘al bī mā anta ahluhu, fa-innaka in taf‘al bī mā anta ahluhu tarḥamnī, wa-in tu‘adhdhibnī fa-anta ghaniyyun ‘an ‘adhābī wa-ana muḥtājun ilā raḥmatik. Fa-yā man ana muḥtājun ilā raḥmatihī irḥamnī. Allāhumma lā taf‘al bī mā ana ahluhu, fa-innaka in taf‘al bī mā ana ahluhu tu‘adhdhibnī wa-lam tazlimnī. Aṣbahtu attaqī ‘adlaka wa-lā akhāfu jawraka, fa-yā man huwa ‘adlun lā yajūru irḥamnī.”

(O Allah, forgive me every sin I have ever committed; and if I return [to sinning], then return to me with forgiveness, for indeed, You are the Forgiving, the Merciful. O Allah, do with me what is worthy of You; for indeed, if You do with me what is worthy of You, You will have mercy on me, and if You punish me, You are free of need of punishing me while I am in need of Your mercy. So O He whose mercy I need, have mercy on me. O Allah, do not do with me what I am worthy of; for indeed, if You do with me what I am worthy of, You will punish me without having wronged me. I have come to fear Your justice and do not fear Your oppression; so O He who is just and does not oppress, have mercy on me.)

- One should perform the sa‘y on foot, walking normally from al-Şafā to the section marked with green lights. From the beginning of the green lights’ boundary to the end of this boundary, one should jog/trot (harwala). Upon returning from al-Marwa to al-Şafā, one should again return in a state of harwala within the section of the green lights. However, harwala is not prescribed for women.
- While performing the sa‘y, one should supplicate abundantly and compel oneself to weep.

Fifth: Taqṣīr

Ruling 457: Performing taqṣīr ([trimming a small quantity of hair or nail](#)) is the fourth obligatory (wājib) act of [the ‘Umrah al-Tamattu’](#).

Ruling 458: After completing sa‘y—even if there is a gap afterward—it is obligatory (wājib) for a Hajj pilgrim in the state of iḥrām to perform taqṣīr. That is, he is obligated to cut a small portion of his hair, beard, or mustache, or trim a small part of his fingernails or toenails.

Ruling 459: Like the other acts of the ‘Umrah al-Tamattu’, taqṣīr is an act of worship (‘ibādah), and it is obligatory for a Hajj pilgrim to make the intention (nīyyah) for taqṣīr, as explained in the rulings on the intention for iḥrām.

Ruling 460: Ḥalq (shaving the head) alone does not suffice to exit iḥrām in the ‘Umrah al-Tamattu’. It is obligatory for a Hajj pilgrim to perform taqṣīr. If he deliberately shaves his head before taqṣīr, knowing the ruling, the act is sufficient, and he is obligated to offer one sheep as a kaffārah (expiation; atonement). However, in the ‘Umrah al-Mufradah, he may choose between taqṣīr and ḥalq.

Ruling 461: If a Hajj pilgrim intentionally—or due to ignorance—refrains from taqṣīr, or instead performs ḥalq or pulls out hair, and then proceeds to perform Hajj, the ‘Umrah is invalid and the Hajj is considered al-ifrād. In such a case, if the Hajj was obligatory (wājib), the obligatory caution (al-iḥṭiyāṭ al-wājib) is that he should perform the ‘Umrah al-Mufradah after the Hajj and repeat both the ‘Umrah al-Tamattu’ and the Hajj al-Tamattu’ the following year.

Ruling 462: If a Hajj pilgrim in the state of iḥrām forgets to perform taqṣīr and enters iḥrām for Hajj, his iḥrām, ‘Umrah, and Hajj are valid, and there is no kaffārah (expiation; atonement). However, the recommended precaution (al-iḥṭiyāṭ al-mustaḥabb) is that he should not refrain from offering one sheep as a kaffārah (expiation; atonement).

Ruling 463: After taqṣīr and the rites of the ‘Umrah al-Tamattu’, all prohibitions (muḥarramāt) of iḥrām—including marital relations—become permissible.

Ruling 464: In the ‘Umrah al-Tamattu’, performing the ṭawāf al-nisā’ (the ṭawāf of women) is not obligatory (wājib). However, the recommended precaution (al-iḥṭiyāṭ al-mustaḥabb) is that ṭawāf al-nisā’ and its prayer should be performed with the hope of reward. In contrast, in the ‘Umrah al-Mufradah, performing the ṭawāf al-nisā’ and its prayer is obligatory (wājib).

The Rulings on Actions between the ‘Umrah al-Tamattu’ and the Hajj al-Tamattu’

Ruling 465: The obligatory caution (al-iḥṭiyāṭ al-wājib) is that a Hajj pilgrim should not perform an ‘Umrah al-Mufradah between the ‘Umrah al-Tamattu’ and the Hajj al-Tamattu’. However, if it is performed, both the ‘Umrah al-Tamattu’ and the Hajj al-Tamattu’ remain valid.

Ruling 466: It is permissible for a Hajj pilgrim to leave Makkah al-Mukarramah after completing the ‘Umrah al-Tamattu’ and before performing the rituals of the Hajj al-Tamattu’, provided that he is confident he will return on time to perform the Hajj al-Tamattu’. However, the recommended precaution (al-iḥṭiyāṭ al-mustaḥab) is that he should not leave there unless for a necessary or urgent matter. The obligatory caution (al-iḥṭiyāṭ al-wājib) is that he should first enter iḥrām for Hajj in Makkah al-Mukarramah before departing. If entering iḥrām before departure causes severe difficulty (mashaqqah), he may leave without iḥrām. Those who have to enter and leave Makkah multiple times—such as caravan staff—may perform the ‘Umrah al-Mufradah upon their first arrival and delay the ‘Umrah al-Tamattu’ until they can perform it before the Hajj rituals. In this case, they are required to enter iḥrām for the ‘Umrah al-Tamattu’ from a mīqāt, and after completing it, they must enter iḥrām for Hajj from within Makkah al-Mukarramah.

Ruling 467: The criterion for “exiting Makkah al-Mukarramah” in ruling 465 refers to leaving its current boundaries. Therefore, traveling to locations that are currently considered part of this city—even if they were outside the city in the past—is not regarded as “exiting Makkah al-Mukarramah”.

Ruling 468: If a Hajj pilgrim leaves Makkah al-Mukarramah without entering iḥrām after completing the ‘Umrah al-Tamattu’, it is not obligatory for him to renew iḥrām to re-enter Makkah al-Mukarramah, provided that he returns within the same lunar month during which he performed the ‘Umrah. However, if he returns in the following lunar month—for example, performing the ‘Umrah in Dhul-Qa’dah and leaving Makkah al-Mukarramah, then returning there in Dhul-Ḥijjah, or performing the ‘Umrah in Dhul-Qa’dah, and leaving there in Dhul-Ḥijjah, and then returning—then it is obligatory for him to enter iḥrām for the ‘Umrah al-Tamattu’ before re-entering Makkah al-Mukarramah; his ‘Umrah al-Tamattu’ which is part of the Hajj al-Tamattu’, is considered the second ‘Umrah al-Tamattu’. If he enters there without iḥrām and does not perform the second ‘Umrah, his Hajj al-Tamattu’ is not valid.

The Istiftā'āt (Juristic Inquiries) on the Rulings on Actions between the 'Umrah al-Tamattu' and the Hajj al-Tamattu'

Ruling 469, Question: Is it permissible for individuals such as caravan managers and staff, who need to inspect tents at 'Arafāt, to leave Makkah al-Mukarramah after completing the 'Umrah al-Tamattu', if they are confident they will return in time to be present for the wuqūf (staying) at 'Arafāt?

Answer: Generally, a Hajj pilgrim who does not fear missing his Hajj that year is allowed to voluntarily leave Makkah al-Mukarramah after completing the 'Umrah al-Tamattu'. If he leaves there and then returns during the same lunar month in which he performed the 'Umrah, his action remains valid, provided he enters iḥrām for the Hajj and is present for the wuqūf (staying) at 'Arafāt.

Ruling 470, Question: If a Hajj pilgrim performs the 'Umrah al-Tamattu' during one of the Hajj months (such as Shawwāl) and then leaves Makkah al-Mukarramah in the following month, it is obligatory for him to perform the 'Umrah al-Tamattu' again. The following issues arise:

Question 1: Has the previous 'Umrah become the 'Umrah al-Mufradah? Is it obligatory for him to perform ṭawāf al-nisā' to complete it?

Answer 1: The change from the previous 'Umrah into the 'Umrah al-Mufradah is not established. Therefore, the obligation of ṭawāf al-nisā' does not apply, although the obligatory caution (al-iḥtiyāṭ al-wājib) is that he should perform it.

Question 2: If he does not perform the second 'Umrah, is his first 'Umrah invalid? Therefore, is it not permissible for him to perform the Hajj al-Tamattu'?

Answer 2: The first 'Umrah is not considered the obligatory 'Umrah in the Hajj al-Tamattu', so the Hajj al-Tamattu' is not valid.

Question 3: Is it obligatory for a Hajj pilgrim to enter the iḥrām for the second 'Umrah al-Tamattu' at one of the five designated mīqāts (mawāqīt), or is it permissible to enter at Adnā al-Ḥill (the nearest point outside the boundary of the Ḥaram)??

Answer 3: He is obligated to enter iḥrām at one of the five designated mīqāts (mawāqīt) to perform the second (the new) 'Umrah.

Ruling 471, Question: A Hajj pilgrim performs the 'Umrah al-Tamattu' during Shawwāl or Dhul-Qi'dah and then returns to al-Madinah al-Munawwarah. In the new lunar month, he intends to return to Makkah al-Mukarramah once again. What is his obligation regarding iḥrām at al-Shajarah Mosque? Which one is he obligated to enter iḥrām for: the 'Umrah al-Mufradah, the 'Umrah al-Mufradah, or the 'Umrah that still remains obligatory on him?

Answer: It is obligatory for him to enter iḥrām for the ‘Umrah al-Tamattu‘, and this ‘Umrah will serve as the ‘Umrah of his Hajj al-Tamattu‘.

Ruling 472, Question: Some drivers, to avoid the traffic on the streets of Makkah al-Mukarramah when traveling from one neighborhood to another, use roads and tunnels built for reaching Minā. Is this considered "exiting Makkah al-Mukarramah"?

Answer: If Minā is customarily considered to be outside of Makkah al-Mukarramah, then there is no difference between passing through and not passing through.

First: Iḥrām

Ruling 473: The first obligatory (wājib) act of Hajj is iḥrām. Its procedure, conditions, prohibitions (muḥarramāt), rulings, and kaffārāt (expiations) are the same as those for the ‘Umrah—except that the intention (nīyyah) must be for the Hajj al-Tamattu‘. However, the iḥrām for Hajj has specific features that will be explained in later rulings.

Ruling 474: The miqāt ([fixed place](#) for entering iḥrām) for the Hajj al-Tamattu‘ is Makkah al-Mukarramah, and it is preferable to enter iḥrām at al-Masjid al-Ḥarām. Entering iḥrām anywhere within Makkah al-Mukarramah is valid, including the newly developed areas; however, the recommended precaution (al-iḥtīyāṭ al-mustaḥab) is that he should enter iḥrām in the older parts. If it is uncertain whether the location is within the city, entering iḥrām there is invalid.

Ruling 475: The iḥrām for the Hajj al-Tamattu‘ must be entered at a time when the optional stay (wuqūf al-ikhtiyārī) at ‘Arafāt is still possible. The best time is from the beginning of zawāl (when the sun passes the meridian) on the 8th of Dhul-Ḥijjah (the Day al-Tarwiyah). Entering iḥrām earlier is also permissible, especially for the elderly and ill [who fear overcrowding](#) or those who need to leave Makkah al-Mukarramah due to necessity.

Ruling 476: If a Hajj pilgrim, due to forgetfulness or ignorance of the ruling, fails to enter iḥrām and proceeds to Minā or ‘Arafāt, he is obligated to return to Makkah al-Mukarramah and enter iḥrām there. However, if returning is not possible due to time constraints or another valid excuse ([‘udhr](#)), he may enter iḥrām at his current location, and the Hajj remains valid.

Ruling 477: If a Hajj pilgrim, [due to forgetfulness or ignorance of the ruling](#), fails to enter iḥrām but completes the rituals of the Hajj al-Tamattu‘, his Hajj remains valid. However, the recommended precaution (al-iḥtīyāṭ al-mustaḥab) is that he should perform the Hajj again the following year.

Ruling 478: If a Hajj pilgrim deliberately and knowingly fails to enter iḥrām, which causes him to miss staying (wuqūf) in ‘Arafāt and al-Mash‘ar al-Ḥarām (Muzdalifah) while in a state of iḥrām, his Hajj becomes invalid.

Ruling 479: It is obligatory for a Hajj pilgrim—who has entered iḥrām for the Hajj al-Tamattu‘—to refrain from [the talbīyah \(saying Labbayk ...\)](#) from noon on the Day of ‘Arafah.

Ruling 480: Those who are permitted to perform the rituals in Makkah al-Mukarramah before wuqūf (staying) at ‘Arafāt must first enter iḥrām before performing those rituals. If they perform any rituals without iḥrām, they are obligated to repeat them while in the state of iḥrām.

Wuqūf (Staying) at ‘Arafāt

Ruling 481: The second obligatory (wājib) act of the Hajj al-Tamattu‘ is staying at ‘Arafāt. ‘Arafāt is a well-known place located near Makkah al-Mukarramah.

Ruling 482: Wuqūf (staying) at ‘Arafāt is an act of worship and must be performed with intention(nīyyah) [to seek nearness to Allah (qurbat-an ilā Allāh)], as outlined in the rulings on iḥrām.

Ruling 483: The term wuqūf (staying) refers to being present at ‘Arafāt, whether one is riding, walking, lying down, or standing.

Ruling 484: The obligatory precaution (al-iḥtiyāt al-wājib) is that a Hajj pilgrim in the state of iḥrām should be present at ‘Arafāt from the beginning of zawāl (when the sun passes the meridian) on the 9th of Dhul-Ḥijjah until ritual sunset (maghrib prayer time). However, it is not remote to say that a brief delay—such as the time needed to perform the combined prayers of noon (ẓuhr) and afternoon (‘aṣr) with their preliminaries—is permissible.

Ruling 485: Wuqūf (staying) from noon on the Day of ‘Arafah until sunset (maghrib prayer time) is obligatory, but the essential (rukṇ) portion is the minimum duration for which presence at ‘Arafāt is customarily considered—even if only one or two minutes. If a pilgrim deliberately and voluntarily fails to perform even this minimal wuqūf (staying), his Hajj is invalid.

Ruling 486: It is not permissible to leave ‘Arafāt before sunset. If a Hajj pilgrim in the state of iḥrām deliberately leaves before sunset and does not return, he has committed a sin, although his Hajj remains valid. In this case, he is obligated to offer one camel as kaffārah (expiation; atonement), and the obligatory precaution (al-iḥtiyāt al-wājib) is that he should slaughter it on the Feast of Sacrifice (Īd al-Aḍḥā). The recommended precaution (al-iḥtiyāt al-mustaḥab) is that he should slaughter it in Minā. If he cannot afford to offer the kaffārah, he must fast for eighteen days. If he returns to ‘Arafāt before sunset, it is not obligatory for him to offer any kaffārah.

Ruling 487: If a Hajj pilgrim leaves ‘Arafāt before sunset (maghrib prayer time) due to forgetfulness or ignorance of the ruling, and realizes the mistake before the end of the wuqūf (staying) period, he must return. If he does not return, he has committed a sin, but it is not obligatory for him to offer kaffārah. If he realizes his mistake after the wuqūf (staying) period has ended, there is no obligation upon him.

The Etiquettes and Recommended Acts (Mustahabbāt) upon Wuqūf (Staying) at ‘Arafāt

Ruling 488: Several acts are recommended (mustahabb) during wuqūf (staying) in ‘Arafāt:

1. To be in a state of ablution (wuḍū’) during the wuqūf.
2. To perform the ritual bath (ghusl), and it is better for it to be near noon (ẓuhr).
3. To remove from oneself whatever causes distraction so that one’s heart is directed toward the Most Holy Divine (ḥudūr al-qalb).
4. For the wuqūf to be at the foot of the mountain and on level ground; ascending the mountain is disliked (makrūh).
5. To perform the noon (ẓuhr) and afternoon (‘aṣr) prayers at the beginning of their time with one call to prayer (adhān) and two iqāmas.
6. To recite “Allāhu akbar” (Allah is the greatest) one hundred times and Sūrat al-Tawḥīd one hundred times, to supplicate for whatever one wishes, to seek refuge in Allah from the accursed Satan, and to recite this supplication:
 - “Allāhumma rabba al-mashā’iri kullihā fukka raqabatī min an-nāri wa-awsi’ ‘alayya min rizqikal-ḥalālī wa-dra’ ‘annī sharra fasaqatil-jinni wal-ins. Allāhumma lā tamkur bī wa-lā takhda’ nī wa-lā tastadrijnī yā asma’a al-sāmi’īna wa-yā abṣara al-nāẓirīna wa-yā asra’al-ḥāsibīna wa-yā arḥama ar-rāḥimīn. As’aluka an tuṣalliya ‘alā Muḥammadin wa-āli Muḥammadin wa-an taf’ala bī kadhā wa-kadhā.”

(O Allah, Lord of all the sacred monuments, free my neck from the Fire, expand for me Your lawful provision, and repel from me the evil of the transgressors among jinn and mankind. O Allah, do not plot against me, do not deceive me, and do not lead me to destruction gradually. O the Most Hearing of the hearers, O the Most Seeing of the lookers, O Swiftest of the reckoners, O the Most Merciful of the merciful. I ask You to send blessings upon Muhammad and the progeny of Muhammad, and to do for me such and such.)

Instead of “such and such” (kadhā wa-kadhā), one should name their need, then raise their hands to the sky and say:

- “Allāhumma ḥājatī ilayka allatī in a’ṭaytanīhā lam yaḍurranī mā mana’tanī wa-in mana’tanīhā lam yanfa’nī mā a’ṭaytanī, as’aluka khalāṣa raqabatī min an-nār. Allāhumma innī ‘abduka wa-milku nāṣiyatī bi-yadika wa-ajalī bi-‘ilmika, as’aluka an tuwaffiqanī li-mā yurḍīka ‘annī wa-an tusallima minnī manāsikīya allatī araytahā khalīlaka Ibrāhīma ṣalawātu-Allāhi ‘alayhi wa-dalalta ‘alayhā nabiyyaka Muḥammadan (ṣallā-llāhu ‘alayhi wa-ālihi). Allāhumma-j’alnī mimman raḍīta

‘amalahu wa-aṭalta ‘umrahu wa-aḥyaytahu ba‘dal-mawt.”

(O Allah, my need from You is that which, if You grant it to me, whatever You withhold from me will not harm me; and if You withhold it from me, whatever You grant me will not benefit me: I ask You for the deliverance of my neck from the Fire. O Allah, indeed I am Your servant, and the control of my forelock is in Your hand, and my term is in Your knowledge. I ask You to grant me success in what pleases You concerning me, and to accept from me my rites which You showed to Your friend Ibrahim, may the blessings of Allah be upon him, and to which You guided Your prophet Muhammad [peace be upon him and his progeny]. O Allah, make me of those whose deeds You are pleased with, whose life You have prolonged, and whom You bring to life after death.)

7. To recite this supplication:

- **“Lā ilāha ill-Allāhu waḥdahū lā sharīka lahu, lahul-mulku wa-lahul-ḥamdu yuḥyī wa-yumītu wa-huwa ḥayyun lā yamūtu, bi-yadihil-khayru wa-huwa ‘alā kulli shay’in qadīr. Allāhumma lakal-ḥamdu ka-lladhī taqūlu wa-khayran mimmā naqūlu wa-fawqa mā yaqūlul-qā’ilūn. Allāhumma laka ṣalātī wa-nusukī wa-maḥyāya wa-mamātī wa-laka turāthī [variant: barā’atī] wa-bika ḥawlī wa-minka quwwatī. Allāhumma innī a’ūdhu bika minal-faqrī wa-min wasāwisi aṣ-ṣudūri wa-min shatātī al-amrī wa-min ‘adhābil-qabr. Allāhumma innī as’aluka khayra al-riyāḥi wa-a’ūdhu bika min sharri mā yajī’u bihil-riyāḥu wa-as’aluka khayra al-layli wa-khayra an-nahār. Allāhumma-j’al fī qalbī nūran wa-fī sam’ī wa-baṣarī nūran wa-fī laḥmī wa-damī wa-‘izāmī wa-urūqī wa-maq’adī wa-maqāmī wa-madkhalī wa-makhrajī nūran wa-a’ẓim lī nūran yā rabb yawma alqāka innaka ‘alā kulli shay’in qadīr.”**

(There is no deity but Allah alone, having no partner. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He is living and does not die. In His hand is all good, and He is capable over all things. O Allah, to You belongs all praise, such as what You say, and better than what we say, and above what the speakers say. O Allah, to You belong my prayer, my sacrifice, my life, and my death, and to You belongs my inheritance [variant: my exoneration], and by You is my capability, and from You is my strength. O Allah, indeed I seek refuge in You from poverty, from the whisperings of the breasts, from the dispersion of affairs, and from the punishment of the grave. O Allah, indeed I ask You for the good of the winds, and I seek refuge in You from the evil of what the winds bring, and I ask You for the good of the night and the good of the day. O Allah, place a light in my heart, a light in my hearing and my sight, a light in my flesh, my blood, my bones, my veins, my sitting place, my standing place, my entry, and my exit, and magnify a light for me, O Lord, on the day I meet You. Indeed, You are capable over all things.)

8. To recite the supplication of the Master of Martyrs [Imam al-Ḥusayn], peace be upon

him, and the supplication of Imam Zayn al-‘Ābidīn, peace be upon him, which is found in the Ṣaḥīfa Sajjādiyya.

9. To say abundantly:

- “Allāhumma a‘tiqnī min an-nār”

(O Allah, emancipate me from the Fire).

10. Near sunset, to say:

- “Allāhumma innī a‘ūdhu bika min al-faqrī wa-min tashattutil-umūri wa-min sharri mā yaḥduthu bi-al-layli wa-an-nahār. Amsā ḡulmī mustajīran bi-‘afwika wa-amsā khawfī mustajīran bi-amānika wa-amsā dhunūbī mustajīratan bi-maghfiratika wa-amsā dhullī mustajīran bi-‘izzika wa-amsā wajhī al-fānī al-bālī mustajīran bi-wajhika al-bāqī. Yā khayra man su‘ila wa-yā ajwada man a‘ṭā, jallilnī bi-raḥmatika wa-albisnī ‘āfiyataka wa-ṣrif ‘annī sharra jamī‘i khalqik.”

(O Allah, indeed I seek refuge in You from poverty, from the scattering of affairs, and from the evil of what happens by night and day. My wrongdoing has entered the evening seeking the sanctuary of Your pardon, my fear has entered the evening seeking the sanctuary of Your safety, my sins have entered the evening seeking the sanctuary of Your forgiveness, my abasement has entered the evening seeking the sanctuary of Your might, and my perishing, wearing face has entered the evening seeking the sanctuary of Your everlasting face. O Best of those who are asked, O Most Generous of those who give, cover me with Your mercy, clothe me in Your well-being, and avert from me the evil of all Your creation.)

11. After sunset, to say:

- “Allāhumma lā taj‘alhu ākhiral-‘ahdi min hādhl-mawqifi wa-rzuqnīhi min qābilin abadan mā abqaytanī wa-qlibnī al-yawma mufliḥan munjiḥan mustajāban lī marḥūman maghfūran lī bi-afḍali mā yanqalibu bihil-yawma aḥadun min wafdika wa-ḥujjāji baytikal-ḥarām. Wa-j‘alnī al-yawma min akrami wafdika ‘alayka wa-a‘ṭinī afḍala mā a‘ṭayta aḥadan minhum minal-khayri wal-barakati wal-raḥmati wal-riḍwāni wal-maghfira. Wa-bārik lī fīmā arjī‘u ilayhi min ahlin aw mālin aw qalīlin aw kathīrin wa-bārik lahum fiyya.”

(O Allah, do not make it the last encounter with this standing place, and provide it for me in the coming year, forever, as long as You keep me alive. Return me today successful, prosperous, my prayers answered, having received mercy, having been forgiven, with the best of what anyone of Your delegation and the pilgrims of Your Sacred House returns with

today. Make me today among the most honored of Your delegation to You, and give me the best of what You have given anyone of them of good, blessing, mercy, pleasure, and forgiveness. And bless me in what I return to of family, wealth, little or much, and bless them in me.)

Third: The Wuqūf (Staying) at al-Mash‘ar al-Ḥarām (Muzdalifah)

Ruling 489: The third obligatory (wājib) act of the Hajj al-Tamattu‘ is the wuqūf (staying) at al-Mash‘ar al-Ḥarām. This means that a Hajj pilgrim is obligated to travel from ‘Arafāt to al-Mash‘ar al-Ḥarām, and be present there, which is a well-known and clearly designated location.

Ruling 490: The wuqūf (staying) at al-Mash‘ar al-Ḥarām is an act of worship and must be performed with intention (niyyah) [to seek nearness to Allah (qurbat-an ilā Allāh)], under the same conditions outlined for the intention of iḥrām.

Ruling 491: The time for the obligatory wuqūf (staying) is from dawn (fajr) until sunrise on the day of [the Feast of Sacrifice](#) (‘Īd al-Aḍḥā). A Hajj pilgrim is obligated to [make the intention to stay](#) from dawn. If he enters al-Mash‘ar al-Ḥarām before dawn, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should make the intention for wuqūf (staying) upon arrival.

Ruling 492: It is obligatory for a Hajj pilgrim to stay at al-Mash‘ar al-Ḥarām from dawn (fajr) until sunrise. However, the essential (rukṇ) portion is the minimum time during which the wuqūf (staying) at al-Mash‘ar al-Ḥarām is customarily recognized—even if only for a minute or two. If he only performs this minimal wuqūf (staying) and then deliberately leaves al-Mash‘ar, his Hajj remains valid, although he has committed a sin. However, if he deliberately fails to perform even this minimal wuqūf (staying), his Hajj becomes invalid.^[1]

Ruling 493: It is permissible for women, those who are physically weak, children, elderly people with a valid excuse ([‘udhr](#))—such as fear of overcrowding or illness—as well as those who care for and accompany them—(such as nurses and servants) to depart for Minā on the night of the Feast of Sacrifice (‘Īd al-Aḍḥā) after a brief the wuqūf (staying) at al-Mash‘ar.

[1]. In cases where a Hajj pilgrim does not perform either of the two wuqūfs—whether at ‘Arafāt or al-Mash‘ar al-Ḥarām, or both—due to choice or necessity, whether deliberately, mistakenly, or as a result of forgetfulness, there are multiple legal scenarios regarding the validity or invalidity of the Hajj. The detailed rulings and jurisprudential classifications of these cases are thoroughly discussed in the more comprehensive books of fiqh.

The Istiftā'āt(Juristic Inquiries) on the Wuqūf at al-Mash'ar al-Ḥarām

Ruling 494, Question (1): Some members of the caravan staff need to accompany women and the physically weak from al-Mash'ar al-Ḥarām on the night of 'Īd al-Aḏḥā (10th of Dhul-Ḥijjah). They arrive at Minā before dawn. Now are they obligated, if possible, to return to al-Mash'ar al-Ḥarām before dawn (fajr) [to perform](#) the optional stay (wuqūf al-ikhtiyārī)?

Answer (1): If their accompaniment is necessary and they have already performed the minimal wuqūf (staying), they are not obligated to return to perform the optional stay (wuqūf al-ikhtiyārī).

Question (2): [Is it sufficient for the caravan staff \(mentioned in the first question of this ruling\) to stone \(ramy\) the Jamarāt al-'Aqabah at night along with the women and the physically weak,](#) or are they obligated to perform it during the day?

Answer (2): Night-time [stoning \(ramy\) the Jamarāt al-'Aqabah](#) does not suffice for the caravan staff accompanying the women and the physically weak, unless they [are genuinely](#) excused (ma'dhūr) from performing it during the daytime.

Ruling 495, Question: After the wuqūf (staying) at 'Arafāt, if a Hajj pilgrim arrives at al-Mash'ar al-Ḥarām before the call to the morning prayer or before midnight, is it permissible for him to go elsewhere, for example, to go to Makkah al-Mukarramah for a few hours, on the night of 'Īd al-Aḏḥā, or is he obligated to go directly to al-Mash'ar al-Ḥarām?

Answer: He is not required to go straight to al-Mash'ar al-Ḥarām. What he must do is arrive there before dawn (fajr).

Ruling 496, Question: If a Hajj pilgrim thinks he is excused (ma'dhūr) from the obligatory wuqūf (staying) and performs the emergency stay (al-wuqūf al-idṭirārī) at al-Mash'ar al-Ḥarām, but then, before dawn (fajr), he realizes that he is not excused (ma'dhūr), is it obligatory for him to return to al-Mash'ar al-Ḥarām [to perform](#) the optional stay (wuqūf al-ikhtiyārī)?

Answer: If possible, the Hajj pilgrim is obligated to return to al-Mash'ar al-Ḥarām and perform the optional stay (wuqūf al-ikhtiyārī).

The Etiquettes and Recommended Acts (Mustahabbāt) upon the Wuqūf (Staying) at al-Mash‘ar al-Ḥarām

Ruling 497: Several acts are recommended (mustahabb) during wuqūf in Mash‘ar al-Ḥarām (Muzdalifa):

- To proceed from ‘Arafāt towards Mash‘ar al-Ḥarām with a tranquil body and heart, and to seek forgiveness (istighfār).
- To delay the sunset (maghrib) and night (‘ishā’) prayers until Mash‘ar al-Ḥarām (Muzdalifa), even if a third of the night has passed, and to combine the two prayers with one call to prayer (adhān) and two iqāmas, and to perform the supererogatory (nāfila) prayers of maghrib after the ‘ishā’ prayer. However, if there is an obstacle preventing one from reaching Mash‘ar before midnight, one should not delay the maghrib and ‘ishā’ prayers.
- To spend the eve of the festival (Eid) in the worship and obedience of Allah as much as possible.
- To recite this supplication:
- “Allāhumma hādhihi juma‘u, Allāhumma innī as‘aluka an tajma‘a lī fīhā jawāmi‘a al-khayr, Allāhumma lā tu‘yisnī min al-khayri alladhī sa‘altuka an tajma‘ahu lī fī qalbī wa-aṭlubu ilayka an tu‘arrifanī mā ‘arrafta awliyā‘aka fī manzilī hādhā wa-an taqiyanī jawāmi‘a al-sharr.”

(O Allah, this is Juma‘ [another name for Muzdalifa]. O Allah, indeed I ask You to gather for me therein all the comprehensives of good. O Allah, do not make me despair of the good that I have asked You to gather for me in my heart, and I request You to make known to me what You have made known to Your close friends [awliyā’] in this station of mine, and to protect me from all evils.)

- After the morning (ṣubḥ) prayer on the day of Eid, to remember the bounties and favors of the Absolute Truth (Allah), to send blessings (ṣalawāt) upon Muhammad and the progeny of Muhammad, then to supplicate and also recite this supplication:
- “Allāhumma rabbal-mash‘ari al-ḥarāmi fukka raqabatī min an-nāri wa-awsi‘ ‘alayya min rizqika al-ḥalālī wa-dra’ ‘annī sharra fasaqatīl-jinni wal-ins. Allāhumma anta khayru maṭlūbin ilayhi wa-khayru mad‘uwwin wa-khayru mas‘ūlin wa li-kulli wāfidin jā‘izatun fa-j‘al jā‘izatī fī mawṭinī hādhā an tuqīlanī ‘athratī wa-taqbala ma’dhiratī wa-an tujāwiza ‘an khaṭī‘atī thumma-j‘al at-taqwā min al-dunyā zādī.”

(O Allah, Lord of the Mash‘ar al-Harām, free my neck from the Fire, expand for me Your lawful provision, and repel from me the evil of the transgressors among jinn and mankind. O Allah, You are the best of those who are petitioned, the best of those who are called upon, and the best of those who are asked. And for every delegate there is a prize; so make my prize in this dwelling of mine that You overlook my slip, accept my excuse, and overlook my sin, then make piety [taqwā] my provision from the world.)

Fourth: Stoning (Ramy) the Jamarah al-‘Aqabah

Ruling 498: The fourth obligatory (wājib) act of the Hajj al-Tamattu‘ and the first ritual performed in Minā is stoning (ramy) the Jamarah al-‘Aqabah on the day of ‘Īd al-Aḏḥā (the Feast of Sacrifice) on the tenth of Dhul-Hijjah.

Ruling 499: Stoning (ramy) the Jamarah al-‘Aqabah must meet the following conditions:

1. Intention (nīyyah) must be made, as required in the intention for entering the state of ihrām.
2. Pebbles must be used—not smaller than pebbles (e.g., sand) nor larger (e.g., stones).
3. It should be performed between sunrise and sunset, if possible.
4. Pebbles must strike the Jamarah; if it does not hit or if a Hajj pilgrim only suspects it hit, it is not sufficient, and another pebble must be thrown. Merely reaching the surrounding circular area without striking the structure itself does not suffice.
5. Seven pebbles must be thrown, and each one must hit the pillars of the Jamarah.
6. The pebbles must be thrown successively; throwing them all at once counts as only one throw, regardless of how many strike the pillar.

Ruling 500: Since the Jamarah has recently expanded from the direction of Makkah al-Mukarramah and al-Mash‘ar al-Ḥarām (with the original site believed to be at the center), if a Hajj pilgrim can identify the original location of the Jamarah and throw stones at it, he must do so. If this is difficult, stoning any part of the current structure is sufficient.

Ruling 501: Performing [the stoning \(ramy\) of the](#) Jamarah al-‘Aqabah from the upper level (Jamarāt bridge) is permissible; however, the recommended precaution (al-iḥṭiyāṭ al-mustaḥab) is that he should do the stoning from ground level.

Ruling 502: The pebbles must meet the following criteria:

1. Be taken from within the boundaries of the Ḥaram: the pebbles from outside the Ḥaram (the precinct of the Grand Mosque, Ka‘ba) are not valid.
2. Be unused: the pebbles must not have been previously used for a valid stoning (ramy), even in past years.
3. Be permissible (mubāḥ): the pebbles must not be usurped; using pebbles collected by someone else without his permission is not valid. However, ṭahārah (ritual purity) of the pebbles is not a condition.

Ruling 503: Women and the physically weak who have permission to leave al-Mash‘ar al-Harām to go to Minā on ‘Īd al-Adḥā’s night may perform the stoning (ramy) of the Jamarah al-‘Aqabah on ‘Īd’s night only if they are unable to do so during ‘Īd’s day. Generally, it is permissible for every woman to perform the stoning on ‘Īd al-Adḥā’s night if it is for her own Hajj (even if she is hired as [a proxy \(niyābah\)](#) to perform Hajj for someone else). However, if she is hired as a proxy (niyābah) to perform the stoning on behalf of another, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that she should not perform it on ‘Īd’s night, even if she is unable to do so during ‘Īd’s day.

Ruling 504: Apart from women, every Hajj pilgrim who is excused (ma‘dhūr) from performing the stoning (ramy) of the Jamarah al-‘Aqabah on ‘Īd al-Adḥā’s day may do so either on ‘Īd’s night or the night of the 11th of Dhul-Ḥijjah. Likewise, those who are excused (ma‘dhūr) from performing the stoning ritual on the 11th or 12th may do so either before ‘Īd al-Adḥā’s night or after it.

The Istiftā'āt(Juristic Inquiries) on the Stoning (Ramy) of the Jamarāt al-'Aqabah

Ruling 505, Question: During or before performing the stoning (ramy) of the Jamarah al-'Aqabah, a pebble that was previously used falls into my bag and mixes with unused pebbles. Is it sufficient to throw eight pebbles at the Jamarah, even if one of them might have been used before?

Answer: If certainty is achieved that the required number of pebbles was unused, the stoning ritual is valid.

Ruling 506, Question: If a Hajj pilgrim can perform the stoning (ramy) of the Jamarah al-'Aqabah in the afternoon of 'Īd al-Aḍḥā, when the Jamarah area is less crowded, is it permissible for him to appoint a proxy (nā'ib) to perform the stoning ritual in the morning so that he can perform the sacrifice on 'Īd's day? Is it, therefore, permissible for him to appoint a proxy to perform the stoning ritual in the morning so that he can perform the sacrifice on 'Īd's day, even though he is physically able to perform the stoning (ramy) in the afternoon? Additionally, what is the ruling for a Hajj pilgrim who, over several years, has had a proxy perform the stoning ritual on the morning of Īd al-Aḍḥā even though he can perform it himself in the afternoon?

Answer: If the Hajj pilgrim can perform the stoning (ramy) of the Jamarāt al-'Aqabah at any time on 'Īd's day, even in the afternoon, appointing a proxy (nā'ib) is invalid. However, if he is certain he will remain unable to perform it and appoints a proxy, and later becomes able after the proxy has completed the stoning ritual, the proxy's stoning is valid and does not need to be repeated. Regarding previous years, if the proxy was appointed without a valid excuse, the pilgrim must make up those stoning (ramy) rituals.

Ruling 507: With the recent expansion of the Jamarāt, if a part of the pillar of Jamarat al-'Aqaba is located outside of Minā, assuming that the designation of jamara applies to the entire wall, is the stoning (ramy) of that part valid?

Answer: In the event of certainty that a part of the expanded jamara is outside of Minā, the recommended precaution (al-iḥtīyāt al-mustaḥab) is that he should stone a point on the part that is not outside of Minā.

Ruling 508, Question: [According to the ruling on the stoning ritual,] it is permissible for women to perform the stoning (ramy) of the Jamarāt al-'Aqabah on 'Īd al-Aḍḥā's night (the 10th of Dhul-Ḥijjah). Is it necessary for the stoning to be done only on 'Īd's night, or may the women perform the stoning on the night of the 11th of Dhul-Ḥijjah? What is the ruling if a woman is performing Hajj on behalf of someone else?

Answer: If she is able, she must perform the stoning (ramy) of the the Jamarah al-'Aqabah on 'Īd al-Aḍḥā's night (the 10th of Dhul-Ḥijjah), especially if she is performing Hajj on behalf of someone else. Delaying it until the night of the eleventh is not valid. She may also

do the stoning on ‘Īd’s day.

Ruling 509, Question: If there is a life-threatening danger to a Hajj pilgrim in performing the stoning (ramy) of the Jamarāt al-‘Aqabah on ‘Īd al-Aḍḥā’s day, is it obligatory for him to observe the prescribed order of the rituals on that day, or may he disregard the order?

Answer: If the life-threatening danger persists throughout the entire day of ‘Īd, it is permissible for the pilgrim to disregard the order. However, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should not delay sacrifice or shaving the head (ḥalq) after ‘Īd al-Aḍḥā.

The Etiquettes and Recommended Acts (Mustahabbāt) upon Stoning (Ramy) the Jamarah al-‘Aqabah

Ruling 510: Several acts are recommended (mustahabb) during the stoning (ramy) of the pillar (jamara):

- To be in a state of ablution (wuḍū’) when stoning the pillars (Jamarāt).
- When holding the pebbles in the hand and preparing for the stoning (ramy), to recite this supplication:
- “Allāhumma hādhihī ḥaṣayātī fa-aḥṣihinna lī wa-rfa‘hunna fī ‘amalī.”

(O Allah, these are my pebbles, so count them for me and elevate them in my deeds.)

- To say the takbīr (Allāhu Akbar) with every pebble that is thrown.
- To stone the Jamarat al-‘Aqaba while facing the jamara and having one’s back to the qibla, and to stone the First (al-Ūlā) and Middle (al-Wuṣṭā) Jamarāt while standing and facing the qibla.

Fifth: Slaughtering a Sacrificial Animal

Ruling 511: The fifth obligatory (wājib) act of the Hajj al-Tamattu‘, and the second act performed in Minā, is slaughtering the sacrificial animal (hady).

Ruling 512: A Hajj pilgrim performing the Hajj al-Tamattu‘ must slaughter a camel, cow, sheep, or goat. It makes no difference whether the animal is male or female, although it is preferable (afḍal) to slaughter a camel. Slaughtering any animal other than these four is not sufficient.

Ruling 513: Slaughtering the sacrificial animal is an act of worship, and it must be performed with intention (niyyah) [to seek nearness to Allah (qurbat-an ilā Allāh)], under the same conditions as detailed in the rulings on the intention for entering into ihrām.

Ruling 514: The sacrificial animal must meet the following conditions:

1. The obligatory precaution (al-iḥtiyāṭ al-wājib) is that a camel should have entered its sixth year of age, a cow and a goat should have entered their third year, and a sheep should have entered its second year. If the sacrificial animal is older, there is no objection, provided it is not excessively aged.
2. It must be healthy and physically sound.
3. It must not be emaciated.
4. It must have complete limbs and organs. Thus, it is not sufficient to slaughter the sacrificial animal that is defective, such as one that has been castrated or from which the testicles have been removed. However, if the testicles have been crushed but not removed, there is no objection. It is sufficient to sacrifice an animal with a cut tail or ear, a blind or paralyzed animal, an animal with a broken internal horn, an animal born with these defects, or an animal born with any of these defects or missing a limb considered essential among its species. However, there is no objection if the outer part of the horn (which acts as a sheath for the inner horn) is broken, or if the ear is slit or pierced.

Ruling 515: If a Hajj pilgrim, thinking it is healthy, slaughters the sacrificial animal and later discovers it was not healthy or sound, then—if he is financially able—it is obligatory for him to offer another sacrificial animal.

Ruling 516: The obligatory precaution (al-iḥtiyāṭ al-wājib) is that the sacrificial animal (hady) must be performed after doing the stoning (ramy) of the Jamarah al-‘Aqabah.

Ruling 517: The obligatory precaution (al-iḥtiyāṭ al-wājib) is that, if possible, slaughtering the sacrificial animal should not be delayed beyond the day of ‘Īd al-Aḍḥā. If it is

delayed—whether intentionally, by mistake, due to ignorance of the ruling, excuse (‘udhr), or any other reason—then, the obligatory precaution (al-iḥṭiyāṭ al-wājib) is that it, if possible, should be performed during the Days of Tashrīq (three days after ‘Īd al-Aḍḥā, i.e., the 11th, 12th, and 13th of Dhul-Ḥijjah). If not possible, it must be performed on any other day or night of Dhul-Ḥijjah.

Ruling 518: The designated place for slaughtering the sacrificial animal is Minā. If a Hajj pilgrim is prevented from doing so there, then there is no objection to slaughtering it at the current designated location.

Ruling 519: The obligatory precaution (al-iḥṭiyāṭ al-wājib) is that the proxy (nā’ib) who slaughters the sacrificial animal should be a Twelver Shī‘ī. However, if a Hajj pilgrim makes the intention to slaughter the sacrificial animal and merely appoints a proxy to perform it, the proxy does not need to be a Twelver Shī‘ī.

Ruling 520: The sacrificial animal must be slaughtered either by a Hajj pilgrim himself or by someone appointed as his proxy (nā’ib). If someone slaughters it without being appointed, its validity is a matter of objection, and as a matter of the obligatory precaution (al-iḥṭiyāṭ al-wājib), it is not sufficient.

Ruling 521: The instrument used to slaughter the sacrificial animal must be made of iron. Stainless steel has the same ruling as iron. If there is doubt about whether the instrument is iron, slaughtering with it is not valid unless its iron nature is confirmed.

The Istiftā'āt (Juristic Inquiries) on Slaughtering a Sacrificial Animal

Ruling 522, Question: Since the sacrificial animals are currently slaughtered outside Minā, is it permissible to appoint a proxy (nā'ib) to slaughter the sacrificial animal in another location—such as a Hajj pilgrim's homeland—on the day of 'Īd al-Aḏḥā?

Answer: It is not permissible to appoint a proxy (nā'ib) to slaughter the sacrificial animal elsewhere. It must be slaughtered at the designated location to ensure that the ritual of slaughtering the sacrificial animal, which is among Allah's sacraments, is properly observed.

Ruling 523, Question: Since slaughtering the sacrificial animal in Minā is now prohibited, is it permissible for Hajj pilgrims to slaughter it in Makkah al-Mukarramah or outside the Haram (the precinct of the Grand Mosque, Ka'ba)?

Answer: It is not permissible to slaughter the sacrificial animal anywhere other than Minā. However, if a Hajj pilgrim is prevented from slaughtering in Minā, performing it at a nearby location designated for this purpose is sufficient.

Ruling 524, Question: In Saudi Arabia, charitable organizations slaughter the sacrificial animals on behalf of Hajj pilgrims and distribute the meat to the poor. Is this method of slaughtering the sacrificial animals valid?

Answer: It is necessary to ensure that the conditions for slaughtering the sacrificial animals, as outlined in the manāsik, are fulfilled.

Ruling 525, Question: Is it permissible for a Hajj pilgrim to hand over the slaughtered animal to charitable organizations so that they may distribute it to the needy?

Answer: There is no objection to donating the slaughtered animal to charitable organizations for distribution to the needy.

Ruling 526, Question: A group of Hajj pilgrims has slaughtered the sacrificial animals in Makkah al-Mukarramah near Minā and now they doubt its validity. What is their obligation?

Answer: If a Hajj pilgrim is unable to slaughter the sacrificial animal in Minā, it is obligatory, as a precaution, to slaughter it at the nearest possible location to Minā. Therefore, if the slaughtering site is at the same distance from Minā as the nearest available slaughterhouse where slaughtering is possible, slaughtering the sacrificial animal is valid; similarly, if the site is closer than that, it is also valid.

Ruling 527, Question: If slaughtering the sacrificial animal is invalid for any reason, do the rituals performed in Makkah al-Mukarramah afterward need to be repeated once the Hajj pilgrim has slaughtered the sacrificial animal in a valid way?

Answer: If the invalidity is due to ignorance of the ruling, it is not obligatory for him to repeat the rituals performed in Makkah al-Mukarramah—although precaution is commendable.

Ruling 528, Question: If a Hajj pilgrim is prevented from slaughtering the sacrificial animal at the designated slaughter site or slaughterhouse, what is his obligation? In such a case, is it sufficient to receive the coupon for the sacrificial animal and delegate the slaughter to the Islamic Development Organization affiliated with the Saudi government?

Answer: If the Islamic Development Organization slaughters the sacrificial animals in Minā (i.e., the main slaughterhouse) or Makkah al-Mukarramah before the end of Dhul-Hijjah, that is sufficient. Otherwise, slaughtering the sacrificial animal must be substituted with fasting.

Sixth: Ḥalq or Taqṣīr

Ruling 529: The sixth obligatory (wājib) act of the Hajj al-Tamattu‘, and the third act among the rituals of Minā, is taqṣīr (trimming a small amount of hair or nail) or ḥalq (shaving the head).

Ruling 530: A male Hajj pilgrim in the state of Iḥrām must shave his head (ḥalq) or trim a small amount of hair or nails (taqṣīr) after offering the sacrificial animal. However, if he is performing Hajj for the first time, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should shave his head. It is obligatory for a female Hajj pilgrim to only perform taqṣīr, and the recommended precaution (al-iḥtiyāṭ al-mustaḥab) is that she should trim a small amount of both her hair and nails, whether she is performing Hajj for the first time or not.

Ruling 531: Both ḥalq and taqṣīr are acts of worship, and it is obligatory for a Hajj pilgrim to perform them with the intention of seeking nearness to Allah (qurbat-an ilā Allāh) with sincerity and without showing off (rīyā’). Otherwise, [all prohibitions](#) (muḥarramāt) of iḥrām that become permissible only through ḥalq or taqṣīr will not be lifted.

Ruling 532: If a Hajj pilgrim asks someone else to help him with taqṣīr (trimming a small amount of hair or nails) or ḥalq (shaving the head), it is obligatory for him to make the intention to perform taqṣīr or ḥalq himself.

Ruling 533: The obligatory precaution (al-iḥtiyāṭ al-wājib) is that a Hajj pilgrim should perform ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) on the day of ‘Īd al-Aḍḥā. If he delays ḥalq or taqṣīr, it is obligatory for him to perform it on the night of the 11th or afterwards.

Ruling 534: If a Hajj pilgrim cannot slaughter the sacrificial animal on the day of ‘Īd al-Aḍḥā (the Feast of Sacrifice) for any reason, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should still perform ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) on ‘Īd’s day. Furthermore, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should not perform the rituals in Makkah al-Mukarramah until he slaughters the sacrificial animal.

Ruling 535: Ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) must be performed in Minā. It is not permissible for a Hajj pilgrim to perform it voluntarily elsewhere.

Ruling 536: If a Hajj pilgrim deliberately, out of forgetfulness, or due to ignorance of the ruling, performs ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) outside Minā, or leaves Minā without performing ḥalq or taqṣīr and proceeds with the remaining rituals, it is obligatory for him to return to Minā to perform ḥalq or taqṣīr and to repeat the remaining rituals.

Ruling 537: A Hajj pilgrim must, on the day of ‘Īd al-Aḍḥā (the Feast of Sacrifice), first

stone the Jamarah al-‘Aqabah, then—if possible—slaughter the sacrificial animal, and afterward perform ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails). If he deliberately fails to observe this order, he has committed a sin. However, repeating these acts in their correct order is not obligatory (wājib, although—if possible—it is in accordance with precaution (iḥtiyāt). The same rule applies to someone who fails to observe the order due to forgetfulness or ignorance.

Ruling 538: If a Hajj pilgrim cannot slaughter the sacrificial animal in Minā on the day of ‘Īd al-Aḍḥā, but can do so at a slaughterhouse outside Minā, the obligatory precaution (al-iḥtiyāt al-wājib) is that the proper sequence (of the acts on the day of ‘Īd al-Aḍḥā) should still be observed. If he cannot slaughter the sacrificial animal even at a slaughterhouse outside Minā, the obligatory precaution (al-iḥtiyāt al-wājib) is that he should still perform ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) on ‘Īd’s day and exit the state of iḥrām. However, the five rituals in Makkah al-Mukarramah must be performed after he slaughters the sacrificial animal; otherwise, the validity of those five rituals is a matter of objection.

Ruling 539: After ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails), all prohibitions (muḥarramāt) of iḥrām become permissible, except [for having](#) marital relations and using perfume or pleasant fragrances.

The Istiftā'āt (Juristic Inquiries) on Taqṣīr and Ḥalq

Ruling 540, Question: Does using a shaving machine that cuts hair down to the skin, like a razor, suffice for ḥalq (shaving the head)?

Answer: The obligatory precaution (al-iḥtiyāṭ al-wājib) is that ḥalq (shaving the head) should be performed with a razor.

Ruling 541, Question: Is it permissible for a female Hajj pilgrim to perform taqṣīr (trimming a small amount of hair or nails) on 'Īd al-Aḍḥā's night after the stoning (ramy) of the Jamarah al-'Aqabah? Is there any difference in this ruling if she has appointed a proxy (nā'ib) to slaughter the sacrificial animal on 'Īd al-Aḍḥā's day?

Answer: It is obligatory for the female Hajj pilgrim to wait until her sacrificial animal is slaughtered on 'Īd al-Aḍḥā's day. Merely appointing a proxy (nā'ib) to slaughter the sacrificial animal on 'Īd al-Aḍḥā's day is not sufficient for her to perform taqṣīr (trimming a small amount of hair or nails) on 'Īd al-Aḍḥā's night.

Ruling 542, Question: Is it permissible for a Hajj pilgrim to perform taqṣīr (trimming a small amount of hair or nails) after appointing a proxy (nā'ib) to slaughter the sacrificial animal, or is he obligated to wait until the animal is slaughtered?

Answer: The Hajj pilgrim must wait until he receives confirmation that the sacrificial animal has been slaughtered. However, if he hastens and happens to perform ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails) before slaughtering his sacrificial animal, then ḥalq or taqṣīr is valid and does not need to be repeated.

Seventh: The Rituals in Makkah al-Mukarramah

Ruling 543: After completing the rituals on ‘Īd al-Aḍḥā (the Feast of Sacrifice), five rituals in Makkah al-Mukarramah must be performed:

1. The Ṭawāf of the Hajj al-Tamattu‘ (Ṭawāf al-Ziyārah);
2. The Prayer (Ṣalāt) of the Ṭawāf;
3. The Sa‘y between Ṣafā and Marwah;
4. The Ṭawāf al-Nisā’;
5. The Prayer (Ṣalāt) of the Ṭawāf al-Nisā’.

Ruling 544: It is recommended (mustahabb) that a Hajj pilgrim should return from Minā on the day of Īd al-Aḍḥā and perform five rituals in Makkah al-Mukarramah. It is permissible to delay performing them until the last day of the Days of Tashrīq, and even until the end of Dhul-Ḥijjah.

Ruling 545: The method of performing the Ṭawāf around the Holy Ka‘bah, its prayer (ṣalāt), and [the](#) sa‘y (jogging or brisk walking) between the hills (or low mountains) of Ṣafā and Marwah is the same as in [the ‘Umrah al-Mufradah](#). However, the intention (niyyah) must be for the Hajj al-Tamattu‘.

Ruling 546: The rituals—which must be performed in Makkah al-Mukarramah—must be done after completing the rituals on ‘Īd al-Aḍḥā, except for three groups who may perform them before departing for ‘Arafāt:

1. Women who worry about experiencing menstruation (ḥayḍ) or puerperium (nifās) and not becoming ritually pure (ṭāhir) in time, after returning to Makka al-Mukarramah, to perform the ṭawāf and its prayer before leaving Makkah al-Mukarramah.
2. Men and women who, after returning to Makkah al-Mukarramah, are unable to perform the ṭawāf or its prayer due to overcrowding, or who cannot return to Makkah al-Mukarramah at all.
3. The sick who, after returning to Makkah al-Mukarramah, would be unable to perform the ṭawāf due to overcrowding or fear of it.

Ruling 547: If these groups (in the ruling 544) perform the rituals—which must be done in Makkah al-Mukarramah—before wuqūf (staying) at ‘Arafāt, and if their excuse (‘udhr) is later removed, performing them again is not obligatory, although the recommended precaution (al-iḥtiyāṭ al-mustahab) is that they should repeat them.

Ruling 548: If these groups (mentioned in the ruling 544) perform the rituals—which must be done in Makkah al-Mukarramah—before the wuqūf (staying) at ‘Arafāt, having marital relations and using perfume or pleasant fragrances remain religiously prohibited (**ḥarām**); all acts that are forbidden (**ḥarām**) during ihrām become religiously permissible (**ḥalāl**) again after ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails).

Ruling 549: The Ṭawāf al-Nisā’ and its prayer (ṣalāt) are obligatory (wājib) at the end of the Hajj al-Tamattu’, but they are not pillars of Hajj. Therefore, if they are deliberately not performed, the Hajj remains valid; however, engaging in marital relations remains religiously prohibited (**ḥarām**).

Ruling 550: The Ṭawāf al-Nisā’ is not exclusive to male Hajj pilgrims; it is also obligatory (wājib) for female Hajj pilgrims. If a man does not perform it, engaging in marital relations with his wife remains religiously forbidden (**ḥarām**). Similarly, if a woman does not do so, having marital relations with her husband is not considered religiously permissible (**ḥalāl**) for her.

Ruling 551: It is not permissible to perform the sa’y (jogging or brisk walking) between the hills (or low mountains) of Safā and Marwah before the Ṭawāf of Hajj (Ṭawāf al-Ziyārah) and its prayer (ṣalāt), or the Ṭawāf al-Nisā’ before the Ṭawāf of Hajj, its prayer, and the sa’y. If the prescribed order is not observed, the rituals must be performed again in the correct order.

Ruling 552: If a Hajj pilgrim does not perform the Ṭawāf al-Nisā’ correctly—whether intentionally or unintentionally—and returns to his homeland, it is obligatory for him to return to Makkah al-Mukarramah if it does not cause severe difficulty (mashaqqah). If returning is not possible, he must appoint a proxy (nā’ib). Until the Ṭawāf al-Nisā’ is correctly performed, whether by the Hajj pilgrim himself or his proxy, his wife will not be religiously permissible (**ḥalāl**) for him—that is, he is not allowed to have intercourse with her.

Ruling 553: It is obligatory for a Hajj pilgrim to perform a separate Ṭawāf al-Nisā’ for each ‘Umrah al-Mufradah and Hajj al-Tamattu’. Therefore, if two ‘Umrahs al-Mufradah are performed, or one Hajj al-Tamattu’ and one ‘Umrah al-Mufradah, then — although one Ṭawāf al-Nisā’ is sufficient to make his wife religiously permissible (**ḥalāl**)—to correctly complete these acts, he must perform a separate Ṭawāf al-Nisā’ for each of the two ‘Umrahs al-Mufradah or for one ‘Umrah al-Mufradah and one Hajj al-Tamattu’.

Ruling 554: Once a Hajj pilgrim enters the state of ihrām for the Hajj al-Tamattu’, all prohibitions (muḥarramāt) mentioned for ihrām are the same as those for the ‘Umrah al-Mufradah. The lifting of these prohibitions occurs gradually in three stages:

1. After ḥalq (shaving the head) or taqṣīr (trimming a small amount of hair or nails), all prohibitions, except for having marital relations and using perfume or pleasant fragrances, become religiously permissible (**ḥalāl**). Hunting within the Ḥaram remains

forbidden (ḥarām) at all times.

- 2. After the sa'y (jogging or brisk walking) between the hills (or low mountains) of Safā and Marwah, using perfume or pleasant fragrances becomes religiously permissible (ḥalāl).**
- 3. After the Ṭawāf al-Nisā' and its prayer (ṣalāt), engaging in marital relations becomes religiously permissible (ḥalāl).**

Eighth: Passing the Night (Baytūtah) at Minā

Ruling 555: The twelfth obligatory (wājib) act of the Hajj al-Tamattu' ^[1], and the fourth ritual at Minā, is passing the night (baytūtah ^[2]) at Minā.

Ruling 556: Passing the night (baytūtah) at Minā on the nights of the 11th and 12th of Dhul-Ḥijjah is obligatory (wājib). Therefore, if a Hajj pilgrim goes to Makkah al-Mukarramah to perform the rituals on the Day of 'Īd al-Aḍḥā (the Feast of Sacrifice), he is obligated to return to Minā to pass these nights there.

Ruling 557: Passing the night (baytūtah) at Minā on the nights of the 11th and 12th of Dhul-Ḥijjah is not obligatory (wājib) for the following groups:

1. The sick and their companions or caretakers, and anyone for whom passing the night (baytūtah) is difficult due to a valid excuse ('udhr).
2. Those who fear loss or theft of their belongings in Makkah al-Mukarramah.
3. Those who spend both nights in Makkah al-Mukarramah, from the beginning of the night until dawn (fajr), in worship, without engaging in any non-essential activity except for necessities such as eating, drinking, relieving themselves, or renewing ablution (wuḍū').

Ruling 558: Passing the night (baytūtah) at Minā is an act of worship and must be performed with intention (niyyah) [to seek nearness to Allah (qurbat-an ilā Allāh)], as outlined in the rulings on ihrām.

Ruling 559: Passing the night (baytūtah) at Minā from sunset until midnight is sufficient. A Hajj pilgrim who, without a valid excuse ('udhr), does not pass the first half of the night or part of it must pass the second half. Furthermore, it is not unlikely that passing the second half of the night is permissible even when he has no valid excuse ('udhr).

Ruling 560: If a Hajj pilgrim does not pass the night (baytūtah) at Minā and also does not spend the night in Makkah al-Mukarramah in worship, it is obligatory for him to offer one sheep as kaffārah (expiation; atonement) for each missed night. [As a matter of obligatory precaution \(al-iḥtiyāt al-wājib\)](#), there is no difference between those who are excused (ma'dhūr) and those who are not, nor between those who forgot and those who are ignorant of the ruling.

Ruling 561: A Hajj pilgrim who is permitted to leave Minā on the 12th of Dhul-Ḥijjah must do so at zawāl (when the sun passes the meridian; the call to noon prayers). It is not permissible for him to leave before zawāl.

[1]. The obligatory (wājib) rituals of the Hajj al-Tamattu' performed in Makkah al-Mukarramah consist of five rituals explained earlier, and six other obligatory rituals of the Hajj al-Tamattu' have already been detailed before those five; therefore, passing the night (baytūtah)

at Minā is counted as the twelfth obligatory ritual of the Hajj al-Tamattu‘.

[2] Overnight presence in a designated location (during Hajj).

The Istiftā'āt (Juristic Inquiries) on Passing the Night (Baytūtah) at Minā

Ruling 562, Question: Considering that it is permissible for Hajj pilgrims to substitute passing the night (baytūtah) at Minā with spending the night in Makkah al-Mukarramah while in worship, is it valid for them to engage in activities such as eating, doing [ghusl](#) (a full-body ritual washing for ṭahārah; major ritual purity), performing ablution (wuḍū'), or relieving themselves during the night?

Answer: Eating and drinking to satisfy basic needs, and leaving for relieving oneself, renewing ablution (wuḍū'), or performing obligatory ghusl are valid.

Ruling 563, Question: In the previous question (in ruling 562), is it obligatory for him to offer kaffārah (expiation; atonement) if a Hajj pilgrim performs an act that is incompatible with engaging in worship?

Answer: If a Hajj pilgrim, instead of passing the night (baytūtah) at Minā, engages in an act other than worship in Makkah al-Mukarramah, and that act is not among necessities (such as eating, drinking, or relieving oneself), it is obligatory for him to offer kaffārah (expiation; atonement).

Ruling 564, Question: Some Hajj pilgrims, due to illness or COVID-19 restrictions, are unable to pass the night at Minā or find it extremely difficult. Is it definitely obligatory for them to perform worship in Makkah al-Mukarramah on the nights of the 11th and 12th of Dhul-Ḥijjah? If they perform worship in Makkah al-Mukarramah, is that sufficient instead of passing the night at Minā, and are they excused from [kaffārah \(expiation; atonement\) for not passing the night at Minā](#)?

Answer: It is not obligatory for the sick to pass the night at Minā, but the obligatory precaution (al-iḥtiyāṭ al-wājib) is that they should offer one sheep as kaffārah (expiation; atonement) for each night. For those unable to pass the night at Minā due to COVID-related restrictions, performing worship in Makkah al-Mukarramah is sufficient, and they are excused from offering kaffārah (expiation; atonement) for not passing the night at Minā.

Ruling 565, Question: When a Hajj pilgrim is excused (ma'dhūr) from performing the stoning (ramy) of the Jamarāt al-'Aqabah on the 12th of Dhul-Ḥijjah and is obligated to appoint a proxy (nā'ib), is it permissible for him to leave Minā—after passing the night (baytūtah) at Minā until midnight—and not return there before departing after noon?

Answer: As a matter of obligatory precaution (al-iḥtiyāṭ al-wājib), it is not permissible for them to depart Minā on the night of the 12th of Dhul-Ḥijjah. If they do so, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that they should return to Minā before departing after noon.

Ruling 566, Question: Given the increase in Hajj pilgrims and the limited space in Minā, some tents have been set up on the slopes or at the top of the mountain overlooking Minā. Does passing the night (baytūtah) in these tents at Minā suffice?

Answer: If passing the night at Minā (baytūtah) is not possible, doing so in these tents is valid, and there is no kaffārah (expiation; atonement).

Ruling 567, Question: What is the definition of “night” for the purpose of passing the night (baytūtah) at Minā, and how is midnight determined in relation to the maghrib and ‘Ishā’ prayers?

Answer: The duration of “night” in these two questions is defined as the interval between sunset (ghurūb al-shams) and the break of dawn (ṭulū‘ al-fajr).

Ruling 568, Question: If a Hajj pilgrim departs Minā after noon on the 12th day of Dhul-Ḥijjah and then returns—whether inadvertently, unknowingly, or deliberately—and is present there at sunset on the 13th night, is it obligatory for him to pass that night (baytūtah) and stone (ramy) the Jamarāt al-‘Aqabah on the 13th day?

Answer: If the pilgrim is present in Minā at sunset on the 12th of Dhul-Ḥijjah for any reason, he is obligated to pass the night (baytūtah) at Minā on the 13th and perform the stoning (ramy) of the Jamarāt al-‘Aqabah on that day.

Ruling 569, Question: Is the boundary of Minā defined by the location of the Jamarah al-‘Aqabah or by the ‘Aqabah itself, which is a large mountain pass?

Answer: According to the apparent meaning of the authentic narration (ṣaḥīḥah) of Mu‘āwiyah ibn ‘Ammār, Wādī Muḥassir and the ‘Aqabah are not part of Minā. In other words, Minā is the area between Wādī Muḥassir and the ‘Aqabah. In general, the boundaries of the holy sites (mashā‘ir)—‘Arafāt, al-Mash‘ar al-Ḥarām, and Minā—are not determined with extreme precision, and acting in accordance with what is customarily considered part of the mashā‘ir suffices.

Ruling 570, Question: What is the ruling for a Hajj pilgrim who, during the second baytūtah (passing the night) at Minā, unknowingly exits the boundaries of Minā? If he returns to Minā or does not return, what is the ruling?

Answer: If the exit from Minā lasts only a brief moment—such as two to five minutes—and it is customarily considered that half the night has passed at Minā, then there is no objection. Otherwise, one sheep must be offered as kaffārah (expiation; atonement).

Ruling 571, Question: Is there any ruling—besides being prohibited (ḥarām)—for a Hajj pilgrim who leaves Minā before noon on the 12th of Dhul-Ḥijjah without intending to return to Minā before departing after noon?

Answer: Aside from being prohibited (ḥarām), there is no additional ruling for a Hajj pilgrim who leaves Minā before noon on the 12th of Dhul-Ḥijjah without intending to



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return to Minā before departing after noon.

The Etiquettes and Recommended Acts (Mustaḥabbāt) [upon Passing the Night (Baytūtah)] at Minā

Ruling 572: It is recommended (mustaḥabb) in Minā, from the zuhr prayer on the Day of Sacrifice (Eid al-Aḏḥā) for the duration of fifteen prayers, to say the takbīr after the prayer, and it is better to say the takbīr in this manner:

Allāhu akbar, Allāhu akbar, lā ilāha illā 'llāh, wa-'llāhu akbar, Allāhu akbar wa-li-llāhi 'l-ḥamd, Allāhu akbar 'alā mā hadānā, Allāhu akbar 'alā mā razaqanā min bahīmati 'l-an'ām, wa-'l-ḥamdu li-llāhi 'alā mā ablānā (Allah is the greatest, Allah is the greatest, there is no deity but Allah, and Allah is the greatest, Allah is the greatest and to Allah belongs all praise, Allah is the greatest for having guided us, Allah is the greatest for having provided us with livestock animals, and praise be to Allah for what He has tested us with).

- To stay in Minā on the eleventh and twelfth days, and not to leave it even for a recommended (mustaḥabb) ṭawāf.
- To perform obligatory and recommended prayers in Masjid al-Khayf during the period of one's stay in Minā.

Nineth: The Stoning (Ramy) of the Three Jamarāt

Ruling 573: The thirteenth obligatory (wājib) act of the Hajj al-Tamattu‘ and the fifth ritual performed in Minā is the stoning of the three Jamarāt. The method and conditions for performing this ritual are the same as those for the stoning of the Jamarah al-‘Aqabah on the Day of ‘Īd al-Adhā.

Ruling 574: On the eleventh and twelfth days of Dhul-Ḥijja, the three Jamarāt al-‘Aqabah: al-Ūlā (the first), al-Wuṣṭā (the middle), and al-‘Aqabah (the last) — must be stoned (ramy). Furthermore, it is obligatory for anyone who has stayed overnight (baytūta) in Minā on the eve of the thirteenth to perform the stoning of the Jamarāt on the thirteenth day as well.

Ruling 575: The time for performing the stoning (ramy) is from sunrise until sunset. Therefore, even when a Hajj pilgrim has no valid excuse (‘udhr), stoning at night is invalid. However, those who are excused (ma’dhūr) from stoning (ramy) during the day—such as those fearing harm to their life, property, or dignity—are exempt from this ruling. Likewise, women, the elderly, and children who face severe difficulty (mashaqqah) due to overcrowding are permitted to perform the stoning (ramy) ritual at night.

Ruling 576: A Hajj pilgrim who is excused (ma’dhūr) from stoning (ramy) during the day must perform it at night, either the night before or after. It is not valid to appoint a proxy (nā’ib) unless he is also excused (ma’dhūr) from stoning (ramy) during the night, such as in cases of illness. In that case, he is permitted to appoint a proxy, and the proxy must perform the stoning (ramy) during the day. If the excuse (‘udhr) is later removed and the pilgrim has been hopeless about removing it when appointing the proxy, he is not required to perform the stoning again himself. However, if he has not been hopeless about removing his excuse, even though appointing a proxy has been permissible at the onset of the excuse, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he should personally repeat the stoning after the excuse is removed.

Ruling 577: The stoning of the three Jamarāt is obligatory (wājib), but it is not one of the pillars of the Hajj al-Tamattu‘.

Ruling 578: The order of stoning (ramy) the three Jamarāt must be observed: first al-Ūlā (the first), then al-Wuṣṭā (the middle), and finally al-‘Aqabah (the last). Seven pebbles must be thrown at each Jamarah following the method conditions previously explained.

Ruling 579: If a Hajj pilgrim forgets to stone the three Jamarāt and leaves Minā, and remembers during the Days of Tashrīq (11th–13th of Dhul-Ḥijjah), it is obligatory for him to return to Minā and perform the stoning (ramy) himself, if possible; otherwise, he must appoint a proxy (nā’ib). If he remembers after the Days of Tashrīq, or deliberately delays throwing the stone until after those days, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he or his proxy should return to Minā and perform stone-throwing (ramy). He or his proxy also makes it up the following year. If the pilgrim forgets to stone the three Jamarāt

and leaves Makkah al-Mukarramah, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that he or his proxy should perform the stoning the following year as the make-up (qaḍā’).

Ruling 580: Stoning (ramy) the three Jamarāt from any direction is permissible. It is not necessary to face the Qiblah when stoning the Jamarah al-Ūlā (the first) and the Jamarah al-Wuṣṭā (the second), nor is it required to turn away from the Qiblah when stoning the Jamarah al-‘Aqabah (the last).

The Istiftā'āt (Juristic Inquiries) on Stoning (Ramy) the Three Jamarāt

Ruling 581, Question: Is it permissible for a woman to perform the stoning (ramy) of the three Jamarāt at night due to fear of overcrowding during the day? If so, is it obligatory for her to stone only at night, or is it also permissible for her [to perform it herself during the day or] to appoint a proxy (nā'ib) to do it at this time?

Answer: If she is able to perform the stoning (ramy) at night—even on the night following the prescribed day—it is not valid for her to appoint a proxy (nā'ib).

Ruling 582, Question: If a Hajj pilgrim intends to perform both the make-up (qaḍā') of the previous day's stoning (ramy) and the stoning (ramy) due for that day (adā') on the 11th or 12th day [of Dhul-Ḥijjah], considering that qaḍā' must precede adā', and if he does not observe the required precedence of qaḍā' over adā', is the adā' of stoning (ramy) valid? In other words, is the precedence of qaḍā' over adā' an obligatory ruling, or is it a waḍ'ī (declaratory/conventional) ruling?

Answer: If the required order between qaḍā' and adā' is not observed, the stoning (ramy) must be repeated correctly. This ruling is based on fatwā in cases of deliberate omission, and on the obligatory precaution (al-iḥtiyāṭ al-wājib) in cases of ignorance or forgetfulness.

The Istiftā'āt (Juristic Inquiries) on Departing Makkah al-Mukarramah and Minā

Ruling 583: What is the ruling on leaving Makkah al-Mukarramah and Minā—for example, traveling to Jeddah, al-Madinah al-Munawwarah, or Ṭā'if—in the following cases?

- After performing the rituals of 'Īd al-Aḍḥā and before doing the rituals of Makkah al-Mukarramah.
- On the 11th day after stoning (ramy) of the three al-Jamarāt.
- After passing the night (baytūtah) in Minā for the first half of the night on the 11th or 12th.
- After performing the rituals of the Days of Tashrīq (11th–13th of Dhul-Ḥijjah) and before doing the rituals of Makkah al-Mukarramah.

Answer: In all the cases mentioned, leaving Makkah al-Mukarramah and Minā is permissible. However, it must be done in a way that allows the remaining rituals to be completed within their prescribed time.

CHAPTER SIX

The ‘Umrah al-Mufradah

Ruling 584: The ‘Umrah al-Mufradah is similar in structure to the ‘Umrah al-Tamattu‘, except in the following respects:

1. In the ‘Umrah al-Tamattu‘, a Hajj pilgrim exits the state of ihrām only by performing taqsīr (trimming a small amount of hair or nails). In contrast, during the ‘Umrah al-Mufradah, a male Hajj pilgrim can choose between ḥalq (shaving the head) and taqsīr. Women, in both types of the ‘Umrah, must only perform taqsīr.
2. During the ‘Umrah al-Tamattu‘, ṭawāf al-nisā’ and its prayer are not obligatory (wājib), although the recommended precaution (al-iḥṭiyāṭ al-mustaḥab) is that a Hajj pilgrim should perform them before taqsīr with the intention (nīyyah) of rajā’ (hoping to please Allah). In contrast, in the ‘Umrah al-Mufradah, ṭawāf al-nisā’ and its prayer are obligatory (wājib) after taqsīr.
3. The ‘Umrah al-Tamattu‘ must be performed during the months of Hajj—Shawwāl, Dhū al-Qa’dah, and Dhū al-Ḥijjah. In contrast, the ‘Umrah al-Mufradah is valid throughout the entire year.
4. The mīqāt for the ‘Umrah al-Tamattu‘ is one of [the fixed](#) designated places (for putting on ihrām) previously explained in Chapter Four. For the ‘Umrah al-Mufradah:
 - If a Hajj pilgrim’s residence is farther from Makkah al-Mukarramah than the distance between Makkah al-Mukarramah and the mīqāt or [one of](#) its parallel points (maḥādhāt), then the mīqāts are the same as those of the ‘Umrah al-Tamattu‘.
 - If a Hajj pilgrim’s residence is located between the mīqāt and Makkah al-Mukarramah, then his residence itself counts as the mīqāt.
 - For a Hajj pilgrim residing within Makkah al-Mukarramah, the mīqāt is Adnā al-Ḥill—the nearest point outside the boundary of the Ḥaram. Nonetheless, it is permissible for both of the latter Hajj pilgrims to enter ihrām from the original mīqāts of the ‘Umrah al-Tamattu‘.

Ruling 585: A Hajj pilgrim in Makkah al-Mukarramah is permitted to enter the state of ihrām for the ‘Umrah al-Mufradah by exiting the Ḥaram and entering ihrām from Adnā al-Ḥill—the nearest point outside the boundary of the Ḥaram. However, it is preferable (afdāl) to enter ihrām from one of these locations: Ḥudaybiyyah, Jī’irānah, or Tan‘īm.

Ruling 586: If a female Hajj pilgrim enters the state of ihrām for the ‘Umrah al-Mufradah

while she is menstruating, or if her menstruation (ḥayḍ) begins after she has entered the state of iḥrām, and she cannot wait until she is ritually purified from her menstruation to perform the rituals herself, then she must appoint a proxy (nā'ib) to perform the ṭawāf and its prayer on her behalf. However, she must personally perform the sa'y ([jogging or walking fast between the](#) hills of Safā and Marwah) and taqsīr (trimming a small amount of hair or nails), and upon completing these rituals, she exits the state of iḥrām.

Ruling 587: Among the rituals of the 'Umrah al-Mufradah, wuḍū' (minor ritual ablution) is obligatory only for ṭawāf and its prayer. For the other rituals, wuḍū' is not obligatory, although remaining in a state of ablution throughout the entire rituals is considered more meritorious (afdāl).

Ruling 588: For each 'Umrah al-Mufradah, a separate ṭawāf al-nisā' and its prayer must be performed. Therefore, if two rituals of the 'Umrah al-Mufradah are completed, even though one ṭawāf al-nisā' suffices to make marital relations permissible, each 'Umrah al-Mufradah requires a separate ṭawāf al-nisā' and prayer to complete the rituals properly.

Ruling 589: Repeating the 'Umrah al-Mufradah, like repeating the Hajj al-Tamattu', is recommended (mustaḥabb). However, as a matter of obligatory precaution (al-iḥtiyāṭ al-wājib), a Hajj pilgrim may perform only one 'Umrah al-Mufradah per lunar month, whether for himself or on behalf of another. If he performs multiple 'Umrah rituals for different individuals, or one for himself and another for someone else, this obligatory precaution (al-iḥtiyāṭ al-wājib) does not apply.

Therefore, a proxy (nā'ib) is permitted to perform a repeated 'Umrah al-Mufradah on someone else's behalf and receive payment (ujra) for doing so. Additionally, this 'Umrah al-Mufradah, even if it is obligatory (wājib), suffices on behalf of the person for whom the Hajj al-Tamattu' is performed (manūb 'anhu).

The Istiftā'āt(JuristicInquiries) on the 'Umrah al-Mufradah

Ruling 590, Question: If a Hajj pilgrim performing the 'Umrah al-Mufradah forgets to perform taqṣīr (trimming a small amount of hair or nails) and proceeds to perform ṭawāf al-nisā' and its prayer, what is the ruling? Is it obligatory (wājib) to repeat ṭawāf al-nisā' after performing taqṣīr?

Answer: It is obligatory (wājib) to repeat ṭawāf al-nisā' and its prayer after performing taqṣīr.

Ruling 591, Question: Is it valid to perform a recommended (mustaḥabb) 'Umrah al-Mufradah with the intention (nīyyah) of both oneself and as a voluntary (tabarru') proxy for others?

Answer: It is permissible to include others in the intention (nīyyah) of one's recommended Hajj al-Tamattu' or 'Umrah al-Mufradah.

Ruling 592, Question: If a Hajj pilgrim puts on iḥrām on the last day of a lunar month to enter Makkah al-Mukarramah and performs the 'Umrah al-Mufradah rituals, but completes these rituals either at night or on the first day (or later days) of the following month, is this 'Umrah al-Mufradah counted for the previous month or the new one? If he leaves Makkah al-Mukarramah in the new month, must he put on iḥrām again? Is there a difference between Rajab and other months?

Answer: The criterion for entering Makkah al-Mukarramah without being in the state of iḥrām depends on the timing of performing the 'Umrah al-Mufradah rituals, not the timing of entering iḥrām. Therefore, if a Hajj pilgrim enters iḥrām on the last day of a month but performs the rituals of the 'Umrah al-Mufradah in the following month, the 'Umrah is counted for the new month. Consequently, if he leaves Makkah al-Mukarramah during that month, it is permissible for him to re-enter without entering iḥrām. However, in the case of Rajab, based on the apparent meaning of the narrations, if a Hajj pilgrim enters iḥrām during the last day of Rajab but performs the 'Umrah al-Mufradah rituals in Sha'bān, his 'Umrah will be considered a 'Umrah Rajabiyyah. Therefore, the obligatory precaution (al-iḥtiyāṭ al-wājib) is that, if he exits Makkah al-Mukarramah in Sha'bān, he should put on iḥrām again to re-enter during that month. Observing this precaution is also recommended (ḥasan) in other months.

Ruling 593, Question: A Hajj pilgrim performs the rituals of the 'Umrah al-Mufradah, then after one month, goes to Jeddah, and upon returning, enters Makkah al-Mukarramah without iḥrām. What is his obligation?

Answer: There is no specific obligation then. However, if he deliberately entered Makkah al-Mukarramah without iḥrām, he has committed a prohibited act (ḥarām) and must repent.

Ruling 594, Question: If a Hajj pilgrim's Hajj becomes invalidated and he returns to Makkah al-Mukarramah the following year to perform its qadā' (make-up), is it permissible for him to perform the 'Umrah al-Mufradah while it is still obligatory for him to do the Hajj al-Tamattu'?

Answer: There is no objection to performing the 'Umrah al-Mufradah while it remains obligatory for him to perform the Hajj al-Tamattu'.

Ruling 595, Question: A female Hajj pilgrim knows her menstrual period will prevent her from performing the rituals of the 'Umrah al-Mufradah, and her companions will not wait for her. She is obligated to appoint a proxy (nā'ib) for ṭawāf and its prayer, and she can only perform sa'y (jogging or walking fast between the hills of Safā and Marwah) and taqṣīr (trimming a small amount of hair or nails) herself. Is it permissible for her to enter iḥrām for the 'Umrah al-Mufradah in this situation?

Answer: In all cases, she must enter iḥrām upon entering Makkah al-Mukarramah, and she is obligated to appoint a proxy (nā'ib) for ṭawāf and its prayer.

Ruling 596, Question: If a Hajj pilgrim performs the 'Umrah al-Mufradah during one lunar month and then in the following month leaves the city of Makkah al-Mukarramah but does not go outside the boundary of the Ḥaram—for example, he goes to Minā or 'Arafāt—is it permissible for him to re-enter Makkah al-Mukarramah without iḥrām? In the previous case, if he only goes to 'Arafāt, is it obligatory for him to enter iḥrām again to re-enter Makkah al-Mukarramah?

Answer: The criterion is exiting the city of Makkah al-Mukarramah, even if a Hajj pilgrim is within the Ḥaram. Therefore, if he goes to any location outside the city and has not performed the 'Umrah al-Mufradah during that month, he is obligated to enter iḥrām to re-enter Makkah al-Mukarramah. The term "city of Makkah al-Mukarramah" refers to its current expanded boundaries.

Ruling 597, Question: If a member of the police or security forces is dispatched to Makkah al-Mukarramah in an emergency—such as an accident or a similar urgent situation—and, due to time constraints, cannot enter iḥrām, has he committed a prohibited act (ḥarām), and is it obligatory for him to offer kaffārah (expiation; atonement)?

Answer: He has not committed a prohibited act (ḥarām), and it is not obligatory for him to offer any kaffārah.

Ruling 598, Question: If a Hajj pilgrim enters Makkah al-Mukarramah in Dhū al-Qa'dah to perform the 'Umrah al-Mufradah, and after ten days, he wants to re-enter in Dhū al-Ḥijjah, is he permitted to do so without entering iḥrām?

Answer: If he enters Makkah al-Mukarramah in the month following the month in which he has performed the 'Umrah al-Mufradah, he is obligated to enter while in the state of iḥrām.

Ruling 599, Question: A Hajj pilgrim lives in Jeddah but works in Makkah al-Mukarramah. Except on holidays, he regularly travels to Makkah al-Mukarramah for work, or spends half the week there (i.e., three days in Makkah al-Mukarramah and four days in Jeddah). If the lunar month during which he performed the ‘Umrah al-Mufradah ends, is it obligatory for him to repeat the ‘Umrah?

Answer: In the case described, repeating the ‘Umrah al-Mufradah is not obligatory.

Ruling 600, Question: In the case of the previous ruling (599), if a Hajj pilgrim performs the rituals of the ‘Umrah al-Mufradah and remains in Makkah al-Mukarramah until the next lunar month begins, is he required to re-enter ihrām? If so, where must he do so?

Answer: As long as he remains within Makkah al-Mukarramah, it is not obligatory (wājib) to repeat the ‘Umrah al-Mufradah. However, if he wishes to perform another ‘Umrah, he is permitted to enter ihrām from the nearest point outside the boundary of the Ḥaram, such as [Masjid al-Tan‘īm](#).

Ruling 601, Question: If a Hajj pilgrim works as a taxi driver and transports passengers to Makkah al-Mukarramah, but has not previously performed the rituals of the ‘Umrah al-Mufradah, is he obligated to enter ihrām before entering Makkah al-Mukarramah? What is the ruling if he enters without ihrām?

Answer: It is obligatory for him to enter ihrām before entering Makkah al-Mukarramah and perform the rituals of the ‘Umrah al-Mufradah. If he enters without entering ihrām, he has committed a prohibited act (ḥarām), but he is not obligated to offer any kaffārah (expiation; atonement).

Miscellaneous Istiftā'āt (Juristic Inquiries)

Ruling 602, Question: Recently, under an agreement between the Hajj and Pilgrimage Organization and Bank Melli Iran, applicants for the Hajj al-Tamattu' deposit one million tomans into a personal account at the bank under a written muḍārabah contract (a profit-sharing contract whereby one party provides the capital for another to trade with for an agreed share of the profit). The funds remain in the depositor's account until the time of the pilgrimage, and annual profits are paid to him according to the contract. When the turn for pilgrimage arrives (usually after three years), the depositor withdraws the funds and pays the Hajj fees. Since the contract is written and there is no verbal exchange between the depositor and the bank, what is the ruling on the percentage of profit that the depositor receives from the muḍārabah contract?

Answer: The banking transaction conducted via a written muḍārabah contract in the described manner is valid, and the profit earned is permissible (ḥalāl) for the depositor. The principal amount, if derived from income Khums (one-fifth religious tax) has not been paid, is liable for Khums. The profit, if not accessible before the year of pilgrimage, is considered income for the year in which it is received. If the profit is spent on Hajj expenses within the same year, it is exempt from Khums.

Ruling 603, Question: The stone flooring of al-Masjid al-Ḥarām (the Holy Mosque) is sometimes ritually purified with qalīl (or "little amount of") water, poured directly onto impure (najis) areas in a way that may not fully remove the impurity (najāsah). Is prostration (sujūd) on such flooring valid?

Answer: Since the impurity (najāsah) of all areas of al-Masjid al-Ḥarām (the Holy Mosque) is not usually established with certainty, and investigation is not obligatory, prostration (sujūd) on its stone flooring is valid.

Ruling 604, Question: When al-Masjid al-Ḥarām (the Holy Mosque) becomes impure (najis) due to blood, urine, or other impurities (najāsāt), workers may use a purification method that, in our view, may not affect the purification (taḥīr). What is the ruling on prayers performed on the ground of al-Masjid al-Ḥarām (the Holy Mosque)—whether moist or dry?

Answer: As long as you do not have certainty (yaqīn) regarding the impurity (najāsah) of the place of prostration (sujūd), the prayer is valid.

Ruling 605, Question: Is it valid and sufficient to perform congregational prayer in a circular formation around the Holy Ka'bah, assuming all other conditions are met?

Answer: The prayer of those standing behind the imam, or to either side of him, is valid. However, the recommended precaution (al-iḥtīyāṭ al-mustaḥab) is that those standing at the imam's side should observe the distance between the imam and the Holy Ka'bah and should not be closer to the Ka'bah than the imam. As for those standing on the opposite side of the

Ka'bah, facing the imam, their prayer is not valid.

Ruling 606, Question: Is it valid to follow a Sunni imam for a missed prayer (Ṣalāt al-Qaḍā')?

Answer: It is not valid to follow a Sunni imam for a missed (Ṣalāt al-Qaḍā') prayer.

Ruling 607, Question: What is the ruling on leaving al-Masjid al-Ḥarām (the Holy Mosque) or [Masjid an-Nabawi \(the Prophet's Mosque\)](#) during the adhān and iqāmah (two formulas for calling to prayer), especially when Sunnis enter at that time and criticize us for leaving?

Answer: If others regard such an action as belittling the prayer at its earliest time, especially if it results in discrediting Shi'ism, it is not permissible.

Ruling 608, Question: If a Hajj pilgrim has the intention (nīyyah) of staying in Makkah al-Mukarramah for ten days, what is the ruling on the prayers in 'Arafāt, Mash'ar al-Ḥarām, Minā, and the areas in between?

Answer: If the intention (nīyyah) to stay in Makkah al-Mukarramah for ten days is made before traveling to 'Arafāt, then after completing the ten-day stay, the ruling of residence (staying) remains in effect. The journey to 'Arafāt, Mash'ar al-Ḥarām, Minā is not regarded as a new journey, so prayers should be performed in full (tamām).

Ruling 609, Question: Does the ruling of takhyīr (the free choice between full (tamām) and shortened (qaṣr) prayer) apply to the entire cities of Makkah al-Mukarramah and al-Madīnah al-Munawwarah, or is it limited to al-Masjid al-Ḥarām (the Holy Mosque) and Masjid an-Nabawi (the Prophet's Mosque)? Is there a difference between old and new neighborhoods?

Answer: The ruling of takhyīr applies throughout both Holy cities, and there is no difference between old and new neighborhoods. However, the recommended precaution (al-iḥtiyāṭ al-mustaḥab) is that a Hajj pilgrim should perform shortened (qaṣr) prayers outside the two Holy Mosques unless he makes the intention for a ten-day stay.

Ruling 610, Question: Is it permissible for a traveler to perform the supererogatory prayers (nawāfil) of Ṣalāt al-Zuḥr and 'Aṣr prayers in places where takhyīr (the free choice between full (tamām) and shortened (qaṣr) prayer) applies?

Answer: If he chooses to perform full (tamām) prayers in places of takhyīr, it is permissible for him also to perform the daily supererogatory prayers (nawāfil).

Ruling 611, Question: What is the ruling on the Hajj performed by a pilgrim who refrains from participating in the ritual of the "Disavowal of the Polytheists" (Barā'ah min al-Mushrikīn)?

Answer: His Hajj is valid. However, such a pilgrim deprives himself of the merits of participating in the ritual of the declaration of the disavowal of Allah's enemies.

Ruling 612, Question: Is it permissible for a woman in a state of menstruation (*ḥayḍ*) or [puerperium](#) (*nifās*) to sit on the wall shared between the portico (or pillared hall) of al-Masjid al-Ḥarām (the Holy Mosque) and the Mas‘ā (the area between Marwah and Ṣafā)?

Answer: There is no objection to sitting there unless it is established that the wall is part of al-Masjid al-Ḥarām (the Holy Mosque).

Ruling 613, Question: What is the defined age of menopause (being *yā’isah*) for women who are Sayyidah and for those who are not?

Answer: The precise determination of the menopause age is a matter of deliberation and precaution. Women may refer to another fully qualified authority (*mujtahid*) for a ruling in this matter.

Ruling 614, Question: What is the ruling on a pilgrim’s Hajj if he doubts the timing of the *wuqūfs* (staying) and the day of ‘Īd al-Aḍḥā due to differing opinions on moon sighting? Is he obligated to perform his Hajj again?

Answer: If the pilgrim acts according to the ruling of a Sunni *muftī* who confirms the sighting of the crescent of Dhū al-Ḥijjah, that suffices. Thus, if he performs the *wuqūfs* along with the other pilgrims, his Hajj is valid.

Ruling 615, Question: Is it permissible to recite Qur’an, supplications, or perform recommended (*mustaḥabb*) prayers behind Maqām Ibrāhīm (Abraham’s Station) in a way that restricts space for those performing the obligatory (*wājib*) *ṭawāf* prayer?

Answer: It is preferable—and indeed the recommended precaution (*al-iḥṭiyāṭ al-mustaḥab*)—that he should not perform such acts of worship behind Maqām Ibrāhīm (Abraham’s Station) during busy times when others are performing the obligatory (*wājib*) *ṭawāf* prayer.

Ruling 616, Question: Is prostration (*sujūd*) valid on a carpet in Masjid an-Nabawi (the Prophet’s Mosque), considering that using permissible items for prostration—such as paper or a straw mat—draws attention, subjects the worshipper to hostile looks, and gives opponents an excuse to mock?

Answer: In situations where *taqiyyah* (precautionary dissimulation) is necessary, prostration (*sujūd*) on a carpet or similar surface is valid, and it is not obligatory to move elsewhere for prayer. However, if a pilgrim can prostrate on straw mats, stones, or similar valid surfaces without [severe difficulty](#) (*mashaqqah*), the obligatory precaution (*al-iḥṭiyāṭ al-wājib*) is that he should do so.

Ruling 617, Question: Is it permissible to prostrate on the stone flooring of al-Masjid al-Ḥarām (the Holy Mosque) and Masjid an-Nabawi (the Prophet’s Mosque)? In general, on what types of stones is prostration (*sujūd*) permissible? What is the ruling on prostrating on bricks and pottery?

Answer: It is permissible to prostrate on marble and stones used in construction or decoration, as well as on bricks, pottery, plaster, lime, and cement. Although prostrating on agate ('aqīq), turquoise (fīrūzah), and pearl (durr), and similar stones, is also valid, the recommended precaution (al-iḥtīyāṭ al-mustaḥab) is that such items should not be used for prostration.

Ruling 618, Question: What is the ruling on performing wuḍū' (minor ritual ablution) with water that has been allocated only for drinking?

Answer: If the permissibility (ibāḥah) of using the water is doubtful, then wuḍū' performed with it is invalid.

Ruling 619, Question: If the most knowledgeable marja' al-taqlīd (great Muslim religious authority for following) has not issued a ruling but only an obligatory precaution (al-iḥtīyāṭ al-wājib), and a less knowledgeable marja' al-taqlīd has issued a clear ruling without an obligatory precaution, is it necessary for the follower of the most knowledgeable marja' to be aware of the obligatory precaution and intend to refer to the less knowledgeable marja'? Or is it sufficient that he, in performing his religious duty, follows the ruling of the latter?

Answer: If, at the time of acting, the action was performed based on the ruling of the marja' whom he was religiously permitted to follow, and he intends to follow that marja' in that ruling, then his action is valid.

Ruling 620, Question: Hajj pilgrims or other travelers sometimes find the time for prayers while on an airplane. Considering that prayer on an airplane usually does not prevent stability (istiqrār) or composure (ṭuma'nīnah), if the other conditions—such as standing, facing the qiblah, bowing, and prostration—can be observed, is it permissible for them to pray on the plane even if they know or suspect they will arrive before the prayer time ends and they can pray on the ground? If they pray on the plane and arrive before the time ends, are they obligated to repeat the prayer?

Answer: If stability and facing the qiblah are possible, the prayers performed on the airplane are valid and sufficient. In fact, praying at the beginning of its time (awwal al-waqt) is even more preferable to attaining its merit.

Ruling 621, Question: A Hajj pilgrim has completed the recommended 'Umrah al-Tamattu', but he is unable to perform the Hajj al-Tamattu', for example, due to being assigned to serve pilgrims during Ayyām al-Tashrīq (the Days of Tashrīq) in Makkah al-Mukarramah. What is his obligation?

Answer: He may abandon the recommended 'Umrah al-Tamattu'. However, the recommended precaution (al-iḥtīyāṭ al-mustaḥab) is that he should perform Ṭawāf al-Nisā'.

Ruling 622, Question: If a person becomes insane after the obligation of Hajj has been established, what is the duty of his guardian with regard to the Hajj?

Answer: The guardian of a person who is insane has no obligation to perform his Hajj. If

he later regains sanity, he is obligated to perform the Hajj himself. Otherwise, after his death, a proxy (nā'ib) should be appointed from their estate to perform the Hajj on his behalf.

Ruling 623, Question: In Iran, we have received funds to donate to the Prophet's Holy Shrine or the graves in Baqī'. Since fulfilling this request is not possible, may we give it to needy Shi'a instead?

Answer: If the owners of the funds consent, it is permissible to distribute them to needy Shi'a.

Ruling 624, Question: Many Hajj pilgrims are eager to perform i'tikāf (Islamic spiritual retreat) at al-Masjid al-Ḥarām (the Holy Mosque). Since fasting is a condition for i'tikāf, is it permissible for them to make a vow (nadhr) to fast and perform i'tikāf while they are in Makkah al-Mukarramah?

Answer: The obligatory precaution (al-iḥtiyāṭ al-wājib) is that the vow should be made in a pilgrim's homeland or place of residence.

Ruling 625, Question: If a Hajj pilgrim intends to perform i'tikāf (Islamic spiritual retreat; religious seclusion) in al-Masjid al-Ḥarām (the Holy Mosque)—considering that the area of sa'y (walking or jogging fast between the hills of Safā and Marwah) is not part of al-Masjid al-Ḥarām—is it permissible for him to enter ihrām from Masjid al-Tan'im before the call to morning prayers and complete the remaining rituals while in i'tikāf?

Answer: It is permissible for him to enter ihrām, and there is no objection to leaving al-Masjid al-Ḥarām (the Holy Mosque) to perform sa'y.

Ruling 626, Question: Is the recommendation (istiḥbāb) to fast three days in al-Madīnah al-Munawwarah for fulfilling one's needs exclusive to travelers, or does it also apply to residents of al-Madīnah al-Munawwarah and those who have the intention (niyyah) to stay there for ten days?

Answer: The recommendation (istiḥbāb) to fast three days in al-Madīnah al-Munawwarah for fulfilling one's needs is not exclusive to travelers. The mention of the word travelers [in the related ruling] is due to the general exemption from fasting when they are on a journey.

Grand Ayatollah Khamenei's Selected Messages and Statements on the Ritual of Hajj

“Pray as much as you can. Supplicate as much as you can. In Masjid al-Haram and in Medina [Masjid al-Nabawi], repeat and increase those deeds that the Almighty God loves, which are sincere action, sincere view, and beseeching God.... the supplications that have been narrated. Or there are the supplications that are not specific to those places [Masjid al-Haram and Masjid al-Nabawi], such as the Kumayl Supplication. It is very good to read the Kumayl Supplication together in a group.”^[1]

“For the individual Muslim, Hajj is an opportunity to enter the vast world of spirituality, to get rid of the imperfections of daily life, and to enter a sincere, spiritual atmosphere. It is an opportunity to get closer to Allah and to practice voluntary asceticism. From the very beginning of the Hajj rituals, pilgrims avoid the ordinary things that are permissible in daily life. Ihṛām is to consider as ḥarām the things that are ordinarily permissible in everyday life. Some of these things that have been declared halal prepare the ground for a lack of vigilance, and some others bring about decadence.

During the Hajj rituals, all the means of material and superficial pride are taken away from us. First, we lose our ordinary clothes. All pilgrims relinquish their ordinary clothes and social status and wear the same uniform. During ihṛām, pilgrims are not allowed to look at themselves in a mirror because this is indicative of a tendency towards narcissism. They are also not allowed to use perfume because it is a means of attracting attention. Pilgrims are not allowed to escape from the sun and rain. Also, they are not allowed to take shelter under a roof because all these acts signify a tendency towards laziness and luxury. Pilgrims are advised against pinching their nostrils when they go through a stinky place. These acts, as well as all the other acts related to ihṛām, strip us of all means of material and superficial pride. Ihṛām is to consider as ḥarām the ordinary things that bring about luxury and sensual desires and give rise to arrogance and discrimination. During ihṛām, all these acts are avoided.

Then pilgrims enter Masjid al-Haram and feel its glory with their hands, eyes, and all their being. The glory of Masjid al-Haram is not because of its material attractions. Its glory cannot even be described by ordinary human beings. Afterwards, pilgrims go around the Ka‘aba along with many other people while they are involved in dhikr and du‘ā. Then the pilgrims go through the other rituals of hajj. The same spiritual intensity permeates the sa‘y between Ṣafā and Marwah, the wuqūf at ‘Arafāt and al-Mash‘ar al-Ḥarām, and the ritual of the days of Minā. This is [an image of] Hajj.”^[2]

“Those who travel to Mecca should not sacrifice the sanctity of Mecca for mere shopping or wandering through the markets. Mecca is far above such trivial matters. They can certainly make another trip later for business and visit wherever they wish. However, during Hajj, they should reserve these ‘Appointed Days’ (Ayyam al-Ma‘lūmāt) for themselves—for pilgrimage, reflection, and remembrance—and not waste them on worthless activities.

Participate in congregational prayers and attend gatherings. Make sure to perform the prayers on time and in congregation, especially within the sacred precincts. Let your presence be one of sincere faith and piety, as is expected from the people of Iran.”[3]

“In Hajj, one of the most important issues is coexistence. People who do not know each other at all – people from different cultures, countries, ethnicities and languages – must live together here.”[4]

“As far as the political aspect of the hajj is concerned, the main objective pursued by this pilgrimage is to display the unified identity of the Islamic Ummah. The separation of Muslim brethren from each other paves the way for those with malevolent intentions and helps the seeds of discord grow among Muslims.

The Islamic Ummah comprises various nations and races and followers of different Islamic schools of thought. This diversity, which is accompanied by geographical dispersion in a volatile and important region of the planet Earth, may be regarded as a strong point of this great community which makes its common heritage and culture and history more efficient in a vast expanse of land and puts a multiplicity of human and natural capabilities and potentials at its disposal.”[5]

“Hajj is a manoeuvre to show off one’s power in the face of the arrogant people who are the center of corruption, oppression, the destruction of the weak, and plunder. Today, the body and soul of the Islamic Ummah are covered with blood due to their oppression and their malevolence. Hajj is a manifestation of the hard and soft powers of the Islamic Ummah. This runs in the nature of Hajj. It is the soul of Hajj, and it incorporates some of the most important goals of Hajj. This definition is one that our late Imam – the great Khomeini – described as Ibrāhīmī (Abrahamic) Hajj.”[6]

“Abrahamic Hajj, which Islam has presented to Muslims as a gift, is the manifestation of pride, spirituality, unity and glory. It demonstrates to ill-wishers and enemies the greatness of the Islamic Ummah and its reliance on God’s eternal power. It highlights the distance between Muslims and the cesspool of corruption, humiliation and tyranny that international oppressors and bullies impose on human communities. The Islamic and monotheistic hajj is the manifestation of being “firm against the unbelievers, compassionate among themselves[7]”. It is the stronghold of renouncing unbelievers and promoting friendship and unity among believers.”[8]

[1]. In the meeting with Hajj officials (on May 17, 2023)

[2]. In the Meeting with Hajj administrators and officials (on November 5, 2008).

[3]. In the meeting with Hajj officials (on April 20, 1994).

[4]. In the meeting with Hajj officials (on June 8, 2022).

[5]. Message to the Great Hajj Congress (on December 29, 2006).

[6]. Message on the Occasion of Time of Hajj (on July 28, 2020).

[7]. The Holy Qur'an, 48:29.

[8]. Message to Muslims Worldwide on the Occasion of Time of Hajj (on September 5, 2016).